



Vachhani, S. J., & Pullen, A. (2019). Ethics, politics and feminist organizing: Writing feminist infrapolitics and affective solidarity into everyday sexism. *Human Relations*, 72(1), 23-47. <https://doi.org/10.1177/0018726718780988>

Peer reviewed version

Link to published version (if available):
[10.1177/0018726718780988](https://doi.org/10.1177/0018726718780988)

[Link to publication record in Explore Bristol Research](#)
PDF-document

This is the author accepted manuscript (AAM). The final published version (version of record) is available online via SAGE at <https://journals.sagepub.com/doi/10.1177/0018726718780988> . Please refer to any applicable terms of use of the publisher.

University of Bristol - Explore Bristol Research

General rights

This document is made available in accordance with publisher policies. Please cite only the published version using the reference above. Full terms of use are available:
<http://www.bristol.ac.uk/pure/about/ebr-terms>

Ethics, politics and feminist organizing: Writing feminist infrapolitics and affective solidarity into everyday sexism

Sheena J. Vachhani

University of Bristol, UK

Email: s.vachhani@bristol.ac.uk

Alison Pullen

Macquarie University, Australia

Email: alison.pullen@mq.edu.au

Abstract

This paper critically examines a twenty-first century online, social movement, The Everyday Sexism Project (referred to as the ESP), to analyse resistance against sexism that is systemic, entrenched and institutionalised in society, including organizations. Our motivating questions are: what new forms of feminist organizing are developing to resist sexism and what are the implications of thinking ethico-politically about feminist resistance which has the goals of social justice, equality and fairness? Reading the ESP leads to a conceptualisation of how infrapolitical feminist resistance emerges at grassroots level and between individuals in the form of affective solidarity, which become necessary in challenging neoliberal threats to women's opportunity and equality. Our contribution conceptualises affective solidarity as central to this feminist resistance against sexism and involves two modes of feminist organizing, the politics of experience and empathy. By addressing the ethical and political demands of solidarity we can build resurgent, politically vibrant feminist organizing and resistance that mobilises feminist consciousness and builds momentum for change. Our

conclusion is that an ethico-politics of feminist resistance moves away from individualising experiences of sexism towards collective resistance and organizes solidarity, experience and empathy that may combat ignorance and violence towards women.

Key words: affect, ethics, embodiment, everyday sexism, feminism, infrapolitics, solidarity.

Introduction

‘Just emerged from a feminist conference & my driver announced he’d consider fucking me. I’d set the car on fire, if I didn’t need the ride’. (ESP website post, May 2017).

Critical studies of organization have long recognised that gender is an integral feature of organizations (Clegg, 1989), that gendered organizations and their impact on organizational bodies are complex (Acker, 1990), and that women’s intentional subordination in organizations should be explicitly named (Mills, 1989). More directly, Itzin and Newman (1995) identified sexism and misogyny along with patriarchal culture as core features of gendered organizational cultures; and Cockburn (1984) surfaced the backlash of speaking out against gender inequality. Feminist organization studies has burgeoned since early interventions (see for example, Calás and Smircich, 1999), and there have been many studies that confirm that workplaces are central sites for many women’s experiences of sexism – from unpaid and unrecognised labour (Acker, 1990); career barriers to advancement (Biggs et al, 2018); being treated differently (Powell and Sang, 2015); and fear of physical, unwanted contact (McLaughlin et al, 2017).

Sexism in universities has not escaped academic scrutiny (Deem, 2003) and academic institutions from universities to journals are under pressure to speak out against entrenched, systemic sexism. This paper contributes to this speaking out against sexism, and we are aware

that this requires breaching patriarchal privilege and power (Segal, 2017) in doing so. Calder-Dawe reminds us (2015:90-1) that the ‘‘unspeakability’ of sexism is more than an absence of talk: it is a structured silence’ that confines what is said and when, or we find ourselves reluctant to speak out at all. Audre Lorde (cited in Ahmed, 2015) notes, sexism (and racism) are ‘grown up words’ which we experience before we have the language to express them. Sexism can be defined as gender-based false aspirations/ideals, discrimination or stereotyping (Calder-Dawe and Gavey, 2016), although in the course of the paper we devote space to participants who define the process themselves.

Despite decades of feminist activism, feminists including Sara Ahmed (2015:5) confirm that sexism still persists in shaping our worlds and operates ‘as a well-oiled machine that runs all the more smoothly and efficiently for being in constant use’. Ahmed (2015:8) elaborates: ‘[t]he critique of sexism is a form of intellectual and political labour that teaches us how worlds are built; how histories become concrete’. There is a challenge to make the language of sexism heard especially where sexist practices evade critique by being couched as passé, retro or ironic (Calder-Dawe and Gavey, 2016). Moreover, there is pressure on individual women to resist sexism and ‘when we give problems their names we can become a problem by naming a problem’ (Ahmed, 2015: 9). It is in this way that individual resistance endures rather than looking towards collective resistance and structural and cultural redress.

In this paper we analyse women’s resistance to sexism in a social movement: the Everyday Sexism Project (<http://everydaysexism.com/>, hereafter referred to as ‘the ESP’) started by Laura Bates in 2012 and which demonstrates how an online space becomes an essential building block for feminist mobilisation. This project involves an anonymised sharing website which catalogues sexism (Bates, 2014a) and enables a particular form of resistance and feminist solidarity (Bates, 2018) and importantly addresses different axes of oppression between women (Collins and Bilge, 2016). Our analysis develops a

conceptualisation of feminist organizing suggesting that the ESP reveals a feminist *infrapolitics* typified by ‘a wide variety of low-profile forms of resistance that dare not speak in their own name’ (Scott, 1990: 19). Such infrapolitics reveals the importance of affective solidarity which is a central organizing feature in feminist resistance against sexism. Thus, our conceptual aim of the paper is to demonstrate that the ESP as a social movement can build affective solidarity as it emerges between experience and bodies which offer radical, ethical and political possibilities for change (cf. Ahmed, 2004a; Hemmings, 2012).

Addressing the ethico-political demand of solidarity, where ethico-politics can be defined as ‘that arena where ethics is mobilized into action creates a politics directed by ethics’ (Pullen and Rhodes 2014: 788), is vital for the transformation of workplaces which normalises culturally and institutionally sanctioned sexism. The ESP is an exemplary mode of feminist organising and politics (Bates, 2018) that builds connections between women (and some men), moving incrementally towards change by speaking out, resisting and taking action. Feminist solidarity is explicitly visible in an unprecedented way in contemporary social movements that are directly combatting women’s inequality, sexual harassment and violence against women in the workplace and beyond. This is evident in labour movements using the #MeToo hashtag, the associated ‘Time’s Up’ campaign, the One Million Women movement and the global Women’s Marches to name a handful¹.

Patricia Yancey Martin spoke of the transformational potential of feminism involving ‘a vision of society that does not exist and sees social, political, and economic change as necessary for that vision to be realized’ (Martin, 1990:184). Twenty-eight years later we ask: is it possible that we are now starting to fully realise feminism’s transformational potential in the ethico-political resistance against sexism? In 2017, Gloria Steinem (2017) testified that she had never seen a time like this point in history for women’s political activism. These movements are testament to how feminist solidarity is developing across different forms of

women's resistance and activism addressing sexual harassment, violence and sexism with the intention to develop strategies for social change.

The emergence of this new solidarity stands in stark contrast to the arguments of the erosion of women's collective efforts during times of neoliberal rationality (Brown, 2015, Segal, 2017)², times where feminism appears to have been confined to 'atomised individualism' (Rottenberg, 2018: np.). Solidarity has been seen as an ideal and myth amongst many feminists (Cornwall, 2007). Drawing on Hannah Arendt, Andrea Cornwall reflects on the myths surrounding women's solidarity and empowerment in Africa, and states that 'solidarity can be recast as something that can be actively constructed through identification with a shared concern about issues of social and gender injustice' (Cornwall, 2007:17). New feminist movements are showing once again how solidarity is central to women's collective working and resistance (*cf. Signs*, 2017). Moreover, this resurgent and vibrant feminism is emerging in and fuelled by social media which has been said to constitute a fourth wave or circuit of feminism (Munro, 2013), typified by the inclusion of younger women and use of social media. Although the creation of a new era in feminism has been challenged, 'it is increasingly clear that the internet has facilitated the creation of a global community of feminists who use the internet both for discussion and activism' (Munro, 2013:23) and has developed 'a culture in which sexism or misogyny can be 'called out' and challenged' (Munro, 2013:23). Whether we are in a fourth wave or not, Ealasaid Munro argues that academic feminists are guilty of failing to adequately explore the shape this turn is taking.

Organisations World Pulse, a social network aimed at connecting women globally through social media, and The Everyday Sexism Project which documents stories of sexism are testament to the vibrant and expanding nature of feminist political mobilisation (*cf. Lyshaug*, 2006) and potential of mass movements through online methods and social media.

Such resistance relies on mobilising feminist consciousness that attends to the gap between individual subjectivity and a sense of solidarity through community. We take inspiration from Elspeth Probyn's writings on feminist reflexivity that we use our 'sexed selves in order to engender alternative feminist positions in discourse' and 'construct alternative feminist enunciative positions' (1993:1). Probyn distinguishes 'between an embodied sense of self and the self we are expected to be in social terms, between the experience of ourselves over time and the experience of possibilities and limits to how we may act or be' that prioritises 'feminist activity (reflexive disruption) over identity or belonging' (Hemmings, 2012:149).

For Clare Hemmings (2012) affective solidarity is the 'question of affect – misery, rage, passion, pleasure – that gives feminism its life' (2012:150). The concept of affective solidarity is important here given the purpose of the ESP to build solidarity through affective means often existent in the spaces between personal and public spheres. In this paper, we demonstrate that affective solidarity as feminist resistance is enhanced by two modes of feminist organising - the politics of experience (Phipps, 2016) and economies of empathy (Pedwell, 2012a). Given that neoliberal culture polices affective solidarity the importance of conceptualising affective solidarity as an infrapolitics is central to effective feminist resistance. This resistance evident in the ESP contributes to a potential mass movement (cf. Rottenberg, 2017) which we return to in the final section of the paper.

The paper unfolds as follows: first, we discuss the ESP as a form of feminist organising and resistance that is infrapolitical. Second, the ways resistance is narrated in the ESP is investigated to conceptualise affective solidarity. Following on, we explore the ESP as a contemporary example of infrapolitical feminist resistance and in doing so reveal how affective solidarity is supported by two further modes of feminist organizing: the politics of experience and empathy. In the final section we offer concluding thoughts regarding the

ethico-political implications of mobilising solidarity based on affective, embodied experiences in the resistance against sexism.

The Everyday Sexism Project, feminist organising and resistance

There have been notable changes in the ways in which feminist projects manifest from ‘protest to engagement’ (Walby, 2011:57). The ESP was set up by Laura Bates in 2012 as a response to her experiences of sexism and the common difficulty felt by many women expressing experiences of sexism and inequality in various contexts of life. It uses an accessible platform for feminist organizing and represents a way in which contemporary feminism is being organized and taking new organizational forms (Walby, 2011)³. The website for the project enables individuals to anonymously post their experiences of sexism and Twitter can also be used to share experiences. Users post according to country and there are 25 different countries represented on the site, including a refugee option. The ESP website prefaces the project by stating how difficult it is to talk about sexism and equality in modern society without being seen as overreacting or labelled negatively as ‘uptight’, killjoy or a ‘militant feminist’. With this in mind, the ESP’s purpose is to amplify everyday experiences and to empower women to act against sexism and as such the website has a wide platform as a result⁴. Users can make use of a variety of tags: workplace, public space, home, public transport, school, university and media or insert their own tag for their post. Bates created an accessible website because, as she stated, the problem of sexism could not be solved if people refused to believe the problem existed. When the site was launched men and women were invited to post stories. Fifty thousand women added their stories in the first eighteen months from different countries, across different ages, races, sexualities, gender identities, religions and disabilities (Bates, 2014a).

The ESP website displays the importance of infrapolitics for ‘nonhegemonic, contrapuntal, dissident, subversive discourse’ (Scott, 1990: 25) that involves ‘always pressing, testing, probing the boundaries of the permissible’ (ibid: 200). For feminist resistance the ESP’s informal assemblages provide both a structure for the anonymous posts and therefore, through disguise, are an enabler of resistance. Disguise and infrapolitics that defy control and limit surveillance, and embodies a vitality which escapes ‘notice’ (even though personal experiences) become public. The ESP evades formal leadership and attempts to work outside it in a non-elitist way (although this aim has been critiqued).

Individuals and groups struggling for equality against neoliberal forces face increasing pressure (Fraser, 2013) and these demand different forms of organizing. Whilst the history and origins of feminist organizing are rooted in how women created organizations to challenge gendered power and to claim citizenship, Ewig and Feree (2013: 415) suggest that alliances are central to feminist organizing and are ‘primarily autonomous’ via women’s movements. Feminist solidarity involves organizing women to help themselves, their families, and other women⁵, although the exclusion of some women in social justice movements has raised intersectional concerns (Crenshaw, 1991).

In theories of feminist resistance there is a tendency to reproduce oppositional notions of public/private and visible/invisible spheres. For example, protest movements seek attention in the visible, public sphere while lobbying activities that engage with the state are less visible (Walby, 2011). The feminist adage that the personal is political is powerful, still little consideration has been given to the ways in which public/private spaces represent flexible and fluid forms of personal resistance and whether this initiates or diminishes the empowerment of women at both individual and collective levels in and beyond formal organization. Coalitions and networks, such as the ESP that coalesce around a struggle for feminist objectives and focus on collective action and consciousness raising have increasing

significance at a global level and this is partly because ‘new political spaces are being used’ (Walby, 2011:52). Laura Bates’ speech to the United Nations Commission on the Status of Women and celebrity-endorsed campaigns such as HeforShe initiated under the auspices of United Nations Women demonstrate how movements and initiatives are now operating in new political spaces. That said, feminist resistance is not without a backlash⁶.

The ESP organises by categories of posts on the website, the largest number of entries are on harassment, assault and discrimination in the workplace (Bates, 2014a, 2014b; 2014c). The project calls for a cultural and social shift in attitudes to women and violence against women and adopts the perspective that we can all be part of the solution. Bates mobilises the project in talks and interviews by drawing connections between the posts to incrementally build commonality and solidarity as resistance against sexism. Inspired by contemporary feminist theory, we propose that as a new form of infrapolitical feminist organizing, the ESP develops through affective solidarity (Hemmings, 2012) which is discussed next.

The Everyday Sexism Project, narrating sexism and affective solidarity

The ESP makes evident how women take their experience of sexism to a public yet anonymous space to voice and record sexism and to connect with others with shared experiences. Such posts might otherwise be ignored or provide insufficient evidence for formal channels of complaint, although many of the website posts describe serious cases of harassment or assault. The importance of archiving sexism through individual posts is a pivotal claim for the ESP. Mohanty (1991:33) articulates of third world women’s writing, that such life story-oriented written narratives are an ‘important, context in which to examine the development of political consciousness. Writing is itself an activity which is marked by class and ethnic positions. However, testimonials, life stories, and oral histories are a significant mode of remembering and recording experience and feminist struggles’ that create

‘communal (feminist) political consciousness’ and ‘the redefinition of the very possibilities of political consciousness and action through the act of writing’ (Mohanty, 1991:35).

Mohanty’s writing on the politics of feminism provides a precursor for the feminist politics of the ESP: naming inequalities, developing productive acts of resistance and working with a particular ethics of care that infer that someone is listening and taking account of these stories. For us, women have an embodied connection through writing, especially during difficult times when financial support, for example, for women’s health, shelter and safety are being cut in developed countries. The ESP recognises the wider, entrenched problem of sexism and starts with women’s experiences, collecting them and acting upon them, and encourages women to speak out in an environment where there is much pressure to remain silent for fear of consequence. Our reading of the project aims suggest that they exemplify a desire, at least, to embrace difference and coalesce multiple, intersectional concerns (Collins and Bilge, 2016). Thus, the ESP points to a moment in feminist activism where affective solidarity is pivotal.

Affect is a force that gives ‘feminism its life’ (Hemmings, 2012:150) and, as Segal (2017) expresses, joy from feminist solidarity guards women from neoliberalism’s attempt to individuate and isolate us. The concept of affective solidarity is, therefore, of great importance given the purpose of the ESP to build solidarity. Hemmings (2012: 150) raises the inquiry: ‘how we move from affective dissonance to affective solidarity...particularly in terms of how we might move from individual experience to collective feminist capacity’. The ESP is a pertinent example of how a particular type of affective solidarity may be mobilised through negative affects. The point becomes how these individual experiences become a form of collective action and how they might help develop women’s solidarity that ‘draws on a broader range of affects – rage, frustration and the desire for connection – as necessary for a sustainable feminist politics of transformation, but that does not root these in identity or other

group characteristics. Instead, affective solidarity is proposed as a way of focusing on modes of engagement that start from the affective dissonance that feminist politics necessarily begins from' (Hemmings, 2012:148). Bates' experiences point to this:

'Opening our eyes is the first step. Once we understand the scale and severity of the problem, we then have to act – and to see success we need to act together....perpetrators of street harassment are often able to get away with it because others simply turn a blind eye... To ignore what is happening is to be complicit, which perpetuates and exacerbates the problem by effectively telling harassers that they may act with impunity' (Bates, 2014a:171; cf. Whitley and Page, 2015).

Although affects such as joy and passion are often positive forces behind feminism, Ahmed (2004a; 2004b) notably emphasizes the importance of rage for moving feminists and cautions against 'trying to domesticate feminist affect in the face of stereotyping feminists as angry and uncooperative' (Hemmings, 20012:150). Through Twitter, the ESP started a discussion for #ShoutingBack intended to document speaking out, naming, describing and thrusting the problem 'in all its forms, into the limelight' (Bates, 2014a:169-70). This act of resistance 'highlights the importance of feeling for others as a way of transforming ourselves and the world, and thus renders affect as a way of moving across ontology and epistemology' (Hemmings, 2012:148).

Hemmings (2012:158) demonstrates how anger, frustration and rage are the core of transformation but are unstable entities whose impact cannot be controlled. These affects become a productive basis for solidarity, 'not based in a shared identity or on a presumption about how the other feels, but on also feeling the desire for transformation out of the experience of discomfort, and against the odds'. Hemmings (2012:158) goes on to write, 'The affective dissonance, the judgement arising from the distinction between experience and the world, may be suppressed (it could be worse, remember), or the clarity it produces may be

harnessed to foster advantages (if you continue to treat me like this, I will leave you), or it might be mobilised to justify lack of intersubjective care or withdrawal of labour'. Such an approach alerts us to the power of this sense of dissonance, that becomes a sense of injustice and desire to change how circumstances are experienced and understood, and enables individuals to narrate the world differently or become politicised through communities that value different ways of knowing. The heterogeneity and infrapolitical nature of women expressing their experiences in the public sphere (Lara, 1998) demonstrates the contestation and struggle in feminism essential for transformation (Martin, 1990), with women's experiences and bodies at the heart of feminist organizing. Here feminist resistance develops based on an embodied response to injustice (cf. Pullen and Rhodes, 2014) and affective solidarity which we suggest mobilises experience and empathy in the struggle.

Studying the Everyday Sexism Project

We were participants of the ESP prior to starting this research. The database of entries on the website contained over 100,000 entries in April 2015 (Sanghani, 2015) and thousands more have been posted since. Users can post on the website in different languages using flags of different countries to share nationally specific experiences. Our analysis of the ESP focused on the overarching aims and objectives of the project and the ways it mobilised feminist consciousness and solidarity. We also reviewed secondary data to augment our conceptual analysis including: posts on the Everyday Sexism website, Bates' published book *Everyday Sexism* (Bates, 2014a), TEDx talks, and articles published in print media that signalled the momentum gained in the public sphere through the project's media presence (Kellaway, 2014). Our methodological approach had a dual purpose: first, reading participants' posts gave us a sense of 'the discursive landscape they inhabit: the resources and subject positions that shape their orientations to sexism' (Calder-Dawe and Gavey, 2016:3).

Second, we gained insight into how these experiences become mobilised and politicized in society by analysing representations in the media, thus exploring both individual and collective dimensions of the project.

Given the vast number of posts already collected as part of the project, the first stage involved reviewing posts from the website, focusing on the United Kingdom and using the rudimentary tag function on the website to filter by key words. The website itself is basic and users are not easily able to search all posts for particular words. Our only option was to click on already existing tags provided on the site which filtered all posts with those tags. Therefore, we needed to find different ways of searching for key words which are outlined below. Given the volume of entries and specificity of each experience our intent was not to generalise across all posts.

Focusing on website posts rather than Twitter gave users the opportunity to elaborate beyond a 140 character limit and, therefore, provided more detailed experiences. Over 500 posts were reviewed from the website and published book (Bates, 2014a). Rather than reviewing a period of time from the website which might reflect particular topics or issues of that moment, we analysed the posts using different search functions concentrating on the different website tags. As the largest categories of entries included sexism in the workplace (Bates, 2014b), we filtered by 'Workplace' first which provided an organizational focus, then 'University' and 'Public Space' both of which were popular tags. We also searched by keywords such as 'feminism', 'feminist' and 'discrimination' and manually searched for the use of these terms in one hundred pages of posts on the site⁷.

This exercise was intended to immerse ourselves in the posts and give us a sense of the breadth of experiences posted. All posts varied in length and level of detail. Whilst anonymised posts are subject to deep questioning, we took them to represent individual, subjective experiences of everyday sexism. The quotes were organised by tag and then

formulated common themes related to the content of each post. This approach gave us a breadth of posts across the different tags available for users and allowed us to explore common themes across the different tags. Many posts were vivid and resonated with us. Posts were selected as exemplars and representative of a number of common themes from the posts we reviewed (see Appendix 1 for supplemental data of illustrative quotes and emerging themes). Our analysis of the posts exemplify two key issues: first, that individuals feel able and are compelled to share often deeply personal experiences, where the act of articulation is necessary in itself. Second, the ESP raises the question of whether a forum of this kind functions as a collective space of resistance. In the analysis presented in subsequent sections posts are used to illustrate how the ESP was read as a space of feminist organizing and affective solidarity evident in our experience and reading of it. Our analysis was not intended to produce quasi-scientific claims to ‘truth’ that speak for individuals or groups but involved close reading of others’ experiences as well as their relationship with our own and analysing these connections with each other.

Feminist reflexive practice

The ESP is not an empirical object of enquiry but one that enables the development of a particular feminist reflexivity and subjectivity that is also politicised and embodied in us as women academics. Academic sexism is familiar⁸. Our analysis of the material is based on reflexive openness and reading accounts of sexism as a space of feminist organizing that assembled the personal and institutional, in that sexism is referred to as something personal but is reproduced by institutions, as a habit or structure (Ahmed, 2015). We are both raising young children and share many of the same concerns about women in society. This paper has enabled our agency as marked others and has become transformative through the engagement we have had with one another. Lather (2001: 202) summarises the process beautifully: to

‘throw ourselves against the stubborn materiality of others’ and our own practices of embodied knowledge production have been central to the ways in which theory and accounts of sexism surface.

Writing this paper was painful and emotional, and at times our bodies could not contain the anger, frustration and desire for change. At times it exposed our vulnerabilities and required an ethics of care. Our analysis is infused with identifying with many of the experiences we read and our own embodied knowledge of sexism. We have struggled with the materials and questioned the value of writing about sexism when it marks and devalues us institutionally. Nevertheless, we know that our experience and the experience of other women represented here matter. These reflections expose our own vulnerabilities and invoke what we see as an important and productive sense of unease, one that springboards the feminist politics we are advocating. Affective solidarity matters when we articulate sexism, and involves complex ethico-political processes of experience, reflexivity and empathy. In the next three sections our analysis of affective solidarity is developed as we draw on the ways in which experience and empathy are expressed and mobilised as ways of understanding the challenges of solidarity.

The Everyday Sexism Project: the infrapolitics of affective solidarity

‘For seven months I worked in a research group at a UK university. The group consisted of just two members of staff, me and my manager. On my second day he shouted at me, telling me how stupid I was. Often he would sit next to me with his hand on my leg while we analysed data together. Once I made a mistake in my experiment and he laughed, but clapped me on the back so hard that it hurt. I was very unwell at the time and felt unable to do anything about my manager’s behaviour. I didn’t know where to look for support from my department as I was very isolated

from other staff and I knew that other staff had seen what was happening but not taken any action. I knew I needed a good reference from him to get another job. So I left, and pretended it was due to circumstances outside work. I was unemployed for two months while I found another job in a different city. I now work at the same university again, in a different research group, but I sometimes see him, and hide. I don't know what the right thing is to do. Confront him? Report him? Hope to successfully avoid him until he retires? If he sees me, be polite? Be honest? I don't know. I hope he isn't doing the same thing to anyone else. I don't want to endanger my position and relationships at my current job, and I am still ill, and feel I don't have the energy to take on the additional stress of making a formal complaint'. (Website post, 26th October 2017, Tags: university, workplace. Themes: discrimination, objectification, resignation).⁹

This opening quote illustrates that although sexism breeds vulnerability, fear and insecurity there is the struggle to find a space to speak out, to gain control and autonomy. This account resonated with us and evoked anger and frustration. It is not a ground breaking claim that speaking out and documenting sexism gives rise to affect from those who are most affected, however, it raises the dilemma of action and endangerment, of whether and how one (re)acts.

Bates states:

'If the everyday sexism project has shown anything it's that this is a continuum. All of these things are connected. The same ideas and attitudes about women that underlie those more 'minor' incidents of sexism and harassment that we are often told to brush off and not make a fuss about are the same ideas and attitudes about women that underlie the more 'serious' incidents of assault and rape. And what that means is that by helping to contribute to a cultural shift in the way women are perceived whether

it's in the media, in the professional sphere, in the social or economic sphere we help to shift the way that they're perceived and treated in the other spheres as well so that does mean that every one of us can be part of the change. It's not necessarily about targeting perpetrators and it's certainly not about telling victims that they should be behaving in a certain way or reacting in a certain way. It's about the people in the office that made it difficult for that woman to feel able to speak out; it's about the people on that bus that day that looked out the window. So, be part of the change... because our voices are loudest when we raise them together' (Bates, 2014b: from 14 mins).

Bates highlights how central affect is to resistance against sexism and fundamental for the development of grassroots solidarity, or a feminist infrapolitics. Certainly, solidarity built as affective responses take on new forms upon entering the public arena, and become acts of feminist resistance. As well as the ESP posts, solidarity is bolstered by, and runs through, all of Bates' material and in 2015 she jovially explained:

'People tell me that women are their own worst enemy and what's really holding us back is how much we bitchy girls hate one another's success. Which is weird, because I'm supported by the most incredible people in the feminist community and never could have got Everyday Sexism off the ground without the support of an amazing group of volunteers. These women know the power of humour in the face of trolling, and when humour fails, they know the power of gin'.

Whereas the website posts primarily focused on negative instances of sexism rather than positive occurrences of standing up to it there are a number of examples that exemplify how women find strength to stand up to sexist acts by engaging with the ESP.

‘Today, as I googled Women’s Day memes, (it is on 9 August here in South Africa) the first things I saw, sadly, was funny memes making fun of women and Women’s Day. I just finished reading the book *Everyday Sexism*, and despite finding it hard to read and saddening, the overall feeling I got was that women are strong and will no longer tolerate being stamped on, discriminated against, abused and ridiculed. Happy Women’s Day to all you strong, beautiful women out there. Thank you for sharing your stories. Let us all remember how beautiful and resilient we are. Love each other as you should love yourself’. (Website post, August 2016. Tag: media. Key themes: Representation, Solidarity, Strength.)

This post ‘highlights the importance of feeling for others as a way of transforming ourselves and the world, and thus renders affect as a way of moving across ontology and epistemology’ (Hemmings, 2012:148), as discussed earlier. Speaking emotionally about the power of women, the author of the ESP post above speaks directly of love that creates community and solidarity. In this way solidarity is an alternative to the resignation that many women expressed, as this post in the book *Everyday Sexism* summarised: ‘It’s amazing that many of us feel so resigned to something which if directed at any other group of people would be considered very offensive’ (post cited in Bates, 2014a:30).

Solidarity extended between women and some men in the material were explored. Men voiced their shock and outrage: ‘Makes me realise as a man who hates this crap, how much more there is to do. We are the ones who can influence’, and ‘Definitely think the awareness is useful from a male point of view. Has definitely led to me thinking more about what I say and do’ (anonymous posts quoted in Bates, 2014a:170). The importance of male solidarity forms an infrapolitics of inclusion and a focus on sharing in the ESP. Bates (2014a:173) writes, ‘the sense of solidarity that also comes with sharing stories can make a

huge difference, because women no longer feel they're standing up to street harassment alone. One woman wrote to tell us how she was introduced to the project page by a friend and read reams of women's stories'.

As we have discussed, affective solidarity draws on rage and frustration as well as a desire for connection and is a means of engendering 'modes of engagement that start from the affective dissonance that feminist politics necessarily begins' (Hemmings, 2012:148). Bates' directly states this:

'Opening our eyes is the first step. Once we understand the scale and severity of the problem, we then have to act – and to see success we need to act together....perpetrators of street harassment are often able to get away with it because others simply turn a blind eye... To ignore what is happening is to be complicit, which perpetuates and exacerbates the problem by effectively telling harassers that they may act with impunity' (Bates, 2014a:171; cf. Whitley and Page, 2015).

We are mindful that sharing stories does not always invoke solidarity, as solidarity implies a shift from 'individual experience to collective feminist capacity' (Hemmings, 2012:150).

Affective solidarity may be mobilised by negative affects, but it multiplies through the infrapolitical nature of the ESP; as the affective expression of sexism moves from private to public the conditions for ethico-politics arise as wo/men have an ethical identification with others through the articulation of private experiences in a public domain. The next segment of a post reveals this:

'...So I just go with it hoping that a lot more people will speak up about this!

Experiences sexual harassment at work too, a man in my team, constantly would say inappropriate things to me, and not just me, all women in the office, he never got in trouble for any of it, every time when you went close to him he'd touch your lower

back or comment on your breasts, but he got away with it because it was just a "banter" everywhere you go sexual harassment from men, if they sense you're getting upset they straight away say it's just a banter, or you don't understand jokes, can't have a laugh with you etc. THIS HAS TO STOP, I don't have enough years to write every single experience I've had, and I swear there's plenty more! Laura Bates, I have watched all your videos, I believe in you, and I am happy I've found you! Now what I know there's women out there who also fight for women and men being treated with respect, I feel like I can actually say something too, instead of ignoring people, I will actually stand up for myself, because I don't want to accept being sexually harassed, being disrespected or not given enough credit just because I am a woman, weaker, more vulnerable sex as people claim. (Website post, May 2017. Tags: Home; Public Space; Workplace. Themes: Resistance, Solidarity, Speaking Out.).

Even though we are claiming that the affective conditions for speaking out and the ESP platform mobilises a sense of affective solidarity, we are mindful not to universalise feminism (and feminist resistance) or individual experiences. We are also aware that as individual experience is mobilised publicly inequalities emerge within such mobilisation that add to the struggle of representing sexism collectively and simultaneously respecting contextualised, personal experience. In spite of these inequalities this ethico-political struggle is exactly where feminist solidarity and resistance emerge through grassroots infrapolitics. In proposing the ways in which the infrapolitics of affective solidarity manifest through the ESP, two modes of feminist organising surface, the economy of empathy and the politics of experience which give insight for developing feminist resistance and to which we now turn.

Economies of empathy

Sara Ahmed (2004b) writes that ‘the politics of emotion creates social and cultural Others through the generation of affect and constitution of subjectivities’ (cited in Phipps, 2016:306). Empathy, as we experience it, surfaces throughout many of the ESP posts, most poignantly in stories tagged with ‘public space’ that detailed street harassment. Stories such as these were typical:

‘I hate everything about public transport, I just want to go to work without being glared at, poked, touched or pinched by someone I only see on this regular commute to work. I hate the fact I don’t speak up because the train is normally quite busy and I don’t want to “cause a scene”. I’d go into details but I just don’t have the willpower’ (Website post, November 2016, Tag: no tag. Theme: Public space, Objectification, Silencing).

The emotion conveyed in the post and our reading of it develops empathy which becomes a platform for ethico-politics, as discussed later. As readers of the ESP we were continually shocked by the sexual objectification of ‘women in the workplace’ tags: ‘I was called a cum guzzler by a supervisor in an open office environment with my peers present’ (Website post, July 2017. Tag: workplace; Theme: Sexualisation, Shame, Empathy). When not sexualised the only subjectivity available to women by their male colleagues was that of mother:

Our top boss, in a directors meeting where many females were present (including me). Top Boss explains why he will be trying to hire males only from now on. Than (*sic*) he looks at the female directors present and goes “Sorry ladies, but you know how it is, with the kids and everything”. They all smiled. They all have children 16 and above. I was appalled, of course, but said nothing. I was afraid for my job. And I wondered if they kept silent because they were in a position of power and had dealt with *ssh*les like Top Boss all

their lives or if the (*sic*) were scared for their jobs just like me. And the entitlement. Top Boss felt secure enough in his position to say something like that and he knew we were going to keep our mouths shut. The humiliation. I felt like a piece of garbage after that meeting. Both because he made me feel like one (I am meant to reproduce and when I do – not even “if”- I will be branded by society to make that child my sole focus. My partner? Bleh) and because of my attitude’ (Website post, September 2016, Themes: Empathy; Insecurity; Silence; Workplace discrimination.)

Other anonymous stories published in Bates (2014a:165) detail the self-blame some women experience:

‘The annoying part about street harassment is the feeling that I should then change myself. I victim blame me’. And ‘it makes me feel so used up [...] I’m tired of it. I’m 26 now and sometimes I hate myself so much’.

The ways in which we empathise with the posts highlight the ways in which specific emotions of shame, anger and hate are produced by the institutions within which we are educated, live and work:

I hate feeling constantly scared outside and in my own home I hate that I can hardly out (*sic*) in words the things that happen because I immediately start questioning myself and wondering whether I was asking for it and knowing that if I said it to anyone in my family the first thing they will try to do is figure out how it could have been my fault (Website post, July 2016 Tags: Home, Public space, Public transport, Workplace. Themes: Fear; Empathy; Self-blame.)

I'm 13. The first time I was catcalled I was 10. By age 12 I was raped for the first time. Consider that statement 'the first time'..... When standing waiting outside the movie theater waiting for a friend to come I find a hand grabbing my ass....walking to ice cream a friend and I have to listen to vulgar comments our bodies. Our Bodies....not theirs to touch to yell about to scrutinize to use. It is now that I am coming to realize I am a feminist..... (Website post, July 2017; Tags: Public space, School. Themes: Empathy; Feminism; Resistance; Speaking out.)

These vivid posts along with many others reveal to us that emotions and affect not only drive the very act of speaking out they create the possibilities for empathy in societies which reduce women's emotions to the individual. In other words, articulating sexism through the ESP defies the cultural conditioning of women's emotions. Bates (2015) touches on empathy and compassion from men in particular, in an interview:

'One of the nicest surprises has been the compassionate responses from men. Many described their own experiences (like being ridiculed in the office for asking for parental leave). Others said their eyes had been opened, and shared their strategies for challenging sexism (from protesting about sexist chants at their local football club to lifting their own T-shirts when a woman in the street was told to "get your tits out"). It's not about men against women, but people against prejudice'.

Mobilising men against prejudice is increasingly common, for example, as evident in the Male Champions of Change, a group of male CEOs promoting gender equality in Australia. Empathy becomes instrumental in speaking of the importance of equality in society and organizations. This said, we are reminded of the dangers of an instrumental approach to empathy because it 'is not boundless but, rather, always has a limit point, through which

distinctions between subjects are inevitably redrawn' (Pedwell, 2012b:166; Hemmings, 2011). Developing this idea raises the question of whether 'empathy is more likely to remain the purview of those who are already socially privileged' (Pedwell, 2012b:166, 2012a) thereby extending the axes of oppression. More critically, drawing on Ahmed, Pedwell suggests that "“empathy sustains that very difference that it may seek to overcome” when subjects assume that they can feel what another feels in ways that fail to take account of differences in history, power, and experience' (Ahmed, 2004b:29, cited in Pedwell, 2012a:283). These differences manifest throughout many different social movements, and between intersectional feminists (Crenshaw, 1991). Whilst some feminists are critical of empathy because it is emotionally charged as unquestioningly 'good', there is also potential for 'how theories of empathy premised on proximity and intimacy negotiate the complex problem of “the distant other”' (Pedwell, 2012b:164). In the unequal structural and cultural relations of neoliberalism these may be useful for working towards social justice for the cumulative effect of everyday sexism across different groups. The potential for understanding how empathy might aid our experience of, and resistance against, sexism as racialised, classed and sexed in the ESP needs reflection to account for the struggles between different women, where the struggle conditions the politics for change and rests on politicising women's experience of sexism. However, we are careful not to universalise the ESP and need to acknowledge these distinctions in a sustained and meaningful way.

Politicising experience

As introduced earlier, ethico-politics surface when affect including empathy and experience come together. Drawing on Alison Phipps, the politics of experience witnessed in the ESP is employed in different ways and this raises a number of interesting issues for understanding the political potential for feminist resistance and transformation. We support Munro's

observations (2013) that the internet plays a key role in fourth-wave feminism and online spaces can be ‘an antidote to the invisibility and silencing which characterise oppressions based on race, class and gender’ (Phipps, 2016:305). Politics of experience surface between the private and the opportunity to make experience public and render it visible. The essence of the ESP is about drawing on individual experiences and a large proportion of the posts we reviewed, although they cannot do justice to the variety of the experiences posted, drew on individual experiences and observations but often did not mention race, sexuality or class, for example.

Although the ESP shows how the personal becomes political, Phipps (2016:303) asks us to reflect on whose personal is more political in discussing the role of experience in a neoliberal context. Specifically, Phipps focuses on how first-person narrative ‘operates as a form of capital within abstracted and decontextualised debates which entrench existing power relations’ (ibid:303). We agree with Phipps (2016:306) that whilst experience can be suffused with emotion/affect it is not reducible to either and thus needs to be differentiated from them. Phipps reminds us of being critical of how the personal and emotional is commodified and illustrates how ‘the use of the experiential as capital both reflects and perpetuates the neoliberal invisibilisation of structural dynamics: it situates all experiences as equal, and in the process fortifies existing inequalities. This competitive discursive field is polarising, and creates selective empathies through which we tend to discredit others’ realities instead of engaging with their politics’ (Phipps, 2016:303). These politics are exemplified in a post, where a younger woman is denigrated for being feminist,

My mom bought be (*sic*) a Feminist sweatshirt for Christmas and a couple of days ago I put it on because I wanted to show the world that I am proud that I am a feminist and that it isn’t a dirty word and that everyone should be feminists. When I went to school I got multiple comments from boys asking if I was a lesbian. Screaming at me saying

I'm "anti-men." Telling me that my sweatshirt was controversial and that I should take it off. When I got home from school my dad yelled at me and told me to "take the damn thing off" (Website post, 2nd June 2017, No tag; Themes: Experience; Feminism).

The ESP aims to provide a place to log experiences and render them visible and important, and to amplify voices (Bates, 2014a:7). These voices can be amplified in different ways. The experiences of workplace discrimination, especially with regards to promotion and pregnancy, were rife in the ESP posts and speak to the normalisation of sexism and discrimination. There was emotional intensity and desperation in these women's experiences and they invoked fear and vulnerability that fortified existing inequalities:

'Board member in my office: "how's my little staff girl doing?" Same board member at an event: "it's okay about your tits — I'm an ass man." Another board member: "how'd a pretty girl like you get so smart?" Another board member, "I actually like that you're so outspoken." Another board member: "just type this up for me." Sign on my way to work: "real men vote for Trump." Bumper sticker on the car in front of me: "don't be sexist — broads hate that!" At the supermarket, "gimme a smile, baby." In the parking lot, "move it, you fat bitch." New stories every day, every day, every day'. (Website post, April 2017, Tags: Everywhere, Public space, Workplace. Themes Bodies; Experience; Resignation).

'During a meeting about my prospects for promotion at work, one of the first things mentioned by my boss was that I had newly married and would probably be "popping out a baby soon"' (Website post, April 2017, Tag: workplace, Themes: Discrimination; Experience; Pregnancy.)

The decontextualised and anonymised narratives draw on a cumulative effect of experience, however, what happens to experiences when they are taken from the bodies and contexts that experience them? Phipps (2016) usefully focuses on what experience *does*. In this sense, the ESP provides an interesting but not necessarily entirely positive moment for feminism, where narratives are not tied to individual bodies or contexts but enjoy a life in an online world which has, in part, been stripped of its messiness as intersectional (Crenshaw, 1991) and risks reproducing a ‘false universalism of “women’s experience”’ (Phipps, 2016:305). It is not surprising that movements such as the ESP attempt to be as inclusive as possible and as a result secure public support, celebrity endorsement and alignment with corporate sponsored campaigns (such as Gucci’s Chime for Change). However, this popularism might also diminish its political potential as individuals may not identify with these alignments.

We have witnessed that ‘The institutionalisation of the politics of the personal prompted challenges from those relegated to the margins’ (Phipps, 2016:305). All experiences are valid but they are also asymmetrically situated and ‘the injuries felt by those who are more privileged, while certainly painful, are not commensurate with the experience of oppression’ (Phipps, 2016:315). The ESP demonstrates the tension between leaving behind particular identity politics and the problematic of a universal feminist politics. Phipps (2016:306) makes the incisive point that ‘experiences are “invested” into feminist politics, often as part of battles for epistemic privilege or political gain. As part of this process, some “personals” become more important politically than others’. Experience operates as epistemology and politics, where a diversity of stories and oppressions might be made visible, ‘it tended to reify personal narrative as the origin of explanation, in the process dehistoricising it and essentialising identities’ (Phipps, 2016:306-7). A more critical perspective might suggest that the popular appeal of the ESP is mobilised by having a blonde-haired, well-educated, eloquent woman as its spokesperson. Posts on the website

outline common frustrations about marketing for women and some noted experiences of misandry, alongside serious violations of women's bodies that constitute assault and harassment. These experiences are arguably dehistoricised and risk reinforcing rather than contesting ideological systems given that women's experiences do not automatically equal feminist politics (Scott, 1991) and that 'experience must be grounded in an understanding of structural conditions in order to produce an emancipatory commitment' (Phipps, 2016:315; Hemmings, 2012). Having explored empathy and the contradictions in how experience is mobilised, we turn to further develop the feminist infrapolitics of everyday sexism.

Discussion

'If you have more power, remember to listen as much as you talk. And if you have less power remember, to talk as much as you listen. That can be hard when you're used to hiding. Keep yourself in the present, and don't obsess over what you *should* be doing, or *could* have done differently. Talk to people, don't get isolated, and remember to empathize, because almost everybody can be changed and transformed' (Steinem, 2017).

'We will not be silenced. We are organized. We are ready to bring our collective power' (Women's March, 2018).

The motivation of this paper has been to surface the silencing of sexism, and to contest the normalisation of sexism in organizations, including academic institutions. The rise of multiple feminist movements teach us a great deal about the power of feminist organizing and resistance. Attesting to that teaching we have considered the idea of feminist infrapolitics and used it to illustrate the ways in which resistance emerged in one particular contextualised setting, the

online feminist movement: the Everyday Sexism Project. We introduced certain strains of contemporary feminist theory as they relate to affective solidarity by analysing the ways in which women (and some men) cultivate a sense of togetherness and collective support that marks feminist infrapolitics. This solidarity, as a contemporary example of that which has been witnessed throughout feminism's long history, manifests struggle, action and feminist community building for specific social change against the debilitating effects of patriarchy, misogyny and sexism.

Feminism, and the language and media associated with it, has changed and the ESP is an example of the internet becoming an important space for feminist activists (Munro, 2013). The ESP archives sexism (Ahmed, 2015) and as well as demonstrating the power of feminist writing (Mohanty, 1991) it points to a moment in feminist activism where affective solidarity is significant by testifying against sexism as a means to unite women and their embodied experiences of discrimination and abuse. The ESP names inequalities, produces resistance and is a site that cares to listen and take account of experiences that are both mundane and significant. Walby (2011:57) asks 'whether or not the institutionalisation of fluid grassroots feminism is likely to advance the position of women', but our paper suggests that the systemic, entrenched and institutionalised nature of sexism is so widespread that resistance towards sexism commences with 'small' accounts of sexism. The ESP demonstrates a growing commitment to tackling inequality by recording women's experiences, mobilising consciousness raising, and engendering solidarity. Furthermore, the ESP declares the moral and political deliberations of men and women.

Thus, we question whether (some) women are more empowered and feel a sense of community in such a grassroots movement through their embodied, reflexive responses or whether only certain women are represented. For many, the act of posting on a website may be cathartic, enabling them to go on with their daily lives without changing those lives in any

practical or substantive manner. Nevertheless posting could depoliticise acts of sexism and discrimination when what is needed is for rage and affective dissonance, to prompt practical action. Thus there is a tension over whether lives change as a result of this movement, and if so, whose and how. Phipps (2016:315) puts it eloquently,

Ventriloquising another's personal story is an act of power, especially when the oppression of this Other is wielded against another Other with whom one disagrees. Disclosing one's experience of violence in a bid to construct and exclude the Other is violence in itself. Especially when personal stories become capital in political debates, they must be understood in relation to dynamics of privilege and marginality; these also grant the advantaged few more access to narrative platforms than the rest. There is a fine line to walk between engaging in selective empathies, and situating experiences structurally/appraising the uses to which they are put'.

The ESP reveals the conflicts between public/private, visible/invisible spaces for women's resistance and the struggles that these dichotomies yield in relation to collective organization and action. This public/private space represents flexible and fluid forms of individual resistance which become collectively organised, but to what effect? We are mindful of whether simply accounting for sexism may risk the further normalisation of practices that increase the visibility of issues yet simultaneously limit women's potential for change.

Given the policing of feminism and affective solidarity that is part and parcel of neoliberalism, we write against the times in which we live, as neoliberal rationality works to 'atomise' (Rottenberg, 2017, 2018) women. Advocating connection, community and solidarity present challenges, but it is exactly these challenges that stress the importance of solidarity especially in building feminist communities that incorporate diverse voices. Affective solidarity provides help and support for those women affected by sexism but also works to garner the backing of those privileged enough to escape such violence and to engage

their help in the fight against sexism. Ours is not a utopian vision but a practical one that involves struggle. Such struggle has manifest throughout feminist history and theory, as well as through the women's posts in the ESP.

Hemmings (2012) positions embodied knowledge at the heart of affective solidarity, and following her lead we take affective solidarity as a feminist infrapolitics which provides the ethico-political moment and rupture required as a prolegomenon for transformational change. The ESP illustrates a simple yet highly organized feminist infrapolitics, and mobilises experience and empathy in both theory and practice. As such, the ESP provides the structural means for affective solidarity, and as Hemmings, Ahmed and others have taught us, affect is what sustains feminism. Although affective solidarity cannot change the world by itself, it demonstrates a shift in the ways women are organising and resisting sexism. This offers a means of feminist politicisation through affective dissonance where 'that sense of dissonance might become a sense of injustice and then a desire to rectify that' (Hemmings, 2012:157). Highlighted here is the relationship between emotion and power such that sexist discrimination, oppression and violence is enacted at an affective level (Lorde, 1984) so as to shape individual and social bodies (Ahmed, 2000).

Instead of reinforcing patriarchal culture by confining our analysis of feminist resistance *against* patriarchy, we have challenged women's positions of subordination as marginalised or silenced (Ahmed, 2000) such that we might break from the social norms that keep inequality in place. Resistance against sexism demands fully acknowledging widespread misogyny (Bates, 2018). Infrapolitics has been brought to this paper as a way to think about collective resistance and its connections with solidarity. The ethico-political implications of the ESP 'where ethics is mobilized into action creates a politics directed by ethics' (Pullen and Rhodes 2014: 788) is one where feminist resistance and organizing through grassroots infrapolitics – or what we propose as feminist infrapolitics – provides fertile ground for

action mobilised by the ethico-political. This starts from the bodies of those violated by sexism, discrimination and harassment. Rosalyn Diprose reminds us that this is a ‘politics of generosity [that] begins with all of us, it begins and remains in trouble, and it begins with the act’ (Diprose, 2002: 188). Our analysis of solidarity centres the body as the site of action and resistance; a ‘passionate politics’ that works through affective solidarity ‘for a justice that is yet to arrive’ (Diprose, 2002: 194). Politics in the form of feminist activism invites ethics, and in turn this ethics gives rise to politics. The politics of experience and economies of empathy are significant. Social movements such as the ESP have the potential to *disrupt* the taken for granted means through which sexism manifests and becomes normalised. Diprose locates the ‘body as the site of one’s habitat or subjectivity – where the body is constituted by a dynamic relation with other bodies in a social context of power, desire and knowledge’ (1991:66). Accordingly, the potential for change starts by questioning ‘how one’s embodied ethos is constituted by social discourses and practices including ethics and how one’s identity is constituted in relation to others’ (Diprose, 1994: ix). Thinking in this way changes the conditions that women engage with sexism rendering it no longer reproduced by women working within (or even against) masculine constructions or a denigrated and subordinated femininity. In place we have a move towards mobilising resistance against the very normalisation of sexism.

Once again, we are reflexive about not co-opting the other within our proposal for an infrapolitics of affective solidarity; one that would render the Other entirely knowable and fully accomplished (Diprose, 2002). Similarly we do not advocate for a particular type of feminism or wave but rather wish to create a dialogue in the hope that those reading this paper will engage in considering the collective struggle that we are all part of. This relies on an openness and reciprocity between many different women and men, otherwise much needed conversations and engagements won’t even start. Moreover, ‘marginal subjects

produce different, more reliable, knowledge because of conditions of inequality that mean they (have to) know dominant frames of legitimation in order to survive or thrive, and generate local knowledges for the same reason' (Hemmings, 2012:155). Without such inclusion, those privileged do not reflect on their hierarchical power or the oppression of different groups. The result would be that the conditions of collective solidarity are precluded. In response, it is necessary that reciprocity be built into relations of solidarity (cf. Dean, 1996).

In 1986 Nancy Fraser claimed that an 'ethic of solidarity is superior to an ethic of care as a political ethic' (Fraser, 1986:428). With this claim Fraser sets the ground for the interrelationship and interdependency of ethics and politics, and draws attention to the power of the collective struggles of women. The ESP shows these collective struggles and illustrates the norms of collective solidarities, to speak, to be heard, to tell experiences and to have voice. In this way, the ESP demonstrates that 'an ethic of solidarity elaborated from the standpoint of the collective concrete other is more appropriate than an ethics of care for a feminist ethics, if we think of a feminist ethics as the ethics of a social and political movement' (Fraser, 1986: 429).

Continued feminist infrapolitics and activism depends on the engagements of women across the racial, ethnic, and class distinctions that would divide us. Against such divisions, we suggest that attention is turned away from ethical identification with others towards ethics that emerge infrapolitically between affective bodies and which make available the circumstances for the preconditions of politics. This paper has turned to the role of affective solidarity within feminist infrapolitics which invokes a commitment to cultivating *social sensitivity* (Medina, 2013). Feminist organizing demands forms of resistance which surface as embodied, reflexive acts to developing social sensibility and epistemic resistance (Medina, 2013; see also Fricker, 2007). Insensitivity involves 'being cognitively and affectively

numbed to the lives of others; being inattentive to and unconcerned by their experiences, problems, and aspirations; and being unable to connect with them and to understand their speech and action' (Medina, 2013: xi). Such insensitivity, and what Medina terms 'active ignorance', prevents us from developing new ways of organising resistance. Practices of feminist infrapolitics require cultivation to enable us to fully understand exclusion, and to become sensitive to it. However, they also require a commitment to politics practised through both personal and collective resistance. This is echoed by Bates' (2014a:7) hope that such a project will render women visible and, therefore, important. Cultivating social sensitivity is a way of becoming attuned to injustice, and enables the injustices created by sexism or racism, privilege and oppression to be addressed.

Given the central importance of connection and accountability between people, feminist infrapolitics and affective solidarity which embeds 'enlarged sympathy' could leverage grassroots organising towards a broader mass movement. This idea of enlarged sympathy, from Brenda Lyshaug, refers to the 'attitudes and dispositions that would-be-allies must cultivate if they are to establish nonrepressive and mutually affirming political connections across difference' (Lyshaug, 2006: 99). These relations encourage 'a sense of kinship with others' one that is 'forged not through bracketing out others' differences but through absorbing and locating an "echo" of those differences within oneself' (ibid:99). The cultivation of others in infrapolitics recognises that these others are shifting and expanding, for example as men join the ESP and call out misogyny.

In closing we may well as ask whether this paper itself constitutes an infrapolitics? We can only wait to see what becomes of this paper in the future but the seeds planted here could develop future research that focuses on building platforms for action, learning from feminist organizations and developing new ways of working in the academy. Informed by and practising feminist reflexivity, we have analysed how the ESP provides particular

insights into affective solidarity, the politics of experience and empathy but also has limits in how these are expressed as universal concerns. Such politics address sexism through the transformational potential of feminism, so as to raise the future orientated question: Where will women be without feminism?

Endnotes

¹ The online presence of these movements can be found at: Me Too - <https://metoomvmt.org/>; [One Million Women - http://www.millionwomenrise.com/](http://www.millionwomenrise.com/); Women's Marches - <https://www.womensmarch.com/>. In addition, *Time* magazine named a group of women 'Person of the Year' in 2017 for speaking out against harassment and violence against women. These 'Silence Breakers' included #MeToo founder Tarana Burke.

² There are a number of recent developments which highlight the development and critique of feminist solidarity through neoliberal feminism and the ensuing backlash which we are unable to explore in the space of one article. Briefly, despite the appearance of solidarity, there are counter arguments such as Rottenberg's (2017) question: 'Can #MeToo go beyond white neoliberal feminism?' because it does not recognise the low socio-economic status of women being more prone to harassment and abuse (Rottenberg, 2017), incarcerated women or address the individualised priorities of privileged women speaking out. It might even be that neoliberal feminism has thrived on shaming women to stay silent, fixing themselves rather than working collectively to address institutional and structural sexism and harassment in organizations. Windham (2017: np.) comments that effective social movements that address workplace sexual harassment 'must broaden to include women of all backgrounds and should channel the outrage into organizational and legal transformation'. A key criticism of the #MeToo movement has been that whilst it may create awareness it doesn't produce the tools for dialogue and reflection (Munar, 2018).

³ For the ESP, social media is an integral platform from which the project has expanded and grown since its inception. Bryman (2016:558) comments, social media ‘is an area that is in its infancy and which has tended to be associated with the examination of so-called “Big Data”...a major challenge is likely to be how to sample from the vast array of possible documents’. Whilst the use and efficacy of social media for online activism and resistance is worthy of critical discussion, it is one we can only briefly explore in the scope of this article.

⁴ See also the description and values of the project: <http://everydaysexism.com/about>. Bates studied English Literature at Cambridge University and worked as an actor and nanny where her experiences inspired the project. The project has inspired individuals, such as a law student in India to set up a blog where individuals can email their stories of sexism (see <http://every-sexism.blogspot.co.uk/2015/06/>); a website dedicated to women in STEM subjects (<https://stemfeminist.com/>), as well as related Twitter accounts dedicated to experiences in media, and in various countries such as: Canada, Gibraltar, Greece, Iran and South Africa to name a handful.

⁵ “Lifting as we climb” was the phrase popularized by the black women’s club movement in the United States (Ewig and Feree, 2013).

⁶ Bates describes being trolled on the internet which she says exemplifies just how needed the project is, stating: ‘And this is what I got, not twice a day but up to 200 times a day just for speaking out...the fact that it was so scary for some people, for somebody just to want to talk about equality, just to want to raise women’s voices and give their stories a platform that they had to tell me exactly how they wanted to disembowel me and with exactly which weapons and in what order and not just that I should be raped but exactly how I should be raped and in which orifices and where and when’ (Bates, 2014b: from 9 mins).

⁷ Bryman (2016) outlines forms of analysis such as qualitative content analysis and ethnographic content analysis which might be suitable for virtual documents and social media

research. However, these methods of analysis did not fit our purposes as the study did not intend to provide a discursive analysis of the types of stories or storytelling involved. The variety and volume of posts meant it would be impossible to provide an in-depth, meaningful qualitative analysis of data in the space of one article, given their anonymity and lack of context.

⁸ From citational practices to all male panels, the marginalisation of feminist debates in mainstream journals, or the violence feminist organization scholars may incite on one another, the importance of the sexism archive (Ahmed, 2015) shines light on how sexism pervades the academy. The archive is full; we have been worn down by the everyday labour required to fight but we have to continue to make this sexism material, to show how we are marked by sexism. We are marked by the ink on our reviews, the criticisms from our appraisals or the persistent need to mould ourselves into the right kind of femininity to be an academic.

⁹ ESP posts are quoted with date and tags used in the post. In addition, we identify key themes related to our analysis of each post. Grammatical errors remain in the original quotes to preserve the voices and embodied experiences of participants.

References

Acker, J. (1990) 'Hierarchies, Jobs, Bodies: A Theory of Gendered Organizations'. *Gender and Society*, 4(2): 139-158.

Ahmed, S. (2000) *Strange Encounters: Embodied Others in Post-Coloniality*. London: Routledge.

Ahmed, S. (2004a) 'Affective Economies'. *Social Text*, 22(4): 117–139.

Ahmed, S. (2004b) *The Cultural Politics of Emotion*. London: Routledge.

Ahmed, S. (2015) 'Introduction: Sexism - A Problem with a Name'. *New Formations* 86: 5-13.

Bates, L. (2014a) *Everyday Sexism*. London: Simon and Schuster.

Bates, L. (2014b) 'Everyday sexism: Laura Bates at TEDxCoventGardenWomen', <https://www.youtube.com/watch?v=LhjsRjC6B8U> (accessed, 6/9/16)

Bates, L. (2014c) 'Everyday sexism: Laura Bates at TEDxEastEnd', <http://tedxtalks.ted.com/video/Everyday-sexism-Laura-Bates-a-2> (accessed, 6/9/16)

Bates, L. (2015) 'Laura Bates: 'Anti-feminists don't get irony' *The Guardian*, 16th March 2015. Available at: <https://www.theguardian.com/lifeandstyle/2015/mar/16/laura-bates-anti-feminists-irony> (accessed 10/9/16)

Bates, L. (2017) 'What I have learned from five years of Everyday Sexism', *The Guardian*, 17th April 2017. Available at: <https://www.theguardian.com/lifeandstyle/2017/apr/17/what-i-have-learned-from-five-years-of-everyday-sexism> (accessed 20/6/17)

Bates, L. (2018) *Misogynation*. London: Simon and Schuster.

Biggs, J., Hawley, P.H. and Biernat, M., (2018) 'The academic conference as a chilly climate for women: Effects of gender representation on experiences of sexism, coping responses, and career intentions'. *Sex Roles*, 78(5-6):394-408.

Bryman, A. (2016) *Social Research Methods – 5th Edition*. Oxford: Oxford University Press.

Calás, M.B. and Smircich, L. (1999) 'From 'the woman's' point of view: Feminist approaches to organization studies'. In S.R. Clegg, S.R. and C. Hardy (Eds.) *Studying organization: Theory and method*, London: Sage. pp.212-251.

Calder-Dawe, O. (2015) 'The Choreography of Everyday Sexism: Reworking Sexism in Interaction'. *New Formations*, 86: 89-105.

Calder-Dawe, O. and Gavey, N. (2016) 'Making sense of everyday sexism: Young people and the gendered contours of sexism'. *Women's Studies International Forum*, 55:1-9.

-
- Clegg, S. R. (1989) 'Radical revisions: Power, discipline and organizations'. *Organization Studies*, 10(1): 97-115.
- Cockburn, C. (1991) *In the way of women: Men's resistance to sex equality in organizations* (Vol. 18). New York: Cornell University Press.
- Collins, P.H. and Bilge, S. (2016) *Intersectionality*. Cambridge: Polity Press.
- Cornwall, A. (2007) 'Myths to live by? Female solidarity and female autonomy reconsidered'. *Development and Change*, 38(1): 149-168.
- Crenshaw, K.W. (1991) 'Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color'. *Stanford Law Review*, 43(6): 1241–1299.
- Dean, J. (1996) *Solidarity of Strangers*. Berkeley: University of California Press.
- Deem, R. (2003) 'Gender, organizational cultures and the practices of manager-academics in UK universities'. *Gender, Work & Organization*, 10(2): pp.239-259.
- Diprose, R. (1991) 'A "genethics" that makes sense' in R. Diprose and R. Ferrell (Eds.) *Cartographies: Poststructuralism and the Mapping of Bodies and Spaces*. Sydney: Allen and Unwin.
- Diprose, R. (1994) *The Bodies of Women: Ethics, Embodiment and Sexual Difference*. London: Routledge.
- Diprose, R. (2002) *Corporeal Generosity: On Giving With Nietzsche, Merleau-Ponty and Levinas*. New York: SUNY.
- Ewig, C. and Fere, M.M. (2013) 'Feminist Organizing: What's old, what's new? History, Trends, and Issues', in G Waylen, K Celis, J Kantola and S.L. Weldon (eds) *The Oxford Handbook of Gender and Politics*. Oxford: Oxford University Press. Pp. 411-435.
- Fraser, N. (1986) 'Toward a discourse ethic of solidarity'. *Praxis International*, 5(4): 425-429.

-
- Fraser, N. (2013) *Fortunes of feminism – From state-managed capitalism to neoliberal crisis*. London: Verso.
- Fricker, M. (2007) *Epistemic Injustice: Power and the Ethics of Knowing*. Oxford: Oxford University Press.
- Hemmings C. (2011) *Why Stories Matter: The Political Grammar of Feminist Theory*. London: Duke University Press.
- Hemmings, C. (2012) ‘Affective solidarity: Feminist reflexivity and political transformation’. *Feminist Theory*, 13(2): 147–161.
- Itzin, C. and Newman, J. (Eds.) (1995). *Gender, culture and organizational change: Putting theory into practice*. London: Psychology Press.
- Kellaway, L. (2014) ‘Lucy Kellaway interviews Everyday Sexism Project founder Laura Bates’, *Financial Times*, 1st August 2014. Available at: <https://www.ft.com/content/b407d9be-1835-11e4-a82d-00144feabdc0>. (accessed 10/9/16).
- Lather, P. (2001) ‘Postbook: Working the ruins of feminist ethnography’. *Signs: Journal of women in culture and society*, 27(1): 199-227.
- Lara, M.P. (1998) *Moral textures: Feminist narratives in the public sphere*. California: University of California Press.
- Lorde, A. (1984) *Sister Outsider: Essays and Speeches by Audre Lorde*. Freedom, CA: Crossing Press.
- Lyshaug, B. (2006) ‘Solidarity without “sisterhood”? Feminism and the ethics of coalition building’. *Politics & Gender*, 2(1): 77-100.
- Martin, P.Y. (1990) ‘Rethinking Feminist Organizations’. *Gender and Society*, 4(2): 182-206.
- McLaughlin, H., Uggen, C. and Blackstone, A. (2017) ‘The economic and career effects of sexual harassment on working women’. *Gender & Society*, 31(3): pp.333-358.

-
- Medina, J. (2013) *The Epistemology of Resistance: Gender and Racial Oppression, Epistemic Injustice, and Resistant Imaginations*. Oxford: Oxford University Press.
- Mills, A. J. (1988) 'Organization, gender and culture'. *Organization Studies*, 9(3): 351-369.
- Mohanty, C.T. (1991) 'Introduction: Cartographies of Struggle, Third World Women and the Politics of Feminism', in CT Mohanty, A Russo and L Torres (eds) *Third World Women and the Politics of Feminism*. Bloomington: Indiana University Press. Pp1-47.
- Munar, A. (2018) 'Can I kiss you?' *CBS Wire*. <http://cbswire.dk/can-i-kiss-you/> Date accessed: January 18th 2018.
- Munro, E. (2013) 'Feminism: A Fourth Wave?'. *Political Insight*, 4(2): 22–25.
- Pedwell, C. (2012a) 'Economies of empathy: Obama, neoliberalism, and social justice', *Environment and Planning D: Society and Space*, 30: 280-297.
- Pedwell C. (2012b) 'Affective (Self)-Transformations: Empathy, Neoliberalism and International Development'. *Feminist Theory*, 13(2): 163–179.
- Phipps, A. (2016) 'Whose personal is more political? Experience in contemporary feminist politics', *Feminist Theory*, 17(3): 303–321.
- Powell, A. and Sang, K.J. (2015) 'Everyday experiences of sexism in male-dominated professions: A Bourdieusian perspective'. *Sociology*, 49(5):919-936.
- Probyn E. (1993) *Sexing the Self: Gendered Positions in Cultural Studies*. London: Routledge.
- Pullen, A. and Rhodes, C. (2014) 'Corporeal ethics and the politics of resistance in organizations', *Organization*, 21(6): 782-796.
- Rottenberg, C. (2017) 'Can #MeToo go beyond white neoliberal feminism?' *Aljazeera*. Available at: <http://www.aljazeera.com/indepth/opinion/metoo-white-neoliberal-feminism-171213064156855.html> (accessed 13/12/2017).

Rottenberg, C. (2018) 'The Neoliberal Feminist Subject'. *Los Angeles Review of Books*.

Published 7th January. Available at: <https://lareviewofbooks.org/article/the-neoliberal-feminist-subject/> (accessed 1/1/2018).

Sanghani, R. (2015) 'A day in the life of the Everyday Sexism hashtag', *The Telegraph* 16th April 2015. Available at: <http://www.telegraph.co.uk/women/womens-life/11539971/Everyday-Sexism-hashtag-A-day-in-the-life.html> (accessed 10/9/16)

Scott, J.C. (1990) *Domination and the arts of resistance: Hidden transcripts*. New Haven: Yale University Press.

Scott, J.W. (1991) 'The Evidence of Experience'. *Critical Inquiry*, 17(4): 773–797.

Segal, L. (2017) *Radical Happiness: Moments of Collective Joy*. Sydney: Verso.

Signs (2017) Virtual Special Issue 'Feminist Resources for #TheResistance'. Available at: <http://signsjournal.org/features/virtual-issues/feminist-resources-for-theresistance/#models>. (Accessed 16/6/2017).

Steinem, G. (2017) 'Gloria Steinem says black women have always been more feminist than white women', Available at: <https://qz.com/1150028/gloria-steinem-on-metoo-black-women-have-always-been-more-feminist-than-white-women/>, Massachusetts Women's Conference, Boston on 8th December 2017. (Accessed 20/12/2017).

Walby, S (2011) *The Future of Feminism*. Cambridge: Polity Press.

Whitley, L. and Page, T. (2015) 'Sexism At The Centre: Locating The Problem Of Sexual Harassment'. *New Formations*, 86: 34-53.

SUPPLEMENTAL DATA

Appendix 1

Table 1: Illustrative quotes from data and emerging themes/modes of feminist organizing*

	Illustrative quotes	Tags on post	Key themes & modes
1	<p>Segment of post: The woman, who happens to be the chairperson of our local feminist group, announced that, seeing as I was pretty, I should take my clothes off during the panto, bit by bit, for the enjoyment of the audience. The rest of the group all sneered and gaffawed their approval, each making comments of the kind that they wouldn't mind seeing that. I made no comment. The best I did was not laugh or join in. Later it was introduced that we would have to pay £10 to be in the play. I said I wouldn't pay. I was told to have a bit of solidarity. At a previous meeting of the same group, the feminist was discussing a TV programme about a fictionalised rape case in court. She said that the girl was asking for it because she went back to the boy's flat, that back in her day it was consent to go back to some one's place, and the girl should have been grateful for a shag. She then went on to say she wouldn't have said no, and that she likes it rough. The leader of our local feminist</p>	<p>So-called feminist, so-called socialist, solidarity, Workplace.</p>	<p>Feminism; Objectification; Solidarity.</p>

	group said this, about a rape, in front of me and a group of men. (website post, May 2016).		
2	<p>Segment of post: I was mortified to discover my mother doesn't think very much of other women, though it shouldn't really come as a surprise....I heard her asking the husband of the couple what he did and it turned out he is an engineer with some chemical company. He told her all about it and that was fine. But then mother asked the same question of his wife and, before the woman could even begin answering, mother interjects with "Oh, I bet you stay at home and spend all the money!" before laughing uproariously. I. Was. Mortified.</p> <p>Later, she decided to tell myself and my boyfriend (also a feminist) about how much she hates female dentists because "they don't have the strength" to be decent dentists. Because she had a bad experience in the 60's which would have been more down to outdated techniques rather than any fault of the dentist because she's female. (website post, June 2017).</p>	No tag.	Feminism; Shame; Solidarity.

3	I was pushing my 3 month old in the pram through the city center and a group of guys drove by and yelled at me “How about a blow-job?” Gross. (website post, July 2017)	Public space.	Empathy; Objectification.
4	Before leaving home to go to the park, I was told by my mother that I maybe shouldn’t wear the new skirt I had bought, because I might get catcalled or harassed. Does that mean it’s my fault for having a female body if I do get harassed? How is that fair? I am 14 years old. I should not have to put up with grown men staring at my thighs (website post, July 2016)	Home, Public space.	Empathy; Otherness; Women’s bodies.
5	I was raised by feminist hippies in the 1980s, under a female prime minister. It was still made clear to me that I couldn’t be a lifeboat crew member, a reenactment viking, an astronaut or a golf caddy due to my sex. (website post, June 2017).	Childhood; Home.	Empathy; Feminism.
6	My soon to be ex-husband says that he provides me with free childcare, and does me a favour when he’s looking after our children. On a rare occasion when I worked extra hours in the evening (with several weeks’ notice and having organised	Childcare, Divorce, Home, Parenting.	Experience; Gendered division of labour.

	<p>childcare), he said I was “failing to fulfil my obligations to look after the children” (website post, July 2016).</p>		
7	<p>My 3 male housemates like to have “banter” by commenting on and comparing the breasts of women they match with on Tinder. They also make bets like “who will be the first to convince their girlfriend to do anal with them?” I call them out on it and they tell me to “calm down” and “stop being a boring feminist”. I think it’s time that young men are taught the importance of respecting women. I wonder if they’d ever chat to their mother or sister like this? (website post, May 2017).</p>	<p>Home, University, Feminism.</p>	<p>Experience; Otherness; Speaking out; Women’s bodies.</p>
8	<p>Emails to our entire senior management team typically begin with “Gents.” Because of course there are no senior managers who aren’t gents. Still, I find this troubling. It seems intentionally non-inclusive. #isthissexistidontknowanymore (website post, April 2017)</p>	<p>Workplace.</p>	<p>Experience; Silencing; Invisibility.</p>

*All quotes are verbatim from the website/video.

Acknowledgements

This paper has benefited from the astute critique and editorial direction of the special issue editors and the close readings of the reviewers. We are extremely grateful to these colleagues who worked with this paper in a feminist tradition. Participants of the feminism stream at CMS (2017) and the ethics stream at EGOS (2017) gave us momentum, and when the paper was aired at EM Lyon and Stockholm Business School we received welcome feedback. In particular we acknowledge Eric Ghiglione for reminding us of Scott's infrapolitics. We dedicate this paper to our children in the hope that they may live in different times.