

For her research objective of investigating the epistemic status and boundary work of academic communities, the concept of the performative university is instructive, but it results in some blind spots in her interpretation of her empirical findings. The strengths of the book lie in the empirically grounded critique of current science politics regarding gender and feminist research, and in the reflections on the strategies used to establish and sustain 'proper' epistemic status. The findings of Chapter 4 and Chapter 5 in particular are very well presented and illustrated using impressive examples. Pereira does not shy away from remarking critically on the effects of the performative university and their entanglements with the institutionalisation of WGFS. Furthermore, she offers some recommendations for changing and shaping science. According to her, a key idea is to think through which projects we like doing, and to 'regularly say no' (p. 215) to other projects that we cannot do owing to limited time or physical resources. However, we should not forget that there are, to date, successful political bodies that support women in science and gender research, especially in the EU, and that collective strategies are important for solving problems. What is more, in order to strengthen WGFS, in my opinion it is more helpful to highlight the valuable contributions made by feminist research (p. 210) than it is to discredit other strands of research.

And now, I am going to 'spend the rest of [my] day being unashamedly and deliciously non-productive' (p. 218), just as recommended.

References

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The Principle of Slow (Food), Applied to the Corporate University

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Berg, Maggie, Seeber, Barbara K. 2016. *The Slow Professor: Challenging the Culture of Speed in the Academy*. Toronto, Buffalo, London: University of Toronto Press.

Many books have been published on the corporate university, and a lot of researchers have studied and commented on recent developments in academia. Maggie Berg and Barbara K. Seeber, two Canadian professors of English language and literature at

Queens University and Brock University, respectively, add a refreshingly new approach to the subject.

In fact, the authors are not specialists in higher education research but in eighteenth- and nineteenth-century fiction. However, they are recognised experts in university teaching. Berg, winner of the Chancellor A. Charles Baillie Award for Teaching Excellence in 2005, held the Queen's Chair of Teaching and Learning from 2009 to 2012. Seeber received the (Brock University) Faculty of Humanities Award for Excellence in Teaching in 2014. The idea to write a book on the corporate university rose out of personal concern about the processes of acceleration in academia and the consequences of this for their personal well-being. Inspired by the Slow Food movement, the authors present a book that combines a literature review, a guidebook, and a political manifesto. The literature review draws on works about the corporatisation of higher education, studies on the effects of stress on physiological and psychological health, self-help literature about time management in academia, campus novels, and key texts of the Slow movement. It is organised as a classical literary criticism, the discipline both authors represent, and it incorporates empirical studies conducted in fields such as sociology, psychology, medicine, information science, and labour studies (p. viii).

The framework concept of the book is that of the Slow movement, which is primarily concerned with slow food. The Slow Food movement was founded in Italy in 1989. It is, to date, a global movement that stands for preventing 'the disappearance of local food cultures and traditions', counteracting 'the rise of fast life' (Slow Food 2015). By ensuring access to 'good, clean and fair food' for everyone (Slow Food 2015), the movement wants both to work for a sustainable and ethical method of food production and to stipulate the conscious pleasure of eating. Slow Food activists believe that 'food is tied to many other aspects of life, including culture, politics, agriculture and the environment' and that individual food choices can 'collectively influence how food is cultivated, produced and distributed' (Slow Food 2015). The principle of Slow has been extended to architecture, urban life, and personal relations (p. x). Before Berg and Seeber's book, it had not been applied to education (or the academic world) in an explicit way – although there have been some earlier thoughts about 'fast' and 'slow' thinking (e.g. Kahnemann 2011) and even an ongoing academic discussion about the acceleration of academic life (see Accelerated Academy 2017). Other books on 'slow' academic disciplines (e.g. philosophy, cf. Boulous Walker 2016) were published shortly after so that there seems to be a rising Slow movement in academia as well.

In their 'Slow Professor Manifesto' the authors depict the situation of the current neoliberal university as a place where 'power is transferred from faculty to managers' and 'economic justifications dominate' over 'pedagogical and intellectual concerns' (p. x). Concerned 'above all with efficiency', the corporate university contributes

to an overall climate of acceleration that makes those who are subjected to it 'feel powerless' (p. x).

Berg and Seeber mean their book to be an 'intervention' and a 'call to action' (p. ix), fostering a better understanding of the ways in which the culture of speed enhanced by the corporate university affects the professional practice and well-being of academics. Thus, the authors seek to offer a 'model of resistance' by sketching 'a counter identity' to the 'beleaguered, managed, frantic, stressed, and demoralized professor' (p. ix). In this way, the book aims to be 'more optimistic than works on the corporate university, more political and historicized than self-help, and more academically focused than those on stress and the Slow movement' (p. vii).

The book is structured as follows: After the Preface, the Introduction, and a chapter about time management, co-authored by Berg and Seeber, a chapter about teaching is authored by Berg and another about research by Seeber. The following chapters about collegiality and the conclusion are written, again, by both authors. The brevity of the book (128 pages) is intentional: the authors want their book to be 'useful' and 'accessible to a variety of disciplines' (p. ix).

The Introduction starts with a description of personal experiences, which are reflected in the results of statistical surveys: 'stress in academia exceeds that found in general population' (p. 2). It has negative consequences not only for the psychological and physical health of scholars but also for their teaching and scientific productivity. The academic world, however, is 'reticent in acknowledging its stress' (p. 2) because of its long tradition of privileging the mind over the body and the constant attempt to disprove the public 'stereotype of the lazy academic' (p. 3). The privileges of the academic life – job security, flexibility of hours, personal autonomy, creativity, and excitement – have their downsides: idealism can turn into excessive self-expectations, and '[f]lexibility of hours can translate into working all the time, particularly because academic work by its very nature is never done' (p. 3). Academic self-expectations are increased by the external pressures of the changing academic culture – for example, expanding class sizes, increased use of technology, a rise in clerical tasks, and the need to achieve key figures such as publications or external funding. An increasing number of academic tasks, different and sometimes even conflicting in content and required skills, places demands on the scholars' limited resources of time, power, and concentration and leads, therefore, to a constant feeling of time pressure and stress.

Chapter One is a critical examination (or, to be more precise, a deconstruction) of advice literature on time management targeted specifically at academics. The authors argue that texts promising to offer solutions to the increasing and overwhelming demands in teaching, research, and administration do not achieve their purpose. Rather, they make the reader feel inadequate by setting contradictory goals.

Celebrating the self-responsible, efficient, and goal-oriented academic, the self-help texts pretend that every goal is attainable by working in the early morning, planning in small time slots, delegating, and learning to say no. Instead of alleviating time pressure, what they really do is strengthen the rationalisation of academic work. At the end of the chapter, the authors present their own advice, which runs counter to that of the self-help literature: 'get off line', 'do less' (p. 29), get both 'regular sessions of timeless time' (p. 30) and 'time to do nothing', and 'change the way we talk about time all the time' (p. 31).

In Chapter Two, Berg presents her suggestions about 'slow' university teaching, which means finding pleasure in teaching and creating a personal connection to the students. She relies on empirical studies about intelligence as being 'contextual and embodied' (p. 35) and learning outcome depending on the (positive) emotions felt in the classroom. It is not surprising that she prefers face-to-face over remote learning, proposing to be aware of the class as a personal interaction that implies humour and people listening to each other. Berg conceptualises courses as narrations by giving them 'coherence and logic' (p. 49) and adapting them to the listeners, and her assignments are to be 'useful and enjoyable for the students themselves', allowing them 'to follow their own interests' (p. 50). This is not specifically 'slow' in the sense of 'doing less' (p. 29), but it aims at making teaching more pleasurable for both professors and students, which is a central claim of the Slow (Food) movement. What is left out here is a discussion about curricula: should 'slow teaching' not also include a reflection on the choice of subject matter – classical versus contemporary references, time for reading versus time for reflection, etc.?

Chapter Three presents Seeber's thoughts on scholarship in the time of the corporate university. As research has to meet economic expectations expressed in buzzwords such as 'competitive, ground-breaking, cutting-edge, relatable, applicable, impactful or transferable' (p. 14), the corporate university prizes easily quantifiable and marketable results, prioritising certain research areas above others. It is specifically at odds with the humanities and the social sciences, and especially with feminist thinking, because of their potential (and need) of openness and critical thinking, which is not easily transferable to those measurable parameters. Seeber proposes, then, a counter-identity to this kind of scholarship by adhering to the classical rules of academic thinking: to accept that 'thoughts take time' and 'speed can produce less than desirable results' (p. 64), to permit oneself to '[w]alk to the library' (p. 66) and 'to read things that we don't "have to" read' (p. 67), and to recognise that the density and complexity of thoughts are values in themselves. The central point of the chapter, however, is to stop measuring 'our "output" against that of others' (p. 69) and to admit openly the difficulties of writing and all the 'detours, delays, and abandoned projects' that are usually hidden in a highly competitive academic environment (p. 65).

Chapter Four links directly to these reflections, deploring the loss of community and collegiality in the corporate university that results from lesser daily interactions between colleagues caused by 'demoralization, overwork, and competition' (p. 76). The increasing 'loneliness at work' (p. 72) has negative effects on both well-being and professional development of academics. The authors resent mandatory community building rituals and advice books about 'networking' as they conceive collegiality as a social (and economic) resource. Instead, collegiality means a 'holding' or supportive environment (p. 83), and it can be a prerequisite against the sensation of stress caused by the corporate university.

In the Conclusion, Berg and Seeber reflect on the process of co-authoring the book. Their description of their working together illustrates their conception of a holding environment: When mutual trust is given, working together can result in an experience not only 'more pleasurable' (p. 86) but also more productive than any other project. Co-authorship in this sense is 'putting Slow philosophy into practice' (p. 15), meaning seeing the co-author as a whole person, to be patient with each other, giving each other 'permission' to follow their own work-life balance, and to 'genuinely listen to each other'" (p. 88). '[T]hinking together' can be a way of challenging 'neoliberal models of higher education' (p. 89).

The Slow Professor is a very personal book, arising out of personal suffering and meant to inspire political action (and change). This is mirrored in the style of the writing, which is emotional, vivid, and full of examples and stories (and, alas, contains various repetitions of ideas and sometimes strays away from the main point). Based on a profound literature review, it combines personal experience with scientific references and personal advice. It can be read quickly and easily, like a guidebook, but only by reading it consciously will the reader discover all the ideas it contains. It is not a systematic analysis of the situation from a sociological perspective, but rather a compilation of intelligent observations and references. However, it can be a starting point for a multitude of empirical studies. As social structures are reflected in the practices of everyday life, Berg and Seeber's book depicts the structures of the corporate university in everyday experience.

Being professors themselves, the authors focus on the situation of the professor in the corporate university (and address, mainly, university professors), mentioning only a few times the situation of graduate students. It would be interesting to know Berg's and Seeber's ideas about 'slow' supervision and mentoring of (graduate) students, who have to advance their careers in the corporate university, and what a 'slow' academic career would be like. Much could be said about the situation of the non-professorial academic staff, which is strongly represented in European universities and whose conditions of work are dramatically worse than those of the professors. For many of them, the corporatisation of universities has led to more and

more personal instability, induced by an increase in temporary (short-term) contracts, regional mobility, competition, and dependence (on supervisors, third-party funding, etc.). Nevertheless, Berg and Seeber are right in their approach to focus on tenured professors. Because of their relatively stable work situation, they are the ones with the greatest potential for political action. The question remains open, however, as to whether readers, by changing their own conduct in academic work (as suggested by the authors), can change the corporate university as a whole.

In any case, it is still an open question whether changing the corporate university means going back to the 'old' university and whether that would really be a good idea. Berg and Seeber seem to lament the downfall of a (traditional?) university where scholars in the humanities had time for thinking and teaching small numbers of interested students and did not have to meet requirements for a certain number of peer-reviewed publications or third-party-funded research projects. However, they neglect the fact that even in the 'old' university this was true for only a number of full professors, namely *male* (and white) full professors, who, by the way, followed the tradition of perceiving science as a vocation and not as a profession. Thus, some of the problems described in the book (e.g. academia's neglect of the body and work-life balance) are not related specifically to the corporate university but to the academic tradition of privileging the mind over the body and the academic vocation over everything else. Although Berg and Seeber speak, at some points, of the 'remasculinized university' (p. 83), gender issues are not a central part of their reflections. Apart from mentioning the negative impact of the corporate university on feminist thinking, the authors neglect the feminist discourse on the neoliberal university as presented, for example, by Maria do Mar Pereira and Rosalind Gill. What is more (and this is very consistent with the current feminist discourse on the neoliberal university), they do not think about the possible positive effects of new public management on universities – for example the discussions about work-life balance and diversity (management) of race, class, gender, and other dimensions of heterogeneity as integrative parts of modern organisations.

Maybe it is the mixture of 'old' and 'new' conditions that make the contemporary university such a difficult place to work, and maybe the systematic analysis of the 'old' and the 'new' and its interaction will lead us to improvement and change. In this way, *The Slow Professor* can inspire new discussions about the downfalls as well as the chances of academic work in the corporate university, and to critically reflect on both of them.

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Krok k odstraňování homofobie

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Sloboda, Z. 2016. *Dospívání, rodičovství a (homo)sexualita*. Praha: Pasparta.

V roce 2016 vykročilo nakladatelství Pasparta Publishing, s.r.o. – sociální podnik zaměstnávající lidi s poruchou autistického spektra, jehož zřizovatelem je Národní ústav pro autismus, z.ú. (NAUTIS), mimo svoji obvyklou oblast a vydalo knihu *Dospívání, rodičovství a (homo)sexualita* od sociologa Zdeňka Slobody. Logika tohoto tematického posunu nemusí být zřejmá na první pohled, avšak začne být zřetelnější z perspektivy snah o inkluzivní společnost, která je schopna přijmout různé typy rozmanitosti, včetně té, jež se týká sexuality. Porozumění zdrojům odlišnosti a respekt k těm, kteří jsou jiní z hlediska své sexuality, jsou cílem této knihy. A autorovi se to daří naplnit.

Protože „oblast sexuality je oblastí multiparadigmatickou“ (s. 11), autor v knize aspiruje na zmapování všech, dokonce i přírodovědných přístupů k (homo)sexualitě a na její roli v dospívání a při zakládání rodiny. Tento příslib se však záhy ukáže falešný, protože se autor jednoznačně hlásí k sociálněkonstruktivistické a sociálněkritické tradici (ve spíše užším pojetí) a vymezuje se proti převládajícím medicínským východiskům, která v českém prostředí v pojetí homosexuality převládají. Prostor pro hlubší, kritické představení jiných než sociálněvědních poznatků a specificky sociálněkonstruktivistického paradigmatu tak kniha příliš nenabízí. Bohužel, navíc východiska svého přístupu teoreticky ukotvuje jen stručně, zhruba v rozsahu jedné stránky, a navíc v poznámce pod čarou. Podobně nenaplněný zůstává i požadavek interseksionality, jež je opakovaně uváděna jako významný prvek pro porozumění znevýhodňování, které může vyplývat z neheterosexuality (v kombinaci s jinými třídícími znaky). Při samotném výkladu jednotlivých témat ale není interseksionalita tematizována. Tyto nenaplně-