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*Equality, Gender and the Intersectionality of Injustices*  
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*Systems where Inequality  
can be generated*

- Economic system
- Cultural system
- Political system
- Affective system

*Dimensions of Inequality:  
where it is manifested*

**Resource inequalities**  
**Wealth, incomes, wages**

**Respect and Recognition**  
**inequalities -feminine defined**  
**as inferior**

**Representation inequalities**  
**(positions of power/influence)**

**Relational inequalities – love, care**  
**and solidarity; care work is**  
**unpaid or lowly paid; women**  
**the default carers**

## THE INTERSECTIONALITY OF INJUSTICE – GENERATIVE SITES OF INJUSTICE VARY ACROSS SOCIAL GROUPS.

<i>Systems of In/equality</i>	<b>Re/distribution (Resources)</b>	<u><i>Dimensions of</i></u> <b>Respect/ Recognition (identities/difference)</b>	<u><i>In/equality</i></u> <b>Representation (parity in power and participation)</b>	<b>Relational Justice</b> <b>Affective equality =</b> <b>1) equality in the doing &amp; 2) receiving of Love, Care and Solidarity</b>
<b>Economic System</b>	<b>Xx Social Class (working class, poor)</b>	X	X	X
<b>Political System</b>	X	X	Xx Children/ Intellectually disabled/Very ill	X
<b>Cultural System</b>	X	Xx Deaf (Sign users)/ Ethnic minorities; Black in White societies LGBTI /Women	X	X
<b>Affective System</b>	X		X	<b>Xx 1. Women, girls, carers 2. Incarcerated, Refugees/</b>

## Why affective relations matter socio-politically and educationally

- Globally, women play the central role in doing the lowly paid and unpaid care and love work, and much unpaid solidarity work: **They are the default carers of society**
- Affective relations of love, care and solidarity (LCS) matter because *they are what make us human: creating dispositions of caring for others and the non-human world:*
- **Care is the work we do to create, maintain and repair the world (Tronto)**
  - **It involves Work** — physical, mental and emotional work that requires attentiveness, responsibility, commitment, responsiveness
  - **It is Productive** - produces people in their humanness and sustains the environment and other species
  - **Lack of care/poor care produces negative outcomes-** fear, a sense of being unloved and unwanted, poor health, and environmental damage
- Theories of justice and political change that ignore affective life are blind to the work of creating humanity and caring for the environment; they ignore one of the most important sites of gender injustice

# Concluding Remarks

- **Gender Equality is about addressing men and masculinity as well as femininity** –Idealised masculinity in most cultures is equated with being dominant, dominating other men, women and the environment - those who have power will not give it up willingly!
- As people need concepts tools to think critically, education has a key role to play in changing how we think about our genders – only site of ideation formation that is largely democratically controlled
- **But gender inequalities need to be addressed intersectionally;** the politics and economics of gender, and its racial, disability, sexuality, minority dimensions must be kept in mind all the time
- *We also need to face the elephant in the gender room – neoliberal capitalism* which is exacerbating inequalities in all its forms – as it is governed by the principle of profit-making-at-all costs
- Since the deregulation of capitalism and financial institutions in the 1980s, there has been a rise in inequalities within many nation states – rise in precarious work in Western countries etc. If there are low-wage jobs, insecure jobs etc. someone will do them, and those **will be always be the most vulnerable, disproportionately women, immigrants, and young people.**
- **Women’s vulnerability is greatly exacerbated by their status as the world’s unpaid carers and by the fact that care and love work is taken-for-granted and not recognised for its importance in making us human**
- **Care is Citizenship Defining Work and as important as economic, political and cultural work**