Thinkacting through liberatory frames:

(re)imagining the academy beyond

by

Michela Marie Pirruccio

A thesis

presented to the University of Waterloo

in fulfillment of the

thesis requirements for the degree of

Master of Applied Health Science

in

Recreation and Leisure Studies

Waterloo, Ontario, Canada, 2021

Author's Declaration

I herby declare that I am the sole author of this thesis. This is a true copy of the thesis, including any required final revision, as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

Abstract

After being burnt down by the liberal politics of the university, I call for a (re)imagining of its structure that can offer hope for those seeking a home in academia. This thesis asks the question, "how can we thinkact differently?" by engaging with a plurality of frames that offer grass-roots possibilities for the students, researchers, staff, and faulty members whose identities and politic are often targeted by the reproduction of status quo. I suggest a reaching out unto anarchist, abolitionist, and Indigenous liberatory frames as means of moving beyond the traditions of the neo liberal university, towards emotional, just, and actionable futurities.

Acknowledgements

I acknowledge that the work of this thesis is largely credited to the continuum of hearts that joined me in my ongoing process to becoming.

Lisbeth, you are a shinning star. Thank you for housing me in your constellation with love for the last two years—you are a human I could not imagine doing this without. Not only have you built me up as a scholar, but also as a human being—thank you for shinning so brightly in my life. It was an honour to learn from and with you.

Kim, I want to thank you for being a part of this process—especially while on parental leave. Your feedback is always so insightful and meaningful to me, thank you is not enough to express my gratitude for you, and yet I hope it signals the true value of my appreciation.

Johnny Lupinacci, I am grateful to be apart of your network of mutual aid. Thank you for sharing your energy and enthusiasm for life with me. Tiny home lovers need to stick together.

Bryan, I appreciate your role in being a reader on my committee. While I am saddened that I was unable to take a course with you throughout my master's degree, I am grateful to have this opportunity to learn from you at this time. I also wanted to point out to you that I still feel a bit like a radish.

To my partner who has rescheduled many camping trips, vacations, dinners, and movie nights to accommodate my ever changing emotions as I write—thank you. I could not have made it this far without your mugs of encouragement, latte runs, and most importantly, your comforting support. I have endless love in my heart for you.

To my mom—or as I like to call her, little Rosa—thank you for encouraging me to reach for the stars even when I didn't think I would make it. Your love and support has taken me far.

To my sister, thank you for unloading the dishwasher when I needed a break and patiently waiting for me to be available for our sisters-days-out. I know how much you have sacrificed for me, and I will forever be indebted to you.

My soon-to-be brother-in-law, Chesky, thank you for laughing through the funny days with me.

To my friends Crystal and Kelsey—two of the most intelligent, wonderous humans I know—thank you for listening to my never-ending tangents and reminding me of my *why*. Who says you can't maintain friendships in grad school (in a pandemic)?

To the University of Waterloo, specifically the faculty, students and staff in the department of Recreation and Lesiure Studies, thank you for showing me constant compassion and allowing me to push the boundaries of masters-level research.

Dedication

To my late father, Papa G, this one is for you.

List of Figures

Chapter One

Unexplained Beginnings.

The space I occupy in this world is one where my whiteness, queerness, and cisgenderism define the possibilities of my existence. Each of these labels imply their own discourse that defines who I am, what I am capable of achieving, and how I might be perceived within current world makings. These liberal identity formations create a dichotomy that both divides and excludes populations based on the norms of euro-us centric culture. Unfortunately, this produces a culture where othering is normalized and permissible.

As I reflect on experiences of my own identity formations, I can critique the narratives I was fed through childhood education, particularly with regards to folx categorized as Black, Indigenous, queer, or other people of colour[1]. These narratives often prioritize whiteness as the apex of civilized existence where we are taught to draw a line between those who are white, and everyone else. For example, Black friends in elementary school were taught to always appear presentable to avoid disorder; fundraisers were held to support child poverty in Asia as to suggest Canada was a utopia with no poverty of its own; and stories of Indigenous assimilation were shared through a very skewed lens in an effort to protect the integrity of Canadian nationalism. These very liberal methods of categorization, identity formation, and othering are knowingly oppressive and fail to teach justice as an entangled process. Instead, they teach justice to be an after thought that is considered post-chaos to conceal stark realities. My experiences are similar to many others who were bound by liberal responses to justice. While advocacy groups, fundraisers, and volunteerism might allow a person to feel involved in the solution, the reality is that these practices merely reform the system within itself and prove to be

---

[1] Black, Indigenous, and people of colour will be abbreviated to *BIPOC* for the continuation of the manuscript

prime examples of white saviourism in action—suggesting that white folx can free coloured populations from cases of institutionalized racism and white supremacy (Aura, 2020). As such, I have learned that the institutional systems of education we learn from are large contributors to the ongoing issues of tokenism, heterosexism, racism, ableism, classism, capitalism, and beyond.

As the academy begins to take up conversations of justice with a more radical approach, my scholarship has become consumed with inquiries that question the interconnectivity of privilege, liberalism, justice, identity, and education. Unfortunely, the true depth of these problems are far too often disguised by liberal binaries of privilege. In cases such as these, some people are seen as having an inherent privilege over others. This is a point of concern because it reinforces false binaries that suggest people with this perceived sense of privilege can change their position within current world makings, and those without cannot. It is possible that these issues of injustice continue to repeat themselves throughout history because of the ongoing liberal distinction between the powerful and the powerless. In the past, researchers may have considered how some identities privilege folx, while other identities hold people down; that the privileged group may have something to provide, while everyone else may have an inherent need to take; or that those who have privilege can be the saviours for injustice. These skewed beliefs are examples of liberalism continuing to "other" identities of difference. Even in my youth, being known as justice-oriented, I was blind to these possibilities, which prevented me from seeing the ongoing weaponization of particular identities.

I now find myself responding to these cases of injustice through coming into a conversation that questions the utility of theoretical frameworks; suggesting that "a way of seeing is not seeing" (Van De Ven, 1989, p.487). That is, to think through one theoretical frame exclusively demobilizes one from seeing and thinking through worldly problems with a more

intricate perspective. This is not to suggest that any theoretical frame on its own can be superior to another. Rather, that researchers including Berbary, Van De Ven, Feldman, and Orlikowski have suggested, theories benefit from being utilized in tandem to begin to both understand and deconstruct some of our most pressing social issues. Perhaps if I had embodied these theories in my youth, I would have understood the ways identity has been put upon me by the systemic discourses of humanism that require people to create discrete categories in order to divide and exclude. While the status quo taught me how to engage with identities of difference in a particular way, I would like to enter a new conversation that questions the potential danger of those teachings and begin to employ theoretical frameworks as a tool for transformative justice.

2020, Explained.

2020 has been a year of pandemic and social uprising, which has enabled scholars to continue their justice work or reconsider the future of their own scholarship and the institutional hierarchies to which they adhere. Movements including, but not limited to, Black Lives Matter, Land-Back, Cancel-Rent, and #SayingTheirName initiated an uproar for justice that demanded, and continues to demand systemic change both within and outside of academia. Some folx responded to the accounts of murder, police brutality, erasure from accumulated wealth, and the exclusion of BIPOC through engaging with online communities, while others participated in live protests. Academic institutions; however, initiated their contributions to these movements with statements of solidarity.

In many cases, the statements of solidarity involved scholars, departments, and universities acknowledging the injustices at hand and vowing to do better. For some, this was considered to be sufficient action that would conceal one's conscious and allow them to feel

involved in a liberal response to justice[2]. For example, in response to the death of George Floyd prompted by police brutality, the Queen's University School of Business reported on the event as an example of an "injustice experienced by Black and other equity-seeking groups" (Morantz, 2020). While their response highlights Black lives, it also makes note of 'other equity-seeking groups' which could be perceived as a reference to *all lives matter*[3] in a time that needed to create space specifically for the Black community to be seen. This type of all lives matter reaction was not connected to the larger structures of surveillance, brutality, and policing that press down on Black identities in harmful ways and simultaneously failed to centre Black bodies. Even in its recognition of injustice, this statement did not offer hope for rectifying structural inequality moving forward. This type of reaction mimics other mainstream responses to social justice that heavily disconnect on-the-ground statements of solidarity from those larger structural changes required to challenge the systemic violence. This is just one example of how solidarity statements produce a suggestion of action, while failing to make structural change required to dismantle future violences.

Moving forward, the challenge to respond with true action continues as the word *diversity* is misappropriated or encapsulated as a catch-all solution. It is possible that the term diversity itself is merely concealing "the operation of systematic inequalities under the banner of difference" (Ahmed, 2007, p 236). Deem and Ozga (1997) critiqued this call for diversity, suggesting that it does not provide a "commitment to action or redistributed justice" (p.33), rather, it is deployed to temporarily ease the conscious of white folx who are not directly

---

[2] A liberal response to justice is founded in a political philosophy that promotes indirect state influence, with an emphasis on individual consciousness, speech, and opinion (Deneen, 2019; Frazer & Hutchings, 2019).

[3] "When the Black Lives Matter motto arose, some people interpreted the phrase as confrontational and <u>divisive</u>. They took it to exclude other races. The phrase "all lives matter" sprang up in response, ostensibly to argue all lives are equal because we are all human beings" (Stollznow, 2021)

impacted by the events of 2020 through mere recognition or representation, instead of actionable redistribution of power. Thus, while diversity is being deployed by institutions, such as academia, as a new, innovative, catch-all solution, there is question of whether diversity actually *does* anything at all, or if these calls are merely liberal reactions that involve quick-fixes of without systemic change (Ahmed, 2007). These diversity claims appear to have momentum in the moment, but prove to be unsustainable long term because they often fail to set long term goals to re-imagine policies and practices that reject colonialist/white supremacist logics within organizing structures of neoliberal institutions. Thus, as I move forward, I am committed to attending to the tensions of "promises of diversity" in justice work across a plurality of theoretical frames and political positionings, beginning with a discussion specific to the field of Leisure Studies.

Responding to 2020 in Leisure Studies.

While responding to the events that triggered many liberal statements of solidarity, the field of Leisure Studies chose to instead, protect those who are engaging in the required justice-oriented work of this moment by releasing a charge to action. In the spring of 2020, a response was released on behalf of TALS, ALSA, ANZALS, CALS, LARASA, LSA, and WLO, stating that their organizations will not be producing "yet another anti-racism statement" (Leisure Studies Association, 2020, p.1). Instead, their joint statement was to be read as a *charge* that protected, encouraged, and worked in solidarity with BIPOC and scholars who are committed to engaging in equity work around race. The field of Leisure Studies has always been engaged in work that promotes the critique of inequality and injustice; however, the charge allows leisure scholars to go one step further and protects those who want to continue doing such work during unprecedented times. This charge of promised protection and action combines beautifully with

5

some of the major tenants of anarchism in ways I believe can enhance our field's move towards embracing solidarity, equity, and freedom in more actionable and loving ways. Though anarchism is largely critiqued, I will in this paper, show how anarchism combined with our current pedagogies can push up against some of our most pressing challenges and move towards incorporating new frames of theorypracticing[4] and alternative methodologies.

Imagining Beyond 2020

One of the most relevant ways scholars may begin to move towards this charge in their work and every day lives is by combining frames of anarchism with other theoretical frameworks. To illuminate the often-critiqued usefulness of anarchism, the paper to follow will draw on a pluralism of theories and concepts that can be useful in attending to the accounts of injustice. While scholars such as Moore, Suissa, and DeLeon help to reimagine anarchy as an anti-authoritarian and anti-ideological art to living harmoniously, the work of scholars outside the realm of anarcho- studies, including, hooks, Halberstam, and Barad will also be brought into this conversation for their ability to move theorypractices towards more interdisciplinary approaches to injustice (Berbary, 2020). Thus, as this manuscript unfolds, I will commit to illuminating the potentialities of anarcho- pedagogies in Leisure Studies through the deployment of theorypracticing.

Exploring Anarcho—

To better understand anarchism and its potential contributions to this conversation, it is of value to briefly consider its history and the critiques that continue to linger within academia. Anarchism's evolving identity earned its name with influence from the Greek language, which

---

[4] Theorypracticing is a term defined as "research entanglements that materialize through the encounter of social theories with methodological practice as one, subverting debates of theory versus practice by erasing their independent existences" (Berbary, 2020)

translates to "no beginning, no leadership, no rule" (Bergman, 2018, p.3). Although the anarchist framework has never explicitly provided a blueprint for how the world can sustain no leadership or rule, it has influenced the ways in which folx continuously challenge privilege and injustice from a grassroots level (Bergman, 2018). Early pioneers of anarchism— including, Mikhail Bakunin, Peter Kropotkin, Gustav Landauer, Errico Malatesta, and Emma Goldman—have announced their affiliation with the framework rather explicitly, which is uncommon amongst anarchists of this era. Their individual contributions to the anarchist framework; however, are very different in comparison to one another. Emma Goldman, for example, exercises a type of anarchism led by feminism, whereas other anarchists have drawn specifically on tenants of organized religion, education, or sexuality to express themselves and their affiliation. While I will not offer a comprehensive comparison of the individual streams of anarchism—as that would require a manuscript of its own—the continuation of this manuscript will highlight some distortions of anarchist framework, beginning with a brief summary of the development of anarchist tradition.

Anarchism dates back to the early eighteen-hundreds where it received its merit based on the influence of Pierre-Joseph Proudhon, otherwise known to be the 'Father of Social Anarchism' (Suissa, 2010). In 1840, Proudhon published a book that asked the question: what is property? To which he responded, "property is theft[5]" (Woodcock, 2004, p.13). This response is what evoked interest from a plethora of folx who until more recently, were under the impression that anarchism itself was theft and regarded the framework as being too radical and otherwise, dangerous. In a short while, Proudhon became the first thinker to explicitly label himself as an anarchist in an effort to "emphasize that the criticism of authority on which he was about to

---

[5] Proudhon's remark suggests that property enables the exploitation of land users and creates authoritarian relationships (McKay, 2020)

embark need not necessarily imply an advocacy of disorder" (Woodcock, 2004, p. 13). In an era that saw the activities of anarchism and disorder negatively, Proudhon's willingness to label himself as such opened up for the possibility of anarchism to be used as a tool for progression by many others (Woodcock, 2004).

While Proudhon's contributions on their own were immense, it is believed that "the bulk of anarchism was crystalized in the latter part of the nineteenth century" (Suissa, 2010, p. 11) by a combination of philosophers and politicians who each contributed their own differing points of view. It wasn't until the latter half of the nineteenth century that anarchism took flight as a valid political movement, allowing for a direct critique and comparison between other political movements, and the different strains of anarchism itself (Suissa, 2010; Woodcock, 2004). Politically, it had been directly compared and contrasted to socialism and liberalism. Much "like liberals, anarchists want freedom; like socialists, an anarchist wants equality" (Suissa, 2010, p.9); however, those involved in this conversation were far from content with freedom or equality on their own. Anarchism contributes to this conversation by suggesting that "freedom and equality are in the end the same thing" (Suissa, 2010, p.9). While they are not identical, they are thought to be "mutually dependant" (Suissa, 2010, p.9). Marxist thinkers might alternatively argue that capitalism ought to be replaced by socialism; however, anarchist thinkers have remained firm in their belief that temporary and autonomous networks would actually be better suited to "replace rigid hierarchical State structures much more quickly because they can address the needs of communities more efficiently in solving their own localized problems" (DeLeon, 2008, p. 126). Thus, encouraging people to prioritize mutual aid, equity, and freedom for all as they work towards achieving justice and liberation. From an anarchist point of view, the best way to

achieve this is through dismantling hierarchical structures and working collaboratively in localized community groups.

It is a commitment to treating anarchism as "a system of social thought, aiming at fundamental changes in the structure of society and particularity…at the replacement of the authoritarian state by some form of non-governmental cooperation between free individuals' (Woodcock, 2004, p.14) that unites Proudhon's perspective on anarchism, with others, including Godwin, Stirner, and Tolstory. It is important that the perceived destruction, chaos, and disorder associated with its cultural representation does not overshadow the multitude of potentially transformative qualities embedded in anarchist tradition. Thus, I would like to open my scholarship to (re)defining these terms and their potential role moving forward.

Destruction, Chaos, and Disorder

"The word anarchy unsettles most people in the Western world; it suggests disorder, violence, and uncertainty" (DeLeon, 2008, p. 122).

"Anarchists have made their presence felt—through the Black Bloc and with the politics of detournement—involving guerilla advertising and an emphasis on the aesthetic dimensions of protest" (Enrlich & boy, 2013, p. 35)

The opening excerpts are alike in many ways— primarily in the articulation of anarchism as being disorderly, or involving protest through violence and chaos. While theorists including Suissa, DeLeon, and Haworth share insight on why these features are not the defining premise of what anarchism seeks to achieve, there is often limited academic discussion on its potentialities outside this realm, especially in the field of Leisure Studies journal—with only 10 articles available in *Leisure Sciences* with the searchable words, *anarchism or anarchist*—with only 4 written within the past 5 years[6]. Historically, anarchism has been illustrated as a philosophical framework towards action that rejects leadership and rule entirely. The rejection of such order

---

[6] Kivel, 2018; Theriault & Mowatt, 2020; Rose, Harmon, & Dunlap, 2018; and Vitos, 2017

has led to chaos and sometimes violent protest in a fight for individual autonomy, freedom, and solidarity (Suissa, 2010). Suissa (2010) noted that while this is not entirely a myth, there is a misunderstanding in what it means to resist government and rule. To clarify, anarchist tradition does not object to systems of government entirely, but rather, they object to hierarchical forms of government. More specifically, this refers to the top-down approach we see in our current political structures, where there are few people who hold all of the power. Alternatively, anarchism attempts to implement a horizontal approach that grants individual autonomy through equitable access to resources, mutual aid, and solidarity across all channels (Suissa, 2010). This understanding iterates that anarchism is not a politic in practice that actively reforms liberal systems through violence, but rather, provides an opportunity that allows for the transformation of political systems, which at times, does call for acts of disorder or violence (Shantz, 2012). This type of transformation in particular is a blatant hope for the current moment as we struggle with Covid-19 and the uprising for Black Lives Matter.

Yet, even in understanding the transformation that can be achieved through anarchism, the negative connotations associated with chaos, violence, and disorder in our current world makings continue to prevent anarchism from being brought into leisure scholarship with great optimism. Like many theories, when moved into the hands of working people, theoretical underpinnings can lead to a misuse of knowledge or action that does not align with its original mission (Crotty, 2003). While history has proven that violence can sometimes be necessary, particularly in the context of anarchist conquest, I acknowledge that there can also be a critique of violence. Though violence, chaos, and disorder may be one part of anarchist tradition, I will not use this manuscript to trigger acts of violence, but rather, to foster anarchist action through

mutual aid, love, and compassion—all of which are equally as relevant tenants of this theoretical framework.

As mutual aid, love, and compassion become the leading tenants of my work, I would also like to consider an alternative understanding of destruction, that much like the term diversity, has been easily weaponized in a variety of contexts (Rogue, 2012; Hakim, 2018). It is possible that a destructive urge used to define the activities of anarchism, might actually be an invitation "to end domination, to smash power-over others, to destroy the means through which working people are robbed and exploited" (Rogue, 2012, p. 8). Current scholarship agrees that anarchism can equate to violence; however, it can also involve solidarity, equity, and love (Rogue, 2012; Hakim, 2018). As I consider the ways in which anarchism has been framed in current scholarship and practice, I begin to draw on the similarities of the chaos people fear in anarchism and the current humanitarian condition we live in. While I do not agree that violence and chaos are always the solution, I am unable to differentiate the *chaos* that stems from anarchism and the *chaos* of our current world makings. If our current political structures in the Western world truly are anti-chaos, then ow is it that in 2019 alone, we have lost approximately 27 transgender, and 23 unarmed black folx to police brutality in the United States or that a Black person in Ontario is 20 times more likely to be a victim of police brutality than a white person, as recorded by the Ontario Human Rights Commission (HRC, 2020; Wittel, 2015; Frazer & Hutchings, 2016; Stelkia, 2020)? In retrospect, there seems to be far more chaos and violence involved in the liberal frameworks of today compared to all of anarchism in history. Consequently, the continuation of this proposal will define liberal tradition and attempt to identify its role in framing anarchist pedagogies.

Liberalism.

At its core, liberalism is "an ideology that emphasises the individual and his or her rights to liberty" (Riches & Palmowski, 2019). It was founded as a political philosophy in the nineteen hundreds with the intentions of fostering equity, defending the diversity of culture, protecting the dignity of humanity, and increasing opportunities for freedom (Deneen, 2019). Contributors to the founding philosophies of liberalism include John Rawl who developed the Theory of Justice in 1971, and Immanuel Kant who developed the Moral philosophy in the latter seventeen hundreds (Kaufmann, 2020). The work of both scholars contributed to the founding premise of liberalism, which focused on liberating individuals from "arbitrary political control" (Deneen, 2019, p. 7) and exclusively receiving state-initiated influence through modes of education and the encouragement of self-help (2019). Since then; however, liberalism has been critiqued for its failed attempt to provide freedom, and instead, promote the control of "nearly every aspect of life while citizens regard government as a distant and uncontrollable power" (Deneen, 2019, p.3).

In this current moment, some of our most liberatory attempts to challenge the status quo have failed and we are being faced with an uproar for justice by groups of people who demand equity be placed at the forefront of all action. Since the unfolding of events that took place in 2020, academic institutions have responded through liberatory approaches, which include the offering of new tenured positions to BIPOC, increasing quotas to admit additional queer students into programs, or creating a new mandatory course on equity and inclusion. Each of these responses suggest that the institution of education on its own can provide opportunities to exercise ones right to liberty. This example depicts how one's freedom to speech, opinion, and consciousness are inconceivably controlled by the state, yet in moments like these, framed as "a vehicle of social justice" (Deneen, 2019, p.7). Within and beyond scholarly discourses,

liberalism has been constructed and produced in contradictory ways (Frazer & Hutchings, 2019), which has proven that our current world makings are on the cusp of political realignment "characterised by the dying gasp of an old white working class and the lashing out of debt-burdened youth" (Deneen, 2019, p. 4). While liberalism has largely shaped our current political climate, it is evident that aspects of its frameworks need to be re-evaluated to reflect the current moment and represent a more diverse population. Acknowledging that there is a need for greater liberation than what liberalism can offer is an excellent first step in creating a more equitable structure. To continue this work, I'd like to introduce anarcho-pedagogies as an alternative framework to apply to the functions of academia.

Responding to the charge with anarcho—pedagogies.

With a call for more liberating structures of education than what the liberal framework itself can provide, my scholarship invites anarchism into this conversation with the objective of illuminating how it can potentially influence the current pedagogies used by leisure scholars. Perhaps, this conversation should begin with a discussion on theorypracting, which may be a catalyst in the production of thinking differently about anarcho-pedagogies. Anarchist tradition and theorypracticing compliment each other well, as both contribute to changing the parameters of liberal tradition (Suissa, 2010) and encourages folx to constantly be in relation with themselves, colleagues, life, and activisms (Arai et al. 2015). Theorypracticing on its own compliments anarchist tradition because it reaffirms the fact that writing theory is always already a practice, and that writing in itself is an act of political change, which has the ability to produce action.

The ideas presented in this manuscript are already entangled with practice and allow me, as a researcher interested in the potentialities of anarcho- education, to challenge the current

articulation of hierarchical structures that presently exist within academia (Barad, 2007, Berbary, 2020). The entanglement of theory, practice, and anarchist tradition reinforces the individual response-ability one has to act and respond to the world around them, "even if through fluid, fleeting, and constantly revisited moments in motion" (Berbary, 2020, p.3). Leveraging response-able pedagogies in Leisure Studies will require particular attention to the social and political entanglements that face people who are most affected by the status quo (Bozalek & Zembylas, 2017; Barad, 2007). Attending to our response-ability through theorypracticing may lead to a different kind of knowledge production that recognizes that our pedagogies are connected to our scholarship allowing for space to (re)imagine that relationship. These pedagogies do not privilege practice over theory, "leaving theory as the concept fighting for significance" (Berbary, 2020, p.6), but rather, are always already engaging in practice that is always already thinking with theory— requiring a dependency on one another to become (Berbary, 2020, p.6).

Thinking within this frame, action is dependant on theory, just as theory is dependant on action allowing for writing, thinking, and reading to be understood as action-oriented endeavors in their own right (Richardson & St. Pierre, 2005). In particular, I will be drawing on writing as its own method of creating action-oriented text-in-the-world. As a result of fusing anarchism and theorypracticing, my scholarship is also asking for a charge—one that acts through writing as method to dismantle privilege, power, and injustice within the academy. To do this, I will address the defining features of anarchism that are relevant in taking up this charge within Leisure Studies.

First, it is important to consider how theory and practice can work together with anarchism to create useful pedagogies for Leisure Scholars to engage with. Unfortunately,

contemporary scholars often claim that anarchism is far too "utopian, impractical or over optimistic regarding human nature" (Suissa, 2010, p. 1); therefore, preventing a relevant image of anarchism from truly being seen or applied within current world makings. Suissa explained the non-linear process of asking questions that should be taken into consideration when designing future pedagogies. She suggested that "the question of what should our society be like…is logically prior to any questions about what kind of education we want" (Suissa, 2010, p.5). This is significantly different than the current structure of education we have committed to for two main reasons. The first is that anarcho-pedagogies lead with asking the question, 'what should society be,' rather than using education to perpetuate the status quo by teaching students to be good subjects of what already is. Following anarcho-pedagogies, students are taught to resist the subjection of status quo in order to become subjects that live in a world that no longer subjugates them and rather are taught to use their education to reimagine the world they want to live in and make it reality. The second, is that anarcho-education considers precisely how and where education happens. This consideration may lead to a dramatically different style of education than the institutionalized education that is normalized in Euro-Us centric culture of today. In this sense, education has the potential to create an ideal society, which can be achieved through educating for the society one wants, not being indoctrinated into the society that already exists. This provides an interesting point of view that urges education to be used as a re-imagining of what's not effective in the present moment, and focus on skill sets that support constant revolutions of justice.

While at the core of anarchism, individual autonomy is seen as a much-needed basis for creating the potentialities of the future of education, this is arguably, a similar point to be made by liberalists. Perhaps what makes the two distinguishable, is the necessity of using education as

means of creating a free society—something that only anarchist tradition values to this extent. Individual autonomy has often been critiqued for being largely Western and colonialist, which is problematic as it ignores the interdependency of relations. It is possible though, that autonomy works well in anarchism because the individual autonomy it seeks is not necessarily from each other, but from an overarching government that requires the subject to exist in a particular way. Thus, the individual autonomy being referred to in anarchism is one that is always already in the benefit of the collective. This, therefore, enforces the difference between a liberalist education that would hold individual autonomy and one's ability to compete independently as the apex of educational success, versus anarcho- pedagogies that look at the ways that education creates space for individuals to resist the subjectivity forced upon them in order to individually create connections with others. Even this may be a slight oversimplification of the potentialities of anarchist education. In fact, this very idea is subject to great scrutiny and critique, suggesting that anarchism may at times promote a utopianism, or at other times, not be distinguishable from libertarian education (Suissa, 2010). My scholarship also risks oversimplifying this case, suggesting that anarchism is indeed separate from liberalism and that quite simply, it is not a utopian imagining at all. As Emma Goldman says, "if education should really mean anything at all, it must insist upon the free growth and development of the innate forces and tendencies… In this way alone can we hope for the free and eventually also for a free community which shall make interference and coercion of human growth impossible" (Goldman, 1906). While Goldman's remark was made with regards to educating our children, the same statement can be applied to all levels of education. For Goldman and other anarchist thinkers alike, education is seen as an integral piece of shaping an anarchist society. It does not insist; however, that there is one uniformed way of educating, or that there is a "single theory or doctrine as to the correct

form of social organization, including education (Suissa, 2010, p.77). With these considerations in mind, the next steps in my inquiry will further question the role of anarchism within the current structures of academia. I propose theorypracticing and writing as my methods for evoking a palimpsest of anarchist infusions, beginning by addressing the defining features of anarchism that are relevant in taking up this charge within leisure studies.

Freedom

A large factor in determining if one is at leisure or not, is the inherent sense of freedom that they feel (Ellis & Witt, 1994). Often, this feeling can be associated with liberal politics and may suggest that a liberal government has the power to enable freedom. However, as I continue to consider how leisure studies can be transformed, I question the role of freedom outside of traditional liberal practices. Can someone actually be free, or is this a perceived emotion (Carr, 2017)? Foucault argues that individual experiences of freedom are dependant on the structures that exist within our current world makings, something that is "cultivated within, rather than separate from, a given social context, and cannot be understood without reference to society" (Mueller, 2012, p.17). This can otherwise be understood as *freedom-from*, a term that was first used by Kant to describe that external factors that prevent one from truly being free (Carr, 2017). In this case, the external factor is our social worlds. Our current political structures perceive freedom as attainable for all, when in reality, true freedom is only experienced by few, highly privileged citizens.

Anarchist tradition; however, suggests that freedom is a prerequisite for becoming and can be achieved by everyone. Despite the critiques that suggest freedom in anarchism grants permission to "do whatever one wants, regardless of wider consequences" (Mueller, 2012, p. 17), the kind of anarchism I am referring to is one that does not limit folx' freedom through

exploitation, oppression, or the commanding of others. As Ericco Malatesta (1993) suggested, that kind of anarchy is to be considered "oppression and certainly not freedom" (p.53). Through finding freedom-from liberal categorizations of being that consistently weaponize those who do not meet the Euro-Us centric status quo, anarchism can inform academia in ways that eliminates the chaos that has been made legible through the events of 2020. This manuscript will illuminate a kind of anarchism that acknowledges anarchism as means of being free so that we can all have hope-full love for communities who protect, nurture, and support one another (Rogue, 2012, p.7). Stirner reminds us that the culture we create within our current world makings is indicative of the level of freedom we have and the only way to produce a culture of freedom, is through equity (Stirner, 2005). Therefore, freedom becomes less about the parameters the state gives you to exist within, and focuses more closely on providing people with the tools they need make their own decisions and care for themselves within equitable communities.

Equity

In anarchist-tradition, freedom is illustrated as a means of achieving social equity (Suissa, 2010). It is given such high priority because it is believed to be a direct response to the rejection of institutional hierarchies and social domination that a liberal society may impose on its current world makings (Mueller, 2012). Unequal distributions of wealth or social services not only leave folx at a material loss, but can also have a negative effect on their human character, denying "some people of the means of a happy and respectable life" (Suissa, 2010, p. 63). Anarchist-tradition sees equity as a precondition to self-actualization, and allows our social worlds to be organized in a way that grants every individual at birth, the possibility to develop fully (Mueller, 2012; Suissa, 2010). This does not suggest that everyone receives the same treatment, or resources; but rather, "true anarchist equity implies freedom, not quantity… it is equal

opportunity to satisfy them that constitutes true equality" (Berkman, 2003, p.164). The redistribution of wealth this calls for should not be based on one's contribution or merit, but rather, on the needs of each individual to live well (Suissa, 2010). However, it is important to acknowledge that while equality is a significant value within anarchist-tradition, equality relies on solidarity to reach its full potential, much like freedom relies on equity (Suissa, 2010).

Solidarity

The structure of our current world makings has contributed to the ongoing accounts of social injustice that continue to take up space within the academy and beyond. Evidently, the current political system is flawed, be it the consumer-capitalist status quo, or the failure to mitigate challenges before they have an opportunity to turn into crisis' (Trainer, 2019). Nonetheless, it is apparent that without some kind of transformation, there will be no improvement. Anarchist-tradition is being brought into this conversation at this particular moment because it provides a vastly different approach than what is currently deployed. If our current formations have led to chaos and inequity, or, if our current deployment of diversity and freedom have proven to not be enough, it seems logical to begin entertaining alternative ways of thinking and addressing social challenges. The one value of anarchism that may be of notable importance is its perspective on solidarity, sometimes referred to as fraternity, or mutual-aid. It is important to clarify that anarchism is not a landing mat that can be the solution to all of the world's problems; however, it can help to prevent the re-establishment of hierarchies that mimic liberal world makings and have allowed for this kind of injustice to prevail (Martin, 2013; Suissa, 2010).

Solidarity, fraternity, or mutual aid refers to the cooperation of individuals and their free association between one another within social contexts. When building communities, solidarity

is seen as essential to providing function without state governance. The key to this is building small, localized communities. It has been argued that folx are more likely to share in active empathy with others when they feel they can identify with them—something that is much easier to do in smaller group settings (Mueller, 2012; Suissa, 2010). Solidarity encourages cooperation with one another over being in competition with each other and is thought within anarchist-tradition to be "vital to the maintenance of the principal *equal liberty for all"* (Mueller, 2012, p.19). This anarchist value on solidarity is one where anarchism no longer seems so far removed from liberalism. While the two frameworks are vastly different, they also share similar values regarding cooperation. The main difference stems in the application, where anarchism strives to achieve solidarity without state governance. As we remove state governance from the picture, education, "specifically moral education," (Suissa, 2010) becomes increasingly significant as we move forward in constructing a culture based on freedom, equity, and solidarity. Thus, to better contextualize the application of these values, the continuation of this proposal will address how love can work in tandem with solidarity to create a more just world.

Love

Perhaps, at the heart of anarchy is emotion—something that has been at the forefront of the work many leisure scholars engage with, while not always being named explicitly. My scholarship questions why in some fields, emotionality within teaching is perceived of as inappropriate, overly feminine, or too personal. While some research questions the usefulness of emotionality— mostly research that requires a neutral positionality and/or objectivist stance—it is worth noting that perhaps neutrality is no longer a possibility as we are infused with feminist, post, queer, anti-colonialist, Indigenous ways of knowing. Anarchist frameworks, then can be viewed as the foundation of emotional work—particularly, the emotion of love. In fact, within

anarchist tradition, there has always been a reliance on love in the forms of mutuality, cooperation, and volunteerism to reach a common goal. Of course, this does not refer to the fiercely violent, chaotic form of anarchism folx have come to understand, but rather, a type of anarchism that is founded in love and works collaboratively with individuals to build robust, equally just, autonomous communities. Consequently, this manuscript serves as a call for increased love in the work of leisure scholars, guided by an anarchist framework. To achieve this; however, we must first explore what is meant by love in the context of academic writing and justice-oriented engagement.

bell hooks echo's the writings of Erich Fromm by defining love as "the will to extend oneself for the purpose of nurturing one's own or another's spiritual growth" (hooks, 2000, p.4). This definition allows us to interpret love as being action-based, suggesting that individuals can and should be held accountable for both the love they consume and put into this world (hooks, 2000). This definition; however, is not exhaustive. Bey (2020) speaks specifically to "*multifaceted love*" (Bey, 2020, p.107), where they suggest that we can be filled with rage and despair, while simultaneously taking corrective action. Bey and hooks speak to many common themes, including the will to demand we do better, while calling out the systems of power that have normalized painful behaviour for generations (Bey, 2020). As such, it becomes important for leisure scholars to continue to be active in preventing our culture from becoming "dead to love" (hooks, 2000, p.71). It is possible that increased acts of love can encourage others to "speak against the coloniality of the world, against the rot of despair it causes, in an always-loudening chant" (Belcourt, 2020, p.140). Belcourt's excerpt is precisely what I envision as I write about the potentialities of anarchism in this manuscript. In solidarity with populations most negatively impacted by the status quo, the foundations of anarchism can bring love to the

forefront of future scholarship and create a more just social world in which to work, live, and exist.

Methodology.

Anarchism not only asks us to think differently, but also how to produce knowledge differently. That's why this thesis is primarily looking at theorypracticing and writing as method. While leisure research is not foreign to qualitative inquiry and improvisational scaffolding approaches (Berbary & Boles, 2014), departing from "overdetermined methodological structures[s] that acts to limit improvisational work, creativity, possibility, and innovation as we reimagine qualitative research" (Berbary & Boles, 2014, p. 402) is not as common. More attention can be brought to the unlearning of methodological driven discussions and equal value can be given to work that illustrates "examples of theoretically driven methodologies" (Berbary & Boles, 2014, p. 402).

This is not your typical proposal of methodology; rather, this is my attempt to revolt against traditional uses of methodology—not because they cannot be useful—but because repeatedly producing knowledge following the same pattern of design is precisely the opposite intention of anarchism and the justice-oriented work to which I seek to contribute. Figure 1.0 illustrates my academic journey to becoming, and the ongoing concepts that will drive the following manuscript. It is divided by 5 colours, identifying the array of theories, people, life events, political positions, and concepts that have brought me to this conversation on anarchism. You'll note that writing this thesis in the midst of a global pandemic has by far, been one of the most integral influences—be it the isolation that continues, or the gaps in social services that have been made apparent because of the isolation. There is a clear complexity involving interanimating components to living, existing, and contributing to our world at large that are

illuminated in figure 1. While each of these facets may not be identifiable on their own, their interconnectedness illuminates the necessity of thinking through a magnitude of theories, policies, and concepts in an effort to commit to transformative justice.

My research began in early 2020 with an interest in queer geographies and the relative perceptions of femininity. This, however, was a mere starting point. I learned quickly that the knowledge I carried with me was not sufficient enough to produce both new and meaningful findings, thus, I took to reading historical work in an effort to understand the onto-epistemological underpinnings relative to the empirical data I was sifting through at the time. While queer theory, post structuralism, and feminist theories were excellent starting points that remain useful in their respected fields, I felt bound by an influx of binaries and hierarchical power structures that were failing the populations in which I was seeking to "protect." This, perhaps, was my first mistake. Seeking to conduct research as means of protection in itself was problematic because of the institutions of power I am situated within and its reliance on those binary structures of those who have/not have which I work to deconstruct. In acknowledging this, I continued to read a variety of articles, books and media sources to make sense of the social issues to which, by my mere existence, I am complicit. Amidst this, the world around me felt as if it set fire. In the heart of the Black Lives Matter movement, housing crisis', US presidential election, and other humanitarian crisis', I, like many other folx, lost immense hope for the future of our peoples and the progress we have claimed to make. While this may not have been my first encounter with anarchism, it is when it resonated the most with me. At first, I was guarded by the thought of entertaining something that had the potential to be dangerous and so outdated. I considered the validity of a theoretical framework few scholars have brought into conversation in Leisure Studies. Despite this, I was reminded that all theories, politics, and concepts alike exist

with purpose; departing from consuming myself with what I believed would be widely accepted by the academy and in focusing more closely on considering the potential usefulness of something beyond radical and different, I moved towards reading anarchism to save myself.

It is now 2021 and it has become starkly clear that it is no longer appropriate to continue treading through fields of academia with caution. Radicalism—while it may be both fleeting and freeing—remains insufficient in terms of this conversation on reanimating the academy. Perhaps, radicalism itself failed to be 'radical' enough for me. I admit that I cannot propose the restructuring of our current systems that outwardly exclude, target and weaponize folx of differing races, sexualities, genders, colours, etc.; however, I can contribute to the building of something new—or at minimum, propose something old, that when brought in conversation with other brilliant minds, can create the potential for a more just social world. As seen in figure 1, my moral compass and preliminary interests have remained the same. The difference, then, is in the ways I have started to connect ideas in tension and (re)imagine the future.

Recognizing all of these connected ideas that I'm holding in tension, this thesis will illuminate these complex potentialities with the desire to create more just futurities in Leisure Studies. I seek to ask the following questions:

1. What are the most useful ways of thinking anarchism in Leisure Studies?

2. How might we use anarchism to think and act deeply within our current world makings?

3. How can anarchism re/animate the charge to justice in Leisure Studies education?

I seek to bring together a combination of ideas, concepts, theories, policies, and perspectives to (re)imagine what is currently known and illuminate what is left to be learned. My scholarship will not work to propose that anarchism can cure all of humanity of its deficits, or even that it can replace the structures that currently exist with promise; however, it calls us to ask questions,

to consider an alternative world, and to commit to doing things differently in a fight for continued justice for all. I firmly agree with tradition-anarchist frameworks that suggest while our work may be influenced by thinkers that came before us, the decisions we make today should reflect individual thinking and our own moral compass. As such, I invite you to join this conversation on anarcho- education as we strive to transform leisure-studies and take up the charge.

Figure 1

M̶e̶t̶h̶o̶d̶o̶l̶o̶g̶y̶ Explained
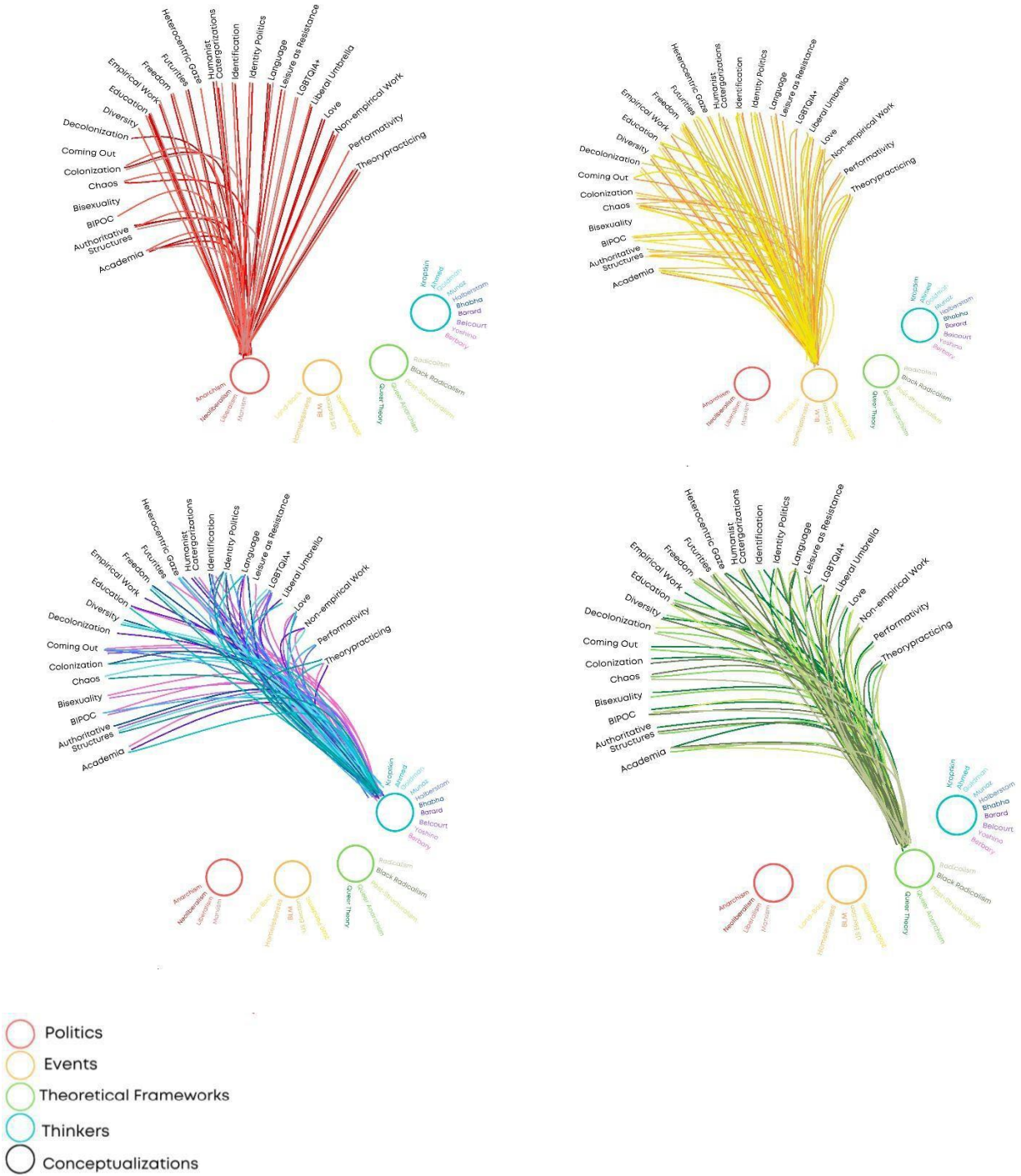
The list below highlights the combination of books, articles, media sources, and thinkers who

have yet-to-come into this conversation, but may be useful resources in writing the manuscript to

follow:

Books
Anarch-Blackness (Marquis Bey)
Anarchism and Other Essays (Emma Goldman)
Beyond Guilt Trips (Anu Tranath)
Black Futures (Kimberly Dew & Jenna Wurtham Eds.)
Braiding Sweetgrass (Robin Kimmer)
Deciding for Ourselves (Cindy Milstein)
Hope against hope (Out of the woods collective)
Our history is the future (Nick Estes)
Pedagogy of the oppressed (Paulo Freire)
Teaching to Transgress (bell hooks)
Rethinking Anarchy (Carlos Taibo)
We do this 'til we free us (Mariame Kaba)
What kind of creatures are we? (Noami Chomsky)

Journals
Anarcho-Syndicalist Review
Perspectives on Anarchist Theory

Media Sources
Indigenous Anarchist-Federation

Thinkers
Silvia Federici
Paulo Freire
Robert Paul Wolff

Articles
Minimal utopianism in the classroom (E. Bojesen & J. Suissa)
Utopianism and anarchism (C. Honeywell)
Love among the ruins (C. Allen)
Love is always free: anarchism, free unions, and utopians in Edwardian England (G. Frost)
Vocational Education (J. Suissa)

Preface

As you will notice moving forward, this thesis was not written as a fluid story about one concept or theory, but rather, a story about the process of writing a masters level thesis—one that makes space for both learning and failing simultaneously. Thus, the work of the latter chapters looks different than that which was proposed in the first. While most theses would make revisions that better reflect the work to come, my supervisor and I have left it in its original form because we felt it was important to highlight the process of coming into learning. This is not to be regarded as a limitation of my research, but instead, an intentional refusal to enact a performative that would make this process appear linear, smooth, or well articulated from the start.

Instead of tidying up work from the proposal, my supervisor and I have taken a purposeful motion towards messiness. This messiness shows that what was originally intended to be thought through shifted shape as further reading, co-thinkacting, and general exploration expanded in the time it took to write. The conversation that begins in chapter one evolves through to chapter two and there, where we illuminate organic thinking and on-going learning about academic writing. Moving forward, some ideas from chapter one will continue to be developed, while others will be held still and returned to later, beyond the offerings of this thesis. With that being said, the paper you are about to read is evidently not the paper I proposed and is different than what you may expect it to be based on the ideas in the proposal. This came to be as I continued reading and entering conversations with different thinkers, different mentors, my supervisor, and various other real-life experiences of writing in a pandemic. However, we chose to keep it this way because we felt that those ideas illuminate an integral piece of my process— process of thinking, exploring, failing, and learning. We acknowledge that the transition between

chapters may be jarring, and yet, we see that as a benefit to this thesis as it highlights the level of

thinkacting that is often required to engage in the process of writing a masters level thesis.

Chapter Two

Thinkacting through liberatory frames:
(re)imagining the academy beyond

Michela M. Pirruccio

University of Waterloo
2021

Abstract

After being burnt down by the liberal politics of the university, we call for a (re)imagining of its structure that can offer hope for those seeking a home in academia. This article asks the question, "how can we thinkact differently?" by engaging with a plurality of frames that offer grass-roots possibilities for the students, researchers, and faulty members whose identities and politic are often targeted by the reproduction of status quo. We suggest a reaching out unto anarchist, abolitionist, and Indigenous liberatory frames as means of moving beyond the traditions of the neo liberal university, towards emotional, just, and actionable futurities.

The year 2020 brought subverted violences afflicting humanity to the forefront. In academia, we recognize many have always been forced to live with such injustices, some have been attending to them for quite some time, and some are just beginning to learn of the depth of unjust existences. Regardless, "fighting" injustices within the university are becoming "given" as universities try to account for and remediate their past and present as white supremist, colonialist institutions. Such attention to reorganizing the oppressive structures of university practices and policies has especially been at the forefront since 2020 because justice movements for Black, Indigenous, and Palestinian liberation have gained more global traction through grassroots radicalism and social media amplification—making for many, the call for abolitionist imaginations of *changing everything* as our only path forward.

Conversations surrounding injustice and liberation are finally being taking up in almost every facet of academic life—from pedagogy to research; from student professor relations to student-to-student relations; and to our relations to the land on which those of us who are settlers live on and learn. While at times these conversations take up a notion of hope—hope as enacted risk and discipline (Kaba, 2020), or optimism for futurities that are more just—such conversations also include intense grief, defeat, questioning, fear, and most dangerously, ambivalence. These conversations ask us to reconsider the state of academia, attending to its violent histories and ongoing erasures, disregards, and exclusions on stolen land.

Such histories and ongoing inequities have for too long upheld discriminations that support the maintenance of colonialist and white supremacist practices by upholding status quo in hiring processes, curriculum decisions, marketing representation, and beyond. It is important that we take the time to unlearn these harmful histories that continue to manifest today in our very intimate engagement with academic structures, and instead attend to the necessity of *rebuilding these structures differently* to better serve all of humanity—not with mere liberal solutions of representation or recognition of past and current inequity, but with *radical actions* that formally reject the maintenance of status quo, social suffering, and the reproduction, modification, and normalization of longstanding racisms, colonialisms, and other dangerous erasures (Lupinacci, Happel-Parkins & Turner, 2018) within the academy and all its relations.

The design of higher education has threatened the lives of Black, Indigenous, and Peoples of Colour and all bodies targeted by status quo in a plethora of uniquely dangerous and dehumanizing ways (hooks, 1994; Suissa, 2010). More recently, we have seen intense critique of the ways the academy in general can be devastating to any body who is caught within its white supremacist, colonialist, capitalist, ableist frame, often with very narrow articulations of what it

31

means to be an academic, do scholarship, build community, and be successful. In an attempt to remediate this, academic institutions across North America have made moves in the wake of the police murder of George Floyd (Barber & Wilson-Hartgrove, 2021) to signal allyship, awareness, and promotion of diversity across academic institutions. However, many of these claims of diversity uphold neo liberal values, overlook the realities of active hate crimes, encourage overworking, ignore socioeconomic disparities, and accept the occupation of stolen Indigenous lands as an acceptable given. Thus, even while attempting to attend to moves towards "diversifying," many academic institutions continue to fall short. Falling short on promises of just and liberatory academies is particularly dangerous when we consider how many folx rely on the academy to shape their potentials, futurities, politics, and access to careers that will hopefully provide healthcare, housing, and other living necessities.

Even among moves to build better academies, students, staff, and faculty often find themselves in starkly different scenarios than those "just" ones which have been more recently promised—especially in recent marketing, where diversity, social justice, and community are often sold to the public as the institution's greatest commitments. Sadly, these "quick fixes" in mere representations of diversity, versus actual structural changes, have left many folx, as our friend Robyn Moran might say, gasping for air as they are being *burnt down* (Canning, 2021) by the very systemsthey once looked to intellectual respite, career security, or for preparation of future success, security, relations, and learning.

Although we claim academia is a diverse and exciting space of learning, the nation building mechanism (Talaga, 2018) that is always already part of the ideological state apparatus (Althusser, 1970) of educational institutions continues to "perpetuate ignorance and unawareness among much of society" (Talaga, 2018, p.211) by promoting narrow possibilities for inclusion,

success, excellence, and innovation that continue to rely on taken-for-granted, oppressive underpinnings. What we hope for the futures of academia is a more radical move towards education as "a freeing mechanism, a political act" (Shantz, 2012, p. 128) that, rather than indoctrinate us all into skewed and curated understandings of histories, success, excellence, and possible futurities, instead opens possibilities for abolition, Indigenous liberations, our full humanities, pluriversal knowings and beings, and even queer anarchist utopian imaginaries that work in concert to "change everything" (Gilmore, 2022).

Recognizing the dangers of promoting such radical ways of moving forward in an academic setting, while working within age-old traditions that burn folx down, this manuscript is a reaching out unto those possible imaginaries that may lead us in directions to shape the future of the academy differently, undo the academy, and *fuck* with possibilities otherwise outside of mere liberal recognition or representational change. After reaching out unto multiple frames, we have momentarily grabbed onto those emotive resonances that *made homes of us* as we came into conversation with anarchism[7] (Suissa, 2010; Mueller, 2012, Shantz, 2012; Bey, 2020; Ehrlich, 2013; Chomsky, 2016) , abolition[8] (Kaba, 2021; brown, 2017), and Indigenous

---

[7] *We take up anarchism as a way of living that allows us to imagine a world that rejects the reproduction of the status quo by otherwise creating autonomous, mutual aid-based communities for all humans and non-humans alike. An anarchist society is one that promotes an equitable distribution of resources and access to living necessities through non-hierarchical relations and refusal of overarching state governance. Rather than a few governing everyone, anarchism promotes self-governance where we as individuals have autonomy from a grassroots level to make decisions that best support our humanity. We take up anarchism for its articulation of community led resistance, equitable distribution of resources, self-governance through mutual aid, direct action, and community relations. While there is much more to anarchism, especially a necessary critique of taking anarchism up on stolen Indigenous lands, we draw on anarchism for what it can offer us in a discussion on power, equity and solidarity.*

[8] *We refer to abolition as a resonance of living that illuminates the necessity of refusal—refusing to engage in the systems that perpetually disadvantage and burn down people of particular identities, politic, or status. We refuse state policing that disproportionately limits the mobility of people and prevents any expression that counters the states agenda. However, our commitment to abolition is not simply in relation to the state, prisons, and policing in the community, but also in our most intimate experiences of living, working, and learning in the neoliberal university and beyond.*

libertations[9] (Simpson, 2017; The Red Nation, 2021; Talaga, 2018; Kimmerer, 2013) searching for more—more just, more radical, more loving, more hopeful, more meaningful, more… tools for transformation (Ahmed, 2017).

As Ahmed (2017) reminded us, "movement is not just or only a movement; there is something that needs to be kept still, given a place, if we are moved to transform what is," (Ahmed, 2017 p.3). Therefore, as we move to transform what is, we are standing still long enough to momentarily consider the possibilities of holding the resonances from across these enacted, pluriversal frames as we work to meld, juxtapose, and entangle our theorypracticing thinkactings in radical possibilities (Berbary, 2020; Ahmed, 2017) with emphasis on mutual aid, solidarity, love, equity, and freedom *done differently*. Moving forward we engage facets of anarchism, abolition, and Indigenous liberations to help us (re)imagine more just futurities within those academic spaces we inhabit and consider ways of organizing education otherwise, recognising that each frame has their own separate traditions, enact themselves differently, and take up *different sights of disturbance and disruption*. However, we hope to pull them together in ways that highlight the imagined futures of which we have been dreaming (Ahmed, 2017). Such work calls for each of us, in our own way, to do something difficult as we fail to feel at home in the world (Ahmed, 2017). As we struggle to find a place for both our "othered" bodies and politic within the academy, we grab on to these pluriversal frames in hopes of returning home (Ahmed, 2017) and finding a location for healing from the current structures of academia (hooks,

---

[9] *We engage with Indigenous liberations as a way of living that forces settlers to act and enact in just relations with our Indigenous Guardians to support their sovereignty, treaty rights, and liberation. We recognize that Indigenous led movements are those we can join and support.*

1994, p.59). We acknowledge that these frames cannot provide catch-all fixes and that they do not have the capacity to "change everything" alone—however, we hold them as a start towards entangling a "queer path" (Ahmed, 2017, p.169) through a plurality of radical frames and concepts that help us to *(re)think and undo beyond*.

Sweaty Concepts.

What has led us in this moment to care so deeply about bringing a more radical politic to academia? We recognize that as beings who inhabit identities (gendered, raced, queered) targeted by status quo, we have often always already felt that our sense of safety and security has been challenged in academic spaces. Academia has never felt like home, not just because of our identities, but also because of our more radical politic that has been "worn and tattered" (Ahmed, 2017, p.12) and burnt down by the neo liberal organizing of the academic structure itself.

Academia in its most nascent form struggles to accommodate our politic, or maybe it fears being burnt down by our politic from within, as we continuously work to ignite transformational change (hooks, 1994). It is clear that academia supports those forms of bodies, scholarships, beings, and knowing's that reproduce neo liberal politics and benefit the world makings required for universities to maintain their allegiance to power and position of elitism. hooks mentioned this notion of the neo liberal institution, stating that "the university and the classroom [begins] to feel like a prison, a place of punishment and confinement rather than a place of promise and possibility" (hooks, 1994, p.4). As such, an institution that (re)inforces liberal politics and neo liberal organizing, continues to lose its potential to liberate, and instead, as Althusser (1970) mentioned, becomes a supreme ideological state apparatus to dominate subjects into appropriate nation-state labours and docile bodies (Foucault, 1984). Therefore, in recognizing that much of this manuscript comes from our own experiences of being burnt down

within the academy, we draw on Ahmed's (2017) notion of *sweaty concepts* to acknowledge that our work comes from the *shattering of our own academic experiences* with hope of making "sense of things also unfolds from the usual activity of life" (p.13).

Ahmed speaks of sweaty concepts as those words we use to describe what we *must demand as a response* within a particular situation. The current situation of academia deserves a response, and we have the response-ability (Barad, 2007)— "an *ability* to *respond* and therefore a responsibility to act" (Berbary, 2020, p.3). We are reminded by Ahmed (2017) that "a situation can refer to a combination of circumstances of a given moment, but also to a critical, problem, problematic or striking set of circumstances" (p.13). Concepts are at work in how we work, whatever it is that we do—they help to reorientate ourselves, they are "a way of turning things around, a different slant on the same thing" (Ahmed, 2017, p.13)—this is exactly our work: to provide a slant, a queering, or a turning around on the possibilities for radical politic in academia. We take up again this notion of sweaty concepts because sweat, as Ahmed (2017) spoke about, is "bodily" (p.13) and comes "out of a bodily experience," (p.13). It is an embodied production of the very conceptual nature of the neo liberal academic institution. Something becomes a sweaty concept when it comes "up against a world, or the practical experience of trying to transform a world" (Ahmed, 2017, p.13-14). Therefore, when we speak of responses pulled from anarchy, abolition, or Indigenous liberations, what we're pulling are sweaty concepts—those concepts that are coming through those frames from our bodied experience in academia, which help us to theorypractice, thinkact, and push up against what has always been considered tradition and also what else could possibly be.

Letting go of traditions(s).

As we recognize our response-ability to thinkact sweaty concepts, we acknowledge that in including radical politic, we may first need to let go of deeply rooted traditions. Recently, academic institutions have taken large steps to rebrand themselves *outside of tradition*, with an attempt to *appear* more just, equitable, and diverse. In letting go of their historical reputations of elitism, exclusion, racism, and colonialisms (to name a few), university branding mechanisms, while not new (DemocracyNow, 2020), are being brought to a new extreme as they "become the key rhetoric animating an institution's self-presentation and organization" (Nash, 2019, p.24).

These so-called, *new* rhetorics are far from actionable or transformative and are unlikely to bring the academy to the kinds of systemic changes necessary. Rather, these rebranding's appear to be mere rebranding tactics to prevent losing/attract more BIPOC students or people of particular politic; or potentially work to help maintain relevance by at least *looking like* something is being done. Universities have chosen to create anti-racism groups, plaster new stickers and posters on the walls of their schools, and send solidarity emails across disciplines to market themselves in an attempt to regain/maintain popularity. These performative measures; however, fail to do the work that needs to be done. This is precisely why we need to let go of the parts of liberal traditions that simply move towards representation and recognition without actual structural change. Performative acts; measures of excellence that rely on colonialist notions of competition and individuality; and a lack of emotionality within academic institutions are a few things of which we seek to let go. As part of this letting go, we must also find a way to (re)imagine new futurities unto which to reach out towards.

Imagining Utopias

Many of the resonances across abolition, anarchy, and Indigenous liberations which made homes of us are[10] often critiqued as utopian, unimaginable, or naive (Halberstam, 2011). For example, as The Red Nation asked (2020),

> In this era of catastrophic climate change, why is it easier for some to imagine the end of fossil fuels than settler colonialism? To imagine green economies, carbon-free wind and solar energy, and electric bullet-trainutopias but not the return of Indigenous lands? Why is it easier to imagine the end of the world…than the end of capitalism? It's not an either/or scenario. Ending settler colonialism and capitalism *and* returning Indigenous lands are all possible—and necessary (p. 13).

Recognizing, then, that *imagining utopias might be the start* to re-making the world, we argue along with Laura (2018) that "we don't lack information…we lack imagination" (Tuck & Yang, 2018, p. 20) and so we look to others who dare to imagine utopias of liberation and act alongside "those for whom utopia is a rallying call" (Belcourt, 2020, p. i). We recognize, as Munoz states, "it is certainly difficult to argue for hope or critical utopianism at a moment when cultural analysis is dominated by an antiutopianism often functioning as a poor substitute for actual critical intervention" (Munoz, 2009, p.4). However, in our attempt to challenge such critique, we found use through being in conversation with Munoz' and Bloch's utility around theorizing utopia.

In Munoz' book, "Cruising Utopia" (2009), Bloch makes a critical distinction between an *abstract utopia* and a *concrete utopia*. Both utopias are relevant to our movement towards politically transforming our imaginings towards academic action. For Bloch (1988), *abstract utopias* help to imagine an ideal social world and function to critique the social processes of our

---

[10] We realize that many of these frames ask for the outcome of the academy to be abolished—not reformed. While we would also like to see very different forms of education in our world, this manuscript pulled from other tenants of these frames to beginning thinking reform that we hope leads to revolt.

current structures—an important early step in rethinking academia. Yet, recognizing that there is still more to be done, we also attend the more concrete notions of utopia. For Bloch, *concrete utopias* "are in the realm of educated hope" (Munoz, 2009, p.3). They enable us to hope for that which is "not yet" (Munoz, 2009, p.3), the "potentiality" (Munoz, 2009, p.3), and the "anticipatory possibilities" (Munoz, 2009, p.3) of academia. Concrete utopias call for an *educated hope* as a political struggle to "combat the force of political pessimism" (Munoz, 2009, p.4). As Bloch continued, this educated hope is likely "the hope of a collective, of an emerging group, or even the solidarity oddball who is the one who dreams for many" (Munoz, 2009, p.3).

Therefore, while *abstract utopias* "fuel a critical and potentially transformative political imagination" (Munoz, 2017, p.3), *concrete utopias* take that imaginary and tether it to a particular "historical consciousness" (Munoz, 2017, p.3)—a consciousness that makes those educated hopes connect to a problem, a response, a sweaty concept, or experience of injustice. Our concrete utopian daydreams, connected to the violent historicity and current practices of our institution allows for imagining the "possibility of other forms of being, other forms of knowing, a world with different sites for justice and injustice, a mode of being where the emphasis falls less on money and work and competition and more on cooperation, trade , and sharing that animates all kinds of knowledge" and offers us "the real and compelling possibility of animating revolt" (Halberstam, 2011, p.52).

Thus, we are no longer interested in critiquing talk of utopias. We aren't here to be told we are naïve. We know what has been doesn't work. What must be done requires revolutions— revolutions that ignite "a thirst for knowledge" that "invades the entire population" (Gilly, 1965, p. 9). And so, in our thirst for knowledge, we seek to engage with abstract utopia to (re)imagine and concrete utopia to thinkact towards soft revolt.

Building Concrete Utopias

Now understanding why, we have come to terms with the fact that what we are currently doing cannot persist. In envisioning a decolonized world, we look to those who have always already have begun by building coalitions and a shared politic. This actionable movement encourages those of us as settlers to consider how in order to join, we must live and work in solidarity with those who are already doing the work. We can join those caring communities that are already combating "neoliberalism in order to expand peoples capacities to care" (Spade, 2020, p. 57). Caring for community for us then, is not necessarily a (re)imagining, but a joining that relies on cooperation as association with those who are already doing as much possible to provide basic liberties and freedoms to everyone in equitable ways (Mueller, 2012).

Looking out unto and learning from care in an institution that lacks it, we see value in bringing mutual aid into our academic communities functioning (Spade, 2020). Mutual aid then becomes a radical act within the institution that **"**directly meet people's survival needs, and are based on a shared understanding that the conditions in which we are made to live are unjust" (Spade, 2020, p.7). As students, researchers, teachers, staff, and other members of the academic community, we continue to use mutual aid to connect folx across lines of solidarity, especially those who have been pushed out of the university or dare not enter it because of their race, politic, or social positionality. The mutual aid that begins in universities cannot only attend to those who are already in the room, but also reach out towards those who have failed to enter.

Solidarity and mutual aid within the university is not simply about promoting mutual aid to those who are already in our community—making sure that we value cooperation over competition, rest over burnout, and equity over authoritarianism (Mueller, 2012; Spade, 2020)— but also that we invite and make the university inviting for those who have historically been

excluded and/or have chosen to remain outside of our walls. This works to connect "large-scale movements" (Spade, 2020, p.14) and cultivate care from within the institution—not from external sources, but from our own work engaging with those ideas others have always already been doing to open up the institution to mutual aid, solidarity, equity, and freedom. In recognizing the need to reach out unto in order to do better from within, our job is to build these communities of care grounded in mutual aid, solidarity, equity, and freedom, along with the other resonances we have discussed in this manuscript. We acknowledge that this is not the work of others, this is not the work of those outside of us, this is the work of those of us who have rested and who are able to take this up within the university itself. If the university fails to do this, we will fail to be relevant. Therefore, in doing so, we are not only providing space for those who have been burnt down by the academy, but we are also creating space for those who have never entered and those who might invigorate an imagining that has yet to be thought—attending to injustices in ways that supports and benefits all comrades.

Refusal as Love.

In our daydreamings of utopias, we pull across frames to open-up the multiple possibilities of infusing educated hope and *transformative love* into the most intimate relations of academic existences. Love is a practice often reserved for relations outside of educational settings. And, why? For us, it has always been everywhere. We enact various forms of love throughout our lives, including in our political, community, or familial relations. Each of these relations offer the possibility for love to inform our decisions, strengthen our understandings of community, and unite humanity in solidarity with one another (hooks, 2001) while learning from our collective experiences (Gilly, 1965). Love can be both "an important and legitimate way of knowing" (brown, 2017, p.38), and yet it is often omitted from notions of professionalism for

fear of being too relational, subjective, or irrational. Yet often change requires the sweaty

emotive entanglements of emotions, (love, rage, fear, desire) to drive reimagining of "the

systems we are organizing to change" (Kaba, 2021, p.4). Perhaps, the system itself needs to be

better equipped to support the emotionality of our practices (Kaba, 2021; brown, 2020) allowing

for the love-full, heart-heavy, healing, connection, relationality, and optimism required for the

kind of *hard work* taken up in building loving spaces of learning (Lupinacci, 20021). Perhaps,

love is already all around us, hidden just beneath the surface sedimentation of professional

architecture(s)?

If we assume love must be all around us, we realize that our question is not *if* love has a

place in the (re)imagining of the academy, but instead *how* might holding love at the forefront of

our academic relations encourage the soft revolt for which we hope? Transformative love always

already embodies many of those resonances that are at home within us—solidarity and

coalitional relations towards liberatory actions (Suissa, 2010); mutual aid and care for

community (Spade, 2020); and endless combinations of hope, joyful resistance (Bergman &

Montgomery, 2017), and transformation (brown, 2017). Recognizing that the sweaty concept of

love holds much potential for transformative change, we are interested in *how* love must be put

to work in our classrooms, research, and beyond in order to imagine a more just academy.

Sadly, many of us who carry love into academia have felt like its never been returned to

us "from an institution incapable of loving" us back (Kelley, 2016). We can see the ways the

academy fails to love when inquiry continues as invasion; disregard for our institutions' erasure

of Indigenous histories, existences, and knowledges, while profiting on unceded Indigenous

lands, remains common practice; and administrative neo liberal requirements for production take

precedence over our health and wellbeing. To begin finding more space for love, we must begin by attending to these invasions, continued colonization, and disregards for our health.

Perhaps the greatest use of transformational love then is to enact *refusal*— "refusal as an analytic practice that addresses forms of inquiry as invasion (Tuck & Yang, 2014, p.811), participation in Indigenous erasures, and all invasive structures that burn us down. Refusal can mean far more than speaking a firm *no,* and can provide a location to "precede, exceed, and intercede upon settler colonial knowledge production" (Tuck & Yang, 2014, p.812). We see refusal as a loving act towards the future of a different ethics and it becomes a form of decolonial love (Tuck, 2018). Loving refusals are central to the dreamspaces (Hersey, 2021) we hope for the future of the academy.

In such refusals, we must also do the work of refusing the speed and expectations of current late capitalisms and its many venomous forms that burn us down as individuals within the academy—leaving us too tired to resist, reform, reimagine, and refuse. We must make space within the academy to slow down, engage our activisms, rest for the struggle, and read deeply in our thirst for revolutionary changes in our worlds. It is through loving refusals, shared commitments, collective care (Spade, 2020, p.2), and collective rest that a dreamspace can be created—one that will allow "us to invent and imagine a New World rooted in rest" (Hersey, 2021) that allows us to always be attuned and energized towards justice.

Thus, the loving rest-fullness we are calling for may be rest from academia; from injustices; from forced participations; from expectations of society—rest-full refusals that make space for us to become loving members of our communities (including our academic ones; build meaningful, lasting relations; and learn from collective experiences what we all need our academic 'home' to look like when we return. This may involve treading slowly within academia

as we work to create a more just environment for every body—involving dedicating more time to read, to process information, to take time away from e-communications to build relations, and beyond. Universities often pride themselves in their can-do attitudes and ability to overcome adversity, yet the ways in which it has been approached thus far seem counterproductive. We remain hopeful that after near two years of pandemic and continual social uprisings, we can take into account all that we have learned about the significance of emotionality and actually create space to grieve, rest, and mediate moving forward to avoid burning down more of our comrades. We encourage folx within the academy to be critical of the internalized ideologies of the university and how they have perpetuated the behaviours we have labeled unjust. It reminds us that to yield a different result, we need to do things differently—in this case, doing things differently involves disrupting traditions of capitalism and white supremacy within the academy, making space for rest-full refusals, resistance, and re-imaginings (Hersey, 2020). We remain hopeful, in conversation with Freire (2018), that "it is possible to restore the love which that situation made impossible" (p. 90) and refuse the ways that "class, educational privilege, and gentrification" among other violences (Dixon, 2020) have shaped us as we move forward down queered paths. We have seen this take part in the real world, and while hopefully mutual aid is not required because out systems actually support us, all we are left with at this moment is the reality that mutual aid is needed and a hope that one day it will not be.

Holding on to hope.

In a world riddled with reasons to hang onto feelings of hopelessness, Kaba (2021) reminded us that "hope is a discipline and that we have to practice it every day" (p.27). To not have hope would be equivalent to withdrawing from the conversation all together and suggests that transforming our current systems is not achievable (Freire, 2018). Therefore, we hold on to

hope because we acknowledge that everything surrounding us is a product of its hopeful relations that once did not exist, but were hoped for (UWinnipeg, 2016; The Red Nation, 2021). Such hopeful relationality comes with a responsibility to our comrades to hold on to optimism as we abolish the systems at hand and reinvest resources to build anew (DemocracyNow, 2020). Perhaps, hope then, is exactly what we all need in this moment—perhaps, it is the resistance of white supremacy and the resistance to the ways that structures burn us down. As we take up hope in these spaces, we hold on to the reminder that hope can offer us a new perspective, or rejuvenating point of view. We feel connected to *utopian hope* in particular, for its ability to imagine new ways of relating without interference from an overarching structure like the academy (Shantz, 2012). It is what separates neoliberal education from more radical approaches to learning, whereby learning offers liberty and freedom of thought (Shantz, 2012, p.126). Utopian hope holds still the resonances we seek to bring forward in this (re)imagining—a state of being that equips people to create dream spaces, to rest, and to resist. It is through utopian hope that we believe education can become more than a necessary step for gaining access to future employment, financial comfort, or social status. We draw from utopian hope the need to prioritize our relations and the ways in which they impact our imaginings.

These imaginings have been especially relevant as we begin to consider a post-pandemic world. Perhaps, it may be worthwhile to consider how returning to our old-world makings could be a disservice to everyone; especially those who have yet to rest. Our post pandemic world is one that ought to consciously move towards doing the hard work of putting theory to action (Berbary, 2020) and responding to injustice in a way that offers hope for rectifying structural inequality (Kaba, 2021). Thus, the hope we seek to engage with is heart-heavy and not designed to be easy. We are being called to have hope for "the systems we are organizing to change"

(Kaba, 2021, p.4) and finally create a space that welcomes those who have felt pushed-out, unheard, or unwanted. Our utopic hope leads us to imagine the university as a place lead by love and fueled by hope—hope for our Black, Brown, and Indigenous comrades, for our comrades with radical political views, and those who have been missing the protections they have needed to thinkact safely. To have hope is to thus affirm that we are confident in the potentials of our future, and so we seek to establish more hopeful relations in an effort to make these dreamspaces tangible.

Conclusion.

Thus, as we move forward in (re)imagining the academy beyond neo liberalism, we seek to let go of the injustices that have weighed down on our comrades through the reproduction of the status-quo. More specifically, we seek to (re)imagine a form of educated hope through love that can transform our dreams into tangible, on-the-ground movement that is full of possibility. While not all these potentials will serve every body in the same way, we agree that to begin a soft revolt, we must engage with concrete utopias that help us to imagine all possibilities. While the university has struggled to become a home for many of us, we have hope that it can be restored.

This manuscript was carefully crafted specifically for the restorers of humanity—those who exist within the enclosures of neo liberal politics and seek a social world beyond the constant reproduction of the status quo (2020; Freire, 2018). It is for change-shapers and community builders who want the chance to learn, work, and exist in a harmonious, mutual-aid based, sovereign community (The Red Nation, 2021; Kaba, 2021). It exists with the clear intention of posing heart-heavy. Inquiries that push-up against systems of education as we know them to be and explore the potentiality of more just futurities (Gumbs, 2020). This will be sought

out through a combination of embodied experiences, an emphasis on emotionality, and the forward rejection of perfection (brown, 2017). We agree that it is time for leisure scholars to (re)imagine a new pedagogical system and begin to conceive of it together through educated hope, loving refusal, and utopian daydreaming (brown, 2017; The Red Deal, 2021).

Chapter Three

Returning Home to the Academy.

As my supervisor, Dr. Lisbeth Berbary and I were thinking through what this final chapter should look like, we considered the potential of writing a non-conclusion that would be left open for the possibilities yet to come. Ultimately, we decided that it would be important to solidify some of the ideas taken-up in the manuscript and reflect on the process of reading, writing, and interviewing that I found meaningful, or not. What you will be seeing in this chapter are four distinct sections that engage with the *beyond* being referred to in the title. I will begin with returning to the academy and thinking through the ways that academia has threatened my ability to find a home in this space. Then, I will follow with a section called 'putting theory to work' where I draw on grassroots examples of anarchy, abolition, and decolonization that are being taken up in institutions across America. The next section will recap a conversation I had with Dr. John Lupinacci—an associate professor at Washington State University who engages in work on justice and education. Finally, I will finish with a section called, 'so, what?' where I attempt to render all of my learnings useful as I take my next steps.

"I came to theory because I was hurting" (hooks, 1994, p.59)—hurting for the academy and its potentialities that are threatened by colonization, racism, and the systemic organizing of the neo-liberal university. Amidst the hurting, I have struggled to find a place for my politic to grow its own roots and build a home in the shell of our current academic structure. Still, I try to make my bed in these spaces while hoping, dreaming, and imagining that one day, the university will be capable of housing my comrades and I with the love, equity, freedoms, and liberations we have been in search of. While these resonances are often critiqued for their usefulness in the academy, "I have learned that feeling matters [and] that feeling is an important and legitimate

way of knowing" (brown, 2017, p.38). And so, I hold my moral campus close to me as a guide in finding my way back home in the university—a place that can, without coercion, encourage people to play with onto-epistemologies, and live in solidarity.

To imagine a home that holds each of these piece's tangible, my work has attempted to entangle a plurality of frames without naming either-or explicitly. In doing so, I have engaged in work led by instinct and emotionality, while forwardly rejecting hierarchical structures and binaries. Though this approach is a-typical, it allowed me to borrow ideas from specific thinkers, theories, concepts, and experiences that may not have worked in collaboration before. This is not because Euro-Us centric tradition has necessarily failed us, but because the future of tomorrow depends on continuous innovation and change (Kaba, 2020). Thus, as we evolve as scholars, it can be expected that the institution evolves too. Unfortunately, this is not often the case. I wonder if so many people struggle to find a home in the academy because it is busy holding still in a time that did not know how to accommodate its comrades? In acknowledging the possibilities of this, I feel a response-ability (Barad, 2007) to imagine through abstract utopias (Munoz, 2009), and to (re)build these imaginings of the academy through concrete utopias (Munoz, 2009) in ways that support the new knowledge, technology, and needs of academia in this present moment.

Moving forward, this chapter is intended to tease apart the potentials that remain in the work I have just begun to think through and others have been living for the entirety of their lives. I will use this space to reflect on my experience and leave with a dreamspace (Hersey, 2021) for others who feel called by their own emotions to engage in heart-heavy work on justice. While this work is far from complete, it holds the possibility to continue putting theory to work and create a space for learning, imagining, dreaming, hoping, and loving that finally feels like home.

We learn through the work of this chapter that it does not necessarily matter what you name something, what matters is what you do with its potentials. As you move forward in reading this chapter, I urge you to consider where you have seen hope and love, or where you crave more of it—be that in the academy, or beyond it. Within these conversations, I hope to bring forward a "location for healing" (hooks, 1994, p.59) our structure itself, and all of its relations (Talaga, 2018).

Putting theory to work.

As I continue to imagine the entanglement of a plurality of frames, I consider how we may bring these resonances into action, or, who already has. I can acknowledge that others have been committed to this kind of change for much longer than I have (DemocracyNow, 2020) and there is so much learning to be done in identifying what grassroots work already exists within our current world makings. In engaging with these movements, it has become apparent that most are motivated by years of activist work and push-back against the status quo. They have the potential to lead to radical transformation, but many are unfortunately painted as utopic imaginings that people find too abstract or naïve. We learn of cases of anarchy being applied in traditionally neo-liberal spaces, abolitionist movements demanding justice in universities, Indigenous liberations taking precedence over colonialist traditions, and other movements dedicated to transforming the potentials of our future. Each of these movements are made possible when we engage with theoretical frames and methodologies differently, collaboratively, and radically.

Of all the movements I engaged with, I held on to two in particular for their grassroot work that actively contributes to the kind of futurity I've been imagining in this thesis—Abolition May and Student-led Mutual Aid. Both examples draw on ideas from abolition, anarchy, and Indigenous liberations to actively change the aspects of the university that are most harmful to

any body searching for a home in the academy and challenge the binaries of worth defined by the neoliberal university, the inequitable access to safe and affordable housing and social services, the rigorous policies and procedures that ignore the needs of Black, Indigenous and peoples of colour, and beyond. While each example is uniquely different, they are similar in the sense that they begin to shape "communities based on caregiving and caretaking [to] provide each other with forms of mutual support" (Spade, 2020, p.47). As we being to (re)imagine the future of the academy beyond the neoliberal university, it is important that we learn from those who are already engaging in this kind of work.

Abolition May

Abolition May, a grassroots, Indigenous organization formed to abolish policing on campuses across Turtle Island (North America) have united through built coalitions to dismantle and eliminate the policing, surveillance, and other social controlling mechanisms imposed by the neoliberal university. While the movement itself began specifically at the University of California as the Cops off Campus Coalition, it is now recognizable across North America as individual chapters that go by various names, including #CopsOffCampus, PoliceFree, #DivestInvest, #PoliceFreeSchools, #DefundDisarm, or CareNotCops. These coalitions help to signal to the larger structures of policing and education that collective action can lead to substantive change. While working towards abolishing the police can be impactful for many reasons, the hope is that these efforts will create a greater relation between the university and its surrounding Indigenous communities. Each chapter can engage with the coalition as much, or as little as they see fit, while prioritizing the challenges unique to their institution. Collectively, all chapters demand the following:

1. "We want ALL cops off of ALL campuses" (Cops off campus Coalition, 2021)

2. "We demand the Land back" (Cops off campus Coalition, 2021)

3. "We demand a campus and community that are truly free and safe for all" (Cops off campus Coalition, 2021)

The first demand refers to any involvement of police personal in all spaces of education—ranging from K-12, to colleges, universities, vocational schools, and beyond. This demand speaks to both the police formations on campus and the policed responses to people experiencing crisis. The second demand clearly states that the coalition works in solidarity with the Land Back Movement— "a movement that has existed for generations with a long legacy of organizing and sacrifice to get Indigenous Lands back into Indigenous hands" (Cops off campus Coalition, 2021). It seeks to defund the mechanisms that disconnect Indigenous peoples from their Land and return it back to them. This demand states that in the ideal world they seek to create, police would have "no jurisdiction on sovereign lands" (Cops off campus Coalition, 2021). The final demand enforces that equity and empowerment are rooted in freedom and safety. This conversation is facilitated through demands for free education, access to food, housing, and other living necessities, fair wages, and anti-authoritarian power. The coalition acknowledges that this list of demands is evidently not exhaustive; however, they explain that this list was created with the intention of being revisited as the needs of the collective changes. As demands are added to this list, they will serve as a reminder that "abolition is about presence, not absence. It's about building life-affirming institutions" (Gilmore, 2021).

The coalition gained traction in May of 2021, when they called for a month-long series of actions that began with a day of refusal across Turtle Island—known as Abolition May. The coalition asked members of the university to "honor a picket line by absenting yourself form class and otherwise withholding your labor in support of the demand to abolish all campus

police" (Cops off campus Coalition, 2021). People across the university were encouraged to refuse engaging with lectures, preparing materials, responding to emails, and other labor-based tasks. In lieu of these activities, they were asked to reinvest their time in "protecting any students, colleagues, and workers from retaliation," (Cops off campus Coalition, 2021) joining a picket line, or attending a walkout action. For the remainder of the month, chapters across Turtle Island created their own schedule that included local and direct actions of their choosing. A few examples include: repurposing the schools cafeteria to serve food to those who need it, squatting campus residences, letter writing to send demands to alumni or donors, hosting a public town hall without administrative member, poster painting, publishing campus or local newspapers, distributing zines, hosting mutual aid drives, performing street puppet theatre, amidst many other directive actions.

What began with a day of refusal in response to the brutal police murder of George Floyd the summer prior transformed into a movement that seeks to abolish policing, return land to Indigenous peoples, and curate learning spaces that are safe, inviting, and comfortable for all, regardless of their identity. 59 chapters have been established to date, and continue to grow in popularity as folx continue to seek coalitions in an effort to achieve justice and equity in the spaces they seek to grow in. Abolition May has taught us that there is no longer tolerance for targeted hate by authoritarian structures on our campuses and folx will not remain silent in their hopes for the future.

Student-led Mutual Aid

When the Covid-19 pandemic was announced in early 2020 and countries across the world were forced into a state of emergency, many students were faced with their own unique challenges that threatened their livelihood. As campuses announced their shut down, students

time on campus— "which in many cases provided students with shelter, food, and jobs—

abruptly came to an end" (Shihipai, 2020). In combination with the emerging pandemic, many

campuses ranging from the knowingly underfunded to top-tier institutions across America were

found slashing budgets and increasing tuition and housing costs, which consequently left many

students struggling with housing or food security and means of making money to provide for

themselves and their families (Marcus, 2020). The layering of challenges put upon students with

little-to-no support from their home institution initiated a cry for help. To the surprise of many,

the help did not come from any affiliation of the university, but instead, from the students

themselves in the form of mutual aid. Small networks of mutual aid promptly began distributing

goods and microgrants as a "form of community care that is in response to the failures of

capitalist structures" (Chamlee-Write, 2020).

Mutual aid can be largely misunderstood by many as being synonymous with charity

(Chamlee-Write, 2020). However, these networks firmly disassociated themselves from

charitable organizations and explained that to them, mutual aid is "where communities and

individuals come together to help meet each others needs" (Shihipai, 2020). The mutual aid they

engage with recognizes that there is no hierarchy of need and serves students as an "exchange

predicated on the concept of solidarity" (Shihiipai, 2020). Each network of mutual aid operates

differently, in ways that the organizers feel best support their demographic. For example, Rice

University asks students to provide an official student number in exchange for monetary aid;

Alumni and students at Vanderbilt University created an online network that allowed students to

seek temporary housing and request cash distribution; whereas Northeastern university did not

operate by distributing monetary aid, but rather, stocked a free food pantry and PPE station on

campus (Marcus, 2020). Although each network operates based on their own research on need,

they are all similar in the sense that they are entirely student-run and "operate outside any admin oversight" (Marcus, 2020). Thus, the work being done is purely *by the students, for the students*.

While the needs of students were exacerbated by the pandemic (Marcus, 2020), the work of these networks have proven that this work is necessary beyond Covid-19 (Chamlee-Write, 2020). These networks "pop up because of the new economics of college which automatically put students at a disadvantage" (Marcus, 2020). A study at Brown University identified five key areas in need of greater attention, including housing, food security, financial security, transportation, and mental and physical safety (Shihipai, 2020). These key areas are evidently not new and have been pre-existing conditions neglected by the university for many years. While mutual-aid has been able to support so many, it's been noted that the resources eventually run out and it can be challenging to sustain these efforts for extended periods of time (Shihipai, 2020; Marcus, 2020; Chamlee-Write, 2020). All who are engaged in the efforts of these mutual aid networks agreed that this work can be emotionally tiresome, as well as time consuming. Some have agreed that they want to be able to support students more, but with limited resources, it has been challenging. Nonetheless, the efforts have not gone unnoticed and mutual aid networks continue to do what they can to relieve students of the pressures imposed by a combination of the neoliberal university and the Covid-19 pandemic (Shihipai, 2020; Marcus, 2020; Chamlee-Write, 2020).

The Process of Finding Home.

Finding a home in the university has personally, been a tiresome feat as well. When I first began to engage with anarchist frameworks, it became easier for me to critique the structures, policies, and processes that I currently engage with. Oftentimes, these readings filled me with rage because for just a moment, they enabled me to see the neoliberal spaces I occupied as

restrictive rather than freeing. The more I read, the more I felt suffocated with no way of knowing how or when I would be able to take my next breath. I felt as though before engaging with these texts, academia was written off as a space where I could not embody my personhood, my queerness, or my emotionality. Instead, academia knew what it wanted from me, and my job was to show up and perform accordingly. Every day before this was filled with a lofty combination of emails, deadlines, reminders of professionalism, status quo, more emails, measures of productivity, even more emails, quotas, expectations, and more emails. Eventually, in engaging with anarchist frames, I was reminded that to learn is to open yourself up to the freedom to be—be who you are, in this moment, with support from those around you (Suissa, 2010). I learned that education can be freeing as opposed to restrictive, and that if it fails to bring me joy, I am not the right person for the job (Mueller, 2012). Finally, I was able to take a fresh breath of air. This was not necessarily because I grabbed on to anarchist frames, but because I found in theory a possibility to transform "beyond the repetitive violence of our current society, the violence we reproduce by our harm of each other and our denial of harm" (Gumbs, 2020, p.2).

Moving forward, anarchism helped me think through the injustices of our current world makings with a different perspective, yet I knew that it was not the only perspective I should be grabbing onto. Instead, I took to thinking through multiple theories as a possible means of understanding suffering and the steps that would be required to heal. My own coming into theory can be seen in comparing first drafts of my proposal to the final product. These very different documents show the difference between feeling confined by expectations of the neoliberal university and being given the trust to explore what exists in spaces beyond. As we see in the final version of my thesis, I have decided to pick concepts and theorists to think through as

opposed to specific frames. Thanks to the support of my supervisor and mentor, Dr. Lisbeth

Berbary, I have learned that it does not matter what we call something, what matters is what it

can do. While anarchism on its own was not able to draw me an ideal world, I found that pieces

of anarchism combined with Indigenous liberations, abolition, and emotionality could. In pulling

these frames together, we were able to indicate possibilities that could not be found in just one

frame alone. As we learn from brown (2017), "compelling futures have to have more justice, yes;

and right relationship to plant, yes; but also must allow for our growth and innovation. I want an

interdependence of lots of kinds of people with lots of belief systems, *and* continued evolution"

(p.57). brown reminded us that the learning, innovation, and the progress we achieve from

engaging with multiple ideas simultaneously is far more meaningful than confining your thinking

to binaries of false worth. While it took me time to realize the true benefit of this myself, the

learning I gained from the process was invaluable.

   To write, then rewrite the same ideas through different frames was freeing in a sense. I

learned how to hold still the resonances I wanted to explore and let go of the ones not serving my

scholarship well. With that, I learned to diversify my reading and engage with thinkers who too,

want to (re)imagine the future. To read exclusively anarchist thinkers would do precisely the

opposite of what I seek of the academy moving forward. Thus, I read texts that seemed obvious

(Suissa, 2010; Shantz, 2012; Mueller, 2012; Chomsky, 2016; Goldman, 20122) in conjunction

with texts that at first, felt uncomfortable or beyond me (Ahmed, 2017; Kaba, 2020; Munoz,

2009; Spade, 2020; brown, 2017; The Red Nation, 2021). In reading so much, I learned that it is

important to be intentional with the pieces you choose to bring into your conversation—

especially, when writing a manuscript. Perhaps one of my greatest challenges was learning how

to condense the vast ideas I had been reading into something a reader could digest and connect

to. I admit that this is not a process I could have easily found my way through alone. In fact, writing a manuscript with Lisbeth's guidance was what made this thesis format so valuable. Not only did I learn more about the technicalities of writing and formatting a fluid, comprehensive manuscript, but I also learned first-hand how meaningful it can be as a young scholar to work collaboratively with someone who not only moves through the neoliberal procedures of a traditional thesis but takes the time to be a mentor—someone who leads with love "as an energy of possibility; the possibility of wholeness" (brown, 2017, p.32). With Lisbeth every conversation was entered "whole and not as a disembodied spirit" (hooks, 1994, p. 193). This enabled her to be whole in our conversations, and *wholehearted* in all our collective relations (hooks, 1994). While traditional formats can offer similar areas for growth, I felt that this format was most accessible for me and my learning style. It acknowledges the uniqueness of each student and helps to render their potential in equitable ways. This format granted me the space to make mistakes, to celebrate tiny victories, and build skills that I can take with me into my doctoral studies.

As mentioned previously, this format provided hands-on mistake-making—the ability to in real-time, make mistakes and learn from them without detrimental impacts. This is not to suggest the entirety of my work is a mistake or of weaker quality than I am capable, but rather, that I could play with concepts and ideas I was interested in to discover which direction I wanted my scholarship to move toward. In this discovery, I found ideas I was not quite ready to engage with, or ones I electively chose to leave out. Perhaps what was most valuable about this process of mistake-making, was what I learned form taking such new ideas and writing them into a manuscript—something I have learned to view as an art of its own. In trying to digest new concepts for the first time, I sometimes found it difficult to articulate what I was thinking

concisely. Often, I found myself writing backwards sentences, or without enough detail because I too was still trying to understand it. Yet, this process of writing is what helped me understand. It became an iterative process of reading and writing, which transformed the final product. Finally, through multiple hours of virtual meetings, I was afforded the privilege of working through the fine details of my writing alongside Lisbeth who offered me critique, new possibilities to think through, and miniscule recommendations that can be hard to communicate over email. Not only did this increase my quality of writing, but also my confidence as a novice scholar seeking a future in academia. These conversations made the process feel less isolating— especially during a pandemic.

While I may not feel at home in the academy just yet, I attest that the humanity found in this process of writing a masters level thesis affirmed my desire to continue trying to build a home here. It has provided both tangible and intangible skills that will be of benefit in my future learning, as well as my existence in our social worlds. I am reminded by Simpson (2017) that we cannot continue on as we always have done; thus, commit to advocating on behalf of sustainable, collective, long-term changes to our processes that better support the emotionality of our practice and concrete utopias. This thesis is just one example, leading us in that direction.

Creating a location for healing with Johnny Lupinacci.

> *In February, Lisbeth had shared a post on her Instagram (@differentlyentangled) about my thesis proposal. The post was an imagine of my methodology found in Figure 1, with the caption "Anarcho-theorypracticing possibilities for more Liberatory Futurities." A colleague and friend of Lisbeth's commented on the post, tagging Dr. John Lupanacci thinking that he might be interested in the topic. To our surprise, he was and offered to connect in the future for a discussion on these topics. A few weeks later, I took Johnny up on his offer to connect…*
>
> **Johnny:** *…we need to hear what you want. And you might not know, so we are here to help you kind of figure out who are you? What are the things that you want that you love and that you need? And then, how as a community can we balance those things?*

59

Mic: Exactly that, and it even goes beyond just the person, right? Because everything is connected…it's beyond person to person— it's person to the land, it's person to the water, it's person to the overarching structures we have lived within for all these years…

Johnny: We're tapping into that network. See, we're interrelated. It's happening all the time…

Mic:… it really got me thinking about how, you know, we're just all connected, and it needs to be beyond what that one person wants, or that one system wants, right? There are so many pieces.

Johnny: And there isn't one way. Like I always say, it's local, it's decentralized, and its in supportive living systems. And that can look a lot of ways. There's certainly some commonalities across those, of course, but it's gonna look different. And that's okay.

Another way of finding home in the academy can be initiated through building our own communities of mutual aid and coalitionist relations. Fortunately, I was able to work on this through engaging in a conversation with Dr. John Lupinacci, an associate professor in the department of Cultural Studies and Social Thought in Education at Washington State University. My conversation with Dr. Lupinacci took a glass half full approach and helped me think through the futurities of education in tangible, loving ways. I introduced Dr. Lupinacci to my ideas around abolition, anarchy, and transformation while focusing on the specific consideration of Black, Brown, and Indigenous bodies. He offered great perspective on all the above, along with new ideas on culture, organic commitments, and healing within our academic lives, and beyond.

Dr. Lupinacci acknowledged that the academy as we know it to be in this moment is a bit of a broken space. While he has hope for what it can become, he seeks to hold still the chaos of our colonial institution and commit to the ever-changing needs of our social worlds. He acknowledges that these needs are constantly in motion and so our responses should be local, organic, and never fixed, while being decentralized and apart of supportive living systems. We asked ourselves how this is all possible in a world committed to authoritarianism and hegemonic normalcy—how, among "a socio-cultural process by which actions, behaviors, and diverse ways

of interpreting the world are perceived by dominant society as "fitting in" and being socially acceptable" (Lupinacci, Happel-Parkins & Lupinacci, 2018, p.1). The response; however, was not a one size fits all approach. Rather, we agreed that there is not one way of achieving an ideal result. To move towards this ideal, he suggested settlers work on healing and coming into our relations with ourselves and others—both human, and nonhuman.

I was reminded that we are all, in some way, interrelated. In understanding this, it is important to pause in the rush of our colonial lives and listen to the needs of all, particularly Black, Brown, and Indigenous bodies, along with our multi-species relations—including the earth, the air, and other non-human species. The next step involves a commitment to working in collaboration with the fabric of community-based movements. We must acknowledge that people of particular cultures have been trying to engage in this work for thousands of years, and yet have not been given support for reasons relative to their identities. Thus, we see that nothing new needs to be invented, but rather, space needs to be created for healing from the white, heteronormative, settler colonial identities we have been required to take up. And so, we are reminded again to look at our relations and prioritize the solutions that come from local Indigenous peoples—including those whose land I live on which includes: Wendake-Nionwentsio, Mississaugas of the Credit First Nation, Haudenosauncee, Anishinabewaki, and Attiwonderonk (Neutral) peoples.

The word healing can have a very diverse meaning; however, Dr. Lupinacci spoke to ideas of healing as a way of identifying where each individual person can contribute to work on justice. For Dr. Lupinacci, this idea on healing is very closely tied to work on love. He explained that he often asks students or other people in his circle of mutual aid, "what do you want? What are the things that you love?" In asking these questions, he hopes to encourage people to

daydream—not in a psychoanalytic way, but as a tangible way of envisioning one's ideal. Doing so opens up the possibility to critique whether or not one's love ever exists at the cost of other identities, or species. In the event that this holds truth, Lupinacci encourages people to work towards healing from the ways love has been taught. Answering the question, "what do you love" should be as easy as breathing, according to Lupinacci, and being able to identify if one's love enacts a violence on others should follow in tangent. Again, we are reminded that healing is not an easy, linear path. Yet, that should not be an excuse for not trying.

Our conversation ended with a fruitful goodbye and commitment to being apart of one another's mutual-aid networks, along with the people who brough us together—Dr. Lisbeth Berbary and Dr. Alison Happel-Parkins. Dr. Lupinacci encouraged the reading of The Care Manifesto and Mutual Aid by Dean Spade, to which significantly impacted the final version of my manuscript. I am grateful for the opportunity to connect with such a bright scholar, as well as the opportunity to practice facilitating informal interviews. Overall, this conversation tremendously benefited the continuation of my manuscript as well as my overarching thinking processes. To speak to someone outside my department, or beyond the words written on a page provided me with the connection I perhaps lacked—particularly during the year of pandemic in which I have been writing my thesis.

So, What?

After seeing examples of the work I have been reading about in practice, engaging in the process of writing a theoretical manuscript, and speaking with a scholar about their perception of this work, I realize how much I have learned in just two short years. Before coming into this work on justice in the academy and engaging in these texts on abolition, anarchy, transformation, and beyond, my scholarship ignited grief, fear, and sadness. On November 20th, 2019 I wrote:

Lately I've been feeling like I'll never find the beauty in a cotton candy sky ever again,

or that I'm not meant to feel a tingly warm heart on a Wednesday afternoon just because.

I'm feeing suffocated by the 4 walls of this box I've become trapped in,

slowly running out of oxygen.

I'm held hostage in this box by the conditions of my life, much like the ingredients of a

chocolate cake that if used in the wrong proportions will make me bland, or worse,

disposable.

With every sunrise that turns into a sunset, these 4 walls inch in closer together.

I've become the grocery store chocolate cake at birthday party that nobody wants,

because

why settle for mediocracy when you can have something better,

more exquisite.

More sunrises have turned into sunsets and my box has officially become to small for

movement.

I speak words of disillusioned comfort to myself sparingly,

because my words are not worth wasting the last bit of oxygen I have left.

In this box, I do not have permission to speak,

or feel.

Feeling only leads to an urge to speak,

and what a waste of breath that would be.

sunrise. sunset. sunrise. sunset.

I can't remember the last time I saw the beauty in a cotton candy sky,

or felt a tingly heart just because.

The four walls I referred to in this text were that of the neoliberal university. I felt for my Black, Brown, and Indigenous comrades who themselves, had been feeling pushed out of a space they so eagerly wanted to be apart. I myself also struggled to find a voice amidst a room of authoritarian leaders as a queer woman, first generation scholar, and human-being. School was, at one point, an escape from these pressures, but somehow, they started to bleed into the very fabric of my day-to-day relations with the academy. At this point, writing was not freeing, learning was not liberating, and existing in these spaces became more challenging. After coming into new conversations on theory and identifying how I could bring these feelings into my scholarship, I wrote:

> *One day, I will be strong enough to break through these 4 walls,*
>
> *and when I do,*
>
> *I will never miss the beauty of a cotton candy sky ever again.*

This process has taught me that to simply read is not enough. On the ground action can only happen when people are willing to speak, to write, to create art, to protest, and stand in solidarity with those who have been burnt down by the structures we seek a home in. The examples of Abolition May and Mutual Aid in Universities are reminders that change does not happen unless we commit to letting go of the status quo and (re)learning based on the needs of today. This "forces you to stop talking about it as though it's an issue of individuals, forces you to focus on the systemic structural issues that need to be addressed in order for this to happen (Kaba, 2020, p. 189). Consequently, thinkacting (Berbary, 2020) has become a part of my very essence and something I practice daily in my personal life and all my existing relations. I am aware that the work of my thesis is far from exhaustive, new, or transformative on its own;

however, it offers the potential of initiating conversations that can lead to grassroot action. The process of writing this manuscript has also been proven meaningful as it led to the establishment of my own circle of mutual aid—something I have learned is a tangible form of solidarity. The relations I have built, in unison with the knowledge I have acquired, is again, invaluable. And yet, I try to put value on it as means of justifying just how beneficial this process has been for my scholarship.

Moving forward, I seek to continue engaging in this work through multiple avenues. To begin, I plan to submit the manuscript written in chapter 2 to Leisure Sciences with my mentors and committee members, Dr. Lisbeth Berbary and Dr. Kimberly Lopez. Before submitting, we plan to add the examples from this chapter and add additional commentary from both professors. I also have intentions of submitting an abstract to the 2021 TALS conference based on the manuscript in chapter 2. Next, I plan to reconnect with Dr. John Lupinacci to debrief our previous conversation and consider how we may be able to work collaboratively in the future, particularly in my doctoral studies. While I noted that reading is not enough, I also plan to continue engaging with texts, specifically on Indigenous sovereignty and abolition, to broaden my scope and continue to make informed contributions to these movements. Finally, I seek to establish or become involved in a network of mutual aid at my own university. I acknowledge that without this alternative thesis format, many of my next steps would not be possible— including, but not limited to, publishing a manuscript, presenting at a conference, and attending a doctoral program. As I complete my masters program at the University of Waterloo, I am leaving with a toolbox of skills that will be applicable in all realms of my future academic and advocacy work. I agree that "some of the most innovative transformative justice and community accountability projects have come from bold, small experiments" (Dixon, 2020, p.19) and feel

strongly that this thesis can be the start of a similar movement for Leisure Studies at the University of Waterloo.

Perhaps, this has already been initiated by the joint statement that come out of the combined academic associations within leisure studies. While at first glance, it was challenging to understand why the charge should be read as something different than the statements of solidarity published by other academic organizations who have failed to act beyond the thick of the Black Lives Matter movement, I felt that it offered potential for our field. I acknowledged that the field of Leisure Studies does not lag behind in terms of engaging in radical, transformative work on race, injustice, and alternative methodologies, and so I chose to see in this charge a true message of solidarity, that if taken up with care, could lead to great change.

The charge was written as a means of protection for the people who want to continue practicing theory—doing the hard work—or enter new territory on race. While in the past, people may have produced research within their comfort zone as to not jeopardize their employment, the charge was created to encourage scholars to think beyond that comfort zone without adding their livelihood to the equation. The very need to produce a charge of this kind illuminates the problems of our current systems. It evokes concern for the structures of our current world makings that prevent people from doing the hard work, painting justice-work as too lofty, utopic, or imaginary. The systems are burning down our brightest thinkers, most revolutionary activists, and most hopeful candidates because to resist, to abolish, and to transform requires heart-heavy inquiries that are often perceived of as less useful to our current scholarly regimes. Thus, the charge guides our decisions around what aspects of the 3 liberatory frames to include. The following is our hope and our enacted risk for extending the charge and putting its tenants into action in our day-to-day academic living. While there is no clear road map

to justice, we can learn from love what is needed to rebuild (Kaba, 2021). *This charge leads me*

to see the beauty in the cotton candy skies that surround me.

Postface

The intention was not that this manuscript would be judged for its stable strength, but that it would be seen for the very deliberate process it afforded me to learn tangible skills I can bring into future scholarship. Thanks to feedback from Dr. Bryan Grimwood, Dr. Kimberly Lopez, and Dr. Lisbeth Berbary, I now have new ideas to think through as I move forward with submitting chapter two for publication and continuing to think through the concepts I have just began to grapple with. As an appreciation for the messiness of learning, writing, and thinkacting, I have kept the manuscript in its original form, but seek to provide musings based on committee feedback here with this postface. Below, I will summarize the new ideas I've been encouraged to think through in an effort to build on current scholarship and continue thinking through theory more deeply.

Future Musing Based on Committee Feedback

- Be more deliberate about the objective of the manuscript

    · Ask myself: Who are my readers? What position are they reading from? Why should they care to read?

    · I am urged to consider if my manuscript does what I initially had hoped that it would or if it should be more specific about the objective.

    · The manuscript is written in a way that speaks to the individuals who are already sensitized to change, but how can it be written to speak to a greater audience?

- Consider the risk of not-naming theories/concepts

    · Is it possible that in not-naming, I'm simultaneously failing to articulate each theory or concept well?

- How can I disentangle these entangled ideas? Or, is that something I am not interested in doing at all?

- Ask: Why is "work led by instinct and emotionality" (P46) so critical to the project of rebuilding? What are the risks?

- Is it possible to be more specific about the difference between what I have named "true action" or "true solidarity" from messaging that may be labeled as "performative"?

  - Consider how to tangibly make this distinction, if possible, at all.

- Add more inner thoughts to the manuscript by incorporating additional footnotes. Some places where this may be useful include:

  - Defining the status quo—what is the status quo of our current world makings?

  - Contextualize everything within academia.

  - What is actually being referred to when I speak about the "work" that needs to be done… also consider why it "needs" to be done.

- When I write, consider who "they" are

  - Be mindful not to exclude particular bodies, including my own when speaking about academia.

  - Decide whether I am a part of the structure I'm speaking to, or not. Consider adding a footnote on this at some point.

- At times, the manuscript speaks about abolishing the university, but at other times, speaks about doing this work to create more safe, comfortable, secure employment opportunities— this is an evident contradiction.

  - Consider the benefit and/or risk of abolishing the neoliberal university. Why is it important? How can the manuscript articulate these intentions better?

- How can I approach the conversations being taken up in the manuscript while actively avoiding a white saviour discourse?

  · It can be important to avoid the "we stand with, but simultaneously lead the charge" complex

- What does "LandBack" mean in this context?

  · Beyond release of crown land, what does LandBack mean for settlers living on stolen land?

- Elaborate further on my conversation with Dr. John Lupanacci

  · Answer Dr. Lupinacci's questions: "what do you want? what are the things you love and that you need, and how can we as a community enable that?"

Non-Conclusion

I leave this process of thinkacting, becoming, and learning feeling refreshed by what academia can still offer. I am reluctant to put my trust in the system as we know it to be, but I have hope for what it can become. While I have learned a great deal about justice and the systemic organizing of the neoliberal university, what I take from this experience is an appreciation for relationships, a craving for mutual care, and a gratitude for theory and all of its potentials. I remain interested in exploring what anarchy, abolition and decolonization can offer moving forward, but am equally as interested in exploring the space beyond— illuminating what else might be out there, what I can learn from, or how I can better situate myself within this conversation. My learning does not end here, but rather, it just begins. I am equipped with new skills, perspectives, and relations that will help shape my writing and future scholarship as a whole. I have immense gratitude for the feedback given by Dr. Bryan Grimwood, Dr. Kimberly

Lopez, and Dr. Lisbeth Berbary and look forward to incorporating their ideas in upcoming

conversations.

References

Ahmed, S. (2004). Collective Feelings: Or, the Impressions Left by Others. *Theory, Culture & Society*, *21*(2), 25–42. https://doi.org/10.1177/0263276404042133

Ahmed, S. (2007). The language of diversity. *Ethnic and Racial Studies*, *30*(2), 235–256. https://doi.org/10.1080/01419870601143927

Ahmed, S. (2017). *Living a Feminist Life*. Durham: Duke University Press

Althusser. (1970). On the Reproduction of the Conditions of Production. Lenin and Philosophy and Other Monthly Review Press.

Arai, S., Berbary, L., & Dupuis, S. (2015). Dialogues for re-imagined praxis: using theory in practice to transform structural, ideological, and discursive "realities" with/in communities. *Leisure = Loisir*, *39*(2), 299–321. https://doi.org/10.1080/14927713.2015.1086585

Aura, R. (2020). How white guilt and white atonement strips BIPOC of their agency. https://www.macleans.ca/opinion/how-white-guilt-and-white-atonement-strips-bipoc-of-their-agency/

Barad, K. (2003). Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter. *Signs: Journal of Women in Culture and Society*, *28*(3), 801–831. https://doi.org/10.1086/345321

Barad, K. (2007). *Meeting the universe halfway quantum physics and the entanglement of matter and meaning*. Santa Cruz: Duke University Press.

Baber II, W. & Wilson-Hartgrove, J. (2021). A Cry of 'I Can't Breath' United a Generation in a Gasp for Justice. Retrieved from https://www.nytimes.com/2021/05/21/opinion/george floyd-death-william-barber.html

Belcourt, B. (2020). *A history of my brief body*. Toronto: Penguin Canada.

Berbary, L. (2020). Theorypracticing Differently: Re-Imagining the Public, Health, and Social Research. *Leisure Sciences*, 1–9. https://doi.org/10.1080/01490400.2020.1720872

Berbary, L., & Boles, J. (2014). Eight Points for Reflection: Revisiting Scaffolding for Improvisational Humanist Qualitative Inquiry. *Leisure Sciences*, *36*(5), 401–419. https://doi.org/10.1080/01490400.2014.912169

Bergman, H. (2018). Anarchism. *Krisis,* (2) Retrieved from http://search.proquest.com.proxy.lib.uwaterloo.ca/docview

Berkman, A. (2003), What is anarchism? Edinburgh/London/ Oakland:AK Press.

Berman, S. L., & Montgomery, M. J. (2014). Problematic Identity Processes: The Role of

Identity Distress. *Identity (Mahwah, N.J.)*, *14*(4), 241–245.

https://doi.org/10.1080/15283488.2014.944700

Bey, H. (2018). Ontological Anarchy In A Nutshell. *Journal of Conscious Evolution*. 2(2), 1-5.
    https://digitalcommons.ciis.edu/cejournal/vol2/iss2/1

Bey, M. (2020). Anarcho-Blackness: Notes Toward a Black Anarchism. Scotland: AK Press.

Bhabha, H.K. (1994). The Location of Culture (2nd ed.). Routledge.
    https://doi.org/10.4324/9780203820551

Bozalek, V. & Zembylas, M. (2017). Diffraction or reflection? Sketching the contours of two
    methodologies in educational research, International Journal of Qualitative Studies in
    Education, 30:2, 111-127, DOI: 10.1080/09518398.2016.1201166

Brown, A.M. (2017). *Emergent Strategy: Shaping Change, Changing Worlds.* Chico: AK Press.

Call, L. (2008). A is for anarchy, V is for Vendetta: images of Guy Fawkes and the creation of
    postmodern anarchism. *Anarchist Studies*, *16*(2), 154–.

Canning, C. [@cg_canning]. (2021, March 14). *"Burnout" is a potentially dangerous term in
    discussions about workplace wellness. So long as folks lack labour protection, fair
    wages, sick days, and space and time to get support for their mental health, they are
    not "burned out." The system has burned them down* [Tweet]. Twitter.
    https://twitter.com/cg_canning/status/1371110859624345600

Carr, N. (2017). Re-thinking the relation between leisure and freedom. *Annals of Leisure
    Research*, *20*(2), 137–151. https://doi.org/10.1080/11745398.2016.1206723

Chamelle-Write (2020). *College Aid Networks: Civil Society in Action*. Retrieved from
    https://www.forbes.com/sites/emilychamleewright/2020/12/04/college-aid-networks
    civil-society-in-action/?sh=50abd17d7361

Chomsky, N. (2016). *What Kind of Creatures Are We?* New York: Columbia University Press.

Cops off campus coalition. (2020). *Abolition May.* Retrieved from
    https://copsoffcampuscoalition.com/abolition-may/

Crotty, M. (2003). *The foundations of social research: Meaning and perspective in the research
    process* (pp.1-18). Thousand Oaks, CA: Sage Publications.

Dawson, D. (1988) Social class in leisure: Reproduction and resistance, *Leisure
    Sciences,* 10(3), 193-202, DOI: 10.1080/01490408809512189

Deem, R., & Ozga, J. (1997). Women Managing Diversity in a Postmodern World' in Carolynn
    Marshell (ed*.), Feminist Critical Policy Analysis*, London: Falmer

Democracy Now. (2020). Freedom Struggle: Angela Davis on Calls to Defund Police, Racism &
    Capitalism, and the 2020 Election. [Video]. Youtube.
    https://www.youtube.com/watch?v=xt_NzttRP9U

DeLeon, A. (2008). Oh No, Not the "A" word! Proposing an "Anarchism" for Education. *Educational Studies (Ames)*, *44*(2), 122–141. https://doi.org/10.1080/00131940802368422

Deneen, P. (2019). *Why Liberalism Failed*. Yale University Press,. https://doi.org/10.12987/9780300231878

Denzin, N., & Lincoln, Y. (2011). *The SAGE handbook of qualitative research* (4th ed.). SAGE.

Dixon, E., & Piepzna-Samarasinha, L.L. (Eds.). (2020). *Beyond Survival: Strategies and Stories from the Transformative Justice Movement.* Edinburgh: AK Press.

Ehrlich, H. & boy, a.h.s. (Eds.). (2013). *The Best of Social Anarchism.* Tucson, Arizona: See Sharp Press

Ellis &Witt. (1994). Perceived freedom in leisure and satisfaction: Exploring the factor structure of the perceived freedom components of the leisure diagnostic battery, *Leisure Sciences*, 16:4, 259-270, DOI: 10.1080/01490409409513236

Fanon, F. (1965). *A dying colonialism. Translated from the french by Haakon Chevalier. With an introd. by Adolfo Gilly.*

Feldman & Orlikowski. (2011). Theorizing Practice and Practicing Theory. *Organization Science (Providence, R.I.)*, *22*(5), 1240–1253. https://doi.org/10.1287/orsc.1100.0612

Ferguson, K. E. (2018). Considering and reconsidering: Hemmings's considering emma goldman. *Theory & Event, 21*(4), 978-982. Retrieved from http://search.proquest.com.proxy.lib.uwaterloo.ca/docview/2130838460?accountid=1496

Foucault, M., & Rabinow, P. (1984). *The Foucault reader* (1st ed.). Pantheon Books.

Frazer E, Hutchings K. (2019). Anarchist ambivalence: Politics and violence in the thought of Bakunin, Tolstoy and Kropotkin. *European Journal of Political Theory*, 18(2), 259-280. doi:10.1177/1474885116634087

Freire, P. (2018). Pedagogy of the Oppressed. New York: Bloomsbury Publishing

Goldman, E. (1906). The Child and its Enemis, Mother Earth

Goldman, E. (2011). *Anarchism and Other Essays.* USA: SMK Books.

Halberstam, J. (2011). *The Queer Art of Failure.* Durham: Duke University Press.

Hakim, B. (2018) "Ontological Anarchy In A Nutshell," *Journal of Conscious Evolution*: Iss. 2, Article 1.https://digitalcommons.ciis.edu/cejournal/vol2/iss2/1

Hersey, T. (2021). Tricia Hersey. Retrieved from http://www.triciahersey.com/

hooks, bell, 1952-. (2000). All about love: new visions. New York: William Morrow

hooks, b. (1994). *Teaching to Transgress: Education as the Practice of Freedom.* New York: Routlegdge.

Human Rights Campaign. (2020). Fatal Violence Against the Transgender and Gender Non Conforming Community in 2020. Retrieved from Retrieved from https://www.hrc.org/resources/violence-against-the-trans-and-gender-non-conforming community-in-2020

Kaba, M. (2021). *We Do This 'Til We Free Us.* Chicago: Haymarket Books.

Kaufmann, K. (2020). Conflict in Political Liberalism: Judith Shklar's Liberalism of Fear. *26*(4), 577–595. https://doi.org/10.1007/s11158020-09475-z

Kelly, R. (2016). Black Study, Black Struggles. Retrieved from http://bostonreview.net/forum/robin-d-g-kelley-black-study-black-struggle

Kivel, D.B. (2018). Are We Ready for "Radical Leisure"?, *Leisure Sciences*, 40(1-2), 19 24, DOI: 10.1080/01490400.2017.1376016

Leisure Studies Association. (2020). *TALS/ALSA/ANZALS/CALS/LARASA/LSA/WLO Joint Statement.* http://leisurestudies.org/news/chargestatement/

Lupinacci, J., Happel-Parkins, A., & Ward Lupinacci, M. (2018). Ecocritical contestations with neoliberalism: Teaching to (un)learn "normalcy." *Policy Futures in Education*, *16*(6), 652-668. https://doi.org/10.1177/1478210318760465

Lupinacci, J., Happel-Parkins, A., & Turner, R. (2018). Ecocritical Scholarship Toward Social Justice and Sustainability in Teacher Education. Teacher Education, 27(2), 4-13.

Mair, H. (2006). Dischord and Dissonance in the Leisure Studies Polyphony: A Response to Fox and Klaiber, *Leisure Sciences*, 28(5), 443-445, DOI: 10.1080/01490400600851270

MacNeil, R.D., Stuyt, J., & Morrison, R.B. (1982) Book review, *Leisure Sciences*, 5(1), 73 83, DOI: 10.1080/01490408209512992

Malatesta, E. (1993). Errico Malatesta: His Life and Ideas, 3rd Edition, Vernon Richards (Ed.). London: Freedom Press

Marcus, E. (2020). *How College Students Are Helping Each Other Survive*. Retrieved from https://www.nytimes.com/2020/11/23/style/college-mutual-aid-networks.html

Martin, B. (2013). What should be done about higher education? In H. Ehrlich & a.h.s. boy (Eds.), *The Best of Social Anarchism* (pp. 127-138). Tucson, Arizona: See Sharp Press

Mckay, I. (2020, November 9). *Review: Proudhon's "What is Property?".* The Anarchist Library. https://theanarchistlibrary.org/library/anarcho-review-proudhon-s-what-is-property.

Moore, J. (2018). "Lived poetry". In Changing anarchism. Manchester, England: Manchester University Press.https://www.manchesteropenhive.com/view/9781526137289/9781526137

Morantz, A. (2020). *What Matters Now in Diversity and Inclusion?*
    https://smith.queensu.ca/insight/content/what-matters-now-in-diversity-and-inclusion.php

Mueller, J. (2012). Anarchism, the State, and the Role of Education. In R.H. Harworth (E.d.),
    Anarchist Pedagogies (pp. 14-31). Oakland, CA: PM Press

Muñoz, J.E. (2009). *Cruising Utopia: The Then and There of Queer Futurity.* New York: New
    York. University Press.

Nash, J. C. (2019). *Black feminism reimagined : after intersectionality .* Duke University Press.

Richardson, L. & St. Pierre, E.A. (2005).Writing: A method of Inquiry. In N.K. Denzin & Y.S.
    Licoln (Eds.), The Sage handbook of qualitative research, 3rd ed. (pp. 959-978).
    Thousand Oaks, CA: Sage Publications.

Riches, C. & Palmowski, J. (2019). Liberalism. In *A Dictionary of Contemporary World History*
    (5). Oxford University Press.
    https://www.oxfordreference.com/view/10.1093/acref/9780191870903.001.0001/acref
        9780191870903-e-1374?rskey=wmtc9O&result=1543

Rogue, J., Daring, C. B., Deric, S., & Abbey, V. (2012). De-essentializing Anarchist Feminism:
    Lessons from the Trans-Feminist Movement. *Queering Anarchism: Addressing and
    Undressing Power and Desire*, 25-32.

Rojek,C. (2001). Leisure and Life Politics*, Leisure Sciences*, 23(2), 115
    125, DOI: 10.1080/014904001300181701

Roman-Alcalá, A. (2020). Agrarian anarchism and authoritarian populism: towards a more
    (state-) critical "critical agrarian studies." *The Journal of Peasant Studies*, *ahead-of
    print*(ahead-of-print), 1–31. https://doi.org/10.1080/03066150.2020.1755840

Rose, J., Harmon, J., & Dunlap, R. (2018). Becoming Political: An Expanding Role for Critical
    Leisure Studies. *Leisure Sciences*, *40*(7), 649–662.
    https://doi.org/10.1080/01490400.2018.1536569

Shantz, J. (2012). Spaces of Learning: The Anarchist Free Skol. In R.H. Harworth (E.d.),
    Anarchist Pedagogies (pp. 124-144). Oakland, CA: PM Press

Shihipar, A. (2020). *These Students Took Care of Each Other When Their Universities Didn't*.
Retrieved from https://www.thenation.com/article/society/these-students-took-care-of-each-
other-when-their-universities-didnt/

Simpson, L.B. (2017). *As We Have Always Done.* Minnesota, University of Minnesota Press.

Spade, D. (2020). *Mutual Aid*. London: Verso

Spade, D. (2020).*The Care Manifesto. London*: Verso

Stelkia, K. (July 2020). Police Brutality in Canada: A Symptom of Structural Racism and Colonial Violence. https://yellowheadinstitute.org/2020/07/15/police-brutality-in-canada a-symptom-of-structural-racism-and-colonial-violence/

Stirner, M. (2005). False Principles of Our Education. In D. Guerin (Ed.), No Gods No Masters. Oakland: AK Press.

Suissa, J. (2010). *Anarchism and Education: A Philosophical Perspective*. Routledge. https://doi.org/10.4324/9780203965627

Stollznow, K. (January 2021). Why is it so offensive to say 'all lives matter'? https://theconversation.com/why-is-it-so-offensive-to-say-all-lives-matter-153188

Stormann, W.F. (1991). The ideology of the American urban parks and recreation movement: Past and future, *Leisure Sciences*, 13(2), 137-151, DOI: 10.1080/01490409109513132

Talaga, T. (2018). *All Our Relations: Finding The Path Forward.* Canada: House of Anansi Press Inc.

Theriault, D. & Mowatt, R.A. (2020). Both Sides Now: Transgression and Oppression in African Americans' Historical Relationships with Nature, *Leisure Sciences*, 42(1), 15

The Red Nation. (2021). *The Red Deal: Indigenous Action To Save Our Earth.* Philadelphia: Common Notions.

Toohey, K. (2019). The Onto-Epistemologies of New Materialism: Implications for Applied Linguistics Pedagogies and Research. *Applied Linguistics*, *40*(6), 937–956. https://doi.org/10.1093/applin/amy046

Trainer, T. (2019). An Anarchism for Today: The Simpler Way. *Capitalism, Nature, Socialism*, *30*(4), 87–103. https://doi.org/10.1080/10455752.2018.1482936

Tuck, E., & Yang, K. W. (2014). Unbecoming Claims: Pedagogies of Refusal in Qualitative Research. *Qualitative Inquiry*, *20*(6), 811–818. https://doi.org/10.1177/1077800414530265

Tuck, E., & Yang, W. (2018). *Toward What Justice.* New York: Routledge

Tuck, E., & Yang, K.W. (2016). What justice wants. *Critical Ethnic Studies* 2(2): 1– 15

UCTV. (2008). Angela Davis: How does change happen? [Video]. Youtube. https://www.youtube.com/watch?v=Pc6RHtEbiOA

UWinnipeg. (2016). Coming in to Indigenous Sovereignty: Relationality and Resurgence. [Video]. Youtube. https://www.youtube.com/watch?v=XkQo_yr4A_w

Van de Ven, A. (1989). Nothing is quite so practical as a good theory. *The Academy of Management Review*, *14*(4), 486–489.

Vitos, B. (2017). "Go Out on the Weekends to the Forest, Get Trashed and Dance": Residual Behaviors and Reconfigured Environments at Psychedelic Trance Festivals, *Leisure Sciences*, 39(6), 543-560, DOI: 10.1080/01490400.2016.1256796

Wall Kimmerer, R. (2013). *Braiding Sweetgrass.* Canada, Milkweed Editions.

White, P. (1983). *Beyond domination: an essay in the political philosophy of education*. Routledge & Kegan Paul.

Williams, D. (2006) Forensic Leisure Science: A New Frontier for Leisure Scholars, *Leisure Sciences*, 28(1), 91-95, DOI: 10.1080/01490400500332744

Wittel, A. (November 2015). What is anarchism all about? https://theconversation.com/what-is anarchism-all-about-50373

Woodcock, G. (2004). *Anarchism a history of libertarian ideas and movements.* Broadview Press.

.