the mad manifesto

by

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Author's Declaration

This thesis consists entirely of materials which I authored or co-authored: see Statement of Contributions included in the thesis. This is a true copy of the thesis, including any required final revisions, as accepted by my examiners.

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

Statement of Contributions

This thesis consists in part, or heavily paraphrased from, three open-access articles that I wrote for publication in the public domain (**Introduction**, **Chapter Four**). I maintain sole authorship of these publications, identified below:

currie, sarah madoka. (2022). Designing Accessible Classroom Communities on Discord. *Disability News Wire*, 2 February. Retrieved from https://disabilitynewswire.net/tag/discord/.

currie, sarah madoka. (2022). Beyond the ability tradition: conjuring community-first syllabi in apocalypse time. *Spark*: A 4C4Equality Journal*, 4(1), August. Retrieved from https://sparkactivism.com/beyond-the-ability-tradition/.

currie, sarah madoka. (2023 *forthcoming*). Make mine melody: building beloved community in bibliography using mad citation practice. *Criticism*, 65(1), April. Retrieved from https://www.wsupress.wayne.edu/journals/detail/criticism.

This thesis also uses heavily paraphrased content from an open-access publication that I co-authored (**Chapter Four**). I contributed significant intellectual input to the article and maintain lead investigator credit on this work. The publication used which was co-authored is identified below:

currie, sarah madoka and Hubrig, Ada. (2022). Care Work Through Course Design: Shifting the Labor of Resilience. *Composition Studies*, 50(2), 132-153. Retrieved from https://compositionstudiesjournal.files.wordpress.com/2022/11/currie-hubrig.pdf.

Abstract

The "mad manifesto" project is a multidisciplinary mediated investigation into the circumstances by which mad (mentally ill, neurodivergent) or disabled (disclosed, undisclosed) students faced far more precarious circumstances with inadequate support models while attending North American universities during the pandemic teaching era (2020-2023).

Using a combination of "emergency remote teaching" archival materials such as national student datasets, universal design for learning training models, digital classroom teaching experiments, university budgetary releases, educational technology coursewares, and lived experience expertise, this dissertation carefully retells the story of "accessibility" as it transpired in disabling classroom containers trapped within intentionally underprepared crisis superstructures. Using rhetorical models derived from critical disability studies, mad studies, social work practice, and health humanities, it then suggests radically collaborative UDL teaching practices that may better pre-empt the dynamic needs of dis/abled students whose needs remain direly underserviced.

The manifesto leaves the reader with discrete calls to action that foster more critical performances of intersectionally inclusive UDL classrooms for North American mad students, which it calls "mad-positive" facilitation techniques:

1. Seek to untie the bond that regards the digital divide and access as synonyms.
2. UDL practice requires an environment shift that prioritizes change potential.
3. Advocate against the usage of UDL as a for-all keystone of accessibility.
4. Refuse or reduce the use of technologies whose primary mandate is dataveillance.
5. Remind students and allies that university space is a non-neutral affective container.
6. Operationalize the tracking of student suicides on your home campus.
7. Seek out physical & affectual ways that your campus is harming social capital potential.
8. Revise policies and practices that are ability-adjacent imaginings of access.
9. Eliminate sanist and neuroscientific languaging from how you speak about students.
10. Vigilantly interrogate how "normal" and "belong" are socially constructed.
11. Treat lived experience expertise as a gift, not a resource to mine and to spend.
12. Create non-psychiatric routes of receiving accommodation requests in your classroom.
13. Seek out uncomfortable stories of mad exclusion and consider carceral logic's role in it.
14. Center madness in inclusive methodologies designed to explicitly resist carceral logics.
15. Create counteraffectual classrooms that anticipate and interrupt kairotic spatial power.
16. Strive to refuse comfort and immediate intelligibility as mandatory classroom presences.
17. Create pathways that empower cozy space understandings of classroom practice.
18. Vector students wherever possible as dynamic ability constellations in assessment.

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Quotation

KIM KITSURAGI: "Laziness, self-interest, and negligence certainly fit the doctrine espoused here."
CALL ME MANANA: "Is it the dulcet tone of ultraliberalism I hear?"
-- *Disco Elysium* (2019)

PRINCESS CAROLYN: "When you're looking at the world through rose-coloured glasses, all the red flags just look like flags."
-- *BoJack Horseman* (2015)

Introduction: the mad manifesto's abridged dictionary for radicals

Part A. manifesting in context

Hello, reader. I thought we would start by introducing ourselves and acknowledging that we're within this manifesto together in this timespace, albeit from a distance. But if you participated in the academy during the pandemic, you're somewhat used to that by now and in fact, we could even talk about whether that mixed-embodiment-timespace manifestation is useful; but that's much later. Your thoughts are welcome here, and I encourage you to use the sides of these pages[1] or use comment functions if you're using a device that enables that interactivity. Please make this space your own in a way that makes you feel engaged and acknowledged in this space, whether through doodles or arguments or crossing out content or adding tiny stickers; or better yet, by adding your own ideas and lived experiences to the conversations shared here. I'm grateful you're here with me now, and I'm honoured you've chosen this rather long missive to care about (at least for the time being) amidst everything transpiring for you in **apocalypse time**[2] – I see you, and I'm taking up space here in order to recognize and respect that gift of close listening and engagement.

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[1] I consider this different from "the margins". Rhetoricians, get excited.
[2] I use this phrase to signal pandemic-circumstantial time while intentionally giving credence to the ways in which other concomitant events greatly heightened the pain, tension, suffering and grief that transpired during this crisis

My name is sarah, and I spend a lot of time thinking about the relationship between the spaces we traverse in our bodies and the spaces we traverse in our minds, and how one must always lead into the other in circularity. I think it's interesting that for most people, there is a relatively clear edge that marks the borderlines of that circle, between these discursive containers in which reality is shaped and remediated: this is *embodied*, that is not. This is *real*, that is not[3]. We developed entire fields of inquiry based on measuring the ostensible ability to discern this line, and become ever more fascinated by those who are perceived to fail these assessments. We often document and mythologize these "breaks from reality" (*Shutter Island* [Scorsese 2010]), "mental illnesses" (*I Know This Much Is True* [Cianfrance 2020]; *Silver Linings Playbook* [Russell 2012]), "psychotic breaks" (*The Machinist* [Anderson 2004]), "nervous breakdowns" (*A Beautiful Mind* [Howard 2001]) and "mental disabilities" (*One Flew Over the Cuckoo's Nest* [Forman 1975]) to warn others of aberration, or watch the spectacle unfold for ourselves from a so-called safe distance. We expect modern medical research to prevent or outright cure speculative episodes or prolonged anhedonia from happening in the future, and we innovate ever-more complex psychopharmaceuticals to ensure that what is embodied stays embodied and what is within the circle stays within the circle. What if you can't stop traversing, and your reality (as you see it) is what others are being warned about, collapsing the containers we drew the circle inside?

A1. on canadian universities

temporality, which at present stretches from 2020-2023. "Apocalypse time" validates the myriad crushing events and byproduct trauma that the COVID-19 pandemic facilitated or otherwise deeply complicated.

[3] We are not counting Posthumanists, this is a general audience vibe. I am a big Baudrillard fan, though.

The **neoliberalization**[4] of the higher education industry relied on a collective definition that was willing to give the university the ability to act in perfect-condition free market economics, while simultaneously acknowledging that a publicly funded industry could only produce a trick mirror interpretation of such a system – especially when considering that the final output "product" is an educated human being. This imaginary capitalized on the increasing valorization of the free market (particularly with the rise of Silicon Valley) *as* methodology in the production of ever-increasing profit margins, high-tech deliverables and recursive innovation. When viewed as a mathematical equation, both variables carry to balance equilibrium when translated across modalities: so, too, does the higher education industry necessitate that their key deliverables within this framework be profit margins[5], high-tech deliverables and recursive innovation. In the western sphere, these de facto goalposts are translated as a heavily abstracted early-utilitarianist ethic that seems to echo reality, but only in the blurriest sense:

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[4] My favourite definition of this was by a student taught by Margaret Price: "the belief that capitalism can actually work [for everyone]." A more comprehensive definition is via mad rhetorician Sarah Gorman: "the idea that the market is the best way to organize social relations, primarily by privatizing social forces. It requires belief in meritocracy and a disbelief in intersectionality, a capitalist optimization that renders subjects as colorblind, raceless, sane and abled." (Gorman n.d.)

[5] As helpfully contributed by writing specialist Sara Humphreys, FNIM/Indigenous scholars have covered the corporatization rhetoric of the university in great detail: for more on this relationship through an important vector of marginalization (as I am white), see especially Greg Younging's *Elements of Indigenous Style* ([**paid text**] 2018).

About Waterloo

Acknowledgment of traditional territory

The University of Waterloo acknowledges that much of our work takes place on the traditional territory of the Neutral, Anishinaabeg and Haudenosaunee peoples. Our main campus is situated on the Haldimand Tract, the land granted to the Six Nations that includes six miles on each side of the Grand River.

Our greatest impact happens together

In 1957, the University of Waterloo opened its doors to 74 engineering students with co-operative education as its cornerstone.

Today, with more than 42,000+ students attending annually, Waterloo is #1 in Canada for experiential learning and employer-student connections.

With a global network spanning more than 220,000 alumni in 151 countries, Waterloo attracts world-class scholars including a Nobel Laureate, leads in providing work-integrated learning opportunities with 7,100+ active co-op employers and fosters an entrepreneurial spirit that's created 5,000+ jobs through Velocity alone, Canada's most productive startup incubator by private investment.

This is why 474 Waterloo entrepreneurs have been able to raise $12.9 billion since 2006. It's also why more than 10,000 donors from 39 countries donated $46 million to Waterloo in 2019-20 and continue to donate today.

The University of Waterloo continues to spur innovation to solve problems on a global scale. Together, with the help of our partners and community, we can accomplish even more.

Sidebar navigation:
- About Waterloo home
- Who we are
- Our differentiators
- Reports
- Accountability
- Contact us

Image 1. "About Waterloo" screen capture via the UW recruitment webpage. (uWaterloo 2021)

Alt text: webpage capture of a UW recruitment page. Header title "About Waterloo". Subtitle text "Our greatest impact happens together". Body text "In 1957, the University of Waterloo opened its doors to 74 engineering students with co-operative education as its cornerstone. / Today, with more than 42,000+ students attending annually, Waterloo is #1 in Canada for experiential learning and employer student connections. / With a global network spanning more than 220,000 alumni in 151 countries, Waterloo attracts world-class scholars including a Nobel Laureate, leads in providing work-integrated learning opportunities with 7,100+ active co-op employers and fosters an entrepreneurial spirit that's created 5,000+ jobs through Velocity alone, Canada's most productive startup incubator by private investment. / This is why 474 Waterloo entrepreneurs have been able to raise $12.9 billion since 2006. It's also why more than 10,000 donors from 39 countries donated $46 million to Waterloo in 2019-20 and continue to donate today. / The University of Waterrloo continues to spur innovation to solve problems on a global scale. Together, with the help of our partners and community, we can accomplish even more."

On the "About [the University of] Waterloo" landing page on their central website (uWaterloo 2021), you can touch the curves of the trick mirror in real time. While it appears to describe the educational imperatives and the central disciplinary interests of a leading Canadian research institution, there is a simultaneous acknowledgement of the neoliberalization equation that ultimately governs the structuring and disbursement of research funding (while implicitly denying that this ethicality subsumes the utilitarian denominator of greater-good education). While the impact statement acknowledges "co-operative education as its cornerstone" (uWaterloo 2021) and its commitment to "spur innovation to solve problems on a global scale" (uWaterloo 2021), there is far more rhetorical investment in platforming itself as a viable multinational business: "with more than 42,000+ students attending annually" (employees paying to work here), Waterloo "leads in providing work-integrated learning opportunities with 7,100 active co-op employers" (provides student-wage precarious employment) and "fosters an entrepreneurial spirit that's created 5,000+ jobs" (functions as a Silicon Valley incubator-equivalent) (uWaterloo 2021). Emulating Elon Musk, Waterloo even speaks to its market capital in its own impact statement -- as "able to raise $12.9b since 2006" (uWaterloo 2021) -- while also taking two different opportunities in a pithy five-paragraph statement to highlight the need for ever-present donors and angel investors to keep its doors open. With over 42 000 employees and 7 100 active networked connections, why would a large-scale free market corporation solicit donors and investors for what is already a securitized investment? That's the trick. By concomitantly functioning as a public-facing research institution with collectivist "impact" goals, the University of Waterloo attains the best of both worlds: the ruthless neoliberalist dynamic of total free market capitalism, with the safety net of public funding and collectivist rhetoric. If we render it again as a mathematical equation, we output simultaneous equalization of neoliberal

and collectivist goalposts from the same original variables (or set of resources). Out of this impossible dynamic emerges the deservingness complex, or who gets to be employed -- in both the student and faculty sense -- in the modern university industry.

The academy's disguise for this is the **meritocracy**, their means of measuring which inputs (read: students or staff) foster the greatest realistic output - to again sustain the utilitarian ethic in a superstructuralist context in an effort to conceal the double-equative, to make the trick mirror appear accurate and well-defined. Students are taught that their academic performance is ultimately measurable and and that measurement is entirely untainted by bias, as is discussed generatively by radical inclusivity pedagogue Kevin Gannon:

> "Many of us had graduate training in our disciplines that tried to inculcate a reverence for 'objectivity', a separation of subject and knowledge that would render our work more 'scholarly' and thus 'authoritative'. Despite the fact that true objectivity is a myth, any challenge to its regime feels transgressive and is likely to be treated as less-than. [...] Neutrality is a luxury of the comfortable; in these uncomfortable times, our students and our academic communities need more from us." (Gannon 2018a)

Kevin's articulation of the "reverence for objectivity" is an apt consideration of the traditional grading rubric, which attempts to solidify naturally blurry concepts like *flow* and *rhetorical precision* on a point-based rating system not unlike a Geiger counter or Richter scale. But while moment magnitude can be actively measured, merit-signalling attributes instead function as subsidiary reinstantiations of class violence by mutually-agreed-upon exclusionary factors, including ableism and linguistic profiling. Jesse Stommel builds in this conversation candidly, adding that grades function as the "bureaucratic ouroboros of education. They are baked into our practices and reinforced by all our (technological and administrative) systems. Teachers continue to grade because so much of education is built around grades" (Stommel 2020). To properly facilitate the supposed meritocracy, the university must devise entrance pathways that *appear*

objectively measurable, thus sustaining the ouroboros by defining itself as – and thus assuring everyone working in the container that it is reliably – an "objective" measurement. To demonstrate this as executed by the University of Waterloo, below are the requirements for the undergraduate English Literature program:

English degree admission requirements

Ontario students: six Grade 12 U and/or M courses including

- Any Grade 12 U English (minimum final grade of at least 70%)

Admission average: Low 80s (co-op and regular)

Not studying in Ontario? Search our admission requirements.

How to apply

Apply to Honours Arts or Honours Arts and Business and choose your major at the end of first year.

Connect with us

Questions about courses, programs, requirements, careers?

Please contact Sam Boehmer, our Faculty of Arts recruitment coordinator who can answer any questions you have.

Image 2. UW ENGL Admissions: website capture from UW Arts: English. (UW English 2020)

Alt text: website capture of a University of Waterloo Liberal Arts admissions page. Header text "English degree admission requirements". Body text "Ontario students: six Grade 12 U and/or M courses including / * Any Grade 12 U English (minimum final grade of at least 70%) / * Admission average: Low 80s (co-op and regular) / Not studying in Ontario? Search our admission requirements." Subheader text "How to apply". Body text "Apply to Honours Arts or Honours Arts and Business and choose your major at the end of the first year." Subheader text "Connect with us". Body text "Questions about courses, programs, requirements, careers? Please contact Sam Boehmer, our Faculty of Arts recruitment coordinator who can answer any questions you have."

Assuming you are an Ontario student, the minimum admission requirements to work in English and Rhetoric at this university are a full course load of U-level ("university-track") high school credits with a cumulative average of about A- (80-85%), including a 12U ENGL credit with a final adjusted score of B- (70%) or higher. Compare this relatively difficult but realistic cumulative score to more rigorous admission standards in Waterloo's other faculties, including

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the Faculty of Engineering (the program this institution is most well-known for). According to their admissions page, the same full course load of U-level credits need to produce a final cumulative score of A+ (95%) or higher in order to qualify for the 66% admissions probability bracket for Computer, Electrical, Mechanical and Mechatronics Engineering programs (UWaterloo Engineering 2023). If you are interested in Biomedical or Software Engineering with a cumulative average above 95%, your probability of receiving an admissions offer drops further to 29% based on the quality of Ontario Secondary School graduate applicants admitted over the past decade (UWaterloo Engineering 2023). The **deservingness complex** starts here, generating an unhealthy competitiveness among high school students to push grade points higher while simultaneously and wilfully ignoring their arbitrariness. Jesse's ouroboros gains prescience insofar as the university has to do very little rhetorical legwork in convincing its workers of the objectivity of their grading systems, even systems that wildly differ from their high school arbitration systems: because these students have had grade objectivity enforced and admissions standards are primarily grade-based, *worthiness* to work here can be constructed in rigorous terms that appear neutral. When placed within the vector of the free market utilitarian framework, students come to understand that the recruited workers were the *best possible* options based on *neutrally measurable* ability levels. Through this norm of engagement, the deservingness complex enacts its violence in survivalist metaphors that leverage ability *as* worthiness: "making it into university", "surviving first year", "[negative course result] as ruining your future", "university student survival kits", "education [as] most powerful weapon", "[lecture credit] is killing me", "drowning in coursework". Thus, even those students who were adjudicated as the university's "best" workers are thrown back into a continual feedback loop of proving recursive "worthiness" every eight months based on a collectivist imperative poorly

disguising a capitalistic objective. If you take as a given that the students we're discussing are permitted to remain in the feedback loop -- of which many are not -- how does the meritocratic ouroboros serve the student deservingness complex?

By first rendering the admissions framework as ultimately individualistic and neutrally based, the university industry is free to capitalize on this implicit denial of structural panopticism to serve its dual need to be both hyper-privatized and hyper-public, while hiding its privatization beneath the trick mirror facade. In sending out strategic acceptances and rejections, the university can create false scarcity (for marketing) and false egotism (for recruitment), which in turn generates a self-perpetuating mythology of merit and student street teams willing to mimic harmfully ableist recruitment rhetorics in an effort to justify their own position in the deservingness matrix. This perceived individual merit creates conditions necessary to embroil students in an educational gladiator battle weaponizing total free market economics: pitting their net value against each other to draw out a culture of "survivalism" where the top workers are asked to compete directly against other workers for the same scarce resources, recognition or right to life. In this ethic, "surviving first year" is less metaphorical and more so a relevant piece of advice for any first year undergraduate student. Educational developer and ethical pedagogue Ann Gagne also chooses the ouroboros in an effort to describe the survivalist ethic of higher education:

> "The Ouroboros works as an image on so many levels here. It directly speaks to the lack of appreciation of the social contract that is causing chaos on campuses, in classrooms, and online with everything from masks to vaccines to other policies that directly impact instructors and students. The interconnectivity of those who share a campus and a classroom has never been more apparent than now. But this situation has also caused an extreme rise in the kinds of in-fighting that destroys communities that need to be built and sustained. Instead of turning to the systems and those who uphold the problematic systems to change what is going on and the risks that everyone is under, the systems

have created a perfect storm of pitting the very people who should be working together on this, instructors and students." (Gagne 2021c)

In Ann's conception of the ouroboros, the physical environment becomes a recursive complex of self-sustenance and consumption. The same students who were trained to repeat the neutral, objectivist meritocracy ouroboros of Jesse's imagination have crossed party lines to the instructor's lectern, redoubling the original violence of the ability olympics and situating multiple points of survival within the student's physical space. Battered by years of gladiatorial combat, even the most well-meaning professors will reify authoritative and ableist practices in syllabi and classroom spaces in an effort to meet departmental objectives that operate in greater interest to capital than student conservation. In this scenario, the university has artfully recruited the undergraduate student's key recognizance ally (the direct contact professor) as an ideal harm-provider and aptly industrialized the classroom toward chain-of-command corporatization. Out of this multi-level recursiveness, the professor develops rigor-metrics:

> "There is a cottage industry of performative hardassery that sneers at these efforts (of which the aforementioned Haidt and Lukianoff book is an avatar), but they are the ones who ignore the research on what constitutes effective teaching for deep and meaningful learning. [...] To say trigger warnings don't work because the learner still experiences emotional distress is to use the same logic that declares fire extinguishers don't work because there are still fires. They are a tool to facilitate, not interrupt, learning." (Gannon 2021)

In a 2021 blog post on academic trigger warning content, Kevin derides what he terms the **performative hardassery** culture from within academia. I would take it a step further to say that these instructors rely on rigor-metrics to defend the internalized ouroboros constructed by Jesse and Ann, and act out years of systemic violence served to them as part of a perceived paradigm of meritocratic neutrality, which instead manifests as continuous cycles of learned violence enacted against new undergraduates. The increasingly corporatized trick mirror is employed here not to conceal the impossibly-free-market superstructural racketeering but the professor's *own*

allegiance to implicitly ensnaring new workers in the neoliberalized university industry, even if they are doing so unconsciously. Each time the classroom facilitator assigns value to the rigor-metrics that undermine and actively harm student welfare - by presenting them as factual or reasonably objective - the facilitator is instead conjuring the same ouroboros that consumed them and solidifying a "performative hardassery" borne of contraindicative ability measurements.

Echoing Ann's concern of instructors who "uphold the problematic systems" (Gagne 2021a), Kevin explains that the metaphorical "fire extinguisher" operates much more akin to a canary in the coal mine than to a reductive fire-extinction-device. By detailing practices that actively work against rigor-metrics, professors are enabled to dismantle recurrent violence across generations of scholars while simultaneously acknowledging this harm has potential to reappear in other myriad forms. Conversely, by treating hardassery and rigor-metric practices as "worthiness" measuring devices in the university classroom, we reify the same survivalist ethicality that perpetuates itself as long as classroom bodies are willing to consume other bodies to prove their worth, both horizontally and vertically. The haunting, double-ouroboric violence of the pre-coronavirus neoliberal university warped the workers in the mirror - but in the post-2019 institution, we may not be able to make out our image at all.

To further illustrate this, consider the original return-to-campus strategy the University of Waterloo employed for Fall 2021 (listserved to all students and staff on 9 August 2021):

> **"Starting in September, you will be required to self-declare your vaccine status to come to campus**
>
> We will require anyone who comes to campus to self-declare their vaccine status. We will use this anonymous data in aggregate to plan and adapt Health and Safety approaches for the Fall 2021 term.

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This step is important as we continue to find ways to create safe spaces for working and learning. Our plans will remain flexible as we assess the ever-changing risks presented by COVID-19 and as public health and government guidance also change over time.

Starting September 1, Campus Check-In will ask you to declare whether you have been fully vaccinated against COVID-19. If you answer "yes", you must have been fully vaccinated for at least 14 days.

If you respond "no" or "prefer not to say," we will provide you with information about vaccination, booking appointments and other public health measures. We will also direct you to the rapid antigen screening program and you will be expected to participate in screening twice a week. You must continue to have a negative test result to come to campus. We will ensure that anyone who tests positive confirms the result with a PCR test at the Health Services COVID-19 Testing Assessment Centre and must self-isolate as directed by health practitioners.

Our team of medical professionals in Health Services will also monitor Campus Check-in for individuals who fail the daily screening questionnaire. Anyone who fails the screening will receive private health consultation on safe actions to take.

You can expect to see more information on this self-declaration program and other related topics on the COVID-19 information website in the coming weeks." (Rush 2021)

This self-declaration protocol was especially odd in the southern Ontario context in August 2021: comparable U15 institutions McMaster University (Hamilton: student population 33,147 [McMaster University Fast Facts n.d.]) and the University of Ottawa (Ottawa: student population 37,449 [University of Ottawa Quick Facts 2021]) both required proof of official double-vaccination as of 16 August and and 10 August respectively, falling in line with over a dozen similar announcements during the month of August as live-tracked by *University Affairs* (UA/AU COVID Tracker 2021). Diverting from the Canadian government's recommendations, UW implemented a pinky promise framework that required students to answer via eduroam connection on an anonymized form that they had received both coronavirus vaccinations with no requirement for proof or identity disclosure. Those who responded with non-compliance received noncommittal missives from the university detailing "information about vaccination, booking

appointments and other public health measures" (Rush 2021), while the message indicated no safety plan for denying these students entry to campus or classroom spaces. While the e-mail describes Health Services' plan to "monitor Campus Check-in for individuals who fail the daily screening questionnaire" (Rush 2021), the anonymous nature of the survey complicates their efforts such that students would have to voluntarily appear at Health Services to receive the "private health consultation on safe actions" (Rush 2021) recommended by the institution. With no checks and balances, students were ostensibly free to answer "yes" to the Campus Check-in questionnaire regardless of their vaccination status with little fear of any actual enforcement of their status to be permitted physical entry to campus, thus providing dangerous opportunities for exploitation of this return-to-campus strategy. All the while, the university assures students and staff that they "continue to find ways to create safe spaces for working and learning" (Rush 2021) - safe spaces for whom? This sacrificial re-entry plan was unpopular enough for over 40 faculty members to sign an open letter "protesting the school's COVID-related mandates" and calling into question the possible "violation of charter rights" in the design and implementation of the Fall 2021 return-to-campus rationale (Neilson 2021). Physical survival on the University of Waterloo campus failed to meet governmental and comparable institutional standards until the 24th of August, when bare minimum safety measures were retroactively implemented as the revised return-to-campus plan after weeks of community backlash.

This calculated disregard for the lives of vulnerable, disabled and marginalized workers is characterized by Ann as "the systems and institutions who are by and large prioritizing fiscal safety and branding over personal safety" (Gagne 2021a). While in the original deservingness complex "safety" is construed in a metaphorical sense, UW presents a COVID-era case study in the sharp movement "safety" made from the abstract to the physically embodied in institutional

spaces, while also underlining the university industry's commitment to neoliberalized free market objectives over human rights and humane conditions. Ensuring the survival of every campus community member was ultimately deemed less important than the market-driving goalposts of profit margins, high-tech deliverables and recursive innovation: the survival of the institution's profit integrity is more important than the survival of the bodyminds trapped within its trick mirror. It's from within this context that we will explore how the university routinely disables multiply marginalized and disabled students, but most especially the mad student, through a number of stories and investigations told across four Chapters, which I'll describe for you in a moment.

A2. on citational practice

I want to share with you a citation style that I've been experimenting with, and then invite you to call back with your own remixes after you've seen where I've been on my learning pathway so far. This is, like any writing style, a continual work in progress. I've learned that this expectation of easy coherence, of hard and fast rules to be quickly mastered, are part of an inherently ableist architecture of academy design, where my supposed responsibility is to be immediately understandable to the greatest possible number of people – even if my intended audience may feel displaced by the neoliberal obligation to optimization. The ever-optimizing undercurrent that dominates ideas of "progress" comes to fruition at the expense of those whom optimization rhetorics never assisted, or openly excluded. I align with the communities of critical disability studies and mad studies, whose ways of knowing and being in the world often go un(der)-represented inside academic spaces precisely because of the implication of that aforementioned obligation: in order to appeal to the most people possible, you must take as true that most people do not have "abnormal" views. In this ableist architecture, difference is adjacent

to incoherence (because it prevents end points and rules), and incoherence is a synonym to inadequacy (because it prevents traditional methodology from enjoying automatic validity). I like to think that all these words are actually different words with different definitions, and I'd like to presuppose you agree with me.

I spent a lot of time thinking about ways to invite readers into a citation practice that validates the reader as conspiratorial in spaces like a dissertation. Was there a way to visibly "call in" beloved community researchers and artful thinkers in ways that make known conspirators feel "worthy" (a term I'm using carefully) and encourage them to unite with us in para-belongingness through publication? Recruitment is a powerful tool of nonviolent resistance, and the ways we "cit[e] texts and projects that inspire or support us in one way or another" (Tanaka 2020) can locate a beginning point to the sublime affectation of feeling "in" on the secret, feeling privy to the production of group activism and powerful, feminist knowledge dissemination. Care work-based recruitment borrows heavily from Black feminism ([**paid text**] brown 2017; [**paid text**] Birdsong 2020), queer ontologies of being (Patterson 2021; Hubrig 2020a) and the critical disability movement (Gaeta 2022; Lorenz & Facknitz 2021; Lau 2021a), within which the anti-psychiatrization and patient liberation mad movement appears. And while this dissertation honors and uses this space to call for gratitude of the wisdom of well-known and well-cited theorycrafters, it also seeks to augment and disturb reifying academicized, lineage-based mad crip canonization by prioritizing emergent and non-canonical new-wave voices within this glowing scholarly community, particularly those that consentingly identify as mad and/or mentally ill and perform institutional care work in circumstances that bear more similarity to student and/or contingent instructor marginalization considerations. What I came up with in the interim - the version of me at time of writing - is **mad citation practice**, borrowing from the

non-institutional ways in which mentally ill or neurodiverse ("mad") researchers look at lived and living experience not as "additional" context-building but as essential to the core of experimentation and knowledge production (for more on lived and living experience [LXP], I trust Beresford 2020a; Jones 2019). In genealogical scholarship, mentally ill knowledge-making is essentially a research resource to mine: an abnormal subject to interview and translate (as in Catherine Prendergast's work on schizophrenics), a tantalizing story to observe from comfortable distance (as in Wally Lamb's work on schizophrenics), or the basis of psychopharmacological bibles (as in the APA's work on the *DSM* series).This methodology wishes to draw on the unique ways neurodivergence maps onto academic writing.

I like to reject the fervent canonization of pastness, instead embracing theory as a forest, a delicate ecosystem of community thoughtspace. Within these forests, sapling theorists of all variants can grow and inspire each other, trading oxygen and whispers of theory that alight their own localized tree communities. From this vantage, every tree is also a family tree, and every branch and leaf in the forest is afforded its own glow, the sun catches everyone in a system that relies on mutual aid and expansive survivalism: in order for you to thrive, I must thrive as well. The writer's empowerment is a gentle (implicit) invitation for the reader to join the de-"prestiged" collective in solidarity-of-thought. It thus leverages citation practice as a calling-in; mobilizing radical opportunity to more carefully acknowledge where my thoughts derive. As an added practice that seeks to modify "normal" conventions around what is revealed in citation, I went to great lengths to use open-source and free publications wherever possible, and when I absolutely could not avoid using a paid or paywalled source, I admit to that outright, both in the Chapter citation and in the References appendix using "paid text" for information derived from books and "paywalled" for information derived from pay-per-use articles. Disablement

conversations are inextricable from market capital context, and your ability to check my work or read sources I found critical to the authorship of "the mad manifesto" was an important consideration in whose voices I decided to use, and when I decided to use them.

Another means of interrogating "canon" or "normal" citational practice is how I respectfully refer to the authors themselves, to whom I owe so much of this work. In radical enablement and in an act of community-first citation practice, I have indicated by first names (and preferred research moniker, wherever possible) beloved community collaborators who explicitly agreed to appear in the stories I'm telling you. This means that they know the work I'm doing, including the context of the stories being told, and they believed in the power of these stories and endorsed them with known citation. This is just one way of knowledging the ecosystems we build in academic communities, and how to more neurodivergently trade oxygen and foster collective glows in ways that try to invite others into a community of practice. If this citation style jars you or creates discomfort, I need you to know that the feeling was completely intentional, and I hope you lean into that cacophonous noise.

As a sectional denouement, representation of lived experience experts within all four chapters was both a citational consideration and an ethical one: it is important to speak-with (a phrasing borrowed from Xwelmexw theorist Dylan Robinson) mad knowledge-makers of as many backgrounds and unique standpoints as possible, instead of speaking-for them in academic works which extract and reproduce lived histories without consideration for how their histories echo beyond the published page. As a white academic, it is problematic that the final version of

this manifesto mostly elides intersectional[6] madness (and especially racial ties to mad

representation) in favour of making more broad-scoped arguments about the situation of "mad

students" – this argument is an oversimplification of the kaleidoscopic experiences not captured

when I use data to make generalizations about the unique barriers created for mental illness in

academy space. In 'real life', these stories cannot be told so quickly and easily: while I do

overwhelmingly use BIPOC allies in case studies, their experiences should not be read as a

"correct" or "default" madness situated in higher ed: rather, they are (voluntarily) offering you

their lived experience gifts as illustrative of the barriers this work is trying to legitimize as very

real, widespread, and current. Moreover, the choice to use multiply-marginalized, non-canonical,

early-career lived experience scholars and activists is a refraction of the complications of

intersectional lens-work in explaining "mad" from a beginner viewpoint: these communal stories

do not premise a "white default" engagement with mental illness, but my position as story arbiter

changes the relationship you may have to these stories – especially when I do not draw special

attention to conspirator backgrounds, circumstances or multiple sites of specific oppression. I

have taken great care within my own community to focus on writers and activists whose voices

and experiences are not often seen in "canon" disability theory, but I simultaneously hold space

for the contrary reading that the stories shared do not focus on their complexities, and this may

present a problem for readers more interested in nuanced, situational conclusions about mad

identity.

Madness is a site of oppression that sits within a complicated matrix of more

recognizable sites of oppression, and while this work does not tie those threads together

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[6] Often credited to Kimberle Crenshaw: "a metaphor for understanding the ways that multiple forms of inequality or disadvantage sometimes compound themselves and create obstacles that often are not understood among conventional ways of thinking" (Crenshaw 1989).

explicitly, it is simultaneously aware of the tensions that complicate these stories, and often notes explicit absences (with significance given to Black liberation storylines) in the footnotes. There is a permissible reading that footnoting equity considerations is itself a disservice to supposed inclusivity and beloved community: I accept responsibility for that choice and its repercussive harms when drawn together with modern understandings of marginalia. I invite the reader on further reading journeys that resonate most with their own situated space using footnotes that include my favourite resources for complicating the conversation presented here, whether by more advanced disablement considerations, ethnicity, gender identity or otherwise. These citations are always of lived experience practitioners with accessible writing on these points of conflict that do not fit well into the introductory dialogues I construct here: I trust them, and I hope if you have space to pursue these stories further, you trust them, too.

For now, these chapters are meant as a "starting point" with which to build competence for complex equity conversations, and focuses rather single-mindedly on how madness is systemically and intentionally excluded from conversations about disability, higher education, and often intersectionality itself.

A3. chapter maps

This project is a collection of stories that retell apocalypse time from the viewpoint of mad and disabled students & instructors in effort to reveal the ways that the corporatized university failed them, at the same time widely publicizing a so-called "access revolution" from within the academy's walls brought on by a warped instantiation of **universal design for learning (UDL)**. UDL means something very different to the critical disability studies community, and thinking about how current "normative" instantiations of that method can be re-marginalizing or remediating the assumed point of "universal" design, which once meant to

center disabled students and disabled methodologies in course design as a means of creating

greater access potential without requiring them to ask for it. And while it's fairly "normal" in this

timespace to have a passing awareness of some connection between disabled students and UDL

outside of the disability research context, its consistently sanist implementation and consequent

harm enacted upon disabled learners forces serious questions about implicitly acceptable forms

of *normal* and *abnormal* in the classroom context. We can use *abnormality* here to our

advantage: what if instead of centering **disclosed disability** (a more inclusive form of identifying

with a "visible" disability in a way that returns subject autonomy) in course design

accommodations and accessible retrofits in cripped UDL strategy, we started instead from

madness and mental illness needs and expanded outward from that fulcrum? What follows are

four starting-point investigations of this central underpinning narrative, created for non-experts

of disability studies and universal design pedagogies in order to invite more instructors interested

in inclusive **equity, diversity and inclusivity (EDI)** practices into the circle of conversation.

Chapter One
      "Universal design in apocalypse time: a short history of accessible teaching exnovation"

expands the trick mirror story discussed in the Introduction to further investigate the relationship

between managerial cultures and how universal design methodologies manifest in emergency

remote teaching classrooms. This Chapter walks the reader through a three-step theory of how

the word "access" was manipulatively redefined and used for digital education profiteering

imperatives: through drawing out a synonymousness with "digital divide" rhetorics,

commodifying it to increase market capitalization, and selling it to educators using for-all ideas

about what UDL should look like in higher education classrooms. This Chapter is intended for

readers who are familiar with, or currently work in higher education environments, but haven't

had a reliable lesson on the marketization of universal design from the lens of critical disability studies. This Chapter teaches the following manifesto calls to action as a result of walking its pathway:

> **Seek to untie the bond that regards the digital divide and access as synonyms.**
> **UDL practice requires an environment shift that prioritizes change potential.**
> **Advocate against the usage of UDL as a for-all keystone of accessibility.**
> **Refuse or reduce the use of technologies whose primary mandate is dataveillance.**

Chapter Two

"The disabling cartographies of campus and classrooms" builds on the universal design discussion built in Chapter One in order to analyze how UDL is taught to instructors in ways that both enable the neoliberalization of the university and completely elide conversations about undisclosed disability and madness. To do this, I first situate the university in a container context: the campus environment is not a neutral ground of engagement, and the ways that this environment affects classroom practice is largely ignored in for-all, methods-based, plug-and-play variations of universal design practices. From within that affectual container, Chapter Two problematizes two mega-players of modern UDL discourse: CAST and Blackboard, who reinforce deservingness and profiteering rhetorics in who their "universal" assessment techniques and classroom strategies consistently leave out of the conversation – predominantly mad students. In order to link this back to environmental container rhetorics, this Chapter then starts to draw haunting connections between the containers we build and the students that die by suicide within them, taking a hard look at data collected during apocalypse time from the students themselves and how campus environments police embodiment in disabling ways. This Chapter is intentionally written to highlight upsetting and triggering content, and comes with a number of content warnings around student death, suicide and sanist rhetoric. Chapter Two's

intended audience is stakeholders in teaching and learning policymaking, as well as instructors

who may have some background with UDL but not enough familiarity to tie this conversation to

mad disablement rhetorics (or the ways in which mental illness is not catered to in popular UDL

training designs). This Chapter teaches the following manifesto calls to action as a result of

walking its pathway:

<div align="center">

University environments are non-neutral affective containers.
Operationalize the tracking of student suicides on your home campus.
Seek out physical & affectual ways that your campus is harming social capital potential.
Revise policies and practices that are ability-adjacent imaginings of access.
Eliminate sanist and neuroscientific languaging from how you speak about students.

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Chapter Three

    "Interlude: carceral logics and the mad movement" is a short story advocating that even

within the bounds of critical disability studies, mad studies remains emergent and often left out –

even if unintentionally – of accommodations, accessibility and larger disability conversations

within and around higher education and/or grassroots advocacy spheres[7]. In my mind, mad

studies intersectionally and kaleidoscopically investigates the autonomous personhood of mad or

mentally ill subjects, treating their bodyminds as rational spaces for critical re-evaluation of

healthcare practices while also calling attention to the ways these investigations and re-

evaluations are prevented from occurring superstructurally. Like critical disability studies, these

scholars and activists are interested in the ways that identity and disclosure are multifaceted,

omnipresent and dynamic; and how society's ways of rendering these identities are often frozen

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[7] This dynamic could fill an entire other Chapter: for more on the mad vs. disabled insularity discussion, Mohamed Rashed's "In Defense of Madness" (2018) is a good introduction. Also worth noting are Elizabeth Brewer's "Coming Out Mad, Coming Out Disabled" (2018) and Rose Yesha's *Mad in America* guest articles (2020, 2021), all of which draw on lived experience of madness in the academy.

in time -- creating biased, unfair and often hurtfully derivative depictions of madness and mental illness in cultural translation. This Chapter introduces some of the core theory of mad studies and ties it to the university's use of psychiatry in order to derive deservingness for accommodations, which is parsed here as "carceral logic". Using the case study of accessible learning centres, Chapter Three attempts to draw a relationship between the ways that the university and modern psychiatry exploit the power of definition in order to adjudicate mad and disabled students as undeserving, unworthy and unwelcome in the affectual containers we build or remain complicit within. Using a lived experience gift publication from a mad scholar and ally (shared with permission), this story ends with the real-life fallout of this acculturation of the mad student as antithetical to productive autonomy, and ties this narrative to 47 student deaths by suicide reported on North American campuses in the first several months of 2022. This Chapter also contains upsetting and triggering content, and offers information on how to handle those disclosures in a way that honours the stories being shared while keeping readers safe. The intended readers for Chapter Three are complete beginners to the field of mad studies or postpsychiatry, instructors who primarily rely on accessible learning centres to provide student accommodations in their classroom, and readers interested in exploring the relationship between psychiatric discourse and the mad student as archetypal "problem" student. These stories teach the following manifesto calls to action as a result of walking its pathway:

Vigilantly interrogate how "normal" and "belong" are socially constructed.
Treat lived experience expertise as a gift, not a resource to mine and to spend.
Create non-psychiatric routes of receiving accommodation requests in your classroom.
Seek out uncomfortable stories of mad exclusion and consider carceral logic's role in it.

Chapter Four

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"Reclaiming access in classroom practice: accessible teaching reframes and refrains" comes conversely to all previous stories, reorienting toward solutions to the myriad (and incredibly complex) problems asserted in Chapters 1 through 3. My experiments with **cozy space** are meant to reflect a vision of intentionally mad-positive, trauma-informed facilitation that frontloads community-based neurodivergent strategy-building and hopes to deliver more holistic experiences by leveraging the dynamism of the environment as central to the classroom's "productive" potential. The environment conjured by cozy space leverages discursivity as a means of blurring the norms enforced by readily recognizing yourself in a classroom role as 'student' or 'instructor'. Stepping back from traditional hierarchical pedagogy formats and toward blurred discourse is the means by which I validate the vibe of all bodyminds in the room and call attention to the brave solidarity required by participants to build *unauthorized*, counteraffective containers inside hostile prestigious institutional spaces. A number of practical strategies are introduced that are intended as inspiration for remixing and re-evaluating in contexts and places I haven't described here, according to the reader's kaleidoscopic needs. The ideal readers for this Chapter are inclusivity or EDI-interested instructors who have some familiarity with UDL or crip design but aren't sure where to start in the incorporation of mad students, or instructors with a long history of in-person inclusivity practice that want ideas for envisioning some community-focused and mad-positive ways of being in entirely digital spaces. As a result of theorycrafting alongside me in this practical Chapter, I aim to teach the following manifesto calls to action as a result of walking its pathway:

Mad-positive teaching centers madness to create radical resistance to carceral logics.
Create counteraffectual classrooms that anticipate and interrupt kairotic spatial power.
Strive to refuse comfort and immediate intelligibility as mandatory classroom presences.
Create pathways that empower cozy space understandings of classroom practice.

Vector students wherever possible as dynamic ability constellations in assessment.

This dissertation tries to move slightly further than simply pointing out problems,

actualizing real-world experiments in mad-positive pedagogy and producing a number of tenets

(or *calls to action*) as a result of mediating these stories together in this space. How you interact

with them, in what order, and at what times as your comfort and energy allows it, is up to you. If

my reader enacts (or attempts to enact) even one tenet in their classroom or embodiment

practices as an equity-minded instructor in apocalypse time as a result of reading through any of

the lessons and investigations and stories and mad ways of knowing shared here, "the mad

manifesto" will have accomplished the bricolaged change it set out to create.

Part B. a mad-positive dictionary of terminology

I might not believe everything I've written here anymore by the time you read this using

the voice in your head – can you hear me right now, or you? -- but the **kaleidoscopic mindset**

builds that into its ethos, an always-already bricolaged way of interacting with the world that

assumes incoherence and discomfort serve valuable "productive" purposes. This is often contrary

to the project of neoliberalization, which mandates neurotically coherent assembly lines and

recursively optimizable architecture as central to the pursuit of "productivity" (read: capital

accrual). What follows is a dictionary of crip mad terms and idiolectic phrases that appear

throughout this work, which you may circle back to either physically (if you are somehow

physically holding a copy of this work) or by using outline menus to bring you back to this

dictionary component and using your device's "Search" function (CTRL+F if you are on a PC)

to find words you may find unfamiliar. It also, wherever possible, endeavours to give credit for

coinage (or a specific usage of the term I liked from a specific theorist) and the subfield of

critical study from which the term is "normally" used. This is by no means an exhaustive or

fully-realized dictionary of inclusive practice, and there is room for productive disagreement on

the definitions of many of these terms within the communities they see currency within!

Everything, including definitions, is mediated and at some points you are implicitly asked to

decide if my words are the most reliable ones available.

A11y: *critical disability studies*. A digital short-form (or numeronym) of "accessibility", because there are 11 letters between the letter 'a' and the letter 'y'. Often used in digital access for its brevity, or coding/backend access work.

Ability-baiting: *idiolectic*. Substantiating deservingness or worth by seemingly "objective" assessments of ability that are harmfully flawed, almost always assessing the non-ability of disabled and mad students. Ability-baiting dialectics try hard to substantiate normal conduct as a core rationale for how a bodymind is under-performing, thus "baiting" the student into the opinion that they are *unable* to complete a task or assessment.

Ability constellation: *idiolectic*. A way of seeing a student that is held in total opposition to mathematical models of graphing them as numerically measurable performers in space.

Access: *critical disability studies*. The means by which social, physical, or affective circumstances impact the ways we are permitted to manipulate our objectives. Access was co-opted in apocalypse time to provide marketing imperatives that could be sold overseas for exorbitant amounts of money by Canadian universities, positing "access" as ostensibly the same concept as "digital divide" and digital platform reach.

Adjunctification: *critical university studies*. PSE [post-secondary education] reliance on volatile international education markets" (Brennan 2021), which effectively secures greater per-student endowment potential at the high cost of destabilizing the socioeconomic cohesion of Canadian universities, as we watched the consequences of international enrolment overreliance pan out in real time at Ontario's Université Laurentienne. Under these conditions, many less secure full-time and part-time employment options are offered at the professor/instructor level and per-course options have been proliferating instead, a role that leads to precarity and adjunct-to-institution teaching status.

Affectual containers: *idiolectic*. Geolocationary spaces that produce or substantiate harmful compliance or disablement rhetorics, which then become inextricable from the self-in-space. This logic comprises an environmental hazard we have to name and point to directly in order to properly combat its effects.

Apocalypse time: *idiolectic.* I use this phrase to signal pandemic-circumstantial time while intentionally giving credence to the ways in which other concomitant events greatly

heightened the pain, tension, suffering and grief that transpired during this crisis temporality, which at present stretches from March 2020 - April 2022. "Apocalypse time" intends to validate the myriad crushing events and byproduct trauma that the COVID-19 pandemic facilitated or otherwise deeply complicated.

Biocertification: *critical disability studies*. Centers the experience of "qualified, certified healthcare practitioners" with the obvious implication that the disabled students' own lived experiences are unqualified or uncertified without secondment (UAlberta Academic Success Centre 2022). Again, psychiatrists are leveraged here as a seemingly objective third-party expert that is better equipped to translate mad experience than mad bodyminds themselves, while eliding that this normative means of speaking-for is likely insufficient in a good-faith assessment of a student.

Bedlam: *mad studies*. England's first psychiatric hospital c. 1330 (now Bethlem Royal Hospital). It is infamous for mistreatment of mentally ill inpatients and the word 'Bedlam' came to be synonymous with asylums throughout late Medievalism to the core Modernist era, inclusively (Britannica n.d.; Bethlem RHC 2021).

Blindgirl [Denise Springett]: *critical disability studies*. The blindgirl solidarity collective is a group of low-vision or b/Blind allies that choose to retake their identity beyond the recapturing of "Blind" and toward a shared ethos of collectivism, a mutual aid spirit where "girl" echoes through each identity (rather than discrete identifications wherein every individual is "Blind").

Bodymind [Margaret Price]: *mad studies*. The linguistic-unifying signal of "body" and "mind" being inextricable; the opposite of Cartesian dualism conceptions of neurorhetorics.

Carceral/carcerality: *mad studies*. This is a complicated term with different uses between the psychiatric harm community and the Black liberation community: I'll be using it in the p/c/s/x sense of the word. These histories are inextricably intertwined, but have slightly different implications. For more on Black carcerality, see Henea de Savy's "Carceral Empire" article (de Savy 2020), Angela Davis' "Political Prisoners" essay (Davis 2018) or Charlene Carruthers' [paid text] Unapologetic: a Black, Queer, and Feminist Mandate for Radical Movements (Carruthers 2018). In psychiatric harm or mad communities, this almost always refers to the way by which mad bodyminds are routed to either jail, inpatient wards or a revolving-door-combination by the way current healthcare and imprisonment legislation is written.

Community-first classroom. *idiolectic*. A kaleidoscope reset that deprioritizes method (or literal classroom build-in) in favour of cultivating a way-of-being that dictates the methods and priorities you hold as the room facilitator (or affective classroom build-ins). This also serves the essential purpose of the counteraffectual container being less easily defined, less archetypal, less categorizable - the same considerations that we used in relation to the teleologies of critical disability studies, mad studies and core UDL theory as envisioned and/or delivered by dis/abled bodyminds.

Content warning. *social work practice*. Slightly different (and less politically mired) than the trigger warning, a content warning is a polite signal that readies the audience for topics that may cause trauma, undue discomfort, or crisis conditions for the listener. Popular topics that normally include content warnings include suicide, domestic violence, animal or pet violence/death, sudden death, and human gore.

Counteraffectual containers: *idiolectic*. Facilitation techniques that are able to interrogate affectual container conditions, or psychosocial modifiers to environments that may cause undue stress or harm to mad, neurodivergent and disabled students/instructors.

Counterstory/ing [Aja Martinez]: *cultural studies*. "A challenge to 'majoritarian stories' or 'master narratives' of white privilege," a rejection of "'neutral' research or 'objective' research," an exposition of "research that silences and distorts epistemologies of people of color," and a recognition that "experiential knowledge of people of color is legitimate and critical to understanding racism that is often well disguised in the rhetoric of normalized structural values and practices". (Martinez 2017)

Cozy space: *idiolectic*. A circular, five-point, community-first mad-positive facilitation format.

Cripistemologies: *critical disability studies*. A way of knowing or being that "encounters experiences of time, space, and place [as] shaped by practices of survival rather than by an ableist aspiration toward an idealized horizon of recovery". (American Studies Association n.d.)

Crip technoscience [Aimi Hamraie]: *critical disability studies*. Practices of critique, alteration, and reinvention of our material-discursive world. Disabled people are experts and designers of everyday life. But we also harness technoscience for political action, refusing to comply with demands to cure, fix, or eliminate disability. Attentive to the intersectional workings of power and privilege, we agitate against independence and productivity as requirements for existence. Instead, we center technoscientific activism and critical design practices that foster disability justice. [Hamraie & Fritsch 2019]

Crip time: *critical disability studies*. "A concept arising from disabled experience that addresses the ways that disabled/chronically ill and neurodivergent people experience time (and space) differently than able-bodyminded folk". (Critical Disability Studies Collective n.d.)

Dataveillance [Morgan Banville]: *critical university studies*. The practice of "institutional tracking of IP addresses, instructor monitoring of LMS mouse clicks, implementation of lockdown browsers, camera [tracking], login times", which are compiled into instructor interfaces to "enact the school's disciplinary purpose" through rhetorics of making 'invisibilized' students 'visible' through habitual tracking and footprint-logging across all components of the LMS platform (Banville 2021).

Deep listening [Social Mvmts + Innovation Lab]: *sociology*. "Learning how to listen for the underlying emotions, issues of difference, and power dynamics of conversations that

prepare students to hold more inclusive and equitable conversations surrounding conflict", a modality based in discomfort that skill-builds how to courageously hold that discomfort while still honouring multiple lived experience narratives at once. (Social Mvmts + Innovation Lab 2023)

Degree inflation [Rebecca Gordon]: *critical university studies*. "Increasing numbers of employers beg[inning to] require a college degree for jobs that don't by any stretch of the imagination require a college education". (Gordon 2021)

Deinstitutionalization: *mad studies*. For our purposes, this is essentially the act of decarcerating long-term mental illness "patients" with the hope of productively reintegrating them back into the community population. (Spagnolo 2014)

Derridean bricolage: *literary theory*. Knowing what tools we use to understand the world around us, especially linguistically - and knowing when to retire those tools. As Jacques Derrida describes, "the necessity of borrowing one's concept from the text of a heritage which is more or less coherent or ruined, every discourse is bricoleur". (Derrida 1967)

Deservingness: *idiolectic*. The way by which the university adjudicates who is "deserving" of time, resources or rewards. The deservingness complex enacts its violence in survivalist metaphors that leverage *ability* as worthiness: "making it into university", "surviving first year", "[negative course result] as ruining your future", "university student survival kits", "education [as] most powerful weapon", "[lecture credit] is killing me", "drowning in coursework".

Digital divide: *digital humanities*. This argument is an essentially physical one: this dichotomy (pitting those that "have" against those that "have not") platforms the *literal* access to machinery and infrastructure that allow individuals to use and maneuver digital content, including online learning interfaces. For more on the key problems with digital divide discourse, see Watters [2019], Haller [2001], Gorski [2002, 2013].

Disability detector: *idiolectic*. Devices, online coursewares and overlays that may be able to detect negative accommodations, but have no ready algorithm to detect positive accommodations or incorrectly assess the extent of negative accommodations. These coursewares will nearly always assess disabled and mad students as "risky" or "underperforming" based on the ways the algorithm mirrors "abled" norms of conduct.

Disability dongle [Liz Jackson]: *digital humanities*. "A well-intended, elegant, yet useless solution to a problem [disabled people] never knew [they] had. Disability dongles are most often conceived of and created in design schools". (Jackson 2019)

Disclosed disability: *critical disability studies*. A more inclusive form of identifying with a "visible" disability in a way that returns subject autonomy. These students or instructors have been "identified" formally, or readily respond to, identity-based questions about their disabled status and will answer affirmatively.

Doomscrolling [Sarah Watts]: *online learning*. "Obsessively scanning social media and websites for bad news". (Watts 2020]

Education+: *idiolectic*. This extensive narrative presents the UDL mindset as a kind of education-plus (education+) initiative, shielding universities from accusations that their online degree isn't 'lesser' than the campus version while simultaneously asserting that these instructional methods magically enrich spaces wherever they appear, for everybody.

Emergency remote teaching [Danielle Lorenz & Hannah Facknitz]: *critical university studies*. Different from online teaching, emergency remote teaching captures the distinct move online in the pandemic era and all the norms and requisite dynamism that coloured that teaching modality, including lack of tech, student/instructor tech uptake, sickness and disability, non-accommodated conditions and inadequate resources.

Emergent strategy [adrienne maree brown]: *social work practice*. Facilitation and counseling strategy inspired by Octavia Butler that brown defines as, "radical self-help, society-help, and planet-help designed to shape the futures we want to live. Change is constant. The world is in a continual state of flux." (brown 2017)

Equity, Diversity and Inclusion (EDI) [SSHRC]: *higher ed pedagogy*. "Equity, Diversity and Inclusion [Canadian acronym]. Equity is defined as the removal of systemic barriers and biases enabling all individual to have equal opportunity to access and benefit from programs. Diversity is defined as differences in race, colour, place of origin, religion, immigrant and newcomer status, ethnic origin, ability, sex, sexual orientation, gender identity, gender expression and age. Inclusion is dedfined as the practice of ensuring that all individuals are valued and respected for their contributions and are equally supported." (SSHRC 2022)

Facilitation: *social work theory*. A word with many loaded disciplinary meanings, but I'll be using it here akin to 'intentional harm-reduction methods of room control', deriving deliberate similarities to how this word is employed in advanced social work practice. For more on facilitation skills as rendered by SW, the University of Kansas created a great open-source [introductory chapter](#) as part of their *Community Toolbox* initiative. Also see (paid text) *Mental Health Social Work Practice in Canada* 2E by Regehr and Glancy (2014) and/or (paid text) *Theoretical Perspectives for Direct Social Work Practice: A Generalist-Eclectic Approach* by Coady and Lehmann (2021).

For-profit racketeering: *idiolectic*. As rendered by privately owned, market-capped MOOCs versus publicly-funded-when-convenient hypercapitalist university courses (and how both are essentially for-profit models with creative language).

Holding change [adrienne maree brown]: *social work practice*. A facilitation mode of conduct that prioritizes "quiet space, screaming space, impossible space. Space filled with tears and longing. Space where we faced, together, that which is perpetually unfair and mysterious". (brown 2021)

Interest convergence [Derrick Bell Jr.]: *critical disability studies*. Social or political circumstances that appear to improve over time for utilitarian reasons, or "conditions [that] change for minorities only when the changes can be seen (and promoted) as positive for the majority group as well". (Bell Jr. 1980)

Kairotic space [Margaret Price]: *critical disability studies*. Very reductively, localizations of power that unwittingly affect the discourse happening inside of it - the ways students speak in classrooms versus their homes, the ways instructors move and feel at staff meetings versus amicable dinners all comprise "kairotic" places with "discursive power" for Margaret. (Price 2011)

Kaleidoscopic mind/mindset: *idiolectic*. An ethos drawing from intersectionality and mad embodiment, an always-already bricolaged way of interacting with the world that assumes incoherence and discomfort serve "productive" purposes. The ways that all that we do, be and are in life pathways form a kaleidoscopic lens of experiences, research and ways of being in the world. The awareness that all the lens-work happening simultaneously is different for everyone, even if we feel their kaleidoscope may look similar for the moment.

Learning analytics: *online pedagogy*. "the measurement, collection, analysis and reporting of data about learners and their contexts, for purposes of understanding and optimising learning and the environments in which it occurs". (Society for Learning Analytics Research 2012)

Love that can't be spent [Kristen Schiedel]: *sociology*. An anticapitalist, restorative justice based facilitation approach that generates love for it's own sake, or care work or speech acts that can produce no realizable capitalist "objective": it cannot be profited from, marketized, or endorsed. It simply brings about community and love without asking for anything in return.

Mad Movement/mad mvmt: *mad studies*. A solidarity collective otherwise termed "Mad Pride" or "Psychiatric Survivors" that actively advocate for core mad rights issues in policy, legislation, sociocapital circumstances and larger frameworks of belonging. Core issues to the modern mad movement have included the ongoing critically stigmatizing practices of North American policy and healthcare, the right to autonomous treatment, the right to non-carceral care, the right to equal education, ensured access to quality of life resources, and the right to self-identify as mad or mentally ill without danger of inequitable treatment (Sealy 2004; NNMH 2022; Inclusion Canada 2021; TRANSFORM 2022; IDHA 2021).

Mad studies: *mad studies*. Investigates the personhood and/or "patient" as a potentiality space for rational and critical evaluation of their own healthcare and sociopolitical outcomes (while also pointing out ways in which this investigation is prevented from occurring in superstructural contexts)

Mad citation: *idiolectic*. how I respectfully refer to the authors themselves, to whom I owe so much of this work. In radical enablement and in an act of community-first citation practice, I have indicated by first names (and preferred research moniker, wherever possible) beloved community collaborators who explicitly agreed to appear in the stories I'm telling you. This means that they know the work I'm doing, including the context of the stories being told, and they believed in the power of these stories and endorsed them with known citation. This is just one way of knowledging the ecosystems we build in academic communities, and how to more neurodivergently trade oxygen and foster collective glows in ways that try to invite others into a community of practice.

Mad-positive teaching: *idiolectic*. Facilitation strategies that seek to reinforce going beyond a vision of UDL as a series of discrete techniques added to classroom practice and toward UDL as an intentionally crip mad centered trauma-informed facilitation style that frontloads community-first neurodivergent strategy-building and delivers more holistic experiences through, within and around the changing classroom dynamic. By intentionally centering the abnormal (particularly madness) in this strategy, we conjure a reclaimed "new normal" that resists the casual erasure of some students to ensure the success of others in radical acts of nonviolent resistance from within the harmful, exclusionary and often unapologetically eugenic university space.

Meritocracy: *higher ed pedagogy*. The university's means of measuring which inputs (read: students or staff) foster the greatest realistic output - to again sustain the utilitarian ethic in a superstructuralist context in an effort to conceal the double-equative, to make the trick mirror appear accurate and well-defined. Students are taught that their academic performance is ultimately measurable and and that measurement is entirely untainted by bias.

MOOC: *online education*. Massive Open Online Courses, free or paid higher education courses for certification, online diploma or degree pathways, or for personal interest that can be taken asynchronously from anywhere in the world. Popular MOOC offerings include Coursera, Khan Academy and EdX. (for more see Shah [2020])

Namesake equity: *idiolectic*. Money accrued by higher education institutions toward the endowment amount, or the non-utilizable funds that build capital toward the institution's prestige and continued existence. May or may not be equivalent to hedge fund practices.

Neoliberalization: *higher ed pedagogy*. My favourite definition of this was by a student taught by Margaret Price: "the belief that capitalism can actually work [for everyone]." A more comprehensive definition is via mad rhetorician Sarah Gorman: "the idea that the market is the best way to organize social relations, primarily by privatizing social forces. It requires belief in meritocracy and a disbelief in intersectionality, a capitalist optimization that renders subjects as colorblind, raceless, sane and abled." (Gorman n.d.)

Neuroqueer [Nick Walker]: *mad studies*. "The practice of queering (subverting, defying, disrupting, liberating oneself from) neuronormativity and heteronormativity simultaneously. […] can also serve as a label of social identity. One can neuroqueer, and

one can be neuroqueer. A neuroqueer individual is any individual whose identity, selfhood, gender performance, and/or neurocognitive style have in some way been shaped by their engagement in practices of neuroqueering, regardless of what gender, sexual orientation, or style of neurocognitive functioning they may have been born with. Or, to put it more concisely (but perhaps more confusingly): you're neuroqueer if you neuroqueer." (Walker 2023)

Non-fatal suicide attempt [Centre for Suicide Prevention]: *mad studies*. Rhetorically correct and trauma-informed way of rendering a suicide attempt that did not produce death, "survivorship" of suicidality practices.

Pass/ing. *critical race theory*. The conscious act of trying to act "normal" or seem like the "majority condition/state" in a sociocultural situation where an intersectional consideration is under attack, e.g. "passing" as a white person when your bodymind is multiracial in a racially-heated space of harm.

P/C/S/X survivor/ship: *mad studies*. "Psychiatric/Consumer/Survivor/Ex-Patient" movement. This terminology has largely fallen out of postmodern usage in favour of more inclusive descriptors like "mad" or "survivor". Older literature will still use p/c/s/x or C/S/X in reference to the mad mvmt, deinstitutionalization survivorship and general psychopharmaceutical survivorship (see MindFreedom 2022, Past Tense 2016, ADA Legacy Project 2020).

Performative hardassery [Kevin Gannon]: *higher ed pedagogy*. "Despite the fact that true objectivity is a myth, any challenge to its regime feels transgressive and is likely to be treated as less-than. [...] Neutrality is a luxury of the comfortable; in these uncomfortable times, our students and our academic communities need more from us." (Gannon 2020) These instructors rely on rigor-metrics to defend the internalized ouroboros constructed by Jesse and Ann, and act out years of systemic violence served to them as part of a perceived paradigm of meritocratic neutrality, which instead manifests as continuous cycles of learned violence enacted against new undergraduates.

Positive accommodations. *idiolectic*. Circumstances that can make the course easier for some students than others, including high-speed or high-quality tech access, re-attempting a credit, intersectional circumstances, previous lived experience expertise, high social class, etc.

Retrofit [Jay Dolmage]: *critical disability studies*. "To retrofit is to add a component or accessory to something that has already been manufactured or built. This retrofit does not necessarily make the product function, does not necessarily fix a faulty product, but it acts as a sort of correction" (Dolmage 2008). A reactive response to accommodation, or to build-on after something has already been invented like an overlay.

Restorative justice [as expanded by Kazu Haga]: *abolition studies*. "Provides opportunities for victims, offenders, and communities affected by a crime to communicate (directly or indirectly) about the causes, circumstances, and impact of that crime, and to address their

related needs. Is based on an understanding that crime is a violation of people and relationships and is based on principles of respect, compassion and inclusivity." (Restorative Practice 2020) Kazu adds to this, "conflict is completely neutral; it's how one responds to that conflict that gives it a good or bad outcome. Violence is what happens when one mismanages a conflict, but there is a way to respond to conflict situations using nonviolence that results in the strengthening of relationships." [Haga 2020b]

Social capital [Environics Institute]: *sociology*. "The vibrancy of social networks and the extent to which individuals and communities trust and rely upon one another" and drawing its importance from this calculation's potential to "mak[e] communities productive, healthy, inclusive and safe" (Environics 2022). When rendered as a "resource [that] communities can draw upon to respond to crises", social capital emerges as a useful tool we can use to extrapolate from youth affect reporting in order to carefully predict student resilience potential in apocalypse time. (Environics 2022)

Social capital index score [Environics Institute]: *sociology*. Using an IP-protected evaluation metric, Environics was able to aggregate demographic-specific "social capital" modification conditions that render a kind of purely mathematical way of rendering overall social capital accumulation re-rendered by demographic. This calculation was used to generate correlations between social capital and resilience potential in a base-mathematical way.

Sousveillance [Steve Mann]: *digital humanities*. Wearable embodied technologies that can actively track and monitor outcomes, conditions and/or vitals - technology that has seen mass uptake in popular applications like the FitBit and GoPro.

Spacemaking: *social work theory*. Alternate word for facilitation practices that invite the most players possible into the circle of discursive discussion, also called safe talk practices.

Speaking-with: *mad studies*. Focusing attention on not translating or otherwise advocating *in place of* a mad bodymind's unique voice or kaleidoscopic perspective. Allowing the subject to speak in their own words without mediation or further explanation in order to advocate for change.

Strategic Mandate Agreement (SMA) [Ontario Ministry of Training, Colleges and Universities]: *higher ed pedagogy*. A provincial initiative (such as **SMA3,** the third iteration of an approved budgetary and goal-setting 5-year plan), a 'modernized' model of disbursement that proves an interesting document all in itself). Ontario rewards universities with recovery funding and relief funds for auxiliary institutions ("federated" universities as part of larger institutional campuses), culminating in a total "operating grant" awardment that can be used toward operating costs - importantly, *not* the endowment (see **namesake equity**).

Suicidism [Alexandre Baril]: *mad studies*. "Non-coercive" and "suicide-affirmative healthcare models". Models that do not openly dismiss, downplay or trivialize the idea of

completing suicide as an illegitimate means of dealing with socially constructed harm conditions for mad bodyminds. (Baril 2017; 2020)

Suicide barriers: *architecture*. A depressing site feature whose conception might be armchair-theorized as a natural successor to hostile architecture and a perilously on-the-nose instantiation of defensive design (Berg 2012; Bennett 2012), wherein humans are literally denied the option of suicide by the way the space is intentionally built to exclude the possibility. Suicide barriers are much more commonly seen in public structures (e.g. bridges, skyscrapers, condominiums).

Universal Design for Learning (UDL): *higher ed pedagogy*. Most sources capitulate general agreement with the following factors as 'core' to universal design: "an educational framework" (Novak 2021) that uses "flexible goals, methods, materials and assessments" (Durham Teaching 2020) for use by "the widest range of students without adaptation" (CAST 2021; Open Ed 2020) and thus affording "all students equal opportunity" (Top Hat 2021) in post-secondary classrooms.

Undisclosed disability: *critical disability studies*. The opposite of disclosed disability, the conscious decision to not reveal your disablement, diagnosis or mad condition for fear of retribution, harm, judgement or other negative sociocultural or legal circumstances.

Ungrading [Kevin Gannon]: *higher ed pedagogy*. A dialogous means of inviting the student meaningfully into the conversation about "how they did" in my course - as equity pedagogue Kevin Gannon explains, "it seems truly aligned with the type of learning I hope to foster in my courses: process over product, thought and deliberation over frantically-produced quantity, space for ambiguity over an insistence on simple but fragile certainties" (Gannon 2018).

Unlearnspace: *idiolectic*. A counteraffectual container capable of re-orienting the room in a mad-positive sense, by hyperextending its UDL fulcrum to specifically cater to mad or neurodivergent needs first, then UDL considerations, followed by all other players. Unlearnspaces are able to facilitate brave dialogue by interrupting environmental and kairotic forces acting in the physical or digital space to encourage community-first practices.

Wellbeing [Kerri Kelly]: *sociology*. Different from "wellness", wellbeing attempts to indicate a person's mental health in a more intersectionally-aware modality. American activist-organizer Kerri Kelly has a great discussion of "wellness" versus "wellbeing", summarized aptly by her term "wellbeing gap": "the unequal conditions that determine who gets to be well and who doesn't. It is a disparity driven not by personal choice but by proximity to power and privilege [...] it decides who is "normal" and worthy of wellbeing." ([paid text] Kelly 2022)

Chapter 1: universal design in apocalypse time: a short history of accessible teaching exnovation

I want to tell you a story about what words we use when.

In March 2020, Canadian universities entered **apocalypse time**[8] at the onset of the coronavirus pandemic. As the cases rose, streets cleared and the classrooms emptied, and disabled educators asked first if they were safe while isolating at home.

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[8] I use this phrase to signal pandemic-circumstantial time while intentionally giving credence to the ways in which other concomitant events greatly heightened the pain, tension, suffering and grief that transpired during this crisis temporality, which at present stretches from March 2020 - April 2023. "Apocalypse time" intends to validate the **myriad** crushing events and byproduct trauma that the COVID-19 pandemic facilitated or otherwise deeply complicated.

The pandemic conjured its own distinct way of learning and it took many names: education in emergency (Pokhrel & Chhetri 2020), emergency remote teaching (Rapanta et al. 2020; Hodges 2020; Nwori 2021), online learning panacea (Dhawan 2020) and more simply, pandemic pedagogy ([**paywalled**] Rippe et al. 2020). The online teaching methodologies of the before-times were rearranged into unrecognizable forms on learning management systems (LMS) that were unprepared to serve as more-than-subsidiary roles in student education. **Emergency remote teaching** was an overnight revolution brought on by exceptional suffering and anxiety; the same suffering and anxiety we couldn't readily recognize or interpret in entirely digital space. While mid-millennials automatically associate the university experience with hundreds of one-seater desks and PowerPoint slides read by monotonous instructors, the pandemic-laden Zoomer generation is rapidly associating learning not with auditoriums of anxious togetherness but rather Zoom rooms with featureless black tiles indicating users/classmates, a mosaic of gravity wells that once signified student support and empathetic connection space.

Big data experts predicted that the edutech industry would enjoy a market valuation of over $2 billion (USD) in a year, based on the rapid uptake of iconic pandemic technologies like Zoom, Blackboard, Coursera, Khan Academy and Kahoot (Dhawan 2020). The universities themselves, meanwhile, were facing the opposite: already facing a 47% federal funding decline since 2011, Ontario institutions carefully stacked matchstick towers of malingering funding, public aid injections and private investments on top of new expenditures taking the form of massive edutech licenses, online infrastructural upgrades and increased technical support staff (Ansari 2020; Whitford 2021).

Disabled instructors named the central harm of the pandemic paradigm shift before anyone else in late 2020: that disability accommodations "are nice-to-haves rather than absolute requirements" (Loeppky 2020), merely peripheral obligations that universities - so the story goes - could no longer budget for. It is from within this dynamic that the university started weaving a new story with the word **access**, taking advantage of and simultaneously leveraging the perceived silence of those bodyminds amidst the mass anxiousness and trauma to capitalize on the emergent paradigm in exorbitantly profitable ways.

Part A. redefining access as digital divide

Educational developer and ethical pedagogue Ann Gagne thoughtfully reflected that "the words we use have power, and educational environments are spaces in particular where power dynamics and discourse are analyzed" (Gagne 2021a). When teaching moved rapidly toward normalized digital disembodiment, the words we used were no longer couched with nonverbal signals to convey meaning, assisting the transmission of our intended message with body language, visual aids and **facilitation** presence. In emergency pandemic teaching, the power dynamics - and the words we use toward that end - are exacerbated by this loss of embodiment and the warmth that comes from within our bodies and external signals. The deep anxiety that students and instructors (rightly) felt in apocalypse time was magnified by the literal black-box affectation of Zoom, our subtle inability to authentically humanize the other people in our educational spaces and LMS systems. And when thousands of teachers found themselves struggling to inject that humanity across webcams, recorded lectures and messaging boards – as was described in Harvard's *Usable Knowledge* pedagogy column (Bauld 2021), *Rethinking Learning* (McNutt 2020) and even decried in the *Journal of Teacher Education* (Andrews &

Richmond 2018) – we lose something we have been largely taking for granted: a collective being-in-space that implicitly rendered students and instructors as human-first.

To be sure, some students and instructors were never afforded this privilege. Those who engaged in distance education pre-pandemic, those to whom classrooms were inaccessible or unauthorized spaces, and those whose bodies pre-empted normative 'human connection' experienced a strange echo pandemic when more privileged folk started to endure some of the access conditions they had endured for decades past. This doubled-marginalization dynamic was taken up artfully by disability historian Hannah Facknitz, summarizing that apocalypse time was typified by an "astonishing clarity [of] the violent, explicit, intentional ableism of academia, and for folks like us–people who couldn't often muster enough denial or privilege to move through violent institutions–the pandemic was too much" (Facknitz & Lorenz 2021).

This is a complicated dynamic, an interplay of disability theory and the late-stage capitalist economic trajectory of the higher education institutions we trust with delivering a humanized yet marketable education, one that acknowledges basic equality (through problematic measurements, which is taken up explicitly in Chapter 2) while conferring desirable degrees to a post-millennium job market that overwhelmingly requires them for even the most basic employment. The experiencers of the echo pandemic (read: disabled instructors) worked overtime to prophetically highlight the commodification of access for profiteering, and I'll show you how they did that in three short steps: (1) digitizing and reformulating "access", (2) marketing "access" as a utilitarian imperative, and then (3) repackaging it to educators via "learning analytics".

A1. bureaucracy and managerial culture

First, the institution is clever. They noticed that in disruptive situations - like a worldwide deadly virus - people pay less attention to the details, particularly details which were hard to discern even while we enjoyed the extra energies, stamina and other critical thinking bonuses of pre-apocalyptic education. Education access theorist Emily Brier helpfully compares the prescribed instructor role in higher education to "low-level managers", who primarily work to "enforc[e] norms, repor[t] behaviours, and keep students in line" (Brier 2021). This can be directly compared to some performances of the tripartite professorial job description of teaching, research and service: teaching can enforce educational norms through rubric grading, curricula and learning objectives, research can report (abnormal) behaviours through our own qualitative metrics, and services can re-commit to our institutional communities in easily recognizable, surveillance-based ways to promote instructor visibility while also ensuring the non-visibility of student or collegial radicalism against this neoliberalized management system.

Professors are in a powerful position to reify codes and behaviours that intentionally perpetuate the normativity they are used to and feel comfortable in, even if they know this status quo isn't fair to everyone inside (or kept out of) the room. Emily's rendition of this ostensible compliance machine is overt about this claim: "faculty often act as the first line of control against student activism and dissent and enforce adherence to university policy and norms to create a properly cowed and compliant future workforce" (Brier 2021). Much of university policy focuses quite explicitly on the ways in which students are permitted and disallowed from producing content in academic communities, often coded as "academic integrity" rules. The instructor's job as a low-level manager is to teach these rules in ways that create an illusory

agency of output - but within a container that tightly controls output parameters. What may be less obvious is the dual-responsibility for faculty colleagues to hold each other within these containers as well, (re)producing and enforcing autocratic normativity as part of their service role to the institution. When we enforce this "cop shit" (as Jeffrey Moros so beautifully termed it) amongst not only our students (via "academic integrity" and dataveillance, which we will visit later), but overwhelmingly amongst each other, we reify and affirm a paradigm of self-policed productivity, an architecture of peer pressure and peer-to-peer measurement that can result in no winners other than the institution itself.

Enforced adherence to institutional policymaking is facilitated on individual resilience: by achieving a group-agreed upon definition of 'normal' output, we create in-groups of so-called "resilient" instructors and out-groups of instructors in need of additional policing (which I will explain below). Adversarial surveillance rarely starts out as a method of punitive managerialism, but it always starts out as a means of implying (and thus enforcing) *normal*: online surveillance tools, standard room control processes, and instructor performance reviews began as a means of rewarding those "resilient" students and educators who were appropriately and normatively productive. Emily's managerial metaphor works well here: by "enforcing norms" (Brier 2021) amongst each other, we create pseudo-integrity systems that are based on a group understanding of what productivity and achievement look like in a normative (or abled) sense. By acting strangely during a proctored exam or producing less than your peers, you are not only non-resilient: you are non-compliant.

A2. curating the "return to normal"

This conception of neoliberal universities as sites of enforced normativity through productivity is echoed in neurodivergent theorist Ruth Osorio's "I Am a Writer, Even On Days I Can't Write: On Rejecting Productivity Advice":

> "But productivity measures of writing are steeped in capitalist, and thus ableist, logic. Capitalism tells us that our worth as humans is based on what we produce and how much capital our contributions to society create. And as critical disability studies scholars tell us, when productivity is framed as a moral good, **disabled people are further shunned from society**, deemed unworthy because of their supposed lack of contributions to society." (Osorio 2020, emphasis hers)

Just as Ruth presciently remarks, measuring resilience and ability based on a normative - group-agreed upon - conception of what resilience and productivity appears as is fundamentally ableist, a way of policing that will *always* create an out-group of instructors that do not meet managerial expectations set by the institution and policed by peer groups. By failing to perform well in the compliance machine, instructors will experience additional policing, additional punitive architecture and additional curated normalcy. Ruth and Moro are similarly cognizant of the productivity architecture that valorizes normal performativity while violently identifying and removing vectors that fail to comply, as this top-down hierarchy rewards them for making these identifications. This is where it gets interesting: if instructors are trapped in adversarial managerial ableism, what parameters are they forced to create for students who don't easily comply with the siloed normativity enforcement ("resilience") of consistent output-creation and control? What do we do with the students who are not so easily controlled, and how do they progress toward degrees that unlock market options for future employment? Ruth's answer to this is anti-ableist conceptions of productivity, in which lives a version of the word "access" that did not match the managerial container built in apocalypse time. Instead, the university and its

compliant agents sought to reinforce normative productivity models by massaging the word "access" in pandemic literature to become *synonymous with* the paradigm of the **digital divide**.

Through an informal review process, at time of writing I discovered and perused about 60 peer-reviewed critical pedagogy works in the Canadian-American higher education context produced in 2020 and early 2021, as well as three major literature reviews attempting to summarize this deluge of ironically didactic crisis content at different points of the year. In Pokhrel & Chhetri's early 2021 review, they congratulated institutions on "offering their tools and solutions for free to help and support teaching and learning in a more interactive and engaging environment" (Pokhrel & Chhetri 2021). This is an understatement: the bonkers overnight popularity of online recipe-swapping, strategy-sharing and feverish blogging about emergency teaching in higher ed was itself the hilarious focus of multiple meta-research breakdowns (*Nature Index* 2021, Bell 2020, Terada & Merrill 2020, Lockee 2021), and while much of this content production spurred from an authentic empathy for teaching communities or an altruistic view of community-derived pedagogy as survivalism, it also suffered from near-immediate obsolescence or fell victim to mass-confirmation biases amongst educators. Much of the early-2020 published advice was considered bad practice within months, the most iconic example being "cameras-on requirements" in classrooms - but it also included problematic conflations between "emergency" and "remote" teaching[9], overreliance on plagiarism detectors and attendance checking, and decontextualizing embodied practices without critical depth (all of which I'll revisit with you shortly as part of a larger **dataveillance** issue).

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[9] We lack time and space to discuss this relationship here, but Hodges et al. did a great article for *Educause* of the epistemic difference and non-interplay between "emergency/pandemic teaching" and "online learning" (April 2020 issue).

While Pokhrel & Chhetri reward this altruism in their literature review as a measurement of group "support", Rapanta et al.'s review is more critical of the obvious obsolescence problem: "teachers have been offered hundreds of 'tips and tricks', mostly without the contextualizing knowledge needed to judge which teaching tactic is likely to work where [...] and this tools-based approach does not give many *pedagogical* hints on how, when and why to use each of the tools" (Rapanta et al. 2020, emphasis hers). And while I appreciate the irony that I'm using reviews *produced in 2020* to talk about the obsolescence problem of 2020 literature, I also find that symbolic of the impossible timespace universities created between the depressive slowing of apocalypse time and the understated cost of ceaseless production models enforced even while pre-pandemic educational traditions were becoming similarly obsolescent. Along the same pathway, while educators endured the recursive trial-and-error process of crisis instruction, their institutions advocated for a "return to normal" that itself became recursively deferred. This meant an instructor's output had to continuously and closely mirror pre-apocalyptic productivity standards while their emotional input (read: "wellbeing") was bombarded with unceasing anxiety based on government policies and institutional protocols mistakenly foreshadowing "normality" over and over *and over* again:

HEALTHY RETURNS

Dr. Fauci says U.S. could return to normal by mid-fall if most people get Covid vaccine

PUBLISHED WED, DEC 16 2020·4:56 PM EST

Noah Higgins-Dunn
@HIGGINSDUNN

Berkeley Lovelace Jr.
@BERKELEYJR

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Image 3. *CNBC* Headline.

Alt text: HEADLINE: "Dr Fauci says U.S. could return to normal by mid-fall if most people get COVID vaccine." Published Wednesday December 16 2020 by Noah Higgins Dunn and Berkeley Lovelace Jr for *CNBC News*.

Image 4. *The Globe and Mail* Headline.
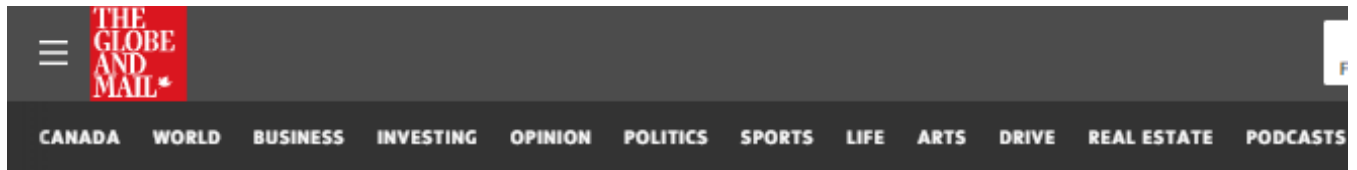
Alt text: HEADLINE: "As a return to 'normal' seems achievable, adjustment disorders are the new elephant in the room." Published July 2 2021 by Adrienne Matei for *The Globe and Mail*.

Image 5. *CBC* Headline.

Alt text: HEADLINE: "Ontario's universities and colleges told to prepare for normal fall – with backup plans." Published July 19 2021 by The Canadian Press for *CBC News*.

Image 6. *Forbes* Headline.

Alt text: HEADLINE: "Fauci Says U.S. Could Return To Normal By Spring 2022 - If Vaccinations Go Up". Published August 3 2021 by Joe Walsh for *Forbes* Magazine.
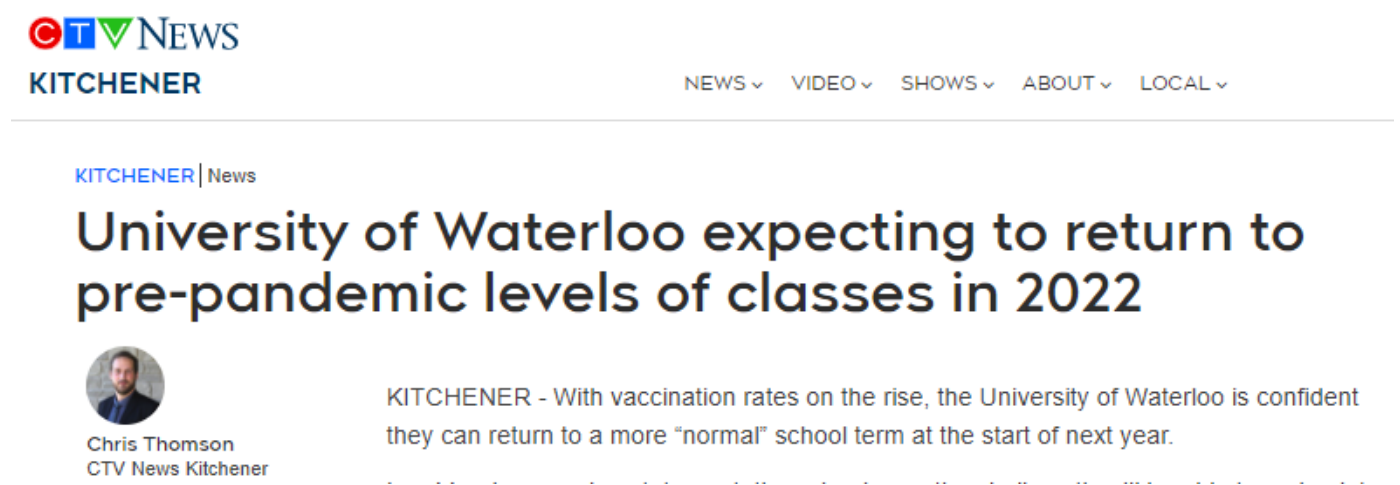
Image 7. *CTV News* Headline.

Alt text: HEADLINE: "University of Waterloo expecting to return to pre-pandemic levels of classes in 2022." Published September 28 2021 by Chris Thomson for *CTV News* Kitchener.
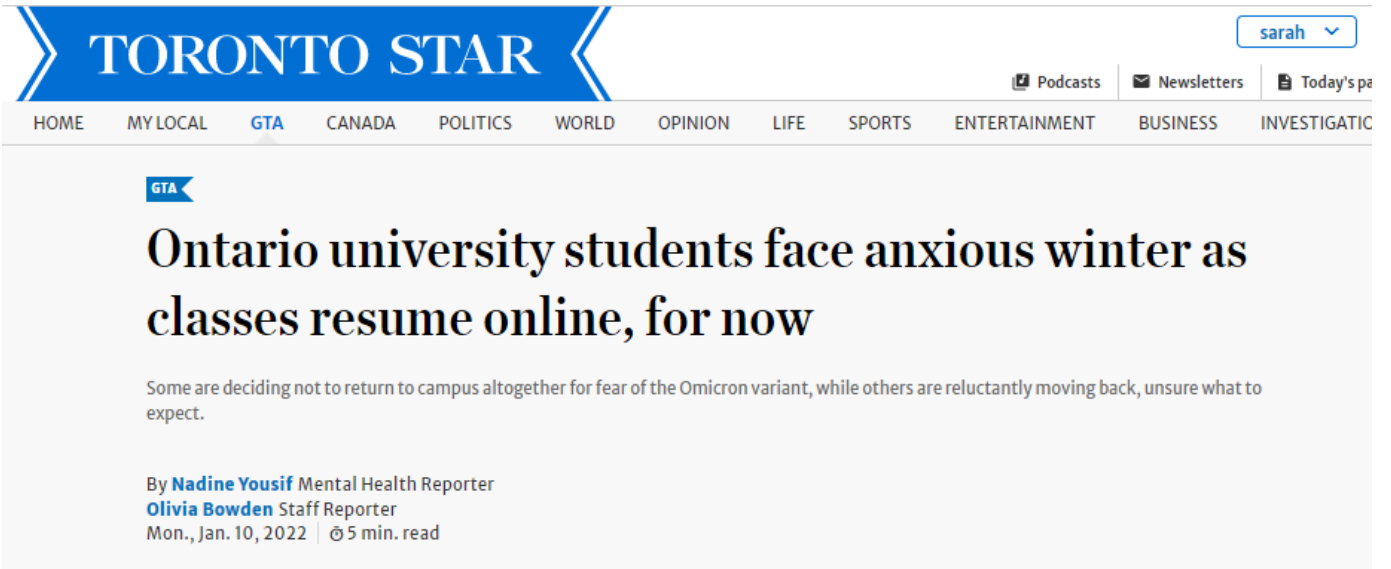
Image 8. *Toronto Star* Headline.

Alt text: HEADLINE: "Ontario university students face anxious winter as classes resume online, for now." Published January 10 2022 by Nadine Yousif for the *Toronto Star*.

This micro-instantiation of **doomscrolling** highlights the breath-catching anxiety that accompanied a steady stream of official deferrals: between these headlines are the classroom plans scrapped and remade, the confused faculty meetings, the last-minute "shifts" in campus strategy, the home offices hastily (re)made, the unsung instructor efforts that required debilitating affective hyperextension to observe a spectre of the "normality" our reality could not return to, nor should. Crisis instruction circumstances reached beyond our normal resources. This in itself is not so much a problem when the stress is controlled and highly time-sensitive: exam season, midterm grading, and/or start of term can all act as anxiety-laden focal points for students and instructors. The problem is that *every moment* of apocalypse time was a focal point, as they all demonstrated the potential to bring about stability while emotionally requiring a constant, contorted overextension from everyone involved.

A3. disabling access, a rebranding exercise

Within the aporic context of all this rapidly redundant advice meant to mirror a "return to normal" in a supposedly critical way, a significant pattern emerged: the words "access" and "digital divide" occurring co-dependently. Pokhrel & Chhetri cite "e-learning [as] accessibility, affordability, flexibility" as one of the most "broadly identified challenges from 2020 literature" (Pohkrel & Chhetri 2020), significant not so much for its mention but for its list placement: beside economic imperative words "affordability" and "flexibility". And while this review never explicitly mentions the digital divide, its shadowy presence is heavily implied contextually: "research highlights certain dearth such as the weakness of online teaching infrastructure, [...] the information gap, non-conducive environment for learning at home, equity and academic excellence" (Pohkrel & Chhetri 2020). Dhawan's September literature review for the *Journal of Educational Technology Systems* does explicitly draw the connective line, describing how students "may lose out because of the heavy costs associated with digital devices and internet data plans. This digital divide may widen the gaps of inequality" (Dhawan 2020). He concedes that edtech literature generally stipulates blanket solution statements like "ensuring digital equity is crucial in this tough time" or that "steps must be taken to reduce the digital divide" (Dhawan 2020). While Rapanta et al.'s review is the most nuanced mega summary of learner-centric dialectics in online environment pedagogy, even this review doesn't escape the unstated amalgamation between "access" and "digital divide", advising readers that "...opportunities to interact through rich media and high frequency interaction may reduce flexibility and require greater bandwidth - both of which may create accessibility challenges for some learners." (Rapanta et al. 2020)

Taking apart every assumption inherent in the digital divide argument is beyond the scope of this Chapter (and already incisively argued by several digital humanities theorists, e.g. Watters [2019]; Haller [2001]; Gorski [2002, 2013]), but it's important to our conversation to identify that this argument is an essentially physical one: this dichotomy (pitting those that "have" against those that "have not") platforms the *literal* access to machinery and infrastructure that allow individuals to use and maneuver digital content, including online learning interfaces. While this literality is fraught and clearly informed by multiple sociopolitical and economic factors, the central problem with digital divide logics is its unapologetic reductivism insofar as it makes the assumption that by ensuring *physical* access, this coheres naturally with *universal* access as it's used in higher education instructional design frameworks.

So while major literature reviews tout the radical shift online as "more student-centered, more innovative, and even more flexible" (Dhawan 2020), the access argument has been remixed and re-adapted to consider literal access to classrooms through technological means and conflating that literal access with more nuanced accommodations. I'm not attempting to advocate that the digital divide is a non-issue or posit value judgements that place physical access as "less important" than disability access spacemaking, but I am advocating that this careful word choice (and when we execute that word choice) is a core element of the "academy violence" Hannah and Danielle mentioned earlier. By silencing or trivializing every other usage of "access" in emergency pandemic teaching, we create circumstances where echo pandemics can manifest themselves forcefully in the disability community, now sitting twice-removed from "access" being inclusive of their diverse and dynamic needs. By making the access problem reductive - and surmising its ease of resolution with bigger edtech budgets - the institution placed itself in prime position to weaponize this version of "access" as a desirable, highly propagandized selling

point for vulnerable students considering higher education in apocalypse time. When repackaged as a feature of innovative educational futurity, wordsmith propheteering gives way to the profiteering potentiality of "access" in the pandemic university space.

Part B. commodifying access for expansionism

Concomitant with the waterfall of accidentally ableist teaching content being produced at breakneck speed throughout 2020[10], waves of disability and access education theorists were producing counterstories for emergency remote teaching. The half-hearted reckoning with accessibility from the Canadian-American mainstream pedagogical context is the central concern of feminist disability scholar Aimi Hamraie, who acknowledged in March 2020 that "disabled people have been using online spaces to teach, organize, and disseminate knowledge since the internet was invented. Disabled people are leading survival praxis in apocalyptic times[11]. Please recognize that the very types of remote access that universities now mandate for classrooms and conferences have been denied to disabled people" (Hamraie 2020). They go on to add more explicitly that "disabled people have long engaged in refining methods for remote access to protests, classrooms, doctor's offices, public meetings, and other events [...] it is **crip technoscience** and disabled ingenuity that has made remote participation possible" (Hamraie 2020).

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[10] Ableist teaching advice was in no short supply even beyond these massive review highlights. 2020 also featured hits such as *EdTech Energy*'s "31 Ways to Encourage Students to Turn Their Cameras On" (ETE 2020), *EduTopia*'s "Strategies to Encourage Students to Turn Cameras On" (Loya 2020), *USA Today*'s "Online Education is Making Students Fail" (Wong 2020), and *Educause*'s "Bichronous Online Learning", an article that steadfastly advocated that enforcing synchronous discussions would "improve learning outcomes" for students able to make ample use of synchronous situations (Martin & Polly 2020). This list is incredibly non-exhaustive and primarily illustrative.
[11] They are using "apocalyptic time" here as a direct reference to Leah Lakshmi Piepzna-Samarasinha's usage in an op-ed for *Truthout* (2018) about Trumpism and its devastating effects on the disability community.

Without committing to a lengthy retelling of online learning and disability history, Hamraie both validates and emancipates instructors and students navigating the critical irony of "new normal" discourse, as they describe how many of these online modalities were "normal" for thousands of people prior to the pandemic even if mainstream audiences failed to notice. Accessing video lectures, closed-captioned content or transcription proceedings have indeed become more commonplace in LMS environments, but 2020 is just three years removed from a cultural moment where UC Berkeley felt it more reasonable to delete two decades worth of "Course Capture" teaching content (over 20 000 videos) than to add accommodation overlays to their existing material in order to make their library ADA compliant - citing concerns about "protect[ing] instructor intellectual property from pirates" even while their library was licensed as BY-NC-ND content (read: essentially open access exclusive of profit) (*Berkeley News* 2017). Benefitting from our closed-captioning proficient retrospective positions we can look back on this anecdote with a shared mass-market derisiveness; however it's simultaneously apparent that higher education instructors are not in a place to congratulate their collective enlightenment quite yet. The "new normal" is shockingly reminiscent of the old normal when we begin interrogating the ways in which we configured "access" in emergency pandemic learning virtual classrooms, and for whom these "access" solutions were designed. Moreover, the "new normal" offered a unique highlight to the potential ignorance of madness' place in the academy in the mass popularization of "pandemic burnout" discourse from the American Psychological Association (Abramson 2022), *Forbes* Magazine (Beheshti 2021), the National Library of Medicine (Queen & Harding 2020) and others, as if this was a completely new phenomenon. This is, of course, *not* a new academic condition and these "new" conversations occurred completely divorced from pre-existing disability discourse on the relationship between "normative" productivity standards

and diagnoses including chronic illness (Goodwin & Morgan 2021), anxiety disorders (Visatari et al. 2010) and brain fog (Chen 2014).

B1. austerity budgeting & namesake equity

Canadian prestige machine *Maclean's University Rankings* drew an explicit connection between pandemic austerity-budgeting and "access" infrastructure in coherence with the 2020 literature reviews. Facing the "lesser degree" stigma of fully-online courses and provincial budgets slashed nearly in half since 2011 (*StatsCan* via Ansari 2020), *Maclean's* delivers some harsh realities about the "commodification of education as institutions insulate themselves against the damaging effects [of online enrolments]" (Ansari 2020), which comes as a dual-reckoning not only in terms of what these hyper-expensive campus complexes have really been delivering, but the extent to which these campuses have invested in pedagogy that students can't get elsewhere. Canada has no federal governing ministry for higher education, but a council of ministers distribute university grants at the national level, which are then controlled and responsibilized through provincial education councils as part of "federation" governance (Council of Ministers of Education Canada [CMEC] 2021; the Canadian Information Centre for International Credentials [CICIC] 2021; Higher Education Quality Council of Ontario [HEQCO] 2015). Federation governance allows virtually unilateral power to educational ministries at the provincial level, which reifies itself through complicated degree program pathways, special mandates and performance goals, and standardized assessment and curriculum systems unique to each province and territory (CMEC 2021; HEQCO 2015). From within that framework, individual universities are given powerful self-governance abilities to control their endowments, provincial funds and other grant sources as long as they can align it with their institutional mission statement.

Institutional endowments virtually exploded in size in the same timeframe, pointing to a significant strategy change when it became apparent after about 2011 that provincial ministries would continue reallocating funding originally intended for higher education. When keeping in mind that federally tracked endowments represent university reinvestment funds that are reflective of student value potential but cannot be spent on creating it (this is the responsibility of provincially federated operating grants), we can learn interesting things from what is essentially a higher-ed **namesake equity** earnings report:

University of Waterloo endowment 2018-19 (pre-pandemic): 390 773 000
2019-20 (pandemic): 402 806 000
2020-21 (pandemic): 478 116 662

University of Alberta endowment 2018-19 (pre-pandemic): 1 432 000 000
2019-20 (pandemic): 1 284 000 000
2020-21 (pandemic): 1 456 000 000

University of British Columbia endowment 2018-19 (pre-pandemic): 1 720 000 000
2019-20 (pandemic): 1 799 000 000
2020-21 (pandemic): 2 008 000 000

Table 1. Namesake equity earnings report. Plaintext.

Above are the endowment amounts for the University of Waterloo (Ontario), the University of Alberta (Alberta) and the University of British Columbia (British Columbia) for one year pre-pandemic and the following pandemic years up to time of writing. These universities are of roughly similar size and host student enrolment in a roughly similar range, when roughly normalizing for provincial population: UBC hosts 66 000, UA hosts 37 000 while UW hosts 41 000 cumulatively across undergraduate and graduate admissions.

The endowment amounts require you to view the university as an internationally indexed private corporation as opposed to a public government-assisted structure, so let's work with that for a second: the University of Waterloo's endowment wishes to build equity in its namesake, not unlike the purchase of a subdomain or a private holdings firm. According to UW's Support landing page, the 2020-2021 portfolio has a market value (or liquidity value) of 478 million dollars, managed carefully by a conglomerate of advisory groups, private asset managers and Toronto Dominion Bank (UW Support 2021). While the webpage claims the equity fund "further[s] our efforts to build a sustainable and habitable world", in reality these portfolio assets are engaging in land claims, architectural development and wealth hoarding (which we might consider *unsustainable*, in broad terms). These holdings cannot be used to fund what you might imagine a university would be interested in: staff salary, library acquisitions, academic support services and even infrastructural utilities are "operational expenses" and thereby governed by provincial grants and ancillary revenue generation -- not the amassed endowment (UW OEB 2019-20; UW Support 2021; HEQCO 2015). Much of the "fundraising" campaigns you see at universities are tagged toward the endowment report - not operational expenses.

So in generously contributing to your school as an alumni, you are adding not to the textbook budget of your home department, but the massive fund generating namesake equity for the corporation (read: university) you want to support. This is investment wealth return cycling through private equity trading, and marketed back to the public as the school's "value", implicitly read by the public as the value being contributed toward student success. From the earnings report above, the pandemic has been exponentially profitable across the board for universities in multiple Canadian provinces: they were able to invest and acquire market assets at

incredible speed for pure profit equity of +75.3 million (UW), +172.0 million (UoA) and +209 million (UBC) in the year 2020-21. As corporations, all three universities have more market capitalization value (if they were treated as publicly traded) than Great Lakes Brewing Company, Turtle Beach gaming technology and Precision Drilling Co, the largest oil drilling rig contractor in oil sands Alberta (Precision Drilling 2021; MarketCap 2021; Financial Knowledge and Information Portal [FKip] 2021). The University of British Columbia has built a market cap on par with Vtech, Cinemark Theatres, the Jack in the Box fast food chain and the Office Depot retail chain; while Canada's highest-endowment institution, the University of Toronto (3.2 billion) has amassed more market equity than the Bank of India, Fannie Mae, the Michael's craft store chain and Madison Square Garden (NYSE 2021; S&P 2021; MarketCap 2021; FKip 2021). Keep these valuation margins in mind while we change gears to the provincial budget allocations to these privatized corporations – acting as public universities whenever convenient -- and why the international market capitalization issue is actually an access issue.

B2. strategic mandate agreements

Zooming in on provincial funding across these case study institutions reveals a similar story. The operating grants awarded to universities are provincially calculated and based largely on head count (that is, number of full time enrolments regardless of campus capacity). These numbers are further modified by provincial initiatives (such as **Strategic Mandate Agreements [SMA3]**, a "modernized" model of disbursement that proves to be an interesting document all in itself), recovery funding and auxiliary institutions ("federated" universities as part of larger institutional campuses), culminating in a total "operating grant" awardment (AFIW 2021; Ministry of Advanced Education and Skills Development 2018; Senate Finance Committee 2021). Under this performance model, the grant is divided across three main factors:

- Enrolment ("Core Operating Grant" [SMA3 2021; MAE 2018; MAE 2019], "PSI Operating Expense" [Alberta 2021; Patrie 2021], "Student FTE Growth" [UBC Budget 2021]) - total enrolment of institution across domestic and international hires, new students and continuing students

- Special Performance Allotments ("SMA3 Outcomes" [SMA3 2021; University of Waterloo Operating Income Budget 2020-21], "Strategic Recovery" sector goals [Alberta 2021; Patrie 2021], "InBC" [Province of BC Strategic Plan 2018-22; Johnson 2021]) - special initiatives by province, including FNIM student recovery, Aviation student recovery, and Equity/Disability student enrolment

- Special Purpose Grants (varies widely by province) - income earmarked for certain provincial goals met, often coincides with provincial/federal campaigns (e.g. the STEM expansion initiative in Ontario 2017-ongoing [SMA2 2018])

This is theoretically a great idea as long as grant allotments are equally dispersed according to all three performance-based outcomes. Unfortunately, this has not historically been the case. At the University of Waterloo, head count makes up 79% of the **total** operating grant calculated in 2020 and again in 2021. Interestingly, this is a significant drop from pre-coronavirus grants: in 2017 and 2018 the grant was actually 95% representative of enrolment totals, a trend that the University of Alberta enthusiastically abides by, as their enrolment representation as a percentage of grant funding holds steady at about 92% from the years 2018 to [projected] 2022 (Ministry of Advanced Education Alberta 2021; Strategic Plan Alberta 2021; Patrie 2021).

The University of British Columbia also holds a steady +90% representation year-over-year of enrolment-based funding, raising the question of why special performance or special purpose grants should even be feasibly considered by institutions who can capitalize on their size and enrolment potential to achieve similar total payouts from provincial initiatives. Under this performance model, universities are implicitly encouraged by means of heavy enrolment-awardment favouritism to only comply with SMA3 or special purpose grants if it is somehow

already financially aligned with expanding their endowment portfolio or rapid onboarding of

new students. When it comes to expensive institutional investments like expanding disability or

accessibility programming or campus retrofitting, these are essentially presented as extremely

optional commitments from a purely fiscal perspective. To further illustrate, The University of

British Columbia's 2021-22 mandatory budget publication visually connects the apparent

relationship between provincial head-counting revenues, aggressive international tuition

increases, and *non-compliance with anything else* in a lovely chart, which is pasted in full below:
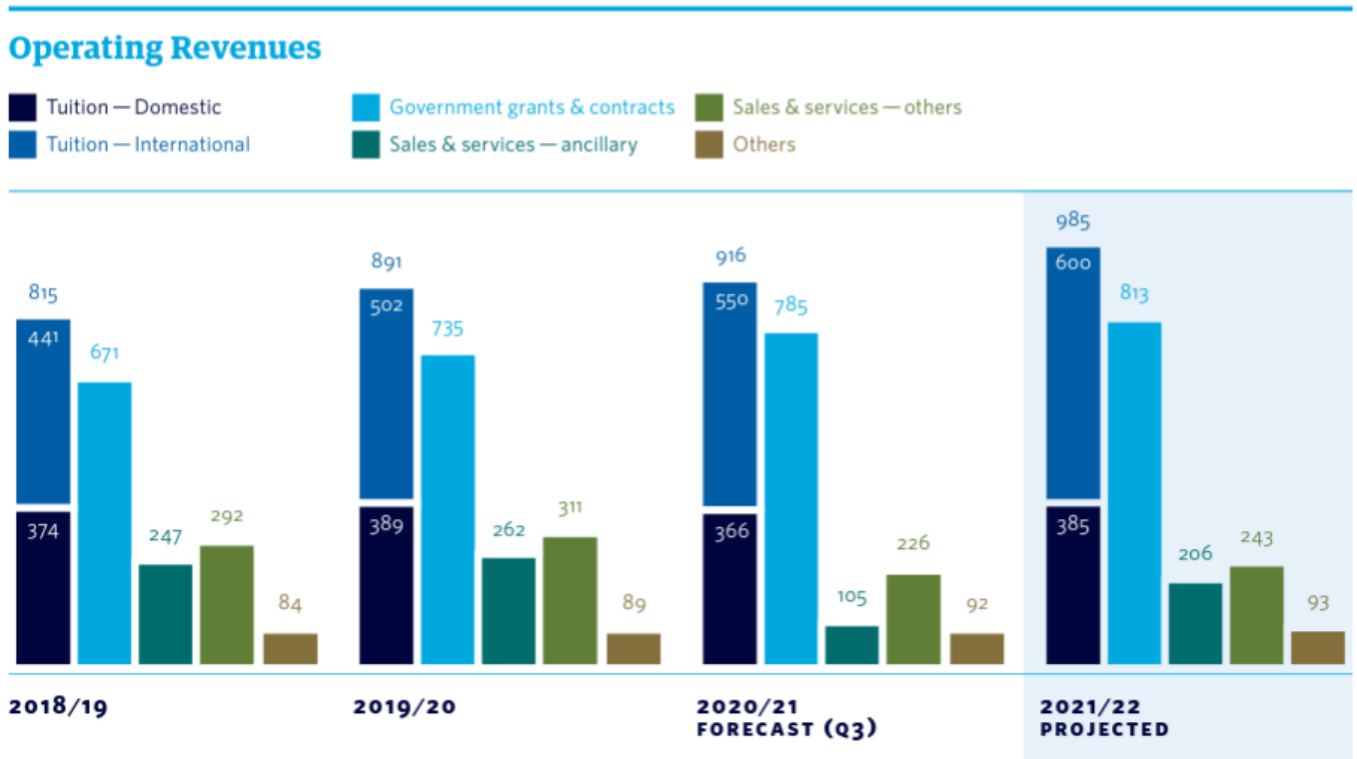
Image 9. UBC Budget Operating Revenues 2018 - 2022, projected. (UBC Budget 2021).

Alt text: a series of four bar graphs indicating UBC's Operating Revenues for 2018, 2019, 2020, 2021 and (projected) 2022. Title header "Operating Revenues", subheaders denote bar graph colours and their requisite budgetary allocation: [Navy Blue] - Tuition Domestic / [Royal Blue] - Tuition International / [Light Blue] - Government grants & contracts / [Forest Green] - Sales & services - ancillary / [Olive Green] - Sales & services - others / [Light Brown] - Others. Bar valuations year-over-year.

This chart is handy in its quick rhetorical linking between provincial grant allotments and international tuition increase which, while illustrated well with budget percentages from UoA and UW, doesn't quite demarcate the tie-in as sincerely as UBC's graphic design department. From left to right are the budget years from pre-pandemic (2018-19) and projected values as we move toward 2022 (at time of writing). While the navy blue bar representing domestic tuition is held steady due to provincial tuition frameworks - I'll get to that - the royal blue bar (international tuition) and light blue bar (provincial operating grant) enjoy a steady year-over-year increase of about 91% (the same percentage UoA maintains) before maintaining about a 93% representational curve during apocalypse time, reminiscent of the University of Waterloo's strategy. Clearly, provincial operating funding can be "farmed" extremely effectively by steadily increasing international student percentages, even if domestic student numbers plateau or even fall - as was the case at all three universities for the year 2020.

All provincial operating grants' planned overrepresentation of head count as percentage of grant total was exploited badly in the pandemic to create paradoxically huge income grants while on-campus expenses shrank and domestic student enrolment dwindled. While Canadian campuses closed and operational expenses should have been slashed, all three case study universities created a positive year-over-year operational grant awardment trend using the dual loopholes created by collecting international tuition at uncapped, institutionally-set premiums; and *intentionally* failing to comply with provincial performance indicators other than enrolment potential (according to fund allocations presented by their own internal metrics), as the amount disbursed by the enrolment grant alone makes Special Performance and Special Purpose award categories essentially irrelevant. Worryingly, as the +90% trend continues in this direction across all case study budget projections, provincial governments may find universities act more like

private corporations than ever before: leveraging their enormous endowments and increasing internationalization exploitation to eventually make public-facing (controlled) money optional.

While this may initially strike readers as a good thing for provincial fiscal integrity, provinces are also the only true oversight bodies independent of self-policing from within institutions: allowing universities with market caps larger than major corporations and South Asian banks full autonomy over cultural direction and educational priorities will erode domestic student "spot" guarantees, accessibility build-ins, affordable domestic tuition rates and other humanistic-but-unprofitable public oversights we take for granted today. If institutions are allowed to build massive namesake equity wealth and only adhere to provincial advice when it benefits their market cap, the university may look less like an educational hub and more like a corporatized think tank in the next ten years. So, knowing that universities are paradoxically pulling multi-million dollar profits *both* provincially and federally (via endowments) in apocalypse time, what happened to tuition for domestic students and why didn't waning domestic enrolment and whole-campus closures devastate the budget?

B3. internationalizing tuition

In Ontario, the 2019 "Tuition Fee Framework" policy required all MCU universities (universities federated by the government of Ontario) to reduce tuition fees by 10% in 2019-2020 and then freeze the reduced fee in 2020-2021 (MCU Gateway 2021). In British Columbia, the "Tuition Limit Policy" limits tuition increase to be equivalent to the inflation rate at a maximum of 2% annually (BC Education and Training 2020), while Alberta's ministry chose a combination of Ontario and BC's strategies, policing tuition fee increases at 7% maximum for 3 year moratoriums and later freezing tuition for 2019, 2020 and 2021 (Government of Alberta

2021). As we've already discussed, grants are awarded largely on a per-student basis: the larger the institution's enrolment numbers, the larger the expected grant. 2021 operating grants from all three example institutions have steadily *increased* since pre-pandemic levels, signalling that these schools were able to *increase* enrolment despite declining domestic student enrolment. If these schools couldn't increase their tuition fees and couldn't open their campus ancillary services to collect revenues, it is highly probable that continuing teaching positions experienced a decline (the **adjunctification** debate) and extremely possible this gap was filled with what investment strategist Jennifer Brennan calls "PSE [post-secondary education] reliance on volatile international education markets" (Brennan 2021), which effectively secures greater per-student endowment potential at the high cost of destabilizing the socioeconomic cohesion of Canadian universities, as we watched the consequences of international enrolment overreliance pan out in real time at Ontario's Université Laurentienne[12]. Jennifer's breakdown supports this conclusion, adding that "institutional autonomy, and the academic integrity is it supposed to reinforce, has become more vulnerable to the vagaries of political and donor interests" and later asserting more definitively that "the pandemic [did] not create cracks in the PSE sector - it has highlighted and even worsened cracks that were already there" (Brennan 2021). This gestures toward the increasing neoliberalization and free market architectural construction of new institutional budgets that capitalize on loopholes in international student tuition caps when faced with the possibility of dwindling enrolment (and thus, dwindling endowment). In short, domestic students

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[12] This Canadian university became fiscally bankrupt at the end of 2020 for a host of poor financial portfolio decisions, including overleveraging their endowment and relying on international tuition (primarily from India) to create over 70% of year-over-year revenue (CBC 2020; CBC 2021; *Sudbury Star* 2021). Some speculators see Laurentian's provincial bailout or total closure as an early canary in the deep coal mine of overreliance on internationalization models of revenue generation, creating a kind of *Margin Call* (2011) situation unfolding at a slow pace at larger Canadian institutions, and may be already prone to replicate itself much faster in Ontario colleges.

can't fill the budgetary gaps created by provincially federated higher education policies - in purely economic terms, they have become much less valuable than an international student. We can charge these students much more and assume the responsibility of delivering less. In apocalypse time, that is exactly what universities needed to not only remain alive, but thrive.

This dovetails with our conversation about access insofar as the method with which the universities posited these mega-increases in international enrolment was essentially by exploiting the ways in which "access" could be used to market themselves abroad, not only to retain current student cohorts now alienated from campus, but to recruit thousands more international students faster than ever before. Complementing this, Ansari speculates that "universities across the board may become more accessible if online class sizes expand" using base-value metrics: "if you can ramp it up at a global level, or even a national level, the marginal cost starts to become much more attractive [...], if you start doing [online courses] for classes of 5 000, it starts to become financially much more viable" (Ansari 2020). Faced with this heightened institutional redundancy problem, universities may have shifted to the "access" potential of online learning not for its inherent connectivity benefits but for the recruitment possibilities that non-geographically tied course modules offered departments. "Access" offered the university a new moralistic reason to engender this practice in the shifting, interconnected tributaries of the digital LMS. Universities and market speculators claimed across all major Canadian media platforms that the pandemic brought "devastating" financial consequences, particularly with regard to "significant drop[s] in admission[s], both domestic and international" with losses projected in the "billions of dollars", capitulating about "0.8% to 7.5% [loss] of total revenues" in 2020 and 2021 (as reported by *Global News* 2020; *The Globe and Mail* 2020; *Toronto Star* 2020).

But if we demonstrated that federal endowments and provincial grant awardments actually turned a profit in all three case study provinces, were the devastating losses occurring at a purely institutional level, tucked within "overall" massive profits? Unsurprisingly, this can also be answered with "no" and I'll show you how. Below is a quick breakdown of how "austerity budgeting" worked at the University of Waterloo during apocalypse time, with emphasis on international recruitment versus accessibility allocations:

	UNIVERSITY OF WATERLOO 2019-20 (**pre-pandemic**)	UNIVERSITY OF WATERLOO 2020-21 (**pandemic**)	UNIVERSITY OF WATERLOO 2021-22 (**pandemic proj.**)
PROVINCIAL GRANT	235 655 000	236 017 000	237 532 000
DOMESTIC TUITION	257 083 000	254 814 000	**261 840 000**
INTERNATIONAL TUITION	250 768 000	276 905 000	**310 083 000**
ACCESSIBILITY BUDGET	1 051 000	1 051 000	1 295 000

Table 2. University of Waterloo's Operating Budget 2019 - 2022 (projected). Plaintext.

This is a cleaned-up version of three different Senate budget documents, which map the profit potential of central income points and central expenses year-over-year as discussed and approved by the Senate Finance Committee. The first three columns denote the biggest three income sources: the provincial grant (as discussed earlier), domestic tuition and international tuition. Meanwhile, the accessibility budget is awarded its own line as standardized and enforced by the SMA3 agreement in Ontario: this money can *only* be used on accessibility services, campus upgrades and equity tech (e.g. Kurzweil enterprise licensing), as controlled and distributed by Waterloo's AccessAbility Services Office. Because this allotment is provincially standardized,

the year-over-year increase holds at 0% until 2021-22, where Ontario's Action Plan (2021-2025) infused an extra 23% financing earmarked exclusively for improving accessibility and equity initiatives at Ontario universities (Ontario's Universities 2021; SMA3 2020). It should be further clarified that this infusion had nothing to do with the SMA3 agreement ratified with the University of Waterloo: while the SMA2 agreement explicitly names accessibility as a performance target for the years 2015-2020, the SMA3 agreement (covering 2020-2025) *removes* any mention of equity or accessibility from performance targets. In fact, the only two times the word "access" appears in the new SMA3 is in reference to physically "access"-ing the Student Success Office, and the figurative "access" potential of UW's business program credits when enrolling from other declared majors (SMA3 2021; SMA2 2018; SMA Landing Page 2021).

If we take this expense line as a "grand total" of student accessibility accommodations (as this is the only federated budget item that can be expensed toward these initiatives in any way) across the entire university, apocalypse time saw about 1.2 million dollars invested into student supports, accommodations and materials. This contrasts strongly with the income reports generated during the pandemic. Using this exploit, the university still clears over 809 million dollars in pure profit even while maintaining a steady decline in domestic tuition payout year-over-year, while never changing their "access" investment metrics (and in the case of UW, even *removing accessibility* as a performance indicator). As far as "austerity budgeting" goes, universities concentrated their energies on recovering these miscellaneous revenue pathways without feeling any increased obligation to spend huge operating revenues on the students that revenue represented. Even when accounting for massive service disruptions and campus closures, the University of Waterloo steadily increased operational profits by over 1.5% in 2019-

2020 and 2.8% in 2020-2021 (UW Senate Budget 2019; UW Senate Budget 2020). While major news outlets reported repeatedly on massive prospective losses, universities quietly amassed millions - in the case of UBC and the University of Toronto, billions - and re-invested virtually none of it into their new "accessible" education paradigm.

B4. on universal design for learning

To return to accessibility more directly in light of investigating how these universities had more than enough to invest in increasing true "access" potential, the digital divide is essentially problem-oriented: there are "haves" and "have nots" and we can currently only teach (and extract tuition from) those that "have". In order to sell "access" based on this ostensibly derogatory understanding of our magic word, we needed a solution-oriented - "strengths-based" - way to retell the story. **Universal design for learning (UDL)** was co-opted toward this goal, and it appears in the 2020 deluge in almost propagandistic ways as a kind of key benefit of online emergency learning. This thinking lead Dhawan's literature review to tout online learning a "panacea" for educators in coronavirus, it lead the Higher Education Quality Control Council of Ontario to recommend "the implementation of UDL principles in all courses" (Loeppky 2020) as a nonsense blanket-directive for falsely promising a kind of de facto accessibility, it sparked dozens of ad-hoc conferences and digital webinars promising instructors the three letter answer to **equity, diversity and inclusion (EDI)** in pandemic classrooms. Pokhrel & Chhetri's review acknowledges the noticeable lack of research into the "weakness of online teaching infrastructures" (Pokhrel & Chhetri 2021) but proceeds to offer a number of UDL classroom strategies removed from contextual frameworks or sensible application guidelines, offering a kind of potpourri of recipe cards with no labels or ingredient measurements.

This is to say, when educators offer overviews of "universally designed" strategies that do not consider specific application conditions (e.g. classroom size, number of students, dis/abilities present, evaluation framework, institutional norms of engagement), they are universal insofar as they are designed with a vague "everyone" in mind – but they are contrary to the mission of "universal design", which seeks more specific applications of inclusivity in order to make the classroom "universally" accessible – as opposed to solutions that lean pragmatist, or serve the most students possible as a synonym for "universal". When we consider "everyone" as situational and specific, we engage with disabled universality: which is exactly what the pandemic reviews and 'solutions' were not accessing, instead offering blanket solutions under the utilitarian definition of "everyone".

That said, the propagandizing claims in Rapanta's review are a little more covert. She claims that the pandemic "can be understood as a catalyst that highlighted the educational change towards more flexible models and practices that best respond to the complexity and unpredictability of today's fast and interconnected by still fragile society. [...] online teaching and learning [is] not just an emergency remedy but a way of enriching and extending the educational possibilities open to all universities" (Rapanta et al. 2020). This narrative presents the UDL mindset as a kind of **education-plus (education+)** initiative, shielding universities from accusations that their online degree isn't "lesser" than the campus version while simultaneously asserting that these instructional methods magically enrich spaces wherever they appear, for everybody. Notwithstanding the resurfacing context problem, the "for everybody" problem is sinister in its high potential for marketability - who wouldn't want an education+ classroom, particularly prestigious or R1 institutions who essentially already sell that promise to students? Making "access" as utilitarian as possible necessitates that it apply to as many students

as possible, especially the vague international student imperative whose recruitment is worth double or even triple the tuition money of a homeland hire. What's wrong with practices that claim to be better for everybody?

Perhaps here we pause for a second and chat about those magic letters a bit, just you and me. There was no hotter term in EDI education in 2020-2021 than UDL (excepting maybe EDI itself), but there is significant confusion and misunderstanding as to what universal design for learning claims to actually *do*, and relatedly, how it intends to *do that* work. This is not a unique insight: any pedagogy scholar coming anywhere near UDL discourse discusses the vagaries of its conception versus actual adherence to definition, so much so that much of the current discourse actually pokes fun at UDL's nebulous way of avoiding quick comprehension or non-competitive definitions (see Open Ed 2020; Durham College Teaching 2021; UDL in Higher Ed 2021; Nelson 2021; Understood.org 2020; et cetera). Most sources capitulate general agreement with the following factors as core to universal design: "an educational framework" (Novak 2021) that uses "flexible goals, methods, materials and assessments" (Durham Teaching 2020) for use by "the widest range of students without adaptation" (CAST 2021; Open Ed 2020) and thus affording "all students equal opportunity" (Top Hat 2021) in post-secondary classrooms. An overwhelming majority of academic resources draw on the architecture developed by David Rose et al. at the Centre for Applied Special Technology (CAST), whose original "three principles" (multiple means of representation, multiple means of expression, multiple means of engagement [CAST 2021]) have been widely adapted and co-opted into increasingly senseless categorizations as universities and researchers sought to make them their own (e.g. UID or Universal Instructional Design [University of Guelph n.d.]; UDE or Universal Design in Education [Burgstahler 2021]), particularly as this rhetoric became inextricably linked to

neurocognitive science as a means of establishing additional credibility to teaching practice via "verifiable" objective results.

UDL essentially promises increased results-based education (building toward capitalistic hire-ability): use these listed "best practice" inclusive methodologies, and your students will improve as learners by objective measurements of testing and assessment of "learning outcomes". Some resources go as far as explicitly - and ironically - linking these derivative results: American non-profit Understood for-all *defines* UDL as a "framework for how to develop lesson plans and assessments" (Understood 2020), CAST represents Rose's "three principles" via brain scans highlighting specific neurochemical interactions (CAST 2021), Nelson's process (as endorsed by *UDL On Campus*) "starts and ends with reflecting (...) on the desired outcomes of your students" (Nelson 2021), the University of Kentucky advises "start[ing] with tight learning goals for your students and then provide multiple ways for them to access content materials" (University of Kentucky 2020), and Novak Education defines it as "an education framework based on decades of research in neuroscience and endorsed by the *Every Student Succeeds Act*" (Novak 2021). Clearly, the primary concern for educators and developers is the relationship between UDL and measurable *results*: making students super-students and making educators super-educators by following CAST-endorsed checklist items. But how can a teaching strategy based on accessibility and inclusivity promise to deliver such wide-ranging positive assessment results, optimal brain stimulation and rigorous achievement bars, faultlessly, for every student in the classroom, all the time? It can't do that. The language is obtuse, blanketed, impossibly high-performing and dizzyingly all-encompassing because in promising everything it hopes you won't notice it will only reliably deliver to those already set up to succeed. What's more, such an increasingly intensive focus on the productive potential of UDL

as a way of creating ever-increasing outcome benchmarks ignores the affective dimensions of classroom construction: the black box affectation of Zoom rooms, the singular online course experience, and the perceived lack of interactive potential in emergency online instruction interferes with the environmental considerations so central to UDL philosophy. By ignoring the environmental construct UDL exists within, we also necessarily exclude the philosophy (and persons) for which it's based: namely, mad and disabled students who experience additional complications from black boxing, isolation and outcome-based modeling.

I would venture to claim that these previously mentioned resources pick up on UDL's arguable usefulness as a results-based education tool, but failed to speculate on why this tool(box) won't work the way it's meant to -- creating a kind of false-utopian vision of educational practice that can deliver predictable results among students already well-equipped to succeed, much the same way that student wellness centers cater primarily to the "worried well[13]" population. Students exhibiting severe deficit, medical, or otherwise complex accommodation needs are not treated but instead removed from the waitlist or treated as exceptions, rather than comprising the core target audience of wellness services. Applying simplistic multiplicities (engagement, representation, expression) to lesson plans and assessments that are designed to cater only to "worried well" students will work insofar as these students already have the tools in their toolbox to differently cater to a wide array of expectations and can reasonably effectively navigate checklist-style attempts at wide-cast nets of differentiation. UDL can also be leveraged as a clever way to remove facilitation responsibility from the instructor and burden non-

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[13] From medical humanities discourse, the "worried well" population captures "persons who are relatively healthy but believe they have an illness or are likely yo get an illness based on what is going on around them" (Purdue 2020), according to Purdue University's Pamela Altonen, professor emirita of the College of Health & Human Sciences.

performativity metrics back onto the student: "I implemented UDL in my classroom, so [the problem student] just couldn't cope with university" is a familiar refrain. This, of course, is not how the disability community sees universal design.

B5. udl and disability discourse

What emerges for disability community pedagogues is not a checklist, set of principles, charted frameworks, brain scans, Venn diagrams of difference, complex infographics or student measurement ("achievement") charts; but a crip facilitation style based in holding intentional, accessible space through trained implementation of restorative practices and mutual aid. This facilitation style requires disrupting two core assumptions that UDL makes about accessible classrooms:

- there is someone "in charge" in an explicit way
- education+ for everyone in the room is always achievable in coherent, reproducible ways

By removing the instructor role from such prominent visibility, we interrupt the prerogative teachers have from using UDL as a means of recusing themselves from failure responsibility: adhering to increasingly complicated checklists or "best practices" will not solve access for everyone, in any classroom. What it accomplishes instead is a verifiable means of saying "I tried" and declining more uncomfortable discourses of inclusivity in space-holding. This ties in with the bricolaged manner of what I've been calling **education**+, the notion that UDL is a remedy for poor performance in students that can be readily applied in classrooms without specific contextual or interpersonal understanding.

By acknowledging that the classroom is a place of dynamism, of always-already-changed space, we cannot simultaneously hold that brain scans, venn diagrams and objective performance metrics can measure the "ability" potential of the space itself (or the learning-in-space or teaching-in-space). Combining problematizations of 'best practice' rhetorics with inherent dynamism are not entirely new thoughts either, as disability rhetorician Jay Dolmage already productively discussed the space-as-verb potential almost 6 years ago:

> "UD should be registered as action – a patterning of engagement and effort. The push towards 'the Universal' is a push towards seeing space as multiple and in-process. The emphasis on 'design' allows us to recognize that we are all involved in the continued production of space (and that students should be agents in this negotiation)." (Dolmage 2015)

Leveraging UDL as a verb is a clever inquiry into the space-making potential that UDL offers, but I would argue he doesn't push this potentiality far enough. In revisiting this idea in 2017's *Academic Ableism*, he further clarifies the input negotiation problem as a subsidiary of redundancy (or "tolerance for error" as a means of generating more meaningful recursive feedback from participants) and overall "[student] agency" as a central "way to move" through classroom space (Dolmage 2017). However, both these methods of un-erasure serve to halt the notion of space as always-already transforming (or its verb potential): in simultaneously acknowledging the tradition of flexibility in university time, we create a rhetorical end-point to that time (in order to traverse it in coherent ways). As soon as we halt this potential for facilitated space to continuously re-construct itself and disrupt its essential incoherence, we've created a rubriced way of interacting with that space insofar as all we have left to do is measure the means by which inputs can be measured and scored, thus diverting to active checklist methods.

If this facilitation style is able to properly interrupt static time and static methodologies, it's not enough to make students performative agents of holding space - we have to be able to render them as entirely individualized, willing agents of their own performance outcomes (regardless of our own means of measuring them) and equative to ourselves in spaces we hold (regardless of our own assessment of self-worth) while also acknowledging these spaces cannot be entirely future-proofed (they will always manifest incoherently or uncomfortably). Importantly, the unique mix of learning-in-space that might look familiar year-over-year never quite refracts the same way in each iteration of radical classroom space-holding. This approach mirrors the central concern of critical disability studies itself, which tries to imagine a non-definitional way of moving through identity spaces without having to confine themselves to matrixed definitions, diagnoses or ready-made identifiers in a bid toward comprehensibility for mass audiences.

In holding students as not only willing but *equal* learners in space, we move away from traditional hierarchical pedagogy based in ableist notions of expertise and toward a non-framework based in mutual aid and conjuring genuine, restorative "ability" potential within practiced held-space by leveraging the very unpredictability and disorganization that teachers fear most. The authentically accessible classroom does not transpire from comfortable lesson plans, carefully derived "UDL rubrics" and catering to the utilitarian "worried well" student population; it transpires instead from the instructor's potential to engage in disruptive, discomfited, discordant space and giving up the authority "earned" to create purposeful environments capable of brave inquiry and investigation - which is what our increasingly laser-focused rubrics have been attempting to measure all along. Instead of basing itself in "objective" results-based deliverables, UDL should move to valence itself toward investigation-based

methods of assessing the dynamism of the whole student as they manifest themselves within equally bricolaged rooms, on parity terms with the facilitator holding space safely while pushing inquiry in productive directions. This **emergent strategy** (to borrow from adrienne maree brown) capitalizes not on market potential but change potential, and centers disability in ways that UDL has not been able to achieve under ironically rubriced methodologies and checklist-style implementation plans.

Part C. marketing utilitarian access imperatives

Meanwhile, many wise advocates from mad and disability circles faced this for-all languaging with renewed skepticism. Ann took up "for-all discourse" explicitly in a guest editorial for *Online Lecture Toolkit* in October 2021, speculating that "'for-all' framing comes from a place of wanting to be more inclusive" and immediately challenging this notion with the trend that instructors who wish to "support any student who may be part of our educational spaces, [for-all framing] could in fact do the opposite. This for-all framing is part of the same discussion we had about the "universal" in UDL that can cause interest convergence" (Gagne 2021).

Ann's respectful critique rings true for many educators who are eager to highlight EDI in their classrooms but execute it overbearingly, in excited overbroad strokes rather than a detailed highlight – the same problem we encountered previously between the utilitarian "universal" and the disabled "universal", and the importance of contextual accuracy. She explains that instructors will feel that adhering to best-practice lists are more likely to make educators more hostile to additional accommodations requests, and/or a quiet pressure can mount for disabled students

who "feel uncomfortable asking for something that will support their [individual] learning because for-all has been so embedded in the discourse around [course] strategies" (Gagne 2021). This ties in poignantly to a more complicated concept she mentions at the end, hyperlinking back to Jay in her reference to **interest convergence**, the implicit idea borrowed from critical race theorist Derrick Bell Jr. that "conditions change for minorities only when the changes can be seen (and promoted) as positive for the majority group as well" (Dolmage 2005 via **[paywalled]** Bell Jr. 1980). This is exemplified through the neuronormativity rhetorics that some UDL conferences have become infamous for, the notion that "brain activity" can be traced onto easily-identified biological processes that serve as objective proof that universal design "works" in *some identifiable way* for-all brain-types.

This genetic story works to "prove" the for-all-ness of UDL while spectacularly missing the point of why these methods were developed in the first place, and by whom. Similarly, the promotional aspect of the definition is especially important: by making "access" and universal design non-reliant on context, the power of the goodwill supplied by the rhetoricity of "access" and accessibility creates market capital in an environment apparently drowned by debt due to extensive campus closures (which we know better than to believe at this point). In order to revitalize the neoliberal postindustrial institution, it's not enough to accommodate à la carte - the accommodations have to present as easily-achieved features and interventions that *as many students as possible* would want, a buffet of faux-inclusivity branded as revolutionary accessible coursewares.

C1. visualizing for-all udl

These undercurrent sentiments are echoed boldly by radical disability scholar Ada Hubrig, who shares that "access isn't a project that can be completed: it's not a checklist or a bulleted list, but ongoing conversations and actions that address the systematic inequalities and institutional barriers that exclude disabled and other marginalized bodies" (Hubrig 2021). In their gentle calling out that "access" in emergency remote teaching was reductive and utilitarian, they also point to the continuous unrewarded labour work that advocates perform when this calling out occurs, articulating that "disabled students are doing *us* a favour in pointing out how our pedagogy, our curriculum, our institutions are ableist and how we can do better" (Hubrig 2021), thus reifying the disabled praxis credit-giving Hamraie enacted a year prior. If so many of these UDL solutions are built in disabled communities, and so many of our remote access strategies are derived from or directly plagiarized "crip technoscience" (Hamraie 2020), then to what extent do we owe individually situated (or à la carte) accommodations in our for-all buffet classrooms built using the bodymind knowledges we cast out so trivially?

In a 2021 lecture at the University of Utah, feminist mad theorist Margaret Price described an interview with a Deaf graduate[14] student whose department advisor shared with them that "[their department] wasn't going to take another Deaf student, because having Deaf students was too expensive, you know" (Price 2021). The most distracting trait of that recollection - and she was quoting the student verbatim - was the quiet "you know" that came at the end, as if she had already considered that her audience was likely to think that the accommodations she required, despite being part of the ADA legal minimum, were obstructive

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[14] This is capitalized because this is the preferred presentation of the student she was interviewing. In the d/Deaf community, the capitalization issue is contentious and it's best to ask their preference. For more on this dynamic, the Disability Language Style Guide and the Diversity Style Guide (abridged) are helpful and introductory.

and cost-inefficient. Margaret recounts three similar survival stories from her qualitative research, forming an easily discernible pattern of "reasonable" and "unreasonable" request parameters that exist far outside the legal statute that is meant to police exactly that. And when institutions choose to self-police the extent of accommodations, I imagine you can gather where this conversation is headed based on Ann, Jay and Ada's still-shots of interest convergence at work: the uneven application of checklist style methods, the neurotypical brain scans as proof of concept, the unsung recurring advocacy work of disabled bridge-makers.

When we allow institutions the ability to invent and self-police "access" in practice, this allowance is antithetical to the work Ada describes as "the move from accessibility as gift to accessibility improving the field [of writing studies] as a whole" (Hubrig 2021), which they believe can be accomplished with more considered attention to disabled equity accommodations rather than designing and marketing for-all initiatives that use the brilliance of disabled engineering, co-opt it, and resell it as a utilitarian classroom ethic that serves primarily the idealized, abled, preferably international bodies they recruit en masse to "balance" the budget.

We can push this conversation even further still. Propelled by decreasing provincial funding and increasing capitalist notions of university-as-profitable-industry, institutions were able to use apocalypse time to warp the narrative behind the word "access" to benefit our highest-paying, most abled tuition students. In order to maximize profit potential from a new model of fully-digitized learning that does not require the expenses of geolocation, and cast *that* population as "everybody", they also needed to storywork the UDL catch-all to be most "accessible" to the desired group, the worried well mid-performers, while manipulating marginalized groups into discontinuing pandemic learning and reduce à la carte cost

negotiations. This feat of misengineering was not directed solely at the student population this time, but sought to conspire with the educators themselves.

C2. midpoint review

I want to briefly return to where we've been in order to better situate ourselves for the step universities are currently propagandizing (at time of writing), learning analytics as ironic[15] "access" points for higher education pedagogues, because this gets quite messy. So to reflect, I spoke much earlier on about a kind of echo pandemic unfolding for the mad and disabled institutional populations, a simultaneous crisis where waterfalls of feverish content about universal design, EDI and accessibility in emergency remote learning were being penned in the Canadian-American teaching scene while the students and instructors these methodologies were originally designed for (and by) were being pushed out of the academy in unprecedented (and naturally, largely untracked) numbers. This seems counterintuitive - if the accessibility revolution executed as imagined, why are disabled instructors and students experiencing a dual-marginalization?

The answer to this was the commodification of the word "access" to create new profit avenues in a rapidly evaporating higher education budget. Partially tongue-in-cheek, *Maclean's* describes this transition from "being 'publicly funded' to being 'publicly aided' as the gap between their expenditures and provincial grants steadily grew" (Ansari 2020). The strategy devised for rejigging potentially massive pandemic budgetary deficits - which never transpired,

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[15] I realize this is about the fiftieth time we've used "ironic" as descriptor for many of the apocalyptic practices around access, but there was such a deluge of truly ironic "accessibility" protocol developments that I really do not feel, at the end of the day, we're quite abusing this word yet.

as we spoke about - was ostensibly to retell the narrative of "accessibility" as a keystone to the new digital pandemic university: a method that does not make student degrees 'lesser', but instead supposedly unlocks more customization options, accommodation infrastructures, and opportunities for international networking than ever before.

Doubling down on the precedent method of relying on international students for triple tuition rates, universities sought to re-market themselves in a three step system: digitizing and redefining "access", marketing that "access" as a for-all buffet, and repackaging these notions for educators with expensive LMS and third-party programs that produce complex "learning analytics" that do not work as advertised. We have already defined how the wordsmithing of "access" unfolded over 2020, and disability scholars worked hard to shed light on the difference between UDL and pandemic pedagogy's version of universal design (which was predicated on the new version of "access"). But an important cog in the education industry are the instructors themselves, and they, too, needed to be sold on why fully-digital course environments were not going to make them redundant. And appealing to the ego has virtually never failed in the ivory tower, particularly on staff trained to believe in the objectivity of data and the trustworthiness of a "more is always better" research ethic: what better way to do that than with copious datasets mined from performance algorithms?

C3. selling "access" to educators with algorithmic analytics

You might be aware that 2012 was the "Year of the **MOOC**" according to the *New York Times* (Pappano 2012). This stands for "massive open online courses", and may seem a little anachronistic reading now from a place where most university education has been essentially MOOCed. Stanford University developed courses that later became MOOC megaplayer Udacity,

which lead to a startup windfall of MOOC incubators that included Coursera, MITx and EdX (Shah 2020). While original investments were in relatively conservative millions in Silicon Valley dollars, the profitability of this market has more than quadrupled in 9 years: Shah reports a 14 million dollar seed investment in XuetangX, 14.1 million awarded to Jolt, and over 200 million American dollars to TigerGlobal, the Indian answer to America's Coursera MOOC (Shah 2020b). You do not need to be a university provost to detect profitability potential in the MOOC market[16], a boon for pandemic learning architecture and an optimistic message for universities pivoting fully-online in early 2020. What separated megacorporations like Coursera or EdX from a university-dedicated course was (eugenicist exclusivity and) the LMS itself, as most of these MOOCs had to be developed with OPM mirrors instead of university-connected dashboards, a market dominated by Brightspace/D2L, Blackboard and Canvas (*PCMag* 2021). Ergo, to remain competitive with the cheaper MOOC, the university needed to design courses that could deliver "access" Coursera couldn't, while also offering educators data points that EdX couldn't provide for open-enrolment instruction. Within this antimony, "**learning analytics**" emerged.

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[16] There's an interesting conversation that could be had here about "for-profit" racketeering as rendered by privately owned, market-capped MOOCs versus publicly-funded-when-convenient hypercapitalist university courses (and how both are essentially for-profit models with creative language) but that dynamic doesn't fit well in this context.
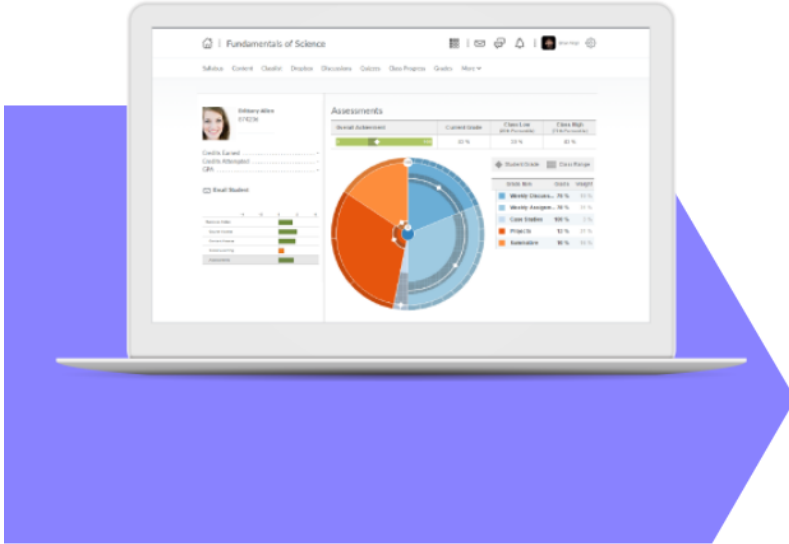
Image 10. D2L Performance+ Students At Risk. (D2L 2021)

Alt text: Screen capture displays webpage with Desire2Learn's banner and logographic (D2L, orange bold type) across the top of the page. A Macbook, left-center, displays a false student profile and a number of infographics pertaining to her course progression in a false D2L course module. Right-side text reads, "Better outcomes for at-risk students" (title text), followed by the following body text: "Predictive analytics and visual diagnostics can help instructors identify at-risk students in a course and take action to help them improve. / (>) Intuitive dashboard transform complex learner data into easily identified patterns of student engagement and academic risk. / (>) Integrated workflows help instructors quickly take prescriptive action for at-risk and disengaged students. / (>) With a better understanding of what's working and what isn't, instructors can improve and optimize their course content and delivery over time.

Above is a screenshot of D2L's product page for their "Brightspace Performance+ for Higher Education" LMS package. This screenshot has a lot to say in less than 100 words, most of which is implicit. The Performance+ package claims to provide educators with "better outcomes for at-risk students" (D2L 2021) without rushing to define what "at-risk" means or which students it may be prone to flag. Instead, it shares that their predictive algorithm relies on "easily identified patterns of student engagement and academic risk" (D2L 2021). A reasonable guess would be that this LMS would mirror current versions of D2L platforms that deliver student data about time spent on content pages, time spent typing responses, discussion engagement and

number/duration of login attempts to compile this dataset. The extent to which these practices have potential to produce reliable student narratives is heavily informed by ableist conceptions of productivity, which you'll remember Ruth explained earlier as "being taught to measure (...) based on output" (Osorio 2020). She goes on to explain that in this system of measuring progression, "when productivity is framed as a moral good, disabled people are further shunned from society, deemed unworthy because of their supposed lack of contributions to society" (Osorio 2020). None of these performance metrics cohere to Hamraie's conception of UDL, where every instantiation of being-in-space is mediated by and expressly agreed to by the students themselves through recurring conversations about "approaches to discussion (...), preferences of video discussion vs. boards (...), and hacking and tinkering with the educational process" (Hamraie 2020). These Brightspace metrics encode, prioritize, and ultimately reward a very specific type of student, learning in a very specific way - a neuronormative way, based on calculations by neuronormative programmers and LMS designers. Naturally, you can't try any of this beta content out yourself without your institution buying the software license, but luckily there are a number of theorists who already have access to the Performance+ version of Brightspace and the generosity to share how Orwellian this software gets.

C4. Students at Risk and disability detectors

Education technologist Brenna Clarke Gray has been outspoken about the perils of tools like Brightspace on her *Digital Detox* blogroll, aptly summarizing that "some LMS analytics are wild, tracking how long students watched videos for or had a PDF open, and faculty rarely receive training on how to read this data. I think normalizing this kind of view of students - as being in need of surveillance - changes classroom dynamics for the worse and dissolves trust between students and faculty" (Gray 2020). Access analyst Morgan Banville recovers yet more

avenues of surveillance-building in her "Dataveillance" conference presentation, including

"institutional tracking of IP addresses, instructor monitoring of LMS mouse clicks,

implementation of lockdown browsers, camera [tracking], login times", which are compiled into

instructor interfaces to "enact the school's disciplinary purpose" through rhetorics of making

"invisibilized" students "visible" through habitual tracking and footprint-logging across all

components of the LMS platform (Banville 2021). This is not unlike the University of Toronto's

sousveillance (coined by wearable tech researcher Steve Mann), in which wearable embodied

technologies could actively track and monitor outcomes, conditions and/or vitals - technology

that has seen mass uptake in popular applications like the FitBit and GoPro. And while

sousveillance can be translated as "opt-in" (provided you, the wearer, are only recording your

own stats), much of the *dataveillance* being accumulated from students in mass quantities is

compiled unencumbered by consent dialogues or privacy statements; instructors are not required

to inform students of the points of collection nor the amount of information they are collecting

through interaction with the LMS platform - and interaction with this platform is often a rigid

course requirement. If students were given no choice to "opt-in" or "opt-out" to data collection at

this scale, can it be given the same positivistic spin awarded to sousveillance technologies like

heart rate trackers?

Brenna identifies the trust erosion implicit in the inevitable disclosure of data collection

done in such a backdoor manner - students on the platform are not told their habits are being

tracked and graphed. Here, instructors become party to the villainization undertaken by the LMS

platform by their compliance with it: by choosing to leverage this data and accept its assessment

of "at risk" (or the measures by which this is calculated), the platform alone is not solely at fault

for massive privacy violations and trust erosion. While the LMS definitely simplifies and

streamlines content delivery and discussion, it infinitely complicates the "visibility" of the

student (to use Morgan's word). When Performance+ renders a "student profile" based on the

metrics discussed, the student's visibility is mired by privileged beliefs about content uptake and

workflow style, not unlike Ruth's discussion of ableist productivity modeling. Below is a

screencap of D2L's Help guide, describing "How to use the Students at Risk widget":
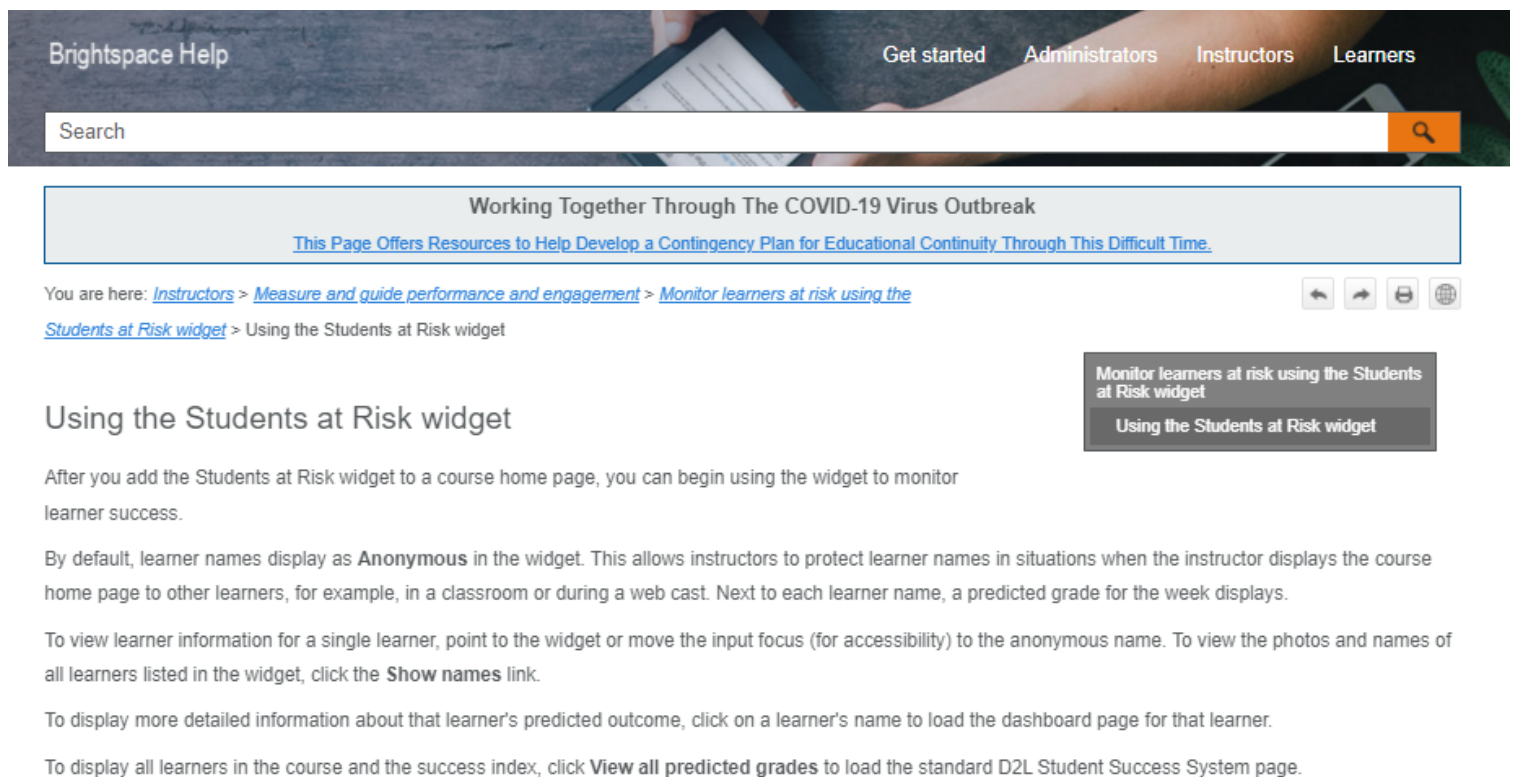
Image 11. Using the Students at Risk widget. (Brightspace Help 2021)

Alt text: After you add the Students at Risk widget to a course home page, you can begin using the widget to monitor learner success. By default, learner names display as Anonymous in the widget. This allows instructors to protect learner names in situations when the instructor displays the course home page to other learners, for example, in a classroom or during a web cast. Next to each learner, a predicted grade for the week displays. To view learner information for a single learner, point to the widget or move the input focus (for accessibility) to the anonymous name. To view the photos and names of all learners listed in the widget, click the Show names link. To display more detailed information about that learner's predicted outcome, click on a learner's name to load the dashboard page for that learner. To display all learners in the course and the success index, click View all predicted grades to load the standard D2L Student Success System page.

The Students at Risk widget is Brightspace's methodology of compiling the data that Morgan and Brenna describe into a centralized module, which is able to re-organize that data to create "detailed information about that learner's predicted outcome" (D2L 2021). This is compiled into a "success index" (D2L 2021), a framework whose name is so uncomfortably on-the-nose you can't help but wonder if the programmers felt a sense of pseudo-ironic epistemic dread when compiling this software. In the screencap, instructors are given directions about how to de-anonymize data (with photos attached), generate grade predictions on a weekly basis, hone in on specific "learner dashboards", or view all learners in a comparative "success index" within their "Student Success System" analytic (D2L 2021). Notwithstanding the fact that this is the only training given to instructors about the usage of the Students at Risk widget, this system engenders an Enlightenment-era rhetoric that surreptitiously equates the generation of "objective" data with reputable "truth" in their promise to predict weekly grading outcomes based on algorithmic input.

For all the visibilizing work that these metrics output, an equal (arguably much greater) amount of de-visibilizing work is accomplished in terms of where that visibility is localized. To produce hard number outputs, we aren't able to use variable factors like access to high-speed internet, stable connectivity time, stability of home, income management, or other critical success indicators that lack measurability. We also can't account for other common student circumstances like medical leave, family bereavement, learner accommodations or alternate assignment checkpoints, mental health status or employment. Under the Students at Risk framework, we can only measure what we can count, and only what we can count can be used toward your success index score. And while it's easy to point out all the negative access circumstances that prohibit a truly accurate assessment of "risk", we could also posit an

argument that this framework works hard to obfuscate positive access circumstances that de-level the playing field when taking the class as a whole-population success index. Brightspace is able to collect the number of times a student logged in (and for what duration), but cannot report the infrastructure they're logging in on - containing a lot of information about the degree of difficulty to which they have logging in or what environmental factors may make that prohibitive. It also shields instructors from assessing student resources to buy materials needed to interact with modules, the "product keys" many textbooks require as follow-up material (which is portable to Brightspace gradebooks), the number of jobs or extraneous obligations (such as children) students are juggling with their coursework; but also factors like program year, previous familiarity with course material, family educational background and generational trajectory. If we locate these factors as **positive accommodations** - circumstances that can make the course *easier* for some students than others - the Students at Risk has no ready algorithm to incorporate those positive modifiers. By failing to account for these positive accommodations and only accounting for "negative" accommodations when compiling an algorithmic success index score, what we've ostensibly created is a problematically accurate **disability detector** and legitimized it with "objective" rhetoric.

C5. visibilizing disability

If we take as a given that a high-scoring student has a high success index score and instructors are only receiving flags about "at risk" students who comparatively score much lower, we have created a rhetorical problem: while the Students at Risk widget is able to locate invisibility (points of risk) with incredible competence, it is simultaneously able to de-visibilize unfair advantage and merit certain presentations of ability (that is, recognizable western white productivity models) over others. Though it is true that the university structure is equally guilty

of the same de-visibilizing duality, learning analytics are able to detect and mark students with seemingly objective measurements that are much more difficult to interrogate than macro-scale entrance admissions policies and institutional retention rates. Radical access tech theorists like Brenna and Morgan assert that these analytics are akin to panoptical strategies, "entrenching distinctly unequal distributions of power and rendering students visible through a range of coercive methods" (Banville 2021) while also "sand[ing] off difference and forc[ing] a uniform experience (...), the most simplified experience we could provide, and [we] needed it to be the same for everyone" (Gray 2020). By over-engineering ways in which we can more quickly identify when students are falling behind, we have also facilitated and reified privilege in who we *don't* identify with the Students at Risk algorithm: the students who will reliably appear on the success index are very likely the same students who have many less barriers to access, and the more difference we "sand off" in the LMS, the more extreme the points of disparity between abled and disabled students become as a hidden consequence of these early warning frameworks. Instead of protecting these students (and building in dynamics that interrogate objective measurements of productivity), universities invested instead in policing frameworks that detect and further marginalize students who do not exhibit privilege and/or ability in readily apprehendable ways. Instructors are not measuring positive accommodations or the extent to which the playing field is desperately uneven, they are measuring where students have failed and exporting those instantiations of failure (rendered as poor scores, low login durations, etc, low engagement, etc.) as an objective measurement of their success potential. When we create algorithms designed to invisibilize privilege and de-visibilize advantage, what we've created isn't an objective risk assessment. It's deservingness conjecture.

Slightly pre-empting the visibility conversation this technology necessitates, education theorist Kate Lister's cross-section for *Open Praxis* collated that students with mental health problems were more likely to fail courses or drop out of university altogether (Lister 2021), and by and large the institutional response to this has been akin to victim-blaming: "In recent years studies around how to better support student wellbeing have largely focused on pathologising students; for example, enhancing student resilience (Galante et al. 2018; Whiteside et al. 2017), enabling mental health-related support mechanisms (Brown 2018; Byrom 2018) and promoting self care (**[paywalled]** Ayala et al. 2017; White et al. 2019) rather than adapting university practices or systems to create learning environments that engender wellbeing" (Lister 2021). Disempowering students, while not a great retention approach, creates some level of collective responsibility in a situation that should be construed as a massive infrastructural failure[17] - and by sharing around this systemic failure as a whole university population, students are now implicated in the new blame-framework of institutional maladaptation. Health humanities scholar Shane Neilson is vocal about the relationship between students and the "neoliberalization of care", particularly the "discourse of burnout" from his dual vantage point as a practicing MD and a professor of biomedical epistemology (Neilson 2020). Based on data collected from the Canadian Medical Association, Shane identifies a bold causative assumption Ontario universities make between "low-resiliency [student physicians] and high likelihood of burnout" (Neilson 2020), a relationship the empirical health survey bolstered as a key welfare claim for Canada's future medical doctors entirely devoid of any close rhetorical inspection. In attempting to

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[17] This is a five-second-version of the central argument in Peter Fleming's *Dark Academia: How Universities Die* (2021), an incisive deconstruction predicating the mass-academy despair of 2020-2021 on the extreme over-commitment to neoliberalist free market ethics (and the marketization of "globalized" education). Fleming didn't invent this argument: Sophia Leonard, Merlyne Cruz, Jay Dolmage, Remi Yergeau and Shane Neilson have written convincing versions of this argument under the broad umbrella of **critical university studies**.

identify data points that could accurately predict student failure in advance, what the survey created instead was the same blame metric Brightspace's Students at Risk widget uses to refocus university-wide issues as an individual student failure, which Shane ultimately attributes to the university's intentional failure to build in systemic coping strategies and more industrial care frameworks (Neilson 2020).

Echoing many of the same conclusions, pedagogy scholar Emily Brier located pandemic instructors as "enforcers of the neoliberal university's interests" through what she names the "violent surveillance university model" that manipulates the dataveillance technologies (she takes particular aim at exam proctoring tech, like Respondus LockDown Browser) to destabilize the interconnectedness between students and instructors as a means of reliably establishing more industry-reminiscent control practices in the radically disembodied emergency teaching format (Brier 2021). Neither Shane nor Emily attempt to center instructors themselves as bad-faith, willing participants in the "hyper-surveilled university" (Brier 2021), but both argue in favour of an *intentional* refusal of these practices in their classrooms, else they be named complicit in creating a "burnout as destiny" (Neilson 2020) structure for the most marginalized students in their classes, students most likely to be identified as "at risk" or "struggling with resilience" in their relationship to emergency online learning. As Hannah echoes, this "risk" status was extremely overrepresented in the disabled student community: "access was imperfect and uneven, however, instituted ad hoc, and only when faculty or administrative interest materialized. Much of the access, too, did nothing to address the structural inequities that explicitly and intentionally exclude disabled people from academia" (Lorenz & Facknitz 2021).

Instead of protecting students with greater investment in accommodations or accessibility programs, universities chose to invest instead in the dataveillance frameworks that include the Students at Risk widget (as part of D2L's Performance+ LMS), exam proctoring surveillance softwares, video conferencing licenses, automatic plagiarism detectors, and so on. While these programs were ironically flagged for institutions as "access" systems insofar as they enabled at-home education to continue as if facilitated on campus, these programs in practice are hyperfunctional disability detectors, collecting massive amounts of interactivity data and reporting non-normative interactions as "risk" behaviours, mining student metrics for ableist patterns of material uptake. But there are plenty of instructors who didn't respond to the tempting offers of recusing responsibility with UDL or D2L - how did we convince them of the value of dataveillance?

C6. dataveillance as classroom control

Hold on to your hats, readers, because the answer is "access" yet again. Creating enthusiasm for panoptical police work by instructors who may disagree ethically with hyper-surveillance requires manipulating the belief that we are still able to translate apocalypse time in very normative ways, particularly when interfacing with programs like Respondus LockDown Browser or Zoom video-conferencing. When we fail to subvert systems that require students to disclose potentially unsafe work environments, work habits or coping mechanisms in their own work-from-home space using LMS analytics and digital proctoring, we consequently make the argument that their work-from-home space is "on campus" through policing it as though we are engaging with them in public space. But that's not public space, and the bodies interacting in that private space are private bodies.

Surveillance programs like Respondus and Zoom allow some informal trickery to occur, promising a comparable classroom experience by re-imagining it onto environments that have never been designed as public classroom spaces under the guise of "academic integrity" - an argument disability theorists will recognize instantly as direct transference of the lying-until-proven-truthful accommodations strategy (Francis et al. 2018). In particular, Respondus required students to submit to increasingly panoptical control settings by asking them to take video and audio recordings of testing workspaces including a full 360 surroundings sweep, a photo ID verification check and continual video monitoring during testing time, all while "locking down" their computer functionality to essential elements required for testing (normally D2L window and the video feed, with all other responsive elements locked until test duration expires). Respondus describes this approach as the "gold standard for securing online exams in classrooms or proctored environments" and boasts over 2 000 institutional recurring subscriptions and 100 million exams digitally proctored each year (Respondus 2021). The digital accessibility infrastructures D2L capitalizes upon for their advertising campaigns are virtually nullified in their entirety by the incredibly restrictive feature-silencing of Respondus exam mode:

How LockDown Browser Works

- Assessments are displayed full-screen and cannot be minimized
- Browser menu and toolbar options are removed, except for Back, Forward, Refresh and Stop
- Prevents access to other applications including messaging, screen-sharing, virtual machines, and remote desktops
- Printing and screen capture functions are disabled
- Copying and pasting anything to or from an assessment is prevented
- Right-click menu options, function keys, keyboard shortcuts and task switching are disabled
- An assessment cannot be exited until the student submits it for grading
- Assessments that are set up for use with LockDown Browser cannot be accessed with other browsers

Image 12. LockDown function silencing graphic. (Respondus 2021)

Though many of these features may read to instructors as anti-cheat build-ins, there is an equally compelling argument that these build-ins are anti-accessibility as well. Disabling the browser menu removes functionality for alt-format programs such as screen readers, audio software, TTS interfaces and image enhancement applications; ostensibly making the test single-format and untranslatable to other popular digital mediums (such as large-format, read-aloud or inverted colourization). Similarly, it explicitly "prevents access" to any other application running (and will prompt you to close any simultaneously running Windows application) while interacting with the test, removing any option for accommodated students to interact with LockDown testing formats with any "proven" accommodation software they've previously fought for under ableist frameworks provided by campus accessibility services.

Further, heavily locking keyboard functionality significantly restricts students with neurodiversities who interface differently with operating system build-ins like responsive Sticky Keys, search-and-replace and ADHD desktop settings, which all make persistent use of keyboard shortcuts and alternative interfacing in order to create more manageable task orientation in relatively stable environments like the desktop browser. As well, the locked time duration functionality and inability to walk off-screen or take breaks plays into popular argument frameworks already productively nailed by other disability theorists under the general discourse

of intentional ableism built into time-based assessment structures (Dolmage 2017; Gernsbacher 2020; Brown 2020; *MIT Technology Review* 2020; Hamraie via Allen 2021; Lau 2020). When adding disclosure of private space masquerading briefly as public space to the mix, Respondus has created a uniquely multifaceted, domineering & disingenuous way of visibilizing disability through environmental deficit (transforming private space to public space), accommodation deficit (denying legitimate software use), spatial deficit (non-acknowledgement of safe spaces for testing) and digital deficit (non-acknowledgement of function locking as unfairly disabling) all occurring concomitantly.

This virtually weaponized usage of ability-measuring-as-proctoring was heavily criticized when implemented as the primary pandemic exam methodology at Ontario's Wilfrid Laurier University, culminating in a virtual campaign of e-mails and social media posting from undergraduate students cognizant of the obviously disabling architecture these "academic integrity" programs base themselves in. The coordinated e-mail outcry was so effective that Laurier pulled back many core Respondus advertised features, including the stipulations that "[s]econd 'side-view' cameras can no longer be required for proctored exams"; "[s]tudents can only be asked to use a mirror to show their workstation in the environmental scan, not for the whole exam" and "[Laurier will] clarify the process for students who need to use the washroom" (WLU Students 2020). Wilfrid Laurier University presents an interesting case study where student campaigning resulted in a lessening of hyper-surveillance that is touted as essential to integrity-based online examinations at other institutions - proving that some Respondus features are not *necessary* to administration of an academically compliant exam. But if these features were meant to mirror or otherwise recreate the surveillance available to instructors in classroom environments, Laurier may have accidentally proven that many of the institution's methods of

lie-detecting and rigor-enforcement are ultimately unnecessary in the enforcement of academic standards.

By intervening into some of the more panoptical features of the Respondus LockDown browser and counting examination grades as legitimate with reduced oversight, Laurier revealed that we never needed such intense supervision of exam environments and the inherent ableism required to perpetuate strict surveillance as the norm, both digitally and in proctored auditoriums. Similarly, Laurier offered simplified credit/no credit [CR/NCR] grading in Spring 2020, Sprummer 2020, Fall 2020, Winter 2021 and continuing "until the academic disruption caused by the COVID-19 pandemic is declared over" with a simple form (Laurier Students April 2020; Laurier Students 2021), creating a conversation around performance metrics and the presumed impossibility of CR/NCR mass-implementation post-apocalypse time: why does that evaluation structure end when the pandemic ends? In what way is the GPA metric fundamentally different from the LMS data mining and LockDown restricted functions we use to measure student performance and integrity now?

Echoing this, dataveillance features as rendered by D2L can face that same concentrated scrutiny: what is the true worth of knowing what time (and for how long) students engage with module content? Why do instructors benefit from reports detailing digital LMS interaction points that perversely overrepresent neurodivergent and disabled students as "at risk" or in need of additional policing? These widgets were designed to mirror the control (read: comfortable predictability, to revisit our UDL conversation briefly) instructors felt they had in the classroom space, pointing out student habits that they were previously able to "catch and correct" themselves in physical classrooms. Students at Risk is designed to algorithmically generate the

same "warning factors" instructors have been relying on for decades as a means of regaining stability and control within physical classroom space. In translating those metrics to online environments, it may have become more apparent to some instructors that this performance-based modeling of student engagement is problematic and recursively disabling by design. By admitting that the hybrid, hyflex, or fully-online pandemic modalities were problematically ableist, we can't stop ourselves from also admitting that these practices were developed to closely mirror the settings we already embodied and enthusiastically enforced as "rigor" or "integrity" checks.

By creating a greater focus on "access" potential and "online accessibility", we've created a language fulcrum which extracts massive profits from apocalypse time enrolments (based on these promises) while reifying the same means of pre-pandemic risk assessment through more robust, algorithmic disability detectors (promise-breaking). By choosing *not* to remove these "risk" factors or disabling barriers in apocalypse time, we therefore choose to further legitimize "access" structures in ways that warped the original intention of the term: even when faced with the big pandemic reveal that many of our means of student surveillance and assessment were arbitrary and unnecessary, the university - and instructors themselves - re-invested in the familiar, blame-deflecting territories of (data/sur)veillance and software policing to push the burden of performance squarely back on student shoulders. When we talk about what words we use when, it's important to notice when these words seem to have been given new meanings. While in the past "access" was more closely associated with disability and accommodative practice, savvy profiteers reoriented its core connotative meaning in apocalypse time toward furthering socioeconomic divides. "Access" as a ready synonym for "digital divide"

may have been located in recent literature so devotionally in order to excuse insistently

inaccessible, undeniably revenue-generating actions from Canadian universities.

Chapter 2: the disabling cartographies of campus and classrooms*

"Faced with the irreconcilability of the given and the evident, those whose lives are beholden to constituted power are more likely to entrench themselves in fictive certainties than they are to renounce them once and for-all."

Clare O'Connor, *Keywords for Radicals* (2016)

Now that we are somewhat acquainted and ready to complicate disability paradigms in education, let's do something brave together: what happens if we question the university's relationship to intentional death?

This chapter has **content warnings** for sanist rhetoric, student deaths and suicide. It's my job as the conversation facilitator to make this space safe enough for you to consider what these

deaths mean in the context of mad-positive education, and perhaps in a greater context of helplessness and educational purpose (though this conversation is going to stay fairly grounded in immediate circumstances). A space being "safe" does not actually connote "comfort" but rather implies thoughtful build-ins that help us better navigate our *dis*comfort: the "safety" is in the clarity provided in pathway navigation, not the actual degree of treachery upon embarking the path. So in order to consider death together, it might be helpful to set up pathway parameters between you and I that will help render this content as contrastingly approachable and immediately dire, all while keeping you in manageable degrees of emotional upset and harm.

Speaking to socio-spatial norms, virtuoso facilitator adrienne maree brown describes the verb of safe space (what she terms **holding change**, itself explored in Chapter Three) as "quiet space, screaming space, impossible space. Space filled with tears and longing. Space where we faced, together, that which is perpetually unfair and mysterious" ([**paid text**] brown 2021). This Chapter contains extensive discussion of student suicidal ideation, fatal suicide, cultures of suicidality, suicidism, and overt and implied student deaths in the higher education context. In our sphere, the extended consideration of bodyminds dying at our place of work, or under our watch, or within our circles of familiarity is nigh-impossible. It could be construed as unfair (or "selfish") to everyone operating within several degrees of removal from the student, as is popularly yet unproductively considered (NAMI 2019) by older psychoanalytic accounts of suicidality[18] (for mediating this misconception, also see API Behavioural Institute [2021], the National Alliance on Mental Illness [n.d.], the Mental Health Commission of Canada [2018] or

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[18] I am intentionally not linking, citing or otherwise promoting research which makes this dated conflation here, instead promoting resources that have taken great effort to dismiss the association between selfishness (or "selfish genes") and fatal suicide. These articles and studies are easily locatable without my help if you require more familiarity with triggering anti-justice content for contextual purposes.

the [Suicide Watch and Wellness Foundation](#) [2021]). Our emotional reaction is coloured by hard-to-detect unfairness in many circumstances: in order to deal with these parameters within a container of disability justice and trauma-informed ways of knowing, it might be helpful to first set up decompression conditions so as to more closely direct your attention toward questioning present biases and realities. Is there someone you can text or phone after reading this, whenever you are in the world? Do you have a favourite activity that you use to work through difficult thought patterns, such as a mapped walk or a tactile craft? If current conditions make it possible for you, please take a moment to investigate pathways to aftercare. This additionally and intentionally honours the real human lives I have unfairly rendered later (in favour of making a greater call-to-action about the extent of cross-institutional harm) as repetitive statistics, a pattern, a known and apparently acceptable collateral cost of North American higher education norms. By taking steps to use numbers in order to show how profound the university suicide problem is in the short term, we enable ourselves and allies to humanize these numbers later in safer classrooms we're building today. The university's deservingness systems need you to continue to enable a mass refusal to look directly at this pattern, so by instead refusing this respectability politic and intentionally failing to "indulge the fantasy" of looking away, we create conditions for "reorienting hope and reimagining possibility" as poststructural theorist Jack Halberstam succinctly renders educational containers within which we can work toward reimagining justice[19] (Halberstam 2013).

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[19] Halberstam is discussing the (literal) undercommons, an important container within which Black liberation around the academy is discussed through a critical race lens by Stefano Harney and Fred Moten. *The Undercommons* (2013) has a productive relationship with critical university studies and disability justice, but I do not have room to explore it here in depth. It is available [open-access online](#).

Affectual containers succeed in creating harmful contact spaces in the same divisive way the digital divide widens the gap between the in-crowd and the out-crowd: students already possessing the resources or bodyminds to normatively navigate these hazards will find themselves well ahead of the curve, while out-crowd students become doubly marginalized by the classist, ableist and racist dynamics that comprise campus containers. In terms of physical-spatial disablement, this dynamic has been explored intuitively by disability theorist Helen Rottier's investigation of sensory-friendly [museums](#) (Rottier 2021), disabled creative Aimi Hamraie's [crowdsourced map](#) of physical campus barriers (Hamraie 2021), disabled designer Jeffrey Mansfield's "sightlines" of [DeafSpace](#) (Mansfield 2020), disability rhetorician Jay Dolmage's deconstruction of ableist [campus features](#) (Dolmage 2017), and health humanities theorist Joanne Hunt's [chronic illness campus](#) considerations (Hunt 2022).

With the exception of Joanne, not enough attention is paid to the potential of mad responsiveness to spatial dialectics, particularly the enforcement of "normality" these spaces endow upon student and faculty users by the way these educational tools and digital environments sublimate space. Instead of a binary default to "socioemotional-spatial" disablement as directly competitive to physical disability considerations, I think it's helpful to frame it another way. We know that both mental and physical disabilities can be profoundly influenced by the spaces we construct, and these influences can produce physical and psychosocial effects. Instead of entertaining an argument about which "version" of disablement is "more worthy" of prioritization, we might instead turn toward mad-positive spatial considerations in terms of relative affective potential. By reorienting this way, I could describe **counteraffectual containers** (or containers that consider mad, socioemotional, or affective disablement circumstances *first*) as more universally designed than their affectual predecessors

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without making commentary about which disabilities are "more valuable" to prioritize in classroom construct conversations. This Chapter will attempt to explore the greyspace between these two models using digital space (via online learning and UDL training) and physical space (via socioemotional considerations of antisuicide campus architecture in combination with affective student datasets). It will then use the critical suicidism conversation to highlight the extent of the socioemotional-spatial damage in affectual containers as coercive, community-breaking, and worthy of similar urgent concern in their unrealized access potential. By adding more close critical consideration of the ways that university containers can contribute to student suicide, conversations about how to mobilize counteraffective containers (or containers that more closely prioritize affect-based disablement) may seem more useful and valuable to instructors seeking to add more trauma-informed, mad-positive practices to their facilitation practice in classroom settings.

Part A. affectual containers and ability

By using universalized ideas of normality and creating inescapable mediations of that normality within massive campus environments that are increasingly impossible to depart from, universities are able to create a very specific idea of inclusivity reinforcement within affectual containers designed to encourage and substantiate the compliance of its most abled, "normative" students. It follows that the out-crowd - composed primarily of mad and disabled students - will feel multiple layers of remove from substantiations offered by these containers, reinforcing and self-validating compliant messaging like chaotic little Russian nesting dolls: from mini-empire campuses, to individual classrooms, and ultimately the instructors and students they contain. The incredible affective pressure that campus environments are capable of wielding is easy to ignore

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in favour of marginalizing the out-crowd as "losers" of the meritocratic olympiad - creating yet more harm with claims that students who fail courses, drop out or die by suicide "lacked mettle" or couldn't "cut it" in the university student experience. Is that true, or does the socioemotional mapping of campus train us to believe strongly in that version of the truth, reflecting its troublingly contestable veracity in the university-branded sweaters of every student who could "cut it" in a self-evident way?

To echo Chapter One, critical disability studies is centrally concerned with the dynamism, multidimensionality and intersectionality of identity, particularly the ways that already marginalized groups are repackaged and remediated for comprehensibility by mass audiences in problematic ways. Disability scholars and activists are constantly interrogating the ways that identity is recast as a "for-all buffet": the creation of easily discernible categories, archetypes and lived experience genres do not accurately convey the truth of community identity, but rather remediate these communities to be much more derivative, readily understood and mass-marketable. In intentionally choosing to over-simplify the rendering and uptake of disability in complex space, the for-all buffet caters primarily to abled sympathizers and overeager academic inventors or investors, rather than centering itself on disabled voices and the complicated ways that dynamic intersectional identification is communicated and mediated from within discourse communities (sometimes called **cripistemologies**).

Luminary **blindgirl** rhetorician Denise Springett (co-facilitator of the blindgirl solidarity community) equates this repackaging with "dismiss[ive] practices in favour of looking to more high-tech alternatives" (Springett 2022). In her exploration of attending a symposium on graphic novel adaptation presented as a **counterstory** to current graphic novel adaptation discourse,

Denise explains how her uptake preference (co-reading) was often described by overwhelmingly sighted theorists as "a starting point, the precursor to a higher-tech solution that enables [blindgirls] to read by themselves" (Springett 2022). Here, Denise feels blanket-encoded and presupposed in a way that matches for-all buffet logic: what if the Blind community's preference was not the abled way of reading (optimization via solo interaction) but rather using co-reading as a community opportunity for collaboration and intimacy (deoptimization via togetherness)? Through unhelpful assumptions like the ones made about her community's preferences at the translational symposium, and concomitantly producing broad-strokes visions of disabled bodyminds that are more easily comprehensible or abled to improve expediency, well-meaning conversations about catering to these bodyminds are often recreating the mythology of producing abled adjacency solutions as *equivalent to* the most desirable disabled build-in mechanic. This mythos is just a more specific demonstration of the for-all buffet logic: oversimplifying the presupposed wants of disabled bodyminds by searching for the most recognizable, coherent common denominator and marketing that solution as progressive.

To move through the story arc of Chapter Two, we'll unite the ideas shared so far around affectual containers with the logic of optimized abled adjacency patterns Denise describes using examples from both digital and physical spaces. First moving through digital environments, instructors are unwittingly taught sanist, affectual modeling of student behaviours and when these lessons are mobilized en-masse, it contributes to rapidly deteriorating feelings of safety and community within digital architectures as experienced by increasingly hyper-surveilled students. This is then united with a data-based retelling of pandemic-derived affect and emergent sociocultural norms around how youth of approximately undergraduate student age are treating communal spaces of interest like the university (and each other), and these data discoveries serve

to unite the digital disablement conversation with physical disablements via campus antisuicide architecture. By exploring a site of known student overwhelm and death, we can re-envision those datasets as fixed to affectual spaces that have powerful impact on the overall overwhelm experienced by students as they move though those containers. Hopefully by taking a more holistic look at the circumstances by which student suicide becomes a predictable and repeated pattern actualized by socioemotional conduct norms through mapped spaces, both physical and digital, within the university's ever-increasing reach. We can begin to more honestly envision the dire consequences of knowingly facilitating education in harmful containers capable of the same coercive rhetoric we discussed in relation to unproductive autonomy, affective disablement, and student suicide, and through naming those central harms and how they manifest, we begin the work of restorative justice in trauma-informed classroom facilitation. To first illustrate this adjacency vision as a recurring pattern in digital education, I'll show you how UDL uptake that moves beyond the "access" redefinition problem becomes irretrievably warped by the things we take for granted in the educational spaces and in-crowds we occupy, leaving us with the mis-instantiations of UDL proliferating in the present moment. There are two major non-institutionally affiliated (i.e. not offered through Teaching & Professional Development departments at the University) UDL training resources that were offered as paid professionalization opportunities for university instructors during the pandemic: CAST's "UDL101" and Blackboard's "Ally", which we can deconstruct together.

A1. "UDL101" via CAST: $1000.00 USD

There is no more iconic resource development site for UDL than CAST. Their 45-hour introductory course to implementing their endemic, universally-cited version of "universal

design for learning" will set you back $1000 USD and promises instructors "cutting edge research from the learning sciences," about "how to address learner variability" and "strategies for evaluating and improving lessons to meet more varied learners and to support high levels of engagement and achievement" (CAST 2022). While we can't get a true sense of this course's content without paying the astronomical fee that clearly excludes most contingent and disabled educators, much of their training epistemology becomes evidently questionable when browsing free resources and project overviews added recently to their web portal. Their pandemic-derived Remote Resource Portal prefaces itself with wilful bias toward psy- and sci-centered dialogues, using phraseology like "executive function," "working [capacity of] memory" and "functional, developmental and behavioural outcomes" that signal fix-oriented (or cure-based) instruction rather than acceptance-minded inclusion when dealing with dis/abled or mad students in a classroom context (CAST RRP 2022).

There is increasing evidence that psy-oriented or pathologizing approaches to assessing student interactivity lacks the critical nuance needed to accurately and holistically assess mad students' level of participation. This discussion is best summarized by Julie Suhr and Ellen Johnson's "First Do No Harm" scoping review of university accommodation practices and their problematic relationship with psy-rhetorics, but over-pathologization of students (as teaching methodology or accommodation policy) has also been proactively discussed by Schedinger's analysis of the *DSM* and diagnosis-overreliance (2018), UCLA's *School Mental Health Project (SMHP)* Open Access Resource Matrix (2021), Mara Lee Grayson's take-down of white trauma-informed pedagogy ([**paywalled**] Grayson 2022) and the endemically cited Moore et al. article, "Excellence R Us", on the psy-rhetorics historically embedded in university success parameters (2017). Assessment metrics for students that rely heavily on ability-based presentations of

classroom interaction – their "function" capacity, their "development" or their "behavioural outcomes", as CAST terms it – are prone to the same issue we explored with Brightspace's Students at Risk mechanic: while these algorithms or methods prove hyper-able as classroom disability detectors, they do not offer much else beyond creating easily-digestible "problems" or archetype-labelling in for-all buffet mechanics, which you will remember we are trying to avoid in a more robust execution of mad-positive universal design.

Gestures toward building "higher-order thinking skills" using "evidence-based practices" in recent projects (such as CORGI-2 2021 or PROJECT COOL 2020) and claiming that "students with disabilities made substantial improvements in independent evaluation" (CORGI-2 2021) furthers this psychologically-derived axis by which CAST develops outcomes for their curriculum. The implicit assumption here that disabled students are doing *substantially* worse than their abled peers sends a clear message about the easy allure we assign to pseudo-scientific logic that underpins their programming, and the extent to which disabled students become a creative teaching problem to solve. This is not unlike the cultural shift described by disability film theorist Eunjung Kim in her crip exploration of post-occupation South Korea, wherein "the shift in South Korean national identity from a country relying on other countries' aid to one able to govern its citizens through its power to cure disabled others" (**[paid text]** Kim 2017). This shifted saviourist impulse, as a means of ignoring more complex sovereignty issues and postcolonial discord, is captured in the pre-occupation (or Sino-Korean) transliteration of "cure" itself, 治癒 *chiyu*[20], which Kim translates as "cure and healing (...) made up of two individual

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[20] Interestingly, her book *Curative Violence* cites the word stem as Sino-Chinese (or a loanword from Song dynasty Chinese), but her *kanji* rendering uses the Japanese characters instead of the Middle Chinese equivalent, 治療 *chiyu*. The translation point remains the same, but it's interesting when put into context with the violence of the Japanese occupation (and her inquest into "rehabilitation" and the nation/disability entanglement).

words: *chi,* to govern, and *yu,* to cure" (**[paid text]** Kim 2017). In over-focusing on a population that can make the entire collective look both spectacularly "normal" while also pursuing the perfection of the perceived lowest common denominator, both South Korean postwar politics and the modern "inclusive academy" capture the cure-based rhetorics that Kim describes as "making visible the assumption that normative functioning is the precondition of social inclusion" (**[paid text]** Kim 2017), here privileging more readily assimilating bodies to an emergent Korean culture and in CAST reminiscent in abled performers that can "cure" disabled students of their archetypal "disablements" -- the biggest being their potential to challenge engendered narratives of progress.

The most readily available solution to governing bodies and classroom adjudicators essentially weaponizes easily categorizable bio-logics to make a cognitive capacity argument[21], before outlining strategies to overcome the disabled student's presumed "lack" of capacity. And while it at least tip-toes around problematizing visibly (or disclosed) disabled students' cognitive threshold by way of "execution"-related task outcomes, it does not afford the same implicitly impolite assumptions to mad students in its usage of overtly sanist dialogue; particularly by assuming "lower-order" thinking, calling in "executive function" phrasing, and promising to "improve behavioural" (implied: incomprehensible, difficult, surprising) outcomes (CAST RRP 2022).

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[21] This specific argument is older than I am and has been done incisively by Georges Canguielhem (1978), Gerald Robertson (1994), Lennard Davis (1995), Tobin Siebers (2008), Margaret Price (2011b), Jay Dolmage (2015), Stephanie LeBlanc-Omstead (2016), Erin Soros (2021) and so on. Jay actually connects this argument directly to CAST's use of brain scans as evidentiary-explanatory imagery 7 years before this chapter appears. CAST has walked back some of the most overt *scientifically proven* original webtext, but brain scans still appear prominently in their "UDL Guidelines" in 2022.

A1-1. *neuroscientific languaging*

There's a lot to unpack here, so let's start with the encoding of "executive function" or "high-function" (given as the opposite of "lower-order" thought) and what that signals to mad-identifying bodyminds. Mad studies as a discipline has been historically defined by its defiant polarization from the psychopharmacological and psychiatric definitions of mental "health" and "wellness", instead positing lived and living experience narratives that elide this simplistic terminology and questioning the equally simplistic conjuration of "normalcy" at the root of sci-comprehension. A recurrent bastion of this argument is delineating the use value of "high functioning" versus something akin to "energy": the former term was coined - unsurprisingly and condescendingly - by cognitive psychologists in 1980 in an attempt to logistically scale differences in perceived functionality between ASD-diagnosed children, following the same basic logic of the IQ Test (Alvares 2019). Not only were the results of this scalability proven to reliably fail to clarify or confirm intellectual disability difficulties (Wolff et al. 2022; Alvares 2019), the scale itself was premised on the faulty understanding that IQ (and any compounding cognitive performances, like "intellectual functioning") can be objectively measured and codified in neutral environments.

Knowing this, pseudo-diagnostic terminology like "high functioning" is not an objective or sci-based assessment but a performative and highly subjective evaluation that has been roundly dismissed by the community the term was originally designed to service: predominantly the ASD community (Wolff et al. 2022; Alvares 2019; PATS 2020; Bottema-Beutel et al. 2021). As diagnostic language gained greater cultural currency in the second millennium's pharmacomedicalization complex and the concurrent rise of the new-wave "neurodiversity

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movement[22]", "high functioning" was borrowed from its original home supposedly measuring ASD ability and became cross-applicable for various mental illness diagnoses, particularly those known for manic cycling or intense episodes: articles about "high-functioning bipolar rockstars" (Menlo Park 2020), "medically reviewed high-functioning schizophrenia" (*Psych Central* 2022), "high-functioning" or "quiet" borderline personality disorder (*Psychology Today* 2020), and a study archived in the National Library of Medicine following three "high-functioning multiple personality [disorder] patients" (Kluft 1986). All of the above bizarrely recent publications center a faulty diagnostic in order to make broad-scoped assumptions about the presumed ability level of mad bodyminds using "normative" neutral baselines that have been proven to have no true basis in reality (McGill et al. 2018; Dombrowski 2021; University of Western Ontario 2012).

Correspondingly, we can raise issues with CAST's usage of "higher order" thinking using the same logic: this "higher" order is derived according to a non-neutral metric that takes for granted that "normative" ordered thinking is a stable, readily identifiable concept that can be scaled frontwards and backwards. If we know that "functionality" relies on IQ logic that shares a similar reliability factor with *Fox News* (as debunked intersectionally by Dombrowski 2021; McGill et al. 2018; Lee 2021 non-exhaustively), the notion of "higher" and "lower" order thinking picks up on the same fallacies in order to define what outward appearances of comprehension and understanding must look like based on environmentally-compromised trials using control subjects with supposedly "normative" typology.

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[22] This health humanities content is far beyond this chapter's scope. I think Shane Neilson has the best breakdown of this sociocultural shift ("Neoliberalization, Biomedicine and Other Soulmates" 2021), but it's also been explained well by Peter Beresford ("Toward a social model of madness and distress" 2010) and Paul Crawford (**[paid text]** *Health Humanities* 2015).

Much of CAST's copy language follows a deficit-based, overtly sanist understanding of the mad student when compared to their abled peers in a research pattern that is clearly partial to certain realms of research production (expanded below). Consider with me for a moment their landing page for "Research, Design, and Development" (of UDL methodologies):
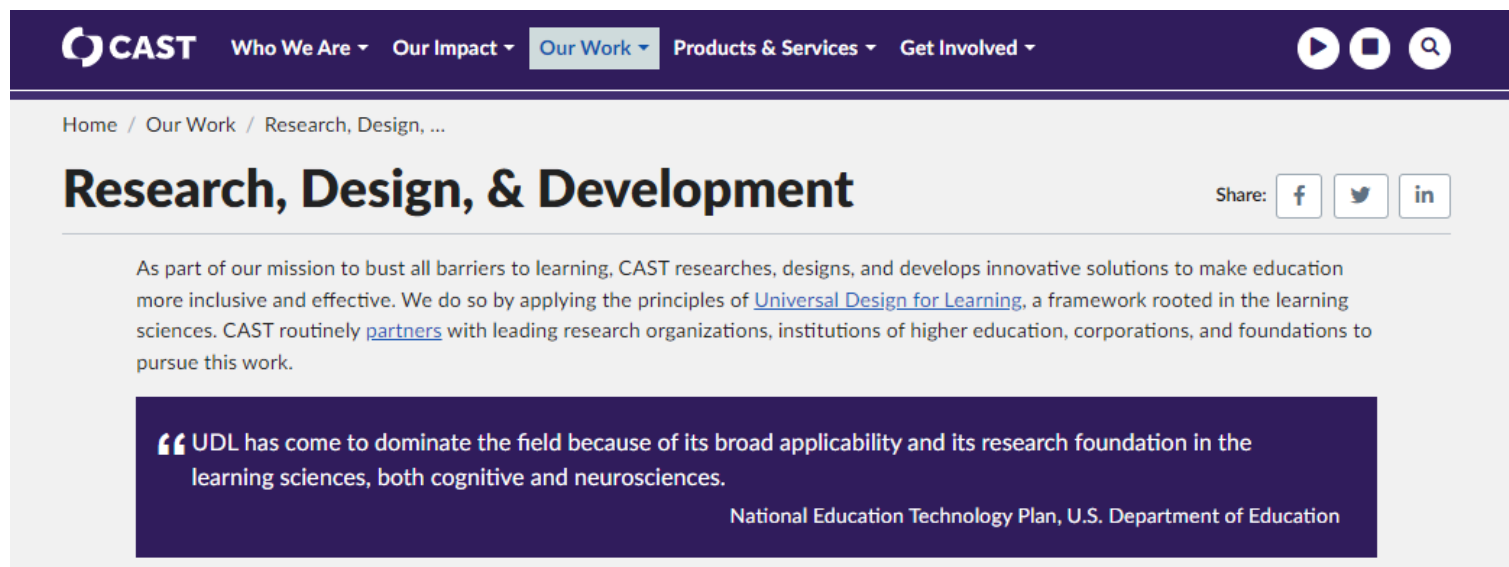
Image 13. CAST Research, Design, & Development homepage. (CAST R&D 2022)

Alt text: A purple webpage banner orients the reader to the CAST: Our Work subsection of the CAST UDL portal. Header text "Research, Design, & Development". Body text "As part of our mission to bust all barriers to learning, CAST researches, designs and develops innovative solutions to make education more inclusive and effective. We do so by applying the principles of Universal Design for Learning, a framework rooted in the learning sciences. CAST routinely partners with leading research organizations, institutions of higher education, corporations, and foundations to pursue this work. Inside of purple DIV quote block, bright white text announces the following quote credited to the National Education Technology Plan, U.S. Department of Education: "UDL has come to dominate the field because of its broad applicability and its research foundation in the learning sciences, both cognitive and neurosciences."

By a large margin, the most problematic claim CAST R&D makes is that UDL is "a framework rooted in the learning sciences" (CAST R&D 2022) - access enthusiasts will readily correct that universal design is actually rooted in architectural theory[23], namely disability and access rights

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[23] You were waiting for this after I wrote an affective architecture section into a UDL chapter, weren't you?

developed around how our built environments consistently created exclusionary space prior to the adoption of the ADA. Central to the built environment activism project, architect and disclosed disability activist Ronald Mace developed "universal design" as a seven-point philosophy of physical access mandates, which was later instrumental in the development of early American fair housing codes and federal regulations (Simmons 2020; Center for Disability Rights n.d.; WBDG via US Department of Defense 2022). One of the key differentiating factors between "accessible" building development and Mace's vision of "universal" development is the centrality of disabled audiences in the planning stages, rather than accommodating for those needs after the fact (Simmons 2020). Readers will note that this ethic resonates well beyond its origination in built environment activism and into the critical disability studies core ethos, which continually posits throughout crip theorycrafting projects like UDL and mad studies that starting sociocultural projects (physically or otherwise) with a more robust accounting of all system users' needs will always result in a more widely accessible end product than projects that treat disabled needs as an afterthought, budget-dependent, non-mandated or luxurious. More recent instantiations of Mace's physical-spatial vision of universal design can be seen in built environment activist Aimi Hamraie's Mapping Access Project (Hamraie 2021; also piloted by Price), Christopher Persaud's *Imagine Otherwise* architectural podcast (Persaud 2018), Rosemarie Garland-Thomson's "Building a World" lecture series (Thomson 2019-2021), the Universal Design Network of Canada collective (UDNC 2022) and the Center for Universal Design at Ronald Mace's alma mater, North Carolina State University (Lowenkrown 2021).

The point I'm trying to make is that if Mace's conception of universal design premised the inclusion of disabled needs from the start, CAST's claim that UDL began in the "learning sciences" is an insidiously exclusionary way to say it began in academia (itself exclusionary

from the start), in STEM-oriented research disciplines, for a for-all optimization of learning outcomes. Though it never admits this exclusion directly, we can reasonably deduce this outcome based on the available information on the rest of the R&D page (**Image 13**) beginning with the featured quote within the purple dividing table: explicitly defining "the learning sciences" as "both cognitive and neurosciences" (CAST R&D 2022), a position that makes sense if we reflect on the brain scan imagery used as proof of concept on their obsessively-cited, fanatically observed UDL Guidelines page. The R&D page also contains a "Featured Projects" overview containing 10 relatively recent CAST UDL funded initiatives - *all of which* are intended for use and based on research trials conducted in STEM areas (CAST R&D 2022). And while I'm not denying the use value of STEM or neuroscience in a broad-scoped sense, I am absolutely questioning its clear favouring in shaping a learning philosophy derived from a crip method of interacting with space. This is complicated further by usage of the "UDL" name, a holistic approach that shares its name and legacy with a disabled philosophy of inclusivity. In CAST's overwriting with brain scans and relentless neuronormative discourse as proof of concept, they simultaneously rewrite UDL's publicly perceived legacy as "learning science" or neuroscientific. If Ronald Mace had developed universal design based on a for-all understanding of cognitive science, he would no longer be designing for disability - he would be designing for utilitarian optimized use based on "normative" cognitive function, which is to say, he would be designing the same problematic buildings that excluded disabled audiences in the first place.

A1-2. *productivity languaging*

The outward reliance on neuroscientific frameworks provides an additional point of contention with mad students specifically for this same reason: if their mentally ill or

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neurodivergent minds are often identified by the "learning sciences" as "broken" (Henckel et al. 2022 about schizophrenia), "lower-order" (Comparan-Meza et al. 2021 about ASD), and described in terms of supposedly "disturbed basic language functions", "disorder[ed] cognition" (Stegmayer et al. 2017 about schizophrenia), "complex behavioural deficit" (Marin 2012 about ASD), "maladaptive decision making" (Parr et al. 2022 about borderline personality disorder), a "predispos[ition] for aggression" or "more likely to carry out violence" (Liu et al. 2020 about schizophrenia), it stands to reason that they may not feel as represented by this approach to universalized design as students who aren't subject to "executive functioning" gaslighting by too-recently published "learning sciences". This feels particularly true when this version of UDL proven by neurorhetorics is being advertised with the same moniker as a crip method known to have longtime roots in the disabled community. Based on information gleaned from these pandemic additions to CAST's website, and notwithstanding their history of debunked neuro-epistemological rhetorics that have been removed from their website in recent years[24], such outwardly deficit-oriented language as employed by CAST training serves primarily to oversimplify sanist, "evidence-based" methods to solve the "problem" of under-achieving mad or neurodivergent students. Their training program ultimately reifies and affirms the ongoing discourse that posits mentally ill or students with undisclosed disability as a classroom obstacle to overcome rather than a positive addition to classroom spaces.

Relatedly, CAST's version of UDL claims to accomplish universality of access using productivity rhetoric as its proof of concept: as discussed in the previous chapter, the normative

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[24] Susan Baglieri's literature review accidentally memorializes a lot of the original sci- and psy-rhetorics website copy as used by CAST, which you can access here or by searching "Toward Inclusive Education? Focusing a Critical Lens on Universal Design for Learning" (Baglieri 2020).

version of UDL essentially promises increased results-based education (building toward

capitalistic hire-ability) by using non-contextualized lists of best practice methodologies (UDL

Guidelines via CAST 2022; West Virginia Department of Education 2022; Durham College

2022; The UDL Project 2022; University of Kentucky 2022; Dalhousie University 2022) that

ultimately produce a somewhat verifiable means of objectively "improving" teaching credibility

via monitoring measurable results of these CAST-endorsed checklist items, as most blatantly

seen in disability detectors like Brightspace's Students at Risk overlay. The reports that these

programs and checklists produce mirror the assumptions made by **neurorhetorics**: that abnormal

performance is *equivalent to* unproductive performance, and thus non-neurotypical performances

require detection and reformation. To briefly revisit Students at Risk, recall the metrics by which

they assess "risk" probability to generate a Success Index score:

Image 14. Alex's Success Index calculation visualization on Students at Risk. Image captured by Jarke & Macgilchrist ([2021](#)) via D2L ([archived 2020](#)).

Alt text: this legacy image capture is blurred from improper web hosting, and reproduced here as it was originally cited in Jarke & Macgilchrist 2021. The far-left hand column of the Students at Risk insights page depicts a student avatar (fictional) of Alex Daniels, student #3245000. The image is of a white male with brunette hair whose face is partially obscured by the framing of the photo, he is only visible from the nose-up and appears to look slightly sarcastic with his eyebrow raised. The left-hand column header reads "Success Index" and assigns the following chart values: "Success Index -1 (red bar), "Course Access" +2 (green bar), "Content Access" +2 (green bar), "Social Learning" +2 (green bar), "Grades" -2 (red bar), "Preparedness [beta]" +0.05 (orange bar). The center column depicts two different visualizations, one titled "Course Timeline" and one immediately below titled "Risk Quadrant". The Bar graph detailing "Course Timeline" is hard to make out, but it appears to score alex by either an orange bar score, a green bar score, or a red bar score based on how many hours he was logged into the course module each week. The Risk Quadrant depicts a scatter graph of enrolled students in colourized circles of green, orange and red placed along a square matric of "Under-Engagement Risk vs. Success Index vs. Withdrawal Risk vs. Course Grade vs. On Track vs. Academic (unreadable) Risk". In this graph, most students seem to score "On Track" with green circles and high grades. Two student circles are coloured orange and appear in "At Risk", and two students are coloured red (including Alex Daniels, the lowest score) who is assessed as low course grade and Academic Risk.

Above is a capture from the Students at Risk instructor dashboard, here showing a fictional

student and their risk analysis according to the metrics that combine to generate a numeric

Success Index score. The center scatterplot graph is a Risk Quadrant, which levies Alex's course

grade correspondent with the SI calculation to produce a discrete "risk" factor: here indicating

dark red toward the bottom-center of the lower-right hand quadrant. Alex is very "at risk"

according to the way the D2L algorithm deals with his interfacing with the LMS. But if we know

how the SI score is actually calculated, we can interrogate whether it's using neurorhetorics in

order to assess Alex's potential for success. Luckily, we do know that: the left-hand column in

Image 14 describes 5 factors (and their corresponding scores) that make up the SI total: Course

Actions, Content Actions, Social Learning, Grades and Preparedness. Brightspace calls this

aggregation the "Win-Loss Chart", able to "show a student's predicted success level in each

domain for [each] week" (UCalgary Teaching & Learning n.d.). These metrics use interactions

with the LMS on a normative baseline: associating more time on a module webpage, number of

logins, amount of time spent interacting with discussions and their current course grade with

"higher" scores (D2L Help n.d.; UCalgary Teaching & Learning n.d.); without any way of

locating students who immediately download content to a screenreader and log out, have

accommodations for discussion interaction, have an adjusted syllabus (and therefore an

inaccurate "grade total") or find increased capacity to use the LMS at "irregular" times[25].

Students can essentially game the "Win-Loss" algorithm into assigning them a great Success

Index score by logging into their course module at least once a day and leaving it running for 60

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[25] The Success Index is also aggregating the student's TOTAL performance across all credits they have access to in
Brightspace: this multiplies the problem (or percent possibility of "Lose") significantly (D2L Help n.d.; D2L
Brightspace Community 2020), but that discussion doesn't fit well in this section. If they are not doing well in one
credit, their Success Index score across all credits in the same semester is negatively impacted, further cementing
the divide.

minutes (the arbitrary time that separates "risk" students from "well-performing" students on the scatter plot [D2L Brightspace Community 2020; D2L Help n.d.]), reading discussion threads multiple times a week (because it ranks "read" with the same weight as "replied" [D2L Help n.d.]), and downloading module content over and over again - even if they already have a copy of that assignment. This is very similar to how Blackboard Ally over-rewards recursive actions by instructors, rewarding *any* generation of interaction over *meaningful* interaction with its platform and associating "more" with "better" scores outright. This algorithm is therefore completely unable to locate students who will copy entire modules onto off-site accommodated resources, students who need less time with the platform to perform well, students with alternative course completion circumstances, students who work on non-normative schedules – all of these neurodivergent ways of interaction "lose" as assessed by the "Win-Loss Chart". And just as Students at Risk can hyper-accurately pick out neurodivergent students and negatively associate them with productive predictive outcomes, CAST has virtually perfected the easy and insidiously undetectable association between abnormality and unproductivity in their endemically-cited "three principles" (or golden rules) of UDL, all three of which engrain this false equivalency.

When discussing the "multiple means of engagement" principle, CAST makes specific mention of "neurology" when discussing sources of "individual variation" - importantly, this neuronormative (and problematically "neutral/objective") factor was also the *first* factor that appeared among a list of otherwise socioculturally contextual ideologues, including "culture", "subjectivity" and "background knowledge" (CAST Principles 2022). Taken alone this may appear coincidental, but neurodivergence is more closely linked to unproductivity in the sentence immediately following the variant list: "[s]ome learners are highly engaged by spontaneity and

novelty while others are disengaged, even frightened, by those aspects, preferring strict routine"

(CAST Principles 2022). While the positive modifier "engaged" is used for students who

approach spontaneity and novelty with the expected reaction (implying other reactions are

*un*expected and *un*productive), negative modifiers are used in relation to students who "prefer

strict routine" - an unsubtle neurodivergence signal, a well-known trait of diagnoses inclusive of

ASD (University of Nebraska-Lincoln 2022), borderline personality disorder (McGrath &

Dowling 2012), bipolar disorder (**[paywalled]** Frank & Swartz 2017) and schizoaffective

disorder (Cimo et al. 2012). Very few of these diverse modalities will respond to routine

variance with fright or total disengagement, but the implication alone is enough to create a

subversive relationship between disengagement and abnormality, parsed here as in opposition to

productivity (reinscribing the *un*expected = *un*productive equation). To underline this intentional

equation, CAST explains that "not one means of engagement will be optimal for all learners" and

calls back to this refrain almost devotionally in two other principles: "not one means of

representation will be optimal for all learners", and "not one means of action and expression

would be optimal for all learners" (CAST Principles 2022). Based on our conversation together,

it should come as no surprise that the word "optimal" was used as the primary outcome of all

three principles, a faulty means of measuring productive performance based on neuronormative

models of traditional engagement.

    All three principles derive their reason for existence by way of producing optimization

where supposedly none exists before - that is, in dis/abled and mad bodyminds - and more

closely aligning their classroom performances with a recognizable standard or norm. CAST has

audited these students in the language of lack (with negative modifiers like language *barriers*,

movement *impairments*, organizational *struggles,* function *disorders* and *frightening*

spontaneity) and assessed that the instructional act of "providing multiple means" of these three verbs will bring these lacking students[26] in closer resemblance to their more easily defined, categorizable, predictable peers. One of the key faults of normative UDL training is the very fact that it relies on easy recognizance and relentless categorization as sub-functions of neoliberal optimization (and monetization) strategy in order to justify its use value. Over-engineering optimized **retrofits** instead of engaging authentically with dynamic identification and disabled preferences is an oft-told story within disabled communities: consider techno-activist Liz Jackson's **disability dongle** web series, which she defines succinctly as "a well intended, elegant, yet useless solution to a problem [disabled people] never knew [they] had. Disability dongles are most often conceived of and created in design schools" (Jackson 2019). She and longtime cripgineer ally Alex Haagaard go on to profile problematically assumptive innovations like [caption-enabled glasses](), [ASD heads-up displays]() and [blind footwear]() (Jackson & Haagaard 2022): all techno-enablements made by abled designers that assume the "answer" to disability barriers (legitimate or presupposed) are an abled-adjacent vision of maximizing productive solo interaction with our environments, reminding us of the lived experiences of Denise shared earlier. The optimized disability dongles created in place of (deoptimized) co-reading bolster the neurorhetorics coded in "universal design" philosophies that are mobilized by institutions like CAST. Their important position of hyper-visibility in "inclusive design" spaces helps to perpetuate the dongle-like barriers created by uncritical, for-all solutions such as the industry of retrofitted graphic novels.

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[26] Also heavily implied: "lacking" students in need of a caring, saviourist instructional figure who "sees their potential" but needs to reorient the student's techniques in order to "unlock their (marketable) talents". There is an appeal here to the ego of instructors who see themselves as mat/paternal figures or somehow hyper-able to see the "potential" of disabled or mad students but preclude the student's ability to self-navigate in favour of "saving" them – this archetype is typified by the adjunct instructor character Robin Williams portrays in *Good Will Hunting* (1998).

In exactly the same way as the disability dongle, recent UDL discourse outside of critical disability studies suffers from remediation problems: in trying to create a similarly comprehensible for-all buffet experience, this explosion of "inclusive resources" suffers from an ironic dedication to being maximally catered, overtly sanist, oversimplified, optimized and highly *marketable*. The original vision of UDL rooted in manifesting disabled access pathways has been mistranslated in complex layers of confusion and occlusion to become an abled adjacency imagining of environmental control, a more insidious instantiation of affective geography that simultaneously signals yet dismisses true inclusivity in favour of creating an over-engineered environment capable of helping "everyone" in the room as a synonym for "inclusive" design[27]. When we design classrooms that aim to deliver education+ for every student, we have created a spectre of equality - not equity. A truer version of UDL aims instead to boost students who are not currently included in accidentally ableist instructional designs (albeit developed with well-meaning intentions), inviting them into the circle and offering them an equitable opportunity to succeed in a system designed to "objectively" assess their lack and exclude them entirely.

A2. "Blackboard Ally" $2000.00 USD via Blackboard

For instructors who want continuous wrap-around support rather than a summertime 45-hour crash course, Brightspace competitor Blackboard has developed an LMS overlay that you can purchase on a per-semester basis (institutions also have the option of buying enterprise

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[27] This is not unrelated to the "Black Lives Matter" versus "All Lives Matter" paradigm, but we don't have room to discuss that relationship in more detail and I am not the person most appropriate to hold that discussion (as a white persona). Trusted allies for this discussion include Tinu Abayomi-Paul's EverywhereAccessible, Derecka Purnell's *Becoming Abolitionists* ([**paid text**] 2021) and adrienne maree brown's *End of the World Show* podcast with sister Autumn Brown (2020 - ongoing).

licensing for their on-site machines), which will run you about $2000 USD per term for use on

up to 5 simultaneous courses on any of the major North American LMS platforms. Under the

header "Accessible Content is Better Content", the Blackboard Ally promotional video valorizes

its "dedicat[ion] to helping create truly inclusive experiences in education" and "quality and

usability improvements that will ultimately benefit all students" with the help of their house-

made machine learning algorithm (Blackboard Ally 2020). This promo claims that their

algorithm - without *any* additional instructor intervention - can automatically generate usable

alternative document formats (henceforth **alt-formats**) such as semantic HTML, PDF,

audio .mp4, ePub, eBraille, Tagged and OCRed document recognition (Blackboard Ally 2020).

A2-1. *arguing by omission*

Now, it's worth noting that Ally's promotional materials never directly claim that they

"teach" universal design for learning, but I would argue that based on recent uptake information

available, Blackboard also fails to *discourage* this association from taking place, capitalizing on

reviews, reports and interviews that draw a 1:1 line between Ally and UDL as if these two things

are transposable. Take for example the interview with one of the pilot developers, Jon Rizzo at

San Diego State University, who spoke to pedagogue podcaster Lillian Nave during CAST's 5th

Annual Symposium after a trial phase with 7 500 SDSU students. Note how many times he

intentionally conflates "Blackboard Ally" with "UDL" or "UDL practice":

> Jon Rizzo: "The Blackboard Ally tool is an LMS software that does three things: takes files that instructors load and converts them to alternative formats, like epub, like html, like mp3, [...] So there **we've got multiple means of representation** right there. It also gauges accessibility of each file and points the instructor to steps to remediate right there in the LMS, so that's pretty–pretty cool. And, the last thing that it does is it gives system-wide reports on the files and the level of accessibility and the types of issues each file has. So, it helps us **target our training**" (Rizzo & Nave 2021, *emphasis mine*)

Jon Rizzo: "So, if we get students used to using the alternative formats, we're hoping they're going to ask other instructors for it. Also, we can show the faculty student impressions, also something that's wonderful–CAST provides **empirical evidence for Universal Design for Learning**. So, I kick off many of my workshops, some of my consults by pointing to that empirical evidence, that some faculty have **never heard of UDL, so they think its something I might have made up**, but I didn't, and **I like to point out that there's evidence behind this**" (Rizzo & Nave 2021, *emphasis mine*)

In his conversation with Nave, it's easy to miss the casual elisions he makes between the supposed function of the product (a tool *toward* a UDL classroom) and the denotative "UDL" itself - especially when he uses CAST's sci-focused justifications as core evidence of the inherent goodness of Ally. He namechecks CAST's "multiple means of representation" (calling back to their brain scan methodology page we've come to love) and ties it back to Ally's method of automating alt-format production. This taken alone is an accurate argument, but Rizzo goes on to talk about "target[ed] training" and "point[ing] out [empirical] evidence" in describing why Blackboard Ally should be adopted more widely - clearly encouraging a blurring between where "Ally" stops and "UDL" begins. Nowhere in this interview does he specify that Ally is just a *tool* that can be helpful toward making classrooms closer to universally designed, and it often seems like he is encouraging newer audiences to directly interchange the two terms.

And newer audiences definitely did that, both before and after the airing of this interview at the CAST annual conference: the University of Maryland at Baltimore offered a "UDL, Accessible Content & Bb Ally" instructional technology series that used Ally as the case example of UDL in classrooms (UMBC 2022); San Diego State University's Ally page features an interview about the "Future of Learning and Ally Universal Design", as well as claiming that faculty can "create, check and improve universal design" using (implied: *only*) Blackboard Ally (SDSU 2022); Seneca College's rationale - "Why Ally?" - for adopting the platform is that "a

key principle of Universal Design for Learning (UDL) is that when you design with accessibility in mind all learners benefit. Blackboard Ally helps make content more accessible, which aligns with Seneca College's Accessibility Policy" (Seneca College 2022), again drawing that easy transpositional relationship between adoption of Ally and completing and/or automating the practice of UDL. Perhaps the most obvious example of this repeated conflation is the University of North Dakota's UDL microcredential:

Image 15. Universal Design for Learning & Blackboard Ally. (UND 2021)

Alt text: On the left, a kerry green circular logo emblazoned with "University of North Dakota: Universal Design for Learning & Blackboard Ally". Ribbon text below the green badge proclaims, "TEACHING TRANSFORMATION AND DEVELOPMENT ACADEMY". On the right of the screen, text describing the digital certification appears. Header text "Universal Design for Learning & Blackboard Ally". Subheader text "Issued by University of North Dakota". Body text "Earners of this badge have attended a Universal Design for Learning (UDL) & Blackboard Ally introduction 90 minute workshop. UDL guidelines were identified and discussed. A demonstration of Blackboard Ally guided the earner through the process of identifying files with accessibility issues and how to locate resources to fix them. Subheader text "Skills", followed by four boxes containing green-coloured keywords: "Accessibility, Blackboard Ally, Microsoft Accessibility Checker, Universal Design for Learning".

This credential makes no effort - as with any other Ally-positive publication, interview or resource - to try to differentiate between Ally as a *tool* in a holistic UDL classroom, and Ally as *causative* of a UDL classroom in itself. The ampersand in the microcredential does a surprising

amount of work in a single character to accomplish this, echoing the stance of developers like Rizzo as well as institutions enthusiastic about the idea of increasing accessibility through an overlay that can essentially automate the process for them (as any alt-formats it is capable of generating are auto-compiled through their IP algorithm). I was not nearly exhausted from naming resources that achieve this conflation and promote the subsequent denial of resource systems: this pattern repeats itself over (AHEAD Association 2022) and over (GVSU 2021) and over (Lesley University 2019) and over (University of Fraser Valley n.d.) and over (North Arizona University 2022) again in recent digital universal design literature. Notwithstanding the argument that in no way should this resource be confused with UDL proper (even if misconstrued) as a wrap-around and highly contextual methodology that cannot be algorithmically adapted, there are also a litany of predictable problems with the execution of programming "automatically" compliant alt-format documents. When we afford schools the levity of blaming a program for non-compliance with access needs and universally designed courses (or conversely, the opportunity to essentially "buy" UDL compliance), has Blackboard Ally created a bright and shiny extra step of responsibility absolution (or anti-accessibility apology) for instructors?

A2-2. *problematizing machine learning outcomes*

Let's look at the algorithmic execution of the platform itself in the interest of critically evaluating how close Ally can get to automating[28] the production of accessible documents. When you've uploaded all course materials to your native LMS, Ally can generate "accessibility

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[28] To get ahead of "how would an English student evaluate this?", an effusive thank you to the doctoral allies over at UW's CRySP Laboratory for pointing me to the MxL protocols that are probably being executed by Blackboard Ally.

reports" at the course level and the institutional level, with scaled graphics able to collate how many times it detects certain access error instances for any course using the Ally overlay:
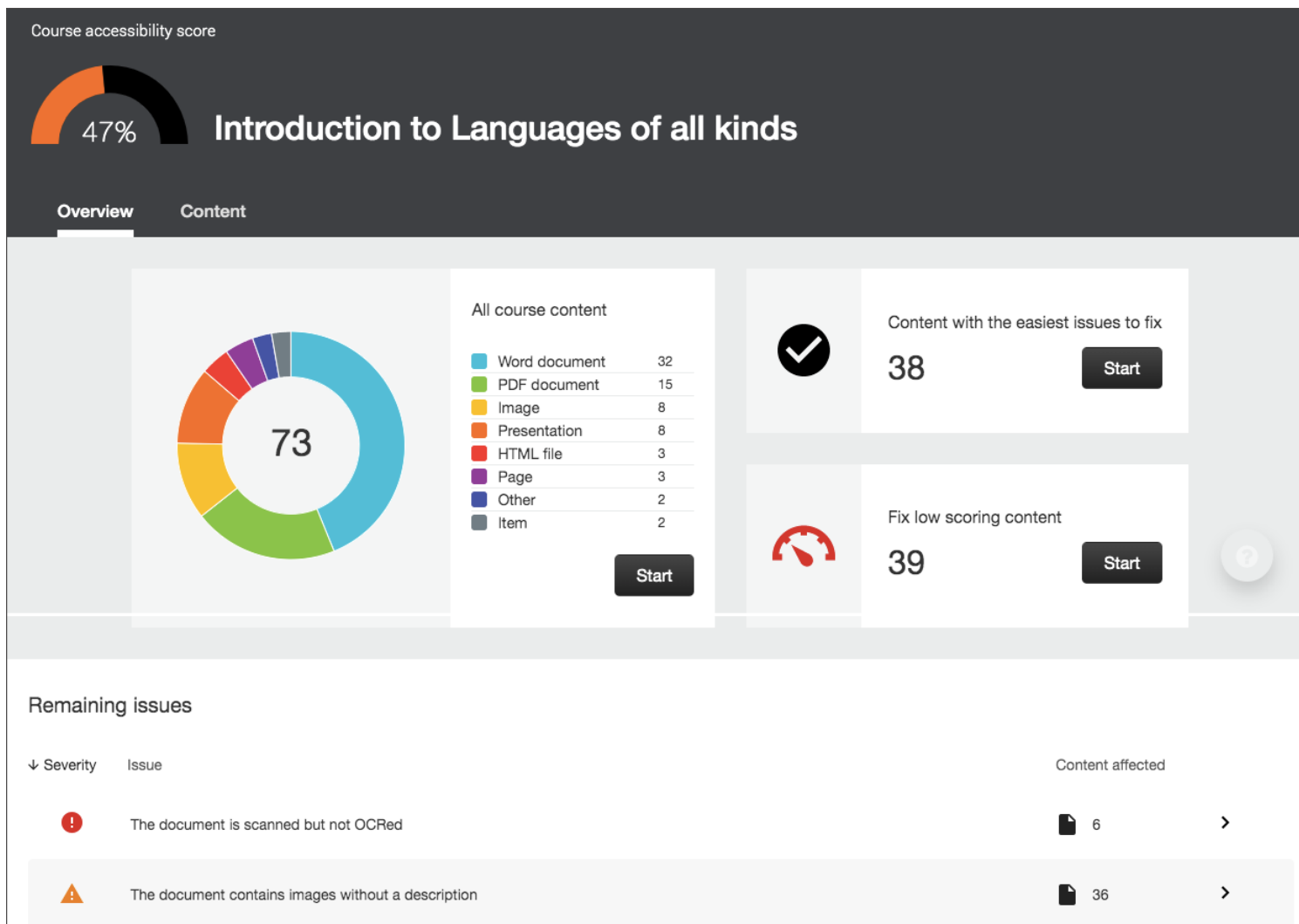
Image 16. Accessibility Report via Blackboard Ally. (Blackboard 2020)

Alt text: Depicts the graphically intensive dashboard of Blackboard Ally with an exemplar course, "Introduction to Languages of all kinds". The top left-hand corner contains a speedometer that assessed this course's accessibility score at 47% (with a little less than half the bar filled, coloured danger orange). Beside the speedometer is the course title, and below are a few block-divided modules depicting different course statistics with graphic accompaniments. The first "Overview" display identifies 73 course materials, which were assigned rainbow colours based on the document type: Word document (32), PDF (18), Image (4), Presentation (4), HTML File (3), Page (3), Other (2), Item (2). On the right-hand side, a checkmark symbol is accompanied by subheader text "Content with the easiest issues to fix", followed by the number 38 with a "Start" button to fix content. Below is a symbol of another speedometer with subheader text "Fix low-scoring content", followed by the number 39 with a separate "Start" button to fix content. Below these graphics are a partially revealed table of course assets with "severity" indicators as to the level of

perceived document accessibility. The first (unreadable) document is given a red exclamation point, the second (unreadable) document has been given an orange exclamatory triangle.

Ally can currently detect twelve access impediments (however only as "access" translates to WCAG issues) using its IP algorithm: font size, background contrast, header style, header numeration, data tables, labelled tables, list formatting, alt-linking, slide template mapping, non-OCRed PDF and non-Tagged PDF. As per **Image 16**, it also detects file types and maps how many of that file type appear in your course while also assigning an overall "accessibility score" and "content issues" tracker, based on how it thinks you did on document design. Ally clearly rewards the instructor for making liberal use of the auto-convert alt-format function with a higher access score, which is at least partially based on how many instances of each material you're housing in your course mainframe and rewarding recursion (because it stands to benefit its own algorithm, which uses your document data to train its algorithmic accuracy indefinitely). It tries hard to teach you UDL-based document design practice *via* WCAG compliance during course rollout and content creation phases, which may provide tangible, positive outcomes for instructors in need of a more exemplar-based, hands-on approach to tackling accommodation needs in their individual classroom modules. Unfortunately, Ally primarily accomplishes the automation of simple, for-all instantiations of access documentation rather than trying to legitimately service and provide AODA-legal accommodations to disabled students who may actually need compliant alt-formats.

Therefore, the problem is not the approach of considering an alt-format, but the number of assumptions you need to make in order to believe this wide-cast net automation approach is truly making your course more accessible. For example, not every Braille reader can interpret Grade 2 Braille and both language subtypes require heavy human editing and oversight before

embossing (SNOW via OCADU 2021). Creating reliable .mp4 files is also wickedly complicated: Automatic Speech Recognition (ASR) Word Error Rate is a fairly involved metric that relies on deletion and substitution instances. Using a Levenshtein algorithm, auto-conversion can realistically achieve a ~75% accuracy rate (AssemblyAI 2022, symbol.AI 2021). This rate is well below the threshold for a federally mandated accommodation request under ADA standards (BOIA 2022; W3 WAI n.d.) or a provincially mandated accommodation under AODA (W3 WAI n.d.; IASR AA 2020). As an easy comparative, both Siri and Alexa ASR build-ins achieve a consistent ~95% accuracy rate and WCAG 2.1 AA-standard only currently requires 85% (W3 WAI n.d.; Essential Accessibility 2020; *SpeechTechMag* 2021)[29]. As for OCR and tagging, deep learning algorithms perform better on documents of one consistent type and diction, and continue to perform badly on "unclean" documents like those scanned from older books, blurred typefaces or newspaper clippings (AIMultiple 2021, DI Library 2022).

When dealing with the automated text conversion within these document types, machine learning programmers use a confusion matrix to detect errors in 1-to-1 conversion (nevermind 1-to-6 as Ally claims): a ~70% content accuracy rate is considered an extremely well-performing AI when limiting the discussion to "absolute" or inarguable errors (Fortney 2018, DeepAI 2020, Narkhede 2018). To translate this another way, for most of these file fixes, 25 out of every 100 words would be badly incorrect based on a generously associated success rate Blackboard achieves in clean content output using a combination of Levenshtein and confusion matrix checks. At this accuracy level, students with receptive aphasia - brought on by hemorrhagic

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[29] As a fun fact for WCAG enthusiasts, automatic closed-captioning has a much higher required batting average: AA-standard compliance now requires 99% accuracy (WCAG 2021; Essential Accessibility 2021; University of Virginia 2020). This access standard is **not** achieved by the auto-captioning provided by Zoom (90% via DU EdTech 2021), Microsoft Teams (85% via University of Melbourne n.d.) or WebEx (90% via SUNY Cortland 2022).

stroke or TBI - actually have a higher phrase conversion accuracy rate than the best-performing

algorithms in 2022, at only 20 out of every 100 words returning errors (Wade 2002, Barbera et

al. 2021, Wang & Wiley 2020). Most humans will find aphasic speech incredibly difficult to

understand and interpret, rendering most of these automated alt-formats a false show of

accessibility rather than a legitimate accommodation exercise. None of the above auto-generated

conversion methods are in AA-standard compliance and will therefore not hold up as a

"reasonable" access modification (a parameter we will discuss in more detail in Chapter Three) if

the student chooses to pursue a formal or legal complaint against the instructor's inclusivity

practices. As previously argued in Chapter One, what Blackboard Ally essentially offers is yet

another avenue of creating a verifiable, data-based means of saying "I tried" in order to decline

more uncomfortable discourses in inclusivity. It facilitates the creation of education+ classrooms,

devoid of meaningful context or serious consideration of the collateral cost of for-all algorithmic

engineering - it is only able to reasonably help in-crowd students who were already set up to

succeed.

Moreover, Blackboard Ally, while well-meaning as a teaching tool for increasing UDL

practice, may actually make higher education accessibility conversations more difficult based on

how the interface intends to "provid[e] a means to understand how an institution is doing in

terms of accessibility" (Blackboard Ally 2020) in ways that are primarily brand-focused. Its

central structural deficiency is the program's hope that instructors don't notice that this multi-

thousand dollar UDL macro-overlay is relying on a series of complicated and badly flawed

micro-overlays to produce conversations about accessibility that are entirely appearance based. If

stakeholders are able to mobilize (flawed) data generated by Ally as "proof" they have addressed

larger accessibility courseware issues, savvier instructors will enter a space of doubled

marginalization insofar as now they must prove accessibility is *still* a major courseware concern because of the normative ways that AI modeling produces an "evidence-based" veneer of access, rather than producing access itself. By mobilizing data meant to "prove" institutional commitment to bare-minimum accommodation standards that only realistically help the already well-performing students, access-oriented instructors must now prove that the stakeholder's very expensive dataset is not meaningfully addressing UDL *and* that the legal standard for student accessibility is still not being met by Blackboard Ally.

A2-3. *overlays*

The fact that Ally only detects caption exclusion and general formatting errors is an issue all unto itself in its universalized claim of improving accessibility, as this automation approach has no means of detecting the actual intelligibility, feasibility or use value of the documents being uploaded and mass-converted for these course modules. The subsequent scoring metric serves to give instructors a false sense of security as to their "ally" position[30] with disabled students - by creating an algorithm that can fix the easiest problems in access rhetoric without regard for relative usefulness or legality, Blackboard can assure buyers (instructors and institutions) of their commitment to access imperatives with scoring metrics, charts and data points that "ally" with optimization of simple accommodations rather than working to validate and accommodate legitimate student needs. The fact that the whole program is posited as a simple overlay(!) to major LMS systems presents a third struggle, as this method works to rhetorically reify the supposed inherent access potential of the LMS itself using the same logic that excuses a badly engineered ramp as still inherently "better" than no ramp at all.

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[30] Enthusiastic rhetoricians could write another few pages on the incredibly presumptuous use of the word *ally* for this program, but I'm more interested (for now) in proving the extent of this program's literal ineffectiveness.

The digital overlay method - put simply, automation software that can quick-fix access

impediments using retrofitted opt-in designs - seems to be the governing thesis of Ally and

digital UDL products in its likeness. But **a11y** designers and disabled superteam Alex and Liz

return to the conversation to decisively counter argue that disability products in digital space

have been "co-opted as a branding exercise that protects companies from critiques of so-called

inclusive design" and further that "it is not enough to 'design for' ideal outcomes or

marginalized user groups; we must design against systems that warp and recuperate those

outcomes, and that inflict violence on those user groups" (Haagaard & Jackson 2022). In creating

temporary solutions that seem to outlast even the most permanent laws and regulations, abled

designers can weaponize the overlay structure – particularly on products that market themselves

as universally accessible solutions and in-crowd self-naming practices – to problematize under-

performing users at the individual level and release any global responsibility for exclusive,

unaccommodating or wholly unintelligible coursewares. "Universally" here is doing a lot of

work to marginalize mad interactivity, due to the way that cure-based rhetoric (or "fixing" the

student) is subtly taught by these programs to the instructor; but also the way that abnormality is

so quickly cast out as "loss" to be able to perform well according to these algorithms. Mad

students will *always* be captured in "risk" aggregates and the branding of "universal"

accessibility reorients the blame back onto the student themselves as a negative modifier to the

overall class Success Index. These programs make no real effort to differentiate between abled

adjacent visions of positive interactivity and students who use more disability-friendly overlays

as a replacement for programs that are not designed to service their needs. As a quick example of

why this consideration is critically important, consider the independent compliance audit

(clipped immediately below in **Image 17**) that the University of South Florida performed on

Blackboard Ally in 2021:

Criteria	Conformance level	Remarks and explanations
601.1 Scope		
602 Support Documentation		
602.2 Accessibility and Compatibility Features	Supports	The documentation for Blackboard Ally lists and explains the accessibility and compatibility features of the product.
602.3 Electronic Support Documentation	Partially supports	The documentation mostly complies with WCAG 2.0 A/AA, but there may be older content posted that has not been verified for accessibility.
602.4 Alternate Formats for Non-Electronic Support Documentation	Not applicable	All necessary documentation for Blackboard Ally is provided electronically.
603 Support Services		
603.2 Information on Accessibility and Compatibility Features	Not applicable	Blackboard Ally does not offer support services.
603.3 Accommodation of Communication Needs	Partially supports	Support services for Blackboard Ally are provided via email, which may not be accessible to some users.

Image 17. Accessibility Audit of Blackboard Ally. (VPAT via USF 2022)

Alt text: screen capture of a greyscale table containing the results of the USF Blackboard Ally accessibility audit. This table features three columns and a number of organized rows, parent-sorted by the top-level headers "CRITERIA", "CONFORMANCE LEVEL" and "REMARKS AND EXPLANATIONS". In row 2, "601.1 Scope" is colourized in light gray. In row 3, "602 Support Documentation" contains a number of child columns, colourized in white. These child rows read, from left to right (reading order): "602.2 Accessibility and Compatibility Features", "Supports (conformity)", "The documentation for Blackboard Ally lists and explains the accessibility and compatibility features of the product (remarks)". Second child row "602.3 Electronic Support Documentation", "Partially supports (conformity)", "The documentation mostly complies with WCAG 2.0 A/AA, but there may be older content posted that has not been verified for accessibility". Third child row "602.4 Alternate Formats for Non-Electronic Support Documentation", "Not applicable (conformity)", "All necessary documentation for Blackboard Ally is provided electronically". A New row of child considerations is indicated by a gray title header, "603. Support Services". Child row one

reads, from left to right (reading order): "603.2 Information on Accessibility and Compatibility Features", "Not applicable (conformity)", "Blackboard Ally does not offer support services (remarks)". Child row two "603.3 Accommodation of Communication Needs", "Partially supports (conformity)", "Support services for Blackboard Ally are provided via email, which may not be accessible to some users."

Using the WCAG AA-compliance standards, Blackboard Ally itself (the global LMS overlay) only partially complies with core accessibility support documentation - mostly information for Blind and Hard-of-hearing users to access Ally content and features - while it provides no alt-format materials for its platform *based almost entirely on the creation of alt-format materials* in a somewhat comical display of standardization applicability. Further, the audit identified no routes other than e-mailing complaints for any compatibility issues or accessibility help needed to manipulate the overlay (VPAT via USF 2022), thus providing a perfect example of Alex and Liz's "systems that warp and recuperate" harmful accessibility promises to disabled users. In addition to this, we can discern from the audit that the intended target user is overwhelmingly *abled*, and the software reinforces this intent by supplying bare minimum services (or none whatsoever, as is the case in "Criteria 601 to 603" in **Image 17** [VPAT via USF 2022]) to users who legally require more consistently accurate alt-format accommodations.

A2-4. *availability of training*

If this discourse inspired you to perhaps pursue free options, unfortunately this avenue provides yet more disappointment for mad and disabled allies. North American MOOC megasites do not offer instructors many viable alternatives to try to teach themselves UDL (or UDL-adjacent practices) if we choose to discount institution-specific programming offered through Teaching & Learning campus centres[31]. There are only five options tangentially related

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[31] I'm also excluding the plethora of methodology papers produced on this topic in Ed Dev, Disability Studies, Ed Psychology and Queer Pedagogy because I am assuming the average reader's familiarity level with inclusive UDL

to universal or accessible design on Coursera ("An Introduction to Accessibility and Inclusive Design" [University of Illinois at Urbana-Champain {UIUC}]; "Disability Awareness and Support" [University of Pittsburgh]; "Negotiating Learner Differences: Toward Productive Diversity in Learning" [UIUC]; "Ubiquitous Learning and Instructional Technologies" [UIUC]; "Inclusive Online Teaching Teach-Out" [Johns Hopkins University]), two options provided by EdX ("Inclusive Teaching" [Columbia University]; "Designing and Leading Learning Systems" [University of Michigan]), a singular option at Udemy ("How to Design for Accessibility: for UX WCAG 2.2" [Liz Brown]) and no options at Harvard OpenCourse, Yale OpenCourse, Saylor and Kadenze. Most of these options can be completed in under five hours and do not meaningfully engage with the same depth of content analysis – even if hopelessly sci-languaged and sanist – as the paid options, which were already problematic in their proposed implementation of 'universal' design techniques. All this to say, learning how to use UDL in classroom design - even improperly! - is prohibitively expensive in paid routes or problematically oversimplified in unpaid routes. Adding insult to financial injury is the fact that the education you've paid good money for is a sanist, abled-adjacent disability dongle that prioritizes quick delivery (rather than correct and meaningful implementation) and fast mass-applicability to generate greater return on investment for core UDL marketeers in pandemic professionalization and (mutually aligned) higher ed microcredentialing racket. Neoliberal profiteering autocracy under late stage capitalism has made the critical uptake of UDL a

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would not be enough to compensate for the number of misguided or for-all buffet articles published alongside "correct" or progressivist content. Importantly, much of this research is also kept behind paywalls.

conundrum of precarity barriers for instructors hoping to access higher education inclusivity

tactics designed primarily for disabled and mad learners[32].

A3. midpoint review

I think by exploring the habits created by standard "UDL" digital services, we can better

understand why such well-meaning, heavily funded programs that want to promote inclusivity

may instead be reifying messages from within affectual containers that are only capable of

helping students already well-equipped to perform well in the classroom, instead of the students

UDL was designed to bring inside the circle. We took some time together to destabilize the

credibility of current UDL training programs offered in apocalypse time, showing you two major

examples of 'normal' transpositions and translations of inherently crip design methodologies that

instead worked to alienate many more students than these programs claimed to help, with mad

and disabled students doubly left out or erased by misused methodologies. These training

programs do a lot of work to keep the essential structure of the in-crowd intact and to bolster

credibility for the meritocratic process that fosters (or legitimizes) its supply and demand

profiteering pathway. This in-crowd complicity bears strange resemblance to the ways

instructors try to reimagine legacy systems[33] onto present realities, and in trying to remove

apocalypse context from apocalypse time we instead create yet more insularity between the in-

crowd (who were already prepared) and the out-crowd (who needed increasing levels of support

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[32] There is a corollary conversation we could have here about the recent profiteering potential of "education influencers" in UDL and inclusive design space, but it doesn't fit well in this conversation. For more on this dynamic, Ann Gagne and Jesse Stommel have both written thoughtful content.

[33] I'm using this phrase to mean legacy understandings of neuronormativity, but there's an alternate reading of this line that is worth mentioning (which, as is tradition, there is no room to explore further) – there has been some work done recently on instructor willingness to 'let go' of old classroom techniques in the face of online obsolescence (Adams 2021; Reich 2021; [**paywalled**] Backes et al. 2021). The ways we force what we are used to in physical classrooms onto increasingly unrecognizable digital environments is worth further analysis.

we claimed to provide, but instead delivered education+). These training models forward a vision of UDL that fosters ubiquitous thinking capable of self-perpetuating its own validity in instructional practice, the same way that students who "cope well" within "normative" classrooms self-perpetuate the deservingness complex by virtue of their own perceived panoptical dominance.

Further, the problematic ways that the pandemic-derived "digital divide" creates education+ instead of increased accessibility helps to further engrain the "normative" mythologies on campus that these tech build-ins and training modules base themselves on – a cruel irony for disabled students, who will never benefit from designs originally conceived to benefit them. We explored this relationship using D2L's Students at Risk, Respondus LockDown Browser, Blackboard Ally and CAST's UDL101, particularly the ways the word "everyone" is deployed to evidence design "universality" and the ways that ability (or disability) is presumed or dismissed, echoing Denise's narrative about disability dongles and the ability-adjacency these solutions take for granted. Ally's normalization of alt-format design that seeks to verify that instructors tried to be accessible (while offering documents that fail to comply with legal minimums) in producing miles of backend content objectively assessing the "accessibility" of coursewares is created not for UDL, but for protection from critique. By producing "objective" evidence that "we tried", UDL in the new "digital divide" accomplishes many of the same objectives of middle-management style internal surveillance against students and other instructors: unfair and often ableist assessments measured from erroneous baselines of neuronormativity.

Similarly, CAST's fixation with neuronormativity serves primarily to devalue and dismiss mad students who do not interface with carefully rubriced solutions and lesson programs that UDL101 bases on literal brain scans, psy-rhetorics and objectivist functionality. The presumed erroneous baseline of neuronormative student performance colours the entire curriculum design of CAST, indemnifying the out-crowd while assuring instructors that the in-crowd will surely benefit from lack-based capitulations to problem students in the classroom. They typify the education+ approach to UDL, and their approach is so routinely cited in pedagogy academia as to become almost synonymous with "what universal design for learning is" and how to "do it properly". This forms a legacy in-crowd of instructors who are acquainted with CAST and will reify and otherwise perpetuate well-meaning information and rubriced interactions in such a way as to enforce those materials as the "normal" standard of what UDL might perform like in a postsecondary classroom. Thus, the in-crowd of instructors and their expensive education+ approach *further* marginalizes the out-crowd of students they presumably wanted to help[34]. In worst case scenarios, this non-belongingness and lack language becomes such a core element of student identity that suicide clusters begin to appear, which are quickly dissociated from the institution if they are acknowledged at all, evidenced only by tragic student newspaper missives and imprisonment spectres, typified by architectural **suicide barriers** (more on this soon). Within this matrix of recursive harm, we further the affectual container's harsh divide logic between "good" and "bad" students.

To say it another way, I want to suggest it's possible that training compliance based in lack characteristics sustains a degree of behavioural influence far beyond what a university is

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[34] (and, importantly, dis/abled instructors who see copious problems with the in-crowd way of performing UDL - they will also experience this double-marginalization effect within the departmental affectual container)

presumed capable of, creating simultaneously enabling and disabling containers that covertly sort and authorize the presence of some students while denying the autonomy and legitimacy of others. This occlusion feels very familiar to museum curator Yanow's 1998 assertion that "built spaces are at once storytellers and part of the stories being told (...), [they] are both medium and message" (Yanow 1998). Though he was speaking in reference to museum mechanics, the ways that living spaces both define and control the subjects within them by substantiating lack is an extremely familiar narrative to mad students, whose affective responses within this container may be haunted by traumatic spectres of control wards, behavioural-realignment classrooms and asylums (for more on this core mad dialogue, see Yesha 2020, Gaeta 2021, Soros 2018, Chu 2019, Wang 2019). Moreover, the LMS itself can enforce this response.

Those who cannot cope with the ways that built space can enforce idealized actors through spatial-affective messaging are immediately shown the door via eviction or expulsion[35]. When we remove any sufficiently "non-compliant" student via punitive policymaking, we create control circumstances that police classroom participation according to the legibility of the student's performance of neuronormativity and enforce that by auditing "lack" as a means of making their discordance with campus environments "their" fault. How do institutions train students to work against their own self-interest in the creation of these ableist ability-measuring affectual containers?

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[35] I cannot fit this conversation here, so you'll have to just take my word for it at the moment. This mechanic was originally its own chapter, now lost to the aether, evidenced only by an infrequently delivered and extremely depressing seminar based on public data. Also read this investigative piece (Cribb 2020 for the *Toronto Star*).

Part B. affectual containers and suicidality

The productivity languaging and neuronormativity reinforcement as seen in the CAST and Blackboard visions of UDL modelling can be reinforced by the spatial zones of student learning, both online and offline. The for-all nature of the Brightspace end-user experience encourages deep associations between normative functioning and scholarly success, which has the potential to become a toxic demotivator when the instructor's investment in these systems of evaluation is uncritical. Thus far the conversation has virtually negated the student's ability for agency within the classroom affectual container, and it's worth investigating the relationship (if there is one) between the student's experience of built classroom environment - whether online, offline or "hybrid" learning - and the walls we intended to build for them.

The university has a number of finely tuned data collection surveys meant to collect real-time demographic data about student attrition, feelings and on-campus experiences during their time at the institution. The most famous and frequently implemented (Linden 2019; Linden & Boyes 2021; Burcin et al. 2019) data-mining instruments available to Canadian universities[36] are:

- The American College Health Association - National College Health Assessment (ACHA-NCHA): Canadian Reference Group version
- The National Survey of Student Engagement (NSSE)
- The Canadian University Survey Consortium (CUSC) Survey of First-Year Students
- The Canadian Campus Wellbeing Survey (CCWS)

Though the surveys themselves are interesting artifacts worthy of further deconstruction in terms of question development, section order, targeted demographics and Executive Report (or

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[36] It should be noted that frequency does not necessarily mean quality. There are well-reasoned critiques of the lasting biases of these surveys by mental health data analysts including Megan Linton, Shelley Armstrong, Heather Stuart and Fares Qeadan (non-exhaustively). That conversation doesn't fit well here, so for our purposes we are using these surveys as indicative of very generalized trends in Canadian institutions.

university-specific) design, I have chosen to trim that conversation in favour of a more serious one about recent student reporting results. This conversation necessitates some kind of requisite comparison to an approximated cultural baseline, for which I chose this year's Toronto Social Capital Study (TSCS) processed in late 2022 by Environics, Inc. This test battery attempts to draw macro-scale demographic comparisons between Toronto youth, adults and seniors across social stratification conditions like access, security, safety, perceived belongingness and local volunteership. Using these responses and comparing them to a national SCS with the same questions reveals notable insights about the "climate" of local culture and its potential for resilience, a calculation they call **social capital**. Environics' definition of this is slightly more specific, explaining social capital as "the vibrancy of social networks and the extent to which individuals and communities trust and rely upon one another" and drawing its importance from this calculation's potential to "mak[e] communities productive, healthy, inclusive and safe" (Environics 2022). When rendered as a "resource [that] communities can draw upon to respond to crises", social capital emerges as a useful tool we can use to extrapolate from youth affect reporting in order to carefully predict student resilience potential in apocalypse time (Environics 2022).

There are a few important conclusions from the TSCS dataset that strongly correlate with reporting results in university-specific surveys, which I am using here as a social 'baseline' from which students derive their potential for building reserves of social capital. Another way of saying this might be that the pandemic has brought statistically significant strife to such an extent that some of the university-specific datasets may be explained away by the apocalyptic time from which the results are taken: I am trying to anticipate and speak back to that conversation by drawing connection points across "non-university youth struggle points" and "university-specific

struggle points", and looking at the degrees of magnitude between those being-states (to determine which results we might call "statistically significant" increases/decreases between these identity states). I think that by agreeing with skeptical readers that 2020 - 2022 student polling results are heavily informed by pandemic exhaustion, we can have a better-faith conversation about the extent to which universities *themselves* are contributing to the overall social climate experienced by undergraduate students in apocalypse time. Using Toronto's dataset to establish an adversity baseline will assist our conversation about how that adversity might be heightened by the affectual containers of campus and classrooms, which is valuable information we can use to make better decisions about how to create more resilient (itself, admittedly, a problematic measurement in this context) social capital space in counteraffectual containers we control.

Unsurprisingly, TSCS found that **wellbeing**[37] "declined significantly between 2018 [the last collection point] and 2022", measured by an addition of results tagged as "life satisfaction", "good physical health" and "good mental health". By combining the aggregate results of all positive responses and comparing that to the aggregate positive response total in the last TSCS study, researchers can produce change **magnitudes** (usually translated as +/- #pts) between respondents. The higher the magnitude, the more statistically significant the datapoint becomes in establishing differences between social climate and its impact on individual wellbeing. The contextual categories which demonstrated the highest magnitude changes in the 2022 survey primarily concerned loneliness, isolation, trust and mental health, which are further complicated

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[37] American activist-organizer Kerri Kelly has a great discussion of "wellness" versus "wellbeing", summarized aptly by her term "wellbeing gap": "the unequal conditions that determine who gets to be well and who doesn't. It is a disparity driven not by personal choice but by proximity to power and privilege [...] it decides who is "normal" and worthy of wellbeing." (**[paid text]** Kelly 2022)

and often magnified by intersectional considerations like gender, disability and social class. Importantly, age was a significant modifier in result reporting and nearly always reported that the "youth" group (ages 18-24, or undergraduate student age) were struggling with these sub-categorizations much more so than any other age group (Environics 2022). The 18-24 age group had the lowest aggregate scores in "social trust", "life satisfaction", "financial security", "belonging" and "civic engagement" - all contextual factors which demonstrated a statistically significant relationship to "overall wellbeing" scores and high social capital scores. In other words, Toronto youth had the lowest social capital scores relative to any other age group, which is critical to mental health conversations because high social capital scores strongly correlate with "significantly better life satisfaction, mental health and overall wellbeing than lower scores. [High SCS Torontonians] are also more likely to say they feel they can usually bounce back quickly after hard times or have something to look forward to in life" (Environics 2022). Why are Canadian youth producing warning bell scores in 2022 mental health self-reporting, when most people assumed seniors were the most likely demographic to perform this poorly in aggregate data?

This can be answered by the aforementioned loneliness, trust, isolation and mental health datapoints I brought up a few moments ago: perceived social support and especially isolation seems to strongly influence other survey calculations, which in turn strongly modifies resilience potential and social capital accrual. Across all age groups, only 59% of Torontonians felt they had "people [they] can depend on to help if [they] really need it", a figure that is then intersectionally modified by age (decreased), disability (decreased), 2SLGBTQIA+ identity (decreased), and gender (females posting -17pts against male respondents). If a survey respondent identified as just two of these intersectional factors, their likelihood to have a safety

network dropped to about 32%: so female youth, disabled youth, and 2SLGBTQIA+ youth are about half as likely as the general population to have someone to depend on in an emergency– only about 1 in 3 students feel they have a safety network on which they can reliably draw for support. Similarly, TSCS also found that youth who do not regularly visit their social network in person *will not* compensate for this isolation by increasing parasocial participation via e-mail, phone calls or social media avenues, a somewhat surprising counterpoint to widespread assumptions about crisis phone usage and youth tendency to mitigate stress by increasing usage of social media outlets (Keating 2022; Haider 2022). Correspondingly, there was a 10pt drop between 2018 and 2022 in reporting "six or more close friends" and "six or more close relatives", and about 12% of Torontonians report "no close friends" or "no close family members" they feel they can phone in an emergency. Based on isolation results, we construct a youth population more distant from each other than ever: with perilously low potential for internal network support, fewer trusted family and friends, less conversational potential and less regular contact with their network than pre-pandemic students. If the student is female, disabled, 2SLGBTQIA+ or a combination of identities, these isolation numbers start to look less like statistical anomalies and more like intentional segregation from containers we've built. With similar concern, the TSCS report laments that "the most vulnerable Torontonians have less access to support" and "the situation of youth, and particularly young women, is a growing concern" (Environics 2022).

Self-reported "life satisfaction" also served as a particular pain point for youth with female and LGBT identities: while there was a global -12pt drop in overall life satisfaction, this drop doubled to -20pts and -21pts respectively for these intersectional being-states. The youth age group on the whole was also +9pts more likely to report there is "nothing in life to look

forward to", demonstrating the worst self-reported mental wellness and resilience scores across all aggregated age groups in the TSCS. Worryingly, female youth mental health was the lowest score across all age demographics and over -10pts lower than the male score, further highlighting the particular vulnerability of 18-24 females who are becoming increasingly more isolated and simultaneously less (statistically) resilient than even the most precarious senior citizens - a population that apocalypse time has spent much more time and resources worrying about, as reported by the World Health Organization (WHO 2020), Center for Disease Control and Prevention (CDC 2022) and reportage sites like *Medical News Today* (Sandiou 2022). Interestingly, this finding is actually corroborated by an under-cited *JAMA* study from 2020 that speculated on seniors' increased resilience potential in pandemic conditions compared to other vulnerable age groups (Vahia et al. 2020). The pulling-away and apparent isolation of student-age females was also strongly reflected in "civic engagement" scores, as this group represented the lowest engagement in community opportunities and the highest magnitude differential, which the TSCS importantly ties back to resilience potential: "the sharp declines in civic engagement are of particular concern for wellbeing, [...] Torontonians with higher civic engagement report higher life satisfaction, broader social networks, more frequent social interaction and broadly a deeper and more satisfied connection with their community" (Environics 2022). The youth demographic - and especially the female youth demographic - are building the *opposite* of social capital, with shrinking safety networks, high isolationism and low community resilience potential. This baseline of wellbeing is harrowing, but we haven't introduced the youth reporting from within the university construct yet - and how our "normative" practices further complicate this demographic's potential to build social capital and survive the containers we've built or legitimized for them.

To do this, let's return to the university-specific datasets and compare their findings against our apocalypse time "baseline", the TSCS. That way, we have a greater chance of decoding which factors may be the 'fault' of extenuating (or society-wide) circumstances, and which circumstances may be explicitly exacerbated by the university's affectual container. Recall from Chapter One that the neoliberal university and aforementioned adjunctification crisis relies in part on the careful maintenance of status quo and deservingness. As we previously established, the university as a money-making corporation needs to recursively optimize institutional return on investment, broadly construed as money spent on campus services and academic programming *versus* the amount of money generated by interested employees (i.e. students). Let's simplify this by dealing only with domestic students: when a student in Ontario obtains their OSSD, they have 22 publicly-funded universities (Ontario Universities' Info 2022) to choose from, particularly if they buy into the phenomenon of **degree inflation** - cleverly described by inclusivity pedagogue Rebecca Gordon as "increasing numbers of employers beg[inning to] require a college degree for jobs that don't by any stretch of the imagination require a college education" (Gordon 2021). Even when accounting for this upward trend (+6%) of students holding at least an undergraduate degree before entering the Canadian labour market (StatsCan 2016 via the Daily Archive), universities still need to justify tuition prices ballooning far beyond the rate of inflation (Gordon 2021; Dingwall 2018; Wong 2018; *Time* 2018), and one method of doing so is by attracting consumers with what competing diploma mills and MOOCs cannot offer: the "student experience".

The Canadian University Survey Consortium (CUSC-CCREU) collects data from Ontario's incoming first-year college and university cohorts using a series of opinion-based

questions to get a better idea of intergenerational and demographic trends over a period of years or decades. Throughout this report, indicators demonstrate a statistically significant relationship between perceived experience of community and the final decision to attend that university (CUSC-CCREU 2021). The 2019 survey (the last one conducted prior to national lockdowns) indicated that 49% of respondents felt that "it has a good reputation for campus life" was an important component of their final university decision, complemented by a 60% indication that "the city/town it's in" was at top-of-mind for these students. Only 2 factors (of 18 possible responses) scored higher: "it has the program I want to take" (88%) and "the academic reputation of the university" (69%) (CUSC-CCREU 2019). Though reputation considerations ranked higher overall, it's extremely telling that two of the top four responses are directly correlative to community experience or "campus life". Over 75% of respondents had applied to at least two Ontario universities, making the former question critical in ascertaining trends as to how and why students are choosing certain schools. The survey question asked at the end of the choice-making battery is similarly interesting: if you discard the first three answer possibilities that are job-based (a nod to the degree inflation argument), the fourth most popular "reason for going to university" for the 2019 cohort was "to apply what I will learn to make a positive difference in society or my community" (76%) (CUSC-CCREU 2021).

The significant relationship between perceived community experience and campus choice were mirrored in both the NSSE 2021 and CCWS 2022 results for the University of Waterloo: first-year UW students had much greater likelihood magnitudes than U6 or U15 universities in positive community experience reporting (NSSE 2021), and this positivity largely carries through to more specific CCWS results when asked if they "feel they belong on campus" [about 85% positive response rate] and if they "feel part of a group that shares [their] attitudes and

beliefs" [about 75% positive response rate] (CCWS 2022). University-wide datasets report similar results, including the finding from the CUSC that first-year students "were satisfied with the concern shown by the university for [students] as an individual" [about 75% positive response rate] (CUSC 2019). The Canadian ACHA-NCHA similarly returned about a 75% likelihood that a student would respond positively to "health and wellbeing is a priority at my institution", a slight rewording from the original 2020 question (also returning a 75% positive response rate) that asked more specifically if their "campus environment is one where [their] mental health is supported" (ACHA-NCHA II 2021; ACHA-NCHA III 2022). However, when these questions are reworded to prioritize the student's *personal* feelings over question designs that seem to implicitly threaten their perceived allegiance to the institution itself, their answers become a little more critical. Students were asked on the NCHA 2021 "how often they felt they belonged to a community (like your social group or your neighbourhood)" over the past month, a rewording that reorients the subject position from the university *campus* belongingness experience to their *personal* belongingness experience within that unnamed container, effectively decreasing the likelihood that the student will answer sympathetically instead of honestly. When asked this way, only 60% of students agreed with the statement: a -15pt drop from what outside observers may perceive as the *same question* about campus community building potential, further exacerbated by the 2022 result that demonstrated a -3pt drop in positive responses, a statistically significant magnitude that supports the similar TSCS drop in youth civic engagement and depth of support networks (ACHA-NCHA III 2022; Environics 2022).

Also telling are the low experience scores the CUSC assigned to questions about the "ease of making friends" and the "ease of getting involved in social activities", a clever rewording of the campus community question that asks students to reflect on the actual verbs

that make up "community experience" rather than reflecting on it in the abstract: in both cases, results were disappointing. Both questions (as to the "ease" of "making friends" or "getting involved") returned a "less [easily] than expected" result, with an average of almost 3 out of 5 students responding negatively to both questions. Complementary to this, NSSE data revealed that when compared to U6 and U15 universities, UW students score significantly poorer on their likelihood to "engag[e] in discussions with diverse others", despite having an almost +30pt difference in sheer number of visible minority students at Waterloo compared to Ontario universities [73% versus 44%, respectively]. With non-white students making up almost three quarters of campus student makeup, how is it possible that 75% of students can agree that campus is "supportive", promotes "belongingness" and delivers a positive "student experience" while nearly the same percentage simultaneously struggle to speak to diverse community members and find engagement difficulty much higher than expected? Another way of asking this is, if the "campus environment" is positively associated with mental health considerations and community potential, why do these more specific results seem to contest that reporting in the same survey batteries, with *decreasing* likelihoods of positive responses between 2020 and 2022?

Digging deeper into personal response data, especially questions that do not reference the institution at all, reveals a precarity narrative much more consistent with the findings of the TSCS youth dataset. The CCWS at Waterloo revealed that nearly half [46.6%] of students "feel hopeless" at least some of the time over 30 day stretches, a result echoed by national reporting by the NSSE 2021 [39%] and 2022 [44%], demonstrating that slightly less than half of students nationally navigate consistent feelings of hopelessness in apocalypse time. Complementing the TSCS precarity pattern, the hopelessness result was +4-7pts higher magnitude in female students

compared to male, specifically in 2021, which is itself complemented by *consistently higher magnitude* scores for females when asked the following questions:

- "Have you ever felt very lonely?" [46% yes over 30 days]
- "Have you ever felt very sad?" [51.5% yes over 30 days]
- "Have you ever felt so depressed it was difficult to function?" [30% yes over 30 days]
- "Have you ever felt overwhelming anxiety?" [46% yes over 30 days] (all via ACHA 2021)

In the 2022 ACHA-NCHA dataset, three of these four questions no longer appear at all. It is interesting to note that the questions with the highest magnitude disparity between male and female answers, such as a +7pt differential between male/female respondents for "have you ever felt so depressed it was difficult to function?" or the +10pt gap for "have you ever felt overwhelming anxiety?" are some of the questions removed from this year's otherwise fairly faithful recreation of the 2021 survey. One of the only remaining questions from this battery, "have you ever felt very sad?", demonstrated a +19pt increase from 2021 to 2022, consistent with the youth findings of the baseline social capital study and underlining an overall extremely poor mental health container for students at Canadian universities. Based on this question set, in a writing classroom of 50 students you can safely make the assumption that almost 23 of them feel lonely, sad and hopeless at some point, and not unlikely the entire duration of course enrolment, another 16 students are struggling to function through their feelings of depression and hopelessness, and 24 students feel powerful anxiety with enough consistency to impact daily life. If your classroom has female students (which it will), the statistical likelihood that they identify with any *or all* of these performance-impacting conditions increases significantly, with less

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overall social support and social impact networking available to them compared to their male counterparts.

The students themselves are actually able to confirm the assumptions we make with these results, in a different ACHA question battery about course outcomes and mental health. Students were asked to connect mental health conditions to "impacting academic performance", which for the NCHA is translated as "lower grades (...), lower exam scores, incomplete or dropped course, (...) [or] significant thesis disruption" (NCHA-ACHA 2021), conditions that students felt made a difference in how they performed in courses taken. The outcomes mirror the inferential data we were working with a moment ago: 1 in 3 students felt their grades were badly impacted by consistent anxiety and/or excessive stress, while 1 in 4 students reported that depression significantly impacted their course performance. It is hard to overstate how *massive* these factors are in the translation of course attrition rates, course outcomes and feelings of achieved potential: in the same 50 student class, 16 will do more poorly than they are capable of due to ignored, undertreated or untreated anxiety and/or severe stress; 12 will perform much worse than their baseline capacity due to ignored, undertreated or untreated depression. Again, females reported much higher likelihoods to have disrupted education given the same conditions across the entire question set, sometimes by as much as +14pts (in the case of anxiety) and +12pts (in the case of excessive stress). Similarly, there is about a +10pt magnitude difference between 2021 result reporting and 2022: you can add – on absolute average -- 2 students to the underperforming result data in our fictional 50-student classroom as the pandemic persists and teaching continues in apocalypse time, unmitigated by significant changes to the way we treat and acknowledge the relationship between student mental health and course attrition rates. What's more concerning, the University of Waterloo compounds this result with the NSSE finding that UW students are

significantly less likely compared to U6 and ON university students to "discuss their academic performance with a faculty member" -- these students are hampered by the same national data that confirms increased course completion difficulty, but nearly +4pts less likely than students enrolled at other Ontario universities to address these concerns with their instructor (NSSE 2020). This indicates that it is incredibly unwise to continue to employ the pre-pandemic model of relying on enrolled students to self-report significant difficulties, needs, or request accommodated circumstances.

Deeply unsurprisingly, the university-specific datasets seem particularly dire for disabled students (especially if those disabled students are female). This is again consistent with the findings of the baseline study, who explicitly share that "the expectation of support is strongly related to other dimensions of wellbeing and social capital. For instance, those reporting poorer mental health or food insecurity are all less confident they would be helped" (Environics 2022). Environics generated "**social capital index** scores" - a kind of purely mathematical way of rendering overall social capital accumulation by demographic - that consistently demonstrated that a low social capital index score resulted in lower overall resilience potential (compared to other groups) and +10pts lower expectation of help to achieve higher social capital. This means that our most precarious populations in the context of these datasets (female, disabled, 2SLGBTQIA+ youth between the ages of 18-24 with income under 30 000 CAD a year) are *simultaneously* the least mathematically resilient[38] and the least likely to receive social support to improve their circumstances: in absolute mathematical terms, the lowest-scoring youth are

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[38] I am aware how format-breakingly dystopian this phrase is, but there is a point I'm trying to achieve with a methodology that is more widely taken at face value than complex rhetorical arguments. We are getting many more well-meaning people on our team by taking some losses here.

becoming extremely isolated by their alienation from known networks of support, including

mental health and safety support. Resources that universities design to provide extra assistance to

precarious students often make the assumption that student degree of correspondence with local

networks has increased in pandemic time (contrasting TSCS data that this has declined) and the

widely held assumption that university students are in regular contact with their off-campus

safety networks via digital mediums while enrolled on campus (contrasting TSCS data that

denies this is any more likely among recently isolated students).

Moreover, disabled Torontonians were shown to "face greater economic insecurity than

average, but also have less access to support from friends and family" (Environics 2022), giving

statistically significant proof to a widely held belief that disabled identities across all

demographics are less financially secure and concomitantly less well-networked compared

demographically and cross-relationally to their abled peers in similar pandemic circumstances.

This is an important consideration because the national average of disabled student

postsecondary enrolment was 24% in 2019 (CUSC 2019), a number that rises a point in 2022 to

25% (CCWS 2022): and this number only accounts for *disclosed* disability (or students that have

chosen to reveal to the institution that they have a physical or mental dis/ability). We will discuss

the biomedical politics of university accommodations in Chapter Three, but for this conversation

it's important to know that of this subset, 73.4% of disclosed disabled students reported that

despite their disclosure, they receive no accommodations or were denied accommodations from

institutional Accessible Learning Centres (CCWS 2022). If approximately 1 in 4 students have a

disability, and about 75% of this quarter receive no help or equity-achieving circumstances, it's

no wonder the TSCS dataset shows that disabled youth demonstrate less resilience and more

insecurity when compared to their abled peers, even before complicating this equation with the

circumstance that these students are also less well-networked and have lower overall social capital index scores. This finding coincides with our conversation about UDL training because of its reliance on catering to for-all mechanisms of classroom inclusivity, or primarily imagining students on an abled spectrum of "self-sufficient" to "worried well", without considering compounding circumstances like intersectionality, disability and/or madness. The same students that Brightspace Students at Risk algorithm and the Blackboard Ally algorithm are going to "flag" or claim they've "helped" in a meaningful sense are actually being further isolated by supposedly "equity-achieving" circumstances these programs and training assistants are trying to create. By focusing their perceived "failure" in lack language, as the CAST training teaches instructors to do, this performativity is redefined as a resilience issue instead of a container issue: 25% of the average composition of a writing classroom will do demonstrably worse not because of their resilience potential, but rather because we unhelpfully and unwittingly compound the circumstances by which their social capital index score precludes them from the abled, well-connected peer experience of "resilience". And as the first section already articulated, mad and mentally ill students are excluded from these learning outcome considerations and training models altogether: these students are being precluded from resources originally designed to promote equity among them, and this is translated by our absolutist institutional metrics as a "personal" problem as opposed to a social context problem: if my classrooms and campus are creating an oppressive, attrition-promoting environment for disabled students according to local and national datasets, is the mad student's failure to thrive within a multiply isolating classroom model really a "personal" problem?

This overwhelming lack dynamic in instruction and delivery modeling creates a cyclical vacuum for mad and disabled students, where their low social capital index score decreases trust

and willingness to self-advocate, which precludes the possibility of connecting with more equity-advancing circumstances (such as using Access Centres), which lowers course outcomes and correspondingly increases isolation - thus restarting the cycle of harm. At the University of Waterloo, recruitment of disabled students drops by -7pts nationally and -5pts provincially between 2020 and 2022: a statistically significant outcome that suggests that we may be using recruitment metrics (like sky-high 12U averages) that intentionally discriminate against recruiting disabled students to bypass the "problem" of this vacuum effect, as briefly discussed in the Introduction's consideration of 12U recruitment standards at the University of Waterloo (CUSC 2019). In terms of raising global social capital index scores, it is actually advantageous for universities to *intentionally recruit* disabled students: besides the moral imperative to further diversify who "makes it" into university, the TSCS also indicated that disabled youth have significantly higher than average civic engagement scores not only across their own demographic, but across all demographics (Environics 2022). This means that despite the isolation cycle they often become mired in, disabled students are paradoxically *much more likely* to engage in community-building efforts that increase participation, resilience, trust and overall social capital index scores among the entire youth population when compared to their abled peers, or abled peers in older age groups. In building campus containers that can better sustain mathematical resilience values in students, it may be a good idea to introduce recruitment and anti-attrition circumstances that build in more opportunities for diverse students to connect and build relationships. In absolute terms, when we create circumstances where students can raise their social capital index scores as a collective, course outcomes are closely related to higher scores - the institution stands to improve overall undergraduate averages, lessen course or degree attrition rates, and make more tuition money by investing more carefully in the affectual

containers hurting student resilience, instead of continuously redirecting that money into better learning outcome measurements or new physical infrastructure.

Of course, absolute terms are not the same as realistic terms. Despite these positive indicators, there are still plenty of (high-precarity) students who are so severely affected by social capital circumstances that it becomes difficult for them to picture a life beyond institutional difficulty and oppressive isolation. The TSCS finding from earlier that disproved the too-easily made assumption that students have increased contact with their care circles via digital means (social media, FaceTime, phone calls or otherwise) when they are unable to make regular contact via face-to-face methods - most frequently seen when students move out of their hometown, province or country to attend their chosen institution. If students do not make regular efforts to visit or reconnect via face-to-face methods with their support circle or family, they are no more likely to attempt to make that connection with distance methods and instructors can reasonably assume they remain relatively isolated. This is important when you recall the data we discovered about increased isolation in the highest-precarity youth, 2SLGBTQIA+ and/or disabled females in the >\$30 000 CAD income bracket, who have less overall connective support system potential, -6pts less social index connection scores, and often become trapped in the isolation cycle demonstrated by disabled enrolments (Environics 2022; CUSC 2019; NSSE 2020). Now let's get more serious: at the University of Waterloo, 50.5% of students self-reported clinical depression symptoms approximately once a month, at minimum[39], during semester

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[39] The design of the survey asked this battery in intervals that included 30 days, 6 months and 12 months. Because of poor recursion metrics, many of the same students who answered "30d" in most cases also repetitively answered affirmatively for all other intervals (in place of being given an "all the time" catch-all). Because of this, 30 days is a more reliable use-metric than 12 months and usually indicates a more consistent feeling (by inferring why RRs always increase in high magnitudes) than the *literal* point results available.

enrolment. Similarly, 74.7% of students self-reported "isolation from others" consistent with either a depression, high anxiety or dissociative condition that would normally require outside intervention (CCWS 2022). Although campus *has* counseling services, on-site physicians and academic advisors, one-third of postsecondary students "strongly disagree" that there are "good support systems on campus for students going through difficult times" (CCWS 2022) and moreover, only a third of students would consider speaking to a physician about their difficult state, with a further 10% of students revealing they would not tell anyone at all (in a question bank that offered up options such as counselors, family members, friends, physicians or religious supports) (NSSE 2020; CCWS 2022).

This strongly resembles data collected from the CCWS that approximately 14% of students have *no one* to disclose to in an emergency situation, as well as national data that also reifies the TSCS' finding of heightened youth distrust in authority supports: provincially, 1 in 5 students would refuse help from a mental health professional (on or off-campus) when distressed, and this number increases to 22% nationally as of this year (NSSE 2020; ACHA 2022). Of students who *will* make use of campus resources, only psychiatry has a lower overall access barrier than campus counseling and health services across Canadian campuses - a dismal circumstance in a country where youth psychiatric wait lists are approaching 3 months (ACHA 2022; Canadian Mental Health Association 2020). There has been a -20pt decline between 2021 and 2022 of campus counseling or mental health care uptake, and an even steeper -30pt decline in the same temporal period for physician (or physical health, prescription, emergency care) uptake (ACHA 2022). At the University of Waterloo in 2022, only 9% of students reported getting an appointment at Health Services, an abysmal number for campus service usage only

rivalled by two other services: the IT Help Service Desk and the Waterloo Undergraduate

Student Association (WUSA) facilities (CUSC 2022). This is the container within which suicidal

students live, and this information is even more frightening when taken in full context, as we

have carefully laid out above:

- "Have you ever seriously considered suicide?" [12mo period]: 16.4% YES representing 8 969 students (ACHA 2021)
- "Have you ever thought about or attempted to kill yourself?" [12mo period]: 28.7% "planned but did not try" representing 3 225 students, about 14% of students "planned and wanted to die" or "attempted and hoped to die" representing 1 701 students (ACHA 2022)
- "Have you ever attempted suicide?" [30 day period]: YES 0.9% representing 493 legitimate suicide attempts in the last 30 days while enrolled (ACHA 2021)

It's hard to imagine statistics represented as real, human lives, and I've attempted to circumvent

that here in our conversation by giving you the real number of student bodyminds who gave

positive responses to these national reports: above are the real lives of 14 388 students in 2021

and 2022 who have created realizable end-of-life plans - and in many cases, attempted to execute

that plan - while enrolled at a Canadian postsecondary institution. I would like you to stop, really

stop at this point, and think about **how truly large that number is**, of students who authentically

believe that they are better off not living than continuing to struggle in the affectual containers

we have collectively created, unwittingly enabled, or failed to prevent from harming them. The

University of Waterloo dataset showed nearly 10% of student respondents answering

affirmatively to "have you ever seriously contemplated suicide?" in the same 12 month period,

meaning that 3 453 UW undergraduate students have meaningfully entertained the idea of

suicide during at least one of these terms this year based on 2022 enrolment numbers (UW

Student Head Count 2022; CCWS 2022). Importantly, another 10% of students declined to

answer or did not input an answer to this question, representing the possibility that the "actual"

suicidal student number on Waterloo main campus could be as high as 20%, or 1 in 5 students over a three term period (CCWS 2022). Of the students who *did* admit to seriously considering suicide at our institution, 26% also disclosed they had devised a realizable end-of-life plan, or acquire the means by which they meant to end their lives. A further 10% of these students declined to answer whether they had gotten as far as completing a realistic suicide attempt plan (CCWS 2022). In other words, the (likely under-reported) statistical probability of 1 in 5 students you meet that have been "meaningfully entertain[ing]" the idea of suicide while enrolled at the University of Waterloo, there is up to a 25% chance that the student you (don't know you) meet has already devised the plan by which they would end their life.

B1. the curious case of the Myhal Centre

A secondary condition to set up in space-holding is a turn toward (perhaps) unfamiliar renderings of terms of engagement that are relevant to disability-oriented discussions of suicidality. The way we tell stories determines the degree of justice readers ascribe to them: we have the ability to create that affectual response by thinking about what words we're using when. Notably, **autonomy** has a special relationship with critical disability studies (and even more so, mad studies) that deviates from normative considerations of the medical construct, especially when this autonomy is implicitly considered "unproductive" according to sci-based understandings of bodymind conduct. This difference has been discussed productively by disability law theorist Katharina Heyer: "[affirming the right to assisted death] could limit the autonomy of disabled people due to a violent history of involuntary euthanasia targeting disabled people" (Heyer 2015 via Wedlake 2020). The supposedly liberatory practice of allowing total autonomy without regard for social stratification and sociocultural conditioning has been rephrased by transgender rights activist Kai Cheng Thom as a failure of love and care, explaining

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plainly that "it is not radical to 'support' trans women dying when we are already being murdered regularly. It is not revolutionary to simply accept that society is so terrible that trans girls might as well kill themselves" (Thom 2019). This sentiment toward unproductive autonomy is recast by disabled queer activist Ada Hubrig as a clear synecdoche for whose lives are worth saving under this imaginary, sharing that "it's only *people like me* that are dying, *people like me* that are somehow a completely acceptable sacrifice for 'the economy' and a 'return to normal'. What should be read as a profound failure of policy to protect the most vulnerable among us is being repackaged as 'encouraging news'", boldly referencing the Center for Disease Control's 2022 assertion that coronavirus deaths primarily occurring among disabled bodyminds with comorbid conditions is "encouraging news" for the general American public (Hubrig 2022, emphasis theirs; Walensky for CDC 2022). Disabled suicidality and mad autonomy discourse was profoundly summarized in 2020 by health policy theorist Grace Wedlake: "[e]ither suicidal people speak up about their suicidality and are seen as a danger to themselves and are forced to receive 'care', or their desire to die is perceived as irrational, and they are prevented from making an irrational choice - death" (Wedlake 2020). In her close consideration of the greyspace between autonomy and attempts to gauge productive "capacity" previously situated by Kai Cheng, Ada and Katharina, Wedlake picks up on the power dynamic that eludes much of the mad autonomy argument outright[40]: when we have systems that imprison, convict, collect and institutionalize those who do not use their autonomy "properly", do disabled and mad bodyminds really enjoy the same right to autonomous conduct at all? Under the broad banner of "critical suicidality studies", this fundamental issue is continually debated.

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[40] Excepting, of course, the relationship often drawn between mad autonomy and Foucault's notion of "biopower", which is endemically cited throughout euthanasia debates but still misses the situated importance of close listening to the mad subject *themselves* (see *History of Sexuality* 1978: available for free online via this public reference copy).

Relatedly, **suicidism** theorist Alexandre Baril's vision of "non-coercive" and "suicide-affirmative healthcare models" (Baril 2017; 2020) that legitimize suicide using hybrid medical humanities epistemic modeling is collective wishful thinking at best: the conditions by which suicidal people come to believe their life is not worth living are *always* coercive insofar as they have been systemically and affectively affirmed that their livelihood is of less sociocultural value than the relative worth of those around them. This, in and of itself, is necessarily coercion, a point that is subjugated in favour of promoting a supposedly "affirming" telos of third-party validation and close listening practices, which serves to validate the mad mind while simultaneously invalidating the necessity of introducing unproductive autonomy to the conversation as a way of highlighting acculturated coercion. This is perhaps best seen in the practical conversations surrounding the disabled lives that America was ready and willing to sacrifice during COVID (Hubrig 2022), and even more so, the lives Canadians are willing to sacrifice in the Track 2 animation of Bill C-7 Medical Assistance in Death [MAiD] (Jama 2022). All the key players in the academicized version of harm-reduction suicidality practice or "critical suicidality studies" create theoretically-heavy but relatively baseless practical strategies around suicide legitimation in a *Leviathan*-like reimagining of public policymaking, either circuitously affirming or squabbling amongst each other along dense psychophilosophical strands that remove anyone without a humanities-based PhD from the conversation (as seen in Baril 2020; Braswell 2014; [**paid text**] Fineman 2004; Puar 2012; [**paywalled**] Taylor 2014). By spending too much time in the complex theoretical vagaries of the limits of mad imaginaries, the academic conversation mostly fails to ground suicide-based harm reduction in terms of how to *actually* reduce it (beyond a broad and unhelpful tenet to improve close listening practices). Policy conversations that seek primarily to engage with epistemology but relegate care groundwork (or

methods-based practices) to those excluded from the "academic" conversation actually miss the point of having the conversation in the first place - they silence or delegitimize opinions that don't sound enough like theirs. And when suicidal bodyminds do not sound rational or autonomous "enough", we recreate the coercive practical conditions by which we rationalize mutual policing, "forensic mental health" policymaking, and pink-slipping.

In short, theory about the mad bodymind's right to death should not be so challenging and academicized that myself – as an often-suicidal mad persona -- feels entirely unreflected in their near-exclusive phenomenological positioning. This consistent rhetorical choice in critical suicidality studies (and often more widespread in mad theory perceiving a need to **pass** as "worthy" academic theory) speaks volumes about the implied lives considered "worthy" of listening to, held in opposition to lives that have not spent enough time in academia. Moreover, this critical milieu cites non-academic suicidal bodyminds only as contentious theoreticals, unfortunate collateral damage that is re-rendered as complex metaphors or news headlines serving as case studies under the same homogenized, depersonalized gaze they claim to be so against (seen in Puar 2012; Braswell 2014; Fricker 2007; Baril 2017; Fricker & Jenkins 2017 non-exhaustively). In their academic reification of scholarship norms and "ethics" standards (itself a paradigm worthy of insulation eye-rolling), particularly that of canonization and use of **academese**, these writers primarily accomplish furthering the chasm between academic thoughtspace and the lived experience expertise of suicidality -- distinctly experiences unhappily devoid of advanced degrees and long publication lists. Contrariwise, we are dealing *only* with student deaths in this Chapter context, deaths that much of the existing literature fails to engage with in the level of detail they allow for psycho-pharmacomedicalization arguments or the philosophic right to libertarian norms of conduct. That is to say, by spending less energy on the

philosophy of how we derive suicidal consciousness and more energy mobilizing (and teaching

others to mobilize) practices that simultaneously affirm feeling authentically heard *and*

acculturated coercion, we may be able to secure greater safety and less fatal suicides. Harm

reduction for mad bodyminds should prioritize avoiding theoretical pathways that deauthorize

unproductive autonomy and bridge relationships between kaleidoscopic lenswork and practical

facilitation techniques (or, more simply stated, marrying specific context considerations to

inclusive execution strategies). Recall that suicidism activists presciently pointed out that modern

wellbeing rhetorics often recast mad thinking as unproductive autonomy, or maladaptations to

interacting with a world that consistently fails to cater to their needs – and blaming these

maladaptive behaviours on the service user's ability to be "resilient" about inequity. A better

way into hearing and honouring the authenticity of intersectional mad voices that authenticates

the autonomy over their own opinion is to closely listen to the ways that their autonomy may

look different from yours. By facilitating cozy spaces that are able to pre-empt reading madness

as "unproductive", we engage in both antisuicidality and radical inclusivity practice in a way that

invites everyone's opinion meaningfully into the community circle.

     Of additional linguistic consideration are the terms we use for the act of suicide itself,

which have changed over the last decade in the North American anti-suicidality arena toward

more empathetic framings that honour mad kaleidoscopic views of end of life. (Somewhat

surprisingly,) the Canadian Centre for Addiction and Mental Health's "Words Matter"

guidebook (CAMH 2021) featured a helpful visual of the updated terminology that I am

rehashing here as **Image 18** for its accessible rendering of quick, clear explanations of core

phrasing choices found in this Chapter and other trauma-aware suicide content produced in

recent years:

02 / Language Guidelines

INSTEAD OF THIS...	...SAY THIS	WHY
commit/committed suicide	died by suicide / death by suicide / lost their life to suicide	"commit" implies suicide is a sin or crime, reinforcing the stigma that it's a selfish act and personal choice using neutral phrasing like "died by suicide" helps strip away the shame/blame element
successful/unsuccessful suicide completed/failed suicide	died by suicide / survived a suicide attempt / lived through a suicide attempt fatal suicidal behaviour / non-fatal suicidal behaviour fatal suicide attempt / non-fatal suicide attempt	the notion of a "successful" suicide is inappropriate because it frames a very tragic outcome as an achievement or something positive to be matter-of-fact, a suicide attempt is either fatal or not
epidemic, skyrocketing	rising, increasing	words like "epidemic" can spark panic, making suicide seem inevitable or more common than it actually is by using purely quantitative, less emotionally charged terms like "rising", we can avoid instilling a sense of doom or hopelessness
<Name> is suicidal	<Name> is facing suicide / is thinking of suicide / has suffered through suicidal thoughts / has experienced suicidal thoughts	we don't want to define someone by their experience with suicide; they are more than their suicidal thoughts

Image 18. CAMH "Words Matter" 2021 Guidebook, subsection 2 *Language Guidelines*.

Alt text: a purple and gray table with three columns titled "Instead of this…", "say this…" and "why". In correct horizontal reading order from left to right, the table reads: row 1 "Instead of commit/committed suicide, say died by suicide/ death by suicide/ lost their life to suicide [because] 'commit' implies suicide is a sin or crime, reinforcing the stigma that it's a selfish act and personal choice[, and] using neutral phrasing 'died by suicide' helps strip away the shame/blame element." row 2 "Instead of successful/ unsuccessful suicide [or] completed/ failed suicide, say died by suicide/ survived a suicide attempt/ lived through a suicide attempt/ fatal suicidal behaviour/ non-fatal suicidal behaviour/ fatal suicide attempt/ non-fatal suicide attempt [because] the notion of 'successful' suicide is inappropriate because it frames a very tragic outcome as an achievement or something positive [and] to be matter-of-fact, a suicide attempt is either fatal or not." row 3 "Instead of epidemic, skyrocketing, say rising, increasing [because] words like 'epidemic' can spark panic, making suicide seem inevitable or more common than it actually is[, and] by

using purely quantitative, less emotionally charged terms like 'rising', we can avoid instilling a sense of doom or hopelessness." row 4 "Instead of <Name> is suicidal, say <Name> is facing suicide/ is thinking of suicide/ has suffered through suicidal thoughts/ has experienced suicidal thoughts[, because] we don't want to define someone by their experience with suicide; they are more than their suicidal thoughts." (CAMH 2021)

With these disability-specific autonomy complications and phrasing choices sensitively in mind, Chapter Two is going to outline a relationship between campus environments (both physical and digital) and the creation of affectual classrooms as negation zones of care work and harm reduction. While Chapter One rendered the digital divide as a convenient redefinition problem, this chapter seeks to reorient definitional use value in discussing **affectual containers**[41], or geolocationary spaces that produce or substantiate harmful compliance or disablement rhetorics, which then become inextricable from the self-in-space. This logic comprises an environmental hazard we have to name and point to directly in order to properly combat its effects in a way that could meaningfully enact **restorative justice** (as rendered by grassroots activists like Kazu Haga [2020]) and increase student potential for reactive agency and "resilience" - a word I am using carefully.

Now, (Bell) let's talk[42] about harm perpetuated by the environment:

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[41] It's arguable this is a reductive spiritual opposite to **kairotic spaces** (Price 2011a), which I'll deal with in more detail in Chapter Three's discussion of counteraffectual containers.

[42] The undisputed champion of explaining everything wrong with Canada's Bell Let's Talk Day is Quinn Grynspan, whose dissertation contains critiques about CAMH and mental health biopolitics (Powell 2018).

Image 19. Myhal Centre for Engineering, Innovation and Entrepreneurship. Image set captured March 2022 by a University of Toronto student ([*handle withheld by request*] 2022).

Alt text: two photos of an open-air, warm-wooded university building that capture a multi-level staircase (at left) and a series of open-panelled hallways of upper floors that have waist-high cutaways to view the building's center core. Affixed to both the staircase and the hallway cutaways are long, thin metal bars reminiscent of jail cell bars, extending along the entire length of the open cutaways and along the wooden structure. These bars offer some visibility, but their design only allows about a hand to extend through the bars themselves. It is a completely solid structure that interfaces badly with the warm-wooded design and creates visual disagreement in both photos: something is wrong.

Above are two photos taken just a few months ago from the atrium of University of

Toronto's Myhal Centre for Engineering, Innovation and Entrepreneurship. The brutalist, prison-

recalling steel bars tightly wind themselves around a formerly open-air multistory staircase and

protrude slightly from vantage cutaways along all storeys after the second floor, clearly aiming

to contain and curtail the possibility of false movement over their open-air chest-height

clearances. Both *Bloomberg* and *The New York Post* have referred to similar renovations as

suicide barriers, a depressing site feature whose conception might be armchair-theorized as a

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natural successor to **hostile architecture** and a perilously on-the-nose instantiation of defensive design (Schindler 2020; Chellew 2022). Suicide barriers are much more commonly seen in public structures (e.g. bridges, skyscrapers, condominiums). There is no source documenting and retelling the history of antisuicidality architecture in higher education buildings, but I might suggest it gained notoriety during the 2003 installation of "safety barriers" at New York University's Bobst Library after seven students died by suicide in the same year (*Scientific American* 2016; Goldberg 2022). Since NYU's installation, only a few universities seem to have publicly followed their forceful and controversial prevention strategy: Cornell University's capture nets (Sparks-Bradley 2003), Rowan University's blockade fences (Alexander 2019), McMaster University's capture nets (Paddon 2020), and the University of Toronto's iron barriers in two different buildings (Nasser 2019; [*withheld*] 2022). As such, the University of Toronto did not invent the use case of suicide barriers on university campuses, but based on limited publicized usage of this strategy in campus efforts for suicide prevention, Toronto and NYU are overrepresented in discussions of this strategy's potential usefulness in recent years (Friesen 2019 for *The Globe and Mail*; Morris 2016 for *Scientific American*; Olsen 2019 for *Storeys*; Sparks-Bradley 2012 for the *Cornell Journal of Law*).

The University of Toronto's synonymousness with antisuicide architecture transpired after a 2018 string of four deaths by suicide at the Bahen Centre for Information Technology lead to public outcry and subsequently well-received "temporary" barriers that became permanent fixtures, along with "permanently blocking off" some elevated building areas after an additional death (Asselin 2019; Nasser 2019; Thompson 2019). Clearly inspired by the interpretive "success" afforded by the Bahen Centre's new defences, the Myhal Centre's 2021 comparatively silent renovation becomes an interesting story of (devastating) innovation by occlusion, and I'd

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like to use it to tie up some of the themes of this Chapter and why I think the Myhal building is

an interesting waypoint within a larger conceptual map of physical and affectual disablement

occurring on the Canadian university campus.

Image 20. Myhal Centre for Engineering, Innovation and Entrepreneurship. (@archello [magazine] 2020).

Alt text: A fisheye lens-captured view of the same two points of interest from Image 19, here set in one portrait-style photo without any of the metal bars affixed. The warm-wooded architecture is complemented by soft lighting surrounding the open-air space of the Myhal Centre, here shown with grand open-concept staircases that allow full spectatorship in open air from about waist-high height. Complementing this on the left-hand side are the same waist-high spectator hallways on three levels, while on the right-hand side there are several floor-length windows offering similar views of the communal bottom floor. There are a number of students seated at orange chairs at wooden work desks organized along the bottom floor.

Prior to apocalypse time, the University of Toronto debuted a new marquee building in King's College Circle district, a new engineering building iconoclastically placed behind convocation mainstay Simcoe Hall[43], a historical building dating back to the mid-19th century. **Image 20** depicts the *original* Myhal Centre as debuted in 2018, with open-air staircases and iron barless borderlines surrounding the central atrium. The 15 000 square metre education building is designed with a mix of ultra-high tech and warm woods; and includes dedicated makerspaces, robotics laboratories, an ultrawide rooftop terrace, TEAL ("technology-enhanced active learning") enabled auditoriums, heat-detecting seminar classrooms and open-air collaborative workspaces, as illustrated by the atrium space in **Image 20** (Landau 2018; Pintos 2019). The architects at Montgomery-Sisam and Feilden-Clegg Bradley Studios claim their design as originally executed "provid[es] dynamic and flexible environments that break down artificial barriers between people, foster collaboration, encourage active learning and accelerate innovation" (Pintos 2019), which to rhetoricians may seem like incredibly optimistic tasks to assign to an eight storey postmodernist monolith. Despite this, spatial experts were enthusiastic about Myhal's stated philosophy and construction, as this academic space earned its own curated profile on *Architecture Daily*, media tour breakdowns from *Urban Toronto* and *Canadian Architect*, and glamorous awards from the City of Toronto ("Urban Design Award 2019"), the Ontario Architects Association ("Design Excellence Award 2022"), the World Architecture Association ("International Gold Medal 2019") and certified Gold at the International Grand Prix du Design ("Gold Certification - APDC 14th edition"). This building attracted so much press about ostentatious architectural design that students took to memeing about it on the University

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[43] Not entirely unrelatedly, the original suicide barriers installed in Bahen Centre were a direct result of nonviolent protests and sit-ins by students outside Simcoe Hall – which houses the Office of the President (Nasser 2019b; Nasser 2019a). The proximity of Simcoe Hall to the Myhal Centre is interesting in relation to affective disablement, but isn't discussed here.

of Toronto's dedicated subreddit, r/UofT, sparking threads demonstrable of a dubious sense of who or what this building is really meant to serve (u/abuck97 via Reddit 2019; u/MyTorontoAccount via Reddit 2019; u/4thOrderPDE via Reddit 2018; u/LaParadelMondo via Reddit 2020).

My first encounter with this building was the same as yours just now: a discordant, carceral space with extremely unappealing iron bars affixed to every chest-height gap with too much room to breathe. Myhal's renovation may have been directly modeled after the permanent fixtures added to the Bahen Centre in 2018: the same distraught bars appear in the Bahen Centre in the same relative locations (staircases and upper-floor cutaways) only after much undesirable publicity and highly visible mental welfare student protests (Nasser 2019b; *CBC News* 2018a). Contrariwise, I cannot find a single source confirming the *existence* of the barriers added to the Myhal Centre since its debut, or a publicly available tagged photo apart from the untagged image set posted to Twitter by a student this March. The building the student profiles with the images at the beginning of this section was actually pretty hard to find and therefore name, given that Toronto's St George Campus boasts over 60 buildings (Toronto Communications 2022). Once you've seen the inside of the Myhal Centre, the similarity is undeniable between the 2021 marketing photos and the 2022 imprisonment posting. In a building so celebrated for its careful attention to architectural detail, why install -- then hide -- these "safety" features?

What's most interesting about the Myhal Centre is how it's still profiled online, meticulously perfect in videos, image searches, profiles, social media posts – unreflective of what this building's experience actually offers you, should you walk in today. A student building with a state of the art mechatronics testing laboratory but no water fountains, Myhal is a

testament to the veneer of access and accommodation the University of Toronto engenders, clearly prioritizing how others will see it being seen than the actual experience of the space itself. The ways that students are retroactively permitted to move through perfected architecture via negative accommodation or de-authorized actions is an interesting reflection on Toronto's own attitude toward disabled students, in a space that could have intentionally authorized building community social capital - which is rather hard to imagine when student bodies are literally captured and contained by prison bars. It is also not difficult to imagine that 16% of students have contemplated suicide from within this affective container, and the eerie permanent closure of the top floor "open air terrace" (UToronto Engineering n.d.) combines poorly with provincial statistics surrounding student depression and isolationism, which you'll remember has increased +19pts between 2021 and 2022. The careful marketing occlusion - the way that Toronto never directly admits to ruining its own multimillion dollar architectural spectacle - is heavily laden with the symbolic attitude Canadian universities take toward campus suicide, and it's worth noting that Toronto failed to even *acknowledge* the suicides by name until the fourth student had died at the Bahen Centre in the 2018 cluster (Nasser 2019a; Nasser 2019b). Similarly, the University of Waterloo is known for its cagey response to student suicides and tends to only confirm an event by name after the news is already sufficiently public via social media channels (u/waterloo 2019; CourseHero 2019), with the University itself eventually capitulating a "general unhappiness with [their] response" to a suicide cluster covering 2017-2018. This is inclusive of their "acknowledgement and timeliness of response" according to the Final Report of the PAC-SMH Student Advisory Panel, an accountability effort implemented after considerable nonviolent protestation and walkouts orchestrated by Waterloo students after a similar suicide cluster spanning 2017-2018 (PAC-SMH 2020). How do we properly cite what we refuse to

discuss in public discourse, and how do we rigorously (yet compassionately) acknowledge and

analyze those bodies which are continually swept into shadows in favour of ever-increasing

profit margins? In the neoliberal university, the central driver underpinning *domestic*

consumer/student recruitment and retention is no longer solely dependent on gold-standard

academics, awards, and rigorous reputations: it is increasingly affected by perceived student

experience and the power accumulated from its curation.

B2. udl and affective alterity

The University of Toronto's careful handling of the Myhal Centre additions seems to

equate mental health infrastructure with spatial infrastructure, a kind of dystopian prevent-as-

proactivity methodology that darkly theorizes by omission the fact that Toronto's students will

unavoidably *want* to die by suicide, and the best available pathway to avoiding that outcome is

defensive design (thus *unauthorizing* the attempt). The total moratorium on confirming,

publishing, or otherwise acknowledging these additions takes on additional dark dimensions

when seen as an architectural control protocol: can campus buildings, and the spaces they

provide or prevent, sizably influence the psyche of a student? The iron bars affixed to Bahen and

Myhal are obviously also symbolic of the students Toronto indirectly killed, but they are doubly

symbolic of the incredible power that space and place holds in the affective (re)construction of

the university student.

We can beam those campus environmental performances back upon the classroom itself,

with misinstantiations of UDL training that do the same loyal self-evidencing that reinforces the

campus in-crowd. By recursively producing profit and a version of neuro/normativity that can

generate a palatable sense of supposed "universal inclusivity" using a very for-all method, the

ways that instructors are taught UDL implementation echo and mirror the affective containers they are perilously consumed by. The "at risk" students identified by Blackboard, Brightspace and well-meaning instructors will nearly *always* be mad and disabled, because the algorithms we train and the methods by which we teach "UDL practices" posit a version of "normality" that cannot make room for positive or negative accommodations: the privileged students will always return "high" Success Index scores, while the multiply marginalized students will always "lose". We hide the suicide barriers in our classroom by substantiating and assigning veracity to containers that so harmfully exclude the out-crowd that they become intolerable to basic living conditions, as the suicide clusters at Toronto and Waterloo so aptly demonstrate. More problematically still, the ways that 'normative' and *expensive* UDL training materials are cited and disseminated (techniques prone to reinforcing a mythological baseline of normativity) creates a secondary in-crowd of instructors claiming inclusivity expertise using materials that do not fully understand the students whose needs they're occluding - creating a harmful discourse of for-all inclusivity that lacks the potential to create equitable spaces for mad and disabled students while simultaneously claiming itself as the abled-adjacent "solution" to academic marginalization. While well-meaning, these programs work to doubly marginalize an out-crowd of disabled instructors who see problems with current training models, the same way mistranslated UDL training dismisses disability as evidence of lack in otherwise hyperproductive classroom space[44]. This is effectively the question battery response problem we explored with ACHA's elimination of questions that seemed to produce more honest (read: disloyal) answers about the institution: the subtle implications that these calculations and methods draw out do not

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[44] Ann Gagne gave a final read commentary here that is worth reproducing for you: "[this dynamic is] just like the overlays that happen in the LMS. As an example, NAVI [the UToronto mental health chatbot] is here to help navigate your sad, and navigate student mental health into silence." (Gagne 2023)

align with the student success mythologies we've all but internalized, a glossy image of objectivity and deservingness that is much easier to perpetuate (thus perpetuating our *own* deservingness within that matrix) than eliminate altogether (which would bring into question our own relationship with rigor, mettle and hyperproductive ideals).

The Myhal Centre's use of suicide barriers very visibly polices out-crowd thinking with its assumption that the "answer" to mental healthcare on campus is disallowing the act of suicide, while plaintively enabling the meritocratic olympiad that causes crises to manifest by its containment of students in study rooms, auditoriums and other spaces of productivity. A student's worth in this situation is defined simply by dividing their probable productivity by their personal 'resilience' (or social capital index score) to obviously harmful affectual containers, and this disabling architecture comprises the same abled-adjacent vision of providing support that Waterloo employs to create worth by defining lack. Truly inclusive UDL training would not marginalize abnormality with the concentrated force that affective containers can generate, and our job as instructors is to name that harm and refuse to reify the intolerable circumstances captured by affective architectures like the Myhal Centre. The work that campus and classroom space accomplishes in creating multiple layers of proximal disablement and affective non-belongingness force a mental health environment defined by ever-heightening competitiveness, deservingness conjecture and lack: is it truly the student's fault, in the end, when this affective force becomes a site of crisis or overwhelm? For all the awards the Myhal Centre won, its veneer is undeniably afflicted by the bars meant to very visibly contain unmanageable suffering – so

where are the bars we aren't seeing, or choosing not to see? This issue, thus far, has not gotten

the level of attention it deserves in a dearth of conversations linking madness and architecture[45].

Creating affective alterity by forcing anxious, distrusting students to walk by

antisuicidality architecture en route to classroom lectures simultaneously highlights personal

trauma/precarity and erases cultural and institutional harms perpetuated by the university.

Campus digital and physical architectures compose embedded geographies or emotionally

resonant pathways that call attention to the student's personal instability while concomitantly

invalidating the possibility that the university itself may be the reason for that victimization (and

that this personal instability might in fact be widespread). Meanwhile, its environmental

enforcement of being 'there' for students spatially *thus* emotionally for the student is self-evident

and derivative when we more closely examine the ways that "being there" through access

protocols (that only help abled students) and campus architectures (that only police undesirable

behaviours) that are more interested in reinforcing the status quo than changing the

socioaffective harm they produce. The false equivalency encouraged between physical and

affective availability in this signalling is effective proximity disablement, able to further

invalidate and alienate mad students (and magnify their degree of remove from the in-crowd) in

its steadfast normalizing of services designed for the most abled students as equivalent to campus

"equity" and "inclusivity": if it doesn't work for you, it's because you don't belong here.

Correspondingly, NAMI quietly released American data last year delineating that 64% of higher

education dropouts did so due to "mental health problems" (NAMI 2021). This result arrives just

one year after an unprecedented $40 billion federal investment (via the CARES Act) in mental

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[45] All of these conversations as of November 2022 concern asylums or spaces that were used to experiment on the mentally ill body (e.g. Unit 731). Not unimportant, but exhaustingly single-focus.

health programming for American colleges and universities (MANTRA 2021). Universities are investing in mental health care and on-campus services, but seemingly for the "worried well" population, its most abled students who are best aligned to cope with current system functions. What does that remind you of?

B3. mobilizing counteraffectual containers

The most important part of this proximity disablement in its production and maintenance of reliance recursion is the buy-in of instructors (or campus services) themselves: raised in this atmosphere for the better part of a decade, these norms and ethics become part of the self-evident "meritocratic" mythology of the ivory tower itself, and their survival is "proof" the instructor or tenure-track professor had the inner mettle to overcome what was continuously communicated to them as *personal* wellbeing difficulties. If we take as true that buildings like the Myhal Centre are capable of creating or maintaining affective pressure points, their legacy has been taught to us as instructors as price of entry, and requires a critical unlearning process as to the relationship between "deservingness", "academia" and "ability" - a metatopic widely discussed in multiple equity-based fields including mad studies, feminist theory and queer epistemologies (see Yergeau 2013, Price 2011a, Patterson 2021, Hubrig 2021b, Soros 2019, Neilson 2019, Reinhardt 2022a, Beresford 2005 non-exhaustively). You might remember that I began this Chapter with an epigraph from literary theorist Clare O'Connor, which I'll reproduce here for readers who would like a reminder:

> "Faced with the irreconcilability of the given and the evident, those whose lives are beholden to constituted power are more likely to entrench themselves in fictive

certainties than they are to renounce them once and for all." ([paid text] O'Connor 2016[46])

Though O'Connor isn't speaking to accessible pedagogy specifically (she's actually speaking about the power of naming and "The Emperor's New Clothes"), it's awfully reminiscent of the way that digital overlays recursively fine-tune the spectre of the "normal" student - thus also creating the "abnormal" student in need of remediation - rather than challenge whether these archetypes actually exist. Worse yet are the ways we doubly marginalize the highest-"risk" or lowest-"performing" mad students, who are so ritually archetyped as beyond even disabled conceptions of universal accommodation that the "fictive certainty" of their overall unproductivity is virtually assured before they ever set foot in a supposedly "UDL classroom". Power in affectual containers is a given construct of deservingness and effort, neither trait of which our increasingly laser-focused rubrics or complex achievement algorithms can capture because it is so *painfully* evident that numeric measurements of ability serves only the students who look most like "us", the hyper-able winners of the meritocratic olympiad. By admitting that many of our "universal" overlays that doubly marginalize disabled and mad students might be more unfair than we realized, we encounter the same problem Laurier accidentally encountered in Chapter One: by renouncing practices (like overenthusiastic use of Respondus LockDown Browser), we also admit that our long-held certainties about who we are and why we are here may have been flawed. Unable to see that the Emperor is, in fact, wearing nothing at all, many instructors will double down on their commitment to maintaining the "prestige" of their institution or department than acknowledge the clothes were always a construct, immortalized in

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[46] For what it's worth, though I've regrettably used a paid text here, the Introduction I'm referencing is actually available as a legally free preview on Google Books via this hyperlink. The book itself is *Keywords for Radicals: The Contested Vocabulary of Late-Capitalist Struggle* (eds. Fritsch, O'Connor & Thompson 2016).

generations of telling students who "deserve" it that they, too, can have the power and prestige they see reflected in gold-woven garments if they agree to a few simple rules about perpetuating its existence and normativity. The cycle of reducing students to neuronormative "achievement" metrics – and vastly unhelped by steadily increasing instructor workloads that sometimes prevents more critical investigations – continues because the mythology holds just as much deservingness power for the adjudicators as it does the adjudicated.

One of the critical tasks we are given as mad-positive inclusive instructors is to interrupt and swap the record of former privilege-baiting and audit optimization ethicality for a new album designed to authenticate and validate diversity, queer identity, neurodivergence and trauma if we aim to meaningfully intervene in the "meritocratic" fallacy cycles that create anhedonia, depression, generalized anxiety and profound stress in our students at ever-increasing rates: CAMH data from Spring 2022 reports "moderate to severe levels of psychological distress" (CAMH OHDUHS Report 2022), while OUAC reports "46% of students feel too depressed to fully function" and "65% of students report overwhelming anxiety" (OUAC 2021). These data points combine poorly with recent findings that handcuffs and police presence are routinely involved and "widespread" for Ontario students disclosing suicidal ideation or other mental health crises at campus wellness centres, "particularly for racialized students" (Bowden 2022). In order to train students how to effectively resist and rhetorically combat these harmful frameworks of the 'student experience', we cannot take this learning and unlearning for granted or allow service sites like Counseling Services or AccessAbility Offices to exist as self-evidently effective with no other wrap-around support. Instead, instructors must first name and identify that environmental harm for students - and for ourselves - to create mindful and meaningful critical resistance *unauthorized* communities (or **unlearnspaces**) as a key starting vector of

restorative justice ideology (also see Haga 2020a, brown 2020a, Spade 2021). The writing classroom, in its quintessential questioning and critiquing of how power manifests itself on and off the page, is not damned to sustain or otherwise inherit the manipulative rhetoric of the profiteering-optimized university machine.

There is some quiet power in starting from places of destabilization, unexpectation and discomfort. To create progressivist UDL greyspace or unlearnspaces, it is helpful to keep Kristen's notion of **love that can't be spent** or commodified alongside her assertion that we must mindfully cast off the language of productivity when we approach creating epistemology. She elaborates that "the language of productivity is so ubiquitous in our speech as to be insidious: I've lost track of the number of times I've unthinkingly used the words "produce" or "productivity" [...] only to go back later and replace them after concentrated thought with the words I actually mean, like "create" and "creativity."" (Schiedel forthcoming) As far as mindful speech replacement goes, I'm certain it's been alienating for you as a reader to navigate my idiolectic choices throughout this dissertation: instead of capitulating to the more easily categorizable language of my predecessors and producers, I have intentionally chosen to embrace more idiosyncratic practices and phrasing choices that not only reinforce my own abnormality, but knowingly destabilize my reader and force them to pay closer attention to not only what's being said, but the *way* it's being said. I committed so hard to that ideology that my Introduction is quite literally a dictionary of terminology you'll need to understand not only myself, but the greater lived experience communities I align myself with. My hope is that you lean intentionally into that discomfort when you encounter phrases, arguments, citation practices or text choices that subvert expectation and sit between boundaries alongside me. Recall in Chapter One that I wanted to tell a story about "what words we use when", and used that axis in

order to investigate the co-optation of the word "access" for higher education profiteering polemics. We can also use counterstories of "what words we use when" in order to draw attention to the 'way things are done' or not done, said or left unsaid. Kristen's assertion of capitalist ubiquity in language co-optation is prescient, and builds on our discussion of for-all buffets and abnormal dispositions insofar as the code of productivity is so deeply embedded in campus spaces and university instructional design that it is almost inconceivable to not render courses in terms of their outcomes (or deliverables): "what are they getting from this?" To use Gpat or Kristen's repositioning, what if we could instead ask "what are we creating" or "what are we motivating" in our pedagogical frameworks (Patterson 2021; Schiedel forthcoming)?

It's hard to immediately answer for a deliverable or program outcome when it is rendered this way, and therefore accomplishes the ostensible mission statement of enacting love that can't be spent: care work oriented toward being-in-the-world as an always-already unlearning subject (for both instructors and students, as a blurred greyspace positionality), rather than highly visible training vectors of instructor teaching the student how to get usable – or productive – information. Denise's counterstory from earlier on in this chapter also helpfully interrogates 'the way things are done', as she describes collaborative co-reading as moving beyond "simply accessing [graphic novel] content" as a blindgirl toward "fulfilling, pleasurable, and anti-ableist means of access to graphic narrative for those of us seeking non-visual access to a conventionally visual medium" (Springett 2022). Here, the "production" of single-user content is disturbed (as she wants to use adaptation as a meaningful vehicle toward community-building and collaboration) and the partnership itself constitutes love that can't be spent: the act of dismissing high-tech overlays in favour of a low-tech co-storytelling descriptive process is de-optimizing and achieves no new marketable objective - it is being-in-the-world and employing

mutual aid as its reason for being, an act of love that refuses to create capital or audit oneself toward time-saving behaviours.

A similar story is echoed in Gpat's meditation on queer pedagogy methods, as they learn to "give [themself] permission to relinquish the idea that coverage means quality. In practice, that meant that I cut more than half of my 'reasonable' homework load" (Patterson 2021). Here, the ability to interrogate and ultimately reject the projected usefulness of the course's design empowers Gpat to make more mindful considerations of place, space and subject matter. Similar to Denise, Gpat's method visibly privileges the being-state over the prescribed role and encourages dynamic redefinitions of space, place and self in its rejection of capitalist norms of practice, e.g. reading quickly, reading alone, reading a certain volume of content. This project is reminiscent of the aforementioned goals of critical disability studies and mad studies, to exist between readily recognizable conduct and being-boundaries and ask (in good faith) who isn't being represented, whose words aren't being said when.

What might it look like to justify use value (or not) without the oppressive norms of hypercapitalist academia, audit culture and normcore pedagogy? I think one answer to that is to mindfully reject the adjectives that objectify out-crowd thinking. These sci-rhetorics and dismissive ways of capturing abnormal performance, when used in instructional design, facilitate environments based in auditing students and creating optimized ROI rather than delivering unlearnspace experiences. CAST's language of lack (and the contrast provided by neurodivergent scholars throughout this chapter) helps us identify some of the adjectives to avoid in attempting to create a liberatory mad-positive classroom language, including "ease", "performance", "categorizable", "easily defined [roles or being-states]", "optimized",

"normative" and "predictable". In this way, we move away from the rhetoric of UDL as remedy and toward UDL as restorative justice, a means of calling those students we so readily left outside the room back in and validating their worth in our unlearnspaces. By refusing to audit the student or the classroom with fastidiously-constructed rubrics or checklists that reify the same psy-language I spent so much energy contesting, we unpause the dynamism of the room and all the beings within it as valuable players in an affective environment problematically engaged with forcing ready-made objective performance (or learning) outcomes, readily-assigned roles and predictable ways of interacting and enforcing norms in academic space. In the last chapter, I called this "a rubriced way of interacting with space" and called for instructors to embrace *abnormality*, discomfort, *frightening* spontaneity and continual bricolage in order to more closely resemble the epistemology of mad crip facilitation itself, a practice that cannot cohere to rubriced ways of interaction and maintains a mindful, essential incoherence as helping produce its (non-)use value as supporting holistic and dynamic classrooms.

By re-centering these students, back into *abnormality* and the ways disabled communities envision universally designed learning, we may be able to conjure counteraffective containers that move toward actively resisting the harmful spaces they're ultimately contained by. These affective geographies and meritocratic containers use their belief in normality (and relatedly, tradition) as sufficient evidence of systemic efficacy, so I propose we use a counter interrogative belief in the potential of abnormality (and relatedly, discomfort) to create moments of healing and transformative justice – even while holding space for the awareness that we cannot substantially change the greater containers our classrooms are suffocated by.

Chapter 3: interlude: carceral logics & the mad movement*

In this chapter, I'd like to challenge some of the traditional *abnormality* traps our implicit (and oftentimes, explicit) assumptions betray about what the higher education classroom "must" look like, or unspoken rules it should abide by. It is important to locate power and advocacy potential very explicitly when we want to talk about teaching practice – especially the ways that we remain complicit in oppressive expansionist institutional practices by continuing to passively accept our role as instructors. In her breakthrough investigation of access and its relationship to trust in the Lithuanian mental health primary service sector, activist researcher Sigita Doblyte moves to illuminate "how the chains of reciprocal distrust underpin the workings of the mental health system and how the actors in turn employ a range of responses to such distrust" (Doblyte 2021). My reader is perhaps well-acquainted with the relationship between power and the medico-industrial complex (and if not, we'll get there); I think there are some important parallels that exist between both pairs when we investigate them through a neurodivergent lens. Sigita's work investigating the dual-distrust relationship as a key vector in the power displacement activated in mental healthcare settings can also be borrowed for our conversation about UDL and

better empowering classrooms toward active, more wide-ranging inclusivity, and I think listening to the subjects to whom that distrust is normally overwhelmingly rewarded (read: disabled, mad or mentally ill students) creates a few interesting avenues with which to reframe how we parse powerful words like "access", "inclusivity" and "success" in mad-positive remixes of constructing safety in university space.

Now recall the straight line drawn in the last chapter between UDL (as a crip epistemology) and critical disability studies as a discipline, as they both try to imagine a non-definitional, multi-temporal and dynamic way of moving through identity spaces without relying on pre-packaged diagnoses or student archetypes to speed up comprehension. I'm interested in connecting the non-cohesion trait shared between UDL and critical disability studies to a broader conversation about current facilitation norms in university classrooms. As a brief review, scene-setting hypercapitalist operation schemas were the focus of Chapter One, as we discussed the relationship between the use of the word "access" and pandemic profiteering performed by three major Canadian universities. By creatively re-positioning "access" imperatives along objectives that mirror internationalization without admitting to prioritizing profit over domestic access issues, institutions can create the appearance of increased accessibility to disabled students without actually having to invest in disability-specific resources or hybrid accommodations to realize more authentically universal access goalposts. Doing so sends a clear message to instructors and students about the non-importance of disabled student survival within COVID academia and into futurity.

Chapter Two sought to explore how the profiteering imperatives from digital overlays and bureaucratic means of disabling students reinstantiated themselves across campus

architectures, both physically and digitally. The ways that instructional between-spaces can transmit, negotiate or re-perform messages is imminently important to understanding the default affect and positive social capital potential of campus empires. When affective architecture appears to enforce certain relationships while denying the possibility of others, I argued that this helps to create in-crowds and out-crowds of both students and instructors: those who belong, and those who are destined to exist along the margins until they are eventually pushed out. The available means we have to train instructors in UDL methodology can very powerfully reinforce who "belongs", and our classrooms become a discrete affective powerhouse capable of unknowingly perpetuating harmful messages about worth, value and deservingness in the name of "inclusive" practice. By locating power on campus and where those messages get reinforced, we are better prepared as instructors to fight these affective containers with counteraffective classroom containers of our own making. We've spent 150 pages interrogating the "normative" vibe – now I'll venture to validate an abnormal one.

Part A. adaptation and abnormality

Abnormality resists the easy identifiability and categorizability we discussed in relation to understanding critical disability or mad studies communities, methods or ways of knowing. By resisting containers whose sides we can clearly see, challenging them instead with greyspace epistemologies and ways of being that blur the edges of the container, the capitalistic project of auditing and optimizing ever-greater scalability is hampered because of its reliance on being able to easily see the sides: you are x, therefore your job is y[47]. ROI (or "return on investment") is the project of ensuring that as a worker, your time inside the container is rewarded with privileges

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[47] As iconically lampooned by the "butter bot" scene in Adult Swim's Rick and Morty (1x9 first aired 2014): Butter Bot: "what is my purpose?" / Rick Sanchez: "you pass butter."

(e.g. compensation, power) that you assess as fair. However, ROI as a capital project – especially within a capitalist container like the university – is bound by way of its own massiveness that necessitates the easiest, most streamlined understanding of your worker-bodymind possible. We can streamline that understanding in large systems by devising checklist-style standards of employability that can be easily checked and confirmed, or devising certain entrance averages and GPA metrics to quickly assess whether your employment is still favourable to the university's ROI. When we prioritize capitalistic optimization-based understandings of how to quickly assess your worth and position in greater systems of wealth production and audit culture, we prioritize the wealth system over inclusivity (or tolerance for blurry containers whose sides cannot be so readily assessed using our ROI metrics). You will recall Emily Brier's apt metaphor of instructors being "floor managers" as another envisioning of this philosophy. Emily's assertion that "student benefits are secondary to this sprawling university business" and relatedly, "training students for compliance often trains them to re-enact these systems of punishment and control in prison systems and proto-prison systems after graduation" (Brier 2021) asserts the instructor's critical role in the cycle of complicity -- training universities offer at increasingly staggering prices. The rigorous measures and deservingness complexes taught to them as students are reified as proof of competence, rather than dismissed as the harmful bureaucratic checkpoint series most instructors know the systemic processes to be, unfair and largely unchecked. You are an instructor, your job is therefore to instruct (regardless of exclusionary circumstances).

Now I'll make a connection you might initially experience some discomfort with, but stay with me for a moment. We spent Chapter One and Chapter Two drawing connections between selling the "student experience", rising costs (beyond just tuition) of undergraduate

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education, and the educational container consistently prioritizing optimization and ROI over the experience of students who are non-optimizable (read: disabled). This is not only true for recruitment, it's increasingly true in our classrooms: using optimization-based, for-all instantiations of UDL to service "everyone" in the room as a synonym for "universality", using dataveillance systems that claim to quickly identify deviance and code it as "risk", and increasing classroom sizes to service more students faster than ever before (University of Toronto Enrolment 2021). I've spent a long time presenting this information because it demonstrates a broader impulse that universities are *at least* as interested in generating traditional market capitalization as they are in generating social capital through quality graduates. The postmodern university can be rendered a capitalist project insofar as its purpose is economically driven and the path of least resistance in realizing that purpose is traditional ROI: we see this manifested in our conversation as higher education systems recursively perpetuating complicity in non-mutual interest (e.g. employer versus employee). If instructors are being paid enough to go along with the disablement that happens in their faculties, departments and classrooms, they perpetuate managerial cultures of complicity (and to some extent, surveillance - as helpfully described earlier by Emily). But we're also complicit with bureaucracies that are willing to sacrifice our wellbeing for the "greater good" of the institution -- as discussed with the pandemic protocols memorialized in the Introduction. When we perform and therefore perpetuate systems (employers) that aren't looking out for us (employees) the same way we look out for them, we're acting in non-mutual interest. This is even more complicated if your bodymind is mad or disabled, as your complicity conditions are re-branded to you as "favours" or "nice-to-haves" in an environment where legal accommodations are ostracized and considered obstructive to the trajectory of deservingness. By accepting that the university project is

streamlined by ROI logics at your expense, another way of rendering that vision is to unmask the non-presence of abolitionist possibility: anti-consensual systems are carceral systems. When institutions deny labour rights positions like unionization (CUPE 2023 about the University of Waterloo), like legally accommodating conditions (Habel 2022 about Trent University; Fleming 2021 about Canadian universities), like autonomy and respect (CAUT 2020 about the University of Toronto), the logic of the system is depending on complicity to produce carceral conditions.

Mad scholars will apply this same "seemingly above the law" ([**paid text**] Burstow 2015) undefeatable ethos to higher education that prominent Canadian critic Bonnie Burstow assigned to the practice of psychiatry, a prestigious institution so well-endowed and publicly trusted that arguing for its essentially **carceral**[48] nature is quite inflammatory. Burstow noticed a similarity between the ways that psychiatry and higher education manipulate their "public good" mission statements to assure observers and workers that even if these industries are making a lot of money (see Chapter One), they're also making people *better*. But who are we making better? The ways that carceral logics are able to impress upon us a "greater good" promise in return for our rights and autonomy might actually work to mediate how complicit we are in a system that "will never love you back", as edtech theorist Brenna Clarke Gray phrased it in her feminist deconstruction of how "care" is co-opted inside university containers (Clarke Gray 2022). We might also notice that for-profit higher education and psychiatry are both prestigious and publicly trusted, and both systems prescribe increasingly prestigious degrees for increased

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[48] This is a complicated term with different uses between the psychiatric harm community and the Black liberation community. In this chapter, I'll be using it in the p/c/s/x sense of the word. These histories are inextricably intertwined, but have slightly different implications. For more on Black carcerality, see Henea de Savy's "Carceral Empire" article (de Savy 2020), Angela Davis' "Political Prisoners" essay (Davis 2018) or Charlene Carruthers' [**paid text**] *Unapologetic: a Black, Queer, and Feminist Mandate for Radical Movements* (Carruthers 2018).

(workforce) docility – it's possible the university uses its own cultural capital to justify and enact its carcerality the same way psychiatry "pink slips" some while rewarding others. I'm interested in this interlude in drawing a relationship between the carceral logics of psychiatry with the carceral logics of the university, drawing on mad studies and critical psychiatry work that question exactly *how* these systems make people "better" than they were before. This is not the same argument as "psychiatry or pharmacomedicalization is bad" or "universities are antithetical to good" – but a mad-positive perspective is able to hold the discomfort of interrogating what "good" looks like in a context where even the most hyperabled bodies seem to meet human rights roadblocks we described before. Is it possible that sanist conceptions of performance and ability are making a sizeable difference in the culture the university provides students and instructors? And if we believe that to be true, how hasn't any good actor abolished those practices already? I'd like to suggest that instructors have been taught how to resist these ROI imperatives and ever-optimizing outcomes in ways that are ultimately ineffectual to the carcerality matrix: we train students to be the next generation of malleable employees, taking breaks and delivering pre-rehearsed responses when told, in what way, and for how long. When resistance looks like taking a break in a different location but ultimately still within the same matrix of control, the revolution has been essentially pre-orchestrated by the very people the workers are rising up against.

Part B. the mad mvmt, in ten seconds

Making space for the connection I'm drawing above requires a casual familiarity with the history of mad studies, which thus far we have not dealt with in any considerable depth. This space is not dedicated to recounting the entire history of psychiatric survivorship and mad theory

(see **[paid text]** LeFrancois 2013; IDHA 2020; Beresford 2020), but I think a short crash course through major cultural shifts via this novel field may help our conversation about postpsychiatry's relationship to the university -- if there is one. You don't have to take my word for it. This also isn't a space for my own lived experiences of psychiatry, but this type of research production is critically important to understanding the mad movement and held in a 1:1 relationship with "normative" avenues of actualizing published research in neurodivergent communities. **Lived experience (lxp)** knowledge generation and dissemination should be regarded as a gift, not research to mine and to spend, an objective right or a neutral dataset, and following this logic, here is the incorrect place for me to consider giving that very expensive gift.

Toward the end of the 1960s to the mid-1980s, American and Canadian "asylums" or mental illness hospitals began the process of **deinstitutionalization**, which for our purposes is essentially the act of decarcerating long-term mental illness "patients" with the hope of productively reintegrating them back into the community population (Spagnolo 2014). At the time, there was no short-form or extended-term reintegration strategy, and insufficient resources were allocated to help these trapped bodyminds adjust to their new reality. As a predictable result, homelessness skyrocketed and huge pressure on social services caused catastrophically lengthy wait times for these individuals to have their basic needs met (DJNO 2022; Spagnolo 2014; Beresford 2020; Burstow 2018). Over time, these bodyminds began organized advocacy for their right to have their basic needs met in a legally enforceable way - and their humanity similarly legally and sociopolitically recognized - through the **Mad Movement** (capitalized[49]),

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[49] There are a lot of politics around the capitalization of M/madness, and both sides of this argument have salient evaluations of the circumstances by which they choose their grammar. I choose to decapitalize (and resonate more strongly with the decaps argument), but I don't preclude or otherwise judge the choice to capitalize this state-of-being or mvmt. Neither choice is necessarily "incorrect".

which post-millennium acquired additional aliases such as "Mad Pride" or "mad mvmt" in lower case alphabetization (Sealy 2004; Macdougall 2013; Inclusion Canada n.d.). Core issues to the modern mad movement have included the ongoing critically stigmatizing practices of North American policy and healthcare, the right to autonomous treatment, the right to non-carceral care, the right to equal education, ensured access to quality of life resources, and the right to self-identify as mad or mentally ill without danger of inequitable treatment (Sealy 2004; NNMH 2022; Inclusion Canada 2021; TRANSFORM 2022; IDHA 2021).

This is held in stark contrast to the ways modern medicine, psychiatry, psychology, neuroscience, biology and eugenic research practices continue to treat people with mental illness; as recently demonstrable in this summer's triggered sundown clause and Track 2 MAiD enactment[50] (Government of Canada 2022), the Centre for Addiction and Mental Health research funding's inequitable cure-based STEM awardment practices (CAMH Scholarships 2022), 25-30% higher homelessness rates persisting pre- and post-pandemic (Lai 2021; Padgett 2020; Canadian Observatory on Homelessness n.d.), two to three times lower life expectancy dependent on diagnosis (CAMH Prevalence 2022; Liu et al. 2017), and significantly higher education dropout rates dependent on diagnosis (Hjorth et al. 2016; University of Exeter 2020). This list of continued mistreatments and secondary citizen status perpetuated by biased understandings of mental illness is absolutely non-exhaustive, and becomes ever more complicated when combined with **comorbidities** or intersectionality paradigms.

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[50] This, again, is extremely complicated. Canada's C-7 euthanasia bill (MAiD) featured a sundown clause that came into effect in Spring 2022, allowing those who identify with any mental illness the "right" to euthanize themselves, which predictably lead to usage of Track 2 to produce fatal suicide resultant from a continued lack of basic resource access, homelessness, dire poverty and anhedonia (for examples see *Canadaland* 2021; Zhu 2022; *CTV News* 2022; Bhirain 2022; Cecco 2022).

Mad movement bodyminds reference themselves along a spectrum of lxp inclusion, ranging from "survivor" (of psychiatry or warding) to "neurodivergent or neurodiverse" to "ex-patient" to "mad/Mad" to "service user" (a replacement of less autonomous phrasings like "patient" or "client") to "mentally ill", among other monikers. Each means of self-identification speaks to a different subgenre of the mad movement and this primarily activist collective should not be treated as single-cause or single-experience, particularly when holding variant generational and intersectional complexities in more robust accountings of modern madness. In this way, mad activism and belongingness bear great resemblance to our conversations thus far about the dangers of easily-ascribed identification or categorization within critical disability studies and universal design for learning. Importantly, these identities also provide vehicles for **speaking-with**, rather than speaking-for.

The speaking-with paradigm, or the right to self-advocate and write the story of one's own experiences in order to name one's own harms and subsequent needs, is of central concern to conversations about the relationship between mental illness and higher education. Prior to deinstitutionalization, these imprisoned bodies were ostensibly free research material for research think tanks, pharmaceutical labs and higher education institutions (as well documented in Dresser 1996; Beresford 2002; Dolmage 2017; Jain et al. 2017; Jones 2018; Jama 2020b; Dakic 2020) in need of compliant human subjects. The abled need to narrate or overwrite the mad bodymind is ~~essentially the premise of psychology~~ based on research produced through the mediated lens of "normative" ability: we might look at this as very similar to the problem with for-all UDL. When the design doesn't cater intentionally to dis/abled needs as its primary objective, it implicitly chooses what is most comfortable or recognizable to abled methodologies (see **disability dongles**) or spectres of what is closest to "normal" (as we saw in Denise's

counterstory from Chapter Two). It's important to know that mad history is often mediated by someone abled – or the production of speaking-for stories – and when we continue to allow published research on mental illness to proliferate primarily from this mediated lens, we are not honestly interrogating what the research reveals about ourselves and our overreliance on "normativity" in evaluating acculturation (a notion somewhat related to **standpoint theory**). Because of this abridged history, mentally ill bodyminds share a well-earned distrust for institutional researchers and pharmacomedicalization, in particular higher education venues and hospitals who unapologetically mined their bodies and experiences for their own benefit (Institution Watch 2022; Eugenics Archive 2022). Meanwhile, higher education and hospital-funded private research circles continue to profit from cure-based research on mad subjects, as if in defiance of mad distrust and withholding of autonomous permission (CAMH Scholarships 2022; Doblyte 2022; Beresford 2019; Institute for Mental Health Policy Research via CAMH 2022). In short, there have been hundreds of years of supposedly productive research problematizing, criminalizing, psychiatrizing, psychologizing, villainizing and medicalizing madness (inclusive of the creation of "mental illness" itself) as an undesirable, unproductive and unworthy aberration based on a simple and largely uncontested understanding that deviating too far from the majority's definition of (neuro)normative is an act of sociocultural aggression.

Part C. psychiatry and carcerality

As is tradition, the majority enjoys the powerful ability of definition and the privilege of writing the master narrative. As such, majority-rule psychiatry (itself derived from Enlightenment-era understandings of Cartesian dualism, absolutism and objectivist epistemologies) is one of society's most trusted institutions for producing research on mental

health, mental illness and madness: we award psychiatrists the title of Doctor (APA Psychiatry 2022), high wages (Government of Canada 2022b), public trust (APA Overview 2022); it is a generally uncontested disciplinary specialty (American Medical Association Residency 2022); it enjoys high prestige (Norredam 2007); and there are reputable federal agencies designed to both publicly endorse and regulate its actions (APA, AMA, NIMH, CAMH, CMHA among others). Thus, the biomedical and psychopharmaceutical hold on madness in its seemingly inextricable relationship with psychiatry is presented to us as the objective, research substantiated pathway: the Doctors believe this, so it must be true. The Doctors recognize neurodivergence as "illness" in need of rehabilitation or "cure", so I know this must be true.

This definitional ability bears interesting parallels with the ways non-normativity (and contrariwise, *objectivity*) is dealt with in higher education environments, like we dealt with in reference to digital and physical campus architectures. But to have this discussion, we must first return to the thoughtspace Sigita started for us - how does distrust align with objectivity and help to perpetuate systems that are so clearly in favour of listening to certain 'normative', sci-rhetoricizing, educationally authorized bodyminds over the salient lived experience data presented by 'abnormal' bodyminds these experiments were performed upon? To ask this question another way, why is the research produced from psychology and psychiatry overwhelmingly perceived as more reliable and objective (and therefore more trustworthy) than the lived experiences and storyworks of mad, neurodivergent and mentally ill subjects these experiments are performed upon and second-hand translated from (e.g. Prendergast 2016; Maté 2018)? Much of this might stem back to the rhetorical power *of* definition itself: it seems to me that when you allow an epistemic majority sole permission to define important words, its use value is primarily keeping certain voices inside the circle while banishing all others. It is another,

deeply ingrained rhetorical modus of controlling the normative as a way of controlling the narrative. If you believe my definition of words like "normal", "objective" or "failure", this mechanic becomes critically important in having you accept larger schemas – like a constructed worldview. If I can make that acceptance unquestionable, I can make increasingly more powerful rhetorical decisions unquestionable; such as defining "good research" from "bad research", or defining the "in-crowd" traits that separate and ostracize the "out-crowd". These phrases become synecdochal representations of the worldview that self-perpetuates and seeks tacit agreement through what words we use when, or which words we don't say. It is possible the collective failure to understand the nuanced, bricolaged power of definition at the outset of modern research production around "mental illness" has created a problem of too-easily-given public trust. By giving certain figures unquestionable authority over what is "acceptable research", we concomitantly assert total non-authority or non-salience to those who problematize that authoritative strength (and ultimately, we reinforce systemic complicity). Let's break this down further.

Iconic mad rights activist Peter Beresford shared with the UK's National Empowerment Centre that the enduring identities of mad bodyminds and psychiatric survivors "ha[ve] largely been appropriated, denied, controlled and reinterpreted by other powerful interests - notably medical professionals, the state, politicians, charitable organizations and the media" (Beresford 1998). This destructive writing and rewriting relationship (a common instantiation of speaking-for discourse) is based on the understanding that these aforementioned professionals are somehow more privy to a more "objective" version of history than the survivors themselves - a claim that Peter seeks to disrupt through an emotional recounting of the 750th anniversary of

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Bedlam[51], astutely commenting that "[w]e might have expected that a history that from its earliest days reveals a familiar catalogue of inquiries, scandals, abuse and inhumanity would be approached with the same sadness and solemnity as any other past inhumanity or oppression. Instead it has become an opportunity, complete with commemorative mug, keyring, paperclip and teeshirt" (Beresford 1998). He follows this darkly capitalistic connection with the parallel observation that the exhibition was "presented in classic modernist terms of centuries of progress", adding that the commemoration primarily offered "disturbing snapshots of how powerful dominant versions of psychiatry remain, despite the emergence of survivors' organizations and movements" (Beresford 1998). Survivor perspectives were entirely absent from any part of the memorial put on by Kent and Bethlem Royal Hospital, an omission so obvious and egregious that mad mvmt conspirator Peter Shaughnessy arranged in-person protests under the name "Reclaim Bedlam", which were widely featured in British media and attended by hundreds of **p/c/s/x**[52] survivors (as so named in the early '90s) (Beresford 1998; *Britannica* n.d.; *London By Gaslight* 2012).

Of interest here is the power to define the parameters of the word "commemorative". While it is obvious to you, reader, that the power to reorient the hospital's identity away from the iconcity attached to "Bedlam" signifies how historicizing erasure enabled Bethlem Royal Hospital to so deftly avoid the "sadness and solemnity" both Peter Beresford and Peter

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[51] England's first psychiatric hospital c. 1330 (now Bethlem Royal Hospital). It is infamous for mistreatment of mentally ill inpatients and the word 'Bedlam' came to be synonymous with asylums throughout late Medievalism to the core Modernist era, inclusively (*Britannica* n.d.; Bethlem RHC 2021).

[52] "Psychiatric/Consumer/Survivor/Ex-Patient" movement. This terminology has largely fallen out of postmodern usage in favour of more inclusive descriptors like "mad" or "survivor". Older literature will still use p/c/s/x or C/S/X in reference to the mad mvmt, deinstitutionalization survivorship and general psychopharmaceutical survivorship (see MindFreedom 2022, Beresford 2016, ADA Legacy Project 2020).

Shaughnessy had expected from an anniversary exhibition about incredible mad harm. Bedlam is a mental "healthcare" hospital. An anniversary of Bedlam naturally requires a retelling of its relationship to mental health and the mentally ill. Instead of commemorating localized mental health theory and treatment (implying mental *un*health, or mentally ill patients), hospital administrators and stakeholders clearly chose to commemorate the *existence* of Bedlam within a larger history of macro-scale psychiatric innovation. By centering its definition in a genealogy of *progression* (of psychiatric technique) rather than *regression* (of literal treatments), this anniversary was able to create a generous narrative and profit from swag, supposed achievement metrics, and timelines of invention rather than presenting a more objectively accurate commentary on the site-specific genealogy of mental health welfare and care in England. By believing that Bedlam was essentially good in terms of creating space for centuries of mental health innovation, audiences will subsequently believe that Bethlem's self-perpetuation as an apparatus of psychiatric progression is evidentiary of psychiatry itself as similarly good, or beneficial, or of quality academic merit. It follows that contrary accounts from Peter's p/c/s/x protestors will be held in binary terms with this series of meritorious claims stemming from their definition of "commemorative": mad voices are thereby regressive, unbeneficial, disturbing and non-academic. Modern Bedlam doctors are essentially able to facilitate an entire psychiatry-endorsing worldview around the rhetorical implications of what, exactly, this anniversary is meant to celebrate. Naturally, it is not irrelevant to this conversation that mad protesters and truth-holders appear *un*authorized and *outside* the borders of the event container, while the doctors responsible for the remediation of truth (and violent harm) appear *inside* the hospital in an *authorized* container - even if that authorization is self-given and self-enforced.

Though this is a fairly dramatic example of survivorship erasure, denial of abuses and professional designates' power of narrative, it is also exemplary of the discursive power of definition as a means of reinforcing not only normativity, but objectivity as core components with which to derive reliability, and through this, academically relevant conclusions. Another way of parsing this might be to use the Reclaim Bedlam protest to make the claim that lived experience or subjective accounts of historicity is subject to much more scrutiny and held in almost direct contrast to "professional" endorsements of events (thus creating in-crowd normativity and its dichotomous other). Bethlem's project case is one of many where trust is placed in institutions to accurately recapitulate their own histories and retell their own past - but this trust is misplaced, and the narrative becomes strangely bent in favour of objectives that may not favour the "truth" as we would see it, instead presenting carefully mediated – inaccurate – accounts that leave out significant elements of the story being told. In Sigita's parsing of institutional trust, she shares that "instrumental rationality (*the voice of medicine*) enacted by the provider through the use of purely technical communication" (Doblyte 2022, emphasis hers) may conjure distrust between the truster and trustee: while she means this in reference to the rote recitation psychiatrists often default to in conferring possible side effects and dangers of psychiatric medications, this observation can be easily extended to the progressivist re-historying of Bedlam through misuse of the "rational" or unemotive medical voice as a means of negating emotionally-laden experiential accounts of the torture that took place there. In this example, technical communication (and implicitly, definitional ability) is weaponized to create and simultaneously authorize narratives that fail to represent sufficient truthfulness, thus further eroding the historically poor trust relationship between the Hospital's doctors and the mad bodyminds that protest them.

Let's illustrate this again a little closer to home, in terms of higher education. In January

2022, Anushay Sheikh filed a formal complaint with the Canadian Human Rights Tribunal

(CHRT) assessing that the University of Toronto's faculty of law engaged in discriminatory

practice by failing to accommodate her disclosed disabilities (Yousif 2022; Damte 2022). In a

lengthy investigative report, Sheikh collaborated with the *Toronto Star* to force the University to

disclose a public response as to the status of her discrimination case ahead of mediation. In

response to a series of investigative media requests, the faculty of law responded to Sheikh and

the *Star* by asserting that their duty to accommodate remote learning pathways is only for

"students whose disability-related barriers are uniquely and specifically tied to the COVID-19

pandemic" (University of Toronto via Yousif 2022). Under the Ontario Human Rights Code, the

"duty to accommodate" comprises a legal standard as to the level of accommodation that public

institutions must provide those with disclosed disabilities. Of interest to this conversation is the

exact wording the Supreme Court of Canada uses in substantiating the legal basis of OHRC's

Section 8 (duty to accommodate):

> "In practice, this means that the employer must accommodate the employee in a way that, while not causing the employer **undue hardship**, will ensure that the employee can work.
>   The purpose of the duty to accommodate is to ensure that persons who are otherwise fit to work are not unfairly excluded where working conditions can be adjusted without **undue hardship**." (Hydro-Quebec 2008 SCC43 via OHRC 2022, emphasis mine)

Sheikh's claim to the Tribunal is interesting because the accommodation request - a Zoom link to

live lectures - is *already being provided* to students who have sought COVID-related

accommodations through the University of Toronto's Accessibility Services. The law faculty had

accommodated remote pandemic learning pathways only with positive COVID test results while

denying disabled students the same alternative pathways "without adequate explanation",

according to a multitude of student complaints routed through the Disabled Law Students'
Association (Damte 2022). By disclosing that the university will provide the Zoom link to
students with positive COVID results, it seems the university is simultaneously and unwittingly
admitting that providing the remote lecture option isn't an "undue hardship" according to the
standard set by OHRT, and is in fact already being replicated for students with disabling
circumstances the faculty deems acceptable. By refusing to give identical links to students with
non-COVID related disabilities, Sheikh conjures a credible discrimination complaint against the
faculty of law's adherence to Section 8.

In fact, the university seems to be making the implicit claim that accommodating law
students with disclosed non-visible (or verifiable) disabilities is an "undue hardship" despite the
existence of formal identification protocols via Accessibility Services. Their re-presentation of
Sheikh's claim defines her madness *as* the hardship: Sheikh shared with her student newspaper,
The Varsity, that the faculty of law advised her "that in-person learning was an 'essential' part of
the educational experience" (Sheikh via Berting 2022; *The Varsity* 2022). In this example, the
definition of "undue hardship" holds multiple loci of control in the educational context: whose
bodies are permitted, when is a body required in the classroom, whose illnesses are legitimate or
verifiable, and whose needs supersede whose in conflicting circumstances. By choosing to
challenge the University of Toronto's employment of "undue hardship", Sheikh is an aberration
to the prestigious experience of a competitive law program, whose disabilities trivialize the
rigorous experience that the University envisions. That sounds a lot like deservingness
conjecture when held up against the regulations surrounding Section 8's duty to accommodate.

With a combination of physical and mental disabilities that had already been verified by Accessibility Services, Sheikh's request had no "undue hardship" barriers in actual service delivery - these links were already available for COVID-infected students - but were construed as problematic accommodations because of their lack of conformity to the educational standard enforced by the institution. Sheikh's "abnormal" request was effectively translated as contrary to the mission of rigor as actualized by the university's law faculty: by challenging the undue hardship claim with the counterargument that in-person presence is "essential", even while that "essential-ness" is deviated from for COVID-positive students, she was implicitly asking the university to consider the meaning of rigorous education in emergency remote teaching. When you move a classroom online, is that classroom automatically less rigorous because of its spatial relocation? Similarly, was Shiekh automatically less rigorous or unworthy of deservingness rhetorics we award "high performers" in that faculty because of her spatiality? This is further complicated by right-fighting over the intellectual property (IP) of the lesson itself, but that conversation was already adjudicated in favour of physically ill students – why did we then draw the line at madness?

The University of Toronto's unique requirement that legitimate disablement requiring remote accommodations *must* be pandemic-derived (or translatable as "essential" accommodation) sets a standard for an acceptable level of "normal", which is then self-defined and self-enforced the same way Bethlem Hospital's self-assessment of its own importance to progressive psychiatry is substantiated. This legal filing is a more recent instance of the same scenario Peter recounts almost 20 years ago: the mad subject is again omitted from taking up space on the strong implication that their disability lacks the truthfulness or verisimilitude that a physical ailment (re: contracting COVID) might, and her agency to perform in reasonably

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accommodated circumstances is willingly mistranslated as an institutional hardship in effort to save face, or preserve experiential prestige. When reframed this way, we've created a carceral system for mad bodyminds, a nonconsensual container that redefines them as abnormal, reconstitutes their agency as impaired, and delegitimizes their views as subjective and unacademic. We enforce this ethos with trust in the institutions themselves -- legal, educational, medical or otherwise -- while subtly ignoring that these same institutions are entrusted with self-enforcement and self-regulation of the terms and technical standards to which objectivity, illness and credibility are defined and perpetuated. Nowhere is this more true than the modern university, which concomitantly defines and actualizes rigor and deservingness by defining and occluding what is *not* that as consistently as possible: namely, disability and madness.

Part D. current accessibility centre protocols

Using Enlightenment logic perpetuated by historic sites of psychiatric mistreatment and abuse like Bedlam, modern psychology emerged as a kind of hero narrative in the long-standing quest to cure instances of dysfunction and anhedonia. Mad activist Rose Yesha candidly shares with *Mad in America* that "as an undergraduate psychology major, most of my coursework centered upon the concept that continued states of mental anguish were all diagnosable conditions of mental illness" (Yesha 2020). The too-quick presumption made by modern psychology that any unwelcome emotion can be functionally cured or curbed is well-documented in postpsychiatry dialogues, perhaps most famously articulated by practicing physicians and expert psychopharmacological critics Robert Whitaker (see *Mad in America* [2001], *Anatomy of an Epidemic* [2010], *Psychiatry Under the Influence* [2015]), Awais Aftab (see *The Rise of Philosophy of Psychiatry* [2022], "Beyond Binary Narratives of Mental Health Advocacy"

[2022]) and Shane Neilson (see *Asylum* [2017], *You May Not Take the Sad and Angry Consolations* [2022], "Biomedicine's fingerprints… on Charonian Narrative Medicine" [2022]). Legacy critics of the biomedical paradigm's focus on branded mental stability, all three authors counter-narrate the modern psychology curriculum under which Rose is taught to translate undesirable emotions or perceived abnormality (in a worldview which takes for granted that everyone is *happy* as a *default* being-state) as self-evidentiary of illness. The easy conflation between perceived non-normality (stemming from *un*recognizability and *un*happiness) and subsequent pathologization brought about the modern understanding of mental illness as an aberration, undesirable, uncanny and fundamentally incompatible with "wellness". In this way, exhibiting feelings of anguish or unhappiness while at the university can be translated far beyond the bounds of out-crowd unbelongingness – it is often translated as illness in need of a diagnostic cure.

Every carceral system needs a means of representation, a defense lawyer of sorts. One of the core curative paradigms of the modern university are accessible learning centres (or their variant vaguely patronizing monikers: AccessAbility Services [University of Waterloo], Centre for Students with Disabilities [San Francisco University], Student Accessibility & Achievement Centre [McGill University]), which all run a support model reminiscent of the psychiatric treatment paradigm: by describing your abnormality to a specialist, you can be matched with an accommodation that best suits your "type" of abnormality according to a standardized list of current cures and solutions (and if your needs fall well outside of the "authorized" list, there are no unique modifiers available). This is awfully similar to the ways we create medical diagnoses of mental illnesses, according to how they are defined and legitimized by the infamous *Diagnostic and Statistical Manual* (or more commonly, *DSM*). More interestingly, the cures and

solutions available in both scenarios are considered paradoxically privileged information: for your care provider to know and decide on your behalf, based on their determination of what is best for you. These two processes are so inextricably linked in their enforcement of abled normalcy that they actually become dependent on each other to execute as intended, as I'll show below using the example of the University of Alberta's "Academic Success Centre":

Accommodations Information for Instructors

Accommodations Eligibility & Registration

Accommodation Processes and Responsibilities

Academic Integrity & Accommodations

Instructor Accommodation Requirements

Accommodations Eligibility & Registration

Disability-related accommodations are available to students with documented permanent disabilities affecting mobility, vision, hearing, learning, and physical or mental health.

All accommodations are based on documentation provided by students' qualified, certified health practitioners (e.g., physicians, psychiatrists, psychologists, occupational therapists). Verification of disability documentation describes the permanence and functional impacts of students' conditions in relation to participation in post-secondary learning environments. Functional impacts are dependent on students' specific conditions and include, among others: fatigue, anxiety and stress, reduced or no perception of visual or auditory information, cognitive processing challenges, distractibility, reduced attention, difficulties encoding/decoding information, spatial navigation and movement challenges, difficulty with written or speech expression, and difficulty manipulating or carrying objects.

The University of Alberta Academic Success Centre assesses students' verification of disability documentation and approves accommodations that help to mitigate the functional impacts of students' conditions. Depending on their approved accommodations, eligible students meet with accommodation service providers (such as adaptive technologists, alternate format specialists, interpretation and transcription service providers, and academic strategists), learn about their accommodation responsibilities, and organize accommodations for their courses and that they manage themselves.

Image 21. University of Alberta's "Accommodations" page. (UAlberta Academic Success Centre 2022)

Alt text: Header text (forest green): "Accommodations Eligibility & Registration". Body text "Disability-related accommodations are available to students with documented permanent disabilities affecting mobility, vision, hearing, learning, and physical or mental health. / All accommodations are based on documentation provided by students' qualified, certified health practitioners (e.g. physicians, psychiatrists, psychologists, occupational therapists). Verification of disability documentation describes the permanence and functional impacts of students' conditions in relation to participation in post-secondary learning environments. Functional impacts are dependent on students' specific conditions and include, among others: fatigue, anxiety and stress, reduced or no perception of visual or auditory information, cognitive processing challenges, distractibility, reduced attention, difficulties encoding/decoding information, spatial navigation and movement challenges, difficulty with written or speech expression, and difficulty manipulating or carrying objects. / The University of Alberta Academic Success Centre assesses students' verification of disability documentation and approves accommodations that help to mitigate the functional impacts of students' conditions. Depending on their approved accommodations, eligible students meet with accommodation service providers (such as adaptive technologists, alternate format specialists, interpretation and transcription service providers, and academic strategists), learn about their accommodation responsibilities, and organize accommodations for their courses and that they manage themselves."

Image 21 describes the registration protocols required of students attending the University of Alberta if they would like to be institutionally recognized as disabled[53] and receive accommodations. When we read these requirements alongside our conversation about power of definition and its relationship to legitimizing certain versions of truth (as opposed to mediating objective rhetoric), some interesting patterns appear. UAlberta claims above that "all accommodations are based on documentation provided by students' qualified, certified health practitioners (e.g. physicians, psychiatrists, psychologists, occupational therapists)" (UAlberta Academic Success Centre 2022). While the actual methodology to being accommodated – producing documentation – is left frustratingly vague, this tenet centers the experience of "qualified, certified healthcare practitioners" with the obvious implication that the disabled students' own lived experiences are *un*qualified or *un*certified without secondment (UAlberta Academic Success Centre 2022). Again, the psychiatrist is leveraged here as a seemingly objective third-party expert that is better equipped to translate mad experience than mad bodyminds themselves, while eliding that this normative means of speaking-for is likely insufficient in a good-faith assessment of a student's classroom needs. Problematic appeals to legitimacy are substantiated through medicalizing jargon used to try to define "disability documentation" alongside bureaucratic verbs like "verification" that aid perception that this is a fair, fully-objective process (while ignoring that objectivist accommodation is both senseless and paradoxical): "verification of disability documentation describes the permanence and functional impacts of students' conditions in relation to participation in post-secondary learning environments" (UAlberta Academic Success Centre 2022). Notwithstanding the fact that this

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[53] The phrasing here is intentional, complicated because of our conversations about disclosed and undisclosed disability. Stephanie Kerschbaum, Laura Eisenman and James M. Jones co-edited an entire collection dedicated to exploring this issue further, *Negotiating Disability: Disclosure and Higher Education* ([paid text] 2017).

definition of academically dis/abled intentionally excludes dynamic disability, it also visibly

links "function" to accommodated status -- using power of definition to place *productive*

disabilities in the in-crowd and dynamic, unrecognizable or unproductive disabilities firmly

outside of that construct.

This is a different iteration of the same problem Sheikh encountered when trying to fit

Complex Post-Traumatic Stress Disorder (CPTSD) inside a definition of disability that seeks to

redraw the lines of which disabilities are worthy of accommodation, importantly existing *outside*

the construct of the AODA or social model understandings of how disability, and the

circumstances by which disablement occurs are not biologistical constants. When she discovered

that her mad needs were systemically unrecognizable and therefore rendered unproductive[54] and

unworthy of accommodation, accommodations policies themselves are revealed as definitional

mechanisms capable of policing the borderlines of entry into classrooms, as rendered in

UAlberta's policy as "participation in post-secondary learning environments" (UAlberta

Academic Success Centre 2022). Alberta's means of "verifying" disablement creatively

redefines disability while hoping students don't notice this quiet co-optation of medicalizing and

bureaucratizing rhetorics to lend their functional definition legitimacy and public trust. When we

equate productive potential with deservingness of accommodations, we've reified a process by

which we can swiftly remove uncategorizable, unrecognizable or unreconcilable madnesses and

mental illnesses from classrooms that are otherwise provincially required to accommodate their

needs. Using this mechanic, accessible learning centres can both construct and self-legitimize the

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[54] Might also be worth pointing out that Aimi Hamraie did an excellent job with how the ADA primarily services
productive disability (as an offering to the economy) rather than true inclusivity. See *Building Access* (**[paid text]**
Hamraie 2017) for more on this neocapitalistic relationship.

worldview that some disabilities are "just not cut out" for university, and this in-crowd redefines mentally ill students as an aberration among otherwise "deserving" students. Rendered this way, accessible learning centres are at *least* as much servicing students in need as they are servicing a deservingness narrative - they are defense lawyers, capable of "normalizing" madness and disability in terms of how productive and unproductive they are in classroom systems, useful and unuseful presences in the classrooms themselves. Notably, mad disablements are too-often sorted into unproductive territory and sustain a version of the story that "objectively" adjudicates mad bodyminds as "unauthorized" through their dismal accommodations options and over-surveilled performance from a positionality of having to "prove" their truth.
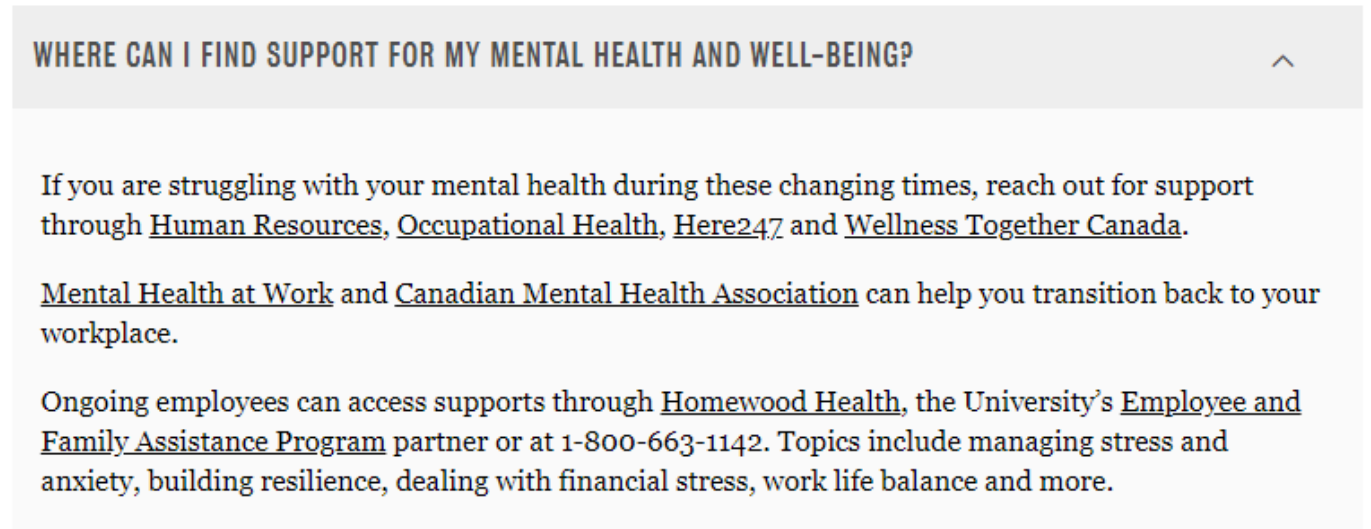
A different way ability-baiting via definition can be articulated here builds on the conversation we had about how universities create affective containers that enforce adherence to "expert" versions of the narrative, from Chapter Two. Just as university marketization rhetorics pre-empt, pre-supply and thus enable sustainability of the ways students will quite literally sweater-wear and continue re-establishing the "norms" of campus engagement, so does the accessibility centre pre-empt and pre-define the terms by which it is willing to engage with its core audience. On their grounds, "reasonable", "accommodated/ing" and "recognized" (dis/ability) are not denotative terms, they are connotative expectations that change and morph according to the preferences, stability and strength of the "norms" of campus engagement (which itself is shaped by larger affective architectures). By carefully pre-facilitating the terms by which its core audience is permitted to engage and defend, accommodated learning becomes less so a right and more so a treat for students it finds the most "deserving" and "reasonable" under equality rhetorics. The problem is that true accessibility centres would cater to equity stakes and define the norm precisely by what is *not* occurring, instead of seeking to create parity

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circumstances for those whose engagement methods diverge from measurable frameworks. This is enabled by lack of oversight and a for-all methodology of meeting "reasonable" demands for "recognition": predefined accommodation lists, recyclable testing conditions, assessment-based accommodations and psychiatric legitimation are a few ways the accessibility centre demonstrates more allegiance to education+ than enabling the right to equitable education. This also serves to self-legitimize the constructed mythology of disabled students being somehow "undeserving" or "unreadied" for the academic atmosphere - but we have built that container that way in the first place, and retrofitted accommodated practices as a bonus for students already set up to accept and engage with the definitions provided.

Let's expand on that with another example from a different Canadian university. Do psychosomatically gaslit and erased workers have a means of surviving the harm and structural violence of the academy industry that doesn't rely on diagnosis and biometric frameworks in order to supply "reasonable" accommodation conditions? According to the University of Waterloo, the answer to this is individuated "resilience" building:

Supports

WHERE CAN I FIND SUPPORT FOR MY MENTAL HEALTH AND WELL-BEING?   ∧

If you are struggling with your mental health during these changing times, reach out for support through Human Resources, Occupational Health, Here247 and Wellness Together Canada.

Mental Health at Work and Canadian Mental Health Association can help you transition back to your workplace.

Ongoing employees can access supports through Homewood Health, the University's Employee and Family Assistance Program partner or at 1-800-663-1142. Topics include managing stress and anxiety, building resilience, dealing with financial stress, work life balance and more.

Image 22. University of Waterloo's COVID "Supports" page. (Waterloo FAQ 2021)

Alt text: Header text "Supports". Div align box in gray is set underneath the header text with the subheader, "WHERE CAN I FIND SUPPORT FOR MY MENTAL HEALTH AND WELL-BEING?" Body text inset "If you are struggling with your mental health during these changing times, reach our for support through Human Resources, Occupational Health, Here247 and Wellness Together Canada. / Mental Health at Work and Canadian Mental Health Association can help you transition back to your workplace. / Ongoing employees can access supports through Homewood Health, the University's Employee and Family Assistance Program partner or at 1-800-663-1142. Topics include managing stress and anxiety, building resilience, dealing with financial stress, work life balance and more."

Image 22, above, is pulled from UW's frequently asked questions on their coronavirus sub-directory. The first frequently asked question about student/faculty (worker) support is appropriately about cultivating mental health resources: "Where can I find support for my mental health and well-being?" (Waterloo FAQ 2021). Of note in Waterloo's response is the concentrated effort to individualize and discretize the emotional burden of working in "emergency remote" conditions: the word you or your is used in two of the four sentence micro-responses, already an inappropriate length and divestment from any real advice-giving as there is essentially no advice given. The only other time a human being is even rendered in the answer is with the phrase "ongoing employees", which performs impressively insidious work here. Not

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only does it make visible effort to discount any workers who feel unaccommodated by "support" policies designed to exclude and de-prioritize contingent and at-risk populations (and makes no attempt at addressing grief polemics either), it makes the conscious choice to use the word employees instead of worker. While I have been using worker in this Chapter to simultaneously account for students and instructor bodyminds, the assumed synonym employees creates a new implicit hierarchy, prioritizing and recognizing only those paid by the university (read: *not* students). There is a permissible reading that the modifier "ongoing" specifically seeks to disable resources mobilized for adjunct or temporary staff, but because there is no effort to define "ongoing employees" beyond the obvious, this reading is unstable *yet not unlikely*. At no point does the university acknowledge, endorse, or otherwise give credit to the suffering and violence their COVID policy-making intentionally created, nor does it acknowledge the obvious circumstance that every single worker and employee will be struggling with mental health while the institution tries to rapidly operationalize suffering into its deservingness meritocracy. By maintaining the individual 'you' and only suggesting resources that deal with mental health and illness in an individual context (no group-therapy options are recommended here), the University of Waterloo makes the strategic choice to re-instantiate the **ability-baiting** dialectic it began to establish in the first missive sent by President Hamdullapur over a year ago. In fact, the words "counseling" or "therapy" fail to appear altogether -- a distracting occlusion that constructs a self-survival imperative while discrediting any perceived weakness in the self for struggling to survive within a recursively harmful container, all while training each other that these mechanisms are mandatory and neutrally "merit"-based.

Perhaps most noticeable in this artfully gaslighting composition is the list of topics employees may want to seek mental health resources for, which is presented as non-exhaustive

but seems to make a clear argument toward a certain work-prioritizing valence: "managing stress and anxiety, building resilience, dealing with financial stress, [and] work life balance" (Waterloo FAQ 2021). Because the previous sentences had already taken great pains to individualize and redirect any suffering workers might feel, this list takes on an unmistakable 'lack' ethos and implies that any of these skills can be mastered in crisis environments, notwithstanding prolonged or complex crisis circumstances. This list carries a tone of blamefulness that is hard to miss amidst the use of modifiers like "balance" or "managing", both imperatives that connote a certain mastery-of-form that you - as an employee seeking help - must obviously lack in order to find this list of self-sufficiency resources useful. Disability theorist Travis Lau asserts that institutions "penalize disabled people for non-compliance with presumed ablebodymindedness as a universal standard" (Lau 2020), pointing out who *isn't* represented by pithy self-help frameworks and the assumptions the framework implicitly makes about our capacity as hyperable academics to measure up to a standard that in "emergency remote teaching" became a completely impossible barometer for the very vast majority of workers.

In attempting to summarize the failed emotional state of the constituents of their institution, the University of Waterloo overcommits to constructions of normative academy hyperability while harshly condemning (between the lines) those whose debility is redefined as critical "lack" without admission of fault for *creating* that perceived lack. On top of this deservingness sandcastle sits "resilience", constructed here as a moral imperative that responsibilizes unsafe work environments, impossible deliverable timeframes and the constant socioemotional labour of self-and-other care work in the suffering circle. While "merit" constructs the mainframe of coronavirus economy politics within the institutional space,

"resilience" cultivates a unique form of retrofitting that attempts to explain away collectivist violence and suffering as a harm that some made the apparently conscious choice to not survive.

Part E. carcerality costs

One of the only acceptable answers to this paradigm of "surviving" within a complex network of enforced belief systems, psychiatric imperatives and faux-"resilience" is to redefine the terms of engagement. And no one word performs more work in this history of deservingness gaslighting, gladiatorial meritocratic mythmaking and literal COVID sacrifices than "survival" itself and the harm it disproportionately renders to mad communities in the academy. Building a proper healing response to decades of intentional institutionalized harm over several generations is enormous care work and requires the kaleidoscopic capacities of a number of interdisciplinary care experts, including the embodied expertise of crip mad educators working in apocalypse time. By centering illustrative examples of voices representing the most marginalized and harmed within the pandemic's hyperextended deservingness complex, we can begin the restorative justice work of naming the violence, spacemaking for those erased and honouring new care imperatives to ensure against future erasures and forceful precarity. First, it is imperative to include space-making for the gravity of these poetics in alignment with transformative justice as enacted in written places. The gratitude we as academic radicals feel toward Seo-Young's brave musics in "Free Indirect Suicide" come contingent with real harm costs for author and audience. In recognizing and honouring the spacemaking needed to digest mad words and definitions, we simultaneously recognize the incredible emotional cost and lived experience gift that was given for compositions like this to take place and manifest as speaking-with mad dialogues. As I discuss the rhetorical acuity of sections of this poem, I also gently

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remind reading audiences at this time to encounter this section and its truths at their own pace, perhaps over multiple reading sessions or with dedicated decompression time.

Pedagogue and poet Seo-Young Chu reflects on this muffled environment of severe harm in "Free Indirect Suicide: an Unfinished Fugue in H Minor":

> "By now the line and my consciousness are virtually indistinguishable. It is the concertina wire glinting through the circumstances of my adulthood: wrestling with bright celestial objects (which is how it feels to write essays on Kant and Hume at 2 a.m. while hypomanic), being handled like a doll or statue by my first dissertation adviser (a man who passionately collects early American artifacts), my struggle to forget the devastating fact that my first dissertation adviser sexually harassed and raped my twenty-two-year-old self, years of denial and trauma, compulsive self-hammering each time I need to "pleasure" myself, multiple attempts at suicide (logging off, resigning, giving up), experimental attempts at healing such as transcranial magnetic stimulation, my renaming from 'Jennie' to 'Seo-Young.'" (Chu 2019)

Seo-Young spends an enormous amount of crip time in the vagaries of her own undergraduate career, often isolating dramatically between the prescribed discourses of the academy ("how it feels to write essays on Kant and Hume at 2 a.m." [Chu 2019]) and the supposedly antithetical discourses of profound mad embodiment ("while hypomanic" and "multiple attempts at suicide", among others [Chu 2019]). Literary luminaries are constructed here as "bright" and "celestial" (Chu 2019) while instantiations of her coping with this engagement are rendered in black screens and dark biotechnics - the computer she "log[s] off", the "transcranial magnetic stimulation" medical intervention for severe depressive disorder - as if academy survivalism can only be conjured artificially and at great expense (Chu 2019). While the hierarchized, forceful hegemony is enforced in natural imagery and presents itself as somehow predestined, coping with the madness this neoliberalized environment constructs as a necessary condition for occupying space is dichotomously rendered as man-made, blameworthy

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and unnatural. Mad and disabled workers will see this as a reversed-polarity that prioritizes free market institutional objectives and sacrificial policy-making over the lived experiences of the bodyminds that perform the precarious labour sold out from underneath them.

To add to this reversal, Seo-Young disturbs the self-imposed safe narrative of the institution (including the individuation of care practices, as delineated earlier in UWaterloo's Support FAQ) with haunting recollections of sexual harassment, rape and non-fatal suicide attempts performed as a direct result of her relationship with a higher education institution and implicit trust networks, recalling Sigita's trust discourse opened this Chapter. The resultant "years of denial and trauma" (Chu 2019) in this reading seems orchestrated and natural, a normative consequence of the higher education environment. Though this poem directly challenges and provides evidence against the presupposed safety of the university, the implicit polarity works to simultaneously reverse that evidence in the reader's mind and create a sense of naturalism to abuse, a blamefulness to rape ascribed not to the structure but to the student. Thus, the same way Seo-Young reverses the natural/man-made interior constructs to comment on insidious triggering and an explicit invitation for harm to exist inside the university, we could similarly invert the suspicion politics in this poem to provide effective commentary on the design of deservingness: by indulging in our learned response to doubt the whistleblower, we reify the "resilience" retrofitting dynamic and ability-baiting that caused such devastating blamefulness, self-harm and self-doubt to Seo-Young's mad bodymind. When Travis borrows from disability theorist Tanya Titchkosky to claim that "access is an 'interpretive relations between bodies" (Lau 2020), he and Seo-Young appear to simultaneously transmit that "the classroom, then, is where such interpretive relations are formed and remade" (Lau 2020). In disrupting the capacity to construct productive relations between bodies - or in intentionally creating traumatic body

relations - audiences are forced to develop the conclusion that access [to the university] was never intended for disabled or mad bodyminds, and survival is contingent on a very embodied adherence to rigor-metrics and buying into the careful re-defining of "resilience".

To complicate this layered macro-framework, we can situate Seo-Young as an *English* professor specifically and interrogate the specific ways debility is intentionally constructed from a mythology of hyperability. Taking the voice of a "Mental Status Exam" Psych Resident MD in the same piece, Seo-Young records that:

> "For an English professor, she is very poorly able to articulate the 'why now' for her suicidal gesture. She was also telling me an odd and long-winded story about *Buffy the Vampire Slayer*. More surprising is her inability to give a linear history given that she is an English professor. She starts talking about her parents' parents when asked about why she is in the ER today." (Chu 2019)

English professors are traditionally endorsed as having a fascination with articulacy, a means of communicating that is impossibly "perfected" yet constantly evolving with language norms. While in crisis, Seo-Young highlights the doctor's inability to understand that capacity and trauma do not exist in vacuums the same way interdisciplinary intelligence does. While he lightly chastises her inarticulacy, he takes time to highlight the supposed disjointedness of the answer she does provide -- without noting any specifics of her actual response (was the *Buffy* episode she remembered somehow tied metaphorically or visually to her non-lethal attempt?). He also prioritizes a particularly western framework of constructing a "why" response, an inappropriate heuristic when considering Seo-Young's bodymind is South Korean (as opposed to American) and bipolar (as opposed to normative). By relying on her to read an implicit expectation of a derivatively linear, normative white-western response to a ridiculously traumatizing and difficult question, the doctor does much more work toward sublimating her

trauma responses and oppressing her ability to speak to her own mad experience than triaging

harm and activating safety. In this sense, the doctor controversially asserts a certain expectation

of "resilience" that is unreasonable for her capacity, which is echoed later by Chu herself when

she describes her "inability even today to accept fully that my body and mind are worthy of

recovery, and the fact that Seo-Young misses Jennie" (Chu 2019).

Now replace the doctor in this poem's vignette with a university administrator. Turning

to you, they ask after your noncompliance and inability to perform in the derivatively linear,

normative white-western framework for an industry built to delegitimize and expend every part

of you: "why now?" (Chu 2019).

That's a lot to process, particularly as one instructor inside a machine of increasingly

dystopian and dehumanizing performance imperatives. I am interested in bringing this back into

a more macro-oriented perspective. I'm writing this section in July 2022, which bears

significance for the following reasons, captured in recent headlines and reports:

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"This death was the seventh student death that Worchester Polytechnic Institute had endured in the last seven months" on 27 January (*Boston University Free Press* 2022)

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"The Western Illinois University Office of Public Safety (OPS) was called to a residence hall at 3:10 p.m. Monday, Feb. 7 to check on the well-being of a student. Upon arrival, officers discovered an unresponsive student. [...] A preliminary investigation indicates the individual died by suicide" on 7 February (University Communications via Western Illinois University 2022)

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"Suicides Have Spiked Among Canada's International Students" on 12 February (Arora via *The Bramptonist* 2022)

○

"Campus grieves death of Arts & Sciences student Orli Sheffey, 19" on 17 February (Keaggy via *Washington University Source* 2022)

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"Brampton sending international students' bodies back to India every month [...] at least 14 Indian international students died in Ontario from mental health related causes so far this year" in March (Dhami & Debebe via *OMNI News* 2022)

OOOO

"After star soccer player's suicide, Stanford acknowledges it has a suicide problem [...] with four suicides in 13 months" on 10 March (Kukura via *San Franciso Fist* 2022)

OOOOO

"Five NCAA [college] athletes die by suicide since March" on 3 May (Siefert via *ABC News* 2022)

O

"A Zimbabwean PhD student at the University of Witwatersrand in South Africa died by suicide after his visa renewal was turned down despite having a letter of good cause. [...] Chuma's PhD was expected to be ready for examination this year" on 3 May (Ndoro via *South Africa iHarare* 2022)

O

"Waterloo mourns death of student Oren Zernov" on 10 May (University Relations via *University of Waterloo* 2022)

O

"An East Los Angeles College Asian female student, 19, fell in what sheriffs have called a possible suicide attempt from the fifth floor south west corner balcony of the Ernest H. Moreno E3 building Tuesday" on 12 May (Calvillo via *East Los Angeles College Campus News* 2022)

OOOO

"St. Louis University Prioritizes Mental Health After 4 Student Suicides" on 17 May (Corey via *KSDK News* 2022)

OO

"Princeton campus mourns the deaths of two undergraduate students, Jazz Chang '23 and Justin Lim '25, within one week" on 19 May (Dailey via *The Daily Princetonian* 2022)

OOOO

"This is the fourth student death announced during the Spring 2022 semester" on 24 May (Jayasundera via *Cornell Sun* 2022)

O

"Brock community mourns the loss of Goodman School of Business student" on 25 May (*The Brock News* 2022)

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"Most UK universities are unaware of student suicide rates, [...] 59% of UK universities who replied to the FOI request said they did not hold the number of their students to have died by suicide in this time period. Five others refused to give this information" on 27 June (Neville via *The Boar* 2022)

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"Three more students end lives for failing exams" on 30 June (Telangana via *Times of India* 2022)

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"Laurier mourns death of second-year student" on 11 July (Bholla via *The Record* 2022)

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"After A String of [five] Student Deaths, Cambridge University Opens An Inquiry" on 11 July (Engelbrecht via *The New York Times* 2022)

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"This week an undergrad student committed suicide during his thesis defense. People mention how humiliated he was by one of his evaluators. [...] Guilherme, I'm sorry we failed you" on 11 July (Souza via Twitter 2022)

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Listed above are confirmed cases of 47 student deaths by suicide from the period covering January to mid-July of this year, visually rendered here by the "circle" ASCII character. This information is monstrously difficult to locate, and is in no way indicative of an *actual number* of campus suicides – only the ones which received enough undercurrent press to force a public announcement. Now recall the Myhal Centre: an architectural masterpiece designed to be visually compelling as a means of international prestige recruitment, effectively ruined in 2021 by harsh and incredibly unsightly iron bars that directly mirror the suicide barriers installed at Toronto's nearby Bahen Centre. And while the Bahen Centre had become infamous in recent years for student suicides, that infamy only came as a result of consistent student radical

nonviolent protests and the subsequent capture of those efforts by local news outlets. Universities, for very obvious reasons, do not want to release information connecting their enterprise corporation to student death unless absolutely compelled to: we see public freedom of information (FOI) request refusals pertaining to student suicides from Cambridge University (Keaggy 2022), Harvard University (Koller et al. 2021), the University of Waterloo (Goffin 2017) and the University of Toronto (Mancini & Roumeliotis 2019), and many colleges and universities have admitted they do not even collect data relative to on-campus deaths (Merrywest 2022; Koller et al. 2021; Goffin 2017). You haven't heard hard-hitting statistics as to the definitive number and relative frequency of post-secondary fatal suicides because many schools refuse to release that information even when legally compelled to, *if that information is being collected at all*. How many college students in Ontario die by suicide each year? How many died at North American universities? We don't know, because we do not enforce the collection and collation of those statistics.

It's clear to me through brief historicization of mad disablement via intentional design (whether reified through physical mistreatment in asylums, or affective mistreatment in universities) that mental health as conceived of by the university construct is deficit-based: the default orientation of human being is ostensibly "good" (or happy) and deviation from this norm constructs perceptions of deviant behaviour, even if there is more than enough reason provided to feel unhappy. Peter Beresford explored this well in his interrogation of whom the Bedlam anniversary was meant to memorialize (the project of pharmacomedicalization, not the mad subjects whose lives were so cruelly mismanaged in the name of scientific progress) as a means of interrogating how critically important the mediation is – and the definitions we allow them to design in order to substantiate that mediation – in evaluating who is "sane", who is "authorized",

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or who is an "expert" in space. The university circumvents the narrative of expertise by absolute

necessity: in allowing them to define who is unauthorized from prestige space, we co-construct

realities by accepting that definition, even if implicitly: the continued fascination with biologics

in "proving" disability or madness, the ways that we permit so-called Accessible Learning

Centres to use models that so clearly service a narrative mediation that has excluded madness

from the start, and the ways that the university reorients "fault" of unwellness back on the

employee are all servicing a greater narrative of deservingness. The doctors said these patients

were insane, so I know this must be true. The doctors said this student could not prove

accommodated status, so I know this must be true.

When we uncritically refuse to interrogate the narrative as presented, stories like Seo-

Young's become commonplace collateral damage narratives that reorient her suicidality as a

fault of biologics, her bodymind somehow not "cut out" for mistreatment. The university,

systemically, is causative or at least a direct contributor to the practices that define disabled and

particularly mad students as "unauthorized" for checklist accommodations, and we blame them

when these systems fail because to do otherwise would be calling into question whether abuses

are site-situated, or irreparable and cyclical systemic harm. We locate the *individual*, or the

worker, as the problem in an otherwise optimized machine of progressive "experts" who know

best. The spectres of a larger systemic unbalance became more clear in the accessibility cracks

that were actually chasms uncovered by apocalypse time and the resultant University of

Waterloo "Support" page that casually victim-blamed overcommitted students and employees

with language like "if you are struggling", rather than conceding that maintaining pre-apocalypse

expectations of output were central catalysts for such struggles. Now we turn to students within

this carefully manicured "expert" definition of "support": If I could so easily find unscrubbed

evidence of 47 campus suicides in the first eight months of 2022 – how many did I miss?

Chapter 4: reclaiming access in classroom practice: accessible teaching reframes and refrains

I'm gracious you dedicated so much time to context-building with me, because I think all that time we spent building-around adds resonance to the building-in, in a spatial sense. That is to say, by understanding how the structure that holds the garden together is made, you gain a better appreciation as to which tools will cultivate what flowers as you're digging into the dirt. And knowing what tools we use toward that end - and when to retire them - is all that **Derridean bricolage** practice really is. When we stop over-policing who deserves to dig in the dirt with us, we create more space to consider the composition and substance of the earth sliding between our fingers. Last summer, I grew chinook and lemonade sub-variants of roses in my backyard. I discovered early on that if you don't have proper pruning shears (to more steadily cut thick, razor-sharp rose stalks and maintain more sap adherence), your hands become sliced and bloody, and eventually the roses themselves will wither and die[55]. How interesting that my roses knew

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[55] This is true. Also see *Green Acres* [2017], as well as just about every Springtime issue of *Home and Garden* magazine. I had a domesticity phase.

when I was forcing tools upon them that wouldn't properly care for and cultivate them, and how they punished my self-sacrificial efforts by failing to thrive.

To echo and reinscribe the words of queer theorist Gpat Patterson, "the pressure to adapt to COVID necessitates interrogating the status quo we're hustling to maintain as educators, including what agenda we're being asked to tend, and who is expendable in its upkeep" (Patterson 2021). While in the previous Chapters I described at length the intentional erasure of disabled and mad students from the greater university-wide accessibility discourse, Chapter Four endeavours to suggest strategies that re-authorize, re-center and call in mad and dis/abled students by leveraging the power allotted to us in the classroom using methods of **mad-positive teaching**: strategies that seek to reinforce going beyond a vision of UDL as a series of discrete techniques added to classroom practice and toward UDL as an intentionally crip mad centered trauma-informed facilitation style that frontloads community-first neurodivergent strategy-building and delivers more holistic experiences through, within and around the changing classroom dynamic. Trauma in this context is borrowing from the definition forwarded by trauma-informed pedagogy theorist Suzanne Reindhart, "complex personal and situational predispositions [that form] extended disequilibrium" (Reindhart 2022) within the brain. To address this equitably, she describes trauma-informed practice as "understanding how violence, victimization, and other traumatic experiences may have figured in the lives of individuals, and apply[ing] that understanding to the provision of services and design of systems to accommodate the needs of trauma survivors (Reindhart 2022; paraphrasing from Carello and Butler 2014). This means that we must not only consider the lenses of disability and madness in our constellating of students, but their relationship to trauma franeworks as well, presupposing the need for

increasingly trauma-informed facilitation strategies before the accommodation is asked for explicitly and treating this circumstance as itself a normality of education delivery.

By intentionally centering the *abnormal* (particularly madness) in this strategy, we conjure a reclaimed "new normal" that resists the casual erasure of some students to ensure the success of others in radical acts of nonviolent resistance from within the harmful, exclusionary and often unapologetically eugenic university space. In this way, we mobilize as a mindful community to reclaim "access" while simultaneously rejecting the desire to go "back to normal", that is, the dominant profiteering-based model of higher education.

And so it goes that there is nothing *truly new* under the pedagogical sun, what I can offer instead are the ways I think about being-in-space and visualizing mad-positive teaching with the hope that some of the ways I understand, dialectically render, or gently remix past methodologies are what creates melodic resonance and inspiration for you, as an allied instructor who wants to create warmth and hope in an increasingly dire campus garden. Neurodivergence or "abnormality" is the fulcrum by which this entire format operates in effort to recapture students left behind by normative frameworks and radically reimagining what words we say when to create spaces of mindful, critical nonviolent resistance (away from hypercapitalist universities) and restorative justice (toward beloved community building). Like many equity-based pedagogical models, the coziness of cozy space is channeled from bricolaged remixes of counteraffectual legacy systems. This is inclusive of more well-known models of disabled teaching theory, while also borrowing from social groundwork and modern activist mobilization, including the teleological ways that disabled organization is not hierarchical but complementary to the ethos of discomfort and localization I am trying to reinforce. The so-called "multiple

means" by which co-design manifests pushes this boundary-break toward mad goals, leveraging the destruction of hierarchy and predictability to affirm multiple ways of knowing (drawing upon pathways explored productively by Jessica Hernandez [(**paid text**) 2021], Dylan Robinson [(**paid text**) 2020], Peter Beresford [2019b] and others) and especially validating mad lived experiences and dynamic methodologies as essential to safe knowledge exchange. The mad and critical disability activist communities shared their gifts so generously with me, and I remixed and recalibrated and experimented until I "created" something worth sharing with you.

Part A. counteraffectual containers

If we take as a given for this moment that crip mad systems are epistemically contrary to the affectual containers described in Chapters One, Two and Three (insofar as affectual containers reinstantiate or indirectly validate harm-based frameworks), then the systems we design to counteract these harm frameworks would be **counteraffectual**, or manifest some ability to briefly disconnect the classroom from greater containers that reify harmful legacies of institutional ability-based, psychiatry-based, sci-based ways of being in apocalypse time.

Mad rhetorician Margaret Price spent time thinking through how the dynamism of the environment could be central to the classroom's productive potential through a close rhetorical interrogation of method norms using her lived experiences in the American academy. She summarized this interrogation of spaces and places in her mental disability exploration, *MAD at School,* as **kairotic spaces** ([**paid text**] Price 2011): very reductively, localizations of power that unwittingly affect the discourse happening inside of it - the ways students speak in classrooms versus their homes, the ways instructors move and feel at staff meetings versus amicable dinners

all comprise "kairotic" places with "discursive power" for Margaret (Price 2011). And while I find her recounting of the "elements" of kairotic space have not aged well in coherence with apocalypse time more than 10 years later, I think the vision of powerful spaces of knowledge mobilization is an important addition to mad academic discourse, and useful to this conversation in terms of the affective agency it assigns to the power brokers in the room (e.g. instructors, chairs, deans and so on). The ways that instructors can add power to an exchange space must also imply that there are ways that instructors can *remove* that power and lessen the obvious disparity between "roles" in the container: Margaret imagines practices like this through implementations of "creative incoherence", the "un/able paradox" and conscious reframings of "control", especially regarding perceived threats of harm (Price 2011). This container-based remix as baseline for reimagining classroom methods is later echoed in crip scholarship through episteme-based practices (or practices requiring instructor self-reorientation to environment) suggested by Ada Hubrig's queercrip generosity (Hubrig 2021b), Cavar Sarah's transMad transformations (Sarah 2022), Remi Yergeau's neuroqueering ethos (2010; later updated for tech-based posthumanism by Jess Rauchberg [2021]), Gpat Patterson's queer love joy-inflected paradigm (Patterson 2022), Ruth Osorio's disability-as-insight (Osorio 2020b) and Allison Hitt's rhetorics of overcoming remediation (Hitt 2014), non-exhaustively.

These systems are all counteraffectual in their critical re-evaluation and remixing of where the "power" in kairotic spaces is ultimately awarded, and involves instructors thinking through the choice to either lessen or fully reorient their power toward the student often disadvantaged by the gaze. Similar to the ways that accessible learning centres derive much of their legitimation by self-awarding "objectivity" through psychiatry discourse, much of current UDL instruction self-substantiates the importance of instructors as the only fully

"rational" agents in a room otherwise doomed to unproductive discourse through decades of pedagogical research that presumes the instructor's kairotic power and coherence merely by reconfirming their "objective" status of Doctor, undisputed leader and police/manager. Is there a rhetorical difference between the conjecture of a psychiatrist assessing a stranger's learning needs through bio-logics and the conjecture of a Doctor's assessment of a stranger's learning needs through their coherence to "archetypes" of students? Asking the same question another way, is it possible that our for-all classroom accommodations are no more helpful than the lists of standard accommodations offered by accessible learning centres, which are themselves no more helpful than broad psychiatric diagnoses of increasing numbers of undergraduate students? Margaret, Ada, Cavar, Remi and others have all productively interrogated the ways that for-all education sneaks into our classroom practices by reimagining how to think critically about and redistribute the "power" we unconsciously award to the instructor in less obvious container mechanics, or the ways that the physical environment can reinforce unhealthy power dynamics. These crip mad reorientations instead try to create more neutral rooms that do not comply so readily to hierarchical standards of how classrooms are "meant to" manifest according to concentrated trajectories of, and responses to, power.

A1. dynamic room safety & counteraffectual legacy systems

Another consideration of counteraffectual containers is the ability to hold space within a known power trajectory, or how we call in and make space for recognizing harm even while acknowledging that the environment remixes afforded by anti-kairotic space practices will not be enough on their own to lessen harm in the classroom – this remix alone produces relative power neutrality, not harm neutrality. Safe space critical conversations often draw from grassroots mobilization protocols in liberatory 2SLGBTQIA+ justice work, feminist revolutionary work

and social work facilitation practice (Beresford 2020; [**paid text**] Lawson Jr. 2022; Craig &

Burdchart 2008; Bell 2015; Sarachild n.d.; Harris 2015), and most discuss the ways that we

can/should invite discomfort and cacophony into social justice contexts without trivializing its

potential to harm the rest of the melody. As previously articulated in Chapter Two, there is

considerable difference between holding space and ensuring comfort[56] – the former is a

methodology, while the latter is an ineffective goalpost. Facilitating safe spacemaking is a

relatively untrained skill in the professoriate (Bateman 2016; Ali 2016) and worthy of increased

pedagogical attention outside the practical contexts of healthcare, social work, social

justice/peace studies work and identity-based dialogues.

In her imagining of harm reduction norms within "safe" containers, health humanities

activist Jen Chouinard summarized the psychiatric impulse to recommend blanket diagnostic

treatments using no lived experience from clients themselves as a "decision-making strategy

based on hope and ego rather than an accurate benefit-to-risk perception, that is, if an accurate

perception is attainable" (Chouinard 2020, expanding on Sarkees & Fitzgerald 2016). Not only

does this roundly condemn the for-all accommodation lists used by accessible learning insofar as

the diagnostic strategy is the same decision-tree as how we derive which students receive which

accommodations, but it also seeks to investigate the ways that the power-broker (Doctor,

instructor or otherwise) so readily assumes they "know better" than their clients or students by

favouring their own level of education over the complexities of context offered by their

subsidiaries. This is a more complicated way of rendering the speaking-for dialectic discussed

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[56] This is an area of politically-motivated academic debate, but we are assuming this is a good-faith readership
context that accepts more complex imaginings of safe space. For more on the North American political context that
can misconstrue space, Chris Waugh's "In Defense of Safe Spaces" [2019, linked above] is helpful.

earlier, because it premises the "sanity" or "objectivity" of the storyteller over the subject of the story being told. In ideal conditions, safe space in a classroom context is able to helpfully interrogate the "decision-making strateg[ies] based on hope and ego", or letting the protagonists of the story (the students) author their own narratives with the instructor taking a more noticeable facilitation role, rather than overriding most decisions made as an "objective" primary knowledge-disseminator.

In their own adjudication of speaking-for practices in academia, Cavar similarly highlights the ethical imperative to "refuse the constructive logics of intelligibility" in favour of rhetorical moves that uncover the "edges of irrationality, the far reaches where even Mad and disabled scholars do not often travel" (Sarah 2022). For Cavar, part of the project of mad studies is to embrace incoherence and not-readily-defined spaces and framings in order to make safe space for bodyminds whose way of thinking do not readily align with "intelligibil[e]" or "rational" conversation trajectories. Doing so as a conscious practice also highlights one of the irreconcilable paradoxes of critical disability studies, which subtly requires crip theory to be rephrased in ways that would "make sense" to larger audiences in order to mobilize more inclusive, trauma-aware, mad-positive dialogues to a wider audience of academics[57]. In my mind, part of the essence of facilitating safe space in counteraffectual containers is embracing and making ample classroom space for the "irrational" and potentially uncomfortable, the mad students who do not play well with the "hope and ego" actualized by for-all "best practices" we problematized previously in CAST's psy-based instructional training or the Students at Risk

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[57] This project is also a metacommentary on this paradigm. The translation work between "mad" and "academic" ways of phrasing and relating has also been explored (non-exhaustively) by Samuel Shelton (2020), Katie Jung (2019), Laura Hershey's poetry (2010) and the *Mad in America* investigation "When Mad Voices are Locked Out of Academia" (Maelea et al. 2019).

algorithmic model. These techniques clearly favour normative ways of rendering "intelligible" content based on psychiatrically derived ideas of "normal" processing, and are designed for mass instructor uptake and easy reproducibility. This is to say, these "best practices" are often what are easiest to translate and mobilize among thousands of instructors - not necessarily recommended or "best" because of their potential to consistently deliver "accurate perceptions [...] of benefit-to-risk", to reiterate Jen's terms. Facilitating safer spaces in the classroom could draw instead upon the harm reduction research performed by Peter Beresford on meaningful usage of mad lived experiences (Beresford 2020a), adrienne maree brown's holding change practice (**[paid text]** brown 2021), Linda Tropp and Trisha Dehrone's activist guidelines to cultivating meaningful bridges (Tropp & Dehrone 2022), Evan Pavka's construction of spatial-affective queerspace (Pavka 2020), Suzanne Reindhart's trauma-informed experiments (Reindhart 2021), Kristen Schiedel's work on love that can't be spent (Schiedel forthcoming), Travis Lau's flexible classroom build-ins (Lau 2020) and Millie Hizer's mad-positive work on anti-ableist storytelling techniques, a mediation that explicitly builds on Margaret's anti-kairotic spatial practices and mobilized in collaboration with allies Meredith Person and Megan Bronson (Hizer et al. 2022). A few examples of how they conjure safety include usage of crip time (or intentionally refusing to impart late penalties or "hard" deadlines on assessments), awarding huge leeway for introducing lived experience expertise to the classroom as "legitimate" academic knowledge, acknowledging the ways by which productive capital colours all of the language used by university mechanics, and classroom activities that de-prioritize "correct" answers in favour of answers that more interculturally reflect "versions" of correctness across intersectional borders. All of these scholars leverage their own crip-mad lived experience expertise in parallel with sound research investigations in order to publish counterstories of activist practices that are better able to speak-

with in space-holding containers, rather than reify more widely recognizable pedagogy techniques that enable tokenistic models of classroom inclusivity and anti-madness speaking-for dialectics (Beresford 2020b; Jones 2020).

A2. facilitation training versus method training

Of additional consideration when discussing cozy space is its holistic worldview in delivering pedagogy, or its indivisible-ness as both an embodied practice and as a series of ways of knowing that are held in productive difference with each other. As you will remember from Chapter One, one of the core issues in reconciling pandemic-derived pedagogy content of the past few years is its tendency to prescribe techniques "devoid of meaningful context" (Rapanta et al. 2020) and "decontextualiz[ed] embodied practices without critical depth". Rapanta's scoping review was especially critical of the method training paradigm, sharing that "teachers have been offered hundreds of 'tips and tricks', mostly without the contextualizing knowledge needed to judge which teaching tactic is likely to work where [...] and this tools-based approach does not give many *pedagogical* hints on how, when and why to use each of the tools" (Rapanta et al. 2020, emphasis hers). Though not a new criticism to those familiar with pre-2020 UDL theory (via Hamraie 2020; Dolmage 2017; Novak 2021; Cedillo 2018; Doolittle-Wilson 2017; Hubrig 2020b and many others), Rapanta's critique was extremely uncommon in the deluge of apocalypse time pedagogy and served to problematize the wildfire optimistic claims of entering the "era of multimodal education" (Mendes 2020), the "data revolution" in student risk identification (Hippel & Hofflinger 2020) and widespread assumptions around the "increased accessibility" in higher education course delivery (Krishnaiah 2021; Paterson 2022; Higher Education Quality Council of Ontario [HEQCO] 2020; Burgstahler 2021; Runde 2021; Breaux 2021), many of whom often outright admit (with a bizarre optimism) that access was an

"unintended benefit" of the great shift online. That repeated admission is critical to summarizing the culture of access in higher education as "nice to have, rather than an absolute requirement" as disability columnist John Loeppky so aptly shared in the early stages of the great shift online (Loeppky 2020), even as this shift literally *forced* increased consideration and capitulation from university instructors around long-held crip issues like closed-captioning practices, transcription or asynchronous availability of materials, intellectual property and offline material access (beckoning back to the UBerkeley anecdote), entirely-online learning environments, and other builder-basic inclusivity considerations.

This cultural norm in the academic affectual container is central to the methods training conversation because it enables salient critiques like Rapanta's to go largely ignored and under-utilized in favour of self-congratulatory mass-messaging awarding emergency remote teaching monikers like "accessible" and "UDL" all on their own (similar to the accolades given to overlays like NAVI or Blackboard Ally) - without any extensive thought given to facilitation, or contextualizing practices that might appear more accessible by design. Worryingly, it also serves to promote the double-marginalization of disabled academics for whom these negative accommodations have been long contentious, or worse yet, for whom such "accessible" practices weren't serving or realistically attempting to include (as discussed at length in Chapter Two).

Part B. cozy space

What does non-methods based conversation look like? How can we talk about facilitating a holistic crip-oriented UDL practice, and give examples of trauma-informed, safer classroom practices without diverting to active checklists, rubrics, and acontextual or prescriptive for-all

advice? In [other spaces](58) I have spoken about this as a dual-reorientation toward **community-first** classroom facilitation and holding students as **ability constellations** (as opposed to readily graphed or measurable performers). Both of these kaleidoscope resets deprioritize method (or *literal* classroom build-in) in favour of cultivating a way-of-being that dictates the methods and priorities you hold as the room facilitator (or *affective* classroom build-ins). This also serves the essential purpose of the counteraffectual container being less easily defined, less archetypal, less categorizable - the same considerations that we used in relation to the teleologies of critical disability studies, mad studies and core UDL theory as envisioned and/or delivered by dis/abled bodyminds. Through stepping back and prioritizing more large-scoped affective considerations, my argument is essentially that methods become fairly remixable and interchangeable within a larger ethic of **deep listening**[59] to your students, being constantly ready to hold discomfort or pivot practices, and facilitating deeper learning environments rather than taking on the traditional responsibility of ruling the room with your own insights (though gained, undoubtedly, from a wonderful educational base). Holding space for these considerations and the bricolaged willingness to intentionally produce discomfort in room facilitation is another way into productively questioning your self-knowingness and relegating more power and control to those who may, in normative imaginings, "know less" - instead trusting they have valuable content to contribute in relation to your own objectives. This way of being produces a much closer imagining of "student-centered", according my mad mind today, than the methods-based

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[58] For the record, I do agree it's insufferable to self-cite praxis, but I'm also institutionally worried that if I'm rehashing content already published elsewhere, that would constitute self-plagiarism. So we're being safe here.
[59] The Social Mvmts + Innovation Lab has a great introductory definition to deep listening practices (itself a facilitation skill): "learning how to listen for the underlying emotions, issues of difference, and power dynamics of conversations that prepare students to hold more inclusive and equitable conversations surrounding conflict", a modality based in discomfort that skill-builds how to courageously hold that discomfort while still honouring multiple lived experience narratives at once. (2023)

prescriptive practices often advertising themselves that way in prestige pedagogy journals. In other places within this dissertation, I called this dualistic reorientation "mad-positive", "a de-rubricked way of interacting with space", a "counteraffectual container" and a "truer envisioning of UDL" practice. Let's start with deconstructing community-first practices, and then finish with the student remixed as an ability constellation:
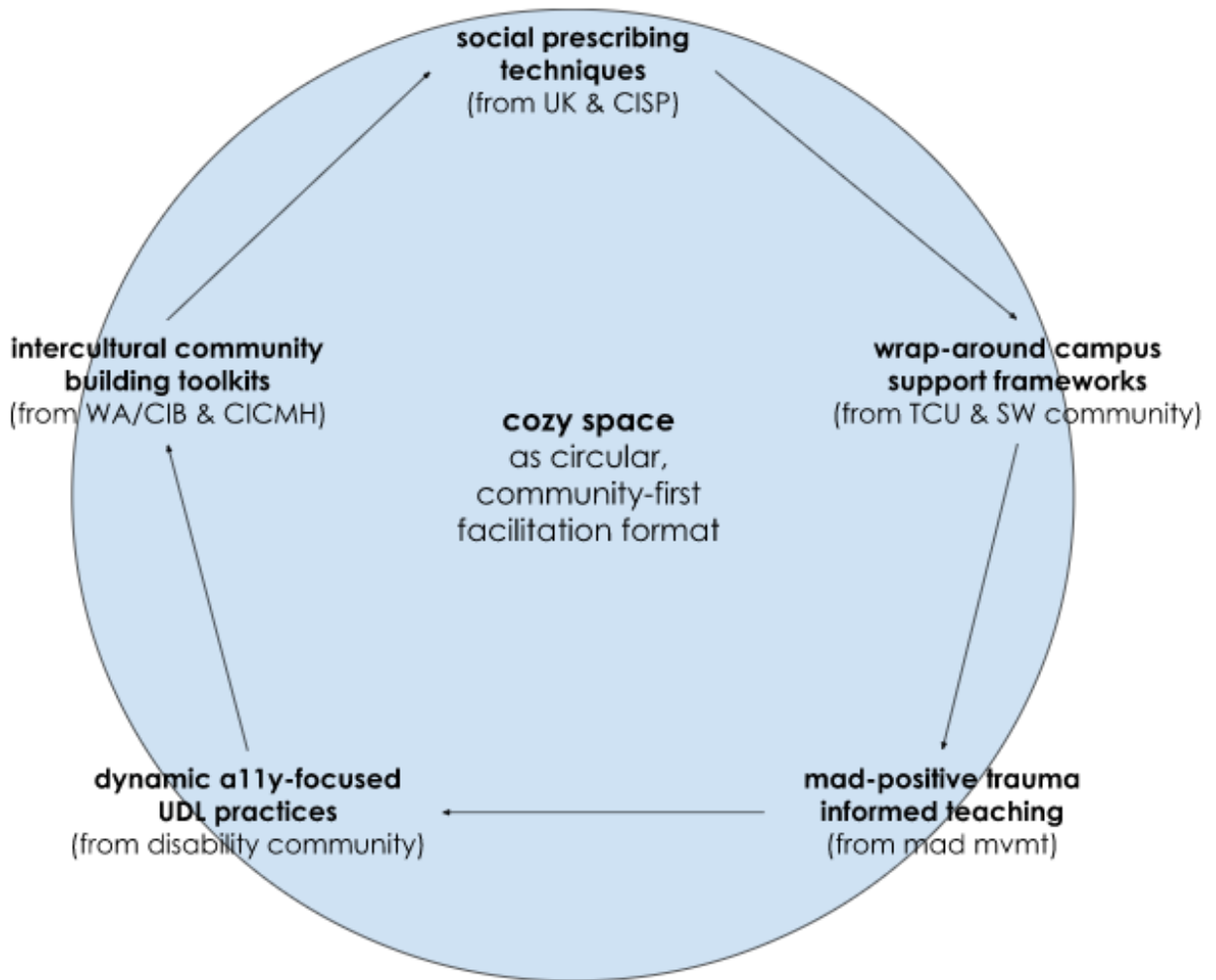
Figure 1. Cozy space circularity graphic.

Alt text: a large blue circle with a blue background centers the following subject text: "**cozy space** as circular, community-first facilitation format". Surrounding the outer rim of the blue circle graphic are five bolded phrases, each connected with a black arrow image pointing between the phrases in a clockwise pentagon. The phrases that form the outer pentagonal typographic shape, in clockwise reading order, are as follows: "social prescribing techniques (from UK & CISP)", "wrap-around campus support frameworks (from TCU & SW community)", "mad-positive trauma-informed teaching (from mad mvmt)", "dynamic

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a11y-focused UDL practices (from disability community)", and "intercultural community building toolkits (from WA/CIB & CICMH)".

This subsection is very slowly going to describe the above figure, detailing how all of these ways of facilitating constitute an overall classroom practice that (theoretically) actualizes a closer mad definition of "community" than methods-based methods of implementing UDL in higher education classrooms. The above figure is important to explain multimodally for low-vision allies or neurodivergent allies that approach implicit information differently, so allow me that grace: the center of the graphic is a cornflower blue[60] circle with the centered text "**cozy space** as circular, community-first facilitation format". Surrounding this central descriptor is a typographic pentagon with five additional descriptors, which are intended to be interpreted as the central means by which "cozy space" is actualized. The arrows that create the pentagon's sides are designed to represent continuity or mutual aid flow, because the descriptors that the pentagonal arrows point to (and connect) are inextricable and work in a unified way to create the outer "circle" by which cozy space is ultimately represented. This is to say, **Figure 1** attempts to unpack the five elements that, when implemented in classroom architectures, may deliver a context-specific version of cozy space for facilitation-focused instructors. These five elements also name the grassroots or theoretical movements that inform "how to" actualize them, which are reiterated below in plaintext, with their placement orientation indicated:

- (center) cozy space as circular, community-first facilitation format

- (top) social prescribing techniques (from UK and CISP)

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[60] A badly timed joke for all my hex-code a11y programmers learning HTML1 core code by rote memorization in the mid-'00s. It's one of the original Websafe hexadecimals, a predecessor to what most disability tech or WCAG checkers would now know as "high contrast" or "resolution-friendly" (or "multi-machine compliant" inclusive of very low-budget HTML displays) colour selections.

- (right-high) **wrap-around campus support frameworks** (from TCU and SW communit[ies])

- (right-low) **mad-positive trauma-informed teaching** (from mad mvmt)

- (left-low) **dynamic a11y-focused UDL practices** (from disability community)

- (left-high) **intercultural community building toolkits** (from WA/CIB and CICMH)

I would like to work from the top consideration and work clockwise to explain how these broad elements describe and inform what "community-first" practice is to a mad bodymind. Left out of this conversation are the legacy ways that "community-based" or "service-oriented" learning has been used in writing studies, composition pedagogy and broader social work pedagogy as a less multi-axial, acontextual, for-all methodology that advocates for problematically broad (and often subtly classist and tokenistic) implementations of "community integration" or volunteership with local partners in the project of place-based "social justice" conceptions of education (as seen in Rousculp [(**paid text**) 2014]; Cushman [1996]; Friere [1993]; Howard [2001]; Rubin et al. [2012]; Lunsford [2021]; Lombardi [2007] and others). Put simply, the debate between tokenized, speaking-for discourses of community integration and more trauma-informed, anticlassist architectures of community learning practices[61] are beyond the scope of this discussion because at no point does cozy space openly advocate for the legacy version of off-site community pedagogy, and rather ignores that conversation entirely in favour of localizing community-first practices in the classroom (online, in person or otherwise) in order to build productive, brave engagement with students within that counteraffectual container first.

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[61] For more on "what this looks like", I think Christina Cedillo [2018], Ada Hubrig & Katie McWain [2017], CELT@Tufts University's "Healing Centered Community Engagement" [2018], Asma-na-hi Antoine [2018] and the Canadian Alliance for Community Service Learning's "Principles of Good Practice" [2009 access via this open-access handbook] have great discussions problematizing "normal" community engagement learning and actionable suggestions on how to improve this style of pedagogy.

B1. social prescribing

Canada's primary care social prescribing frameworks borrow from the models piloted in the United Kingdom – and particularly England – in the late '00s and early 2010s, whose popularity is sometimes attributed to equity medical practitioner Marie-Anne Essam and whose central tenets have been instilled in England's national social healthcare policy (Alliance for Healthier Communities 2020; NHS England 2023; NHS Practice Index 2021; The Legacy Project 2022). Social prescribing orients the practice of medicine and psychopharmacology toward a client-focused, holistic approach of combining traditional treatments, reintegration into support circles, and building broader community connections as a means of addressing "practical, social and emotional needs that affect wellbeing and [...] supports focusing on 'what matters to me?' to co-produce personalized care and support plans" (NHS England 2023). Alongside traditional medical practices including pharmacare, a social prescription to a client can include mediated exercise groups, arts or dance classes, hiking, working in community gardens, elder care or community service volunteership, joining support networks, and various other geographically specific community initiatives (Alliance for Healthier Communities 2020; Nowak 2022).

Similarly inspired by UK practices, Japan has developed a robust social prescribing literature over the last several years under the transliteration お節介 *osekkai*, or choosing helpful actions that are seen as a social positive (but meddlesome if misappropriated). The default collectivistic nature of Japanese society (Hofstede 2011) and how primary practitioner healthcare services have remixed British social prescribing techniques interplays well with core social prescribing philosophies, and *osekkai* often more visibly integrates the call from health

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humanities practitioners to widely adopt more compassionate client co-designed methodologies (Beresford 2020b; Bird et al. 2021; Crawford et al. 2014; Fylan et al. 2021; Slattery et al. 2020 among others). Japanese social prescriptions are often more co-creation focused and 生きがい *ikigai*, or very roughly, attentive to the essence of what the client's perception of their 'good' to their society is in a collectivistic way (intentionally deviant from equivalent English words like "worth" or capital-imbued "purpose"). These prescriptions often include community café volunteership, 森林浴 *shinrin yoku* or meditatively taking in natural settings with an eye toward ephemera, organized elder care, volunteership in end-of-life care or rehabilitation clinics, or homecare check-ins and drop-offs (Ohta et al. 2022; Naito et al. 2021; Ohta & Yata 2021). The central reorientation in method between Western and Eastern social prescribing slightly recenters the British question, 'what matters to me?', toward a more authentically community-first question, 'how do my skills foster better societies?' I picked up on this subtle subject-position change when deciding how university classrooms could mediate and expand on social prescription in order to create better co-designed community defaults than the legacy orientation to simply "ask students" their preferences or creating "community contracts" that feel surveillance or policing-oriented in application. I also liked that the Japanese method subtly involved a lot of metaepistemology to be performed by the client or student, whereas the Western models deal with wellbeing practices in a more surface-oriented way (e.g. joining a dance class because it used to be your hobby, versus a consistent meditative practice of being out in nature as a way of asking questions about your place in the world).

In my classroom, social prescription is a little less visible than co-designing literal after-class imperatives (like mandatory art class attendance or volunteership) and policing whether

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they have attempted the wellbeing activity, as I felt this architecture was better suited to healthcare models and gave me (as the instructor/prescriber) an uncomfortable amount of power in "forcing" them to pursue wellbeing treatments. To return briefly to Chapter Two's discourse on **social capital index scores**, I felt that orienting cozy space toward *osekkai* ways of thinking would help ground the classroom in a default ethos of community-first (thinking/learning) and building collective social capital, rather than starting from a place of "normal" student atomism and trying to retrofit group practices on top of an overall ethos that directly competes with mutual aid. Classroom layouts, assessments and grade schemas all subtly reinforce the atomistic nature of the "high-performance student" as independent, super-abled and super-intelligent without any external forces accommodating them either positively or negatively. But in Chapter One, we assessed using the Students at Risk algorithm that there are very real positive and negative accommodations that mediate the "high performance" we so quickly attribute to talent and deservingness: internet compatibility, technology access, disclosed or undisclosed disabilities, work-from-home environments, caregiving situations and prior course experiences all act as non-neutral forces upon the student's "Success Index" score well beyond panoptical digital overlays – instructors often ignore these positive accommodations in their uncritical assessments of student performance. When we choose to be uncritical about positive accommodations and their impact on output potential, this facilitates environments of competitiveness and atomism: students will resent students who deal with less barriers, and are "rewarded" with better result measurements.

One way into interrupting the competitiveness is to intentionally orient students toward how they can mutually aid and show up for others, rather than treating students as relatively

incidental, atomized classmates who happen to share a room together. By fostering student interest in results that *are not their own* in community-first practices, we also subtly encourage questions about positive and negative accommodations, and the extent to which "high-performing" can be just as environmental as it is embodied. This creates circumstantial capacity for building social capital scores, because we have taken steps to avoid retrofitting "group work" (that still encourages competitiveness) by facilitating an environment that requires team play for more than just deliverables: the people around them need to primarily matter as course community partners, not as a tertiary means to an assessment result.

This was primarily accomplished through adoption of server-based hybrid practices like [Discord](#), and implementing a grade scheme design that intentionally penalized atomistic practices while over-rewarding community-oriented ways of executing course deliverables. The former is especially resonant in the apocalypse time shift to much greater reliance on online modalities, including the increased overall usage of LMS as primary-site pedagogy despite their immutable dataveillance-based ableist architectures (as discussed at length in Chapter One). Contrariwise, here is a screen capture of a Discord classroom server I am using with a group of

24 students this semester, modeled after a number of servers experiments I conducted across four previous course offerings over the past two years:
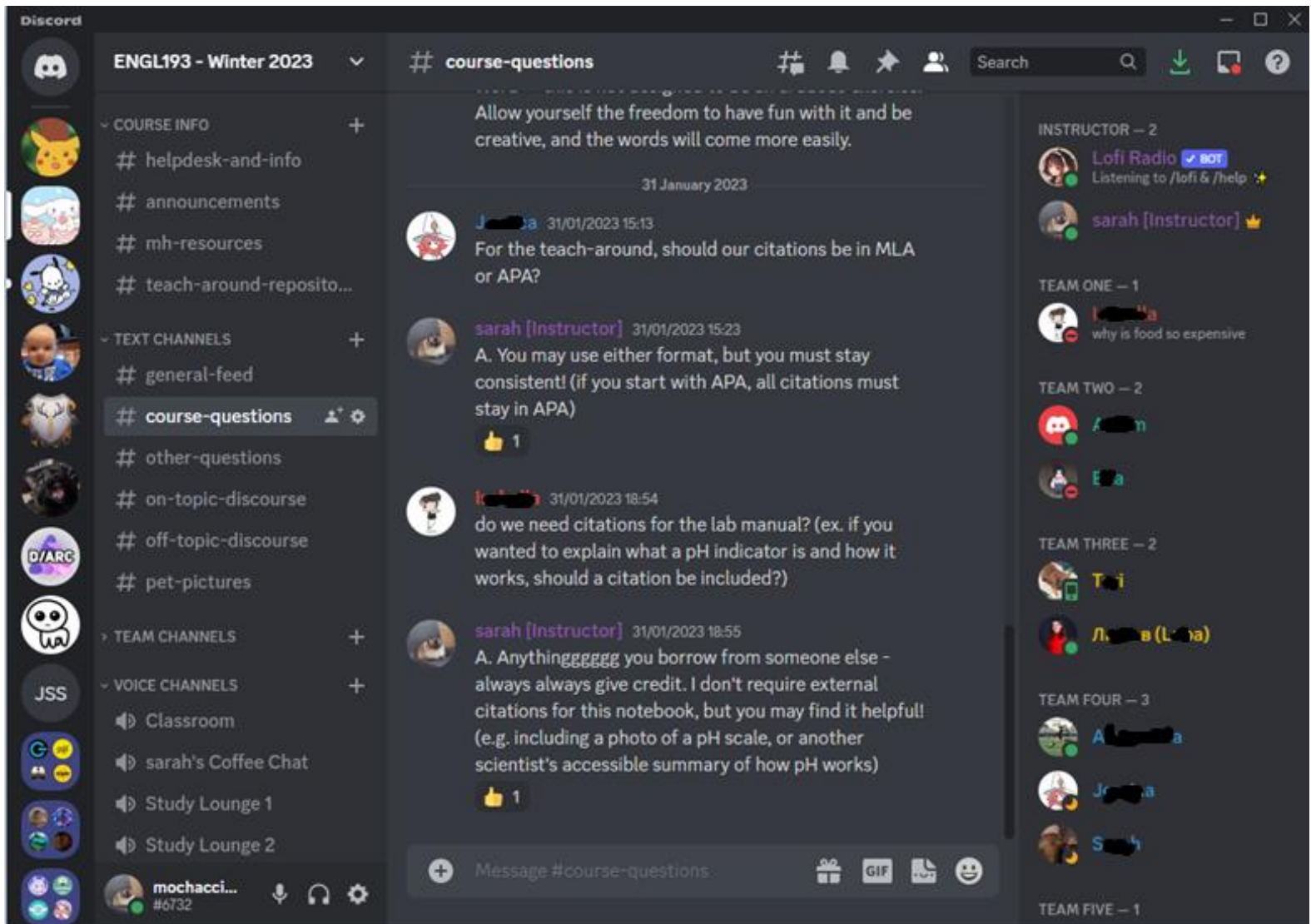

Image 23. ENGL 193 Intro to Communication in the Sciences - Winter 2023 Discord server.

Alt text: A black server table, subdivided into four interactive columns. Column one is entirely graphical, showing small circular icons of servers that the **mochaccino**#6732 account (sarah currie's Discord handle) has access to: there are 9 icons indicating discrete servers, followed by inset "groups" of icons indicating more server permissions sub-located in folders of servers (12 sub-folder icons visible). Column two header text announces the current active server, "ENGL193 - Winter 2023" followed by an organized list of interactive server channels, sub-divided into child-channels indicated by #hashtags. The servers visible in the screen capture read as follows, from top to bottom: "COURSE INFO" with child channels "#helpdesk-and-info, #announcements, #mh-resources, #teach-around-respository"; "TEXT CHANNELS" with child channels "#general-feed, #course-questions, #other-questions, #on-topic-discourse, #off-topic-discourse, #pet-pictures"; "TEAM CHANNELS" [these child channels are collapsed, or non-visible]; "VOICE CHANNELS" with child channels "Classroom, sarah's Coffee Chat, Study Lounge 1, Study Lounge 2". The

bottom of column two shows sarah's Discord avatar/icon (a photo of her cat), her online status indicated by a green circle, and her username "mochaccino#6732". Column 3 is the active channel, which in this capture is #course-questions, and shows a partial conversation timestamped for 31 January 2023: "Jessica [blue user]: For the teach-around, should our citations be in MLA or APA?". "sarah [Instructor] [purple user]: A. You may use either format, but you must stay consistent! (if you start with APA, all citations must stay in APA)". A user has "reacted" to this response with the yellow thumbs-up emoji. "Isabella [red user]: do we need citations for the lab manual? [ex. If you wanted to explain what a pH indicator is and how it works, should a citation be included?]". "sarah [instructor] [purple user]: A. Anythinggggggg you borrow from someone else - always always give credit. I don't require external citations for this notebook, but you may find it helpful! (e.g. including a photo of a pH scale, or another scientist's accessible summary of how pH works)". A user has "reacted" to this response with the yellow thumbs-up emoji. The far right-hand column 4 depicts a number of "online" server users (students) and their team affiliation. In this screenshot, the following users are online: Lofi Radio Bot [purple user], sarah [instructor] [purple user], TEAM ONE: Is----a [red user], TEAM TWO: A----m [green user], E----a [green user], TEAM THREE: T---i [yellow user], L--a [yellow user], TEAM FOUR: A----a [blue user], J-----a [blue user], S----h [blue user], TEAM FIVE is obscured.

For those unfamiliar with Discord as a server architecture, **Image 23** depicts a multicolumn program interface downloadable for free for all current North American OS systems with the system server title "ENGL193 - Winter 2023". The left-hand column lists four topic categories containing channels available to server members with the titles "COURSE INFO", "TEXT CHANNELS", "TEAM CHANNELS" and "VOICE [Audio/Visual] CHANNELS". Each category contains a number of channels organized by subtopic theme (a loose equivalent to message boards), which students are trained on how to use and when at the beginning of the course. The center column is the channel mainframe (or message board interface), where teams of students or the entire classroom can create threads, share materials, notes, images, documents, powerpoint presentations, files under 25mb, animated GIFs, emoticons and Discord-specific interactive text/images with each other in the context of the channel's topic. The far-right column shows all server members, any and all role assignments their account has (in this image's case, my students are sorted into five teams of five students each), as well as their online status and connectivity mode (via cell phone or PC/tablet). On this interface, social capital index scores are asynchronously reinforced because of the way the server is built to privilege students as a

member within something bigger, as a direct contrast to the LMS' default impulse to show only individual interaction information -- it is often entirely obscured beyond the "Message Forum/Discussion" features on interfaces like Brightspace or Canvas that other students are even in the course, because nearly all available interactivity functions are translated as single-player and single-result. Having readily-accessible asynchronous histories that can be interacted with synchronously when desired reflects crip time educational practices that do not assume easily defined timeframes of beneficial interaction (itself antithetical to student risk reports, which will problematize login times before or after certain hours), instead allowing the student to build a self-adjudicated interactional schedule with coursewares and collaborative channels.

Classroom channels have the ability to host popular UDL build-ins like collaborative note-taking (Centennial College n.d.), centralized Q&A boards (inspired by ASL version by Vesel & Robillard 2014), resource hotlink repositories, facilitating multimodal team meetings or full class gatherings (Rao 2016), after-hours responses and chime-ins (see **crip time** below), pre-lecture checklists and check-ins (Burgstahler 2014), among other digital alternative methods of "participation" usually unavailable in LMS environments: emoticon poll-taking, react-based comprehension checks, contributing via voice notes, images or text notes during a synchronous A/V meeting, live bot transcription or TTS interactivity, study music and soundstages (non-exhaustively). For me, the multiplicity of contributory techniques and the communal build reflected that same subject-position reorientation I described between the UK's 'what matters to me?' (as reflected in the atomistic LMS) and Japan's 'how do my skills foster better societies?' (as reflected in the community-first architecture Discord instills), insofar as this server implicitly asks them what their strengths could have them contribute to different shared channels in a community of ideas and shared resources. This *osekkai* approach enables co-designed

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participation in what channels are desired, how material and community-created content is kept in organized repositories, and all server objects and channels are accessible synchronously and asynchronously across multiple physical technology options (particularly cell phones, to more neatly enable "panic checks").

I use this hybrid modality to gently reinforce working with (and socially supporting!) their teammates and their greater classroom community to accomplish course objectives together, rather than letting the traditional assumption exist uncontested that students are to approach all 12 weeks of my course independently unless absolutely required to interact for a "group grade". This also fosters a heightened mutual aid ethos, as these students are going through the experience of learning together even beyond my classroom. For this, I make sure that more "Western-style" social capital wellbeing channels are available like #mh-resources (where "mh" stands in for "mental health"), #pet-pictures and #off-topic-discourse. The server takes on additional duties as a hub for after-hours interaction with students they have some familiarity with from the in-person element of ENGL193, and I neither force them nor discourage them from using the server architecture after hours for self-prescriptions that might reinforce better learning for their dynamic needs week-to-week. In some sense, I have "prescribed" digital community practice and prioritizing mutual aid and capacity-building instead of ardent adherence to atomistic individual deadlines or weekly deliverables, reduced-stakes course assessments that would likely benefit from *osekkai* enactments of peer collaboration, idea-sharing and dynamic wellbeing support without my explicit direction to do so.

As advertised, it follows that my grade scheme would have to reflect this remix from entirely self-directed learning to community-first classroom learning with an eye toward

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rewarding students who embrace that great research and critically compelling writing arises from

support communities, not by reifying mythologies of disciplinary prodigies or "giftedness".

Below is the syllabus assessment structure I used for the same course, Intro to Communication in

the Sciences for Winter 2023:

- Lab Notebook (workshopped) [*best 5 of 10 entries*]   25%
- Lab Notebook Investigations (team, weekly)   5%
- Teach-Around presentation (individual)   10%
- Short Investigation (team)   15%
- Major Investigation (individual)   25%
- Exit Interview (individual)   15%
- Community Care (assessed by teammates)   5%
- 2 Activism Projects (optional, team)   5% + 2% (*overflow*)

I have used the pink highlighter to denote which course elements can only be fully completed in

collaboration with their teammates, which (when discounting Activism Project "bonus" content)

adds up to 50% of their grade points to earn this credit. Leveraging *so much* of my content

toward counteraffectual skill-building is dicey, because it relies on a shared understanding of the

"value" of community and a devaluing of the capitalistic impulse to self-market, get ahead and

min/max point values of any available rubrics to return the highest possible total score

awardments (while also generally missing the "point" of the assignments) in favour of more

honestly approaching writing from an iterative, bricolaged, progressive lens that relies on others

as much as it relies on the student's own interest in using coursework as a metacognitive

pathway to self-investigation. This method encourages frequent interaction in a participatory way

that works best for their team (whether that be entirely synchronous, entirely asynchronous or

some hybridity) and check in with me to investigate usage of collaborative methodologies like

Kanban boards, collaborative note-taking, visual aids and dynamic scheduling. This course

models the discovery and uptake of scientific data as a necessarily communal project, in research

teams and greater classroom communities interested in building confidence to work through different rhetorical qualms using *okekkai* notions of co-designed contributory practice based on their self-assessed strengths and weaknesses, being informed by their dynamic needs and scheduling concerns and road bumps, making good use of crip time and flexible objectives, and leaning on each other's differentiated abilities (discussed later as **ability constellations**) as both "normative" and trauma-informed learning built within a community-first counteraffectual container.

This course is theoretically rigorous, but chooses to reward mutual aid and kaleidoscopic ways of participating in the act of critically decoding research and co-creating similarly savvy scientific arguments, rather than assess how closely they can mimic writing methods in prestige research without any real cognizance as to why authors are using which words when (itself very similar to Chapter One's frustration with propagandistic plug-and-play UDL). And indeed, most graduate-level lab methodologies rely on teamwork-based experimentation with poor – if any – training as to how to positively collaborate in ways that raise social capital in place of defaulting to competitive task-based interplay. As a final note, the "community care" 5% awardment is calling in the students themselves to adjudicate the final few percent of their teammates' course score: by assuming I can't know everything about each team's internal dynamic (nor should I!) and relenting the kairotic power I knowingly wield back to them, they are invited to write to me in their Exit Interview assessment about teammates they think deserve "special recognition" for their efforts toward whole-class community support, team-based mutual

aid, and their cheerleading during mediated presentation exercises throughout the course[62]. This

mechanic is designed to ostensibly boost students that were able to fully embrace the

community-first ethos that cozy space prescribes via digital modalities and grade breakdown

approaches: if they were able to overcome the "normative" narrative of atomistic practice and

learn to give/receive mutual aid in *osekkai* metacognitive practices (as gently coached by me

throughout term), the institutional "value" metrics are remixed to recognize values and mad-

positive scholarly orientations that the institution doesn't often reward.

B2. wrap-around campus support frameworks

As discussed previously with Discord channels like #mh-resources, sometimes more

Western, direct approaches to mental health resources and capacity-building are more readily

recognizable to Canadian students navigating the transition from high school to university (and

often, a simultaneous transition from their home community to an entirely new geography).

Discord can serve as a helpful repository for quick-access, phone-ready and workstation-ready

linkstorms of extremely localized resources, with the student ability to request more specific

resources from both the instructor and their classmates at any time, synchronously or

asynchronously. Discord servers are not yet part of the dataveillance profile administered at the

University of Waterloo, which currently covers LMS "LEARN" server contributions (both

publicly and privately posted), Microsoft Teams correspondence, e-mail correspondence and

Microsoft SharePoint materials. This means that the server classroom community exists outside

the punitive gaze of greater university-wide systems; a consideration long-held for mad students

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[62] Naturally, I read *all* the community commentaries and quietly override as necessary based on my best possible reconstruction of events, if some internalized ableism is at play. Not showing students what other students assessed is part of how this component moves away from competitiveness and toward (facilitated) co-operation.

(or staff!) who are considering disclosing mental illness, accommodation details, concerns about intersectional treatment within the campus sphere, concerns about domestic violence or sexual assault, institutional harassment or conduct violations, or other historically sticky concerns that risk safety or autonomous rights if disclosed or surveilled to certain campus stakeholders. By providing discrete channels that are able to safely contain how to pursue these conversations and where to do so, instructors can encourage the early pursuit of resolution avenues before the student feels their trauma reflected in their course outcomes, social opportunities or degree of engagement (as we analyzed in Chapter Two's datajam), especially as we've already proven via the NCHA and CCWS national surveys that student engagement with healthcare services, counseling services or academic advising has decreased drastically since 2018 (NCHA-ACHA 2021; CCWS 2022).

Texas Christian University (TCU) has an uncommonly robust higher education collaborative care model that focuses on the co-designed, deeply intersectional and highly personalized nature of creating easier or more visible student pathways to mental health support options available in their campus community. In 2021, their wellness team reported that their researched approach had resulted in "a 48% increase in demand for mental health services", sharing that "seven *more* students per week" visit TCU therapists compared to their 2019 uptake review - a huge departure from the dismal statistics we discussed in reference to Canadian wellbeing service user uptake (TCU 2021). Their internal research established that the 'answer' to student adoption of services lies in "collaboration with community partners, peer support communities and a dedicated crisis and triage team" (TCU 2021). They have trained over 70 American colleges according to their successful model, and provide a number of online resources for wellness centers hoping to replicate part of their success. Part of that open-access resource

model was a compelling infographic of the "TCU CCCM", or their "Comprehensive

Collaborative Care Model", reproduced below (TCU Counseling n.d.):
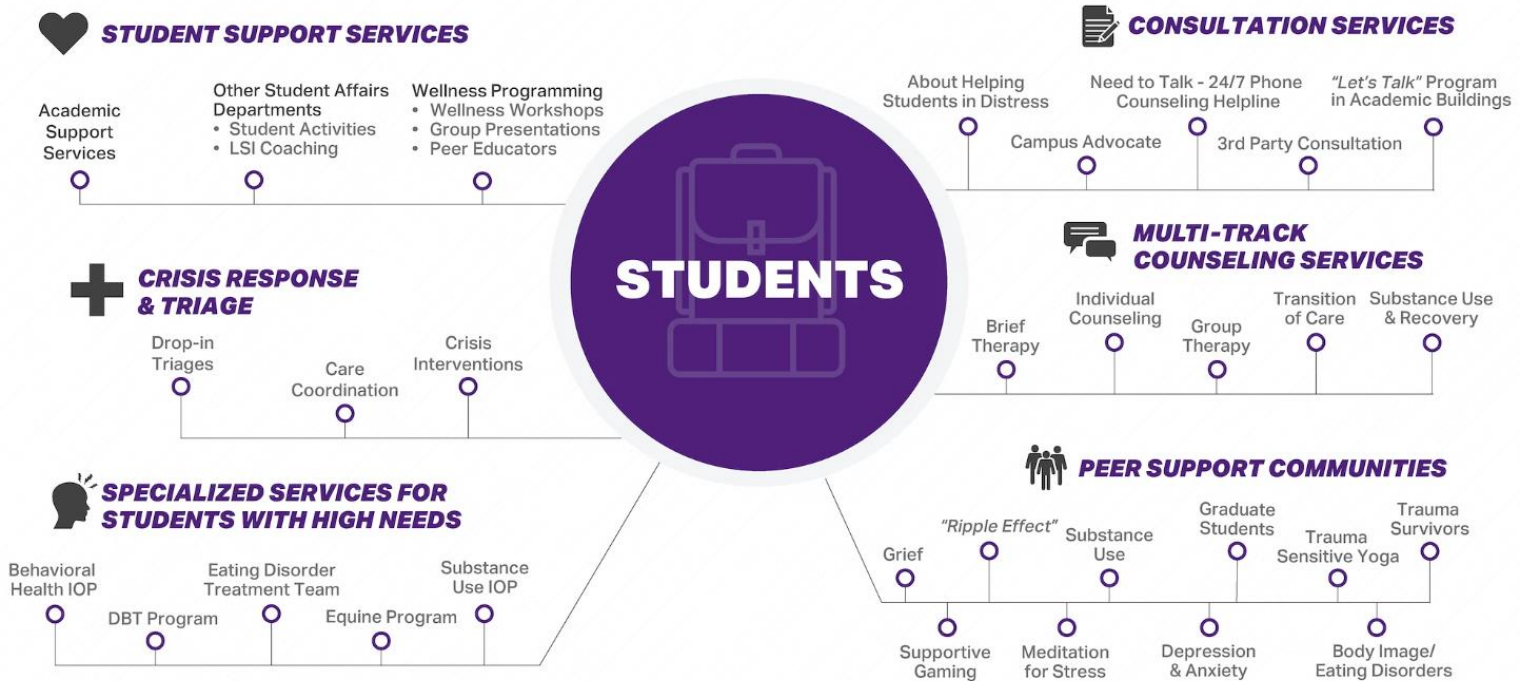
 Image 24. Texas Christian University's Comprehensive Collaborative Care Model. A process infographic for staff and counselors. (TCU Counseling n.d.)

Alt text: In purple bolded typography, two em-dashes surround the header text "TCU'S COMPREHENSIVE COLLABORATIVE CARE MODEL". Below features a central purple circle with the title text (centered) "STUDENTS" and a partially-translucent icon of a backpack. There are 6 "tracks" or mind-map style "routes" that extend from the circle, which will be transcribed clockwise from the top-left hand corner. Track one header "CONSULTATION SERVICES" accompanied by the paper and pen emoticon; track text "About Helping Students in Distress, Campus Advocate, Need to Talk - 24/7 Phone Counseling Helpline, 3rd Party Consultation, Let's Talk Program in Academic Buildings". Track two header "MULTI-TRACK COUNSELING SERVICES" accompanied by the chat bubbles emoticon; track text "Brief Therapy, Individual Counseling, Group Therapy, Transition of Care, Substance Use & Recovery". Track three header "PEER SUPPORT COMMUNITIES" accompanied by the family meeple emoticon; track text "Grief, Supportive Gaming, Ripple Effect, Meditation for Stress, Substance Use, Depression & Anxiety, Graduate Students, Trauma Sensitive Yoga, Body Image/Eating Disorders, Trauma Survivors". Track four header "SPECIALIZED SERVICES FOR STUDENTS WITH HIGH NEEDS" accompanied by the human head speaking emoticon; track text "Behavioural Health IOP, DBT Program, Eating Disorder Treatment Team, Equine Program, Substance Use IOP".

Much of this model's wrap-around support is outside the scope of classroom community-first modeling, including the sector on crisis triage and the sector on "high-needs" therapeutic program pathways. But TCU's holistic "wrap-around" sectors demonstrates an understanding that similar "wrap-around" (or multi-tracked) pathways to promoting student wellness and wellbeing through "circles of care" (Baker & Deirish 2015) and "strengths-based intervention" (Canadian Observatory on Homelessness n.d.) leveraging multiple campus stakeholders simultaneously to create co-designed treatment outcomes that are more intersectional and less "checklist-based" compared to operating norms at accessible learning intake, as we discussed earlier in this Chapter. In this model, traditional care pathways (denoted here as "Multi-track Counseling Services") are complemented by the student's simultaneous integration into systems of care that have previously established support with other campus wellbeing stakeholders: social prescription-reminiscent pathways such as "Student Activities" (presumably clubs), "Wellness Workshops", "Trauma-Sensitive Yoga" and "Supportive Gaming" (peer support community) are some of the options made available to students who have disclosed coping or mental health issues on campus (TCU Counseling n.d.). This model of cross-care or "wrap-around" has been remixed productively at Arizona State University, whose "well-being resource portal" is sorted by traditional healthcare uptake type but then re-sorted by "student community": listed are tiles with student identities like "AAPI Students", "First Year Students", "Graduate Students", "Student Athletes", "[2S]LGBTQIA+ Students" and "Students Impacted by the Carceral Setting" in a mad reimagining of how to better speak to the students considering student outreach, in an identity-first way (ASU 2023).

Wrap-around support frameworks have been enthusiastically endorsed and positively correlate with increasing graduation rates based on investigations by major entities like the

National College Transition Network (2023), the Centre for Innovation in Campus Mental

Health (Toolkit 2022) and the University of Chicago's Inclusive Economies Lab (via Urban Labs

Project 2021). In concert with these findings, Fanshawe College counselor Shirley Porter also

published data that asserted that a little more than 6 out of every 10 student crisis calls "required

the involvement of community support" (Porter 2018). By placing mad students first and

expanding outwards, we actualize safer spaces able to more proactively respond to crisis-case

disclosures using community-based care circles students have been primed to consider.

Importantly, this has the added effect of de-prioritizing carceral care frameworks, including the

involvement of student handcuffing for mental illness disclosure (King 2019) and overbearing

campus police response (Duhatschek 2022).

How does this methodology manifest in the classroom beyond a dedicated resource

server channel? Though the #mh-resources safe disclosure channel accomplishes general

community knowledge mobilization or streamlines where to direct disclosures in easily-

apprehendable ways to classroom cohorts, this build-in alone does not constitute wrap-around

wellbeing networking. Collaborative care or circle modeling is actualized on a micro-level in

cozy spaces with the course teams framework, in which 5 teams of 5 students form their own

mutual aid network across the entire course design and complete a number of team-oriented

investigations as a consistent, coherent unit with a self-elected "team name" based on a theme

(e.g. this term, the theme was underwater creatures). Similar to the way multiple campus

stakeholders unite to provide as many perspectives as possible under a common intersectional

cause, 5 students will supply 5 kaleidoscopic experiences of campus life, wellbeing, and other

social capital factors conducive to their ability to provide wrap-around support. They also act as

a first line of inquiry for on-call and crisis support, a long-time problem of pedagogues

concerned about their overextended availability for after hours care (Prevatt & Norcross 2023; Clarkson 2022). Notwithstanding the casual sanism implied in positioning instructors as the sole arbiters of meaningful classroom care, students are also often more willing to use peer support as first-contact than institutional resources (**[paywalled]** Conley et al. 2017 via Haseltine 2021), especially when recalling the abysmal rates at which students will self-intake to campus healthcare services in apocalypse time. By stabilizing the groups on a week-to-week basis to establish a reliable micro-network of mutual aid support, cross-care pathways similar to the Collaborative Care Model can be enacted through the student's unique perspectives on safe spaces on campus, micro-communities, local engagement opportunities and social prescriptions - information I do not often have access to as someone increasingly distant from the real-time culture of undergraduate student life on campus. Teams have weekly course-related reasons to meet and build camaraderie via laboratory investigations and notebook activities, as well as being incentivized via the grading model to interact and check-in with each other as part of longer-term projects like midterm investigations and course-end mechanics like the community care peer-assessed awardment. By providing ample opportunities to build relationships in scenarios with incrementally increasing stakes in the classroom, students theoretically build trust with their teammates the same way they would slowly build trust with increasingly high-stakes community partners represented by "true" wrap-around campus support models. This mindset change starts very localized in the classroom, with a steady predefined "set" of students who co-design what community-first care looks like in their unique conglomeration of kaleidoscopes.

B3. mad-positive trauma-informed teaching

The latter three considerations that create the cozy space holistic facilitation style are more readily familiar to EDI-conscious instructors, particularly those with lived experiences of

madness or disability: mad-positive trauma-informed considerations, UDL and accessibility practices and intercultural reinforcement toolkits. One of the core reasons I keep going back to Discord servers for either fully-online or hybrid model classrooms is for its neurodivergence (or mad-positive) potential that is simply unmatched on other major course delivery audio/visual (A/V) platform competitors, including Zoom, WebEx Teams, Google Meet or Microsoft Teams. I'll show you a few examples of what neurodivergent build-ins look like using some examples from my online delivery of a University of Western Ontario Disability Studies credit:
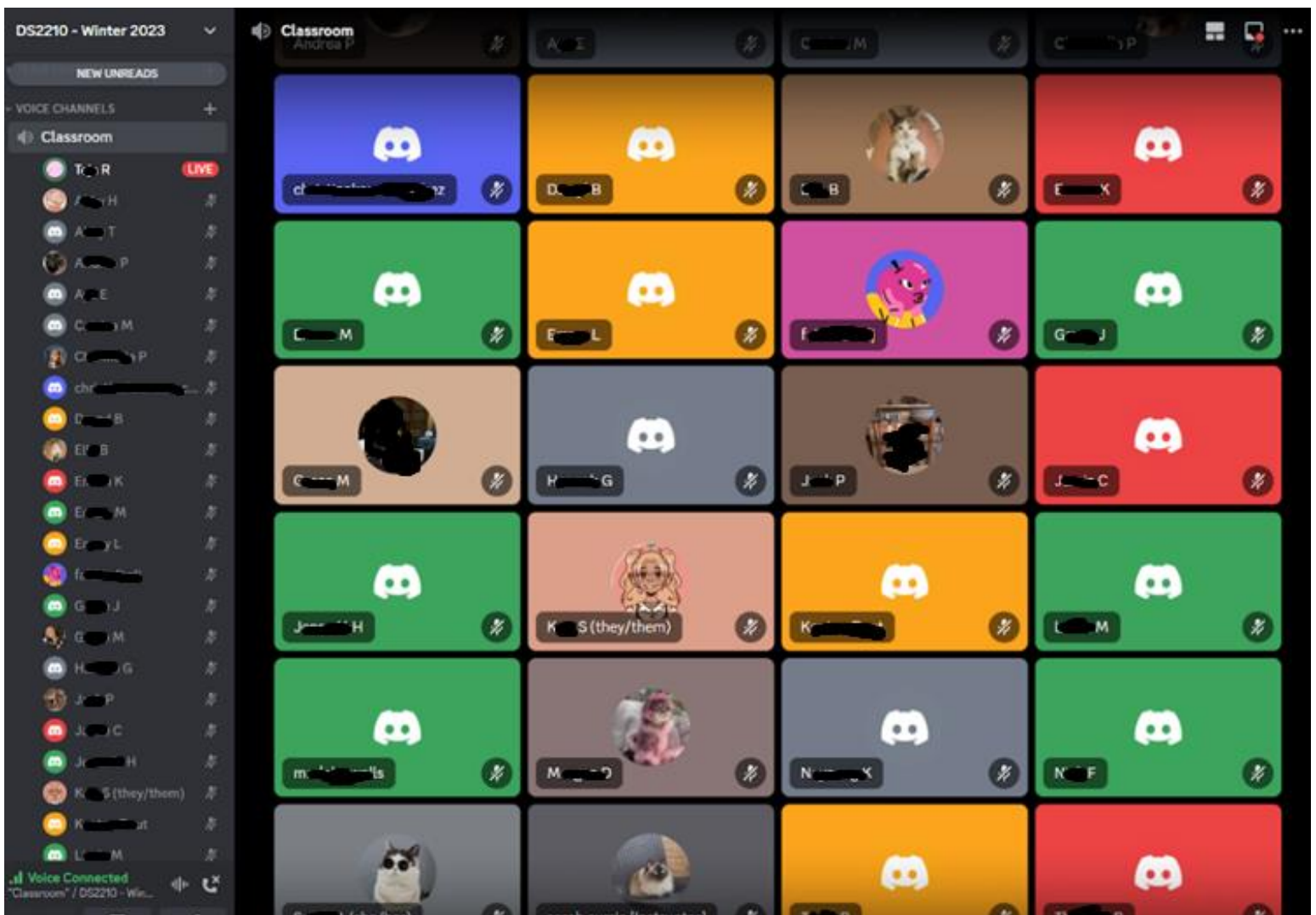
Image 25. DS2210 Education Policy and Disability Studies - Winter 2023 live Classroom call.

Alt text: screen capture of a live Classroom call, with two interactivity columns visible. The left hand column header text is the server name, "DS2210 - Winter 2023". It then shows the "VOICE CHANNEL"

subheader, followed by a list of users currently participating in the live call. Their Discord avatar/icon followed by their name [First Name, Last Initial] is shown. In this voice call, there are 23 users visible in the screen capture (the remaining users are cut off). The bottom section verifies in green font that the active user (sarah currie) is "Voice Connected" to the Classroom A/V channel. The second column shows a tile list of discord "default" icons (a controller image/application logo) or the user's chosen avatar icon in a randomized rainbow of primary and complementary bright tones. The tiles are arranged in a 4 x 6 pattern that takes up the entire visual space of the secondary column and reflects the same users shown in column one. All tiles also clearly display in semi-opacity background the [First Name Last Initial] server callsign and an icon indicating whether their microphone is currently active.

Above is a screen capture of a live classroom lesson, and the left-hand column shows only one active channel on screen: "Classroom" (naming conventions were quite literal). Contained in the Classroom channel are the server names (set to student First Name + Last Initial) of all students who have joined the lecture synchronously from their tablet, PC, laptop or cell phone (connectivity options posing a low-cost barrier reduction for students, contrary to high-RAM platforms like MS Teams and Zoom). The center column shows the active tiles of all students in the call, who may choose to use custom icons or stick with the Discord default icon. This screen option is much more reminiscent of Zoom without the black box affectation, replaced here instead by randomized tile colours that reflect their icon's dominant colour (or randomly selected between bright ROYGBIV if no icon was selected) and act to slightly brighten the tile view. This tiled view choice prioritizes students who prefer single-focus "audio only" interaction and echoes the default style of most other online delivery platforms. Let's make this more interesting: what about students (notably students with high anxiety, ASD, no viable location for providing spoken input, etc.) who might prefer text-first interaction while simultaneously listening to the audio conversation happening in the background?
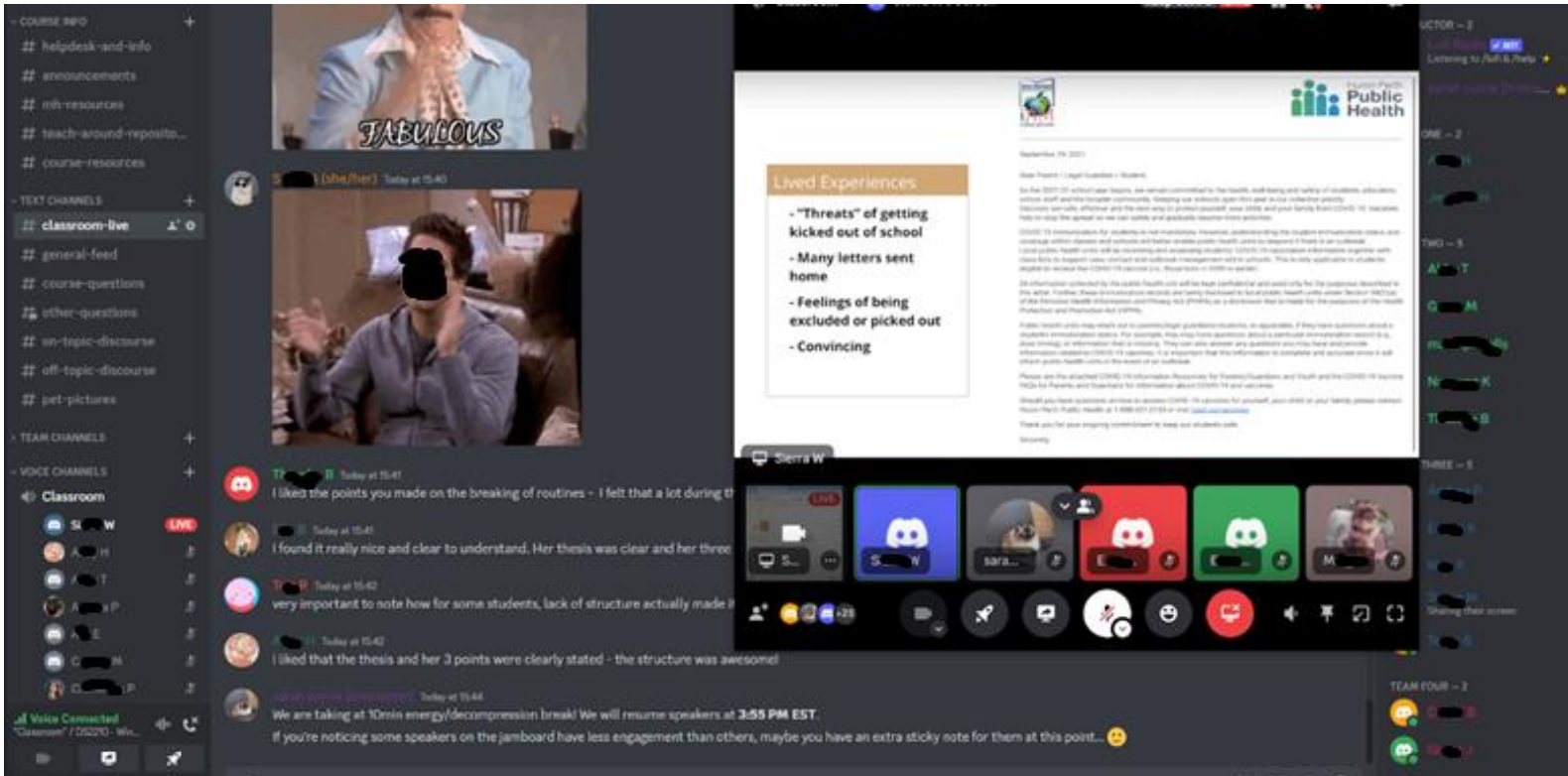
Image 26. A/V Classroom call [DS2210-W2023] with a student presentation underway.

Alt text: Screen capture of a Discord A/V call with an overlay window showing a student presentation. In the under-window (core Discord server), with three visible interactivity columns. Column one is a partial capture of the channels on the Disability Studies classroom server, currently viewable are child server channels "COURSE INFO: #helpdesk-and-info, #announcements, #mh-resources, #teach-around-respository, #course-resources"; "TEXT CHANNELS: #classroom-live (**active channel in column two**), #general-feed, #course-questions, #other-questions, #on-topic-discourse, #off-topic-discourse, #pet-pictures"; "TEAM CHANNELS: [channel collapsed: content not viewable]"; "VOICE CHANNELS: Classroom". The Classroom feed shows several student icons indicating they have joined the live call, though the name text is too small to read. In column two, #classroom-live text channel is receiving live contributions of GIFs and text pieces from several students, but the text is too small to read in this capture. On the far-right column three, server members are indicated and sorted into colour-correlated TEAMS. There are several online server users, but their names are too small to read. In the overlay pop-out window, a student powerpoint (mostly illegible) is shown in a live call with a number of tiled icons (indicating student users "watching" the PowerPoint) underneath the student screen-share. There is a "video camera" logo indicating that a student is currently sharing their screen (producing the PowerPoint image being shown in the overlay). There are a number of visual interactivity buttons for "watching users", including reactions, screen share, microphone mute/unmute, emoji react, and end call.

This Image is a little more complicated: this is the same lecture in the same Classroom channel, but a student is presenting her lightning talk (via PowerPoint) to the other attending students. The left-hand column is still featuring the server channels, but this time, instead of the Classroom selected as the center-screen, I have selected the text channel #classroom-live as the active

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channel. This is the synchronous/asynchronous chat channel shown in the center column, featuring two GIFs and a number of live text contributions during a student's talk. Slightly off-center as a (problematic) overlay function[63], a student has shared her screen and is talking through a PowerPoint presentation synchronously, which each individual student can choose to engage with either by listening, listening while viewing the live stream, or listening with the text channel AND the live stream active (as I have done). I like that Discord visibly de-prioritizes the gaze, or viewership - seen, and being seen seeing - in favour of prioritizing multimodal inputs like text, TTS, passive listening, or alternative react functions (such as GIFs, emojis or images). Moreover, the #classroom-live channel has a nice built-in means of providing what Jay calls "classroom minutes" (Dolmage 2022[64]) or what UGuelph T&L calls "collaborative note-taking" (UGuelph 2020), a technique so popular in UDL discourse that even relatively normcore higher education magazine *Edutopia* dedicated an entire op-ed to it in 2021 (Jorgensen 2021).

The programming choice to implicitly prioritize alt-input models (rather than apps like WebEx or Zoom, which subtly prioritize cameras-on and A/V speech acts) is a boon for a host of neurodivergent communities that overwhelmingly prefer text-based communicative models, including ASD (Van der Aa et al. 2014), major depressive disorder (Zhang et al. 2020), borderline personality disorder (Ooi et al. 2020), bipolar disorder (Faurholt-Jepsen et al. 2019), and in some cases may even predict elevated mood or coping equilibrium based on preference for text input versus voice acts among mad bodyminds (Gillett et al. 2021; Konok et al. 2016). Alt-input interaction also helps those experiencing pressured speech symptoms (i.e. speech impairment caused by the rapidity of thought or thought overload when asked to aurally respond,

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[63] For the record, you can choose to keep the student's shared screen in non-overlay mode, which I will show later.
[64] Ironically, the venue this conversation aired in doesn't have minutes. Even better, it was an accessibility summit.

often seen in anxiety or ADHD [Ditzell & Fletcher 2022]; manic episodes [Legg & Wells 2019]; schizophrenia [Tan, Thomas & Rossell 2014]; bipolar disorder [Ryles et al. 2017] presentations), anxiety or social panic caused by face-to-face communication methods (Hutchins et al. 2020; Kamalou et al. 2018; Young & Lo 2012; Lee & Chie 2013) and favourably correlates with Toronto Social Capital Study (TSCS) data from Chapter Two indicating that "Torontonians are most likely to maintain frequent contact with those friends and family through online platforms [across all age demographics], and this has become more prevalent over the last five years" (Environics 2022). Obviously, the opportunity to override aural "language disturbances" (rendered in medical literature as "disturbances", "word salad", "schizophasia", "echolalia" and "clanging") most commonly correlated with schizophrenia[65] and complex psychosis by allowing these students the opportunity to visually review their text speech act before submitting to the #classroom-live is a thoughtful UDL technique that benefits non-schizophasic class members insofar as built-in micro-reflective time will make even non-mad student contributions more thoughtful; ensuring that students have a chance to double-check that they are saying what they mean to say, a metacognitive benefit usually unavailable to aural speech (Kirov 1990; Kuperberg 2011; Gepp & Ferguson 2022; Wilson & Pederson 2022).

Discord's ability to more readily "normalize" text and alt-inputs makes it more mad-positive than competitor platforms with much less mainframe customizability, inferentially punishing students who choose to only interact through default-hidden text chat boxes or otherwise decline to interact through A/V methods by deprioritizing their black box avatar and

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[65] There is a pharmacomedicalization reading of this work that would assert that it, in itself, is language disturbed insofar as it frequently engages in schizophasia (related to neologisms, or making up nonsense words) in an ironically English Lit context. I suppose arriving at that reading depends on whether you were more likely to read word substitutions as symptomatic, or creative writing. Are all literary theorists a little schizophasic?

placing it "lower" in the visual member order than students or instructors who choose to interact with A/V turned on (itself subtly ableist and classist, because assuming that students have the means and private space and tech to prioritize their own visibility via cameras-on learning models speaks to a culture of sociocapital baselines in the ivory tower). I'll show you an alternative form of how you can arrange your Classroom channel that is non-reliant on overlays as in **Image 27** (the following customizable orientation is more widely used by students who do want to see the live feed of student screen-sharing and prefer to contribute via text or alt-inputs):
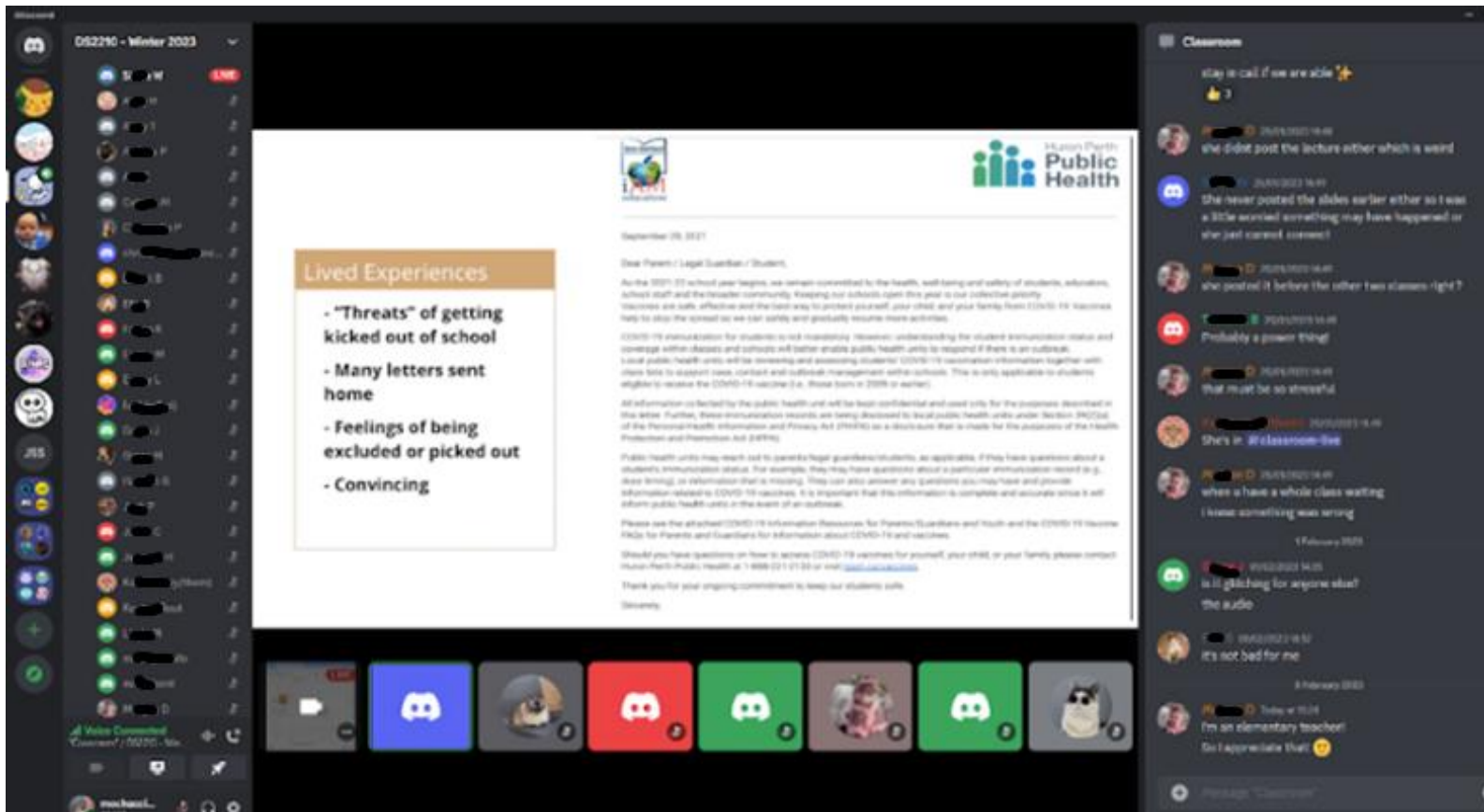
Image 27. Classroom channel with live student presentation, featuring bound-text channel.

Alt text: Screen capture of a Discord server subdivided into three interactivity columns. In column one, the top-level header announces the current server: "DS2210 - Winter 2023". Below, no channel names are visible in this capture - partially visible are the icons and screen names of a few dozen students, but the text values themselves are too small to read. In column two, the same student PowerPoint presentation capture from Image #26 is visible - this time not in an overlay, but in the channel main feed. Visible on the student powerpoint is the title text "Lived Experiences" with body text bullet points as follows: "* Threats of getting kicked out of school / * Many letters sent home / * Feelings of being excluded or picked out / *

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Convincing" within an orange-coloured box. The right-hand side of the student's slide is a screen capture of a letter from a Public Health organization, but the text is too small to read. Underneath the screen-shared PowerPoint are a number of Discord tiles indicating active users, either indicating the server logo in bright primary colours, or using the avatar icon from the user (if they have set one). Several icons and bright-coloured users are visible in the tiles below, but their names are not shown. All tiles have a microphone icon indicating if their hot mic is set to "active" or "silent". On the right-hand column three, the #Classroom live text channel is shown with a number of live student text contributions clearly visible while the student presentation is playing. The text of the contributors and their contributions is too small to read.

This is the same Classroom, on the same date, with the same student presentation in an alternate layout (one of the Discord default layouts if you cannot or prefer not to work with overlay windows). The left-hand column still reflects active channels (displaying class members currently synced to the live call), and the center tile now prioritizes the active student's screen-shared PowerPoint presentation with a toggle-able display of screen watchers tiled in primary colours along the bottom-center bar. This time, the far-right hand column has switched from a server membership display to a synchronous display of the text-based channel #classroom-live, which does not disappear when the screen-share or today's live call ends (unlike platforms including WebEx, Zoom and Google Meet) - this creates a ready sync/async "database" of minutes, questions & answers, and live commentary for students who attended *and did not attend* to view after the call ends. This also more readily allows for commentary to enter the conversation as students "think of it", rather than trying to remember commentary or questions after teammate presentations or my own lecture ends. This has the added benefit of simultaneous discourse: students here are commenting live on what this student is "doing well" (as prompted) in real time, which the student themselves can choose to watch in real time on a secondary monitor while presenting, or reflect on when their speaking time ends with the ability to revisit in the channel databases later, similar to a Q&A thread or comment legacy board. This more on-demand layout can encourage students who may not understand the current presentation topic (or

lost track) to re-engage and participate in the simultaneous threads or question/answer callbacks happening in multiple layers of synchronicity[66]. This gives students who may need more active classroom methods or more collaborative stims an extra layer of interactivity that is completely unavailable in normative in-person models, subtly encouraging and rewarding continuous engagement rather than waiting for explicit opportunities to give their opinion or feedback. Feedback, in this modeling, happens dynamically according to very current capacities (rather than relying on instructors to predict when to "break things up"). As I will cover more explicitly in B2-4 (UDL practices), having the chat open also enables bot scripts that add real-time live transcription, selective speech-to-text, audio rebalancers, and background music to interact with both Classroom and #classroom-live into the text channel for students who need additional accommodations in order to interact holistically with the synchronous A/V channel.

As an instructor, when I prompt questions via audio during my own lectures, I try to *always remember* (I am imperfect at it) to simultaneously type them in the #classroom-live channel, either to encourage or normalize text-based callbacks or to set up an emoji poll. I do this for the more obvious accessibility considerations, but also to acknowledge low energy (or engagement) days, depressed working memory or anhedonia as frequently seen in clinical depression (Kupferberg et al. 2016), anxiety or social disorders (Lukasik et al 2019) and bipolar disorder (Depp et al 2013). In these dynamic instances, the mad student's ability to engage with classrooms "normally" (e.g. via call-and-response, giving full-sentence responses, co-operating

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[66] I'm aware this engagement modality might not work or seem extremely overwhelming for more tech-averse students & instructors, but I give a *lot* of coaching and gentle tutorials to students who use my servers on how to explore versions of this model based on their dynamic capacities and interactive preferences. I also frequently assign "Discord Expert" roles to students (with a lot of server experience) who have agreed to mutually aid other students with more advanced server functions in my off-hours, or if they prefer peer support models. This model uptake is not unrealistic for students or instructors who are brand new to server technology.

with small groups) is altered by their energy level – a condition which may stop the student from attending in-person lectures altogether (as discussed productively by Farrah Kabeer [2017]; 7cups Canadian mental health support forum [2022] and Sandra Boodman for *The Washington Post* [2021]) . However, I think that by providing low-energy response models like Jamboards and emoji polls, we can recapture these students in a safe facilitation environment, theoretically producing similar results to a recent Chinese psychosocial disorder study that found a strong positive reaction between "patient engagement" and "mHealth [or mobile health] interventions" - meaning that even extremely anhedonic clients were much more willing to engage with computer mediated conversations (via text read/response) than traditional face-to-face models (Zeng et al. 2020). Noting this, emoji react surveys and frequent building-in of the Jamboard strike me as extremely mad-positive models for allowing a greater definition of "participation" by simply expanding the available means by which "participation" is translated. Here is an example of some emoji surveys from ENGL 109 this winter:
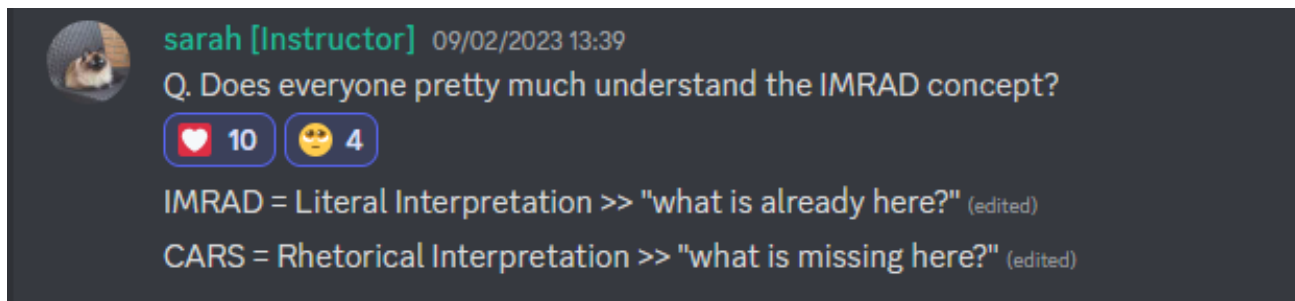
Image 28. Emoji response text example from sarah [Instructor] account, ENGL109 - W2023.

Alt text: a smaller screen capture of a single text response from a #text-channel thread within the ENGL109 Discord server. In this capture, user "sarah [Instructor]" [turquoise user] has contributed content timestamped for 09/02/2023 at 1339EST: "Q. Does everyone pretty much understand the IMRAD concept?" A number of students have "reacted" to this text using the square-heart emoji (10 users) and the hopeful face emoji (4 users). Below this reaction poll, sarah added the following text: "IMRAD = Literal Interpretation >> "what is already here?" (edited text indication) / "CARS = Rhetorical Interpretation >> "what is missing here?" (edited text indication).

Here, participation is simply the election to "agree" or "disagree" via the square heart emoji [agree] or the hopeful face [disagree/"I need this said another way"]. This gives students who process aural content non-"normatively" an extra beat (and an extra input method) to assess their view, and benefits students who may have lost focus to be "called back in" to the conversation via a visual poll indicator. This method (similar to Kahoot, with much less multi-platform effort) can be used for more complex benchmark checks as well, of which I'll provide a few reinforcement examples from a larger senior class, DS2210 this winter:
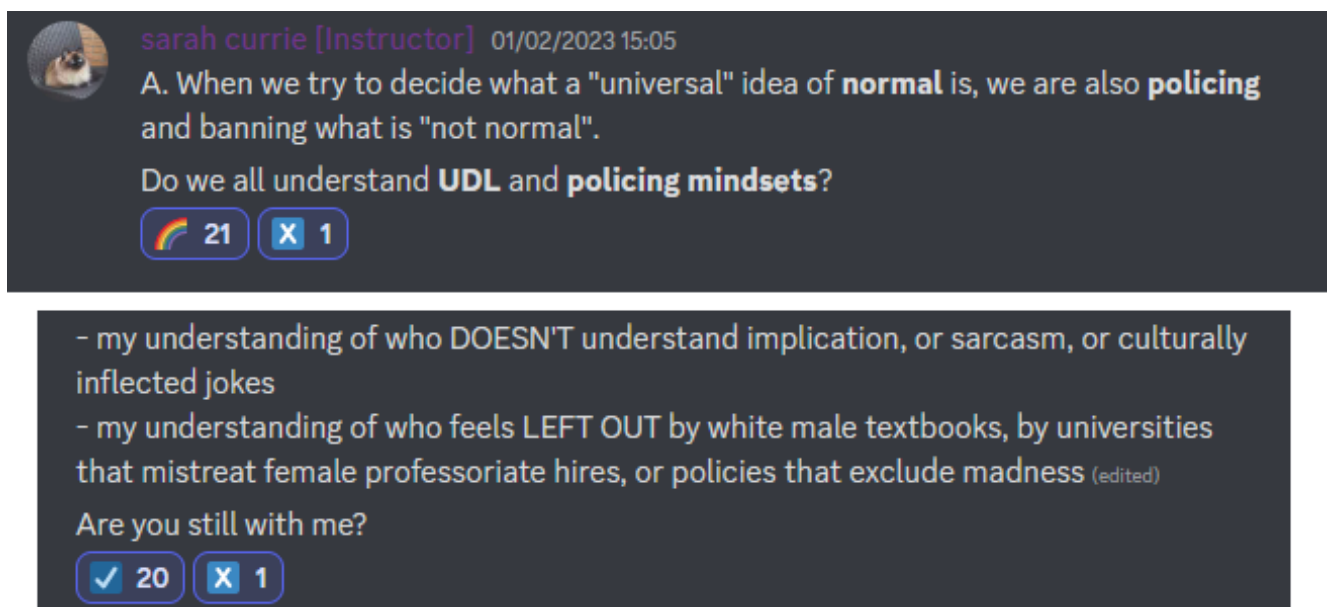
Image 29. Emoji response text examples from sarah [Instructor] account, DS2210 - W2023.

Alt-text: in this image are cropped captures of two different interactions with the #text-channel server on the DS2210 Discord server. User "sarah currie [Instructor]" [purple user] has contributed the following text timestamped for 01/02/2023 at 1505 EST: "A. When we try to decide what a "universal" idea of **normal** is, we are also **policing** and banning what is "not normal". / Do we all understand **UDL** and **policing mindsets**?" Students have reacted to the emoji poll directly below, with either a rainbow emoji (21 users) or a blue X icon emoji (1 user). After a white page break/visual break, a second textual example of server text appears with no username shown (though the visual implication is that it is still sarah speaking): "- my understanding of who DOESN'T understand implication, or sarcasm, or culturally inflected jokes / - my understanding of who feels LEFT OUT by white male textbooks, by universities that mistreat female professoriate hires, or policies that exclude madness / Are you still with me?" The emoji poll directly below this text offers options for the blue checkmark icon emoji (20 users) or a blue X icon emoji (1 user).

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In both examples, emoji polls (where students are given a few minutes to think about lecture content, read the channel's brief reinforcement text, and select an emoji to activate) are used to quickly and relatively anonymously check material uptake in a low-energy way that honours mad dynamism, as well as students who prefer to passively take in content and may not want to respond in more depth (or ask questions) until long after the live lecture ends. In the first poll, I'm asking for a quick understanding confirmation about the core lecture content (can they identify the difference between two models of mediation without my help?), and in the latter polls for my Disability Studies students, I'm asking about core terminology and the valence of overall class discussion (can they define this in their own words, did they understand the student discussion of lecture content as that component concluded?). A more robust input option - the Google Jamboard - is available for low-stakes longer-form callback responses and remixes of "participation" for mad and disabled students, contributions made anonymously in ways that still honour dynamic energies, anhedonia and other complicating madness symptoms:

Image 30. DS2210-W2023 interacting live with the Google Jamboard. [**simulated**]

Alt text: screen capture of an active Google Jamboard jam that holds a number of active (anonymized) users currently "logged in" to the jam. Along the top column, a number of PowerPoint-like "slides" are shown in sequential order: there are 6 visible in this capture. On each of the six slides are dozens of rainbow-coloured sticky notes, small square boxes with text that is too small to read. On top of the slides are small animal icons indicating users currently viewing that slide or actively contributing to it: there is one user on the second slide, two users on the third slide, several users on the fifth slide and dozens of users interacting with slide six. Shown below in the second column is a large-screen view of slide six, and anonymized students are live-contributing sticky notes filled with (illegible) text to the slide. Some students have chosen instead to take the draw tools in yellow and blue and contribute drawings to the jam slide.

Above in **Image 30** (simulated) is a standard Jamboard, or collaborative whiteboard workspace (similar to Microsoft Teams' "whiteboard" build-in), as interacted with by my Disability Studies students this winter term. Across the top of the window, you can toggle to see an all-slides view of the active Jamboard (itself like a hyper-collaborative PowerPoint presentation), which will show all previous slides and the number of active users viewing each board. In this screen capture, there is one "animal" (or anonymized user as randomly rolled by Google's Docs Suite AI) on slide 7, two animals on slide 8, 5 animals on slide 10, and 19 animals on slide 11. My viewer is set in the screen capture to slide 11, where students are starting to live-contribute **sticky notes** to the slide about what they noticed about the current student's lightning talk (the same talk being performed in **Image 27** and **Image 28** in the Discord Classroom channel, above). The left-hand menu affords students multiple vectors of interactivity with any of the available slides, and they are also able to "see" where many animals are as they interact live with the Jam. The fourth option - sticky notes - is most strongly encouraged, and students quickly fill the board with their own responsive inputs not only based on the content being shared in #classroom-live and/or the A/V presentation channel, but also by being able to see other notes being contributed in real time, as shown below from slide 6 of the same Jam:
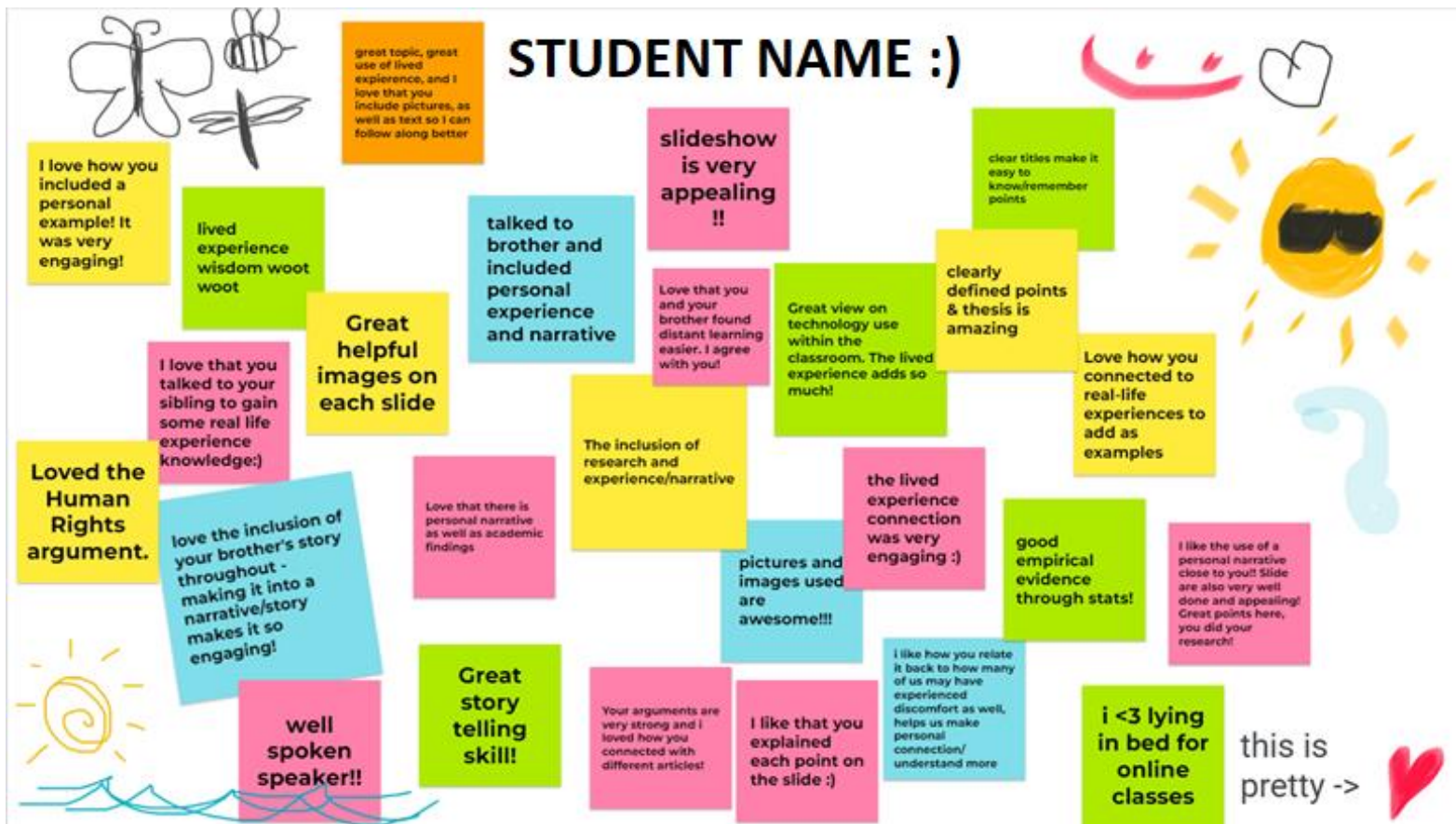
Image 31. Jamboard Example - Emma's Response Jam. [**simulated**]

Alt text: a capture of a single Jamboard slide capture, titled "EMMA M." in blocked black letters. Adorning the board's outer borders are a number of student drawings using the pen/draw function: a sun wearing sunglasses, a spiral, a heart, a smile face, a spiral-sun, some blue waves, two butterflies, a bee, and a red heart are drawn here. Affixed to the center of the board are dozens of brightly coloured sticky notes in neon hues of green, blue, yellow and orange. Some of the sticky note text is too small to read on the screen capture. The legible sticky notes read as follows, from left to right: "I love how you included a personal example! It was very engaging! / lived experience wisdom woot woot / Loved the Human Rights argument. / love the inclusion of your brother's story throughout - making it into a narrative/story makes it so engaging! / well spoken speaker!! / Great helpful images on each slide / Great story telling skill! / the inclusion of research and experience/narrative / slideshow is very appealing!! / pictures and images used are awesome!!! / I like that you explained each point on the slide :) / good empirical evidence through stats! / i <3 lying in bed for online classes / this is pretty / clearly defined points & thesis is amazing / Love how you connected to real life experiences added as examples".

It is well-established pedagogical canon to allow students to ping off of each other's thought

patterns[67] as a means of increasing *overall* engagement (Institute of Education Sciences n.d.;

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[67] Sounds similar to, but is very different from, popcorn response (which is not nearly as neurodivergent-friendly as it creates unexpected temporal pressures: see *Teach Simple* [2022]). There are a truly obnoxious number of

Deeman 2020; University of Washington n.d.), but not a lot of thought is given to how to allow

them to do this with relative anonymity to protect their lived experience expertise, avoid peer

judgement about language barriers (Samboo 2018) or perceived response quality (Nadile et al.

2021), or let them contribute retroactively -- such as if they think of a thought for Presenter #6

during Presenter #9's talk – a direct mirror to crip time and simultaneous

asynchronous/synchronous response outlets. Forcing students to contribute only during

previously adjudicated "response times" during long periods of constant input ignores the need

for additional processing time, translation capacity (either from another language; or from

schizophasic ready-responses), uptake fatigue and other crip issues (**crip time** in the composition

classroom has been incisively argued already[68] by Travis Lau [2020]; Ellen Samuels [2017];

Tara Wood [2017]; Darla Schumm [2022]; and even from an inverted positionalities by Margaret

Price [2021b] and Kaia Arrow [2021]). I also like the stim-availability for students and openly

encourage them to draw on the Jams, as some students have in **Image 31** (simulated), as a means

of easing anxious responses or providing passive work in order to encourage active listening to

the lecture or student presentation material. Providing classroom opportunities for stimming is

especially helpful for students with ADHD (Kapp et al. 2019), but also provides an energy outlet

to students who have fully lost attention but can be "recaptured" by later classroom discussions if

given reason to remain in the digital lecture, such as with stim tools and divergent inputs.

Drawing as a primary active stim option also decreases the likelihood of "unacceptable" stims as

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aphorisms used for this: "learning in the round" [Arashpour &Aranda-Mena 2017], "collaborative learning" (Lamborn & Arashpour 2020), "dynamic discussion" (UWashington n.d.), "fishbowls" (CTLM 2018), etc.
[68] This section is not trying to trace the historiography of **crip time** and its storied relationship to comprhet, and privileges open-access readings. Many legacy readings that disability scholars will associate readily with this conversation - including Kafer, McRuer, Halberstam ,Gibbons (etc, etc, etc.) - do not have open access copies of these books that I can cite here! We're also preferencing current activists over canonicity in my general citation decision-tree.

determined by recent literature (Jenkins 2022 re: rocking; DeCroce 2022 re: hand-flapping; Cage & McManemy 2022 re: "maladaptive" or self-harmful stimming).

Finally, I wish to turn your attention to the Accessibility menu within the Discord server mainframe, which offers a host of experiential customizations *for* neurodivergence that are unavailable on canon pandemic platforms like Microsoft Teams, Zoom or WebEx Teams:
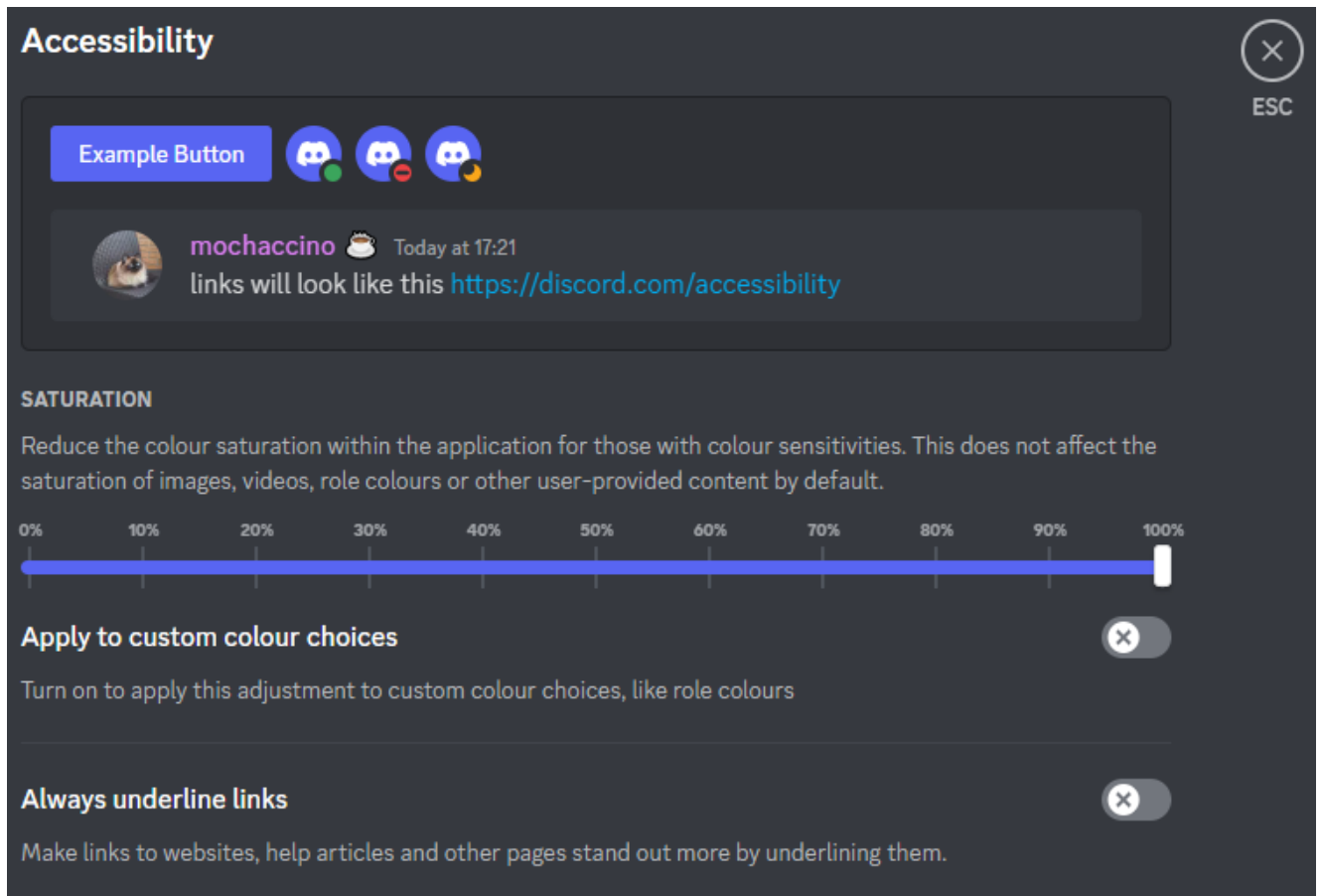
Image 32. Discord Accessibility Menu capture: colour and interaction defaults.

Alt text: a partial (cropped) capture of the Discord user settings menu, subcategory "Accessibility" is shown. There is an inset of some graphical defaults for sighted users that show server examples of features like "Example button", "user icons and statuses", and what a text-channel interaction looks like based on the settings selected in the Accessibility menu (in this capture, user mochaccino (sarah currie) has all the default settings selected. The test user function reads: "mochaccino [coffee cup emoji] [purple user] timestamped for Today at 1721EST: "links will look like this https://discord.com/accessibility". Underneath this inset are a number of customization options, including "Saturation" with body text "Reduce the colour saturation within the application for those with colour sensitivities. This does not affect the saturation of images, videos, role colours of other user-provided content by default". Underneath the "Saturation" header is a purple sliding scale with checkpoints set at 0%, 10%, 20%, 30%, 40%, 50%, 60%, 70%, 80%,

90%, and 100% [selected]. Underneath, there is subheader text stating "Apply to custom colour choices" [drag-button X / CHECK - user has selected X] with subtext "Turn on to apply this adjustment to custom colour choices, like role colours. Underneath this, there is a second subheader stating "Always underline links" [drag-button X / CHECL - user has selected X] with subtitle text "Make links to websites, help articles and other pages stand out more by underlining them".

I have written about these more technical[69] neurodivergence considerations in more detail elsewhere (currie 2021), but it is worth reiterating some of that discussion here in a mad-positive teaching context. **Image 32** shows the Accessibility Settings menu in the desktop version of Discord, beginning with an inset preview of what interactive elements (such a buttons, links, user profiles and username outlinks) will "look like" within most servers: this clear, non-inferential detailing helps not only colour-blind, b/Blind or low vision students adjust to interactivity in the classroom, it also helps low-inference divergences like ASD (Bodner et al. 2015) or international student acculturation (Wang & Mallinekrodt 2006) who may not be able to intuit certain social uptake norms and interactive elements and can therefore familiarize themselves with their expected appearance in online servers. As well, alternative means (or "multiple means") of signalling hyperlinking via underlining is UDL-compliant as well as WCAG-AA compliant (a scale that assesses the accessibility potential of online material to mad/disabled users); and the same can be said for the ability to adjust colour saturation and custom platform colourization onto the Discord mainframe: this is both UDL-compliant, WCAG-AA compliant, and meaningfully helpful for low-vision and colourblind students, but *also* ASD students and instructors (Shareef & Farivarsadri 2018; Purcell 2020; Duffy via *VisionAware* 2020). The Accessibility panel also allows for palette switching of role colours, role names, or the election

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[69] Excluded from this more introductory technical a11y conversation are Discord's numerous accessibility bots, or retrofitted scripts that can automate missing base functions. These include Scripty (auto-TTS bot), WebCaptioner (auto-CC pseudobot), VoiceMeeter (audio mixing bot), SeaVoice (auto-STT and auto-TTS bot with English and Mandarin voice support), ScriptLY (auto-transcription bot) altMinder (alternative-text bot) and a server-specific bot for low-vision and Blind Discord users, Life as Blind.

to have the entire interface appear in greyscale (which may be preferential for mad students who are easily overstimulated by external digital inputs, especially when considering the pace at which Discord interactivity works). But it can do more! Not shown in **Image 32** for the sake of reading optimization are control variants for legacy chat inputs (such as showing a physical "Send Message" button instead of the inferential space-to-send), TTS speed on a sliding scale, sticker animation speed or toggle off, animated emoji/GIF speed or toggle off, Reduced Motion toggle on and hi-low Contrast: these preferences are critical for mad symptoms like photosensitive epilepsy (Hermes et al. 2017), flash trigger or trauma-based seizures (Epilepsy Ontario 2011; W3 on relative luminance 2018) or traumatic brain injuries (Kodama et al. 2010). These are all accessibility and disability-adjacent build-ins "from the start" (Dolmage 2015) that invite mad & neurodivergent learners explicitly into the circle, prioritizing their dynamic, multitemporal needs as the fulcrum by which the whole trauma-informed digital classroom operates and benefits from. But cozy space facilitation does not facilitate mad-positive learning *at the expense* of physical, visible or disclosed disability as a result of the intentional choice to prioritize non-disclosure as the "first" vector of build creation, rather it seeks to unify these disclosed/undisclosed, familiar and unfamiliar (or less publicly addressed) UDL conversations as non-competitive and highly complementary. By making space for the counteraffective, we necessarily also make space for more inclusive perceptions of ability and participatory classroom interplay.

B4. dynamic a11y-focused udl practices

Inviting madness more visibly into our classroom facilitations - and in fact, basing an entire facilitation methodology on that base consideration - does not come "at the cost" of more traditional implementations of a11y/accessibility. Indeed, I am of a long tradition of mentally ill

theorists who wish to see better mad incorporation into UDL content (Price 2013; Fovet 2020; Banes 2021; Hubrig 2023; Mote 2018; Eblen-Zayas et al 2022, non-exhaustively) even as the current "normative" UDL conversation remains fascinatingly ableist (as covered in Chapters One and Two), sanist (as demonstrated by CAST) and over-engineered to prioritize for-all accommodations instead of taking the time to meet legal and/or compassionate definitions of accommodative practices (Gagne 2021b). All of the above classroom practices included in B2-3 mad-positive practices do overlap and constitute UDL design, but in this section I'll describe a few remixed facilitation practices that can better serve disclosed accommodations, or non-mad orientations of disability and invite them into our cozy space circles as well. I'll start with resilient document design (by heavily rephrasing content from currie & Hubrig 2022); which draws from a tradition of flexible or crip time oriented pedagogy[70] that has been neurodivergently remixed and re-localized onto the course documents themselves as an alternate way into the flex time and dynamic disability conversation in essence by removing the institutional demand for continuous "resilience" *away* from students and onto non-affective "documents" and coursewares, in effort to reduce overall stress and anxiety in the overall classroom (both during and after hours). Below is a partial syllabus extract from last semester's version of ENGL193 Introduction to Communication in the Sciences:

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[70] Again, this Chapter is not attempting to historicize the entire disability pedagogy movement. Helpful throughlines to consider here include Aimi Hamraie's "Designing Collective Access" [2013]; Jesse Stommel's "Resilient Pedagogy" [2020]; Tara Wood's "Cripping Time in the College Classroom" [2017]; Jennie Baker & Heath Wooten's "Nothing About Us Without Us" [2022] and Cody Jackson's "How Does It Mean To Move?" [2022]. Much of this subfield draws on and remixes disabled teaching "canon" references from Kerschbaum, Mingus, Wong, Yergeau, Dolmage, Piepzna-Samarasinha, Inoue, Schalk, Cedillo, and Berne, absolutely non-exhaustively.

Week 5 Monday 3 Oct Wednesday 5 Oct	"How Coronavirus is Changing Research Practices" (Nature Index 2020) "Omicron SARS-COV-2 Mutations..." (Zhao et al. 2022) ~~"Abnormal Degree Centrality Values..." (Lin et al. 2022)~~	MON THEORY:- ~~how to parse "real" science part one: READING~~ **Midpoint Material Review (outdoor lecture)** WED LAB: Deconstructing Scientific Articles **("Real" Science Part I Lab)** * Notebook #4 * Short Investigation due
READING WEEK	*no reading assigned.*	*no work assigned.*
Week 6 Monday 17 Oct ~~Wednesday 19 Oct~~ ~~* field trip day~~ **sarah off with COVID #1**	"Making Science Labs Accessible" (Burgstahler 2012) ~~"Wingspan Rulebook" (Stonemaier Games 2019)~~ ~~"Twilight Struggle Rulebook" (Matthews & Gupta 2007)~~ ~~"Viticulture: Essential Edition Rulebook" (Stegmaier et al. 2015)~~	MON THEORY: discussion of Major Investigation assignment, disability & access in science * voting on Week 7 topic ~~WED LAB: Board Game Day (methods check) > field trip to Games on Tap~~ ~~* Notebook #5~~
Week 7 ~~Monday 24 Oct~~ ~~Wednesday 26 Oct~~ **sarah off with COVID #2**	~~*Community callback 1: [what you want to talk about: by democratic vote]*~~ **< READING WEEK #2 >**	~~MON THEORY: [TBD]~~ ~~WED LAB: Investigation: your turn [TBD]~~ **< READING WEEK #2 >**

Week 8* Monday 31 Oct *** science costume cafe** Wednesday 2 Nov	"Women Scientists Have Evidence About Sexism" (Colwell 2020) "Microbiologist Rita Colwell" (Debakcsy 2020) "Review of *Inferior* by Angela Saini" (Midkiff 2019)	MON THEORY: ~~gender and scientific knowledge making~~ **Teach-Around #2: Regular Schedule Presenters** WED LAB: ~~Teach-Around 2: make me care about... [8 students]~~ **Gender Parity Lab** * Notebook #6 * wellness check-in #2

Table 3. ENGL193-F2022 Flexible Syllabus, weeks 5 to 8. Rendered in 3-column plaintext.

This course was delivered in-person amid COVID variant outbreaks and heightened stress across both the Ukraine invasion and violent student protests in Iran; thus I heavily relied on high-interactivity documents like this one in order to "pivot" and dynamically make-and-remake this course in real time without derailing the class, losing significant material or adding to student anxiety with poorly communicated pivot structures (which would theoretically *decrease* resilience). As you can see, in Week 6 and Week 7 I was forced to cancel 3 lectures because I had contracted coronavirus: these are virtually expected events in apocalypse time, and the legacy method of using syllabi as "class contracts" and relatively permanent wayfinders become untenable in this timeframe's dynamism and tolerance for harm. I use classroom syllabi as a constantly iterative, bricolaged core community manifesto, creating a talkback-friendly virtual space where multiple opportunities for whole-class negotiation and counteraffectual evaluation can happen in ways that match the dynamism of our current moment. But in recognizance to disabilities and neurodivergences who require some level of structure to dynamic practice, I inserted three discrete evaluative periods that explicitly solicit candid feedback, the needs of the

room, and my own needs as equal-space partners in recalibrating the flexible syllabus at regularized, expected intervals (barring something hyperspecific and irremediable, like me becoming suddenly ill).

For readers who experience colour normatively, the background of the table is a light green to reflect "already-completed" modules as we move through the weeks on the syllabus, a nice visual prompt for readers who are glancing over weekly materials and responsibilities and a non-textual means of orienting the learners to "where they're at" in the course. Using [tanaguru colour contrast finder](#) -- one of my favourite webtools for ensuring saturation/contrast palette decisions are access-compliant -- I decided on warm red as the "update" colour for syllabus corrections and updates: having changes stand out from the normative syllabus is another visual prompt for students quickly parsing through information, introducing helpful redundancies via typography and visual design rhetorics. For example, in Week 5 it notes that I pivoted to an unexpected outdoor lecture to reinforce material after hearing feedback from students that they were feeling shaky about the previous unit's content. Designing the document *in advance* to be able to accommodate candid, honest feedback from students is critical to the UDL enthusiasm of "resilient" document practices: it was literally designed with the expectation that I could puzzle-piece content into other places, and units were created to be fairly interchangeable with scaffolded content that can work in a pinch as stand-alone theory if our community required a number of reinforcement lectures. Complementing this with a number of predictable structures (such as the aforementioned standard check-in points with students to hear callback content, or the "Monday theory / Wednesday lab" repeatable architecture in this syllabus) offers the dynamism a little stability, again for learners with mobility considerations (Ferrell et al. via US Department of Education), long campus commutes (Kobus & Ommeren 2015), or

neurodivergences that perform better with more rigid scheduling (Hume 2023; CSESA n.d.;

Rottier via lABLEd 2021).

In order to create "resilient" structures that allow this degree of dynamism, the

environment needs to hold the discomfort of having conversations where we might disagree on

method or pace of material - this is tough information to solicit from students who are aware the

space is kairotic and affectual: I can easily "punish" them for honest feedback if I allow my

version of knowingness to supersede their version. So in thinking through how to solicit candid,

honest feedback in cozy space counteraffectuality, it was important to design the "check-ins" or

callbacks (in this course I called it a "wellness check-in") at pre-shared points of the course as an

added point of stability and assurance I do care for their opinion and honour how it changes over

time, and I signalled well in advance exactly how long the survey would take (UBC CTL 2023),

a brief overview of questions I was asking, and which questions were being repeated (Sanger

2020). I'll reproduce wellness check-in #1 below in order to explain how this creates an

environment-over-outcomes ethic, a disability-friendly orientation and and overall mad-positive

UDL commitment to unknowingness (and willingness to *really* listen):

WELLNESS CHECK-IN #1 (Week 4): Survey Text 2022 [Plaintext]:

Image 33. Image from Question 1 of wellness check-in assessment, ENGL193-F2022.

Alt text: A periwinkle blue graphic with pastel-coloured block text reads "Mental Health Check-in" with a credit byline given in grey text to users @gmf.designs [and] @crisistextline. Below are insets of 8 emojis with corresponding text responses that users are invited to use as question response prompts. From reading order of left to right, the response options are as follows: "[smile emoji] I'm feeling great", set against a dark purple background; "[swearing emoji] I'm feeling angry/irritated", set against an orange-red background; "[complacent emoji] I'm feeling okay", set against a blue background; "[frustrated emoji] I'm feeling anxious", set against a bright yellow background; "[teardrop sad face emoji] I'm feeling sad/upset", set against a bright yellow background; "[sad sigh emoji] I'm feeling depressed", set against a blue background; "[sweatdrop sad emoji] I'm not doing well and need help/support", set against an orange-red background; and "[upside down smile emoji] I'm not feeling well because of mental illness", set against a bright purple background.

Question 1: Based on the legend above, how are you feeling at the end of **week 4** at the University of Waterloo? You can answer with the emoji or with the text.[71]

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[71] For whatever it's worth, I'm overwhelmingly finding on the last 6 iterations of this specific survey that students prefer to answer the question with the emoji, and then write about why they picked that emote. I think there might be a safety layer in not forcing the student to write out "I am not doing well" or "I'm upset".

If you feel **safe** to support your answer, you can provide more information below. The only person with access to this survey result is sarah. What are your biggest stressors in this moment?

PLEASE NOTE: If you answer "I need support" or "really struggling", you will trigger a one-on-one check-in on Discord with sarah. You may decline to talk about it, but answering this question with these responses will prompt a conversation with me when I see the survey results.

Question 2: Pandemic learning is **tough**. I have a few questions about how I am running ENGL193 this term that you are encouraged to give candid feedback about, because I want this term to be as survivable for you as possible! This feedback model is called "**start, stop, continue**"; there is a separate prompt for each of those elements.

First: what is something you would like sarah (decapitalized) to **start** doing in classes (or asynchronously) to make the learning environment more helpful to you? -- something that I am not already doing. This could include e-mail reminders, individual check-ins, or lesson build-ins (like more focused "take-ups" of class readings, or something you've seen implemented in other classroom lectures).

Question 3: Ok! Thank you for that feedback. :)

Second: what is something that you would like sarah to **stop** doing, because it is overwhelming you or causing undue anxiety? This could include a technique done in lectures, something I write in the announcements, or the density/frequency of e-mail or Discord communications.

(you can be honest! there is no penalty to you for helping improve this methodology!)

Question 4: Ok! Thank you for your honesty.

Third: what is something that you would like sarah to **continue** doing, because it works for your learning style and helps you feel more prepared for class meetings? This is something I am already doing and you find it helpful to your success in ENGL193. This could include lecture elements, agendas, announcements, checklist build-ins or Discord communications.

Question 5: Okay! Thank you! :)

Next, I'm trying to gauge **relative workload** for your cohort (mostly Biochemistry 1A students) this fall, so I can change my plans or re-adjust accordingly.

Would you say ENGL193 has **less work, more work, or about the same level of work** as your other classes this semester? What could we adjust to make the course more fair, in your opinion?

: Thank you for your honesty!

Finally, are there any **accommodations or access needs** that you would like to have met in this class? I do not need to see a diagnosis, paperwork or official AccessAbility documentation to try to collaborate with you about your learning environment needs (i.e. these needs may or may not be things that are officially documented with the university).

This includes A/V accommodations, OCRing, FM system and screenreader/troubleshooting technologies (this is not an exhaustive list!).

You can also use this space to make **any other needs heard** that you feel are relevant to this mental health & classroom space survey. Are there ways I could make ENGL193 a safer environment for you to learn? Please let me know here. :)

This survey question design came about after a few test iterations of this format in communications courses I had TAed[72] and adjusted with a balanced eye toward establishing trauma-informed safety measures to support the discomfort of being asked to essentially correct the instructor, while still remaining concise[73] enough that this assessment could take under 3 minutes of (abled) completion time. Much of the safety and trauma-informed rephrasings of questions, and offering available suggestions, was based on clinical research or social work facilitation on gaining trust in high power-diffusion scenarios or suicidality dialogues ([**paid text**] Coady & Lehmann 2021; CHCS n.d.; Reinhardt 2021; Brunzell et al. 2016; [**paywalled**] Mirick et al. 2022), the former debacle being familiar to self-advocating students and instructors who have ever tried to argue for their own accommodations or get "formally" identified in academic space (as discussed well by Price & Kerschbaum 2017; Pearson & Boskovich 2019; and I guess Jay maybe). This includes techniques like frequent positive reinforcement, gratitude and humility cues, centering on lived experiences versus "objective" conditions, identifying

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[72] Thank you graciously, Heather and Carter!
[73] This dissertation is a laughably over-long tribute to conciseness.

dynamism and purpose, and introducing comparatives without attempting to "lead" the student. This is a theoretical improvement on older models that solicit "community frameworks" in high-pressure spaces, instead facilitating the conversation "between me and the student (individually)" as a means of checking in, assessing dynamic need, and signalling that I care for their opinion not as just one piece of a kaleidoscope, but as a legitimate "whole" kaleidoscope in a room where their experiences and expertise are part of the communal learning experience. This is a remix of "student centered" pedagogies that tokenize student narratives or call upon their lxp in front of groups unequipped to honour it in trauma-informed ways, or pedagogies that allow the most normatively performing students (read: most vocal, most able to contribute in traditional modalities) to speak-for the rest of the classroom community.

In return, the students trust that I can take in everyone's feedback and make pivot assessments based on what I feel is the most fair compromise of everyone's equal contributions to what a safe learning environment looks like in their kaleidoscopic minds. With resilient syllabus design taken in the context of wellness check-in surveys delivered at stable term temporalities, the crip project of "planning in advance for the multifaceted and vibrant diversity in [the] classroom" (Sanger 2020) is an intersectional project that more readily equips students to think about the environments they inhabit inside and outside of my classroom, and giving them the space and materials to tell me – and future instructors – how to show up for them in more compassionate ways. By taking trauma-informed pedagogue Suzanne Reindhart's assertion that "approximately 10% of students are experiencing trauma" and that addressing these vulnerabilities goes beyond my theory design toward systemic rollout design, the pivot-enabled "resilient" documentation in my course is able to take some of the tolerance burden off students

in ways that better "accommodate their needs and vulnerabilities" as the facilitator responsibilized with creating the safest, UDL-enabled environment possible for students to challenge the worldviews around them (Reindhart 2019; Boyraz et al. 2016).

B5. intercultural reinforcement toolkits

The final element of cozy space facilitation that I keep top-of-mind when designing classroom space is "intercultural reinforcement", a somewhat fancy (academese-adjacent) phrasing that essentially means I reiterate the classroom's awareness and attentiveness to intersectionality and the differences that acculturation makes on not only the uptake of content, but the learning environment itself. This area of pedagogy is one, as a white academic, I often defer claims to expertise toward scholars who write meaningful, lived experience-informed work in this area, including Maya Ch'orti and Zapotec environmental scientist Jessica Hernandez's work on holistic scientific research ([**paid text**] Hernandez 2022), American activist Tinu Abayomi-Paul's EverywhereAccessible project (Abayomi-Paul 2020), creative academic E.J. Koh's translational and transliteration vagaries ([paid text] Koh 2020; Koh 2022), Black liberation activist Mia Birdsong's manifesto for care acts ([**paid text**] Birdsong 2020) and the Coast Salish band's open-access Four Feathers Writing Guide (Coast Salish via Royal Roads University 2023) for FNIM visions of first-year writing. Speaking-with the traditions of FNIM holistic and experiential multimodal learning pathways, the translingualism emergent tradition (see Samboo 2019; Inoue 2017; Rabbi 2014 and Cavasos et al. 2018) and lived experience understandings of the stark contrasts in Eastern versus Western pedagogical styles and outcomes (elsewhere in Hassan & Jamaludin 2021; Li et al. 2021; Wiezoreck 2008), cozy space as facilitation style tries to constantly interrogate from where information is gained and for whom that information was written. Many of these rhetorical traditions are ways of being in the world,

a reflection of greater ideologies around transnationalism and intersectional bricolage that 12-week coursewares cannot easily capture in quick breakdowns. This has the effect of reifying reductive differences and harmful binaries that often serve to cause more discordance than they presumably intended (Smith 2022; Giroux 2017). In trying to create environments capable of honouring speaking-with practices while also speaking-*out* against harmfully reductive mythologies about intersectionality, interculturality and multiply marginalized conditions for learning, we empower students to identify and describe the harm around them in mediations that honour pedagogue Henri Giroux's vision of "pedagogy as *empowering* practice: a practice that can act directly upon the conditions that bear down on our lives in order to change them", furthering critical pedagogy's mandate to "creat[e] a public sphere of citizens who are able to exercise power over their own lives (...) via agency, social relations within diverse contexts, resources and histories" (Giroux 2017, emphasis his).

We also know based on Chapter Two's datajam that the University of Waterloo hosts one of the most diverse undergraduate student cultures in Canada (with an over +8pt difference from the next comparable university in terms of sheer population of BIPOC students, inclusive of international students [CCWS 2022; ACHA-NCHA 2020]), and that conversation is not separate from environmental considerations around disability, madness and exclusion insofar as so many of these marginalization conditions are shared. Intersectionality reflects our ability to see a person through many shards within their kaleidoscope at once and rhetorically honouring the complexity of everyone in the room as necessarily *as complex* as everyone else. This is a practice that must be literally fostered (or taught explicitly) and gently reinforced using as many open access (re: classist barriers), transcultural or multiracial, multiply gendered, multiply geographically localized resources as we are able in the classroom experiences we create. But

this is all rather obvious to you, isn't it reader, who is so well-acquainted with the past decades's concerted discourse around antiracist ([**paid text**] Baker-Bell 2020; Condon & Young 2016), multicultural (Martinez 2017; Inoue 2022), multinational (Ydo 2020; Wright-Taylor 2021), multi-everything pedagogy? If our classrooms can subtly signal their awareness of all of these multiplicitous intercultural considerations, what might that look like without lecturing them outright about globalization?

One of the ways I've learned to do this is to much more explicitly reinforce and signal expectations via weekly checklists and non-inferential expectations text that is dynamically updated and sent to students on a steady day (e.g. "every Friday afternoon") as a literal and cultural orientation toward multi-contextually localizing what we're exploring together. This kind of reinforcement is important in a class that is so heavily community-based and teamwork oriented, and implicitly requires students to check in regularly with both myself and teammates to ensure everyone is being guided down a productive learning pathway. Relying on my resilient syllabus to relay all the implicit expectations of what I would like when they arrive to class is ineffective, so instead I'll create updates like this one for my senior Disability Studies students, from last week:

Checklist: Week Five Objectives

Saved By   Sarah Currie

Modified Date   Feb 11, 2023 2:52 pm

Groups   site

Message

crossposted from #announcements on 11 February, 1447EST:

sarah currie [Instructor] — Today at 14:38:

Hi @everyone ! Here's your weekend **checklist** as we end Week 5 and move into Week 6! Just like last week, I will crosspost this via announcements and via OWL's Announcements (which will ping your e-mail)!

* your first major syllabus update has arrived! This has already been updated on OWL, but if you downloaded your own copy of it, you need to update your download! Part of the flexible syllabus protocol is reading your callback content from Wellness Check-in #1 and making informed decisions about how to pivot content in line with our needs. It's also back-updated to reflect what we *actually* did in class (e.g. the syllabus now reflects that Week 3 was cancelled, etc).

* If you have not already submitted the **Jamboard link or PDF download**, and you attended the first Teach-Around series (thank you, student teachers!), please make sure you're picking up those easy points! The Dropbox is called "Teach-Around #1: CHEERLEADERS BOX". * Week 6 (upcoming) is our final week of Unit One! You have **two required readings** to complete *before* this coming Wednesday's meeting. They are:

> https://www.campkodiak.com/a-parents-guide-to-ieps-tips-from-an-insider/ (Stoch et al. n.d.) - this is a **blog post** and takes about 15 min. in abled reading time.

> https://journals.sagepub.com/doi/full/10.1177/00400599221074267 (Bross et al. 2022) - this is a **traditional academic article** and takes about 20 min. in abled reading time.

* Week 6 is a **light workweek** in this class and if you are able, use this week to catch up on submissions you may have missed or writespaces you have not yet handed in. You may submit any writespace from Unit One until the end of Reading

Image 34. Week 5 Objectives Checklist for DS2210-W2023.

Alt text: screen capture from the OWL Announcements inlay interface, showing a vaguely e-mail like transcript of an announcement posted by user Sarah Currie on 11 February 2023 at 2:52PM to the Group user subclass "site" (or everyone enrolled in this OWL module). The Message text reads as follows: "[purple font] crossposted from #announcements on 11 February, 1447EST: / [purple text, lighter hue] sarah currie (Instructor) – Today at 14:38: / [black text] Hi @everyone! Here's your weekend [blue text] checklist [black text] as we end Week 5 and more into Week 6! Just like last week, I will crosspost this via announcements and via OWL's Announcements (which will ping your e-mail)! / * your first [green underlined text] major syllabus update [black text] has arrived! This has already been updated on OWL, but if you downloaded your own copy of it, you need to update your download! Part of the flexible syllabus protocol is reading your callback content from Wellness Check-in #1 and making informed decisions about how to pivot content in line with our needs. It's also back-updated to reflect what we *actually* did in class (e.g. the syllabus now reflects that Week 3 was cancelled, etc.). / * if you have not already submitted the [green text] Jamboard link or PDF download, [black text] and you attended the first Teach-Around series (thank you, student teachers!), please make sure you're picking up those easy points! The Dropbox is called

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"Teach-Around #1: CHEERLEADERS BOX". / * Week 6 (upcoming) is our final week of Unit One! You have [orange text, underlined] two required readings [black text] to complete *before* this coming Wednesday's meeting. They are: [//quote block inset with grey background, increased font size with purple throughlink text//] https://www.campkodiak.com/a-parents-guide-to-IEPs-tips-from-an-insider/ (Stoch et al. n.d.) - this is a **blog post** and takes about 15 min. In abled reading time. / [//quote block text inset with grey background, increased font size with purple throughlink text//] https://journals.sagepub.com/doi/full/10.1177/00400599221074267/ (Bross et al. 2022) - this is a **traditional academic article** and takes about 20 min. In abled reading time." / * Week 6 is a [blue text] light workweek [black text] in this class and if you are able, use this week to catch up on submissions you may have missed or writespaces you have not yet handed in. You may submit any writespace from Unit One until the end of Reading..." the rest of the announcement text is cut off.

As previously discussed, explicit objectives and expectations are not only helpful to neurodivergences who do not readily cohere to that modality (Ganz 2015), but also students who are from non-Canadian cultures where inferential preferences are not so easily translated (Surteez via *TESL Canada* 2019) and students to whom class or cultural differences may inhibit implied expectations around workflow or university preparation (Manstead 2018). In the checklist example I've given my DS2210 students, I announce all the places where this information appears – "crossposted" (or recursively placed) in both the #announcements classroom channel and the Announcements function on the University of Western Ontario's native LMS, "OWL", to provide opportunities for preferential uptake of information (Discord allows students to view channels easily via their cell phone, for example). In a bulleted list function that can be easily parsed by screenreaders and 2SL students (who may only know certain translations of what first-language speakers would consider common synonyms) in smaller chunks, I've listed their responsibilities between our Wednesday meetup time as a series of discrete mini-tasks with approximate (abled) times appended for each task. This helps acculturate students who may have a lessened awareness of the work expectation localized at UWO (or Canadian institutions), gently teaches metacognitive organizational and triage practices, and reinforces syllabus material in a more "legible" modality that prioritizes "saying things another way". When I try to rephrase material and expectations as it appears on the

syllabus, I am attempting to capture more students who may not understand my primary phrasing without requiring them to approach me to do this linguistic work on their behalf. By normalizing that I am "expecting" to have to say things another way, or repeat it in a different context – both in theory lectures and through modalities like the checklist function – I am implicitly assuring students that one explanation won't capture *everybody* every time. This is an intentional turn away from deficit-minded orientations of students and toward the reality that I cannot speak for all lenses simultaneously, and no one can do that. My choice to be visible in asserting that plain language, re-presentation, and alternate means of explaining expectations (and modeling how to build-in safe space for those requests in advance) is a way of being that can act as intercultural reinforcement, complementing translingual theorist Christin Wright-Taylor's assertion that we as English instructors need to more closely "address th[e] tension between access and excellence to ground translingualism in praxis" (Wright-Taylor 2021). This is to say, the assumed un-rigorousness by which I reinforce that instantaneous understanding is not antithetical to the idea of academic "excellence": students who may not catch on using the ways and means that concepts make sense to *me* does not automatically mean they are rendered incapable of understanding, but rather that the orientation of their kaleidoscope renders that means of information presentation illegible to their lens. I see it as my job as the instructor to know the theories I'm teaching well enough that I can continuously remix tellings and retellings of these stories until it renders saliently in their way of seeing the world around them (itself a valence much different than simply cohering with their worldview). I'll give you one more way I chose to play with expectations around Canadian academic acculturation, Western traditions, languaging norms in English and intersectional reinforcement: classroom and assignment naming

practices paired with unconventional delivery. I'll render it in a slightly Eastern delivery style, and you can translate-to-retell the story in ways that make sense for you at this moment.

    A very polite student in my ENGL109 class asked me two weeks ago, "are we allowed to talk like you for our Teach-Around presentation?" And I was so bewildered by the question that I took an extra beat to process multiple readings of what she's implicitly asking me permission to do. But in that beat, I had to go through a decision tree a mile long: the way I tend to articulate things first in a heavy theoretical bent (while ironically teaching them that jargonistic ways of explaining your work is *bad*) before catching myself and asking "if anyone needs it said another way?", the way it sometimes takes me an extra half-second to think of the English equivalent, the way I need to over-explain how everything I say *ever* is *always* reductive and there are *always* exceptions to anything I draw on the whiteboard, the way I need to assess and reorient in real time answers to student queries that would "make sense to STEM learners" versus my own acculturation as a liberal arts acolyte. And instead of directly answering the question, I drew a picture on the whiteboard (in a mini-lecture that I reproduced in a marginally-less-bad way for my DS students the following week, of which I'll clip here):
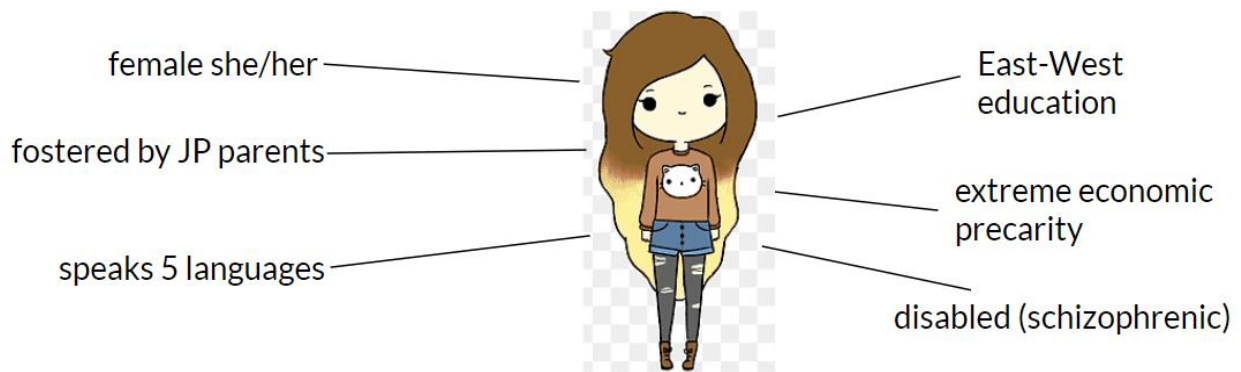
Image 35. Intersectionality in 5 seconds: sarah as rendered by lens-work of precarity conditions.

Alt text: centered is a "chibi" or Japanese cartoon image of a small, brunette-and-blonde haired white girl

with big black eyes and a tiny smile. Her head is comically oversized (coherent to "chibi" stylization) and her character is wearing an orange shirt with a white cat head (representing Mabel), small blue jean shorts, and ripped black leggings. The chibi sarah is wearing tiny brown ankle boots. Extending from the centered drawing (courtesy of pixiv/anonymous user) are six black lines, all extending to intersectional points of precarity: in clockwise order from the top-right hand side of the image, the precarity text reads: "East-West education, extreme economic precarity, disabled (schizophrenic), speaks 5 languages, fostered by JP parents, female she/her".

I said, "okay, let's do intersectionality in five seconds". I drew a little sarah on the board, and the first few marginalization points of interest I could think of: "female [she/her], fostered [JP parents], speaks 5 languages, East-West education, extreme economic precarity, disabled [schizophrenic]". To answer the question, I wanted her to see the number of simultaneous questions she was asking me through the "three ways of knowing" that I reductively teach in communications: well-sourced research, counterstorying, and lived experience expertise. Most academics can only account for step one: but when we ask how to translate knowledge across discourse communities (another keyword for my comms students), the other two steps play much louder, while still remaining in melodic accord with step one. All the ways I think and be and do in the world is viewed through a little kaleidoscope[74], and intersectional practice anticipates that everyone's kaleidoscope that they view the world through is different, even if we think some look the same. Similarly, I explained that I don't call Teach-Arounds "summative presentations" or "lightning lectures" or "mini-conference panels" because it's not important to me that this class feels like a "legitimate" academic environment or a "prestigious" environment or even a readily understood environment. And after the class ended, I walked home reflecting more critically on my own anxieties around remixing and renaming: I don't call cozy space "cozy space" as a room-holding practice because I was unaware that most academicized techniques take on fancy Greek names steeped from hundreds of years of tradition and intellectual elitism.

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[74] She said, a little ableistly, but well-meaningly.

Teach-Arounds and Read-Arounds don't have prestige-pulling potential, and the first question on my take-home exam is "what is academic writing, to you?" as a genuine applied theory conversational opportunity (even if one-way) between the student and myself after 12 weeks of exploring everything that name obscures. I don't want students to speak like me. I want students to recognize the composition of their own kaleidoscopes and discover the means by which they "speak like them" by developing ways of critically interrogating what words they use when. And I thought it was so interesting that two weeks later, I watched seven presentations which all had very different ways of honouring how they wanted to translate Teach-Arounds that drew evenly on counterstories of "the academic way" of presenting, well-sourced research on scientific topics they found interesting, and their lived experience expertise of being in the world as that science is being (re)created. Their scripts were delightfully human, genuinely entertaining and compelling investigations into "making others care" (the project's overall mandate) about the thesis they created, all delivered in under 5 minutes inside our cozy space. Their automatic compliance to the tradition of mimicking me for the best possible grade, for that 5 minutes, was briefly paused in order to shift a worldview toward lighting the room up with their retelling of meaningful science stories, in their own words.

Part C. ability constellations as beloved community

Following such a lengthy conversation about building the environment in which students can productively host discomfort and question worldviews, I'll finish this practical Chapter with the considerations I hold for evaluating the students themselves, honouring all five of these cozy space areas while still making room for their intersectional kaleidoscope and finding ways we might take their writing and rhetoric skills one step up from meeting them wherever they were at

in week one. I see ability measurement in higher education classroom not as a binary or even a broad spectrum, but as a multidimensional constellation whose vectors I can play with, orienting them away from atomized success (and their associated learning outcomes) and toward the greater community-first goalpost of beloved community (and how to learn meaningfully). Another way of saying this, as I have been saying during our entire time together, is that we need to start looking at ability measurement and course design less so in isolation and much more so in community or environmental circumstances, and I feel that same ability constellation might also prove useful in designing activities and assessments that attempt to actualize this more realistic measurement that vectors the old individualist learning trajectory alongside crip dynamism: intercultural circumstances, community approaches, mutual aid and care work, "life happening," dynamic capacity and other myriad modifiers that affect how students learn, and when they're able to learn it. Rubrics, even when carefully designed to maximize the degree of performance effectiveness along an increasingly complicated numeric spectrum, remain hopelessly caught in the quagmire of being just that: a one-dimensional spectrum (and this axis flattening is oversimplifying ability).

My way of evaluating whether a student was able to place themselves one step closer to compelling writing from wherever they were before is by using a virtually beloved practice in classroom UDL, and especially crip-imagined UDL: the iterative portfolio. Even CAST, who we dedicated much of this space to roundly condemning in their sanist, ableist visions of UDL, easily concedes that the portfolio assessment is a "reflective" and "authentic" ongoing formative assessment that can facilitate more "frequent checks to measure learners' progress toward the targeted learning goals" (CAST Assessment n.d.). The portfolio construct is able to unite both the for-all and crip-mad orientations of UDL because of its ability to foster student-centered,

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autonomous & flexible benchmark progress over the course of entire semesters, while additionally allowing for lowered stakes and a meaningful editing opportunity in order to self-assess what the student's "best work" looks like during 12 weeks of dedicated writing instruction (for more on portfolios as UDL interdisciplinary baseline practice, Boston University's Portfolio Project [2022]; Cloonan 2022; Ajandi et al. 2013; Sahu et al. 2008; Clancy & Gardner 2017). This in itself is complementary to cozy space, but not remixed to the degree I felt fully honoured the components we visited in sections B1 to B5. In order to do this in a way I felt came the closest to "fair" assessment (itself a likely impossible construct), I drew on pedagogies of the exit interview strategy.

The exit interview draws on what many academics consider to be core strengths of the university assessment portfolio strategy, which anti-oppressive social work instructor Jennifer Ajandi helpfully summarized as explicitly "encouraging critical reflexive thought (...) in the context of power, privilege, social location, and identity within the context of their own reflections" (Ajandi et al. 2019) and in light of course material. This is counteraffectual insofar as it discretely locates for the student how inextricable "objective" content is from the environment that contains it – where we produce knowledge is at least as important as the knowledge itself, a consideration that affectual containers would readily have students ignore in legacy understandings of testing "content mastery" (and reminiscent of our earlier conversation about IQ tests). My exit interview strategy was similar to the trauma-informed considerations discussed in the wellness check-ins, carefully worded prompt questions that explore classwide theories and attempt to get the student to engage with them beyond rote recitation as a means of drawing out their unique ability constellation and how it evolved over the course of one semester. There are also questions that allow them to engage directly with cozy space itself and

the ways that I have changed the container by which they're gaining "objective" information about translating science, academic writing, disability studies or anything otherwise – I cannot change that I was the one translating these ways of knowing, and honest facilitation goes beyond UDL considerations like "no late penalties" or "establishing syllabus leeway" in order to honour that metacognitive learning will naturally interrogate whether I am a reliable narrator in the counteraffectual container I've designed: that is ultimately up to them, and students do get surprisingly honest (in a good way) in past iterations of exit interview designs. I'll show you an example from last semester's F2022 iteration of ENGL193, and break down how I see these questions "bringing together" cozy space facilitation considerations in order to have the student retell to me the story of their unique learning pathway, in their own words:

EXIT INTERVIEW: ENGL193 Communication in the Sciences (F2022): Exam Plaintext:

1. How has your perception of **scientific research** changed across this semester?
(*hint: think of the ethics units we completed on accessibility, sexism, and intersectional practice*)

2. What is "**science communication**", to you? Are there problems with the public perception of this concept?

3. We had the collective benefit of watching over 20 Teach-Arounds this semester. Using your understanding of **advanced presentation skills**, can you walk me through someone else's Teach-Around, how it mastered believability, and how they made you care?

4. How does this course try to counter the **fake news** paradigm? What tools do you have in your toolbox to try to read and write more critically?

5. Where do you see yourself leveraging the **three ways of knowing** in future courses? If this isn't possible, are you able to investigate why that is?

6. How did **community** change your approach to writing, presenting, and investigating? If it did not, do you think there is inherent value to community writing practices?

7. Looking over your completed Laboratory Notebook, **what would you have assigned it** if our

positions were reversed? The higher grade you give yourself, the more compelling your argument will have to be.

These questions very carefully try to align themselves with trauma-informed linguistic choices that defer expertise and position students as autonomous arbiters (Halper 2021) and honouring mad ways of knowing with extremely open-ended ways of asking the first two keyword questions: neurodivergent students are constructing abled terms from a different baseline, and allowing them the space to construct their shift from point A to point B affirms epistemological differences (discussed well by mad bodyminds Gaeta 2021; Cavar 2021) in ways that don't position that knowing as "different" from "normative" constructions of this point-shift: this is inherently disabling language insofar as it strongly resembles 1990s ``facilitated communication" techniques that were really just speaking-for dialectics (Lilienfeld et al. 2015). The conversational plain language is constructed as a low-stakes practice (Carnegie Mellon TEEI 2023) that addresses our intercultural conversation in its literality and reduced potential for mistranslation, while simultaneously introducing "multiple means" by which to both interpret and answer the question in a way I would adjudicate as "correct" (e.g. there is no wrong answer to the community question, I'm looking at how they've constructed the argument defending their answer rather than the answer itself). Lastly, it experiments with the **ungrading** phenomenon as a dialogous means of inviting the student meaningfully into the conversation about "how they did" in my course - as equity pedagogue Kevin Gannon explains, "it seems truly aligned with the type of learning I hope to foster in my courses: process over product, thought and deliberation over frantically-produced quantity, space for ambiguity over an insistence on simple but fragile certainties" (Gannon 2022). The contentious binaries he holds are many of the same considerations that affectual containers ask of us, which ungrading (or similarly, translingual

scholar Asao Inoue's labour-based contracts [2022]) attempts to counteract in its intentional foregrounding of the epistemic impossibilities that universities uncritically ask us to disregard in order to produce non-constellated understandings of "where this student is at" and how that placement measures up to their disciplinary peers ([**paid text**] Blum 2020).

As fellow ungrading conspiracist Jesse Stommel asks, "why do we grade? How does it *feel* to be graded? What do we want grading to do (or not do) in our classes (whether as students or teachers)?", and I kept this ethic closely in mind when allowing an ungrading question that intentionally provided them the critical opportunity to use 12 weeks of rhetoric instruction around the theme of "making others care" in order to convince me of a certain final score on the amalgamation of their portfolio notebook edited entries, the exit interview component, and their community callback evaluation (via the social prescription section). If they can do so convincingly, haven't we communally accomplished much of the rhetorical skill-building that this course ostensibly promises to develop? The ways they think through all their unique answers and the bodies they use to engage with our collectively built, community-first container usually complements the summative writing work they've produced in order to honour their multi-axial being in mad-positive remixes of Asao's prescient call to "avoid many of the harmful and racist consequences of conventional grading ecologies" (Inoue 2022). In manifesting cozy space (and mediating what that looks like) together and radically reorienting their subject position in evaluation as highly individualized, we enable circumstances by which they see iterative community-first learning and their own ability constellation within it as a beloved community project. This challenges the legacy narratives that affectively modify "normal" classrooms, including individualized learning techniques that subtly yet harmfully reify long-standing narratives of deservingness in order to represent "achievement" in ableist ways.

Conclusion: i (might) know this much is true

First, I'd like to thank you, reader, for getting this far. This is a lengthy project which covers deeply upsetting topics - I think it's worth bringing you into the conversation and honouring that you took this journey with me, and I promise it's only a little while longer. I try not to speak for your experiences when I can help it or translate people (particularly mad people) who really do not require another layer of translation in fancy journals, or speaking-for conferences, or smaller pedagogy roundtables - just close, honestly open-minded listeners. So as far as that theory goes, I think your pathway through this thought exercise looks great just the way it is. What did you draw, or comment, or add or contribute[75]?

I'd like to use this section to be slightly more candid with you about what this document claimed to do, attempted to cover, regrettably obscured, and otherwise left to future mad thinkers. I think inclusivity pedagogue Trevor Holmes said something quite clever when he described this dissertation as a kind of "living archive" of madness and disability theory during apocalypse time, while I was lamenting how it was already aging badly before I had even finished writing it – one of the caveats of writing about current events and tragedies unfolding

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[75] I literally do want you to show me or talk back to any of this, including how you remixed what I've said into something better. I love seeing how things I've written take on new lives elsewhere. Here's where to find me.

and expanding their areas of influence as I tried to unwisely freeze them in place on the page. Indeed, the data used in Chapter One only covers 2019-2021. Contrariwise, Chapter Two and Chapter Three attempt to account for a longer pandemic temporality (2020 - 2022), and the Introduction and Conclusion, as well as many rewrites and the Chapter Four surprise, were added in early 2023 - a problematically faraway moment from where Chapter One creates most of its argumentative context. But even these late additions will age rapidly as COVID demonstrates its resilience to mishandled treatment protocols, policy mandates and jingoistic rallies of radical apathy. And most assuredly, you do not need me to recount or otherwise unfairly reconcile the collective suffering you have survived and continue to endure with me, for which I am grateful. I am both proud and glad you're still here.

Part A. what i claimed to do

There are three major ways of knowing in this dissertation that I approached very differently in Chapter composition: informal scopic reviews of previous relevant research primarily in disability studies, health & medical humanities and social work theory; classroom-based active learning experiments; and remixing reconstructions of what academy practice looks like counterstoried from a mad gaze. I'll gift you with my lived experience, I'll tell you a secret: I had never ever heard of disability studies prior to September 2019[76]. It occurred to me while reading Margaret Price's *MAD at School* ([**paid text**] 2011) that this was some kind of rhetoric-adjacent academic discipline, and as the horror set in that I had four years to teach myself a sprawling and intersectionally complex field I had simultaneously discovered that most scholars who chose this as a doctoral specialty seemed to have an extensive background in disability-

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[76] It's possible you said to yourself *right now* that this was painfully obvious to you throughout our time together.

relevant legislation, policy analysis, activist work or formal coursework. As if accidentally challenging the entire field with the extent of my sheer ignorance, all I brought to the table was an undergraduate job making Braille books and other alt-format materials with Laurier's Accessible Learning Centre and my lived experiences of surviving academy polemics while sometimes quite visibly mentally ill. For a field considered "new" by academic precedent, it has an impressive reach and practically industrial output by era. I committed to reading about three articles a day and virtually meeting as many lived experience and academic "experts" as I could to try to honour the complexity and kaleidoscopic nature of the field I had tripped into as a result of a poorly-pitched, saviourist admissions proposal to create a service user handbook for navigating Canada's psychiatric system using methods that prevent iatrogenic harm. As a result of this more traditional methodology, I've used parts of this project to demonstrate some familiarity with historicizing and tracing conversational lineages in modern critical disability studies.

If you take as true that there is appropriately *critical* disability theory memorized and/or memorialized in this project, it then hyperextends itself to try to productively add to mad studies discourse primarily through verifying the exclusionary claims of those who came before with close case study investigations of pedagogical materials that seem designed to eradicate mad students. Mad studies has a much more contentious relationship with academia and particularly long-form research projects, due to the ways in which mental illness has been – and continues to be – a political site of mined experiences for profit, for prestige and for pharmacological exnovation. In my mind, an ethical relationship between dissertating *about* madness and honouring the living legacy *of* mad experience (within and beyond academy containers) meant that service and mutual aid had to be built into the scaled methodology: at least as much time

during the writing process had to be spent *in* community as writing *about* community. I theorized in-community as using and/or creating pathways to share the myriad privileges I enjoy as a funded academic essentially permitted to read, write, learn and teach all day with paywalled resources, textbook funds, dedicated writing time, university support and conference/symposium invitations. Most mad kin are never given such resources, time and affordable access to the things I've seen, read, attended and made money from, and I have gained significant awareness of the disruptive power these privileges hold for bodyminds like mine - and how few people that think "like me" ever come anywhere near permission to grasp them.

Using this ethos, the latter two years of my degree were spent producing as much open-access disability and mad studies material as I could feasibly steal from prestige or paywalled sources and rearticulate (or outright disagree with) them within and beyond the academy's realm, giving conference presentations, workshops or invited talks, connecting activists with real-world resources, planning mini-mutual aid mobilizations in online solidarity spaces, providing training in safety team and antisuicidality practice, sharing teaching materials, volunteering time to existing mutual aid and street team spaces, bearing witness and showing up (in Mia Birdsong's [[**paid text**]2020] usage of the term), holding copious space, and assisting safety networks in my local area. Of importance to this conversation is languaging, as discussed in the Introduction: this dissertation tries *hard* to communicate all its ideas in accessible and easily understandable language, and although it doesn't quite succeed in places, the level of textual access and particularly phrasing (and rephrasing) accessibility was a core consideration throughout the drafting process as a means to make an inherently ableist format radically repositionable as entry-level and non-audience-specific. Only if these real-world mobilizations are met and sustained should academics have permission to so audaciously write about mad lived experience,

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mad mobilization and mad theory in ways that will translate as counteraffectually salient and trustworthy to activists and allies of the mad movement, particularly beyond the walls of the ivory tower. Acting in beloved community was a core part of the "mad manifesto" project, and this document's actualization is inextricable from the mutual aid and solidarity communities that taught me what it means (and how critically important it is) to innovate beyond theory and beyond university containers.

The third claim this dissertation makes is more difficult: that apocalypse time-era universal design for learning (UDL) was enthusiastically mobilized not for its inclusivity potential, but rather, for its incredible profitability potential. The propagandistic ways that "universal design" appears in pandemic era literature advertises a cultural shift that welcomed increased accessibility only insofar as it could service the narrative of the digital divide as *interchangeable* with accessible practice: we know this to be untrue, and these phrases have partially overlapping but different meanings. We spoke about the for-all uptake of UDL in relationship to this digital divide redefinition problem as another way into one of the core misunderstandings of crip course design: what's wrong with practices that are meant to be better for everybody? The power of definition exerts powerful authority over who we consider inside our circles – and who we leave behind. The for-all discourse positions inclusive practice as another instantiation of ROI logics, claiming that practices that are better for neurodivergent or disabled students will be better for everyone suggests a greater "return" value on the education students have invested in so heavily.

For-all UDL was not designed to cater to everyone equally (as it claims), because it cannot realistically do that: the student kaleidoscopes are too divergent for any practice to elevate

education+ for everyone, in every room, all the time. Marketization and its potential for recruitment uptake (as well as conversations about the "legitimacy" of online education) were the primary objectives of recent marketeering of universal design, and these practices – as so heavily evidenced by recent literature – are meant to be plug-and-play practices, checklists and activities and assessments that can be mobilized at *hundreds* of institutions because these institutions all compete for the money (including provincial funding, tuition and private corporate donors) that "student experience" and un-objective prestige ranking systems deliver. In this system, universities don't *actually* have to be accessible: they must appear reasonably in tune with literature that advocates for abled-adjacent envisionings of it. In order to survive in incredibly competitive atmospheres of student recruitment, and even more difficult complexities of student retention, the university is tasked with creating a narrative where students that "fail" to deliver have "lost" the meritocratic olympiad – assuring everyone else, instructors and staff included, that the system "essentially" works, just not for that one student. We challenged that with the recent suicides of dozens of students in order to ask the question, who is this version of universal design really for? Are we really getting better at being accessible and UDL-minded, or have we perfected the narrative universities perpetuate that ejects students who don't easily cohere from the circle of belongingness, and subtly recast our collective failure to accommodate their needs as deservingness rhetoric? In this sense, I see for-all UDL as the obvious endgame of recurring neoliberal optimization rhetorics as perpetuated by the postmodern university, and the pandemic provided a "mass disablement" opportunity to capitalize on physical ability accommodations to service a story that profits major stakeholders, including the digital courseware industries that create multiply-disabling systems under the umbrella of "accessibility".

Part B. the manifesto

This section will start by (re)providing you with the **tenets of the manifesto** in bold, actionable items I encourage you to consider as a result of the stories told, followed by a brief recap of the conversations we had together in each chapter. Your takeaways from these stories might look different, and that's okay! Manifestos are not actually meant to be single-handedly authored, but the restrictions of this space forced me to write a self-authored version of what "mad manifesto" tenets and callouts could look like in the future. These tenets can also be used as conversation-starters to facilitate with colleagues, allies and local stakeholders about the change potential in your home institution, and where to orient some of that energy in order to bring more students into the circle. By building containers that start from madness and expand outward, we come closer to achieving a version of education that does not so resolutely equate their bodyminds with incompatibility, undeservingness, or outright failure to thrive. These tenets and reviews will always end with core beloved community theorists (most of whom agreed to appear in their section of the dissertation) to enable you to keep walking down pathways that spoke to you in this moment: this conversation is meant to be an introduction to broader, more complex arguments around the university and mad embodiment. I'll give you the names of some lived experience and disciplinary experts that will help you wayfind that pathway without me.

Seek to untie the bond that regards the digital divide and access as synonyms.
UDL practice requires an environment shift that prioritizes change potential.
Advocate against the usage of UDL as a for-all keystone of accessibility.
Refuse or reduce the use of technologies whose primary mandate is dataveillance.

Chapter One narrated the story of 2020-2021 hybrid embodiment in apocalypse time, an emergent higher education condition that brought about "emergency remote learning", doomscrolling for access to potentially life-saving vaccinations, increased international student recruitment and a particularly pernicious marketization of "universal design for learning" as a for-all methodology. As morale rapidly decreased, Canadian university market capitalization increased as "access" was cleverly recast as equivalent to the rhetoric of the "digital divide": when we can physical-ize and optimize this word to provide a closer version of "access for everybody", we gain the powerful ability to redeploy resources meant for disabled and mad students as for-all retrofits onto classrooms we called "more accessible". We explored together the ways that this supposedly revolutionized accessibility in emergency remote learning was only really true for students who already had the means to perform well: playing in-bounds with the institution's new definition of "access" is contrary to the crip mission of UDL, because that recasting necessitates the enforcement of positive accommodations while punishing the acknowledgement of negative accommodations as "cheating" the system's design. This was assessed through disability detectors like Brightspace's Students at Risk, Respondus' LockDown Browser and their relationship to dataveillance-oriented design. If you enjoyed the conversation in Chapter One and want to keep walking this pathway, core community theorists drawn upon (and cited more often) to write this story included Ann Gagne, Emily Brier, Ruth Osorio, Aimi Hamraie, Jay Dolmage, Morgan Banville, Brenna Clarke Gray and Shane Neilson.

University environments are non-neutral affective containers.
Operationalize the tracking of student suicides on your home campus.
Seek out physical & affectual ways that your campus is harming social capital potential.
Revise policies and practices that are ability-adjacent imaginings of access.
Eliminate sanist and neuroscientific languaging from how you speak about students.

Chapter Two narrated the story of 2021-2022 apocalypse time's affective legacies on both students and instructors, analyzing UDL training and how that training is used to enforce containers that will doubly marginalize students who are not accommodated by problematically sanist versions of inclusive practice. We carefully deconstructed the ways that two major paid providers of universal design training – CAST and D2L – provide instruction that *appears* to be EDI and well-meaning, but harvests a great deal of anti-madness rhetoric in their adjudication of which students are being accommodated, and in what ways to automate this mandate. The automation of accessibility is itself a destructive force in the otherwise positive orientation of UDL, because crip imaginings of universality are able to take context and kaleidoscopic positionality into their mobilization of ethical education practice. By designing and selling overlays based in neuroscientific, capitalistic, disabling language, we subtly reinforce deservingness rhetorics in otherwise well-meaning instructors who want to learn how to show up better for students. This Chapter tied the double-marginalization (for disabled learners) of these training modules to relatively comprehensive datasets that draw a troubling relationship between student wellbeing and the affectual containers universities build. This spatial signalling maintains harmful mythologies around the "use value" of certain degree pathways and is highly likely to contribute to isolationism, as it is hard to not notice the clearly tiered tribalist system based largely on consumer commodification logic - the student's awareness of their own place on the hierarchy (and subsequent "valuation") becomes increasingly impossible to ignore.

Universities have largely chosen to deal with increased mental illnesses and unwellness with policing practices (such as suicide barriers or campus expulsion) rather than more carefully investigate the ways that campus and classroom space can more productively build social capital

potential. Without more critical consideration of the role universities and instructors play in the containers that produced over 14 000 Canadian students admitting to creating realizable end-of-life plans in 2021, we implicitly authorize the continuation of harmful out-crowding and suicide clusters that are hidden from public view and treated as collateral damage of the deservingness "meritocracy". This conversation was especially difficult, but if you'd like to learn more about the factors that may be contributing to student suicide and affectual container creation, this pathway was storied using the research expertise of beloved community theorists including adrienne maree brown, Ada Hubrig, Alexandre Baril, Denise Springett, Eunjung Kim, Liz Jackson, Alex Haagard and Kristen Schiedel.

Vigilantly interrogate how "normal" and "belong" are socially constructed.
Treat lived experience expertise as a gift, not a resource to mine and to spend.
Create non-psychiatric routes of receiving accommodation requests in your classroom.
Seek out uncomfortable stories of mad exclusion and consider carceral logic's role in it.

Chapter Three was a small interlude narrative that introduced mad studies and mad embodiment into the larger story being told about disability and the university. This Chapter provided a quick history of the mad movement and contextualized its continued exclusion from current conversations about EDI and disability justice: even within resilience rhetorics, the mad, neurodivergent, and/or mentally ill student consistently manages to be the "exception" to stories about inclusivity. We explored this through the lens of carceral logic, which asserts that your non-control or denial of autonomy in containers you inhabit is indicative of a system that may not have everyone's best interests in mind: trapping or incarcerating bodyminds in a matrix of deservingness rhetorics that will never award them the same autonomy as "normal" players by design. We investigated this relationship by drawing a comparison between the ways psychiatry

creates carceral containers around patients (like at Bedlam) and how the modern university re-draws those lines around students we refuse to accommodate (like at accessible learning centres). When institutions are given the power to define words like "abnormal", they create narratives that adjudicate madness as irreconcilable with "acceptable" or "authorized" conduct. To more firmly draw out this relationship, I showed you the ways that universities offer "support" to students and staff in apocalypse time, and followed that up with a painful narrative of a mad bodymind whose needs were adjudicated as "unacceptable" within this paradigm – even though our affectual containers were always drawn in a way that excludes her. The worst-case result of embodying carceral logics ended the Chapter: 47 campus suicides in the first 8 months of 2022, all "one-time" cases of biological failures instead of systemic realities that reorient mad identities as aberrations and undeserving of university support. This Chapter is difficult and draws on a number of lived experience expertise allies, as well as research community members. If you would like to learn more about the interlude topic pathway, central collaborators to read include Bonnie Burstow, Peter Beresford, Sigita Doblyte, Rose Yesha, Shane Neilson and Seo-Young Chu.

Mad-positive teaching centers madness to create radical resistance to carceral logics.
Create counteraffectual classrooms that anticipate and interrupt kairotic spatial power.
Strive to refuse comfort and immediate intelligibility as mandatory classroom presences.
Create pathways that empower cozy space understandings of classroom practice.
Vector students wherever possible as dynamic ability constellations in assessment.

Chapter Four tells a very different story, using all the context we built together through the rest of the dissertation. Pedagogy is not *just* pedagogy: it comes packaged with an entire culture and affectual container, it comes with mores and norms and subtle psy-based

understandings of how students are "supposed" to perform within our containers. This conversation was largely method-based and meant to inspire your own ideas and remixes of more progressive mad-positive classroom practice that seeks to more visibly include madness and mental illness under the "umbrellas" of EDI and disability education. I began by counterstorying the recipe-swapping method of UDL "best practices" with the reality that kaleidoscopes cannot be so readily optimized and operationalized within complicated cultures that look different in every campus container. I suggested a turn toward training facilitation methodologies instead of plug-and-play practices, a way of seeing and being that can more readily adjust and promote the change potential I advocated for in crip technoscience instantiations of UDL back in Chapter One. By creating holistic facilitation styles that can more readily pivot, adjust and reorient around community context and environmental needs, my theory is that greater social capital and classroom learning will transpire as a result of that perspective change. The way I've developed cozy space – my personal understanding of how to facilitate brave spaces inside a very traditionalist university environment – is not meant to be interpreted as "the answer" to the mad manifesto. This is one way into envisioning mad-positive education that I encourage you to remix, revise and make better than I could using your intersectional understanding of your instructor bodymind and how your home institution's affectual container works right now. There were an enormous number of techniques and build-ins described to get you thinking about facilitation practices like social prescription, wrap-around supports, mad-positive UDL practices, intercultural intentionality and recasting the student on a multiaxial constellation of ability (instead of trying to "freeze them in place" on a one-dimensional rubric). Chapter Four is the result of four years spent with *many* more experts than I can name here, but the most frequent citations in this chapter are from beloved community pedagogues you are

invited to inspiration from: Margaret Price, Jay Dolmage, Cavar Sarah, Jessica Rauchberg, Allison Hitt, Ada Hubrig, Travis Chi Wing Lau, Suzanne Reindhart and Amy Gaeta.

Part C. considerations beyond the manifesto

This work is meant to be treated as an introductory baseline rather than a complex rendering of UDL in dynamic apocalypse time. One of my goals in the writing process was to "write for the person who wants to understand but has no background, and make them want to meet you[77]". In trying to invite everyone into the circle of complex conversations around identity, disability and classroom teaching, I've had to make obvious sacrifices in the way of "how complex" the stories told in each Chapter were permitted to become. Because of this, there are some **major exclusions** from disciplinary-specific versions of UDL conversations, including the importance of intersectionality to *all* of the stories told. Every Chapter except the methods chapter ostensibly pretends that race, gender, country of origin, social class and other important vectors of intersectional identity do not exist in order to make more broad-strokes arguments about trends occurring in apocalypse time, and how those trends impacted disabled students in devastating ways. Future discussions of the content that appears here could productively expand on any of these vectors of identity against the concepts and "normal" codes of disabling practice I went to great lengths to try to prove were recursive realities for mad and disabled students learning during 2020-2023. Relatedly, this dissertation also excludes intellectual disability from the conversation in favour of drawing a more simplistic binary between "disability we can see and sometimes accommodate" and "disability we code as mental illness and nearly never

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[77] I literally had this written in bold purple font at the top of my core project outline document. It's possible Jay phrased it this way, or this was a sarahnese way of rendering advice he gave really early on in the writing process.

accommodate". This was not done because I'm under the impression ID doesn't exist, it just complicates one of the core binaries this dissertation unhelpfully reifies in order to talk to readers about how inclusive practices are still creating conditions of marginalization. In essence, this conversation was not a good space to start complicating layers of disablement and servicing specific diagnoses because the "goal" of the project was to create introductory content that enables non-expert instructors who **want** to contribute to UDL conversations some starter stories investigating how many of the ways we teach, design and profit from "universal design" aren't realistically servicing the students we were trying to capture with these EDI methods (that became problematically divorced from their home context). More ambitious disability scholars could expand research into apocalypse time era teaching development around intellectual disability specifically, and how some of the carceral logics or profiteering polemics introduced here produced the same doubled-marginalization in that context as with mad students caught in the quagmire of "accommodated" practices that could not serve their needs.

Just as this project wants to serve as an accessible, introductory context for more instructors to learn about UDL, this project was aimed at non-experts (lived experience, research-based, policy analysts or otherwise) of critical disability studies, and thus makes a number of arguments that field experts and lived experience practitioners will find tedious. I thank you for your grace in following this pathway anyway, and trust that you intuited that the objective was to invite greater numbers of non-experts into the circle of privileged information that can be extremely complicated to newcomers (as I admitted early on). One of the core critical disability valences this dissertation skips altogether – in favour of advocating more visibly for antisuicidality practices – is the wrought construct of "disclosed disability", a newer way into the visibility or sometimes embodiment conversation that does not fit well into more introductory

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contexts because of the *sheer amount of information* needed to understand some of the

mechanics of disagreement in this space. This includes the ways that some disclosures are treated

as "less truthful" than others, how some disabilities are "less real" than others, or intersectional

considerations around psy-based rhetorics (such as cultures that "don't believe" in depression)

and dangerous conditions of recognizance (such as BIPOC students who may be in peril as a

result of revealing "violent" madnesses). There are already a plethora of recent resources

available that deal with these considerations specifically, including entire anthologies, and future

scholars might see potential for linking specific madnesses, disabilities or disclosed disablements

with any of the techniques outlined in Chapter Four or especially the ways affectual containers

are constructed and optimized in Chapter Two.

Finally (but assuredly not exhaustively), the mad manifesto has a **localization** problem

insofar as it largely treats the American context and the Canadian context as equal and

interchangeable. We know in "real life" this is absolutely not the reality, especially in light of yet

another campus shooting just last night at Michigan State University as I write this component

(*The New York Times* 2023). Campus violence and student deaths are now so regularized in the

American higher education context that multiple survivors of the MSU shooting were actually

survivors of *another* school shooting (*The Washington Post* 2023; *Detroit News* 2023). This

necessarily impacts conversations about "safe spaces", disablement, disclosure and madness

within the American construct of the university in ways I have not honoured here. I do think it is

ultimately unproductive to automatically draw a connective line between campus violence and

mental illness: this is a narrative well-explored by other theorists in various intersectional fields

that I'm not certain further a narrative of safety and inclusion of these students on institutional

grounds – every time we as experts acknowledge and tacitly authorize the mythology of the

"dangerous" mad student, we are complicit in its lasting cultural currency. The stories as I've told them too-easily conflate Canadian universities with American ones, and much of this is due to the data available (particularly about student suicide): some of these conversations, in short, are less convincing and rely on more trust in me as a reliable narrator if I fixed this conversation in Ontario, or even in all of Canada. More focused research on the impact of dataveillance done by Canadian institutions, and especially the ways that disability detectors get selected by universities and function within them, would go a long way toward increasing the geographical accuracy of the story as presented. Similarly, the absolute dearth of data available on suicidality's relationship to the university makes these conversations incredibly difficult to facilitate in a convincing way: though the datajam was able to mobilize Canada-only data, the "baseline" consideration was unable to draw relationships between how many student responses were actually from Toronto, or removed helpful question batteries about the affective potential on campus between result years taken into consideration. Researchers or campus stakeholders can take steps to ensure the collection of suicidality data and release it into public channels for analysis, and future iterations of surveys like the Canadian Campus Wellbeing Survey can more closely consider prescient criticisms about scope, scale and linguistic vagaries of questions as they currently appear. There are so many ways to make this project better, and take this project in more productive and focused directions than I could, and these are just a few ways that can happen.

Part D. mad radicalism

In light of everything said and left unsaid, I wanted to finish this conversation by contextualizing "where I see things going" through a return to literature, if you'll trust me for a

moment that I can make those words resonate with you and bring that author's fictional

imaginary to the very real unrest of Winter 2023. My favourite novel was written in 2016 by a

Canadian author whose identity is multiplicitous, mad, multicultural and impossibly complicated

as my own. Madeleine Thien wrote *Do Not Say We Have Nothing* as a fictional retelling of the

student unrest and precarity immediately preceding the Tiananmen Square Massacre of 1989 and

the generational melodies this devastating event was able to overwrite onto the past and future

records of Chinese, Canadian, and Chinese-Canadian citizens. I have used many sound-resonant

words in my record of Canadian higher education, and I'm tentatively able to trace a lot of how I

understand what words we use when to the ways that Madeleine plays with sound theory in order

to understand how trauma resonates through bodyminds. Moreover, this book contained for me a

revelation and way of retelling of the core ethical problem I see between the project of teaching

mad equity work, and what that equity work requires complicity to in affectual containers like

the modern university.

In this section, a musically 'gifted' university student is confronted yet again by her

mentor's steadfast dedication to his academy work, even as the Conservatory is quite literally

being torn apart by socially radicalized pre-Revolution protests denouncing bourgeois cultural

institutions (universities), their enablers (instructors) and their sympathizers (students). Student

Zhuli is completely unable to reconcile Kai's willingness to **pass** in order to prospectively

achieve a larger mobilization vision that requires short-term sacrifices and allegiance to the

'normal' way things are done. His enablement and acquiescence is framed in his mind as

permitting utopian space for briefly manifesting the small spectres of what the Conservatory

could be. Most unfortunately, Zhuli's inability to accept her mentor's vision of how to achieve

counter-radical change work forms a large part of why (**major spoilers**) she completes suicide

on campus. I wish to recreate here that quick but critical moment where Zhuli directly faces the devastating cacophony of what the university - and her mentor - is asking of her:

> "In her bewilderment, [Zhuli] felt entirely alone. The concrete buildings, crowded roads and all the passersby seemed to move inside a light that didn't reach her. "Jiang Kai," she said spitefully, "now I understand. I'll forget Prokofiev. I'll play the 'March of the Volunteers' and 'The Internationale' for all eternity. "*The old world shall be destroyed. Arise, slaves, arise! Do not say that we have nothing*". That should win me the Tchaikovsky Competition and please everyone, you most of all."

> There was [Kai's] patronizing half-smile again. "Comrade Zhuli, don't make the silly mistake of thinking your talent is enough." [...]

> She wanted to ask him how he could acquiesce on the surface and not be compromised inside. You could not play revolutionary music, truly revolutionary music, if you were a coward in your heart. You could not play if your hands, your wrists, your arms were not free. Every note would be abject, weak, a lie. Every note would reveal you. Or perhaps she was wrong and Kai was right. Maybe, no matter his or her convictions, a great musician, a true genius, could play any piece and be believed." ([**paid text**] Thien 2016)

Audre Lorde published an important correction to her original master's tools mantra[78] to acknowledge that there is no "outside" with which to dismantle the superstructures and we *need* their tools - but it took her 20 years to capitulate this belief. We as instructors marvel at equity-minded mentor-instructors like Jiang Kai, who are able to so easily pass and create relatively regularized acts of incremental change within harmful, often openly violent superstructures. We hold these instructors up as exemplars in liberatory pedagogy and create new ideas and manifestos to share collegially among institutions who wish to envision similar realities. But what if you find that isn't enough? What if you find the conditions you are being asked to tacitly endure in a long-game of equity aspirational envisioning are conditions that make you weaker and less able to perform? Zhuli confronts this head on in her derisive, venomous condemnation of pleasing a structure that will ultimately never be pleased. She knows her existence within

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[78] For those unfamiliar: "The master's tools will never dismantle the master's house." (Lorde 1979)

bourgeois academia at all, even if complicit, will reveal itself eventually as both destructive and a lie. She concedes that "giftedness" is perhaps not raw talent to play some of the toughest melodies ever composed, but the ability to recreate or at the very least mimic how her mentor passes, and play *anything* with absolute conviction: something she ultimately cannot endure.

It is an understatement to say that apocalypse time brought into sharp relief the circumstances by which developing an academic in-crowd, the "success stories" and tenured meritocratic olympians, necessitates the tellings and retellings of deservingness stories. The pandemic brought about more commonplace publication of counterstories to the traditional deservingness narrative, given by lived experience experts who had access to privileged (graduate-level) education but virtually none of the requisite privileges we associate with a minimum quality of life. Consider precarity narratives and the numerous union organizations both inside and outside of academia proper, consider the callouts from graduate and contingent university faculty of the utter unsustainability of modern hiring, modern classrooms, modern research norms. Consider the calls to action from feminist organizations seeking actions against the stripping of women's basic autonomy in America, or the calls to action from 2SLGBTQIA+ organizations as their autonomous rights are similarly rolled back. Finally, consider the air horns sounded by disability community as soon as the pandemic started - allies presciently calling years in advance the outward eugenics, the pack-mentality organization and the outright legitimation of mad suicide that society embraced and even advocated in favour of in Ontario. These interdisciplinary, intersectional out-crowds have been told time and time again that their needs are not reasonable, their bodyminds are less valid, their problems are located within themselves and not in the constructs that predestined them to act as oversimplified foils to deservingness.

Now consider students within this framework. Zhuli is right: we have them play '*The Internationale'*, we have them recite propagandistic claims to the university's centrality in their being and becoming. We assure them -- as she assures herself -- that their talent will bring them what they deserve, if they listen to our instructions. And no student is more at risk in this paradigm than the mad student, the one to which we can most easily "prove" through spectres of "objectivity" and neurorhetorics that their deservingness is unwarranted, that their presence is a mistake and an aberration. Our continuous need in pedagogical literature to simplify, group, collect datasets of, and otherwise foil students against each other will always disfavour the mad student, the student whom none of these stories can readily deal with or contain. Zhuli is tasked with passing as sane, as tolerable and utterly categorizable because it is a requirement of the containers we build, because the containers we build can only measure results by how optimizable, reproducible and ultimately marketable they are. Adding context or colour to the notes of revolutionary music is counter to the project of revolutionary music as conceived of by superstructures that need them. In the in-crowd's imaginary, the revolution is sustaining the circumstances by which they were declared the winner, and this necessitates the project of exclusion. This project is realized by entrance averages, reductive and increasingly anachronistic grading schemes and classroom norms. It's realized by students and instructors who believe so much in the tradition of what the university can do for them that they are willing to openly sacrifice students like Zhuli[79] to have their shot at being the chosen one.

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[79] who renders even her own suicide as cowardice, her inability to comply with structural failures construed as her personal failures - as the university intended all along.

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