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Resilience, apps and reluctant individualism: technologies of self in the neoliberal academy

Rosalind Gill & Ngaire Donaghue, in Women’s Studies International Forum

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Abstract

This paper is concerned with the deep crisis affecting Universities, as large scale institutional and structural transformations produce a psychosocial and somatic catastrophe among academics (and other University workers) that manifests in experiences of chronic stress, anxiety, exhaustion, insomnia and spiralling rates of physical and mental illness. Elsewhere these have been discussed as the ‘hidden injuries of the neoliberal University’ (Gill, 2010), highlighting the ways in which such experiences are simultaneously acknowledged and recognised by University staff, yet silenced and exorcised from formal spaces of the contemporary Academy and without ‘proper channels’ of expression – being the subject of conference coffee breaks but not keynotes, of after seminar drinks but not departmental meetings, committee minutes or Senate or Council documentation. For future historians seeking to understand through such official records something about the texture of experience of current academic life, the archives will offer no insights.

However, in the last few years, this paper suggests, such injuries have moved from being almost completely silenced within Universities to becoming the subject of a variety of new spaces and services designed with ‘academics in crisis’ at their heart. These include the rolling out of ‘wellbeing’ services within Universities of programmes for stress management, mindfulness and resilience, the development of new ‘apps’ designed for busy or overworked people, and the rapidly expanding blogosphere which has become a key site for ‘naming’ and sharing such experiences of distress/injury. The paper looks critically at these three sites. It argues that whilst they recognise at least some aspects of the subjective experience of contemporary academic labouring, they remain locked into a profoundly individualist framework that turns away from systemic or collective politics to offer instead a set of individualised tools by which to ‘cope’ with the strains of the neoliberal Academy.

Introduction: Emergency as rule (Thrift, 2000)

There is a deep sense of crisis afflicting universities. Anyone who spends even the briefest time with academics encounters people stretched to breaking point,

1 restructured to death, victims of speeded up change, accelerating and proliferating
2 demands—seemingly exacerbated rather than aided by information and communication
3 technologies - and a work culture that requires that one is ‘always on’. The crisis is not
4 simply a matter of large-scale institutional or structural transformation, but is also a
5 psychosocial and somatic crisis experienced by university workers as chronic stress,
6 anxiety, exhaustion, insecurity, insomnia, and rapidly increasing rates of physical and
7 mental illness. These ‘hidden injuries of academia’ (Gill, 2010), as we have called them,
8 affect most people but are marked by wider patterns of inequality and injustice that
9 relate to gender, age, class and other social divisions. A loud chorus of distress is
10 increasingly clear to those who are listening, but is still systematically silenced in the
11 ‘official spaces’ of the Academy, and without ‘proper channels’ of expression. They are
12 more likely to be the topic of corridor conversations or e-mail exchanges between
13 friends and colleagues, than to appear as agenda items on departmental forums or even
14 union meetings—despite their significance and pervasiveness. Indeed, the proximity of
15 ourselves and many of our colleagues to complete physical and mental collapse seems
16 to be the ‘elephant in the room’ in most settings within the academy.

17 However, in the last few years, we will argue, these experiences have moved
18 from being almost entirely silenced to becoming the subject a variety of new spaces or
19 services often designed with academics at the heart. These include the rolling out by
20 counselling/staff development/wellbeing services within universities of programmes
21 for stress management, mindfulness and resilience as a way of dealing with increasing
22 staff stress and distress; the development of new ‘apps’ designed for busy, stressed or
23 overworked people; and the rapidly expanding academic ‘blogosphere’, with its
24 proliferating ‘survival guides’ and 12 step programmes.

1 In this paper, we want to examine these responses to the problems facing
2 academics. Whilst - importantly - they recognise at least some of the subjective
3 experiences of contemporary academic labouring, we will argue that they remain locked
4 into a profoundly individualist framework that turns away from systemic or collective
5 analyses and politics to offer instead a set of individualised tools by which to 'cope' with
6 the strains of working in the neoliberal Academy. These 'technologies of self' call forth
7 an enterprising, self managed and 'responsibilised' subject who can 'manage time',
8 'manage change', 'manage stress', demonstrate resilience, practice mindfulness, etc etc-
9 whilst leaving the power relations and structural contradictions of the neoliberal
10 university untouched and unchallenged. In this way they turn the feminist notion that
11 the personal is political on its head, rendering social and political issues into matters of
12 individual success or failure.

13 Our aims here are threefold: to contribute to understanding the experiences of
14 academics as workers; to illuminate what we see as the individualisation and
15 psychologisation of responses to toxic academia; and, more broadly, to aid explorations
16 of the 'psychic life of neoliberalism' (Donaghue, Gill & Kurz, 2014; Scharff, forthcoming).
17 Neoliberalism has been extensively theorised as a political and economic rationality -
18 characterized by increasing individualization, withdrawal of the state and introduction
19 of market logics and rationalities into ever more spheres of life, however there has been
20 relatively little written about its reconfiguration of subjectivity. In neoliberalism people
21 are exhorted to become autonomous, choosing, self-managing and self-improving
22 subjects who are reliable, responsible and accountable - modalities of subjectivity that,
23 we suggest, are highly visible within contemporary academia and worthy of
24 examination.

1 The paper is divided into five sections. In the first we briefly review the existing
2 literature about academics as workers, examining casualisation and precariousness, the
3 intensification and extensification of work, surveillance and audit culture. We highlight
4 gender as one of a number of key axes of inequality within universities, discussing the
5 challenge of taking this seriously in a way that does not simply advocate ‘adding women
6 in’ to an otherwise untouched system, nor falls back on essentialist understandings of
7 gender. In the second section we look at the blogosphere and the burgeoning of blogs–
8 largely written by and targeted at women –which offer advice on how to survive
9 academic life. Section three moves on from this to consider how universities
10 themselves have responded to increasing rates of illness, stress and unhappiness
11 amongst their staff, focusing in particular on the current vogue for ‘resilience training’.
12 The fourth section discusses the ‘appification’ of tools and models promoted to staff–
13 from the widely promoted Getting Things Done to the new mindfulness apps. Finally we
14 bring our arguments together in a discussion about the effects of these technologies of
15 self as a response to the crises experienced by academics.

16

17 **Part 1: working in the neoliberal Academy**

18 Many countries across the world–but perhaps particularly Australia and the UK from
19 where we write–have seen the rapid and wholesale transformation of universities in
20 recent years, marked by what Ruth Barcan (2013) calls ‘massification, marketisation
21 and internationalisation’. In response, a growing body of work examines the ‘University
22 in ruins’ (Readings, 1996), the ‘edu factory’ and ‘academic capitalism’. Many note the
23 corporatisation and privatisation of universities and the way in which an economic
24 idiom and rationality now colonises understandings of human, cultural and intellectual
25 activities that were previously understood and valued in other terms. As Gigi Roggero

1 (2011) notes, it is no longer enough to say that universities are like businesses, rather
2 they are businesses, in which students are redefined as ‘consumers’, now saddled with
3 staggering debts by the time they complete a three-year degree (Lazzarato, 2011; Ross,
4 2014)

5 Given both the speed and scale of change, the academic scholarship that seeks to
6 document, understand and challenge these transformations is critically important.

7 However its focus is primarily upon institutional transformation and even at times on
8 using the University as a cipher for ‘reading capitalism’, rather than on the experiences
9 or labouring conditions of those who work in universities (though see Bousquet, 2008;
10 Krause et al, 2008; Martin 2012; Nelson, 2010; Harney & Moten, 2013). Studies of
11 academics as workers or as an occupational group remain relatively scarce, but there
12 are some emerging themes and issues which we consider below.

13 *Precariousness and casualisation*

14 The notion that academics are privileged above all others, with ‘cushy’ tenured
15 positions, has a firm hold in the popular imagination. However, in reality,
16 precariousness rather than security is now one of the defining experiences of academic
17 life. Statistical information about the employment of academics shows the systematic
18 casualisation of the workforce. In the UK, data from the Higher Education Statistics
19 Agency (2012) reveals that one third of academic staff in universities is employed on
20 short-term, temporary contracts. But this figure excludes more than 82,000 people who
21 are paid by the hour and therefore not counted in HESA’s salary statistics, suggesting
22 that the true extent of casualisation is far greater—and increasing rapidly (Fazackerly,
23 2013). Indeed, the number of teaching-only staff on temporary contracts went up by
24 one third in the two years between 2009/10 and 2011/12. According to the British
25 University and College Union, higher education is one of the most casualised sectors of

1 employment in Britain; only the hospitality industry has a greater proportion of
2 temporary workers and 'casuals'.

3 In the US the picture is similar (Giroux, 2002) and in Australia the proportion of
4 staff on short-term contracts rose from 10% to nearly 50% between 1990 and 2008
5 (Brown, Goodman and Yasakawa, 2010). Again, the statistics may underestimate the
6 real extent of casualisation. Using a 'headcount' methodology, May et al (2011- cited in
7 Barcan, 2013) argue that in fact 60% of Australian academics are on temporary
8 contracts. As Barcan (2013) comments, 'this is an intellectual and social catastrophe,
9 masking as flexibility'. It is also markedly gendered, with women over-represented
10 among 'casual' and 'teaching only' staff (Bal et al, 2014)

11 Short-term positions are a particular feature of 'early career' academic
12 biographies, as permanent positions are repackaged for lower pay and fewer-if any-
13 benefits. Hourly paid 'teaching assistant' or 'visiting lecturer' positions predominate,
14 frequently only compensating 'contact hours' or, alternatively, seeming to be based
15 upon a purely fictional notion of how long it takes to prepare lectures, run seminars,
16 give student feedback, hold tutorials, and mark assignments. More secure staff are
17 affected by similarly unrealistic expectations, but in the case of the latter this impacts
18 differently in terms of working hours and time pressure, rather than low pay and job
19 insecurity. Despite a nomenclature that implies that their positions are to 'assist' rather
20 than run courses, Ph.D. students and new postdocs often find themselves delivering
21 mass undergraduate programmes with little or no support. As casualisation deepens
22 and expands across the sector, these positions-mostly imagined by those doing them as
23 a 'foot in the door' or as offering some experience ahead of a 'proper job', and therefore
24 'hope labour' (Kuehn & Corrigan, 2013) par excellence- are increasingly becoming
25 normalised as a routine kind of 'below the line' position (to use an analogy from the

1 field of cultural work) – ‘adjunct nation’, as they might say in the US (see Krause et al.,
2 2008). The experiences of early career academics and others suffering precarity have
3 rightly been the subject of an emerging body of research (Archer, 2008; Krause et al)
4 and activism but too often it can seem that the sole – or at least the most important –
5 problem afflicting the academy is insecure employment – as if restoration of more
6 secure tenure for academic staff would somehow end the crisis in Universities. We wish
7 to contest this view, with a more thoroughgoing critique of the neoliberal academy
8 which also considers more secure academic workers as enmeshed in toxic and
9 increasingly unsustainable work relations. We argue that neoliberal academia is
10 producing new forms of insecurity that hamper sharing and exchange, but instead push
11 us to work harder, sell ourselves better and engage in competition rather than
12 collaboration (Bal et al, 2014)

13

14 *The intensification and extensification of work, or, “if I didn't have to sleep it would be all*
15 *right” (Crang, 2007)*

16 Another emerging theme is time pressure (Crang, 2007) related to the spiralling
17 demands of the job of academic which are a consequence of massive underfunded
18 growth in student numbers; the restructuring of administrative and secretarial roles so
19 that work previously done by others is devolved to academics; the transformative
20 impact of ICTs, and repeated demands to do more (tweet, blog, webcast your lectures,
21 etc etc); and multiplying pressure from research audits like ERA, PBRF and REF to get
22 grant income, publish in top ranks journals, engage with research users, generate
23 ‘impact’, etc, etc.

24 This intensification of work is borne out by time use surveys and other official
25 sources. Indeed, as long ago as 2006 the UK's academic union used official statistics to

1 calculate that academics were working on average 9 extra hours per week—or, to put it
2 another way, were working for free for 3 months per year. This kind of free labour—
3 unlike unpaid internships—is almost entirely invisibilised, and is also increasing.
4 Academics are finding that they are unable to get the work demanded of them done in a
5 normal working week, leading to extremely long hours (underpaid and not treated as
6 overtime), intense stress, anxiety about keeping up, with many spending evenings and
7 weekends working. The cost of the much vaunted and cherished ‘autonomy’ of the
8 academic is increasingly a volume of work that means people are having to work *all* the
9 time.

10 The impact of ICTs both on the amount of work and on its dispersal over time
11 and place is also a key topic. Writing about academics amongst other white-collar
12 workers, Melissa Gregg (2011) talks about ‘work’s intimacy’, about the way in which
13 new mobile technologies have become implicated in a requirement to be ‘always on’,
14 and about the ‘anticipatory labour’—much of it on e-mail—that people do ahead of the
15 working day to cope with its demands. There is also a counterpart in ‘post-work labour’
16 in which academics, busy teaching or in meetings much of the day, switch on their e-
17 mails in the evening to begin a second shift. The significance of this un-paid extra labour,
18 before and after normal working hours, was illustrated vividly at a staff development
19 workshop one of us attended when a University colleague complained about the volume
20 of e-mails in her inbox on a Monday morning before she even got to work. The trainer
21 commented, ‘I understand you are worried about your work-life balance, but if you
22 don't check e-mail over the weekend it will have costs, and will be noticed by other
23 colleagues who do work at weekends. So it's really your choice’. The clear implication
24 was that not ‘choosing’ to work at weekends would negatively affect the speaker’s

1 career; a discourse of 'choice' mystifying the degree to which this is normatively
2 demanded.

3

4 *Audit, performance management and surveillance*

5 A further set of concerns focuses on 'audit culture' within universities (Power, 1994;
6 Strathern, 2000). Surveillance of 'high-end' workers like academics has received little
7 scholarly attention, but Roger Burrows (2012) argues that academics are fast becoming
8 one of the most intensely monitored and surveilled groups of workers. He demonstrates
9 that any individual academic in the UK can now be ranked and measured on more than
10 100 different scales and indices which become the 'qualculations' (Callon & Latour,
11 2005) that measure academics' value and monetise it. These metrics assess academics
12 grant income, citation scores, esteem indicators, student evaluations, impact factors,
13 Ph.D. completions—to name just a few. This 'metrification of "quality"' (Lorenz, 2015) is
14 a potent example of 'power at a distance' or 'ruling by numbers'. The resulting scores
15 can then be used to do things—to generate funding, to close down courses, to single out
16 people for disciplinary hearings, etc.

17 Cris Shore (2008: 292) argues that 'auditing processes are having a corrosive
18 effect on people's sense of professionalism and autonomy'. They produce what Chris
19 Lorenz (2012) dubs 'self exploitation' and 'inner immigration'. They also produce
20 distinctive kind of precarity that, as we have argued elsewhere (Gill, 2013), doesn't just
21 go 'all the way down' to each individual's psyche, but also goes all the way up,
22 structurally and institutionally, rendering almost everyone at risk—regardless of their
23 contractual status (Huws, 2006). In one of our own universities, for example, a student
24 evaluation of less than 3.5 (on a five-point scale where 5 is excellent) will automatically
25 trigger the start of the disciplinary process. Increasingly this happens in Universities

1 without direct human intervention, via software programs that identify and flag 'failing'
2 scores and initiate a standard e-mail sequence. Guy Redden (2008) notes that many
3 parts of audit culture also erase history - indeed any kind of context - the research
4 assessment exercises are typical in this regard: everyone starts from zero each time the
5 clock begins again.

6 These processes operate on individuals, provoking fear and shame. They also
7 operate across and between departments, institutions and even countries—with the
8 proliferation of ever more league tables and metrics. Shore (2008, p. 286) aptly notes
9 'the policy of naming and shaming failing institutions has become an annual ritual and
10 humiliation'. As we have argued elsewhere, more research is urgently needed to explore
11 the institutional, collegial and psychosocial costs of multiplying audit culture.

12

13 *Gender inequalities in academia*

14 The final issue we want to consider in this section is the emerging research on
15 inequalities in higher education. There are, of course, a range of structural inequalities
16 concerning academics' employment, which relate to class, race, ethnicity, disability and
17 age as well as gender. There is a need to explore what Joan Acker (2006) calls the
18 'inequality regimes' in academia: 'the inter-related practices, processes, action and
19 meanings that result in and maintain class, gender and race inequalities' (p. 443). An
20 ongoing body of research charts stark and continuing inequalities that relate to the
21 numbers of women employed, their contractual statuses, levels of seniority and pay. In
22 the 27 countries of the European Union, women constitute only 15% of full professors,
23 and their under-representation is even more stark on grant awarding bodies, editorial
24 boards and other powerful fora. Women are concentrated in the most junior positions,
25 and there is the disturbing and tenacious gender pay gap, even when seniority is

1 controlled for – currently around 15% in the UK. Beyond this, of course, women remain
2 concentrated in lower paid positions at the bottom of the hierarchy. As long ago as 1996,
3 Jill Blackmore argued that the restructuring of UK academia ‘has led to the re-
4 masculinisation of the centre or core and a flexible, peripheral labour market of
5 increasingly feminised, casualised and deprofessionalised teaching force’ (1996: 345).
6 Diane Reay (2004) distinguishes between what she dubs ‘academic capital’ and
7 ‘academic labour’, positing women as the feminine ‘lumpenproletariat’ of academia,
8 overrepresented in lower grades and temporary positions. In 2013 the Times Higher
9 produced its first ever Global Gender Index which described ‘startling levels of sexual
10 inequality among staff’ in academic institutions across the world.

11 As with attempts to understand gender inequality in other areas of the labour
12 market, the unequal impacts of parenting on women and men represents an important
13 strand of research and interest. It appears that gender inequalities are in part mediated
14 by age and parental status in the Academy. Fewer female than male academics have
15 children (Mason, 2011), and the reasons for this are not well understood– though the
16 systematic casualisation of the profession, which means that one may work, after having
17 completed a Ph.D., on repeated short-term contracts for many years, is likely to play a
18 part, as is the ‘mobility’ increasingly required of a flexible and agile academic workforce.
19 Long hours of work, alongside persistent assumptions about children as women's
20 responsibility are also crucial. In Leathwood and Read's (2012) research, women were
21 significantly more likely than men to highlight overwork and stress, conveying ‘a strong
22 sense of endless hours of work and desperation’. An emerging body of research in the
23 US also addresses occupational identity and combining intellectual labour with
24 motherhood – the so-called ‘Professor Mommy’ issue (e.g., Connelly & Ghodsee, 2011)

1 Statistical data about inequality only tell part of the story of course. Important
2 though it is to have reliable evidence about the relative numbers, pay and statuses of
3 women versus men in universities, for those working in academia inequality also has to
4 be recognised at a finer grain: in the felt disparity between women's and men's pastoral
5 care or 'emotional labour' in the workplace; in perceptions about how 'admin' is
6 (unevenly) shared out – what Tara Brabazon (2014) has called the 'housework of
7 academia'; in the particular challenges that women may feel in relation to working in
8 male dominated environments; in the ways in which the requirements to 'self promote'
9 may bring out gendered conflicts; and so on. A report for the Royal Historical Society
10 (2015) points to the persistence of 'invisible or unconscious bias', 'stereotype threat'
11 and 'the silencing of women' as major issues in the academy. Concern is expressed
12 about 'a macho work culture of intense competition and peer pressure, with no interest
13 in a good work-life balance, in the context of a sector-wide climate of continuously
14 raised expectations of achievement in research, publications and grant-winning'. There
15 are, as Anna Notaro (2015), puts it 'fifty shades of sexism' in the academy.

16 In a recent article about the masculine construction of norms for public speech,
17 Mary Beard (2014) 'unpacked' just one –aggressive speaking behaviour - contributing
18 precisely to this finer-grained qualitative understanding. She highlighted interrupting,
19 talking over someone, looking blank when they speak, making reference to previous
20 male speakers but not female ones, misattributing to a man ideas or proposals that meet
21 with approval and were actually made by a woman as various forms of aggressive
22 academic behaviour that are so routine as to be taken for granted. These kinds of topics
23 animate discussion on thousands of blogs and Twitter accounts, but they remain
24 underexplored in research (though see Harley, 2001, Morley, 2003, Deem & Lucas, 2007

1 on the gendered impacts of cultures of performativity and surveillance; and Scharff,
2 2015 for a discussion of gender and self-promotion).

3

4 Thinking about gender inequality in the academy generates significant issues
5 and tensions. One test for us as feminist analysts is how to think and write about this
6 without smuggling in essentialist ideas about gender, or, worse, reproducing them
7 ourselves. Ongoing feminist discussion highlights the tension between thinking about
8 gender as a variable versus thinking about it as a practice or set of practices (van den
9 Brink & Benschop, 2013). There is a risk too of reproducing binary thinking. A further
10 challenge is how to name and theorise experiences that sound to us like examples of
11 sexism, but which are not framed or discussed as such by others. Elsewhere we have
12 discussed this 'postfeminist problem', in which a combination of growing 'gender
13 fatigue' (Kelan, 2009) alongside a perception that 'all the battles have been won', makes
14 inequality unspeakable or even unintelligible (Gill, 2011, 2014; see also Ahmed, 2012).
15 Indeed, as Christina Scharff (forthcoming) has argued one constitutive feature of
16 neoliberalism is the repudiation of inequalities. These questions are not the subject of
17 this paper but we highlight them here to illuminate some of the difficulties of thinking
18 gender inequality at a moment in which it may be—simultaneously—naturalised, taking
19 into account or disavowed as a problem (McRobbie, 2009).

20 A further complexity is the way in which aspirations to 'equality' and 'diversity'
21 are themselves increasingly part of the 'mission statements' of higher education
22 organisations, institutionalised by programmes and instruments such as 'brand Athena'
23 or 'Aurora'. Birgit Sauer and Stefanie Woehl (2008) argue that the governance of
24 'changing social, ethnic and gender distinctions' may become a 'neoliberally modernised
25 form of government and social control' in its own right. Not only are there multiple

1 critical questions to be asked of these 'new' concerns, but we also need to be aware of
2 feminism's own 'will to power' in the academy. As Sabine Hark (date) has argued, a
3 feminist critical project does not necessarily imply an institutional practice free of
4 marginalisation or segregation. Indeed, a position on the borders, Hark points out, may
5 actually affirm hegemonic orders of centre and periphery. An important body of work
6 examines the particular location of gender studies in the transformation of Universities
7 into neoliberal institutions (Buikema & van den Tuin, 2013, 2014; Griffin, 2010;
8 Hark,2015; Hemmings,2011).

9 Finally we want to draw attention to one other piece of 'gender trouble': the
10 tendency to 'lift out' gender from all other practices and relations. This has two aspects:
11 on the one hand it is to highlight a point about the importance of thinking
12 intersectionally - the understanding that social positions are relational rather than
13 additive, and the need to 'make visible the multiple positioning that constitutes
14 everyday life and the power relations that are central to it' (Phoenix and Pattynama
15 2006:187) As Avtar Brah and Ann Phoenix put it, the concept of intersectionality
16 signifies 'the complex, irreducible, varied and variable effects which ensue when
17 multiple axes of differentiation—economic, political, cultural, psychic, subjective and
18 experiential—intersect in historically specific contexts. The concept emphasizes that
19 different dimensions of social life cannot be separated out into discrete and pure
20 strands' (Brah and Phoenix 2004: 76) On the other it is to locate our position as one that
21 is not simply interested in 'adding women in'—i.e. in suggesting that if parity were
22 achieved the job of criticism would be done—but rather to highlight our contention that
23 a more thoroughgoing critique of the neoliberal university is needed. In this paper, then,
24 we remain attentive to gender and to other power differentials, such as tenure status,
25 whilst also looking at transversal issues.

1 In this section we have located the ‘turn’ academic labour in a growing interest in
2 the transformation of universities, and looked at four themes of contemporary research
3 and discussion. The impacts of systemic casualization; the intensification of work,
4 cultures of audit, surveillance and performance management; alongside both
5 entrenched and newer inequalities have yet to receive much attention. These issues
6 remain largely silenced in most of the ‘official channels’ of academic institutions. Below,
7 however, we look at how issues highlighted by this research are beginning to be
8 addressed in other relevant spaces. We start by examining how discussions around the
9 many pressures of academic work are positioned in the fast growing academic
10 blogosphere.

11

12 **Part 2: Blogging/ reluctant individualism**

13 Increasingly, some glimpses of the vulnerable side of scholarly life can be seen on
14 academic blogs and in the forum sections of academic news sites (such as *The Chronicle*
15 *of Higher Education* and *Inside Higher Education*). These online venues are crucially
16 important sites for making visible the structural problems afflicting academia, and have
17 been instrumental in developing sophisticated analyses of the precarious and exploited
18 labour of sessional academics, which is a rightful focus of efforts to reform the
19 university sectors. But a striking contrast exists in the ways in which the experiences of
20 tenured (or otherwise securely employed) academics are discussed – the sharp
21 economic, political and ideological analysis shifts to a more personal register, with an
22 orientation away from pressing the case for fundamental structural reform of
23 universities in favour of venting, commiserating and sharing strategies for ‘coping’.
24 Without wanting to downplay the importance of sharing experiences and building

1 solidarity, we are nonetheless curious as to why there is so marked a difference here,
2 and what light it might shed on psychosocial experiences of 'secure' academics.

3 We illustrate our argument with a selection of posts from the popular Canadian
4 feminist academic blog, *Hook and Eye*. This blog is written by a shifting team of
5 academic women occupying a range of different positions in the academic labour matrix,
6 including a senior academic administrator, a tenured professor, some contract faculty
7 members, sessional teaching staff, "alt-academics", and graduate students. We begin
8 with a recent post from a tenured associate professor. In it, she crystalises a widespread
9 sentiment expressed in the academic blogosphere: constant overwhelm.

10 I feel it's possible, at this point, that I could burst into tears at any moment. It's not
11 that I'm over scheduled, although I am. It's that I can't seem to get on top of
12 everything.... It's that I'm so busy assessing everyone else's awesome research (job
13 candidates, grad student chapters, student papers, faculty colleagues, conference
14 proposers) that it makes me super itchy to get back to my own at the same time that
15 it's nearly impossible to do so. It's that our hiring process is such a big deal but such a
16 terrible rush, and I don't know how I feel about definite term lecturers (it's
17 complicated; I'm really thinking about it). It's that I try to do a little research in bed
18 at night between collapse and sleep, but then the insomnia hits from not having
19 enough blank space in the day.

20
21 There's nothing exceptional here. This is just my job and my life and there are
22 months or semesters that go like this and it is what it is. Still. The personal is the
23 political; the professional is the affective; sometimes, never letting them see you
24 sweat, as the ad used to have it, means none of us have permission to feel
25 overwhelmed and competent at the same time. [*Hook and Eye*, 12th February, 2014]

26 Sharing experiences is an important basis for solidarity, and the writer alludes to this in
27 the final sentence of her post. But the politics she identifies is a politics of affect rather

1 than of labour, focusing on what we are allowed to feel, rather than what we might do.
2 Furthermore, she distances herself from any direct complaint (“it is what it is”). A week
3 later, in a follow up to this post, the same blogger suggests that a solution to her
4 problems might be found were she able to resist the urge to multitask and to mindfully
5 place limits around when work is done:

6

7 So today I'm asking myself: What if I walked across campus to class without using
8 that time to eat my lunch? What if I could wait at the bus stop without reading all the
9 top stories in the *New York Times*? What if I could walk the dog without having to
10 stop to scribble notes from the podcast I'm listening to? What if I could just
11 watch *Magic Schoolbus* with my daughter instead of also trying to answer student
12 emails at the same time? [*Hook and Eye*, 19th February, 2014]

13

14 The identification of personal time-management strategies and other forms of self-
15 management and self-care as the remedy to the problems of overwhelm is echoed in
16 another extract from the blog, this time written by a woman securely employed in an
17 “alt-academic” position:

18 Things have been, shall we say, stressful. As someone who scores pretty damn high
19 on the privilege scale, I feel like a jerk for enumerating those stresses because they
20 are totally the problems of the privileged.... It doesn't help that we work in a culture
21 that tells us that work should come before everything else. Or that that same culture
22 subtly reinforces the idea that our bodies are just vehicles for our brilliant brains and
23 deserve only as much care as we need to give them to keep functioning. But after
24 Saturday's meltdown, I realized that I needed to do better. Waiting to treat things
25 once they become problems doesn't make much sense, and practicing some self-care
26 is the best way for me to prevent something mostly manageable from become major.

1 So, little by little, I'm trying to regain the practice of self-care that my body and mind
2 forcibly reminded me I need. [Hook and Eye, 17th April, 2014]

3
4 As in the earlier post, the writer clearly identifies the demands of “the [academic]
5 culture” as a substantial source of the problem, but the solution that she proffers is an
6 individual matter of better self-care. This writer is also at pains to recognise her own
7 relative privilege when enumerating the stresses created by her overwhelming
8 workload, writing that she ‘feels like a jerk’ for complaining. This apology for feeling
9 burdened by the demands of a job that others want but can’t have is a common trope
10 from the securely employed – the sense of guilt that it expresses seems a pervasive part
11 of the psychosocial experiences of academics writing from this position. However, this
12 guilt can be silencing and paralysing – maintaining a situation in which the only
13 intelligible and legitimate critique must focus on casualization – thereby missing so
14 much else within the neoliberal academy that needs interrogation. There is a parallel
15 here with the way in which unpaid internships have become the focus of criticism in
16 research and activism in the cultural and creative industries – almost as if anyone who
17 is not working for free has no right to complain, let alone launch a political critique.

18 Posts on *Hook and Eye* illustrate a paradox that is apparent throughout the
19 academic blogosphere: securely employed academics who produce piercing structural
20 critiques of the agendas and practices of neoliberal universities when applied to the
21 contingent workforce eschew these forms of analysis of their own experiences. In these
22 spaces, the amorphous, multi-faceted “crisis in academia” materialises in one particular
23 form – insecure employment -- crowding out the many other devastating effects of the
24 dramatic changes in the university sector. When grievances are shared by those with
25 secure employment, they are prefaced with acknowledgements of privilege (and often

1 guilt), and the solutions offered involve work to change the self, in one form or another.
2 It seems as though it has become illegitimate to spend any political capital on those who
3 have found a place “inside” the system while so many continue to struggle outside.

4 We have come to think of this lack of a structural, political analysis as a kind of
5 ‘reluctant individualism’ – reluctant, because individualism is not the usual mode of
6 analysis for either these writers or these spaces. It seems to us that this individualism is
7 fallen back on by securely employed academics looking for ways to speak of our injuries
8 because of a fear that extending a political analysis to these conditions might somehow
9 diminish the claims of those who we know have it worse. Yet, in drawing such a hard
10 line between “secure” and “insecure” workers in the academy, we run the risk of making
11 visible/speakable the problems on only one side of the line and creating an impression
12 that a whole class of academic workers are unaffected by the wrenching changes to this
13 sector. This is not the case. Moreover, although these individualistic analyses might be
14 understood as reflecting the political priorities currently structuring the academic
15 blogosphere, such analyses are not confined to these spaces – they can also be readily
16 seen in the forms of ‘help’ that are offered to employees by the various career
17 development and health and counselling services within universities. In the next section,
18 we explore some of the forms of individualised ‘technologies of self’ that are offered by
19 the university sector to its academic workforce.

20

21 **Part 3: Self-management and resilience as technologies of self**

22 *Back by popular demand: we are now running an extra Developing Resilience Lunch...*

23 Over the last decade, rates of physical and mental ill-health among academics have
24 soared. A series of articles in The Guardian newspaper in 2014, entitled ‘Mental health:
25 a university crisis’ variously point to increasing levels of stress and depression among

1 staff and students, University counselling services unable to cope with demand, and to
2 the detrimental effects of excessive overwork. A repeated theme across the series is the
3 sense of pressure and isolation being experienced, and the tendency of academics to feel
4 they have to deal with this alone. Articles in this series also highlight the disturbing fact
5 that this 'epidemic' of illness, stress and distress is an open secret: something we all
6 'know' yet which is rarely taken seriously.

7 One place which is at the forefront of universities' response to this—indeed might
8 be said to constitute their *only* response—are the variety of services clustered around
9 'staff development', 'counselling', 'occupational health' 'disability' and 'wellbeing'—to use
10 the current mot de jour.¹ These services, singly or together, design 'programs' and
11 'solutions' to deal with the avalanche of staff stress and distress being experienced,
12 which is increasing year-on-year. Typically these focus on various forms of self-
13 management: managing stress, managing conflict, managing time, managing difficult
14 colleagues, and so on. They use familiar techniques from self-help, constituting part of a
15 therapeutic turn in what might otherwise (or formerly) be understood as industrial
16 relations—a notion with a distinctly dated feel today. These workshops and training
17 sessions are often experienced as useful by academics and other staff who participate in
18 them—less, it would seem, for the strategies they teach, than for the way they break
19 isolation and provide a space for discussing shared difficulties and frustrations. Many of
20 the practitioners who lead such courses are sensitive professionals who do an excellent
21 job and are all too aware of rising levels of distress across universities, often speaking of
22 their interventions in terms of 'sticking plasters' or 'fingers in dam' (personal
23 communications).

24 Nevertheless, it is worth looking critically at the growth of these programs as the
25 key institutional response to the growing crisis among university staff. One particularly

1 popular set of interventions are those focused around ‘developing resilience’ – a notion
2 that has replaced stress management, with a new focus on the ability to adapt and cope
3 with change and to ‘bounce back’ from crisis or trauma. At the university where one of
4 us works, the ‘Developing Resilience One Day Workshop’ now runs twice every week–
5 giving an indication of the difficulties staff may be facing, as well as highlighting the
6 vogue for this particular concept. It comes from ecological thought, denoting the ability
7 of the system to return to a previous state or recover from the shock. Within
8 universities, however, the focus is on developing individual resilience.

9 The training focuses upon ‘4 dimensions of resilience’ (physical, emotional,
10 mental and spiritual) and it explicitly distances itself from what is now characterised as
11 ‘traditional’, ‘acceptance oriented’ approaches to managing stress. Instead it promotes
12 more action and emotion-oriented responses that also involve cognitive-behavioural
13 techniques, such as interrupting negative thoughts (e.g. “I can’t cope”, “I’m going to have
14 to stay up all night to write my lectures for tomorrow”, “They are not going to include
15 me in the REF”). A battery of different tests is on offer to measure your ‘Resilience
16 Quotient’ (RQ)–something in which employers (including universities) are showing
17 great interest. (Be very afraid!)

18 Much more could be said about this, but here we seek to highlight the way in
19 which such courses address alarming levels of staff stress, unhappiness and overwork
20 through a focus on individual psychological functioning. These interventions
21 systematically reframe academics’ experiences as problems of a psychological nature–a
22 deficit in resilience quotient–rather than structural consequences of a system placing
23 intolerable demands upon its staff. As Mark Neocleous (2013:) argues:

24

1 'Good subjects will "survive and thrive in any situation", they will "achieve
2 balance" across several insecure and part-time jobs, they have "overcome
3 life's hurdles" such as facing retirement without a pension to speak of, and
4 just "bounce back" from whatever life throws, whether it be cut to benefits,
5 wage freezes or global economic meltdown'

6
7 In this sense, resilience workshops become the perfect training for life in neoliberalism,
8 offering technologies of selfhood for dealing with uncertainty, precariousness, stress,
9 crisis. They marry the wholesale transformation and restructuring of universities, with
10 the new forms of labouring subjectivity (resilient, creative, entrepreneurial) needed to
11 survive in contemporary academia. They represent and underpin the psychic life of
12 neoliberalism, turning away from any possibility of collective resistance or change – let
13 alone a reimagining of Universities - in favour of a remodelling and upgrading of the self.
14 Is it any wonder that Universities want 'resilient' workforces, who adapt to constant
15 change, work ever harder and longer, and who, when the going gets too tough to bear,
16 try to improve their Resilience Quotient rather than organising for change?

17 18 **Part 4: How to survive in the neoliberal Academy: "we've got an app for that!"**

19 Within universities another prevalent response to increasing overwork, stress and
20 unhappiness is the turn to online applications that promise to give back time, control or
21 peace of mind. The lifeblood of the academy is increasingly lived out online—as more
22 and more aspects of our lives become governed by computational networks—lectures,
23 marking, and of course e-mail. The new employee's, 'induction' or 'orientation'—
24 previously an informal and sociable experience involving interaction with colleagues—
25 has become a series of online programs, completed in private, involving everything

1 from adjusting your 'workstation' to comply with health and safety mandates, to
2 learning about 'risk management' and even 'ethics'. Increasingly, academics turn to
3 mobile applications to help them cope with every aspect of their working lives in
4 pressurised and de-socialised environments.

5 The use of time management and productivity software has reached epic
6 proportions in the Academy, spanning a gamut of programmes from those which 'lock
7 you out' of desirable sites (or even e-mail), to those which constitute a new secular
8 religion of 'Getting Things Done (Gregg, 2013). These encourage confession and
9 cathartic self-cleansing ("I used to check my e-mail 50 times a day"), self-discipline
10 (including enforced abstinence), pithy maxims and suggestions (such as cutting your 'to
11 do' list in half every day), and affirmations about the productive and creative subject
12 you will become through following these efficiency programs.

13 Amongst the many problematic features such apps is the way they render all but
14 scheduled social interactions as 'interruptions', further diminishing the conviviality of
15 academic institutions and creating a climate in which students and colleagues routinely
16 become regarded as a 'nuisance', getting in the way of achieving goals. More
17 perniciously still, they are complicit with a view of academics (and other workers) as
18 'inefficient' and 'failing', suggesting that it is our relation to work that needs to be
19 improved and upgraded—and obscuring the systemic nature of the crisis in the work
20 itself. It seems to us astonishing—and perhaps also profoundly revealing—that these
21 technologies of self have been taken up with such alacrity by both academics and their
22 managers, instead of being regarded as vicious and offensive mechanisms of super-
23 exploitation.

24 Less widely discussed are the proliferating array of mindfulness-based mobile
25 applications available, and often promoted by University staff development

1 departments who are unable to cope with the demands of staff and students. There are
2 currently more than 50 of these available to download, part of the multiplying range of
3 'psycho technology mobile apps'. These apps include features such as meditation
4 practice, mindfulness training, assessment or tests of stress or conscious level,
5 strategies to improve attention and—by far the most common—reminders, alarms and
6 bells to prompt pauses, reflections and attempts to stay 'in the moment'. These sound at
7 predetermined intervals (from minutes to hours) and are the equivalent of the well-
8 known elastic band on the wrist idea, used to 'snap out of' negative thoughts and stay
9 focused on the present. Quite aside from the subjective experience of being repeatedly
10 subject to bells, beeps and alarms on one's computer or mobile devices, it is striking to
11 note the irony of a set of techniques and practices developed from a tradition that is
12 critical of Western achievement orientation, now being enthusiastically embraced in an
13 effort to soothe some of the harsh psychic consequences of the always-on, constantly
14 striving, contemporary academic culture.

15

16 **Conclusion**

17 This paper has located gender inequality within a matrix of other features of the
18 contemporary neoliberal university, including precariousness, overwork and increasing
19 surveillance. We have argued that—despite the pervasive myths and nostalgia about
20 universities—they are often toxic workplaces, marked by growing rates of stress,
21 distress and physical and mental illness among those who work and study in them. For
22 the most part this remains silenced or an 'open secret' within universities, but in the last
23 few years a number of responses have developed, designed to speak to these—still
24 largely hidden—injuries. Here we have looked at examples from the rapidly multiplying
25 feminist academic blogosphere, at the development of 'resilience training' programs

1 within universities, and at the 'appification' of strategies designed to help workers cope
2 with multiplying demands and increasing stress. The analysis has-by necessity-been
3 selective, but we have sought to highlight some shared features of all these responses:
4 their individualism, their psychological focus and their turning away from political and
5 structural interventions towards increasing work on the self. We have suggested that
6 universities interpellate and constitute us as ideal neoliberal subjects-hard-working,
7 self disciplining, entrepreneurial and responsabilised. It is striking to see this psychic
8 landscape of neoliberalism also reproduced in the very spaces and places designed to
9 respond to the growing crisis.

10

11

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ⁱ In true Orwellian fashion we fully expect to see 'Happiness Departments' springing up soon in Universities, in inverse proportion to the levels of anxiety and depression being reported.