

Students with Hidden Disabilities in Higher
Education:

Disruption, diffraction and the paradox
of inclusion in theory and practice.

L.V. Appleyard-Keeling

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Education:

Disruption, diffraction and the paradox
of inclusion in theory and practice.

Lisa Victoria Appleyard-Keeling

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Abstract:

This thesis explores hidden disability and higher education through the perspective of New Materialisms and post-qualitative methodology: therefore, sitting within the Posthuman Disability Studies umbrella (Goodley et al, 2014). It questions and queries ableism and inclusion for disabled students in the marketised, neoliberal academy of the 21st Century. It argues that students with hidden disabilities are not offered an inclusive educational experience, but rather are assimilated into higher education's ableistic practices. It also argues that inclusion, where this exists, happens as a singular event, with inclusion in one session and one moment being no guarantee of future moments of inclusion. It also argues that a complex range of multiple factors continually combine to create either inclusion or exclusion and that a simplistic, tick-box approach towards diversity ensures that inclusion of students with disabilities in higher education remains an aspiration, rather than a reality.

Seven student-participants from one Post-92 university in the North-West of England contributed to this study. To explore inclusion and higher education, this thesis uses a range of entangled creative methods. Data utilised includes narrative interviews, poetry, photography, artwork and animation, these have been analysed through a diffractive methodological approach (Barad, 2014) which includes elements of speculative fiction, or 'fabulations' (Stewart, 2014). These fabulations are written in response to exclusionary educational events and offer mundane and everyday fictions of an inclusive future as-yet-to-come.

Posthumanism has swiftly, and radically, shifted the boundaries of methodological research possibilities. This thesis responds to this boundary shift by drawing upon thinkers such as Braidotti (2012) and Deleuze and Guattari (1980/1987) to utilise transdisciplinary 'minor' rhizomatic writing to question ableistic and exclusionary knowledge production practices.

Acknowledgements ~ Rhizomatically Becoming Thesis:

This has been a rhizomatically becoming thesis.

For botanists such as Anne Marie Helmenstine (2020) a rhizome is the network of interconnected stem, root, and node systems in some plant species. As stem networks travel often unseen, the rhizomatic plants emerge across a habitat, ostensibly haphazardly, connecting apparently separate plants. Commonly, if an interconnected rhizome plant network ruptures, each ruptured piece can produce new shoots and new multidirectional root growth. However, its final appearance and success is environmentally dependant. When planted in the right conditions, the rhizomatic system is capable of multiplying and forming a diverse, enriching ecosystem; conversely the wrong environmental conditions lead to a choking ball of rot. Thus, it has been with this piece of work. It has spread multidirectionally and emerged randomly ~ the capacity of the writer and the properties of the thesis being entirely dependent on the habitat and circumstances that these nodes have emerged from, or been ruptured, into. Sometimes this has been a joyful period of bountiful bloom, sometimes a frustrating, unproductive, rotting dead-end.

This tangled rhizomatic thesis has never been a single journey, but a networked event filled with multiple voices, expressions, and articulations. The official, and unofficial, entangled networks all simultaneously nourishing and significant. Sentences, sections, thoughts have emerged as products of interconnected tangles. We are inter(ra)dependant and interconnected (Braidotti, 2013; Goodley et al., 2014), and this interconnectedness has sometimes blocked the flow of writing, researching, and

thinking, and sometimes it has created joyful and exuberant flows. Nevertheless, for all of these tangled up rhizomatic becomings, I am truly grateful.

Now follows a page that will read like an Oscar Award Speech...should I start with 'Thanks Mum and Step-Dad Tim ~ you have been an inspiration'?!

For family and the love, support, coffee, cake, chocolate, patience, understanding and inspiration of my Philip and our six children ~ Alexander, Oliver, Freyja, Oscar, Aurora, and Astrid ~ thanks. Love and admiration ~ always...special thanks to Freyja for the ink sketch of the root system onto which the Terrain is Mapped!

For the support of the department and Heads of Department who granted funding and supported this work ~ Dr Ian Warwick and Dr Jenny Fisher ~ thanks.

Students, and participants, in the department and the wider university ~ thank you ~ I will always be honoured that people willingly and enthusiastically gave so much of themselves. Special thanks to the student who I was fortunate to work with, who initially inspired this research. Today I received news that this student has been awarded a place on a PhD scholarship programme. As I type, spacetime matter folds, and I sit in my office and listen to tales of anger and pain; and offer reasons not to withdraw in the face of faceless institutional ableism. It seems a good day to write this acknowledgement.

Thank you to the wonderful network of colleagues surrounding me. So many tales abound of toxicity in academia; yet I am fortunate to have gathered a clutch of beautiful, compassionate souls. I am lucky, there are too many to mention by name. Yet, special thanks in a snapshot of this CovidSpaceTimeMatter to a few who have helped me push through the final hurdle. Victoria, quietly and non-judgementally

allowing me to deposit emotional stress ~ thanks you, always. Sophie, wisdom, and stonking taste in music ~ you are a joy. Garry, humour, and proofreading skills (not all chapters I add quickly, the errors are mine and mine alone, no rhizome for that...and yes excellent music too). Helen, seasoned advice, and reassurance...all more valuable and more needed than you will all ever realise. Heartfelt thanks to you all.

Carla, for inspiration ~ 'And by the way, everything in life is writeable if you have the outgoing guts to do it. The worst enemy to creativity is self-doubt' (Sylvia Plath, 2013:85) don't worry about reading the rest; you'll say it's bollox anyway.



Warmest thanks to Professor Jason Powell for telling me I could, and for starting me on an unexpected journey; to Dr Martin King for travelling along most of the journey before retiring. To Professor Katherine Runswick-Cole for love support, compassion, kindness and so much advice ~ genuine gratitude and thanks.

Finally, yes nearly there...many thanks to Professor Rachel Holmes for astute guidance and ready smiles on methodological matters. Thanks to Dr Natalie Hammond for jumping on board at the last minute and patiently and kindly negotiating this haphazard tangle!

To Dr Ken McLaughlin for the calm, affable and open-minded supervision that made this study a possibility.

Photograph of Richard Currie – fellow PhD student, and Disability Studies compatriot reproduced in **2b Disability Reading Group** with kind permission. With thanks to Dr Nicole Brown and Policy Press for the generous prepublication sharing of ‘Lived Experiences of Ableism in Academia: Strategies for inclusion in Higher Education.’

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Mapping the Rhizomatic Terrain: Misbehaving Concepts:

Concepts mapped against page numbers where key conceptual discussions take place.

Belonging: 64; 99; 262; 289; 297; 318-319; 323.

Affect ~ 32-36; 45-46; 48-51; 60; 77-79; 90; 92; 94; 102; 120-121; 126; 129; 145; 152-153; 168; 200-201; 207-208; 222; 224; 227; 262-263; 267; 269; 275-277; 284-286; 296-298; 301; 304-305; 308; 324-325.

Agency ~ 65; 67; 83; 198; 200-201; 216; 284; 289; 306.

Assemblage ~ 17-19; 46; 48; 79; 82 to 84; 86-87; 98-102; 106-108; 120-121; 124; 226-227; 237-238; 241-245; 253-256; 263; 284; 291; 297; 304; 320; 322.

Becoming ~ 20; 41; 43; 46; 78-79; 82-86; 121; 123-126; 160; 169-176; 216; 221; 237; 243; 262; 268-270; 272; 282; 306; 319.

Control Society ~ 237; 243; 246; 268; 295.

Worldings & Fabulations ~25; 77-79; 84; 88; 153; 282; 290; 320; 323; 325.

Duration ~ 83; 169; 171; 243.

Event ~ 40; 42; 47; 55; 78; 82; 146; 262; 267; 284-285; 316.

Ontology ~ 26; 29; 74; 201; 275-276; 282; 287; 294.

Haecceity ~ 20; 298-300; 306.

The Minor [Writing] ~ 43-45; 54-55; 79; 111; 176; 227; 262; 267; 270; 287.

Minoritarian: 78-79; 100; 102; 124; 170-176; 211; 262; 278; 282; 284; 294; 321.

Nomad/ic/ism ~ 42-43; 47; 50; 57; 81; 110; 156; 243; 269-270; 283; 322.

Collective assemblage of enunciation ~ 54; 80; 127; 168; 282-284.

Rhizom/e/atic ~ 4; 18; 46; 50; 54; 50; 54; 57; 66; 88; 101; 208.

Diffracti/on/ve ~ 47; 57; 79; 151; 171; 176; 189; 276-277; 283-284; 286; 291; 307; 324.

Easier Read Summary:

This thesis uses big words to say that higher education does not treat everyone the same.

Students with disabilities said they had to learn to fit in at university.

Students with disabilities said the university was full of barriers that people without disabilities did not notice. Non-disabled people did not understand these barriers.

Students with hidden disabilities said the support systems gave a tick box approach that did not always meet their needs.

Students with disabilities said that some disabilities were more welcome in higher education than other disabilities.

Students with disabilities said that higher education staff with inclusive and positive attitudes helped them feel the most included.

This thesis says when a person needs reasonable adjustments to attend higher education they are not included.

This thesis says that a focus on writing means that some people with hidden disabilities are disadvantaged and that set ways of learning stop inclusion from happening.

This thesis says that the material world changes how people learn and if they feel safe and happy.

This thesis says that research methods that just copy the same forms do not create new understanding of how to make disabled people feel welcome in education but just keep higher education and able people safe.

This thesis says that new creative ways of researching and writing make new ways of thinking about the world and that this will be good for disabled people.

This thesis says that higher education's focus on individual people and competition is not the best version of higher education. This thesis argues that higher education would be better if it focused on good for everyone.

This thesis says we need to change higher education so that all people can be welcome.

This thesis says that sometimes to be listened to and taken seriously in higher education you must use big theory and big philosophy and big words. This is ableism in practice. This is one of the jobs of higher education, to create a society where people are separated by ability; it would be nice to up-cycle higher education and to give it a new purpose.

Welcome – a statement of intentions:

This thesis invites you to sit with the trouble (Lather, 2007) that is Posthuman thinking and disability. It also asks you to sit with the trouble that is dense theory (Deleuze and Guattari, 1980/1987; Massumi, 1987; Barad, 2007; Braidotti, 2013) and formless post-qualitative methodology (St Pierre, 2000; Lather, 2009; Mazzei, 2017) when discussing inclusion and accessibility. It is therefore contradictory. The trouble is not just philosophical and methodological but also, structural. The justification, fonts and headers move around; with elements of the thesis written in the footnotes. The traditional chapter structure of a PhD is undermined, so that a quick scan to locate aims, objectives, findings, or literature is futile. It could therefore be argued that disrupting those traditional social science navigational tools makes a thesis about inclusion, exclusionary. It is a 'slow read' (Ulmer, 2017); taking time is something troubling in these marketised, neoliberal educational times (Ball, 2018). It is an open-ended thesis that offers more questions than answers. The intention is that this thesis will trouble you a little and make you think about your own expectations of reading a PhD on hidden disability, inclusion, and the exclusionary aspects of knowledge production. The intention is to disrupt the PhD proceduralism a little.

The sum of this thesis is that higher education is not inclusive: structurally, procedurally, philosophically, materially, bureaucratically, or pedagogically ~ at its central core is ableism. While it is a contentious statement, it is the finding of the research. As an optimistic PhD researcher looking for ways 'to make HE more inclusive' it is a depressing find. This theoretically structured thesis is intended as a methodological and philosophical exploration into this inclusion/exclusion dynamic. Equally depressing is the realisation that a simple, single PhD can do little significant to

alter the ableistic structures across all higher learning's systems and processes. Along with this realisation, is the understanding that the practices that produce knowledge itself, are problematic. Theory, therefore, which aims to disrupt knowledge production practices is a useful tool for challenging knowledge production practices within this PhD. Hence, a thesis which began with aims of an inclusive approach, ended entangled in dense, exclusionary theory. It aligns with New Materialism's pedagogy which '...entails re-working of knowledge creation and dissemination processes by focusing on possibilities' (Benavente and Cielemecka, 2016: Online). Yet, using dense theory and playing with methodological concepts such as diffractive writing to analyse the 'data', does little to answer, 'how to make HE more inclusive for students?' It remains theoretical. It resorts to dense theory because the answer to the problem of inclusion in higher education is too enormous. I can offer some small findings that tinker around the edges of exclusion, yet even these feel too ambitious within the current higher education climate: a quiet rest room on each campus; allowance of car parking, even when a disabled student doesn't have an official 'Blue Badge'; revamping, or removing the 'disability disclosure' system; ensuring Disability Studies and Critical Disability Studies subject knowledge is disseminated across staff; make Universal Design a central pedagogical approach; include Critical Disability Studies in architecture study.

People turn to Posthumanism in times of crisis: this thesis is a thesis of crisis, I'm realistic about the slowness of change. Yet playful rhizomatic writing is used, because I love education and I long for positive change ~ for joy (Deleuze, 1992). Creative methods allow for joy, whilst also pushing research boundaries (Manning, 2018). Posthumanism offers interesting thought-experiments and playful research, but outside of higher education, I'm troubled by its usefulness in relation to people's daily

lives, particularly in research with disabled people. My participants were higher education students, some post-graduate level, therefore discussing philosophical concepts was possible and enjoyable. Posthumanism theory thus feels appropriate for a study focussed on higher education, knowledge production, inclusion, and hidden disability. However, could I communicate these ideas, approaches, and theories effectively in a participatory study outside of academia? I suspect not. I suspect more time would be spent attempting to explain the inaccessible language and illusive concepts than listening and co-creating. Posthumanisms lends itself to methodological explorations, but I'm unsure of how translatable this can be in participatory, emancipatory research where people are genuinely 'Becoming-with' the research. If theory cannot be communicated to, with, and by, the people who it is supposed to be entangled with, then are we researching 'on' or 'with' people? It's troubling really, especially as what now follows is a rhizomatic, enmeshed, emersed and entangled Posthuman Disability Studies thesis.

1. Introduction:

This study begins, if the pages that follow are indeed the beginning, with broad-brush stroke sweeps across the contemporaneous Anthropocene 21st century times in which this PhD study is located. Focussing on disability is always a political, uncertain, and speculative endeavour (Mallett et al., 2016). 'To contemplate disability is to scrutinise inequality' (Goodley et al., 2019: 972) and as this thesis is concerned primarily with the inclusion of students with hidden disabilities in higher education (HE), it boldly states that higher education is not an inclusive environment. It is considered that higher education is founded on principles and practices of ableism (Brown and Leigh, 2020). This thesis aims to disrupt these ableistic notions by adopting disruptive methodological practices (Springgay and Zaliwska, 2017). In short, this thesis will misbehave, and it is considered better to get that issues discussed straight away. The thesis will not follow the rules of a conventional social sciences qualitative PhD (Mazzei, 2017). It will stick-two-fingers-up and disregard the neat and tidy well-behaved analysis of data (Law 2004; Saldaña, 2017); it will not offer a conventional linear personal location as expected in a Disability Studies PhD (Barnes and Mercer, 1997); rather, it will blend improbably ontological kinds (Haraway, 2016), and write 'joyfully' to transgress (Braidotti, 2013a). This thesis therefore is not written as a formulaic template, and if you wish to understand the methodological approach, the

'2. Notes on Writing Style: Writing as Method/Writing as Theory' and '2.2.

Methodological Musings' sections may be a helpful read. It is however acknowledged that some conventional rules must be obeyed within formalised PhD systems and this push/pull tension of ebbs/flows across the thesis. Here, before any theoretical pathway has been established, the tension needs to be fully acknowledged. For while rhizomatic conceptualisations are spawning across education (de Freitas, 2012; Harris,

2016; Murriss, 2017) with promises of liberating and transformatory praxis, rhizomatic ways of working are,

...already populated by potentials for stratification ... the rhizome is populated by lines of flight (deterritorialization) as well as lines of 'territorialization' by which flows become halted, ordered, and attributed (Wallin, 2010: 84).

Attempting to develop a rhizomatic inquiry, which allowed for multiplicity, vibrancy, and emergence, demands an experimental approach ~ placing this map onto the tracing of an expected PhD format inevitably leads to territorialization.

Headers, signposts, and a 'Mapping the Rhizomatic Terrain' are therefore included before '1. Introduction' for navigational purposes to aid direction-finding. The imbricated minor philosophical concepts mapped in the terrain irrupt and emerge across the thesis, and this diagrammed mapping aims to aid navigation within a thesis that may not follow expected social science conventions. Rather, please expect the split threads of intertwined concepts to twine across, between and throughout sections of the thesis. The footnotes may also be utilised to aid lines of flight between these complex splitting concepts. This thesis has been written rhizomatically; it may also be read as such, and you are welcome to traverse this work as multidirectionally as you so choose.

Whilst this thesis is bound within the realms of higher education, higher education is messily involved with the world beyond itself. Higher education is entangled in the World, and the World is entangled and rapidly encroaching upon and into It (Gayá and Brydon-Miller, 2017); as they simultaneously replicate, (re)produce and reflect the other. It is a foolish endeavour to slice higher education away from the political and

economic world that is so rapidly (re)making higher education’s purpose (Giroux, 2011; Ball, 2012; 2018). This entangled political complexity will be threaded across the thesis, but for context, this will be first discussed within the formal introduction ‘1.1. We Live in Contradictory Times’. The multifarious politics of higher education will be further explored in relation to knowledge production and its relationship with ableism in the section 2.2. Philosophical Pre-Amble and on bureaucracy and Datafication in 2.3. Ontological Politics of Worldings and 3. Educational Politics – A World of Ontological Grey Zones. These issues will be discussed further, across multiple sections later in the thesis, as points split, fracture and (re)emerge rhizomatically.

2.2. Relationality - the Assemblage Interlude:

[Reader please insert your own image here of an expected seminar space¹ – Collages

of predictable student types as we begin this ‘student journey’ together, we have the

‘keen students’; ‘the engaged students’;

‘the blonde students’; ‘the absent

students’; ‘the mature students’; ‘the

BAME students’ ...clustered together on

tables, all neat little stereotypical groups.

At least one would think so if we read the

stats and data...]



1. William Hogarth (1697–1764), Characters and Caricatures, 1743. The Huntington Library, Art Collections, and Botanical Gardens.

¹ Unless of course you live with aphantasia and can’t necessarily conjure a mental image at will.

Acknowledging that 'I' is formed relationally, and that the 'I' within this thesis is within the entanglement of a research assemblage, therefore becomes an important endeavour for socially just education (Kayira, 2015).²

This 'I' is forged within the entanglement of an educational assemblage; there are no clearly defined boundaries between political, biological, nature/culture, social forces, objects, materiality, and discourse, rather all bleed into each other within the assemblage (Fox and Alldred, 2015a; Murriss, 2016; Coole, 2017; Feely, 2019). Within the assemblage is found,

...states of things, bodies, various combinations of bodies, hodgepodes; but you also find utterances, modes of expression, and whole regimes of signs (Deleuze, 2007: 177 cited in Koro-Ljungberg et al, 2018: 469).

Based on the French word 'agencement' which means, '...a construction, an arrangement, or a layout' (Nail, 2017: 22) the term therefore means a productive bringing together of multiple, heterogeneous parts. From the perspective of Deleuzian philosophy, 'assemblage' becomes a key theory considering the emergent unities that are formed from the '...rhizomatic alliances' (de Freitas, 2012; 562) of the heterogenic multiplicity of the social world (Law, 2004). 'I' therefore exist within this thesis, formed from the flows and the ruptures of rhizomatic alliances and as 'you' read, together 'we' 'Become-Thesis'.³

² Take a line of flight, or is that, go via a burrow, to [2.2 Methodological Musings](#).

³ In this moment, there is affect and intensity; a hesitancy and a compulsion to over explain, to attempt to force a reader to feel my hesitancy, this tangles up with my desire to be understood: this moment...that as you read is past and present, and my anticipation of future entwined.

While the assemblage is territorial, it does not just relate to physical objects, screen, thesis, page, book, but also incorporates affects and intensities ~ frustration, confusion, affirmation...

1. Introduction Continued:

Generally, the shape of the thesis will be thus: each major heading will have minor sections written as subheadings within their broad umbrella. Throughout the thesis, extracts of texts, poems, images, extracts from interview transcripts, fabulations and Worldings,⁴ photographs, and other creative pieces will be interwoven throughout the thesis – and the ‘analysis’ ‘methodology’ ‘findings and ‘data’ will rhizomatically spread, seep and bleed throughout the footnotes and text. For the sake of the reader, this tangle has been tamed into some coherence, with different headers signalling intent through numerals, fonts, and positionality. Heading 1 indicates a main section; Heading 2 a subsection; Heading 3 indicates ‘data’; Heading 4 indicates Fabulations and Worldings and Heading 5 under the number 2a indicates the ‘Personal Location’ whereas Heading 6 under the number 2b indicates ‘Personal Researcher Notes’.

Fonts, justifications, and word patterning indicating a change in enunciation:

Ariel and Right align signals the researcher’s entrance into the work;

Century Gothic and Central align signals fabulations and Worldings;

Lucida Sans Typewriter and Left align signals words that originated from participants, but that have been edited, or crafted into poems or prose. In my draft, and in the word document forwarded to examiners, these edited

⁴ Please see 2.3 Ontological Politics of Worldings.

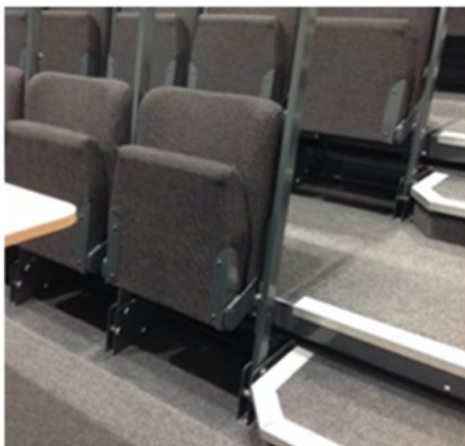
extracts have been highlighted in yellow, none edited will be left without highlight.

Direct quotations taken from transcriptions are added to the footnotes, or included within the text, in quotation marks, sometimes in Lucinda Sans Typewriter without yellow highlighter, if a larger quote, or in Calibri, as is the standard 'academicified' sections of text.

This writerly approach enacts the thesis's pedagogical aims for students' learning becoming, '...a more-than-individual expression of their coming-together to shape a relational milieu' (Massumi, 2015: 200). For it is considered that to create a more inclusive educational future for students with hidden disability, a more relational coming-together and an inter(ra)relational educational approach needs to become central within, throughout, and across, higher education.

Simply put, it needs to be both acknowledged, and celebrated, that learner "I" are always a multiplicity, a learner "We".

The Material World Haeceity: The Thisness of things...



Haeceity: The Thisness of things...

"...and we can walk around and I can say this, this, this, this... because some days being included it's just about

this chair, or this doorway..."

1.1. We Live in Contradictory Times.

For the posthuman, the ontological restrictions, and fundamental principles of what it means to be human are smudging with, and blurring into, the surrounding technologies, environments, and eco-systems⁵ (Murriss, 2016; Wilde, 2017; Jones, 2019). The technological and scientific motion of the early 21st century ensures that the edges between human, and non-human, are no longer securely fastened; in these contradictory times we are becoming frayed (Ferrando, 2019; Jones, 2019). Humans; the material; environments; are not uniform and firm, rather they are uneven and fluctuating (Fox and Alldred, 2016; 2017). Further, the outlines demarcating technology and human are becoming increasingly porous: with technologies inscribing subjectivity onto the subject in progressively complex and often inseparable ways (Smithers and Eaton, 2017) ‘...that enables people to think with technology, to transform what is known into what is possible’ (Balsamo, 2011: 7). The ever-evolving interface between technology, machines, animals, prosthetics, and the human, create capricious circumstances where some lives and environments are routinely sacrificed for the convenience of others;⁶ these concerns have emerged only within this unique technological~historical moment of time (Callus et al., 2014; Braidotti and Fuller, 2019). Within such times a ‘...marked disconnect between the early twentieth century modernist schooling project and the affordances of the globally networked contemporary world’ (Taylor et al., 2013: 48) becomes starkly highlighted.

Globally, social, and economic inequalities become exacerbated (Braidotti, 2018) as 1% of the global population control 82% of global wealth (Hope, 2018) with climate

⁵ According to Smithers and Eaton (2017: 68) ‘The use of ~ instead of - as a connecting punctuation denotes fluidity, and is increasingly used by postqualitative scholars (e.g., Sellers, 2013)’.

⁶ For example, the irony surrounding the devastation of habitats through pollution which contaminates environments, and poisons crops, animals, and people during mining for the lithium-ion used in batteries of “environmentally friendly” smart-phones and electric cars (Katwala, 2018).

change dramatically exasperating and broadening these inequalities (UN DESA, 2020). Yet, simultaneously, western governments, and their systems of control, are becoming more unyielding and restrictive (Giroux, 2011; Braidotti, 2014a). Constant technological surveillance becomes a normalised aspect of 21st century life, utilised by states as standard forms of population controls (Gormley, 2019). Further, at the time of writing, within the United Kingdom (UK) lockdown of the Covid 19 pandemic ‘new norms’ are systematically re-writing the relationships between people and their governments (Sibley et al, 2020). Donald Trump, the United States President threatened military intervention as a response towards the protests following the murder of George Floyd by police officers (Gibson et al., 2020) and refuses to concede election defeat (Marcus, 2020). While recently in Paris, riot police used teargas and water cannons on firefighters demonstrating about pay and conditions (Chrisafis, 2020). Meanwhile in Hong Kong, protests about the infringement of civil liberties are also being violently suppressed (Ng, 2020)...and...and...⁷

While by no means a new, exclusively 21st century phenomenon (Gledhill, 2005), increasingly, within the west, social divisions become concretised and marketised within divisive and nationalistic identity-based politics (Navarro, 2016). Yet those with different views are parodied and (re)formed into distinct stereotypes (Ramswell, 2017; Bonacchi et al., 2018; Shilliam, 2020). For example, being a youth who cares about society and social justice, becomes (re)cast in popular media as being naïve, a ‘Millennial-snowflake’: agreeing with ‘Brexit’ (the UK’s contentious referendum on leaving the EU) becomes (re)cast as being a ‘Right-wing-Gammon’: being on social

⁷ Avoiding dualism and implying multiplicity (Deleuze and Guattari, 1980/1987). The use of and ...and...and ‘It is not the elements or the sets which define the multiplicity. What defines it is the AND, as something which has its place between...neither one nor the other, nor the one which becomes the other, but which constitutes the multiplicity’ (Deleuze and Parnet, 1977/2002: 34–5).

security becomes (re)cast as a ‘Lazy-scrounger’ (Tyler, 2015). As within populist rhetoric, political opinions become a personalised and individualised politics of anger that is emblematic of ‘culture wars’ as opposed to part of a wider, global debate on a population’s disenchantment with a highly stratified, austerity-fuelled, political status quo (Koch, 2017). Within this tumultuous climate, Human Rights and Civil Liberties become ephemeral; with encroachments casually passing, almost indiscernibly, often unnoticed (Cross, 2013; Goodley et al., 2014a; Runswick-Cole and Goodley, 2015; Ryan, 2019) by populations inured to the vicissitudes presented through a ceaseless churn of media-platformed sensationalism (Farrow and Moe, 2019).⁸ Divisions between who is an allowable human, and in what context, grate sharply against the ontological blurrings of the posthuman philosophies.

Further, in these paradoxical posthuman times, the Anthropocene marks the epoch where human intervention is drastically influencing the geology and ecosystems of the globe (Braidotti, 2013). Yet, climate change, while still being denied by a powerful political minority (Farrow and Moe, 2019), is rendering the lives and environments of many in the majority world as precarious and unliveable (Haraway, 2016). Within this era, post-apocalyptic visions appear within the imagination (Pérez-Latorre, 2019) and for many young people globally, the economic, social, and environmental future is no longer a certainty (Braidotti, 2013). All of these competing and contradictory claims ‘...bear distinct ethical and political provocations that raise issues concerning *inhumanity*’ (Callus et al., 2014: 103 emphasis in original). Perhaps the posthuman is

8

Because goods are free to move but not people
Oil is free to move but not people
Jobs are free to move but not people
Money is free to move but not people
(Another Imperial Day, Sullivan/Dean, 2005: online).

an affective, theoretical response to a humanity that has witnessed itself and found callousness, cruelty, and sadism; and therefore desires an alternative and affirmative futurity?⁹ This PhD certainly aims to be responsive to this desirous call for an affirmative and hopeful future for disability and higher education, ‘...without a minimum hope, we cannot so much as start the struggle’ (Freire, 1992/1994: 2-3).

With the (re)rise of populism (Gusterson, 2017), at the time of writing in 2020, in the spectre of yet another era with claims of ‘Fake News’, and ‘post-truth’ cynicism, ‘...there are no longer ‘facts’ and merely interpretations’ (Farrow and Moe, 2019: 273). The ‘expert’ has devolved into a despised and contrite stereotype (Clarke and Newman, 2017). Within this context, the purpose and possibilities of higher education become both questioned and questionable (Webb, 2018), rendering higher education commonly under assault - both publicly (Adams, 2020) and politically (Giroux, 2011). Even the central principle of higher education as a ‘social good’ (Dearing, 1995) is rewritten through ‘...various regimes of truth’ (Smithers and Eaton, 2017: 68) to become a market-driven process (Giroux, 2011; Docherty, 2018), forcing education to become increasingly reductionist (Smithers and Eaton, 2018).¹⁰ Further, with the paradox that scholarly success must be publicly platformed on social media, yet the ‘...very act of thinking should be sequestered away from practical everyday life’ (Docherty, 2018: 5),¹¹ research into higher education becomes a vital means to map

⁹ ANDREA: Unhappy the land that has no heroes!

...

GALILEO: No. Unhappy the land where heroes are needed.
(Brecht: 1939/1986: 13: 10 and 17).

¹⁰ Termites might wish to burrow to **2a. A Story without End: The Politics of Location...**

¹¹ Anticipating the arrival of a new friend, watching the letterbox, checking the emails, such an excitement - to finally meet. Hardback. Even more exciting. Introduced. Did I ever not know you? We become old friends rapidly. I caressed your strong back with tenderness as your silver-tongue spoke to

systems of power and control in 21st century society (Papatsiba and Cohen, 2019). This includes mapping the systems of power and control in relation to disabled students and staff existing within systems claiming inclusive principles, yet that frequently enact ‘...an everyday eugenics’ (Madriaga, et al., 2011: 209).

However, it is recognised that current theoretical explorations of higher education and inclusion are limited, and that further thinking, around inclusivity and HE is needed (Gibson, 2015; Martins et al, 2018). Within this thesis, I intend to begin filling this gap, by plugging theory into a diffractive reading/writing of hidden disability and knowledge production practices in the higher education assemblage. Additionally, considering the complexity of higher education as a multifaceted and stratified system of inclusion and exclusion becomes a means to counteract the imprinting of education as reductionist, as well as (re)inflaming concepts of education as a social good. I aim to write to affirmative and joyful futures by creating mundane fabulations of inclusive Worldings, I also aim to disrupt normative research practices by Crippling Social Science ~ an ambitious endeavour I acknowledge ~ I’ll do this through enacting transgressive Slow Scholarship (Ulmer, 2017) and Minoritarian Writing (Manning, 2016: 2018) and by occasionally transgressing expectations...maybe by interrupting.¹² However, along with the enforcement of exclusions and normative values, higher education has also simultaneously, ‘...been a site of resistance and a site where new orientations toward study have been born’ (Manning, 2018: 2) including Critical Disability Studies oriented

my devouring eyes. Devoured. Dissected. Merged - we became one - your words entwined with mine. Sequestered. Sequestered. Sequestered. I love you. ***

Return to the page. Pause. Docherty? Pause. Confusion. Pause. Docherty, you’ve gone - Sequestered ...and all I can remember is Uncle Billy’s expletive-loving budgie: Tommy Docherty. The cage encased in a dark blanket attempt to paint the day night for the tea and biscuit judgement of a frowning Priest.

¹² Please see 2. Notes on Writing Style: Writing as Method/Writing as Theory and 2a. Becoming~Minoritarian: Slow Scholarship.

work (Goodley, 2007; Goodley, 2013; Liasidou, 2014a). Further, this research aims to contribute to this site of resistance and to consider the gap in deep thinking around inclusive systems of higher education (Liasidou, 2014a; Gibson, 2015) by travelling towards inclusion as an ontology of justice (Goodley, 2007). This includes ontological theorisation of disability and education that reimagines an affirmative educational futurity as relational and intra-dependent justice.

1.2 and a bit ~ so what's THE Problem?

Given the proximity of the above problems, contradictions, questions, and concerns, and considering that basic education is still unknown across much of the globe (Ainscow et al, 2019); researching and writing a thesis on the paradox that is inclusion of hidden disability in higher education in the United Kingdom feels an overindulgence - a very real 'first world problem'. This emotive, affective response sits uneasily with the feminist understanding, '...that emotions are a site of socio-political control and therefore cannot be understood outside culture and ideology' (Boler and Zembylas, 2016: 19). Therefore, prompting me to question how the affective atmospheres inherent within university culture, '...by forming our emotional constitution in particular ways...helps to ensure its own perpetuation' (Jaggar, 1989: 160). Indeed, across this study, my guilty-suspicion that an interest in inclusion and exclusion in higher education is an over-indulgence and not-a-real-issue-compared-to-real-research; echoes the articulations of the disabled students who have repeatedly enunciated that complicated, tangled and affective - yet still unsatisfied conviction - that they should-be, but are-not, grateful for seemingly minor and formulaic concessions and supports.¹³ Further, this suspicion has received vocal materialisation

¹³ Skim across footnotes for the hidden disability student collective assemblage of enunciation ~ poems and comments, but also 'Headers' that have no numbers, letters and no 'Fabulation' to demark them.

with articulations such as, “why research that? We’re so inclusive now that we may as well hand out certificates on enrolment, and cut out all the performance in-between!” Yet, there are ‘...mounting exclusion, marginalization, and social and economic inequalities across higher education systems around the world’ (Zembylas, 2018: 254). While higher education stories itself as a set of structures filled with value-free mechanisms around selection, retention and progression, its systematic responses are reflective of ableistic assumptions around what, and who, an ideal student should be, and can be (Taylor and Shallish, 2019). Higher education, the disco-ball of global politics, is replicating and (re)e/inforcing the stratified social *injustice* across these precarious and contradictory times.

Throughout the early 21st century, within a UK context, higher education became increasingly promoted as a key factor in social mobility, and touted as, ‘...the top determinant of later opportunities’ (APPG, 2012: 10) in life. During a period where globally, depression and anxiety are the most common disabilities, and the complex mingling threads that contribute towards mental health concerns can include poverty and unemployment (WHO, 2017), access to the opportunities that higher education may give becomes a vital disability-related issue (Liasidou, 2014; Eccles et al., 2018).¹⁴ Disability and access to education is therefore a highly political issue. Yet, beyond the amorphous concept of social mobility, engagement with higher education has significant influences on life chances, health, and lifespan (Luy et al., 2019), and social status (Bathmaker et al., 2013). As nearly half of the people living in poverty are in a family where someone is disabled (SMC, 2019), increasing educational and

¹⁴ ‘...between 2000 and 2011, one in five of an estimated 233,000 annual suicides were linked to unemployment. The study cannot prove that unemployment causes suicide, although it certainly suggests a strong association’ (NHS, 2015: Online).

employment opportunities for disabled people is a social justice issue. Inclusive education has educational, social, and economic benefits (UNESCO, 1994; Ainscow et al, 2019), and I would argue that these benefits extend beyond the age of compulsory education, and into further and higher education systems. As stated above, higher education has been evidenced to increase life chances, wellbeing, employment, and social mobility (Bathmaker et al., 2013; 2015): however, it is recognised that this positive impact is not distributed fairly across society, with graduates from higher earning families earning around 25% more than graduates from lower income families (OfS, 2018). There are also attainment and progression gaps, with groups categorised as disadvantaged - included in this is the disabled student group - more likely to drop out and more likely to be leaving with lower grades (Gibson, 2015; OfS, 2018). Satisfaction with the university experience is also lower in students with disabilities (OfS, 2018). This therefore leads to the obvious conclusion that somewhere in the higher education system, inclusion of disabled people isn't quite working as effectively as it could. Higher education has leaky pipes, and disabled students, regardless of the widening participation agendas and initiatives, are more likely to be casualties of those ruptured seals. Once disability intersects with further minority positions, such as 'race', geography, and poverty, those ruptured seals become more likely (OfS, 2018).¹⁵

1.2 and a bit more ~ so what's YOUR Problem?

In order to cultivate an affirmative and positive ethically grounded study with research-as-ontology, it is important to,

¹⁵ Ironically, 'minority' is of course the 'majority' because white, western, able, heterosexual, male, with a decent income, is the overrepresented global minority - the grammar and mythology of the overproduction of western knowledge production simply tells us otherwise (Rutazibwa, 2019).

...start from where you are at and acknowledge that you're part of the problem, and then read the situation from there to become part of the solution (Braidotti and Regan, 2017: 191-192).

In acknowledging myself as a member of staff within a higher education institute, particularly as within the myriad facets of my role, I also coordinating reasonable adjustments for disabled students within the department where I work, I am very much part of the established barriers/resolutions which disabled students experience within higher education. Engaging with this PhD is one of the small ways that a minor cog with little power has attempted to read the situation in order to become part of the solution. Although some may caution against allowing understanding from elements of my day job to bleed into this thesis, I find it impossible to *unknow* this affective tangle, and elements of this affective assemblage staff/student/researcher/administrator will emerge throughout this thesis.

As this study blocked and flowed¹⁶ it became apparent that '[t]he systems of theoretical representation we have inherited from critical theory in the past are simply inadequate' (Braidotti, 2014a: 182) for a study of hidden disability and the knowledge production that shapes inclusion in higher education within these complex, nuanced, precarious and blurry times. Within this study, one of the major onto-epistemic challenges has been the acknowledgement that a PhD is a replication of the humanist knowledge-production-systems that have so often felt theoretically inadequate. Further, just as Sylvia Wynter's proposes regarding '..."race" and its classifying logic' (Wynter, 1994: 47) conceptions of ability and its classifying logic are founded on the

¹⁶ Long story see [2a Personal Location: My sticky relationship with disability continued](#)'.

premise ‘...on which our present order of knowledge...and its rigorously elaborated disciplinary paradigms, are based’ (Wynter, 1994: 47).

To understand how ableism constitutes higher education, it is necessary to fashion a rudimentary outline of the conception of the human that formed the bedrock that shaped conventional western knowledge production. Enlightenment thinking created the concept of the ‘Human’ as this term first appeared in 1755 in the writing of Denis Diderot before then developing into a, ‘...species classification, and a particular kind of idealised modern subjectivity’ (Coates, 2020: 58). This specific classification, that formulated an idealised subjectivity, also reified an ideal form of the human, as The Renaissance Man¹⁷ - the political subject of the state - as opposed to the pre-Enlightenment Christianity version of the theocentric moral and sinful subject of the Church (Wynter, 2003). The Enlightenment project further manifest to create the notion of ‘normal’¹⁸ along with the statistical bell-curve to measure this idea of normality (Davis, 1995; 2013). However, it was the birth of evolutionary theories that generated both the idea, and the means to create evidence, that the white, western man was not just morally and divinely created (as by God in the theocentric manifestation of superiority), but was evolutionarily superior (Wynter, 1994). It is necessary to acknowledge that this, Enlightenment version, of the ideal and able human, became the substratum for the knowledge systems that underpin concepts of

¹⁷ ‘Vitruvian Man’ is what we call old Leo’s sketch, but who-the-hell is **Vitruvius**? Marcus Vitruvius Pollio. Such an important Man. we feel his legacy’s shape 20 centuries later. The Grandfather of architectural theory whispered the exact proportions of the exact Human in the exact s-p-a-c-e. **Exactly**. through the corridors of the Renaissance. **modelling** the doorway of the Enlightenment Mind. Moulding the common-sense-notion that the top shelf of my kitchen cupboard should **never** be within my inadequate, not-the-man reach.

¹⁸ Etymologically derived from the French carpenters’ tool (Davis, 1995).

education, and ability, in contemporary society (Foucault, 1966/1970; 1969/1972; Wynter, 1994) as well as within the higher education sector. This is the concept underpinning invisible and unquestioned expectations of neurotypicality that permeates the academy with a pervasive and often unacknowledged force, residing within 'commonsense' conceptions of education (Bertilsdotter Rosqvist et al., 2019) and existing in everyday practices of normalcy (Madriaga et al., 2011), everyday eugenics (ibid), and ableism (Brown, 2021). This,

...generally unspoken identity politics, frames our idea of which lives are worth fighting for, which lives are worth educating, which lives are worth living, and which lives are worth saving' (Manning, 2016: 3).

To rupture these common sense ableistic interpretations includes to, '...make space for, acknowledge, and play with that which is routinely written out and invisibilized in conventional research practices' (Osgood and Robinson, 2019: 6). This desire undoubtedly emerges from a politics of location, from the politics underpinning feminist ethical considerations (Pollock, 1988; 2010; Twigg, 2006) and from the politics of Disability Studies (Oliver, 1990; Morris, 1996).

'I am rooted but I flow' (Woolf, 1992: 83) and my roots still drink from a politics of location. As a working-class feminist who doesn't conform to traditional notions of ability; my roots shriek that a traditional²⁰ humanist ideology means a reinforcement of a normative standard that involves traditions of controlled and controlling rationality: one that so often privileges neurotypical, white, able, western, male, heterosexual, and middle-class people over others. As a humanist project, the PhD study is therefore a reinforcement of the establishment: those exclusionary and elite knowledge-systems that permeate society to the advantage of some, and the exclusion of others. As I slowly ~ sometimes, very slowly ~ progressed through this PhD, I had to acknowledge my own outsider-insider relationship with the educational systems, that I frequently existed on the fringes of, often rallied against, yet also acknowledge the privilege that being white, educated (in a fashion), western, and mainly visibly able, affords me.

The initial motivation for this study was 'affect' ~ those impactful feelings and emotions that frequently remain unspoken in higher education's spaces (Hickey-Moody et al, 2016; Niccolini et al., 2018). Particularly the affective emotion of profound discontentment with the narrow nature of 'inclusion' within both practice and structures of higher education.²¹ When I accepted a role as a member of student support staff at a Post-92 university, I didn't acknowledge

¹⁹ 'In striated space, one closes off a surface and "allocates" it according to determinate intervals, assigned breaks; in the smooth, one "distributes" oneself in an open space, according to frequencies and in the course of one's crossings (Deleuze and Guattari, 1980/1987: 481).

²⁰ 'Blessings be on all traditions, on all safeguards and circumscriptions! I am most grateful to your men in black gowns, and you, dead, for your leading, for your guardianship; yet after all, the problem remains. The differences are not yet solved' (Woolf, 1992: 45).

²¹ 'Feminism often begins with intensity: you are aroused by what you come up against. You register something in the sharpness of an impression. Something can be sharp without it being clear what the point is...Things don't seem right' (Ahmed 2017: 22).

the nuanced reality of inclusion within contemporary HEI terms, or how inclusion sits in a contradictory position to the central tenet of HEI's onto-epistemology: an epicentre of 'ability'. Rapidly did I realise that my own understanding of ability often challenged the view of many wonderful colleagues, as well as systems and seemingly inert structures, within higher education. The competitive, inflexible, and frequently intolerant neoliberal academy of the 21st century (Giroux, 2011; Docherty, 2018) was not what I, in my naïve enthusiasm, was expecting. I also didn't expect to have a worldview of inclusive education that was frequently oppositional to the views of colleagues with whom I shared so many other perspectives.²²

This friction caused a realisation that those HEI colleagues from outside the statutory teaching mould, had been enculturated into different professional perspective than those colleagues with a background from the statutory sector. As an ex-primary teacher and early year's practitioner, I was shaped by ideas and theories from inclusive education (Ainscow, 1998), feminist pedagogy (hooks, 1994), and from critical pedagogy (Freire, 1968/1970), and had unknowingly, and unquestioningly, absorbed these ideologies into my professional identity. I fully expected to see them manifest in higher education - the place that I associated with educational theory (hooks, 1989; Giroux, 1992; Slee, 2001, Ball, 2005).

Belonging to a professional group brings into play an effect of censorship which goes far beyond institutional or personal constraints: there are questions that you don't ask, and that you can't ask (Bourdieu, 1980/1990: 8-9).

²² 'Inclusion is conditional and subject to negotiation and cumbersome protocols' (Slee, 2019: 914) ~
"...well Lisa if they can't even be bothered getting the paperwork in on time, then we can't help them..."

When my own inclusive ideologies were often absent, and when colleagues stared at me, incredulously as I questioned practice and policies, I was faced with a 'shock to thought' (Massumi, 2002): a realisation that my own views were not widely held across the entirety of the education system. I began to see, and feel, the e/affect of censorship associated with institutional, professional roles. I simply couldn't understand the commonsense in many commonsense higher educational pedagogical practices and responses. This realisation made me suddenly aware of my own ideological standpoint. Yet, as much as I questioned my own views of both inclusion, and what 'ability' meant to me, I still felt the a(e)ffect, of this 'shock'. This is because I had also, unwittingly, absorbed the societal view that 'Higher' within higher education would equate to 'better' (Meyerhoff, 2019). I arrived at higher education unconsciously expecting stronger theoretical underpinned of pedagogical concepts than in primary, or early years, and that all teaching focussed staff would have knowledge beyond my own of principles of pedagogy and andragogy. An eagerness to learn more underscored my desire to move to higher education.²³

This idealist view of higher education as a transformative site of educational opportunity was formed from my own inspirational first degree. I entered undergraduate study accidentally, via an unintended encounter with what I much later came to understand as 'clearing'. As a mature, non-traditional student without A-levels studying on an interdisciplinary programme at a Post-92 university, I studied with students 'just-like-me'. I was tutored by enthusiastic, passionate academics who loved to teach, and who understood higher education's purpose as social justice. For me, this was an experience of

²³ 'My roots are threaded, like fibres in a flower-pot, round and round about the world' (Woolf, 1992: 14).

awakening. A site of learning as passion, fulfilment, and enjoyment. But many year later, as a member of staff, I felt both my unrealised-professional-censorship (Bourdieu, 1980/1990) and my emotional filter rub, and twist, and inflame, as I came across a rigid bureaucratic system (Titchkosky, 2011). This combined with a realisation that although higher education had now become an expectation for many people (Docherty, 2018), those people 'just-like-me' would no longer be welcome. Further, the understanding and flexibility that I'd taken for granted as a pre-equalities legislation undergraduate, was barely visible in this system that championed 'diversity' and 'widening participation'.

The interest in this study therefore began with affect: with a dislocating feeling of tension. Theoretically, the study emerged through readings from Critical Disability Studies perspectives (Goodley, 2007; 2013); being influenced by the Social Model (Oliver, 1990; Barnes, 1991), poststructuralist (Corker and Shakespeare, 2002; Butler, 2004), and feminist theorists (Wynter, 2003). However, across the span of time-space of studying, engagement with varied philosophical works began to shift my thoughts towards post qualitative thinking (St. Pierre, 2013; 2017), Posthumanism (Braidotti, 2013), and feminist New Materialisms (Cole and Frost, 2010; St. Pierre, et al., 2016) in particular. Once more, this scholarly shift was instigated by affect. A feeling. A tension. A physically felt manifestation of discomfort. This was largely because the procedural approaches towards methods, and especially analysis of data present in qualitative social science research methods, rubbed against both my interdisciplinary nature, and my attempts to distil experiences from research interviews. The inflexibility of traditional qualitative social science approaches affectively aligned with the inflexibility inherent within responses towards difference in higher education students that stimulated the initial desire to begin

this study. I came to view the proceduralism and bureaucratic approaches towards difference, whether it be different bodies or different ways of approaching knowledge, as a manifestation of the ‘commonsense’ and traditionalist, somewhat ‘nostalgic’ attitudes, that informally prevailed in hidden curriculums of exclusion across the sector. Moreover, that also underpinned both attitudes and approaches towards research and knowledge production. The violence of silencing the unwelcome through the practice of reasonability and rigor coalesced (Meyerhoff, 2019).²⁴ I also began to see my own learning experiences as affective assemblages, and entanglements, and I found myself moving, quite reluctantly at first, into the Posthuman era.

²⁴ ‘Together, we can make places for studying where violence isn’t hidden under masks of happiness and between the lines of romantic stories’ (Meyerhoff, 2019: 4). I shamelessly harvest Nagi’s (2005) notion of ‘...the critical productivity of negative affective senses’ (Åhäll, 2018: 37).

2. Notes on Writing Style: Writing as Method/Writing as Theory:

Across this thesis, are ambitions to disrupt and problematize fixed notions of ability and disability (Connor and Gabel, 2013; Goodley, 2014). This includes to query the objectivity of scientific knowledge production that has created, reinforced, and demarcated (Daston and Galison, 2007) this simplistic and often oppressive ability/disability binary (Gallagher, 2001; Lyons, 2012). This is because limited views of an ability/disability binary are underpinned by conceptualisations where some bodies are ascribed as,

... 'disposable' bodies ... who are racialized or marked off by age, gender, sexuality [and I will add disability] and income and reduced to marginality, come to be inscribed with particular violence in this regime of power. They experience dispossession of their embodied and embedded selves in a political economy of repeated and structurally enforced eviction' (Braidotti, 2014a: 178).

Within contemporary societies, the 'knowledge-economy' embodied by higher educational systems, exists as a regime of power (Foucault, 1969/1972; Morrison, 2014; Meyerhoff, 2019). As such, it affords those who can engage and achieve gateways into higher incomes, social status, and better life chances (Marr and Forsyth, 2011). To have aims for a social justice-based questioning and problematizing of this educational system, which sorts both people and knowledge, requires transformations in perspectives (Cheek, 2017; Manning, 2018; Meyerhoff, 2019; Thomas and Reinertsen 2019). Including the pursuit of sedimentary shifts along the borderlands of traditional disciplinary demarcations,²⁵ and a preparedness to create new alliances

²⁵ '...we melt into each other with phrases. We are edged with mist. We make an unsubstantial territory,' (Woolf, 1992:11).

within the fixed disciplinary territories in a, ‘...trans-disciplinary approach that cuts across the established methods and conventions’ (Braidotti, 2014a: 178). As with western, ‘...conceptions of the human, Man, which overrepresents itself as if it were the human itself’ (Wynter, 2003: 260), ‘able’ has become the overrepresented standard default that has come to mean ‘human’ (Campbell, 2009). Similarly, in western forms of knowledge production,²⁶ academic writing has become the overrepresented standard normative²⁷ form, which has become more-than just a vehicle for academic thought; it has become overrepresented to become knowledge production itself (Rutazibwa, 2019). So dominant is standard academic writing as a mode of recognisable knowledge production, particularly in the field of social sciences, that attempts to shift dominant expectations of written forms and styles causes pause for thought and a need to, ‘...muse about the complex ways in which the imaginary both propels and resists in-depth transformations’ (Braidotti, 2014a: 163). Writing has become so synonymous with, and as, scholarly activity, that to think of valid research as other than written, and written in academic style, creates tension, and even shock (Hein, 2017; Manning, 2018). Further, academic writing, just like disability and impairment, is inherently based on a deficit-model, always beginning with the assumption of flaws and ‘...assumed lack in students’ ability to meet institutional norms’ (Beighton, 2020: 206).

²⁶ ‘Science is a human project that gives the appearance of being other than human. Too often, the molding of science is treated as a divine invention—the most heavenly creation of humanity’ (Bochner, 2018: 359).

²⁷ ‘...normalcy sketches out the do-able and the say-able, it cajoles, polices and decides, sometimes with mundane, and sometimes with devastating consequences’ (Mallet et al., 2016:3). ‘And every moment he seems to pump into this room this prickly light, this intensity of being, so that things have lost their normal uses – this knife-blade is only a flash of light, not a thing to cut with. The normal is abolished’ (Woolf, 1992: 97).

Further, the peer review system that underpins the research market reinforces the marginalisation of some forms of qualitative inquiry in favour of Big Data and scientific, codified, methods (Cheek, 2017) thus buttressing traditionalist methods and approaches to new, and emerging, academic writers. To problematize the dominance, contradictions, and ambiguities, of the notions that underpin expectations of academic writing in the corporate, neoliberal academy, with performance-driven league tables and measurable outcomes (Ball, 2012), is to offer conceptions of academia that can become-other (Hein, 2017). Within this thesis, writing aims to become-other, it has become, ‘...a form of political and ethical engagement...an intransitive activity, a variation on breathing, an end in itself’ (Braidotti, 2014a: 163). Woven within the tapestry of words are threads of, ‘...joy and potentiality of writing for/as innovation and knowledge creation, creativity, border-crossings, immanence and poetization’ (Reinertsen and Thomas, 2019: 1-2). However, engagement with disruptive forms of writing within a social science-based PhD is perilous ~ in that conforming to standardized and normalised qualitative social science PhD writing formats is a far ‘safer’ means to achieve a doctorate.²⁸

Yet, (re)working the norms of knowledge production is also a responsibility - or in Haraway’s term, a ‘response-ability’ or acknowledgement of the ‘...multi-directional relationships’ (Haraway, 2008:71) present within educational assemblages - for a research student with an aim to question and problematize fixed boundaries of what

²⁸ Remember...PhD is just the start - a hoop to jump.
It’s not the end – it’s only a PhD.
It’s not THE end point - Make it easy on yourself.
Remember...It’s a hoop to jump.
It’s not going to change the world – to jump a hoop.
You just have to jump a hoop – a jump to hoop
and that’s enough FULL STOP.

counts as ability within higher education. This is because, ‘...irreducibly co-constituted vectors of power continue to shape “what counts” as (and in) research...’ and querying these offers the potentiality for ‘...justice-to-come’ (Higgins, 2017: 100). From this perspective,

[i]nsofar as writing is committed to expose the structural injustices and constitutive exclusions of this vision of the subject, writing – as an intransitive activity – is intrinsically political and explicitly ethical (Braidotti, 2014a: 166).

Therefore, moving away from proceduralism (Springgay and Truman, 2017) and acknowledging tension and friction within qualitative approaches present across a PhD inquiry becomes an ethical engagement, and a response-ability, for scholars concerned with ideas of ability/disability in approaches towards inclusion in higher education.

These ambitions will be embedded across the thesis within the use of varied stylistic writing devices that are attempting to, ‘...situat[e] writing as a tool for possible invention in thought’ (Bridges-Rhoads, 2015: 705). Therefore, ‘[s]tyle is not decorative, but a complex strategic operation of positioning’ (Braidotti, 2014a: 168). In this way, the writing itself becomes a disruptive force; a ‘...concrete, practical experimentation and the creation of the not yet instead of a repetition of what is’ (St. Pierre, 2019: 3), ‘...in a way that might struggle through/in writing between and across disciplinary plateaus’ (Piotrowski, 2017: 80).

To write between, and across, those rigid disciplinary plateaus,

[w]riters are tasked with refusing the seductive pull of familiar language that is available and invites them to enact their disciplines performatively. Writing in cramped spaces, as deterritorialization, is a rupture, an event, or a moment of chaos (Piotrowski, 2017: 86).

Stylistically rupturing the familiar social science expectations of writing enacts a deterritorialization of the familiar therefore creating lines of flight that offer the potential to trace something new (Mazzei, 2017; Bochner, 2018). However, it is acknowledged that despite the aspiration for disruption and rupture, stylistically, sections will largely consist of formalised, codified and impersonal ‘academic writing’ as an acknowledgement of the need to fulfil the expectations and requirements of a PhD study.²⁹ Within these formally styled sections, ‘I’ - the writer - will largely remain in my fixed domain, the expected territory, away from the page; screened behind passive voice, impersonal phrases, and shielded by citations.³⁰ Within these codified sections, my supervisors will also remain invisible; and the iterative movement of writing a supervised thesis will not emerge in order to maintain the illusion of, ‘...a stable academic self’ (DeLyser and Hawkins, 2014: 132).

Within this thesis, it is acknowledged that writing is thinking, and that the relationally entwined activity of thinking/writing is currently essential for methods of inquiry (St. Pierre, 2019). Hein (2017) argues that qualitative inquiry is entrenched with dogmatic images of thought based on, and confined by, conformist commonsense notions, and that a ‘shock to thought’ (Massumi, 2002) is needed to jolt the ensconced complacency and enflame thought to become something new: to Become-Other. A becoming-other is a process-driven act of becoming and change (Hein, 2017). As to, ‘...think is to create – there is no other creation – but to create is first of all to engender “thinking” in thought’ (Deleuze, 1968/1994: 147) and therefore to force the self to

²⁹ ‘Language is made not to be believed but to be obeyed, and to compel obedience’ (Deleuze and Guattari, 1980/1987:7).

³⁰ ‘To be myself (I note) I need the illumination of other people’s eyes, and therefore cannot be entirely sure what is myself’ (Woolf, 1992: 95), I cry as Johnny Saldaña and Hamlet slide on their knees across the school’s newly renovated, herringbone-wooden-floor.

confront discrepancies and to respond with change. To write, as both method and theory, requires writing, and writer, to become-other (Mazzei, 2013a; St. Pierre, 2018), so that the safety of formalised, linear, methodological approaches and the pretence of the critically objective researcher are abandoned (Braidotti, 2013), or at least disrupted (MacLure, 2015). Moreover, to, ‘...follow the provocations that come from everywhere in the inquiry that is living and writing’ (St. Pierre, 2018: 603).³¹ This is done in an attempt to become-other through a process of writing creation that does not always conform to the commonsense notion of a social studies-based PhD study in a process of, ‘...disciplinary deterritorialization’ (Piotrowski, 2017: 79).

Creation takes place in choked passages...Your writing has to be liquid or gaseous simply because normal perception and opinion are solid, geometric (Deleuze, 1995: 133 cited in Piotrowski, 2017: 79).

Text therefore becomes an event. By, ‘...situating writing as a tool for possible invention in thought’ (Bridges-Rhoads, 2015: 705) it embodies both theory and methodology and method - that emerges within, and through, the writing, as ‘[w]riting is a method for transcribing cosmic intensity into sustainable portions of being’ (Braidotti, 2013: 166). Writing-as-knowing, nomadic knowing, that emerges on the page therefore becomes a means to transform my own thinking through the process of writing (ibid).

Across the thesis, there will be sections where writing from the footnotes, will be utilised to disrupt, or deterritorialize,³² both the notion of the neat and tidy academic

³¹ ‘When I cannot see words curling like rings of smoke round me I am in darkness – I am nothing’ (Woolf, 1992: 108), oh Virginia why must darkness be nothingness, and why do we feel these ableistic metaphors so completely? Can we rather create within a darkness of choked passages, that is just an as-yet-unknown living and writing inquiry?

³² Can you read these marginalised footnotes and hold words from the text inside your head? Can you hold a bifocal thought from a fractured and wounded text? What about when they slip, unintentionally

writing, and the illusion of the stable-individual-academic-self. 'Deterritorialization is the process of becoming dislodged from the signifying and representational logics of territory' (Piotrowski, 2017: 80). As stated above, deterritorialization of the writing has occurred as a means to create a shock to thought for myself, to force myself to think differently, and to become-other. As Margrit Shildrick³³ gives permission to disrupt the disciplinary territory and wander into the page, while Johnny Saldaña demonstrates that, '...I didn't need to "find" my voice – all I needed to do was to *trust* it' (Saldaña, 2017: 183). Therefore, transdisciplinary, and tangential thought - nomadic, writings-as-thought will emerge freely from the footnotes.

A minor literature doesn't come from a minor language; it is rather that which a minority constructs with major language. But the first characteristic of minor literature in any case is that in it language is affected with a high coefficient of deterritorialization (Deleuze and Guattari, 1975/1986: 16).

The footnotes will serve as, '...a margin of deterritorialization affecting the territory itself' (Deleuze and Guattari, 1980/1987: 326). These less codified, nomadic, affected, and dislocated thoughts will materialise and bleed into the thesis, as the thesis will also bleed into the margins.³⁴ These footnotes to the major writing of the thesis text

by the-lonely-me, but become-reshaped by the parameters of a pre-defined writing program of this cyborg-student, onto the next page? Absconded, lost, abstracted from their origins - those parent-words that triggered their creation. Can you hold them still while you scan, at breakneck speed while cruising on that train, bus, tram, or between your own stolen-writing-times while you sip coffee, or scan across other, easier to consume internet tabs? Do you, like me, have a memory that slips and fractures and drops vast cascades of words and thoughts: casually discarded blossoms that once meant so much, but lose their essence to become-something-other; something-forgotten-and-inconvenient? The slow and quiet rebellion of slow-writing and slow-reading (Thomas and Reinertsen, 2019).

³³ 'In comparison to previous research—and this is particularly true of empirical projects—there is less stress on closure and completion, on clean and proper scholarship, and a new willingness, to a greater or lesser extent, to accept that the writer him or herself is part of the process of becoming' (Shildrick, 2014: 23).

³⁴ They're like moments of a welcomed detour, deterritorialising the text - Sara Ahmed, talking about whiteness and disciplines, discusses the importance of the 'detour' provided by the reflection of the other (2004: 70).

are not envisaged as separate and distinct divisions: they do not stand as metaphors of interiority and exteriority with the main text, filled with major language, as ‘the-public-academic-self’ and the minor footnote text as ‘the-private-reflexive-self’. Rather, the entangled interplay exists as openings, footnote-interlocutors become relationally created in/between spaces and transversally cutting through the frayed disciplinary boundaries of social science and literature and humanities and poetry and...and...and....³⁵

While Deleuze and Guattari (1975/1986: 18) emphasises that the;

...three characteristics of minor literature are the deterritorialization of language, the connection of the individual to a political immediacy, and the collective arrangement of utterance.

My understanding of major and minor writing as a method of inquiry is also inspired by Mazzei’s (2017) interpretation of Deleuze and Guattari’s (1975/1986) musings on minor and major literature where,

[i]nstead of the dogmatic practices of traditional research patterned by method in a major language, a minor inquiry is that which is provoked by a problem and transformed by the contour of a concept (Mazzei, 2017: 675).

Within this thesis, hidden disability and inclusion in higher education is a provocative problem that has inflamed a minor inquiry, and concepts, ‘...are not labels or names that we attach to things; they produce an orientation or a direction for thinking’ (Colebrook, 2002: 15 cited in Mazzei, 2017: 676). The direction for this thesis thinking

³⁵ ...and...and...and... and.

has been ableism in higher education and how this is imbricated within the processes and proceduralism of knowledge production.

Included in the aforementioned footnotes or 'margins' will be snippets of deterritorialising, and disciplinary homeless thoughts: queries, conundrums, doubts, quotations, and hesitations³⁶ - those untidy and affective elements of research, which refuse to remain quiet, orderly and contained (MacLure, 2013). Sometimes these thoughts will emerge as poems or prose; and sometimes as questions, comments, quotations, or statements; sometimes these will be comments from students who engaged in the study; sometimes they will contain extracts from my own research notes; possibly, the minor writing from the margins will not read as clearly and cleanly as the confident academic text. They may sometimes aim to operate as an, '...oppositional consciousness' (Braidotti, 2008: 16).

As previously stated, this oppositional consciousness is not to be confused with a bifocal view of academic/personal, or formal/informal, but is considered that which actualises an ethical urge (ibid) to disrupt the linearity and singularity of the expected academic voice, and rather adds a recognition of the entangled chorus that create a thesis.³⁷ The transversal cuts become therefore both an opening (Ulmer, 2017a), and a conduit, that cuts through the expectations of a social science text. 'Writing is written into being...as embodied doing and thinking' (DeLyser and Hawkins, 2014: 132) with this writing being constitutive of an affective writing process: an assemblage

³⁶ 'The circle is unbroken; the harmony complete. Here is the central rhythm; here the common mainspring. I watch it expand, contract; and then expand again. Yet I am not included. If I speak, imitating their accent, they prick their ears, waiting for me to speak again, in order that they may place me' (Woolf, 1992: 76).

³⁷ I like your footnotes, they're intriguing, and the reader is never quite sure what they're going to get. I think you need to decide how necessary they are beyond intrigue and interest – what work do they do / do you want them to do? Do they tell a different story if you read your thesis only via footnotes? How would the thesis be different / impoverished without the footnotes?

composed of multiple people, emotions, academics, philosophers, students, laptop, desk, lamp, books, theory, ideas, supervisors,³⁸ the web, technology, family, friends, and conversations...and...and... All entwine in an emergent intra-action, or '*...collective assemblage of enunciation* of acts and statements, of incorporeal transformations attributed to bodies' (Deleuze and Guattari, 1980/1987: 88 emphasis in original) or more specifically, attribute to this body - the never-singular-writer of this PhD.

Further, this writing-as-thinking-writer wishes to foreground that the insecurity, uncertainty, and anxiety of 'getting lost' (Lather, 2007) and not knowing, and that becoming-other is acknowledged, and even welcomed, as part of a, '*...rhizomatic embrace of conceptual diversity in scholarship*' (Braidotti, 2013: 169). Some poststructural and postmodern qualitative researchers aim to,

...trouble the often taken-for-granted practices of qualitative research--the necessary use of human subjects, bounded research sites, and the write-up of findings--by not wanting to do away with them but desiring their interrogation (Holbrook and Pourchier, 2012: Online).

While others, such as Elizabeth St. Pierre (2011; 2017) have moved beyond the call to interrogate methods, and instead have moved to post qualitative work and, '*...require us to work within, against, and beyond our methodological inheritance to respond to the world's ongoing becoming*' (Higgins, 2017: 89). These perspectives, whether to interrogate 'taken-for-granted practices', or to move beyond 'methodological inheritance', sit in/between the transversal spaces of the formalised and codified social

³⁸ All of this needs slowing down in order to be put to work...
What is this? What does it look like in relation to your relationship with disability...?
Complex term, where will you really open this up?...
Again, this idea needs slowing down, teasing out...
Too big a jump...
Nice sentence ☺...

science writing and the deterritorialising thought from the footnotes: as does my own tentativeness, ambiguity and conflicting perceptions about holding onto formalised, accepted and acceptable, forms of knowledge production, whilst also desperately wishing to let-go. This thesis therefore sits in the lost place of embracing uncertainty.

From this perspective, both the transdisciplinarity of theory³⁹ and the transdisciplinarity of writing styles encompass a diffractive approach, that flows as, ‘...both a process and as a result’ (Bozalek and Zembylas, 2017: 116) with text created as event. This is useful because,

...unlike methods of reading one text or set of ideas against another where one set serves as a fixed frame of reference, diffraction involves reading insights through one another in ways that help illuminate differences as they emerge: how different differences get made, what gets excluded, and how these exclusions matter (Barad, 2007: 30).

I would argue that diffraction could also, ‘illuminate differences as they emerge’ through ‘writing’ insights through one another. The aim is, ‘...not writing to repeat, to represent, but writing to inquire’ (St. Pierre, 2017: 43) in an act of, ‘...iterative (re)opening up to, an enabling of responsiveness’ (Barad, 2010: 265) through which both theory and method/non-method, may diffractively emerge.⁴⁰ Further, transdisciplinary, nomadic and diffractive approaches allows me to, ‘...think about the ways in which different discourses about the posthuman might illuminate the complex experience of contemporary embodiment’ (Damlé, 2012: 304).

³⁹ ‘I saw in theory then a location for healing’ (hooks, 1994: 59).

⁴⁰ ‘...we and the world are products of theory as much as practice, and that putting different theories to work can change the world’ (St. Pierre, 2011: 614 cited in Riddle, 2017: 732).

As poems become relationally (Prendergast, 2009) they are reflective of the intention to highlight the inter-dependency called for with Critical and Posthuman Disability Studies provocations (Goodley, et al., 2019). The poems, or thoughts, that emerge from the margins, may not express the 'I' at all, but might be perceived as products of the collective assemblage of enunciation (Deleuze and Guattari, 1980/1987: Mazzei, 2017). Further, they may foreground elements of the affective arrangement within the researching-disability-in-education-assemblage, including the, "this, this, this, this..." of 'things' intra-acting in the material world.⁴¹ 'Poetry... creates or makes the world in words' (Leggo, 2008: 166) and is not simply a way to write, but is also a way to think (DeLyser and Hawkins 2014). It can become the choked passages that emerge from cramped spaces, as poetry can become gaseous, or liquid, in form (Piotrowski, 2017). Yet poetry creates a specific form of a world, one that can evoke and express emotion but one that can also confuse and alienate a reader (Carter et al, 2018), bringing potentiality for plurality of affect, including chaos and confusion.

There may also be occasional times where this writing inverts: with poetry emerging in the central territory of the text, and theory pushing from the margins of the footnotes, thus further deterritorialising the territory of unaffected and impersonal knowledge production. This disruption of unaffected knowledge production is something that both Crip theorists, and disability scholars and activists, have attended to (Linton, 1998; McRuer, 2006; Connor and Gabel, 2013; Nielson, 2016). The choice to use footnotes to signal this movement between the territory of the formal PhD, and the

⁴¹ "yeah, it just becomes words doesn't it? Yeah, no that sounds good, I think that photos probably would work, yeah" says Patricia "I'm thinking, and I think very visually, and I'd rather that we used some images, and it might be that we'd walk around, take some photos and either record it on here, or record as we walked around 'that's an image that's important for me because of this, this, this, this...'" See 2.2 and 2a and The Existential Crisis of Method.

detritorialising, intrusive thoughts and poems, is an attempt to keep the page as accessible as possible as screen readers can read footnotes, but often render italics, and bold, as errors.⁴² There are times when italics and bold become inevitable in the texts, particularly when quotations include an original emphasis.

For poetry to be research it must also be philosophy, although one may argue that all poetry is philosophy. As Nuzzo (2015) states: ‘there is some peculiar form or indeed figure—Gestalt—of thinking occurring in the creative act of poetry in a fundamental and constitutive way’ (44)’ (Boyd, 2017: 212-213).

The use of poetry in social science research is not new (Cahnmann-Taylor, 2009), including with disability-based research (Nielson, 2016). While I cannot make any aggrandising claims that the concept of utilising poetry, or snippets of words and images, to intrude on the thesis develops new theory, I can boldly state that the principles of ‘good’ Gestalt will not be followed. This is because while many would agree that poetry, like Gestalt, is other than the sum of its parts (Cahnmann-Taylor, 2009), the intrusive thoughts and poems scattering across sections of this thesis will not demonstrate Gestalt through coherent, orderly, and balanced patterns of thinking (Maynard, 2005). Rather, these intrusions are attempts to make visible those things which are rendered invisible in traditional formalised modes of method driven inquiry; the affective thoughts that are not always orderly or coherent, but that emerged within the process of writing up this research, ‘...in a direct and affective way’ (Prendergast, 2009: xxii). Alternatively, and more exactly, they are presented in an

⁴² ‘Nothing about us without us,’ roar a noiseless Discord,
such philanthropy chorus the Congregation;
while folding in a Confusion of Philosophers,
decipherable only to the Fortitude,
as directed by the wisdom of Pomposity.

attempt to represent the rhizomatic patterns of 'messy' thoughts that erupt and irrupt throughout the researching and writing of a PhD.

At times, to an uninitiated reader, these thoughts, and poems, may not seem to have a meaning that correlates with their sister number on the marked text. However, they will have meaning to the writer - who will bleed into the thesis, filled with doubt, insecurity, and uncertainty.⁴³ It is intended to remove the binary that exists between the private, messy, tangled, and incoherent writing process, and the public, polished, neat, tidy, 'expert' that a written PhD represents (Law, 2004). The expected division and the spectrum between the public and private - the visible and invisible, that often works to conceal the affective: the private and emotional disturbances at play within studentship, such as the hard work, the pain, the insecurity, doubt, and the embarrassment, '...there are front-stage slickness and backstage complexities, difficulties, or bad passages' (Moser and Law, 1999: 207). This thesis will not offer frontstage slickness, or claim independence and singular authorship, but rather embraces the cacophony of influences and multiplicity of voices that construct the disciplinary homelessness within the cramped spaces of transdisciplinary writing. This is perceived as an,

...appropriate way for doing nomadic thought, in that it allows for a web of connections to be drawn on the zig-zagging paths of shared subjectivity and not merely on the tightrope of identity...subjectivity is a socially mediated process of entitlements to and negations with power relations. Consequently, the formation and emergence of new social subjects is always a collective enterprise' (Braidotti, 2014a: 168).

⁴³ "I think this first section is a necessary foregrounding that sets the reader up for all to come that is unexpected, speculative and experimental."

Therefore, acknowledgement of the collective enterprise that creates this PhD writer's subjectivity moves towards problematizing fixed notions that privilege the 'able' student as always needing to be independent, rational, autonomous, and confident (Leatherwood and Connor, 2003). Further, this stylistic device is included as an attempt to highlight, '...the limits of language itself' (Gosetti-Ferencei, 2012: 208) by, '...disrupting disciplinary boundaries and playing with impurities' (Holmes, 2015: 663); the need for which has become startlingly apparent within the embodied and affective entanglement⁴⁴ that '...I stitched, patched, and re-created a monstrous whole, different story, a new creature. In search of cohesion and coherence' (ibid: 665) while writing of this monstrous~hybrid New Materialisms, Critical Disability Studies, Posthuman Disability Studies informed PhD.

As it is considered that,

[t]o write is to struggle and resist; to write is to become; to write is to draw a map: 'I am a cartographer' (Deleuze, 1986/2006).

Therefore, cartographic tracings will flow throughout this thesis, including within the following section, which offers a selective selection of the philosophical cartography that has created compass points for this PhD's thought-journey.

⁴⁴

Is an academic-essay
anti-phenomenology
Embodied
?

2.1. The Posthuman Introduction:

In the current era,

“Posthuman” has become a key concept in the contemporary academic debate, to cope with the urgency for an integral redefinition of the notion of the human, following the onto-epistemological, as well as scientific and biotechnological developments, of the twentieth and twenty-first centuries (Ferrando, 2019: 1).

Further,

Posthuman subjectivity reshapes the identity of humanistic practices, by stressing heteronomy and multi-faceted relationality, instead of autonomy and self-referential disciplinary purity (Braidotti, 2013: 145).

Within this context, ‘...disability studies is almost emblematic of the posthuman predicament...’ because ‘...disability studies combine the critique of normative bodily models with the advocacy of new, creative models of embodiment’ (Braidotti 2013: 146). Further, within feminist New Materialisms understanding particularly, the ‘...enfleshed Deleuzian subject’ (Braidotti, 2012: online) becomes,

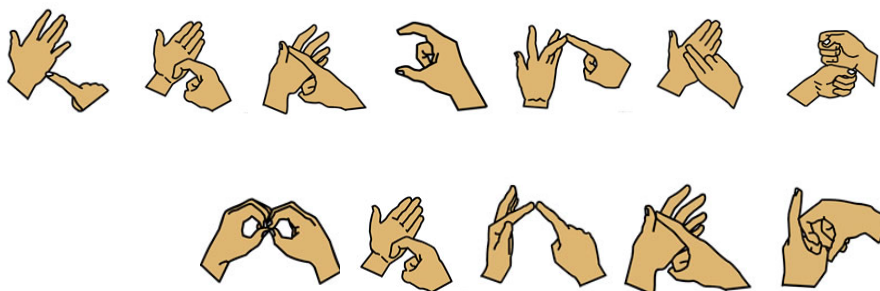
...materially embodied and embedded in the singularity that is one’s enfleshed self. But this singular entity is collectively defined, interrelational and external (Braidotti, 2006:198);

the axis from/through/whence the binaries including those of dis/ability unravel (Revelles-Benavente and Palmer, 2020). Disability has always ‘...complicated clear distinctions between the human and not-human’ (Naraian, 2020: 4) as many disabled people have often been deprived of the value of having human status (Goodley and Runswick-Cole, 2016). Yet within these posthuman times, technological advancements of Cyborgian interventions are still further fraying and complexifying archaic distinctions between classifications of ability disability (Reeve, 2012), thus rupturing

traditional notions of a delineated dis/ability and rendering Posthuman Disability Studies a space of theoretical possibilities.

While the proposition of western education has always been an essentially humanistic project (Snaza et al., 2014), current manifestations of inclusion do not re-write this orientation. Therefore, inclusion has also, always been humanist because it ‘...privileges human traits (thoughts, capacity, sense-making)’ (Naraian, 2020:2) and so paradoxically, despite the active quest of inclusive education for a recognition of difference, marginalisation, and uniqueness (Slee, 2011) the humanist principles underpinning the education system ensure the perpetuation of the implicit bias towards stratification and exclusion (Naraian, 2020).

The aim of nestling under the Posthuman Disability Studies Umbrella therefore is to question and reimagine disability in education differently: to problematize and disrupt concepts of inclusion, along with querying concepts of pedagogy, within the higher education space, and to therefore unsettle dominant conceptions of the ability/disability binary.



Combining DeleuzoGuattarian⁴⁵ cartographic mappings and tracings with traditional social science approaches utilises, ‘...paradoxical forces at work together in an

⁴⁵ A philosopher and a psychotherapist walk into a 20th century pub and emerge in the 21st century hyper-capitalist academic popstar world as a Kool Kapitalism brand name. D&G tee, ‘desiring machine seeking connections’ quirky mug, throw pillow or poster available with discount code...

assemblage' (Deleuze and Guattari, 1980/1987: 12). It therefore needs to be highlighted that while Deleuze and Guattari (ibid) offered alternatives to the linear, hierarchical social and physical science approaches,⁴⁶ the alternative, rhizomatic approach does not exist as an oppositional binary location. Rather,

[t]he important point is that the root-tree and canal-rhizome are not two opposed models: the first operates as a transcendent model and tracing, even if it engenders its own escapes; the second operates as an immanent process that overturns the model and outlines a map (Deleuze and Guattari, 1980/1987: 2).

Similarly, within this thesis, the relationship between the formal, traditionally styled and approached sections, and the more cartographic rhizomatic sections and approaches are intentionally placed in-tension: as paradoxical provocations. This process is embraced to open up a space of disruption within the assemblage of this PhD thesis. It is considered that the DeleuzoGuattarian concepts of assemblage and (de)territorialisation work effectively with concepts of minor and major writing and minoritarianisation in relation to inclusion and hidden disability in higher education. See [Mapping of the Rhizomatic Terrain: Misbehaving Concepts](#) for the scattered pages where the discussions on these concepts are largely located.

The background reading within the section '[4. An Archaeology of Ideas ~ Tracing the Disability Object](#)' introduces concepts, models and theories of disability, plus an overview of what and why hidden disability is demarcated in this study. A study, which

⁴⁶ 'Scientific knowledge was once perceived to be universal and hence unified' (Chemla and Fox Keller, 2017:1). Reconceptualising science as a multiplicity does not disregard scientific approaches; it can be argued that disciplinary diversity is a recognition of multiplicity, and an understanding that one overarching approach does not recognise the complexity of the world. Mapping the lines of flight between disciplinary boundaries is a playful engagement with those ontological grey zones...to be returned to in the spiderwebbing sections '[3. Educational Politics - A World of Ontological Grey Zones](#)'.

paradoxically claims the need for removal of educational fences. As indicated already, this work curls around and within, contested spaces, as it is considered that simplistic answers to complex and ambiguous questions do little beyond creating meaningless bureaucratic boxes to tick. Further, inclusion and education, and an introduction to some of the conceptual framings from Posthumanism and New Materialisms thinking is also situated within the section '5. A Cartography of Disciplinary Control: The Curiosity Cabinet of Ideas'. This section is interlaced with more of the traditionally structured social science-based approach to scholarly activity: including arboreal sub-headings and citations that pay homage to the expected standard of PhD social science-based studies.

However, woven within this thesis will be lines of flight, that become-other to create transdisciplinary, transversal cuts⁴⁷ (van der Tuin and Dolphijn, 2010), which attempt to reconceptualise educational possibilities for inclusion in higher education. Minor writing turns knowledge production from a product, to an event - a rupture - and through the concept of minor writing (Deleuze and Guattari, 1975/1986; Mazzei, 2017), this thesis aims to deterritorialize the educational assemblage that being a student with hidden disability can/could become to offer nuanced theoretical approaches towards educational possibilities.

In locating this study under the expansive banner of Posthuman Disability Studies - whilst criticising humanism; and in discrediting binaries - while discussing 'hidden'

⁴⁷ 'As a new materialist concept, transversality is non-categorical and non-judgemental. It defies disciplinary categories and resists hierarchies. A transversal line cuts diagonally through previously separated parallel lines, as in the common garden gate. Each of those horizontal planks in the gate could be an academic discipline, or a previously conceptualised categorical segregation. The diagonal or transversal line cuts through these' (Palmer and Panayotov, 2016: online).

disability, it is acknowledged that these, and other contradictions, ‘...stitch together improbably collaborations without worrying too much about ontological kinds’ (Haraway, 2016: 136). This is because bringing together improbably collaborations, ‘...allows for otherwise unlikely encounters and unsuspected sources of interaction, experience and knowledge’ (Braidotti, 2014a: 182).

Higher education’s precarious relationship with disability and inclusion, in the hope that we could re-imagine inclusion as a site of possibility and potentiality, was the starting point of this thesis⁴⁸ - initio {the beginning}. With the endpoint of submission, came the realisation that I am just beginning to understand that I was always in the middle, in medias res - intermezzo as Smithers and Eaton (2018) grandly term it. I can now understand that there never was a beginning or an end.⁴⁹ As, ‘...one might irrupt notions of beginning by recognizing collective historical moment(s) and geographic location(s)’ (Smithers and Eaton, 2018: 68) this thesis will consider the collective historical moments of students with hidden disabilities in the geographical location that is a Post-92 higher education institution (HEI) in Northern England. The participants’ contributions [often traditionally named Data] are sometimes photographs; sometimes artwork; sometimes creative writing; yet sometimes this also includes snippets of traditional interview ‘data’; sometimes these will be reimaged creatively, by me, the researcher, as poems. Some contributions have been imagined as speculative fabulations (Haraway 2016; Truman, 2019) or ‘Wor(l)dlings’ (Stewart,

⁴⁸ “Repressive forces don’t stop people expressing themselves but rather force them to express themselves; What a relief to have nothing to say, the right to say nothing” (Deleuze 1995: 129).

⁴⁹ Bettie St Pierre’s long ethnography resonates here Lisa...she notes that her own ethnographic doctoral study - that was undertaken in the area where she had grown-up- whilst ‘officially’ beginning in her forties ‘unofficially’ “began before it began, and I had always been in the middle of it” (2017: 689). St Pierre, E. (2017). ‘Haecceity: Laying Out a Plane for Post Qualitative Inquiry. *Qualitative Inquiry*, Vol. 23(9) 686–698. Please follow the line of flight to 2.2a. “The Existential Crisis of Method: The Click-Haecceity Event”.

2014) that offer every day, mundane ‘...vehicles for probing what could be’ (Trueman, 2019: 32). The participants voices are not individualised but rather offered as ‘...collective assemblages of enunciation’ (Deleuze and Guattari, 1980/1987; Mazzei; 2017) as their language discussing their experiences connects the, ‘...whole micropolitics of the social field. A rhizome ceaselessly establish[ing] connections’ (Deleuze and Guattari, 1980/1987: 7). These creative pieces will be both written and read diffractively ‘...through one another’ (Barad, 2007: 30) to ‘...engender creative, and unexpected outcomes’ (Geerts and van der Tuin, 2006: online). The outcome will be a thesis disruptively written as method/theory ~ a rhizomatic, diffractive and nomadic speculative journey into becoming-other with reading/writing Data. This exploration is centred on ableism, and knowledge-production, in higher education and the stratified processes involved in the situated knowledges producing hidden disabilities’ inclusion or exclusion.

2.2. Philosophical preamble: A theoretical cartography.

Being grounded, any cartographic account is necessarily selective, partial and never exhaustive. Knowledge-production for me is always multiple and collective (Braidotti, 2018: 3).

Within this theoretical cartography are the multiple, collective, threads that have formed my own, partial, and selective, knowledge-production, always-becoming journey. This section will stand as a philosophical prologue to contextualise the study.

Including within this preamble will be various stylistic approaches that map key compass points⁵⁰ within the rhizomatic-thought-study of this PhD. While traditional

⁵⁰ This rhizomatic offshoot exists as a potential line of flight, one that dissolves the coherent line of articulation. Mapping and tracing will be briefly explored in the subsection “3. Educational politics - A World of Ontological Grey Zones”. It is considered that by ‘drawing maps, the researcher works at the surface, creating possible realities by producing new articulations of disparate phenomena and connecting the exteriority of objects to whatever forces or distractions seem particularly related to them’ (Martin and Kamberelis, 2013: 671).

social science formats require that a methodology chapter should sit in a designated location, for the purpose of this work, the method/not-quite-method of post-qualitative inquiry will instead thread throughout the thesis and irrupt as and when necessary. This means that the philosophical underpinnings may emerge iteratively, while also burrowing forward, and back, across multiple and varied trajectories and locations. Within this section will be subheadings that will consider the ontological, and educational, politics of the study along with brief deliberations of some theoretical concepts from the Posthuman and New Materialisms almanac. This is included as a cartography, to position the staging of this thesis. The '2.2 Philosophical Preamble: A Theoretical Cartography' with its various sub-headed sections, will then be followed by a section named '2.3 Ontological Politics of Worldings' which will offer an overview into the thesis's approach at speculative fabulations: those attempts to offer mundane possibilities of inclusive futures for students with hidden disabilities in higher education. '3 Educational Politics ~ A World of Ontological Grey Zones' will then consider some of the blocks that trouble the flow of the educational assemblage, and this fractioned, and fractured section will stutter and stumble with interruptions and Fabulations. '4 An Archaeology of Ideas ~ Tracing the Disability Object', which will focus on a curation of the reading around disability theory follows, this will also have short sub-headed sections that will plot some of the many notions around education, disability, inclusion, and exclusion across the contemporary UK landscape.

2a. But first...

This is an educational assemblage: a material expression of a relational, spatial/temporal exchange between 'they' the readers and writers, and 'this' reader and writer and the student participants within this study. This reader-writer who zig-zags across time, space, and place through 1929 to 2010 to

1998 and back to 2015; as space opens up, and I type at a table avoiding grief; or 2017 as I read a transcript and wonder why ‘themes’ exist; or 2019 while I wear dark glasses and type from my dark bedroom and pretend that I feel well; to 2013 as I sit in a conference break-out room and ask out-loud an un-askable question;⁵¹ to 2020 where fear and Covid grips the world, to...when maybe you are reading this...perhaps? As previously stated, I’m still sitting in the middle here, both literally and metaphorically in the dark, wondering how to de-tangle a mane of curled threads into a tangible, linear, readable form. Still wondering how to articulate a ‘thing’, an elusive, unsayable, ermhhh?⁵²

⁵¹ “If this is an inclusive conference, then why are the only people passing around the microphone, and handing out papers, the people with learning disabilities? Is this inclusion, or tokenism?”
Silence in the room.

⁵² “Or think to yourself I didn’t explain that well because sometimes you can’t find the word to explain it, because there aren’t any I find, cos it’s, it’s different to everyone isn’t it? That’s what chronic illness is, it’s unique to the person who has it, so I think that, trying to explain that to people with limited, formulaic words, it’s hard.”

2.2 cont. ~ Philosophical preamble: A theoretical cartography.

Within the range of theorisations occupying the Posthuman realm, sits the New Materialisms landscape (Ferrando, 2013). New Materialisms also incorporate a range of diverse theoretical and disciplinary perspective (Coole and Frost, 2010) particularly by challenging the boundaries between these theories and disciplines (Coleman et al., 2019). However, it is beyond the remit of this study to become immersed within the vast array of New Materialisms origins and theoretical framings. Therefore, this study offers a pragmatically partial, and selective, perspective that traces the thread of New Materialisms that emerged from tangles of the corporeal feminisms (Grosz, 1987; Bray and Colebrook, 1998), and their attempts to (re)animate the body into the representational debates that fuelled poststructuralist and post-modernist discussions (Ferrando, 2013). Along with feminist pedagogy which desired to recognise the mechanisms of control apparent within socio-cultural responses towards emotion, or affect (Jagger, 1989; hooks, 1994) as Braidotti has argued, ‘...the emancipation of mat(t)er is also by nature a feminist project’ (2012: 93). From a Disability Studies perspective, this corporeal feminism, and feminist pedagogical movements echoed calls by pioneering feminist Disability Studies thinkers, such as Jenny Morris (1991; 1992; 1993), for the recognition and incorporation of embodiment and emotion into the white-male-dominated Disability Studies (Wendell, 1996; Corker, 2001; Garland-Thomas, 2005). The corporeal feminist Disability Studies perspective constitutes a sedimentary layer within my own archive. This theoretical thread is particularly important within the university learning environment, where success is principally based upon a disembodied and unaffactive cerebrality (Bozalek and Zembylas, 2016;

Hickey-Moody et al., 2016; de Freitas, 2017) that is unreflective of the disability⁵³ experience⁵⁴ (Hamraie, 2012; Ecclestone and Goodley, 2016).

As previously stated above, from the spores of corporeal feminist thinking, emerged some of the entwined roots and shoots that tangled into the rhizome of New Materialisms' fruition (Ferrando, 2013). With these threads, continue a concern with social production, social problems, social justice (Fox and Alldred, 2017) and critical thinking (Braidotti, 2018) that is relevant to the study of disability and education. However, disability has been a perfunctory and cursory gesture in critical theory (Erevelles, 2005), including in the realms of New Materialisms, although more recent thinkers are pushing against this (Feely 2016; Flynn, 2017; Monforte, 2018; Reddington, 2018). Yet, a concern with social problems continues to exist within a philosophy that recognises matter because Feminist New Materialisms,

...do not discount social constructions of gender and their intersections with class and race [and disability]. They do, however, also consider how material bodies, spaces, and conditions contribute to the formation of subjectivity (Sanzo, 2018: Online).

Therefore, within New Materialisms is the recognition that a wide range of material forces produce the world (Fox and Alldred, 2018; Mcphie, 2018); these may include, but not exclusively, social, cultural, psychological, emotional, physical, and biological

⁵³ "...exams, I tend, I panic because I forget a lot of things, like I know everybody forgets little bits ...but sometimes, I've genuinely been sat there, and I've been reciting things, for hours for weeks, and I get there, and my mind just goes blank...if my memory is bad and it's gone, it's gone. It's not coming back whether I sit there for an extra half an hour or not to be honest, so that to me was...I know they were trying to do something, but it felt like it was just something. It didn't DO anything, it wouldn't. I wouldn't say that it benefitted at all, really, it just made me frustrated at sitting there for an extra time to think - I don't really know what I'm doing!"

⁵⁴ "...erm, I kind of already felt like I was behind erm, in terms of my growth as a person, so my priority, perhaps misplaced as it was, was my studies, I really wanted to erm, to, to do well and that was my motivation. And I actually, probably made myself more ill, ha, um, than I needed to, because um, looking back on it now it shouldn't have been, my priority yeah, but hindsight..."

forces (Barad, 1996; Braidotti, 2013). Further, although there exists a plethora of approaches captured within the New Materialisms frame, a commonality is an interest, and concern with power; and how this power manifests within material workings (Fox and Alldred, 2016; 2017). This perspective is therefore compatible with a Posthuman Disability Studies perspective that seeks to question the power-dynamics contained by notions of inclusion of hidden disability within a higher educational landscape.⁵⁵

⁵⁵ 'This work is useful in demonstrating the relevance of new materialism as a form of pedagogy as it makes a shift to think about young people with disabilities' competencies outside functional medicalized models' (Reddington and Prince, 2018: online).

If disability is a technology for the management of human difference then what do the 'reasonable adjustment' approaches discussed in footnotes 52, 53, 58 and 193 reveal about the power-dynamics contained within this technology that manages the difference that is disability? Where reasonable adjustments stalk, inclusion is, not happening, as disability is '...an afterthought, after the basic institutions of society are already designed' (Nussbaum, 2006: 96 as quoted in Slee, 2019: 916). Rather disability is assimilated, as an afterthought, through a process of absorption; further, as the comments participants provided evidence, these accommodations are, often inappropriate ~ what good is additional time in a closed book exam for a student with an impairment that creates memory issues as footnote 53 alludes? This 'reasonable adjustment' rather becomes a source of stress, anxiety, and a longer period to (re)enforce the disabling institutional practice. Or even footnote 57 and 72, deciding not to disclose and not to access reasonable adjustments because of a fear of not being believed, because the materiality of your fleshy body just doesn't 'look' disabled – that your 'kind' of 'disabled' isn't actually 'disabled enough' here?⁵⁶ Footnote 58 is a phrase set on repeat, cut and paste, cut and paste, cut and paste ...how often have I come across that phrase when students have talked about reasonable

⁵⁶ Mon to Sun the etched letters dictate your days,
Sunrise to sunset dictate your times
And those clear, plastic compartments
That dictate your emotions - Your lifeline.
Without these, round and oval cascades
You don't live - you say.
Sunrise square filled with colours
A pick and mix life
Sunset square -
Just the four.

Then there's the one -
the one that scares me
Large, peach and lonely
With a background of black.

adjustments?! Maybe because higher education is often shoehorning the difference into the fixed and immovable space instead of re-making the space to (re)make a space of belonging? That's what inclusion would really mean. A

Worlding of Belonging.

2.2 cont. ~ Philosophical preamble: A theoretical cartography.

Within this study, is the acknowledgement that power has the capacity to be both entrapment, and empowerment (Braidotti, 2018). An example of the manifestations of the entwining of concerns around social justice and power-dynamics within the materialdiscursive workings of the higher educational system would be the universities' bureaucratised, routinized-practices and systematic responses surrounding disclosure of disability that can simultaneously empower and entrap some students⁵⁷by offering levels of support, but within specific, and often immobile parameters.⁵⁸

The material shapes, dictates and directs our existences, yet is taken for granted and often theoretically overlooked within western knowledge production ⁵⁹(Coole and Frost, 2010). As we are submerged within, and surrounded by, matter, it becomes too obvious and literal a place to theorise; this means that much of the history of western philosophy is concerned with privileging the abstract and immaterial - such as language and meaning, while disregarding the influence and impact of the material (MacLure, 2017). This perception is underpinned by a dualistic approach, based on a Cartesian notion of a mind/body divide, which has frequently conceived the immaterial

⁵⁷ "I just didn't disclose because...well...people don't look at me and think – disability - so I kind of think I'm making it up...and it'd be just so embarrassing to waste busy people's time...for them to say – you know – it's not a valid thing here."

⁵⁸ "You know it's like this cut and paste approach where everyone gets that 'reasonable adjustment' whether it's going to work for you or not, like just so they can say they've done something I think, because they don't know WHAT to do!"

⁵⁹ Although Indigenous philosophies have recognised the vibrant, agency of the material for thousands of years, narrow western conceptions of who can (and cannot) be human dictate which sets of knowledge are viewed as 'rational' and therefore 'valid' as opposed to 'naive' and 'primitive' (Rosiek et al., 2019). The history of oppression of non-whites by the colonial-forces of the west was informed and validated by 'scientific' eugenic knowledge, which allied 'disability' with 'race' in a classification of non-human-ness (Snyder and Mitchell, 2006).

as idealised and superior to the physicality and corporeality of the material (Hickey-Moody et al, 2016). Vandekinderen and Roets (2014) have argued that this dualistic split functions as a simplistic and narrowing 'shortcut' in social theory and has prevented an affirming theorisation of disability and impairment. Posthuman Disability Studies therefore attempts to offer erudite and affirming theorisations to move beyond this 'shortcut' ⁶⁰(Liddiard et al., 2019). The conception of matter, as based upon Descartes' 17th century ideas of matter as inert, predictable, and quantifiable (Coole and Frost 2010) has fortified philosophy and systems of mainstream western knowledge production across the following centuries. This has also served as the bedrock for ideas around what valid knowledge is, and what education should be (Foucault, 1966/1970) and also, which valid people can-be (Singer, 2017). As critique of knowledge production is a central tenet of disability theorisations (Tremain, 2005; Goodley, 2011; Shakespeare, 2013) this further draws an alliance with New Materialistic quest to find fresh ways of thinking (Monforte, 2018). Rhizomatic thought is a DeleuzoGuattarian concept (1980/1987) that analogises thinking with the chaotic, multiple, self-replicating and interconnectedness of plant roots systems,⁶¹ as opposed to thinking in an arborescent way.

⁶⁰ Where are the limits of being posthuman? Do these limits sit, at the fringes of being: the place where 'disabled' becomes neither fully human, nor fully-people? Does the posthuman offer a becoming of social justice: responsibility, relationality, hope, and affirmation? Or does it offer a Galton and Singer wet-dream of becoming? A vast and theoretic black hole through which we can validate the less-than-human, less-than-people, as superfluous? Where only those who Can-Be, will-be plugged-in, ability-cyborgs?

⁶¹ 'I feel at once, as I sit down at a table, the delicious jostle of confusion, of uncertainty, of possibility, of speculation. Images breed instantly. I am embarrassed by my own fertility. I could describe every chair, table, luncher here copiously, freely. My mind hums hither and thither with its own veil of words for everything. To speak...is to bring about an explosion' (Woolf, 1992: 96).

As this research aims to contribute to debates around inclusion in higher education, New Materialism becomes a useful ally for the queering of,

...some of the most basic assumptions that have underpinned the modern world, including its normative sense of the human and its beliefs about human agency (Coole and Frost, 2010: 4).

As indicated above, New Materialisms have not been the only dissenting voices criticising Enlightenment-based concepts, such as the principles of reason, which became foundational in higher education systems and structures (Davis, 1995; Delanty, 2001; Haggis, 2006; 2009; Macfarlane, 2015; Docherty, 2018). However, New Materialisms have contributed to the disruption of these Enlightenment-based notions by disavowing the principle of matter as inert, and acknowledged the vibrancy, vitality and agency of matter as filled with relational and active processes (Barad, 1996; Coole and Frost, 2010). Within New Materialisms, the human is considered an integral part of vibrant matter, as opposed to Cartesian conceptualisations, which perceive the human subject apart from the inert, passive, insentient and dead matter (Braidotti, 2013).

Previous incarnations of theories that recognise the material, such as structural Marxism, became viewed as outdated, simplistic, or even exhausted with the immergence of the radical rethinking around the discursive that occurred with the poststructural 'cultural turn' (Shuttleworth and Meekosha, 2013). However, it is considered that the tendency of both materialism and poststructuralism to view material-semiotic, or material-discursive, as a binary divide⁶² (Coole and Frost, 2010) slips into Enlightenment-based dualistic thinking that can become limited (Macfarlane, 2015), or even naïve (Coole and Frost, 2010) and can ignore the complex potency of

⁶² "Green in nature is one thing, green in literature another. Nature and letters seem to have a natural antipathy; bring them together and they tear each other to pieces" (Woolf, 1929/1993:5).

the intertwining of the material-discursive (van der Tuin, 2008). New Materialisms therefore offer the potential to recognise the impact of the power of language and discourse along with the material reality of living with impairment (Feely, 2016; 2019) within societies and cultures where ableism is perceived as the commonsense response towards difference (Campbell, 2009). Further, this ableistic response underpins higher educational structures, systems, and responses (Taylor and Shallish, 2019). Exploration of ableism will be included in the archaeology of disability theories. Sitting within the wider umbrella of Posthumanisms, New Materialisms offers Critical Disability Studies an antidote to the criticism that in recognising poststructural cultural and discursive influences, it potentially excludes material-reality (Shakespeare, 2013). This therefore shaped the emergence of Posthuman (Liddiard et al., 2019) and Dis/Human Disability Studies (Goodley and Runswick-Cole, 2016; Goodley et al., 2017). While a Posthuman Disability Studies entwining, offers New Materialism, a materiality that matters (Feely, 2016; 2019; Flynn, 2017; Monforte, 2018; Monforte et al., 2020)⁶³ within the politicised landscape of educational exclusion and inclusion of people with impairments (Reddington, 2018), thus offering an antidote to the criticism that New Materialisms lack political potency (Rekret, 2018). For education is always political (Freire, 1968/1970) with higher education access particularly significant. 'An inclusive education framework expects that we take up the problem of exclusion as a substantive curriculum concern' (Slee, 2019: 913) and the problem of exclusion irrupts

⁶³ Encased in a consuming bubble
each fibre: sinew, vein, cell, floating in
peaceful, deep-concentration
tracing threads back through their tangles
breathing slow, pulse steady
feeling myself unknot.

repeatedly across this study, which aims at optimism and possibility, yet which is inevitably gravitated back towards the systematic monotony of exclusionary proceduralism.

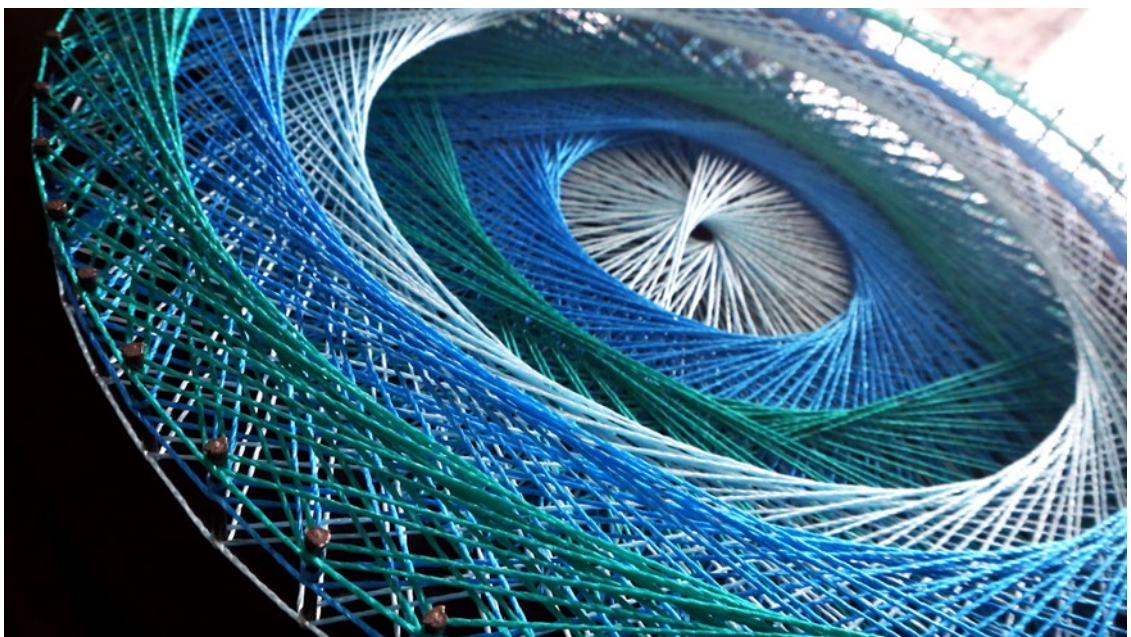
This section has been proffered as a brief, if interrupted, preamble to the philosophical underpinnings of this study considering student with hidden disability in higher education. It has suggested that New Materialisms and Posthuman Disability Studies are useful tools for offering provocations, questions, and queries of the normative and taken-for-granted societal notions of both knowledge production and dis/ability. This suggestion will be further explored across, and throughout, the study. The following subsections aim to unthread the philosophical tangle within the tapestry of; first ontological politics; and then educational politics, which have shaped the direction of this study. Subsequently, there will be short, headed sections that briefly nod towards some of the concepts to think through the nodes of embodied, affective, materialdiscursive practices that shape inclusion and exclusion in higher education. However, it is acknowledged that by stepping into the realm of philosophical-political-knowledge claims and situating this work within the higher education space in the form of a PhD study, all contestations and provocations that emerge within will paradoxically simultaneously confirm, conform, and ultimately restore the asymmetrical power differentials that exist within the privileged position of knowledge production in higher education (Harney and Moten, 2013). This is ultimately because, even within studies that aim to disrupt the structural formalities of PhD studies, the foundations remain untouched. As Jacques Rancière argues,

[c]lassically, philosophy has been considered a sort of super-discipline which reflects on the methods of the human and social sciences, or which provides them with their foundation (Rancière, 2006: 10).

Nevertheless, I would contest that affecting higher education's conceptualisations of pedagogy while asking that it consider its ableist foundations and buttresses is a means to (re)shape what Erin Manning has termed the academy's '...termite-ridden walls...'.

It is these interventions, as well as those of artists who write sideways into the academy, making art that refigures what expression can look like, that move the diagram of power/knowledge in the institution and mark this moment of recalibration (Manning, 2018: 3).

So let us, together, contour a flightpath towards recalibration...



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2a. Thinking **ba**refoot: “fe**et** on a **pl**inth” circa 600–480 B.C. Cypriot.

i'm thinking research⁶⁴

it's like shoes; my non-standard-feet are just awkwardly sized.

i tried shoes on - ThePeopleWhoKnowMoreAboutShoes - said to.

they'd fit well; uniform of good-valid-research;

i stepped. They

rubbed to Blisters.

ThePeopleWhoKnowMoreAboutShoes did stress - feet will would grow hardy;

the stiff, strong, unyielding shoes will be are were.

necessary. protection for sensitive

non-standard-feet that walk, walking, walked

rocky, flaming, painful terrain.

But...

the sharp rocks. they scrawped;

Blisters.

bled ferociously. socks stuck to skin. i checked check checking maps; but maps

- were never my thing; love, loving, loved maps. the colours the shapes

the intricate squiggles the

⁶⁴ '...style is a navigational tool' (Braidotti, 2014a: 172) and creativity as a form of interdisciplinary perception allows for Becoming-Minoritarian through navigation of conceptual convergence points.

'Feet on a plinth, circa 600–480 B.C.
Cypriot' (Karageorghis, et al, 2016: 48). the
secret codes that speak marsh church
railway hill - i decorate. walls with them. but
say left/right/north/south. I'm clueless.
loosing. I'm Lost.



follow

well-tread treading treads trod trodden trails -

ThePeopleWhoKnowMostAboutShoes - explain explaining explained...

...it's alchemy - make making made shoes fire-proof:

But...

my feet burned burn burning. Blisters.

the elusive alchemy of maps -

i can could saw see seeing the shapes; memorise the squiggles; but the shoes -

they rub. Blister. my feet. they shriek. Maybe.

I wasn't wearing wear worn the shoes right.

tried try trying different socks. but those shoes rub rubbing rubbed, and I kept

keeping keep, sitting sit sat down to rest...resting...rested. I'm thinking thought

think John Law understands, I'm thinking thought think Patti Lather felt feeling

feels it too.

I'm desperately grope groping groped for cotton wool and plasters.

Those big, solid, clunky shoes. my non-standard sized feet.

⁶⁵ The body of the sculpture has been broken away, and only the feet, within patterned and decorative shoes remain. Yet, the remnants of the body are not equal, as one stump, emerging from one shoe, is higher - remnant of the once-leg still visible. Methods, when broken away from the philosophy that underpins their creation, become, to me, a pair of shoes that no longer fit, they may look nice, be desirable, be the right uniform to wear that facilitate acceptance. Nevertheless, they feel so uncomfortable that defending the 'why' becomes a performance I'm unable to perform. They rub my ontological way of being to blisters - this shoe-wearing-feminist believes/knows/understands that emotion - even a love of well-fitting shoes - is essential knowledge in critical social theory (Jagger, 1989). Yet how does a philosophical/conceptual approach actually have any meaning in practice? Does it need to; should it? Is provocation enough? In the world beyond an art-gallery glossy publication, can those glossy-artistic thoughts/images, generate political-force? Is simply curating a political act? Is theory-methodology-philosophy that acknowledges thinking-feeling-being just an act of curation, or also an ethico-onto-epistem-ological becoming? (Barraclough, 2018) On the other hand, do I really just like playing with glitter and a glue spreader?

2.3. Ontological Politics of Worldings:
Foucault, in the *Archaeology of Knowledge* (1969/1972), theorised the power processes existing within research practices, systems, and decision-making. How power is (re)produced has been long debated as ontologically political within research contexts (Law and Benschop, 1998; Law, 1999; Mol, 1999; 2002). Traditional approaches towards research can be inattentive to power dynamics, whilst also simplifying the entangled and embodiedness embroiled within, and throughout, approaches and processes of research (Law, 1999; Sidebottom, 2019). Research approaches, methods, systems, practices, and ethics are entangled in a relationality that constitutes an entity; relationality is therefore fundamentally entwined with power (Barad, 2007).

Ontological politics is a composite term. It talks of ontology—which in standard philosophical parlance defines what belongs to the real, the conditions of possibility we live with. If the term 'ontology' is combined with that of 'politics' then this suggests that the conditions of possibility are not given. That reality does not precede the mundane practices in which we interact with it, but is rather shaped within these practices. So the term politics works to underline this active mode, this process of shaping, and the fact that its character is both open and contested (Mol, 1999: 74-75).

Therefore, social research is productive, in that it both composes the world it is components of, while also 'help[ing] to constitute that social world' (Law, et al., 2011: 4). Social research, and the methods they enact, are therefore not impartial (Fox and Alldred, 2015; 2017). Social research, and its bank of methods, do not just describe, and/or represent worlds but also enact worlds, and can therefore productively re-imagine the world it wishes to make, as a form of ontological politics (Law and Urry,

2004).⁶⁶ 'Modes of study are bound up with different modes of world-making' (Meyerhoff, 2018: 4). From this perspective, social research can become a pledge towards affirmative, productive possibilities (Braidotti, 2013). By paying attention to, '...the emergence of agencies, entities, and modes of knowledge through relations,' (Kontturi, et al., 2018: Online) Posthumanist framed, New Materialist research, offers Disability Studies,

...a method, a conceptual frame and a political stand, which refuses the linguistic paradigm, stressing instead the concrete yet complex materiality of bodies immersed in social relations of power (Braidotti, 2012: 21).

Donna Haraway (1988; 1992; 2016) also acknowledges the power-charged processes of ontological politics, stating, '...politics and ethics ground struggles for and contests over what may count as rational knowledge' (Haraway, 1988: 587). Yet, Haraway simultaneously recognises the need to be wary of researcher 'god-tricks' that claim absolute and complete vision; rather she suggests that partial views and relationality present an alternative, liveable form of politics (Haraway, 2016).

By properly recognising that we have no birds-eye position from which to look back or down at our world, we have to take seriously our own messy, implicated, connected, embodied involvement in knowledge production (Taylor and Ivinson, 2013: 666 cited in Osgood and Robinson, 2019: 4).

⁶⁶ Virginia Woolf (1929) argued that a woman needed five hundred pounds a year and a space to write to become-writers: to become Judith Shakespeare. Interdependent material condition - space and money - to combat early 20th century marginalisation experienced by women writers. Yet, this combination offered more than just physicality; it offered social-emotional-psychological 'liberation' through the recognition and status that publication bestowed. In the early 21st century, with 'space' virtually and affectively reconceptualised, to combat the marginalisation of disabled people can we offer a similar treatise - space and money - for a plethora a disabled student Shakespeare's to become? To (re)conceptualise the university space, as an inclusive place requires more than simply offering a seat at a table, a space in a room, it requires a thoughtful (re)imagining of the learning assemblage, including recognition of affective, emotional barriers. It requires the university to accept that an offer of a place is simply the first inclusive phase - not the end goal.

The Material World - Haecceity: The “thisness” of things.

Didn't there used to be a law

You know DDA

Handrails and

Doorframes

And

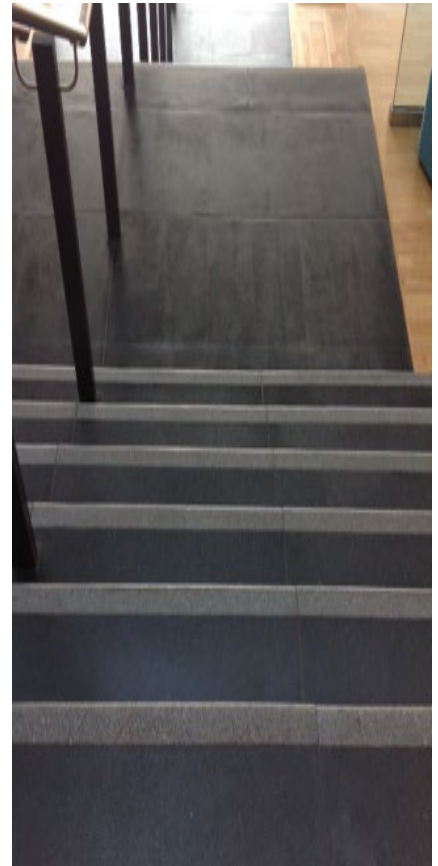
Was safety a thing?

Did accessibility matter, once?

Because it's the perilous stairs

Or the hideous lift

Neither are safe. Not for me.



2.3 Cont. ~ Ontological Politics of Worldings:

Therefore, recognising both limited and relational perspectives in research offers the potential for the germination of new spaces in research (Sidebottom, 2019). Within this thesis, the propagation of new research space for understandings, happenings, and becomings is in relation to a liveable politics for disability and impairment in education through an active and affective process of “Worlding” (Stewart, 2014a; 2014). Worlding in this context is an active engagement with ontological politics.

The performativity of the noun that repeats itself as a verb or gerund; the world's worlding, is the setting up of the world (Palmer and Hunter, 2018: Online).

Worlding, setting up of future worlds (Barad, 2007) is therefore ontologically political.⁶⁷

Worldling involves (de)contextualizing the familiar and learning to think in otherworldly ways which involve dis/continuities and tracing through the archives ... to ask the ‘what-if’ questions and then actively engage in world-making (Osgood and Robinson, 2019: 8).

To engage in the politics of worlding requires a dynamic attentiveness of, and to, the intertwined, affective, embodied, and complex forms of entanglement that arrive, interact, and connect with, encounters in specific environments,⁶⁸ spaces and events (Haraway, 2016). However, this does not mean naïve uncritical engagement, Worlding,

⁶⁷ Some, such as Feminist Posthumanisms, new materialisms and educators (PhEmaterialist researchers) like Jayne Osgood use the full on ‘ling’ to create a worldling event. However, to avoid too much visual confusion - because to be honest, my neurodiversity inclined spelling is erratic at the best of times - I’ll therefore be sticking with Haraway’s singular I for my ‘...risky game of worlding and storytelling’ (2016:13).

⁶⁸ “I feel like I’ve got stigmatising against me, because I’m dyslexic – she’s a dyslexic student – then I’m overweight – it’s just the stigmas around everything. Everything they’ve asked me to do, I have done. Like I’ve an appointment with weight management next week, but it’s not my fault that it’s a 3-month waiting list to go and see somebody, you asked me to go and do...and that’s what I have done. So, they’ve said to me like, please seek support off us, I don’t feel like I can seek support anymore, cos they’ve...the way they’ve spoke to me...the way they approached everything...I just feel, oh what’s the point, I’ll just deal with it on my own.”

or ‘...[s]peculative fabulation is not neutral...’ but a means to ‘...engender response(ability) for the futures we co-create through our thinking, writing, and researching’ (Trueman, 2019: 33). Within this research context, higher education exists as the specific environments, spaces, and events where these entanglements assemble. However, once entangled, and entwined, the assemblages that weave to comprise particular tapestries of events, happenings and becomings are not easily pulled apart: deterritorialization, or forcing a territory to undergo change, therefore becomes a tool for an ontological, political ecology (Coole and Frost, 2010). In the context of this research, worlding becomes the active and affirmative process to offer inclusive possibilities of, and for, future worlds.⁶⁹

Ontological politics therefore wishes to, ‘...enable political thought and practice beyond the onto--epistemic limits of modern politics and what its practice allows’ (Blaser and de la Cadena, 2018: 6). Worlding is an attempt to both acknowledge the worlds we make with words, and to make these worlds better (Palmer and Hunter, 2018). Within the context of this thesis, ontological politics will be enacted in the teasing apart of the tapestries that compose specific stories, the embodied lifeworlds of a specific form of a disabled student, this will occur through deterritorialization, or becoming-other (Deleuze and Guattari, 1980/1987). ‘Becoming-Other’ is a highly political form of affective becoming indicative of the minoritarianisation that exists on the margins (Semetsky, 2006). As previously discussed in **2. Notes on Writing Style:**

⁶⁹ “I do, I do wonder that, when they were designing this building, like what was the thinking behind a lot of the design...some of the rooms I love, because there’s lots of natural light, but a lot of them ... the noise levels...did they not think about that...and yeah...all these things...”
Says I: So, do we need to target architectural students to create inclusive worlds?

“Yeah, like there’s a set of...presumably...from what I’ve understood, there’s a set of requirements for what people who use wheelchairs...there needs to be something similar, for well...for more general invisible difficulties...whatever that is...”

Writing as Method/Writing as Theory' this Becoming-Minoritarian will enable a diffractive approach that will (re)compose worldings through minor writing (Mazzei, 2017). By the hotchpotching of methods/styles/approaches in an affective assemblage, the composition opens up space for new approaches and new ways of thinking about research. Thus,

...compositional theory takes the form of a sharply impassive attunement to the ways in which an assemblage of elements comes to hang together as a thing that has qualities, sensory aesthetics and lines of force and how such things come into sense already composed and generative and pulling matter and mind into a making: a worlding (Stewart, 2014a: 119)

Memories, generously given, will be first untangled - sometimes in the margins as can be seen below⁷⁰ and above - before being (re)composed, and diffractively (re)written through the concept of minor writing, thus it will become something new. Sometimes these will be poems, sometimes fabulations, sometimes they will be woven within the ebbs and flows, irruptions, and intrusions of this researcher's diffractive thinking~writing that will occasionally fold in and out of the text. The fabulations will simply be mundane yet transformative account of inclusive possibilities to (re)imagine higher education as a site of social justice that is yet to come. These affirmative, creative, and relational becomings will incorporate an, '...actualization of processes of becoming as relational, external and collective' (Braidotti, 2014a: 174). The

⁷⁰ "webinars...well I've done a few of them, and sometimes, well, it's communication breakdown...it's a computer, and you're trying to talk through a computer, and I couldn't hear her...and there's nothing wrong with my laptop cos it's brand new so the support come online, and they spoke to me in a personal message, they said, 'do this, do this,' and I missed 40 minutes of the hour...and it's like, it's for specific learning difficulties, like dyslexia...and I needed that...and it's like, 'well we'll just send you the slides' and it's well...oh yeah, brilliant, yes, thanks for that...cos the slides alone are just brilliant for me - not!"

possibilities, potentiality, and affirmative worlds created by those entangled, affective, and entwined educational environments where a disable student is (re)composed in words of wordings that make these worlds potentially better possibilities. The educational worlding are offered in response to the collective assemblage of enunciation (Deleuze and Guattari, 1980/1987; Mazzei, 2017) of the collective student participants.

Fabulations ~ Educational Worldings footnote 69:
Unit Specifications Overview: Universal Design in Educational Spaces L4
30 Credit Module.

While every module across the School of Architecture is grounded upon ethics of accessibility, in each year of study, students must complete a compulsory module focussing on principles of Universal Design. In order to qualify as an architect, all students must display understanding of the social justice principles underpinning accessible and ethical environments.

For first year students, The School of Architecture ensures that all students complete 'Decolonising Accessibility' a Universal Design based compulsory 30 credit module that considers ethical aspects of encounters with both ableism and ecology within normative design theory. The focus of the unit is on public buildings and public spaces. The assessment focus is the creation of educational settings that are accessible for all bodies, senses, and minds. However, Universal Design principles are also incorporated into the teaching, learning and assessment elements, with students selecting projects and approaches of interest to them. Successful completion of the unit will be dependent upon successful and imaginative incorporation of Universal Design principles within the architectural design of an educational space. The format for the presentation of the architectural design will be open to discussion and negotiation.

This module is designed, planned, and taught by disabled people, it was created in consultation with people with a range of impairments in recognition that disability is a complex and multifarious experience. The module further considers the ethical implications of a complex posthuman world, including non-human elements, and students are expected to display consideration for this complexity. The module does not offer a lip-service approach where glossy images and impractical posturing take priority over disabled people's needs.

As the most prestigious annual award for architectural design globally is for the most accessibly designed and built educational environment, this module is recognising the pressing demands on architects today. Within the context of this Gold Standard prize, 'educational environment' has a broad meaning and includes wider public buildings and spaces which work towards the 'social good', within this context, this module is preparing architectural students for the realities of the needs of the world of work.⁷¹

2.3 Cont. ~ Ontological Politics of Worldings:

The aim with this approach is to, '...incite lively debate about the politics of knowledge production' (Gunaratnam and Hamilton, 2017: 115) and ethically appropriate ways of doing research. Further,

...meaning may not always be what is at stake in research as sensation, feeling, embodiment, interactivity and engagement may be generated, grasped, understood and intervened in, instead or as well (Coleman et al., 2019: online).

⁷¹ 'Smooth or nomad space lies between two striated spaces: that of the forest, with its gravitational verticals, and that of agriculture, with its grids and generalized parallels, its now independent arborescence, its art of extracting the tree and wood from the forest. But being "between" also means that smooth space is controlled by these two flanks, which limit it, oppose its development, and assign it as much as possible a communicational role; or, on the contrary, it means that it turns against them, gnawing away at the forest on one side, on the other side gaining ground on the cultivated lands, affirming a noncommunicating force or a force of divergence like a "wedge" digging in' (Deleuze and Guattari, 1980/1987: 384)

The research assemblage is part of the ontological politics within this study, as this is also a process of becoming-other: a territory of remembering and forgetting, where curating disparate texts, thoughts, conversations, transcripts, weblinks, notes, images, become speculative tracings (Braidotti, 2014a). This territory becomes a rhizomatic mass of possibilities, or ruptures and discontinuities, of space-time-memory, as well as of forgetting (Tamboukou, 2019: Online). Yet, a research assemblage is also imaginative because, ‘...[o]pening up these virtual spaces is a creative effort’ (Braidotti, 2014a: 173) including the imaginative, opening up of the space of memory (Tamboukou, 2019).⁷² It is a productive event, there is nothing passive or inert in the experimental assemblage where compass points are plotted to navigate each zone of becomings, happenings, and worldings (Allan and Youdell, 2017). Within research the transcripts, texts, images, theories and,

...documents continuously create new meanings through the connections they make: they develop internal relations between and amongst themselves, but also external ones with other discourses and documents (Tamboukou, 2019: Online).

Writing becomes both practice-theory intertwined, through a process of actively and diffractively writing theory-practice, the familiar is defamiliarised, and therefore deterritorialised. Writing to become-other (Smithers and Eaton, 2017).

⁷² “well, you know memory! Dyslexia-thing, it’s not good”

“...at college, my friends they just laughed about me going to Learning Support, it was just embarrassing. I just genuinely think it was because it was what was associated with going to Learning Support. Because when you go up to Learning Support, it’s all pictures of the students in wheelchairs and it’s all more physical – and ironically, it was on the top floor of the building, it was where the people in wheelchairs would go up there for breaks, and teachers would take them on trips, and that’s what that was. And there were two classrooms, and whenever I was having a study session, or whatever; the other classroom was full of the students with physical disabilities. And you know, I suppose it’s because you can’t see dyslexia, or whatever, that it just wasn’t associated with that kind of area, so I felt like a fraud.”

In this assemblage, where possibilities of future memory and forgetting is created, research becomes an ethical act of ontological politics. Remembrance, ‘...the active reinvention of self’ (Braidotti, 2014a: 173) and situated knowledge (Haraway, 1988; 2016) underpins processes of becoming (Braidotti, 2014a) and it is therefore a misnomer that subjectivity is not recognised within Posthuman and New Materialist thought. As the construction of subjectivity is a political notion, it is important to clarify that within Posthuman philosophy, subjectivity is considered as a collective assemblage of, ‘...dynamic, but framed: fields of forces that aim at duration and affirmative self-realization’ (Braidotti, 2014a: 173). Subjectivity is therefore also always in process, always active, and always emergent - yet always temporary - continually and relationally reinvented through remembering: an assemblage of constituents that collectively entwine. Action and agency therefore simultaneously tangle to become temporary products of happenings (Monforte, 2018: 380) because, ‘...there is no longer a knowing (human) subject who acts and a passive (nonhuman) object that is acted upon: everything is entangled’ (Snaza et al., 2016: xvii cited in Monforte, 2018). In the context of this educational research - the everything that is entangled - includes the collective, emergent subjectivity that is created through remembering within participant interviews in the research assemblage.

The subjectivity that is dynamically framed (Braidotti, 2014a) within the collective assemblage of ‘Others’ - the situated knowledge of disabled student - sits within this social justice framed research assemblage. In consideration of the emergent subjectivities of disabled students, are questions about which/why/how are the collective assemblages that frame the disabled student subjectivities enacted in materialdiscursive framings? Which subjectivities are allowed, and allowable, as

possibilities, or as transgressions, within educational events, locations, spaces, and places? Within a space of education that is highly individualised, higher education has been conceptualised as the corporate (Deleuze, 1990/1992), neoliberal (Giroux, 2011) and compliant society (Andrews, 2019) where competitive individualisation becomes a mode and method of fragmentation (Smithers and Eaton, 2017) and control (Ball, 2012). A perceptual shift that defamiliarises student identity as intra-dependant, subject-in-becoming, collective assemblages of 'Others' that form situated knowledges becomes an act of deterritorialisation.⁷³ Rejecting the normative notions of corporate fragmentation, compliance, and control, in favour of a notion of education as affirmative and filled with pedagogical possibility is underscored by worldings that are always ontologically political.

This quest for pedagogical possibilities is a worlding entwined with a speculative force because,

[w]hen you remember to become what you are – a subject-in-becoming – you actually reinvent yourself on the basis of what you hope you could become (Braidotti, 2014a: 173).

⁷³ 'And, as always: thank you to Brain Massumi. Even when we're not writing together I hear the speculative force of our collective thinking in my words. You have taught me that we never write alone' (Manning, 2016: x).

Unmooring: Synergies and tensions.

distractedness bites.

unexpectedly.

relentless tug

unsheathes my form,

slowly. Gently.

Solidity becomes.

Insubstantial;

form becomes.

Shadows.

And I

again am

billowing,

3. Educational politics ~ A World of Ontological Grey Zones:

This section will ruminate on some of the ontological grey zones in higher education. It is contested that exploration of these grey zones is essential in considering the educational politics at play in relation to hidden disability and higher education. These educational politics are part of the diverse elements that productively weave together within the mobile social entity of the educational assemblage (Feely, 2019) that works to produce higher education as a desiring-machine.⁷⁴ According to Deleuze, an assemblage is always, ‘...composed of lines, each having a different nature’ (1992: 159) which rather than demarcating, follow multifarious and changeable directions. Mapping the emergent, mutable, and mobile threads means to,

...untangle the lines of the recent past and those of the near future; that which belongs to the archive and that which belongs to the present, that which belongs to history and that which belongs to the process of becoming (Deleuze, 1992: 164).

Untangling the recent past involves acknowledging some of the following lines: the expansion of the HEI sector (Harland, 2016); the creation of the knowledge economy (BIS, 2016); the move from university education as a social and civic benefit (society needs education) to an individual benefit (the graduate earns more) (Roberts and Hou, 2016); moves towards employability (Cameron and Billington, 2017); commodification leading to reduced government funding and rising student fees (Ball, 2012); and the policy drives for widening participation (Gibson et al., 2016). Untangling also means acknowledging the near future by highlighting some of the lines of precarity within the

⁷⁴ Jump onto a line of flight and traverse to 5.1 ‘Higher Education the Desiring-Technological-Machine’ for a section which offers a more detailed discussion on this because for now, I am merely going to talk ‘some’ assemblage and educational politics.

HEI sector in light of the moves to remove the UK from the European Union (Brexit) (Garben, 2019); the inauspicious findings of the Augar Review (Augar, 2019); the iterative removal of government funding for disabled students (DfE, 2019); and now the complexity of the Covid Crisis (Wright et al., 2020). These recent past and future lines are acknowledged as lines of visibility, and lines of enunciation that operate as modulations of societies of control (Deleuze, 1990/1992) in higher education assemblages. However, not all these strands will be explored in this section; some have been analysed elsewhere. As such, these omitted modulations of control that stratify the educational assemblage are, within the following paragraphs, (re)made as lines of invisibility and silence threading within, between, across, and throughout the words where other lines of flight will be emphasised.

However, the aim across this thesis is to make a map, instead of a simply offering a tracing, by recognising the political potency of educational, ‘...systems with hierarchical modes of communication and preestablished paths’ (Deleuze and Guattari, 1980/1987: 21). It is recognised that forms of inquiry are also overflowing with hierarchical educational politics (Cheek, 2017). Further, inquiry often attempts to (re)present some understanding of reality, and in DeleuzoGuattarian terms, reality is always a process of fluctuation and variation (Deleuze and Guattari, 1980/1987). However, systems of power, including those hegemonic Enlightenment-based productions of official western knowledge, create a façade that conceals this perpetual flux, and rather generate discursive artifices of stability and permanence (Martin and Kamberelis, 2013). Arguably, one function of the neoliberalised higher education⁷⁵ system is to

⁷⁵ Alternatively, is a control society more apt? From the perspective of Deleuze, yes? (Deleuze, 1990/1992) also see 2.2 and 2a and The Existential Crisis of Method: The Click-Haecceity Event and 5.2. and also 3.1. Higher Education the Desiring-Technological-Machine.

wield territorialising political power that perpetuates normalising ideologies of fixity by discounting other forms of deterritorialising inquiry as juvenile, limited, and therefore irrelevant (Lather, 2004; Apple et al., 2010).⁷⁶ To trace is considered a means of creating a copy; a replication of the Same; an assumption based on notions of regimes of truth which are, ‘...essential, stable and universal...In contrast “mapping” charts open systems that are contingent, unpredictable and productive’ (Martin and Kamberelis, 2013: 670). To map, rather than to trace is an ontologically political act that plots a line of flight towards ‘Worlding’ as it offers an interruption of habitual modes of thought, and habitual ways of being in research (Barad, 2007; Stewart, 2012: 2014; Haraway, 2016; Osgood and Robinson, 2019). For me, this Worlding involves thinking-writing in rhizomatic ways (Lenz Taguchi, 2016; Lenz Taguchi and St. Pierre, 2017).

Let us summarize the principal characteristics of a rhizome: unlike trees or their roots, the rhizome connects any point to any other point, and its traits are not necessarily linked to traits of the same nature... .. unlike tracings, the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entranceways and exits and its own lines of flight. It is tracings that must be put on the map, not the opposite (Deleuze and Guattari, 1980/1987: 21).⁷⁷

⁷⁶ Caliban: Remember

First to possess his books. [The Tempest; III, ii, 94-95]

⁷⁷ “The café translations of tracing and mapping” (Act: Rhizomatics. Scene: Multiple. Line: Articulation or Flight?)

Scene Directions: Deleuze, Guattari, and Maggie MacLure sit together in the café, drinking peppermint tea -- it eases the gastronomical flux that rumbles and rolls between time-space-matter manifolds.

MM: “I’m of the opinion that throwing bébé away with l’eau du bain that’s oiled with Dionysus’s blood may not be the best way forward,”

Maggie speaks slowly and carefully, between sips.

D&G: “Absolument!” ‘...the tracing should always be put back on the map ...’

Polyphonic speech sound of 1980/1987:13, waves, refracts, echoes - arching, reverberating the chorality of a crowd defying the monophonic voice box. Tracing, carving in alto-relievi the lines of articulation, those dominant materialdiscursive battalions that etch their way over the terrain, while simultaneously

Firstly, the concept of a grey zone will be discussed to consider the liminal space of disability in higher education that is, too often, considered through the simplistic idea of 'presence' as inclusion (Slee, 2001). Following the concept of the grey zone will be a discussion on the immanent enmeshment of macro-and-micro politics in education: specifically, the macro-micro politics in the educational assemblage of the University (Docherty, 2018). The macro-micro political ecology includes the coupling of the corporate neoliberalising chronicle, and managerialism (Püschel and Vormann, 2012; Ball, 2018) fuelled bureaucracy to reconfigure students and staff into, '...meritocratic strivers who seek to climb the ladder of success higher and faster than their direct competitors' (Jemielniak and Greenwood, 2015: 73). This macro-micro enmeshment is rooted across the rhizomatic threads of this chapter, whether explicitly stated or not. Further, within the neoliberalised death of the 20th century and the birth of the 21st, inclusion has mutated from a discourse of equality to become a complicated ideological political project (Allan, 2008; Hodkinson, 2011). Inclusion as a political project authenticates and legitimises exclusions and marginalisation of minority groups through subjugating materialdiscursive processes (Hodkinson, 2011), including the bureaucratic, '...regime of accountability. This appears rational and ordered, but in practice is inefficient, ineffective and socially unjust' (Allan, 2004: 418).⁷⁸ It is suggested that the merging of managerialism and bureaucracy in creating divisions and

the choir offers a map of lines of flight. Plotting these points, as they disclose the marginalised, excluded, deleted, omitted realities, means alluding to potentialities of possibilities.

... (Emphasis in original...accentuation dans l'original) ...

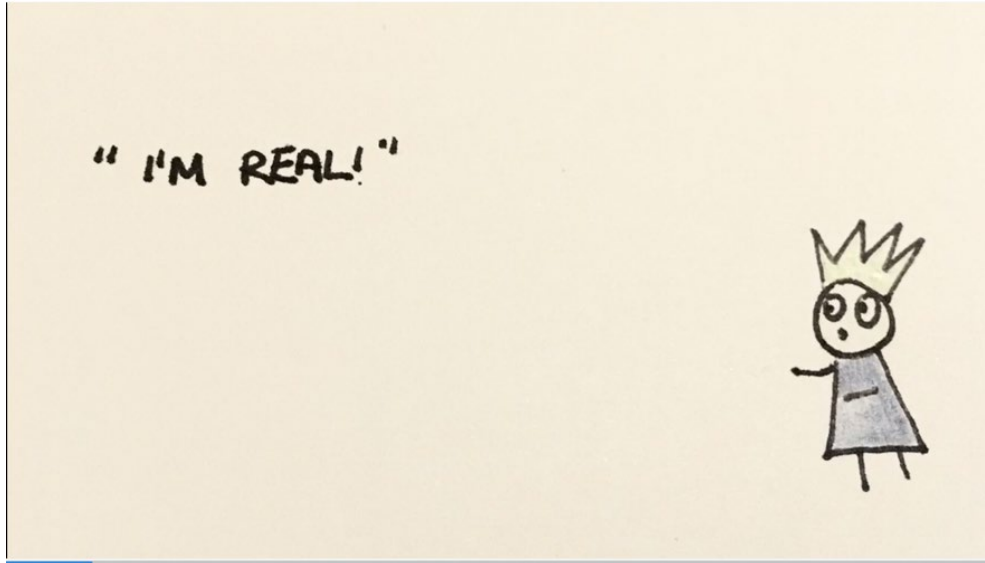
⁷⁸ Prove it, don't improve it, underscores the regulatory frameworks of accountability that transmutes social justice into a tick list of unquestionability (Ball, 2000). In HE terms, the process of accountability involves complicated datafied performativity that always lives in the past. Last year's student survey must be proved as acted upon in next year's cycle - a strange slippage of dyssynchronous performativity where previous student scores and comments dictate forthcoming focus in a hamster wheel of reactivity, where pedagogy is displaced by bureaucratic demonstration.

boundaries (Titchkosky, 2011) works with corporate neoliberalism to (re)create a modulating version of higher education that is an affective atmospheric assemblage limiting allowable emotions (Meyerhof, 2018).⁷⁹ These human and non-human relational encounters between managerialism, bureaucracy, evidence, form-filling, emails, appointments, students and staff, create a regime of accountability and a 'politics of affect' (Massumi, 2015). This affective atmosphere also becomes an ontological grey zone: nebulous and insidious without clearly defined boundaries, yet also perceptible, '... "half-things" – in interpersonal space; they fill up the shared "we-space" of our mutual corporeal atonement' (Slaby, 2020: 279). Within the realms of academia, these tangibly-felt, yet simultaneously concealed, affective and contradictory atmospheres operate as a form of psycho-emotional disablement (Reeve, 2014) elusively influencing inclusion, and exclusion, of disability.⁸⁰ Further, as capitalism mutates and flexes in response to social change and social movements diversity becomes a key constituent in capitalisms affective power; '...it's no longer disciplinary institutional power that defines everything, it's capitalism's power to produce variety' (Massumi, 2015: 20). 'Widening participation' groups, including disabled students, are therefore key targets for this diversified market to generate additional income from varied student population groups (Gibson et al., 2016; Eccles et al, 2020).

⁷⁹ 'Rather than seeing emotions as psychological dispositions, we need to consider how they work, in concrete and particular ways, to mediate the relationship between the psychic and the social, and between the individual and the collective' (Ahmed, 2004a: 119).

⁸⁰ 'The point is not just to read the webs of knowledge production; the point is to reconfigure what counts as knowledge in the interests of reconstituting the generative forces of embodiment' (Haraway, 1994: 62).

'I'm real!' screenshot from a participant's animation.



The accompanying spoken poem says,

Invisibility exists only when we can see it is;

No matter what you say it is,

we need to see that it exists.

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones:

To rhizomatically map and overlay an arboreal tracing of a grey zone involves acknowledging that the term 'grey zone' often describes the condition between peace and war (Bureau and Dieuaide, 2018)⁸¹. A grey zone is often associated with places of crisis, and crisis is a state frequently associated with higher education (Giroux, 2011; Ball, 2012; Parikka, 2012; Sternberg, 2012; Jemielniak and Greenwood, 2015; Docherty, 2018; Andrews, 2019). A grey zone utters hybridity and complexity; a porous plateau of vagueness underpins it, and it manifests as elusively defined boundaries

⁸¹ Western University sings its bedtimestories, fair, reasonable, just: snuggles in a quilted throw delicately stitched in silken threads woven from conflict, war, poison, cruelty, oppression, and harm ~ Institutional anaesthetised against remembrance.

(Püschel and Vormann, 2012): it is therefore a zone of ontological indeterminacy (Bonner, 2009). The ontological indeterminacy of a grey zone is relationally created (Barad, 2003). This means that the grey zone does not pre-exist the interaction between states. An ontological grey zone may be scripted as a simplistic and binary definitive - dyslexic/not dyslexic or the child/the adult - yet the divisions are often more nuanced and contentious than presented (see Slater, 2016 for a discussion on youth as a complex and amorphous border zone between child/adult).⁸²

Assuming fixed binary divisions is, in itself, a powerful political position (Manning and Massumi, 2014); further, contesting normative assumptions around conceptual borders is a central tenet in much disability studies work (Goodley, 2017). For example, the political notion within educational policy contexts that defining disability is a clear and simple thing to do - you either are, or are not, disabled - yet the edges, the borders of disability, permeate with liminality and contestations (Liddiard et al., 2019). Therefore, grey zones are those nebulous places, which often exist as unacknowledged, between cogently fixed locations: between peace and war; between education and learning; between health and illness; between disability and ability; between disability and disclosure; between emotion and articulation; between writing and thinking; between visible and hidden. Those are the in-between places folded between the textuality of this thesis; where the unspoken eases assumption by remaining elusively present yet is often profoundly inarticulable. Folded into these in-between spaces are the clusters of assumptions about what education is; and who education is for; and what education does; and what education can be; and...and* ...

⁸² 'Wherever you are, there is still potential, there are openings, and the openings are in the grey areas, in the blur where you're susceptible to affective contagion, or capable of spreading it' (Massumi, 2015: 39).

Included within this space of indeterminacy is the assumption that, in post-austerity, UK based, corporate, neoliberal institutions, the 'normal' 'ideal' student (Allen et al., 2013), and academic (Harland, 2016; Brown and Leigh, 2020), exist.⁸³ The policy rhetoric, in reconfiguring a university education as an employability project (Allen et al., 2013; Liasidou and Symeou, 2018), has simultaneously (re)created both student and academic as productive units (Giroux, 2011; Harland, 2016; Doherty, 2018). While the move towards higher education's core purpose as employability was signalled in the 1985 'Higher Education: Green Paper' statement that it is, '...vital for our higher education to contribute more effectively to the improvement of the performance of the economy' (Cox, 1985: cc171), more recent global, political developments have intensified this perspective. The corporatisation, and the massification of higher education has further, '...shifted the locus of higher education from higher education *study* (access and participation) to post-graduation *outcomes* (rivalry for employment)' (Bennett, 2019: 40 emphasis in original) thus shifting emphasis on both what higher education is, and what higher education does.

The neoliberal higher education system demands 'entrepreneurial values' (Sutton, 2018). Within this manifestation, students become consumers in a transactional

⁸³ Extracts of email replies from HESA when I requested information on the number of 'normal' students in UK HEI's; by 'normal', I specified students without any widening participation markers.

'I understand that you haven't been able to find these student numbers as this specific population you are after is one which isn't usually asked for. I would like to run this by our data protection officer. The reason why is that the ethnicity and disability fields in particular are highly sensitive for data protection. Combining these two together in any form (which includes filtering on one or both of the fields separately or together) is an issue for data protection' (8th May 2018).

'Because of the sensitivity of the ethnicity and disability fields we are going to have to slightly restrict what we can supply. This would be a disability field that is broken down into two categories (Disabled/Not known to be disabled) and an ethnicity field which is broken down into 3 field (White/BME/unknown).' (10th May 2018).

Intersectionality, that critical race perspective that calls for an understanding of multiple, intersecting factors in oppression, is politically policed by data protection policy directives that simultaneously claim to offer legislative protection to people defined as embodying protected characteristics (Ahmed, 2012).

enactment (Farrow and Moe, 2019). The organisation of a deviant category (disabled student) is also materially present in how this way of being is enacted and produced, in the ontological politics of being a student. Just as the categorisation of the human is not a neutral category but is actively shaped and constituted by both privilege and power (Wynter, 2003; Braidotti, 2019) the category of 'able' is also not a neutral classification (Campbell, 2008; 2009). For within the ontological grey hybrid territories of higher education exists a cultivated attunement to the biopolitical project of bio-meritocracy (Taylor and Shallish, 2019). Therefore,

...efforts to cultivate an ethics and politics of the reassembled human must address the sociopolitical and epistemological conditions that have differentiated humans and the humanities through the racialized, gendered, sexualized, colonialist, and ableist metaphysics of life and matter (Shomura, 2017: Online).

Matter and discourse entwine relationally within the neoliberal academy, creating systems and classifications that appear as value-neutral but that operate as vectors of power to become an affective medium of ableism, inflecting staff, and students alike (Mellifont, 2019). From this perspective, detangling ableism is an ontopolitical project.

Within the neoliberal academy, inclusive education transmutes from a civic social justice mission formed on ideals of social good, into a transactional set of expressions of accessibility legislation (Roberts and Hou, 2016). Accessibility legislation is not always liberatory, many disabled people face an education in terms of special needs: a system which is segregated being, '...in effect, both separate and unequal' (Erevelles, 2005: 65) and this impacts on a pupil's ability to 'collect' the qualifications needed for entry to higher education. As Fiona Kumari Campbell contests, an issue with equality legislation is that the scripted sets of legal minimal standards become rendered in

economic terms as the maximum commitments (2001; 2009). Therefore, the ideal disabled student is one who is compliant with pre-existing structures and systems, and one who sits comfortably within the economically allowable brackets of allowable supports and allowable reasonable adjustments (Cameron and Billington, 2015; 2017).⁸⁴ However, what constructs a reasonable adjustment, and whether this 'reasonability' flows in the direction of student, staff, or organisation, is a complex and power-filled tangle (Liasidou, 2014a). It can however be argued that as accommodations which construct a change in academic or professional standards are considered unreasonable, as are accommodations which would place an 'unreasonable' financial burden on an institution, these reasonable adjustments must exist within a narrow, and specified bandwidth of acceptability (Taylor and Shallish, 2019). Within this context, inclusion becomes a modulation of control; an assimilation practice (Slee, 2010).

The ideal disabled student is therefore always a 'reasonable' and responsabilised neoliberal subject (Morrison, 2014). This ideal disabled student does not make others, whether staff, students, or systems, feel uncomfortable - rather they 'get on' (Cameron and Billington, 2017). The ideal disabled student, therefore, is always the 'supercrip' (Carter, 2015): one who hyperperforms to 'overcome' disability through hardwork and 'striving', and one who can individualise and internalise the failure of disabling structural barriers as a personal failing, and a result of indolence and 'skiving' (Brown, 2021). Further, the ideal disabled student or staff are required to absorb additional emotional labour (Hannam-Swain, 2018; Brown, 2021). Within this context,

⁸⁴ "...that the role of the sick person is a difficult one as well, because, yes you're sick...but you don't want to complain about it...because you get labelled as a victim 'stop being a victim'!"

ideal disabled students shore up a belief that the educational system is both meritocratic, and working (Liasidou and Symeou, 2018). The fact of meritocracy - the notion that those who work hard will succeed and achieve - is intrinsically woven throughout the higher education system (Taylor and Shallish, 2019). The 'commonsense' of meritocracy appears as a value-neutral manifestation of a fair system; however, the education system is predicated on exclusionary and eugenic principles (Baynton, 2013). Within higher education, the unquestioned notion that ableness is natural shapes relationality between all component parts of the educational assemblage.⁸⁵ This notion is implicit in buildings, attitudes, and curriculum design; it is also implicit within the Datafied neoliberalised education assessment-place (Liasidou and Symeou, 2018). As,

...traditional metrics of excellence are not markers of quality so much as they are evidence of sustained privilege and group advantage (Taylor and Shallish, 2019: 3)

Those who doubt this assertion need only to consider the 'empty architecture' (Allan and Youdell, 2017). The concept of 'empty architecture' can be applied literally to physical and virtual university space where the assumption is always 'normalcy' (Davis, 1995) and where Rosemarie Garland-Thomson's (2011) 'normate' resides. This assumption is so naturalised that to (re)think the actual and virtual space as inclusive and accessible for all body/minds is an unthinkable, '...logic of bio-meritocracy' (Taylor and Shallish, 2019: 1). However, the concept of 'empty architecture' also applies to the materialdiscursive policy directives which demand specific responses for inclusion to be allowed, a form of inclusion where the able mind/body is always re-centred and

⁸⁵ Further discussions on 'diversity' and Widening Participation in the section [4.8 and 1.2 and a bit more.](#)
[The Disability Diversity Object](#)

which Mitchell and Snyder (2015) term ‘inclusionism’ describes. Allan and Youdell, (2017) analyse this ‘empty architecture’ in relation to the, 2014 Special educational needs and disability code of practice: 0 to 25 years (SEND). The SEND code (DfE, 2014) is applicable to statutory maintained educational provisions and further and higher education.

What is specified and so materialised by this empty architecture is a recurrent list of things that must be done – we must provide information and advice, we must inform, assess, consult, document, publish, plan and review, and all to specified timeframes... The content of this empty architecture is absent – it is repeatedly gestured towards, it is over there, but the reader must go and get it; the Central state has no need to detail it in its Code, all it details are modulations, and in detailing only modulations it moves responsibility to those individuals charged with furnishing this moving architecture. And so, if we get it wrong, it is our problem.

This modulating approach masks the systematic inequalities, by placing responsibility for inclusion at the door of those wishing to be included.

2b. Systematic relief for educational respiratory systems:

In case of breathlessness take 2 puffs and...

‘inspirational’ noisily expires,

‘relief’ silently inspires.

Hyper-performing?

Concealing?

Masking?

Camouflaging?

now say - "I forget you're disabled because you're doing so well!"⁸⁶

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones: Additional, in higher educational assemblages where formulaic policy responses enact 'inclusionism' (Mitchell and Snyder, 2015), fluctuating conditions offer problematic sites of intra-action (Valeras, 2010). The hybrid and unpredictable space of the fluctuating impairment and chronic illness, that which refuses to be static and reasonable, can result in ripples of confusion for a bureaucratic system that demands predictability, creating a fear of being disbelieved and a feeling of invalidation (Nielson, 2016). Fluctuating impairments, that can sometimes present as palpably visible, and yet other times generate no visibility, exist in an ontological grey zone.⁸⁷ Further, higher education disclosure systems demand an active choice of yes/no responses that excludes the complicated tangle of irregular and hidden impairment (Valeras, 2010). In a situation where the student 'fits' within a designated category, there are fewer overt questions of suitability, or ability. As when structures have been created to fit specific arrangements of bodies and minds, '...harmonious, proper action occurs between a particularly shaped and functioning body and an environment that sustains that body' (Garland-Thomson, 2011: 594). Within this incarnation of an assemblage, the 'unfit'

⁸⁶ "...fluctuating conditions they're just not seen as valid, like you're making excuses...but when I'm sitting there and I'm getting like, some of them were quite arsey emails though as well. Erm, 'well you're not engaging, you're not going to do well' erm, and I'm like, erm... I was ummm, I was really not well...I couldn't really read, but what I was doing was erm using a voice recorder on my laptop to still errrr write my assignments, and then erm getting my ex-boyfriend to proofread them for me, because I couldn't read it back haha, because everything was sort of really blurry. But ehm, that was still the priority, I still didn't want to be seen as like I was failing."

⁸⁷ "...I've had this before, I've had notes on my windshield, I've had people come at me as I'm getting out of the car and this man erm, approached me, and was like, "there's nothing fucking wrong with you that's your nan's badge isn't it that you've just nicked to get better parking!" Like I ransacked her house to get closer to Tesco's...but there's just the assumption that you're not telling the truth, or that you're getting something for nothing. I had a really heated conversation, with someone in uni last week, who had complained because my parking is free, and I can park on, just outside the building, and he has to park further away. So yeah, you get that not being believed and questioned, all the time."

student, one who cannot easily assimilate to expected environment and practices become (re)scripted as individually flawed and deviant (Taylor and Shallish, 2017).⁸⁸ This approach towards disclosure, evidence and deviance mirrors the medical approach towards disability (Oliver, 1990), thus contradicting the Social Model principles which many HEIs purport.

Fabulations ~ Educational Worldings Footnote 89:

Extract taken from an interview transcript with 'Every~Person' such a stereotypical senior lecturer that they almost appear as a caricature.

Every~Person: Well yes of course, I do email students when they've missed a session or two. It's part of our departmental approach: a duty of care for the student wellbeing ~ far greater priority than retention and progression ~ can you remember those dreadful old days when they did league tables that focussed on that? What were we thinking?! Rather than on focussing on our impact on the 'social good' you know ~ inclusivity, contribution to the social ecology, community, and student wellbeing! While we have an inclusive curriculum and use Universal Design in the planning and pedagogy, but when it comes to being welcoming ~ mental 'good' health ~ this needs to be about Belonging and a community approach.

I admit, it's kind of a standard~type email I send until I get to know my students a bit better, so try not to judge me too much because you

⁸⁸ "It's just sensory overload - all the white walls and the horrific white lights and the white tables, and the white boards - I just wonder who the hell designed this building and thinks that people can actually cope with spending all day in it? I have to factor in rest breaks between sessions, just because of this constant, horrific glare, and some days that means I just go home."

know...I do get busy...so it just says; 'How are you doing? I notice you weren't in class, can you let me know if all is well? I'll get in touch again at the end of the week if I don't hear back ~ Take care.' We do have time factored in our workload for these kinds of things, it's a departmental strategy, since pedagogy and inclusive practice are really our departments 'thing' – and we are genuinely good at this. And it pays off because it is just a lovely place to work, it's a great place to teach.

It's not just rhetoric.

Students are people, and people have complex lives, the default position should never be assuming that people are taking the piss; I just hate to hear staff assuming that. I disgusts me, and I'll call that out whenever I hear it. People who think like that should not work in education. Full stop.

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones: A grey zone also exists within the convergent indices at the edges of disciplinary areas of knowledge production:⁸⁹ between concepts, categorise and disciplinary boundaries (Bonner, 2009). Further, disciplinary boundaries are inherently political (Papatsiba and Cohen, 2019), just as disability boundaries are inherently political (Oliver, 2000; Goodley et al., 2019). Exploring the ontological grey zones between both disciplinarity, and disability, is therefore a political endeavour: pragmatically, this is where questions

⁸⁹ "Ummm, yeah...possibly...but then it also depends on the faculty, doesn't it because I'm doing a healthcare profession related course, so you'd kind of expect that understanding, whereas 'art-based' where my previous experience was?! There could also be an element of that as well. In terms of level of understanding, ability to understand disability...yeah, it's massively different, yeah. I mean, I think ...so I think that kind of context is very different as well." Suggesting that theoretical, subject knowledge of disability bleeds into an academic's attitude and response towards disability in the classroom space. Care as an ontological way of 'Becoming-Academic' through Becoming-Minoritarian as opposed to being a Care-less Academic and Being-Majoritarian.

of categorisation are imbued with financial answers as economic policy shapes the stories of a 'valid' education, and a 'valid' productive human (Runswick-Cole et al., 2016).

Since subjectivity is always already emergent within the assemblage, within the milieu of the rhizome, since subject and the system are *reciprocally presupposed*, the challenge for the teachers and students alike is to grasp how the state tightens the knot and twists the rope (de Frijetas, 2012: 567 emphasis in original).

Fabulations ~Educational Worldings Footnote 88:
Quiet sensory rooms are a legal requirement within all educational and public buildings. These spaces are never used as multipurpose spaces, and headcounts for numbers of people utilising the space would be viewed as unethical as these spaces are recognised as essential for the wellbeing of all. As quiet rooms are central to the function of an educational environment as a lavatory or fire exit, ensuring students have access to these spaces is essential. Yet, minimal legal requirements should never be the maximum expectation of a society, therefore within this higher education campus; we have quiet zones, sensory rooms, and quiet rooms on each floor of the campus.

These rooms and zones have been designed in consultation with our disabled student and staff group. Although all students and staff are welcome within these spaces, we respectfully ask that the sensory needs of people using these spaces are always respected.

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones: Additionally, this grey zone is the place where the State frequently tightens and twists the 'rope' and the relationally created subjectivity of disabled student in higher education is the place where 'hidden' disability drifts. With statements of: 'spectrum'; 'high-functioning'; 'moderate'; and classifications of degrees of disability - a complex cluster of categorisations that hinge on professional, expert knowledge and notions of disclosure (Matthews, 2009), passing (Samuels, 2003), masking (Milton, 2012) and camouflaging (Alexander-Passe, 2015). Yet, the institutional power (e)ffects do not arise directly just from a discursive creation but from the materialdiscursive entwining of this over-codified, '...contractual authoritarian assemblage' (Deleuze and Parnet, 1977/2002:113). It is simplistic to simply view 'dyslexic student' or 'student with anxiety' as a named identity category, but rather from the perspective of the normalised, normative violence inherent within the institutional production of THE disabled student.⁹⁰ The ableist normalisation of THE 'normal' student as able is produced through an asymmetrical demonstration of the power process of (re)producing able-bodied privileging which ensures that this default unmarked position (Zerubavel, 2018) is without question, and rarely requires validation or justification.⁹¹ When validation is demanded, it is only when institutional policy deems that 'fitness to study' needs to be evidenced, i.e. disability, often mental distress, has crept, unwanted into the sacred-study-space.

⁹⁰ This statement does not dismiss that many people find acknowledging a personal location a helpful positionality '...you must be located somewhere' (Braidotti, 1994: 36) etc...however, it is to acknowledge that the control societies exploit personal locations in order to stratify and subordinate some, that are classified as less than normal.

⁹¹ What 'line of flight' can be opened up to think other about this minority position? How does this disabled student identity uphold the normative paradigm of 'Normal Student'? To become Molecular becoming Minoritarian becoming-disabled-student to reform higher education and create inclusive spaces to benefit all.

In the UK higher education system, the presence of disability must be borne by professional witnesses, such as doctors, medical consultants, or educational psychiatrists (UK Gov., 2016).⁹² The macro-micro-politics of disclosure policies play out economically in medicalised hierarchies which reinforce the SEND industry (Tomlinson, 2012) and ‘...subordinate[s] and commodif[ies] difference’ (Runswick-Cole 2014: 1118). For example: a medical doctor’s letter to evidence a heart condition and therefore acquire disabled student status, may currently cost a student anything from £18 to £133 depending on how the General Practitioner interprets the request for medical evidence from their general medical records (British Medical Association, 2020). If a student has a cluster of consultant’s letters evidencing a ‘long term condition’ [meaning over 12 months as per the Equality Act definition] then this validation may/may not occur additional cost – the process of acquiring ‘Disabled Student Status’ can therefore be arbitrary. Whereas an educational psychiatrist report to bear witness to learning difficulties may cost between £297-£453 (Success Psychology: West Midlands). However, the expected upfront student contributions towards an assessment is variable depending upon how quickly an assessment is required, and some institutions allow students from lower family income homes to claim a percentage back retrospectively, others do not. Yet, this is variable and much has been determined through word-of-mouth, and is seemingly variable year on year, and from institution to institution ~ there is no sector wide agreement on institutional level financial support, and there is no coherent government support package. Further,

⁹² Transversality ~ does not simply refer to cutting across disciplinary boundaries within New Materialisms thought but originated from Guattari’s theorisations around dismantling the hierarchies and binary between clinician/patient in psychiatric treatments. ‘Part of the radicality in the notion of transversality lies in the reciprocal and interchangeable roles of clinician and patient. Suggesting that rather than searching for a cure, we need another society altogether where the concept of illness might reach its collective revolutionary potential’ (Palmer and Panayotov, 2016: online).

support packages have varied enormously across the period of this study, with institutions steadily rolling back support across the years.⁹³

As a student applies to a university, and is selected by the institution (Houghton, 2019), students with hidden disabilities are subjected to arbitrary financial support processes beyond their control. For example, a dyslexic student may find themselves unable to choose between universities that subsidise the dyslexia assessment, and universities that do not. Further, many universities do not publish their financial commitment to subsidising assessment processes, and so prospective students must pre-emptively contact and discuss support packages in advance, only to be informed that funding for the next academic year has not yet been finalised. This means that disabled students must always engage in a constant process of additional labour (Hannam-Swain, 2018): emotionally, financially, and practically. Disability is therefore always a materially produced affective and precarious endeavour within the higher education landscape.

'Choice' is often purported as a central tenet in the neoliberalisation of the higher education sector (Ball, 2012; Carlin and Wallin, 2014; Cameron and Billington, 2017). While choice is marketed, it is a specific choice in which the HEI sector selects the form of 'choosing': this is a contradictory language where choice offers limited possibilities and phrases such as 'Won-a-place' (re)story higher education as a meritocratic assemblage. Yet, there are additional macro-micro-politics at play in a story of 'choice'

⁹³ As I write this, I'm aware it sounds vague, it lacks citations. I once collated a list, but as I now click on those links, all evidence that Liverpool Hope once said a £50 contribution from students has dissolved to be replaced with 'there is a cost'. Similarly, with The University of Leeds, and Manchester Metropolitan University asks a £100 contribution from existing students. The University of Sheffield still quietly covers costs for existing students (University of Sheffield, 2020). Yet, all Disability Services webpages obscure finance details behind multiple disorientating clicks. A phone call is often required to find out concrete details.

for students with hidden disabilities, in the corporate, neoliberalised higher education sector such as, students with specific learning difficulties who cannot select the universities who will subsidise assessment processes. This mirrors research into class-based institutional choice (Raey et al., 2001; David et al., 2003; Archer, 2007; Kettley and Whitehead, 2012). Across the widely researched field of class and higher educational choice, minority positions experienced 'choice' from a positionality (Raey et al., 2001) that places choice as a form of psycho-social decision making from multiple possibilities beyond their thought-fields (Kettley and Whitehead, 2012). For less-affluent students, choice was limited by high-risk factors and (un)thinkability, whereas affluent students, replete with structures of support and armed with social and cultural capital experienced choice(s) which were low-risk, wide-scoping with thinkability of higher-status courses and institutions (Raey et al., 2005; Archer, 2007). From the macro-micro political disabled student perspective, socio-economic positionality entwines with ability to have 'choice' in which institution to attend. Once further minority positions, such as race, intersect, the complexity of 'choice' for a disabled student is further complexified (Liasidou, 2014a). Institutional differences around equality and support intersectionally entwine to ensure that some students are unable to 'fit' as disabled students, simply because they are unable to financially engage with 'valid' routes towards evidencing their impairments, and thus claim disability status. Institutional practices therefore materially make the disabled student status available in a socio-economic stratified hierarchy. These stratifying bureaucratic layers chart in a tangle of barbed wire and trip wire across a shifting, uneven, mystifying, and opaque modulating landscape, and through which only some students will have the economic, relational, and able privilege to trek.

Students with specific learning difficulties, such as dyslexia, but without finance to pay upfront for expensive reports, or to pay towards the essential IT packages, may also have other marginalised, intersecting, circumstances. The macro-micro politics of access and disclosure ensures that appropriate support can become dependent on external, exclusionary, financial penalties. As Madriaga et al. (2011) evidence, disabled students without appropriate institutional support are at a greater risk of dropping out, and of underperforming. Madriaga et al.'s (2011) findings were echoed across the collective conversations with students with hidden disabilities who participated in this research. All had either: dropped out of other courses and returned to study; or taken time out from their studies; or were/had graduating(ed) with marks significantly lower than expected because of a flair up of chronic illness; or not disclosed due to a lack of finance/fear of disclosure. My own student PhD journey mirrors these pauses, trips and stumbles.

Pervasive babble across the sector, may claim systems to support disabled students' partial upfront costs towards diagnostic processes are adequate, or even generous, are revealing of their unacknowledged privilege,⁹⁴ and a lack of awareness of the prohibitive costs of rent, transport, and living associated with studentship (Binns, 2019). The stratified intersectional discriminatory assemblage that codifies and orders bodies therefore works to compound disability related issues for those students without additional financial aid,⁹⁵ or with additional living costs, such as caring

⁹⁴ "Is there any support for the assessment cost because I just don't have...?"
"It's only a hundred quid, it's heavily subsidised by the University, surely you can ask your parents for help with that, or maybe don't go out for a few nights?"

⁹⁵ "I just couldn't afford the assessment fees, and even being told, well you pay it and if you're really struggling try and claim through the hardship fund, well it's having that upfront money and it's just demeaning, and embarrassing, and well, to be honest, it's just another load of ball ache and more and more fatty stuff to do. I love my family and they support me as best they can, you know, but saying

responsibilities. Yet by removing the financial disclosure and accommodation anxiety from those disabled students not privileged enough to have bountiful financial support, the disabled student assemblage becomes a smoother plane. Idealised disabled students therefore are those from normative, middle class, and financially capable families. These responsabilisation assumptions entwine with moral values (Morrison, 2014) and discreetly seep into educational systems as,

...neoliberalism gets into our minds and our souls, into the ways in which we think about what we do, and into our social relations with others' (Ball 2012: 18).

Neoliberal incarnations of responsibilised family units underpin assumptions around economic capacity and levels of disability-related support (Grover and Soldatic, 2013). This is further evidenced in changes to the Disabled Student Allowance in 2016 that enforced a £200 contribution from students to purchase IT equipment for assistive technologies (Department for Education, 2019). To factor in initial costs associated with attending university, a contribution towards dyslexia assessment, and then a £200

"they can't afford to give me £100" well you get looked at like you're lying, or like you've got a shit family. My family hasn't had a holiday for years, because they've paid my rent deposit and got me a quilt and kitchen stuff from Ikea, and my older brother went to uni before me, but I can't say that to my tutor because he'd be even more judgey than...and even though I got a bursary, it's just barely enough to live because rent is soooooo high. I can't ask them for more, and I just don't tell them when I've not got enough to eat, because I know they'll go without to give it to me...and if I said that to my tutor, I'd get "well cooking from fresh" and I'd be like, "food allergies, like I can do anything from packets" and specialist food IS so expensive...but again I'd get that look like you're talking shit to just make excuses...and I say they can't afford to help out with the dyslexia assessment fee and my tutor looked at me like they're spending all their money on fags and a big telly and said, "well it's all about priorities." And I know I'm struggling without support, even with downloading Grammarly...I had support at school and college, but I was just assessed by staff in school and then college so that doesn't count..."

And I, researcher-me, invades the page to rhizomatically map my thinking about my own, indignant, neurodivergent offspring at a Russell Group university who was told a compulsory fieldtrip cost of £120 was 'reasonable' - I wonder at how many verbalised word assumptions from a plane of privilege make silent wounds to exclude student's pained flesh.

IT contribution⁹⁶ (Gov.UK, 2020) means that higher education attendance becomes more expensive for some students with some disabilities, than for other students with different disabilities. This evidences a lack of inclusivity, along with a stratifying hierarchy of disability classifications with associated financial penalties. When 'inclusion' in education adds an additional financial burden to specific groups of students, it undermines any inclusive principles, and create inclusion with a sub-clause. Such unequal access therefore becomes ableistic 'symbolic violence' (Jammaers et al., 2019) and 'everyday eugenics' (Madriaga et al., 2011) where students from backgrounds with lower economic privilege must sacrifice access to support due to financial limitations. For some students, that sub-clause silently whispers - no support and potential failure - otherwise known as exclusion.

Fabulations ~ Educational Worlding Footnote 94.

Programme lead interview transcript: "All units of study are based on principles of Universal Design. That sounds washy, in practice it means that we have not placed 'ability' as the central assumption but planned with the assumption that we will have students who cannot always see, hear, read, walk, click on the resource etc... and this is where we have started the planning process from. We are aware that we might have gaps, and that we might not have this as perfect for every single

⁹⁶ Currently, I'm typing as the world slides into new, relational~interconnected~interfaced~networked societies, normalised in CovidTimes and suddenly disabled students can virtually attend sessions from bed. This access requirement, long requested, long denied, now an allowance for all. The institution where I work/study understands that not all students have access to IT, yet social and economic inequalities magnify the egregious fault lines in the neoliberal academy. This HEI is offering loans to pay for IT equipment. Many students are telling me that they cannot afford more debts. At a time when '...80% of undergraduates are worried about how they will cope financially' (Feldman, 2020: online) and as IT is only one aspect of the economic implication within the complex home~learning~educational assemblage, this further displays the asymmetrical power processes involved within the contractual authoritarian assemblage of the neoliberalised higher education institution. Throw a non-disclosed disability in there because of lack of finance to afford a costly diagnosis, and the potentiality for inclusive futures, becomes an inevitable exclusion.

person's unique way of being, but a Universal design approach benefits all learners and makes much learning, and many learning environments inclusive and accessible. Disclosure of disability and/or impairments isn't therefore always a necessity, but of course if people want, and/or still need to discuss this with their tutor, especially during the transition to higher ed. phase, then yeah, we do that. But these are the kinds of things that people really elect to discuss more fully within their communities of practice learning groups, or with their mentors, but again, this is a person's choice. If we find that a unique impairment has not been accommodated within the design process, then we want to learn, and we are open ~ we design the curriculum as far as we can with students. We utilise disabled consultancy services during curriculum design to try to get the best inclusive approaches. It's an ever-evolving process inclusion, not a fixed event..."

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones: Within UK Government, policy decisions relating to disabled students can be seen as the sharp elbows of neoliberal ideology (Cameron et al., 2017). The focus on economic drivers ensure that education must become, '...calculable rather than memorable' (Ball, 2012: 17). The economics of care, which underpins the transformative pedagogy of inclusive practices (Freire, 2005), is devalued in neoliberalised economics of inclusion.⁹⁷ The (re)configuration of disability inclusion as an individualised fiscal responsibility, morally located within family constellations, embodies a reality of disability that refuses to be (re)imagined as a realm of possibility. Recent UK based

⁹⁷ 'A rhizome, a burrow, yes—but not an ivory tower. A line of escape, yes—but not a refuge' (Deleuze and Guattari, 1975/1986: 41).

journalistic forays evidence the tumultuous relationship disabled pupils and students have with entrenched public perceptions of disability as burden (Hurst, 2019). Within this narrative, disabled pupils are pitched as adversarial sponges, soaking up funding required for 'normal' children's education. Within this context, educational need does not signal 'educational rights' (Runswick-Cole, 2019) but rather educational barriers preventing adequate education for disabled pupils and students. These corporate, neoliberal narrative tenders,

...a very, very real economic and political dynamic to the reform of Higher Education, a business dynamic which seeks profit from the buying and selling of education 'services' (Ball, 2012: 18),

Including the 'services' purported as educational rights under Equality Act (2010) and associated Anticipatory Duty legislation (ECU, 2010).

Historically,⁹⁸ education and particularly higher education, has reinforced the status quo of western societies and western forms of authorised knowledge production (Foucault, 1966/1970; 1969/1972; 1975/1977; Bourdieu, 1980/1990). As previously discussed across this thesis,

...knowledge and the ideals of freedom are conceived around "Western Man." Undergirding the bases of our intellectual practices and assumptions, this centering of Man not only structurally reproduces hierarchical valuations on race, gender, class, sexuality, ability, and nationality, but also fails to account for the production of these social differences as the foundational violence upon which Man is (re)constituted' (Eng and King, 2016: Online).

⁹⁸ The nomads invented a war machine in opposition to the State apparatus. History has never comprehended nomadism, the book has never comprehended the outside (Deleuze and Guattari, 1980/1987: 24).

In relation to the (re)production of 'Western Man', numbers, statistics, and the employment of these, has always played a substantial role in the State apparatus (Deleuze and Guattari, 1980/1987). This State apparatus tells us specific and contradictory stories about disability and education. For example, within the same study (DfE, 2011) it is stated that disabled 19-year-olds are more likely to enter higher education than non-disabled 19-year-olds. Conversely, it also states that they are 63% more likely to have lower, or no, qualifications than non-disabled 19-year-olds; and that they are 53% more likely to be 'NEET' (Not in Employment, Education, or Training). The statistical contradictions around disability and education therefore create a discourse of confusion. However, in relation to higher education and disability, the Higher Education Statistical Agency (HESA) collate statistical information around disabled student engagement in HE study, and this Data is in turn, utilised to conceptualise 'success' for HEIs.

Currently, statistical information on disabled student engagement is housed within the 'widening participation' data along with other 'underrepresented groups' such as 'specified socio-economic classes' and 'low-participation neighbourhoods' (HESA, 2016: online). Disabled students are categorised by being in receipt of Disabled Student Allowance (DSA), and unlike other widening participation groups which are based on only first year entrants, '...due to the small number involved', disabled student numbers are taken from across the entire undergraduate cohort (ibid: online).

intermingling minor language

Use the minor language to send the major language racing. Minor authors are foreigners in their own tongue. If they are bastards, if they experience themselves as bastards, it is due not to a mixing or intermingling of languages but rather to a subtraction and variation of their own language achieved by stretching tensors through it (Deleuze and Guattari, 1980/1987: 105).

I'm dyscalculic ~ she said ~ it's a pitiful educational story to tell ~ yet she laughs ~ I spent my childhood being told I was stupid, inattentive, lazy, having to redo, redo, redo, redo, redo, redo, redo, redo, redo, the same, same, same, same, same, same, same maths, always in trouble for being late, for forgetting things for mixing things up, so difficult to explain, it causes pain in the chest to try to explain because no-one believes it, because no-one ~ the word is said again ~ NOONE ~ with emphasis as she leans across the table and looks deeply into my eyes head tilted to one side, drinking thoughtfully my reaction ~

I smile and nod ~ my daughter has dyscalculia I say ~ she can't read clocks, timetables, charts, graphs, has a really loose relationship with time and frequently loses Wednesday's ~

...she throws her head back and laughs ~ MY GOD! you actually do know what I'm talking about here...I just bloody hate those journal articles we're expected to read full of stats and numbers and charts, I don't even read those bits, I just skip right over them and go straight to the findings, they're meaningless to me...

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones:
Within the statistical information, 'hidden' impairments dominate, meaning students disclosing a 'hidden' disability constitute the largest group of disclosing, undergraduate students (Boyd, 2014). For example, 'dyslexia' and 'mental health' form the two largest number of disclosures: with a total number of 24055 students declaring a specific learning difficulty, and 7375 a mental health 'condition' out of 48060 total undergraduate students to receive Disabled Students' Allowance (DSA) (HESA, 2016: online). As many students who disclose a disability may not be in receipt of DSA, and as others may elect not to disclose, the statistical relationship between the number of students with a hidden impairment, and the reported figure is somewhat dubious. However, the essence indicates that comparative to the 16% of working-age adults with a disability, as estimated by the UK Government (Gov.UK, 2016: Online), disability is under-represented in HEIs in the UK (Riddell et al, 2005; Madriaga et al, 2010; Boyd, 2014). Yet it can be considered that DSA emerges from the same ideological location as 'special needs' and 'special education' as it is underpinned by notions of needing to be accepted, individual deficit, accommodation, and adjustment (Michalko, 2002). This need for adjustment therefore illustrates the 'commonsense' of ableism within academic practice, as a stratifying and politicalised version of humanness, as 'able' becomes the default, commonsense, and expected category for 'human' within higher education.⁹⁹

⁹⁹ 'The opposition between minority and majority is not simply quantitative. Majority implies a constant, of expression or content, serving as a standard measure by which to evaluate it' (Deleuze and Guattari, 1980/1987: 105).

Within the higher education context, the moves towards 'widening participation' have incorporated technology (Seale, 2014). Yet, this can verge into 'technological solutionism' in that they adopt,

...problem-solving approaches that overtake governance [...] they regulate the citizen rather than regulate the broader framework that the citizen is operating in' (Morozov, quoted in Schüll, 2013: Online).

This regulation of the student citizen is visible in student virtual learning environment (VLE) encounters with 'engagement' monitored through a virtual surveillance system (Iglesias-Pradas et al., 2015). While some, such as Beer et al. (2010), celebrate the potentiality of utilising data to, '...inform and improve upon existing practices' (75) this is simultaneously transforming the conception of learning into a Datafied set of percentages reduced to the notion of a 'click'. These, and other, technological solutions are underpinned by a standardization agenda that is transforming higher education and its systems of governance (Ball, 2018; Zembylas, 2018; Farrow and Moe, 2019), through an interventionist and strategic approach that centralises, '...entrepreneurial logic' (Lazzarato, 2006: online). This involves the (re)construction of the meaning of teaching and learning and the educational experience more widely (Ball, 2018; Zembylas 2018) with a move towards student as consumer (Doherty, 2007).

Within this corporatised manifestation, learning can be reduced to transactional encounters and, '...merely the reproduction of linguistic capital' (de Freitas, 2012: 567).

The assumptions that numbers do not lie and that statistical findings are a window into truth provide educational leaders and decision-makers with the "hard facts" they think they need to support and implement their policies and initiatives (Martin and Kamberelis, 2013: 668).

This means that the reproduction of inequality within technological systems is underpinned by numerical data and statistics whose bias remain unquestioned, and assumed as value-neutral yet, ‘...hardware and software are themselves actors in the reform process and means and ends of reform’ (Ball, 2018: 588). As numerical Data, and associated information, are assumed to be apolitical and value-neutral they energise managerial approaches and underscore efforts to control academics behaviours and approaches (Koro-Ljungberg, 2018). Across the macro-micro political assemblage, numerical Data contorts and controls both academic ‘freedom’ and ‘scholarly activity’ - (re)scripting this as a performative materialdiscursive neoliberal caricature (Ball, 2012; Cheek, 2017) of being academic. This results in,

...the re-invention of professionals themselves as units of resource whose performance and productivity must constantly be audited so that it can be enhanced (Shore and Wright, 1999: 559 cited in Ball, 2012: 18).

Datafication, as well as (re)configuring educational staff also (re)shapes student as autonomous, independent consumer (Ball, 2018).¹⁰⁰ Further, Datafication (re)contours

¹⁰⁰ ‘What happens when the dominant assumptions that undergird the characteristics of rationality, autonomy, and competence that form the bulwark of liberal society contravene the very existence of the oppressed group?’ (Erevelles, 2013:154). What happens when you need a support worker, but DSA only pay for academic learning support - yet you also need some personal care support - by personal care, I mean carrying your lunch from the refectory so you can eat; or opening the doors for a toilet visit? What happens when DSA support can’t type the words you dictate on the days when your wrists just hurt, and Dragon software keeps getting it wrong, and there’s that deadline? Personal care, it’s beyond the remit, we’re looking at your learning needs; a transcriber would suck up your support package too quickly because that’s expensive work and the band that academic support gets paid doesn’t cover a scribe - but we’ll help you make an additional claim to the DSA and maybe you might get some additional transcription support, in a few months, maybe. What happens when systems don’t understand that the mind/body work in tandem and the impact isn’t just physical when you are repeatedly needing the loo but having no-one to escort you there, and needing to eat, but having to depend on the emotional labour of asking strangers, or even worse, friends. Because your learning support doesn’t do trays, doors, or transcriptions? What happens then is this - the student wants to suspend, or withdraw - and the Programme Lead will say, “it’s such a shame, such a bright student, we gave all the support available, but I think they had “stuff” going on in their private lives, they just weren’t really that resilient... I did suggest counselling, to help them come-to-terms with their disability...such a shame, but, well, you have to think...they won’t get those concessions in the real world. People don’t bend over backwards like we do, out there, you know!”

policy and pedagogy, as well as materialdiscursive manifestations of learning (Bennett, 2019). 'However, the extent to which decision makers in higher education are experts in teaching and learning is typically overestimated' (Farrow and Moe, 2019: 278). This (re)configuration of education as a product that is measurable on 'performance' and that has created a vocabulary which locates 'good' and 'student-centred' by marketised, and marketable, metrics, has mutated higher education from the core value of 'Social Good' to a system of employability 'learnification' (Biesta, 2015). However, as algorithms macro-micro politically (re)shape and (re)script educational assemblages, their power must be acknowledged (Farrow and Moe, 2019). Along with the danger, that Datafication and the algorithmic systems may replicate inequality by offering yet another validation of 'rational' and 'scientific' knowledge production that reinforces the hierarchical status quo for the ableistic 'Western Man' (Taylor and Shallish, 2017). The danger of algorithmic systems of measurable and calculable and reductionist education is that powerful systems, can swiftly move towards control and compliance (Ball, 2012). As disabled people's history has an extensive genealogy of institutional responses of oppression, violation, and abuse (Barnes, 1991) - including within educational systems (Fulcher, 2015), it is important to be wary of the,

...collective impact of compliance initiatives: the combined effect is to enact more oppression on the most marginalised and surveilled people in HE - both underrepresented minorities in the staff and student bodies (Andrews, 2019:2).

These modulating bureaucratic processes streaming through higher education resonate with Wynter's (1992) letter to colleagues, 'No Human Involved.' Here Wynter analyses the classificatory project which (re)create Black people, as less than human, by embroiling those less-than-human in a wreath of statistics and evidence that 'prove'

their own complicity in marginalisation and oppression.¹⁰¹ From this perspective, Datafication, when combined with bureaucracy needs to be approached with caution; its innocuous appearance of mundanity masks the potentially sinister combination created (Arendt, 1963/2006). The complex and multiply entangled strands of Datafication simultaneously code the bodies and compose the stratified territory of international, corporate, national, regional, and local institutional policy, whilst concurrently powerfully combining to constitute daily practice, and institutional governance for all materialdiscursive objects and bodies within the multiplicity of educational assemblage machines (Knox et al., 2019). Further, Datafication and measurability fuels the systematisation of structures and systems across the territories of high educational (Farrow and Moe, 2019; Knox et al., 2019).

Bureaucracy, the chisel of Datafied social policy, sculpts the forms and features of contemporary educational systems (Titchkosky, 2011). These contemporary stratified educational ecosystems heave, sway, and judder under the monumental quantity of administrative and bureaucratic systems to the extent that an administrative and bureaucracy-free educational project becomes a conceptual impossibility (Ball, 2012).

Within bureaucratic spaces, modes of control involve moving decisions along a chain of points, towards a point at a different site of decision making, so that any decision

¹⁰¹ "I think that, like, I think that the education, social and health are sort of penalised because they have placements, they're not like, just based in university. If you're doing like a normal, what's classed as a 'normal' degree, you're in university all the time, so you get more time to do the study side of it, on things like nursing, education, and stuff, you don't. I've gotta do, so many hours a week. Say for example, on placement, while trying to revise for an exam, while trying to learn what's going on in placement, what I've got to do what does this mean, so if I don't understand a hand-over, I can't sit on a nursing station for six hours and learn what everything means on a hand-over, I've got to learn that in my own time. I might ask certain people, 'what does that mean? I don't know what that means,' but I don't get the individual time, I'm there to learn and work, so sometimes it's not fair, cos you're not classed as a 'normal' student, so it doesn't like, seem like, not like they don't care...cos they do...it's like, you're penalised cos you're not a normal student, cos you're not in full time education. My course is 50-50, so half the year, I'm not here and that adds another layer onto being a disabled student, it makes accessing support just impossible."

appears as a fact, as a 'nondecision (Titchkosky, 2011). As Mol (1999) points out many possibilities of decisions are not structured in a way that makes them appear to be decisions at all. However, Edward Said (1994 cited in Docherty, 2018) states that the academic differs from the bureaucrat by being personally invested, and entwined with, the arguments they make, and the subjects that they live within. As Docherty (2018: 5) argues,

[t]his makes intellectuals dangerous to those who will try to retain their own existing privileges by formularizing those privileges into a bland and abstract 'official' or bureaucratic inevitable norms.

The shift towards education as bureaucracy is not confined to the higher education system alone.¹⁰²

Bureaucracy is '...a language that concealed more than it communicated, its very structure and vocabulary buffering speaker and listener from reality,' (Dawidowicz, 1976: 14). Bureaucracy is diffused across to normalise carelessness for staff but rather '...institutional self-interest' (Ball, 2003: 218) and within the modality of the de-individualised '...system of control and surveillance' (Smith, 2017: 597).

It is not sufficient to define bureaucracy by a rigid segmentarity with compartmentalization of contiguous offices, an office manager in each segment, and the corresponding centralization at the end of the hall or on top of the tower. For at the same time there is a whole bureaucratic segmentation, a suppleness of and communication between offices, a bureaucratic perversion, a permanent inventiveness, or creativity practiced even against

¹⁰² I mastered the 'non-committal' style of writing policy and government documents that necessitated the use of "buzz-words" and "bureaucratic jargon" ...my role as "writer" was primarily the collation of dozens of words contributed ad hoc by dozens of departmental colleagues and bringing this all together in some comprehensive way that "clearly and concisely" informed the subject matter "demonstrating program or policy success "without revealing too much" or committing the "department to anything specific" (Fredricks et al., 2019: 83).

administrative regulations. If Kafka is the greatest theorist of bureaucracy, it is because he shows how, at a certain level (but which one? it is not localizable), the barriers between offices cease to be "a definite dividing line" and are immersed in a molecular medium (*milieu*) that dissolves them and simultaneously makes the office manager proliferate into microfigures impossible to recognize or identify, discernible only when they are centralizable: another regime, coexistent with the separation *and* totalization of the rigid segments (Deleuze and Guattari, 1980/1987: 214).

Yet while neoliberalism makes use of bureaucracy to (re)configure notions and structures in education, it does so by utilising language of freedom and choice in education (Ball, 2012; Carlin and Wallin, 2014). It also rescripts welfarism as, '...an archaic set of bureaucracies that largely fail the population they are designed to serve' (Giroux, 2011: 179) in this way higher education becomes removed from notions of 'Public Good' (Bennett, 2019).¹⁰³ Yet neoliberalism does more than reconfigure academic education along the lines of market responses, it permeates into the fibres of a belief system. Thus, (r)escripting understanding of what it means to be academic, what education means, and what relationships and interactions should be (Ball, 2012). Bureaucracy therefore is saturated throughout the educational assemblage, creating a stratified, modulating milieu, and permeating the mundane in a multitude of unnoticeable ways (Titchkosky, 2011). However, Datafication and bureaucracy also permeates and dictates even mundane aspects of a disabled person's life (Abrams, 2015) in neoliberalised societies.

Such structures are also spaces where the everyday act of educating and being educated are spoken about and accomplished. Structures are neither static nor accidental but are, instead, social activities; they carry messages about

¹⁰³ '...might the movement for social justice glean a horizon that is as expansive as the powers that seek to decimate public goods and dissolve the public ethos' (Shilliam, 2020: 15).

collective conceptions of people and places, conceptions which themselves come into existence through such social structures and activities...even changes means that structures can be regarded as living representations of social conceptions (Titchkosky, 2011: 92).

Further, as previously discussed, higher education is an affective assemblage (Niccolini et al., 2019) and this coupling of bureaucracy and neoliberalism, produces modulating affective atmospheres which control allowable emotions with educational spaces (Ahmed, 2004a). Within this space, many emotions become performative as part of a human-material-semiotic encounter of acceptability (Boler and Zembylas, 2016; Niccolini et al., 2018). With emotions scripted as 'unreasonable' such as anger, or even 'entitlement' unwelcome.¹⁰⁴ The atmosphere tangles up with materialdiscursive practices that create environments of exclusion based on assumptions of 'commonsense' reasonability (Hickey-Moody et al., 2016). Included in this materialdiscursive-tangled assemblage are concrete forms, such as policy, and abstract forms, such as the hidden curriculum of a lecture's unspoken expectations of a student.¹⁰⁵ Further, the silent, pervasive atmosphere of 'reasonable' emotions is

¹⁰⁴ 'As a 'widening participation' university, accepting students from a broader range of 'non-traditional' backgrounds, it may be that the students in question have more complex social lives and/or are perhaps more reliant on emotional coping resources in the potential absence of more developed forms of social and cultural capital than students elsewhere' (Bartram, 2015: 82) quietly whispers...so if the lecturer doesn't send the session information to you 48 hours before the session (as your learning plan asks) can you mention this, without revealing your 'non-traditional, widening participation' self?

¹⁰⁵ "I think for me, not a lot of it, but part of it for me, was attitude of other people. Erm...yeah...probably quite a lot actually...erm, so even my lecturers, I didn't get on with my lecturers. I just found them quite cold with me, and I couldn't ... I don't know...I just found that I didn't particularly like them. I felt like they didn't like me...I don't know...it was just difficult...whereas here I feel like...erm respected by them...so erm, yeah erm...so it's just completely different I guess, in terms of how people view you, and I guess that's a change in mentality of people. That's kind of key to that I suppose and that, rather than seeing people as...faulty...because it's a personality thing, or whatever...you know well thinking that they might actually be struggling and they might look at it from their point of view and I think that's shifting perspective, I suppose doesn't it, I suppose? Seeing it through the person's eyes, rather than through your eyes...it's...how do you teach that to people?!"

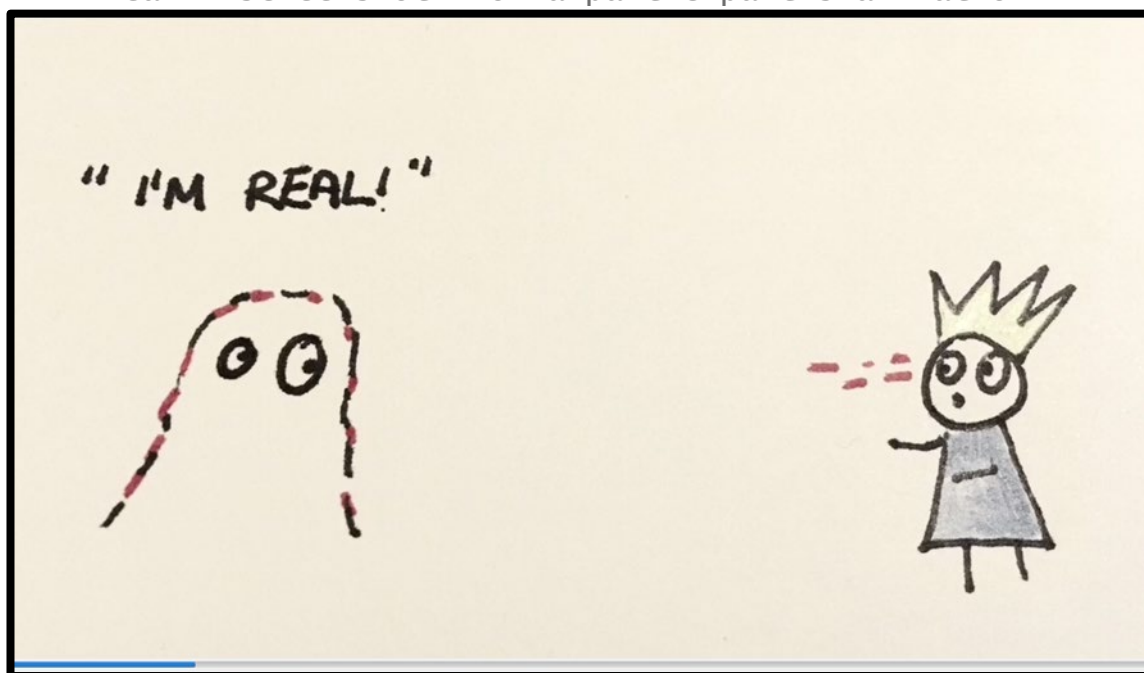
weaponised as an affective modulation of control, for both academic and student, in a highly political form of exclusionary, yet nebulous and obscure, enactment.

Fabulations ~ Educational Worlding of Belonging Footnote 86:
I was running late because I'd been just not right all night you know pain, and I couldn't get moving and couldn't face the rush-hour. So, yeah, the session had already started, and I felt a panic as I pushed open the door, held my breath, then saw an empty seat close by. I sat down trying to be invisible. The lecturer carried on, just talking. When she looked around the room for opinions, she caught my eye and smiled. At the end of the session, she was near my table, I said, "I'm sorry I was late..." ~ "Hey that's fine you got here which is great!" She replied with a genuine and warm tone. "The resources are on the unit page, when you've looked at it, if you have any questions, just send me an email, or come for a chat during my drop in ~ okay?"

3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones:
According to Braidotti (2014a) reading is an anti-essentialist becoming; reading creates an affirmative subject that is an assemblage. Reading is also a vitalistic encounter that folds in ethical practices. This concept is underpinned by a theoretical reading of desire as a, '...propelling and compelling force that is driven by self-affirmation or the negative into positive passions' (Braidotti, 2014a: 174). From this perspective, much of the rhetoric and desire for, and within, higher education is underpinned by a desire for the transformative, however, this is a transformation in the abstract, as it simultaneously wants to perpetuate 'sameness' through entrenched, unmoveable, and (re)enforced practices. While institutions wave welcome flags for 'widening participation' - and the additional institutional finance that their status provides,

¹⁰⁶affirmative approaches towards disability need developing. However, until the ableistic notions woven within the tapestry of educational processes are acknowledged, ableism remains the, ‘...elephant in the academy’ (Mellifort et al., 2019: 1180).

'I'm real!' screenshot from a participant's animation.



3. Conceding. ~ Educational politics ~ A World of Ontological Grey Zones: In higher education, we are always postponing the here and now and living in the future.¹⁰⁷ Students and their families are actively sold a future of desire - of employability and graduate wages - supported by Datafied statistics on the graduate outcomes for courses (Docherty, 2018). This is so explicitly entwined with ‘quality’ that indices ranking institutions include these ranked data sets in the evaluations of ‘the best’ institutions (Ball, 2012; 2018). Yet, the capacity to build on the past to conceptualise the future is dependent upon positionality; this can be seen as students

¹⁰⁶ ‘A total of £337 million is targeted at activities to widen access and support successful student outcomes. Within this total...£40 million for the disabled students premium’ (OfS, 2018: online).

¹⁰⁷ Travel to ‘Higher Education the Desiring-Technological-Machine’ and ‘Longing for Duration: The Hidden and Virtual Plane of Disability’.

from impoverished household graduating to earn a fifth than wealthy students (Bulman, 2019).

The social justice and equality desires of an inclusive higher education sector are therefore remaining in the realm of desire. We don't yet have the answers to the paradox of balancing inclusive desires with the corporate and elite present-tense, but we are in-the-moment and always becoming-something-else, something-other. This is a freeing concept, which drives one to consider that what we do in the here-and-now needs deeper consideration, needs (re)evaluating and (re)thinking. Currently, 21st century students conform to unspoken 20th century notions of university education. For while many institutional documents, staff and departments rally around the cries of innovation, the innovation is frequently held within discrete technological encounters (Seale, 2014): an online library system with virtual eBooks; a specific assignment that uses a 'blog' format and allows for the use of 'I'. Yet, technology that offers positive possibilities for accessibility, for example, read-to-write software, or lectures uploaded to a Virtual Learning Environment (VLE) also facilitates a Datafication of both student, and staff, that shapes a corporatized atmosphere of surveillance and compliance (Seale et al., 2015). For Haraway (1988: 583), vision becomes a prosthetic device, '...active perceptual systems' that are never unmediated or passive, however, she argues that the analysis of 'vision' is not simply a critique of systems of surveillance, but an opportunity to evaluate from situated positions.¹⁰⁸

From the situated position of the disabled student, technology is frequently the doorway into an accessible learning environment (Boyd, 2014); however, without

¹⁰⁸ McKnight and Whitburn (2017) and metaphors of ableism...especially vision. Is a prosthetic device also an ableistic metaphor, do we have so many entwined within speaking/thinking that we cannot think/speak without them?

mediation from understanding care-filled staff, technology becomes yet another inaccessible barrier to navigate (Seale et al., 2015). Too frequently, institutions perceive technology alone as the 'answer' to the disabled student.

I am aware that the complex educational politics of educational writing exists within the decisive cuts and exclusions in this chapter. Within this section, complexity is (re)made as simplicity through the political process of citing, writing and exclusion. Writing and citing is a political act of tribalism; and who is read, and included, and who is excluded is a highly political dimension of research and PhD scholarship (Ringrose, et al., 2019). In this way, the chapters of this thesis become a storification of complication, (re)made as unproblematic,

...voice-not partiality for its own sake but, rather, for the sake of the connections and unexpected openings situated knowledges make possible (Haraway, 1988: 590).

Mapping this partiality is therefore acknowledged as a fragment of educational politics:¹⁰⁹ an incompleteness that involves mixing and blending, unashamedly (Haraway, 2016). In this way, the entangled assemblage of research, events, happenings and becomings become realigned as simplistic nodes, '...molecular arrangements of flows' (Grosz, 1994: 172). It is hoped that in shaping this relational intra-action of these partial, fragmented stories¹¹⁰ of education, the molecular Minoritarian becoming can begin to be destratified, '...to create space where there is

¹⁰⁹ 'Mapping alerts us to the need to look at discursive, social, and material formations in terms of their constitutive lines of force – their organization into lines of articulation and potential dissolution into lines of flight. This works against seduction by received models; it makes visible new possible organizations of reality; and it thus opens up new ways of organizing political resistance (praxis). Praxis-oriented research is research that offers up different ways of organizing reality so that new becoming(s) (both for individuals and for social formations) are possible' (Martin and Kamberelis, 2013: 670).

¹¹⁰ Shoot an arrow to, [2a 'A Story without End' ...and...and...](#)

unlimited access to the pleasure and power of knowing' (hooks, 1989: 15). 'As ableism in the academy thrives on silence' (Mellifont et al., 2019:1184) enunciating ableism becomes a means to create new and affirmative possibilities for disability in higher education. Desire can be perceived, not as lack as the psychoanalyst model suggest but desire as production (Deleuze and Guattari, 1980/1987; Braidotti, 2014a). The aim is therefore to begin to think of inclusive higher education as a space filled with productive desire. Desire as a process of production offers the thought that connections and communities can look and feel vastly different, not by replication of the Same but by finding new ways of being: Becoming-Other. The relevance is not what theory says, but it is how we put the theory to work (Manning and Massumi, 2014). This is what can create an inclusive approach as,

...we need to ask ourselves: how do we keep such a transdisciplinary spirit of curiosity and intellectual radicality alive and updated in a situation in which university degrees are being reduced to only being 'qualifications' for particular jobs? (Parikka, 2012: 161).

'I'm real!' screenshot from a participant's animation:



2a. Interlude and Ontological Incongruities:

Voice, that stable and authentic and self-reflective subject sits centrally within



an array of Disability Studies work. It's a troubling notion, for Disability Studies to think of voice as a collective enunciation, or so I have been told. It stalks me, as a fear. There is a fear. It's affective. It's real.

This tension flows always through my thinking, seeps through the taps of the keyboard, into the virtual ink that spreads

and threads in patterns of letters across pages. Not a fear of failing the PhD (I know this is what PhD students fear, the ritualistic humiliation because the-who-they-are becomes entwined with the potentiality of who-they-will-become, holding a title Named Doctor. Doctor doesn't really attach to me, so that's not my fear).

My fear is as follows:

'How events are narrated matters' (Mazzei, 2016: 157). Am I, a subject in becoming as I write, becoming instrumental in an invisible, as yet unseen, chisel of futurity that validates the (re)emerging thought that some ways of living are more valid than others? Does questioning the notion of the humanist subject today (re)validate a eugenicist tomorrow? (Maskos, 2019).

Yet, my thinking flows, ripples, vibrates in cyclical ribbons of not-me, or at least part-me and part-other. My philosophical conception of who 'I am' is shaped inextricably with the this; and this; and this; and this; of thousands of turns of thousands of pages. The me who is woven from threads of the this; and this;

and this; and this; of thousands of images, and thousands of conversations, and thousands of emotions, and thousands of song lyrics. The myriad of words burrow, ‘...like columns of tiny ants’ (Deleuze and Guattari, 1980/1987: 22). Like termites these words have shaped my thinking, these; ‘...termites, have been eating the walls and reshaping them to their needs’ (Manning, 2018:4), together as a, ‘...collective assemblage of enunciation’ (Deleuze and Guattari, 1980/1987: 23), now shaping the single-me-who-writes into a cacophony of multivariate entanglements (Barad, 2007). It’s widely said that ‘...stating one’s position relative to the subject matter is of theoretical importance and it is also of political importance’ (Linton, 2005:538) so, we would like to introduce ourselves. Citizen Smith, Robert Smith, Tove, Virginia Woolf, Dave Vanian, Sylvia Plath, Bette Davis, Maria McKee, Franz Kafka, Lucille Ball I am, John Clare, am I and...and...and...Am I?...Am I Galton’s hybrid lovechild if I consider subjectivity, and the ‘voice’ that inhabits the habit of a personal location, as, ...a process of couplings and connections, as a process of differentiation in a shift away from the ontological unit of the individual to the forces at work producing voice as an entanglement (Mazzei, 2016: 153)?¹¹¹

¹¹¹ Collective voice of enunciation 2.2 Methodological Musings.

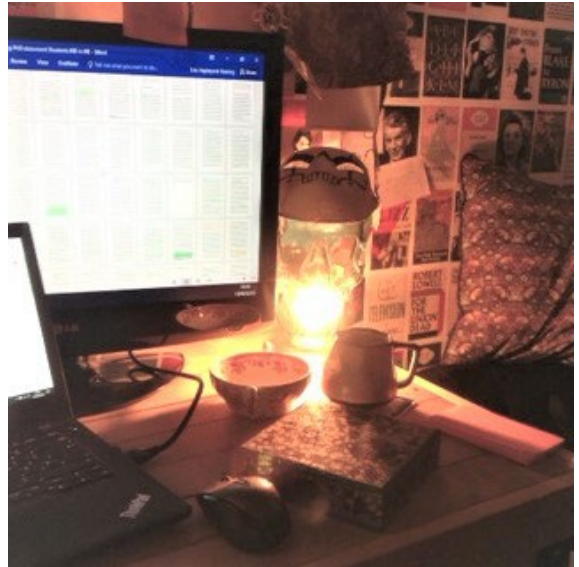
Fabulations ~ Educational Worlding of Belonging Footnote 120.

The staff are nice and welcoming. I was a bit nervous about the transition, but we had a couple of online transition meetings and emails, and then a face to face during the visit day. And I had a couple of chats with the programme lead, nothing intense, just reassurance because you read some horror stories about universities in the news don't you! Like inaccessible horror stories and exclusionary stuff ~ terrible stories ~ and my family were more worried than me really, I think. But I guess I thought it was a bit of a, just fob me off ~ like people with disabilities always get that...but I'd get on with it anyway because I know what I want to do so...but it's been good, yeah. I'm enjoying it!

They've thought of everything already I suppose because I'm not realised that I'm not needed anything changing, it's worked. I've not needed any accommodations or adjustments because the environment is accessible, and so is all the learning material. Guess what?! I'd not actually thought about it since being nervous about starting. I'd not realised until you actually asked me just now ~ I've just taken it for granted and got on with it! Same as everyone else has I suppose.

2a. Fragility, editing and the need for chocolate:¹¹²

So, I edit...and drink coffee; and eat
chocolate; and feel the affective
pressure of expectations as a
vulnerability; and think about the array
of faces who watch, and entangle with
me as together we write, and wonder
about the array of students who have
shaped my understandings of



education as 'something'.

And then I am back to the faces of the books along my postcard walls - and...
and...I wonder if I justify my thoughts here from the left of the page because of
sinister, old opinions that once sat in a history of art theory lecture?

¹¹² Thank you, Erin Manning, for highlighting the fragility that sits with writing in the minor, a force, '...unmooring its structural integrity, problematizing its normative standards' (2016: 1).

4. An Archaeology of Ideas ~ Tracing the Disability Object:

The section is a discursive journey into useful perspectives and theoretical frameworks that have fashioned contemporary debates about 'disability'. This section will largely conform to the expected parameters of academic writing and it stands as an overview of the background reading that informs my current understandings of disability. It is acknowledged that while there is an ambition to 'map' and write rhizomatically across this study, the Archaeology of Ideas research object will largely perform as an arboreal tracing within this relational research assemblage, known as a thesis.

Across the historical constellation of perspectives, disability has rarely been perceived, or conceptualised, positively (Ellis and Goggin, 2015). Conceptualisations often focussed on disability as an object of pity - this interpretation, which entwined with and from, religious and moral notions - underpins the Charity Model/Tragedy Model of disability (Michalko, 2002; Goodley, 2011). Disability has been, and frequently still is, perceived from the perspective of an Economic Model, as a drain on resources and a social and economic burden (Soldatic, 2020). These notions of tragedy and burden have accentuated assumptions that disability must be 'cured' and/or rehabilitated, and thus fashioned a proliferation of professional experts along with a social, economic, and political drive towards the Medical Model (Barnes et al, 2002). This expertise burgeoned relationally with the higher education sector's growth: as knowledge of biology, and pathologizing of difference, coalesced and entwined to generate both the categories of deviance, and the experts to diagnose, 'cure' and work on/with deviant population groups. Across the 20th and 21st centuries, the politically driven HEI 'employability' agendas have been relationally entangled with the disability-higher-education machine to create a plethora of professional and accredited courses

associated with cure, rehabilitation, and pathologization of disability.¹¹³ From this perspective, disability becomes an essential core in the UK's higher education 'portfolio'. This awareness is not intended to diminish or disparage the necessity of medicine, and medical knowledge, for many disabled lives (including my own), it is however acknowledging the industrial-scaled growth in 'expert-knowledge' associated with contemporary constructions of disability as deficit.

In recent times, notions of social justice have encouraged the evolution of alternative disability perspectives (Erevelles, 2013). Including the influential and ground-breaking Social Model (Oliver, 1990) which recognises disability as a product of a disabling society and burgeoned, especially in UK based academic writing (Crow, 1996; Finkelstein, 2001; Shakespeare and Watson, 2001; Gabel and Peters, 2004; Oliver, 2013). Global awareness of inequalities and oppression associated with disability and impairment have stimulated the development of The Human Rights Model of Disability (Degener, 2016) as a means to combat the discrimination people experience.

Theorisations have developed, and disability studies has blossomed into a complex, nuanced, and multifarious, critical debate, especially with potentiality offered by the interconnectedness of global networks, and information systems. This has meant that diverse social, political, economic, cultural, and materialdiscursive perspectives have lent threads to the warp and weft of emerging theories.

¹¹³ Whether in the early 20th century with the establishment of University Grants Committee in 1919 to encouraging scientific study (Boden and Nedeva, 2010) through to the contemporary drives towards apprenticeship education (Ryan and Lőrinc, 2018), many of the employability drivers focus on courses entwined with disability 'expertise'. Teaching, nursing, speech and language, rehabilitation science, psychiatry, psychology, medicine and allied health professionals, social work, scientific research...

However, this discussion on the rolling, '...wave reiterating upon wave' (Woolf, 1928/1993: 6) of disability theorising will contest that although time has witnessed changes in both language, and theory, these elucidations of disability as tragedy, burden and needing cure, have tangled, entwined, and matted together, and still underscore many of the contemporary disability debates (Ellis and Goggin, 2015). These foundational understandings underlie societal conceptualisations of disability, as manifest in educational approaches, and these continue to undulate with contradictory tensions. An example of this tension is present in the educational belief in, and language of, inclusion, which still manifests in segregated, and exclusionary systems of 'special needs' (Slee, 2010). These contradictory tensions are emblematic, and symptomatic, of the continued co-existence of traces of disparate notions of disability that formed within different sedimentary layers of philosophical-conceptual, and spatial-temporal territories, and that echo still within current materialdiscursive structures in educational systems. Therefore, implicit within this discussion will be an interrogation of the 'regimes of truth' (Foucault, 1975/1977) that underscore the control/disciplinary character of conceptualisation of difference through perpetuating and (re)inscribing disability in education as both individualised, and as, deficit.

Being a girl.

you don't want to sound like you're making

a massive deal out of something,

and that's very cultural,

about being a girl as well maybe...

being told just to fit in,

yeah,

not make a fuss about things,

just get on with it

yeah...

don't be a girl and be disabled...

don't have a voice...

4.1. A curation of disability theorisations.

As the study claims to primarily focus on hidden disability within higher education, it is important to first (de)contextualise the concepts of disability. The threads that follow will consider how these conceptualisations have influenced contemporary views about hidden disability within the educational sector. As the notion of 'disability' has infinite possibilities for exploration, it will be temporally located in the latter half of the 20th century, and the beginning of the 21st century. This is because this period reflects the growth and development of the modern higher education sector of education (Marr and Forsyth 2011). It is also because prior to this period, as Garland-Thomson (2002:2) states;

[t]here has been no archive, no template for understanding disability as a category of analysis and knowledge, as a cultural trope, and an historical community (Garland-Thomson, 2002:2).

Geographically, and culturally, the focus will predominantly be around global North ideologies that have shaped current academic debates within the UK, however, influential, and relevant ideas from outside of this sphere will also be included where relevant. It is important to acknowledge, and not to replicate, the whiteness of disability studies, but as this thesis is situated within the global North, the historical grounding of societal structures, and the underpinning literature that have created theoretical frameworks located within this region will inevitably be drawn upon. Firstly, the Social Model of disability will be briefly discussed, and this will be followed by a fleeting rumination on how disability had been perceived and constructed, through both language and ideas, prior to the development of the Social Model; the emphasis will be upon how medicalised concepts shaped social and attitudinal responses towards difference. A conception that often witnesses 'disability' as an object of study, rather than as ontologically creative and resourceful. The historical backdrop that fashioned this medicalised response will then be briefly considered as this has directly shaped educational responses before finally, and again, briefly acknowledging some of the more recent debates that have posed a challenge to Social Model thinking.

4.2. The Birth of the 'Social Model' UK context: 'Disability' as a 'thing'. Higher Education Institutions within the UK subscribe to the Social Model of disability (Matthews, 2009; Liasidou, 2014). It exists with HEI's policy documents and bold online statements in too numerous a quantity to cite. It is therefore essential to begin by considering what the Social Model is, how this model came to be, and how this

challenged concepts of disability within 20th century society (Oliver, 1990). Woven within this will be provocations around both how, and why, the political potency of a revolutionary and empowering concept, such as the Social Model of disability, has been assimilated and appropriated in a way that has stagnated positive change (Shakespeare and Watson, 2001; Oliver, 2013). Further, it will be argued that for all the positive changes instigated by the Social Model, in conforming to expected and valid knowledge production techniques, the Social Model became ripe for ideological castration. This contestation is made to acknowledge the modulation techniques inherent within societies of control (Charteris et al., 2017) that work against radical social change.

As mentioned above, prior to the creation of the Social Model, disability was largely identified as a tragedy, a deficit, or an individual flaw (Goodley, 2011). Societal responses were frequently located within the medical sphere of experts, diagnosis, and pathologization (ibid). To contest this, the Social Model understands disability as;

...something imposed on top of our impairments by the way we are unnecessarily isolated and excluded from full participation in society. Disabled people are therefore an oppressed group in society (UPIAS, 1976, cited in Finkelstein, 2001: 1).

Organisation such as the Union of Physically Impaired Against Segregation (UPIAS) formed by disabled British activists in the 1970s, began to question both the concept of disability and the societal structures that constructed and contained it (Oliver, 2009). The Social Model's origins in UPIAS ensured that it was established on both political and intellectual considerations as founding members, including Paul Hunt and Vic Finkelstein, injected antiapartheid and Marxist ideology into the debate

(Shakespeare, 2013). By doing so, the Social Model became a structural analysis of the pervasive oppression and exclusion impaired people faced (ibid).¹¹⁴ By (re)centring the debate to differentiate between the diverse possibilities of being human - known as 'impairment' - and the social, policy and attitudinal responses that those considered to be 'abnormal' experience, 'disability' became a political notion (Barnes, 1991; Oliver 2009). From this perspective;

...disability can be framed as 'not fundamentally a question of medicine or health, nor is it just an issue of sensitivity and compassion; rather, it is a question of politics and power(lessness)' (Devlin and Pothier, 2006:2 quoted in Stelle and Thomas, 2014:361.)

Those with impairments were experiencing extreme powerlessness, yet, until the activists began to articulate this directly, there was no societal recognition that any political, or social change, was needed (Connor and Ferri, 2013). Prior to the Social Model, the powerlessness experienced by 'the disabled' was expressed only in the silence around the injustice and prejudice across society (Williams, 2001). The individualising concepts underpinning medicalised views of impairments ensured that 'disability' had remained an isolating 'tragedy' thus contesting the unionising comradery of other politicised identity categories (Siebers, 2013). As Campbell and Oliver (1996) highlight, the growth in disability-led organisations such as UPIAS was surprising for numerous reasons including: underfunding; active opposition from charities and organisations already established; the trivialisation of both the groups and their concerns; and the huge organisation difficulties associated with actually

¹¹⁴ 'I do take seriously the work to relocate, to diffract, embodied meanings as crucial work to be done in gestating a new world. It is cultural politics, and it is technoscience politics. The task is to build more powerful collectives in dangerously unpromising times' (Haraway, 2004: 98).

meeting, and this made any attempt to assemble a logistical feat. The combined effort taken to collectivise starkly expresses the scale of the assembled emotion, and the extent of the need for social change.¹¹⁵ However, once collectivised, the shared experience of oppression was articulated; along with the need to both communicate the powerlessness, and to demand social change and thus began the development of a systematic response (Williams, 2001). The notion that the oppression and discrimination experience by people with impairments must be named before it can be accepted as existing, will be revisited.

The lack of empowerment for disabled people, inherent within institutionalisation had been contested, questioned, and resisted by individuals; however, the collectivised organisations, such as UPIAS, started to emphasise fundamental principles that galvanised an articulation of systemic oppression (Shakespeare, 2013). Prior to this point, other 'disability' organisations had offered a paternalistic approach and accepted the dominant cultural ideology of disability difference as an inferior, tragic existence in need of benevolent intervention (Oliver, 2009). It can be argued that much of the Charity sector still utilises this approach, whilst simultaneously claiming disability empowerment. While other activist-based groups demanding social change, formed after UPIAS, the materialistic-based ideological response UPIAS valorised proliferated to become the most dominant (Shakespeare, 2013).

¹¹⁵ 'Friendship will be the soil from which a new politics will emerge' (Illich, n.d quoted in Bergman and Montgomery, 2017:42). However, to meet this aim Bergman and Montgomery contest that 'friendship' must be uncoupled from the neoliberalised conceptualisations which stories friendship as '...a banal affair of private preferences' (ibid: 42) to become a form of kinship: entangled, relational, capacity~creating attachments, which support affirming, social and ecological change.

The Social Model emerged within higher education (Oliver, 1990). The Open University worked with academically inclined disabled activists to form the first UK based course that focussed on disability as a political, as opposed to a medicalised category (Oliver, 1990; Shakespeare, 2013). The term 'social model of disability' was then developed by the sociologist, Mike Oliver, to understand and explain disability as '...externally imposed restriction' (Oliver, 2004: 19). The clear distinctions developed between 'impairment' as a personal and private matter, and 'disability' as a social conception, created a conceptually simple model to communicate to students and practitioners who had been enculturated to perceive 'disability' from an individual, deficit-based perspective (Oliver, 2009). Impairment and disability were identified as two distinctly different concepts.

Impairment: Lacking part of a limb, or having a defective limb, organ or mechanism of the body.

Disability: The disadvantage or restriction of activity caused by a contemporary social organisation which takes no or little account of people who have physical impairments and thus excludes them from participation in the mainstream of social activities (UPIAS, 1976:14).

By naming and identifying the barriers within a disabling society, the Social Model proved to be an effective political tool to trigger raised awareness and legislative change (Barnes, 1991). The Disability Discrimination Act of 1995, and therefore all UK-based legislation that followed, came about as a direct result of the assemblage of political thought stimulated by the Social Model's creation and dissemination (Shakespeare, 2013). Now adopted as an underpinning philosophy across many sectors and organisations (ibid), the Social Model has influenced both academic and policy

responses towards impairment and disability within the UK (Goodley, 2011) including those within the HEI sector (Liasidou, 2014).

From a disability perspective, since the first UPIAS meeting of 1972, huge changes have occurred across the global, political, cultural, economic, social, and theoretical landscape (Thomas, 1999; Williams, 2001). The dominance of the individualised, Medical Model¹¹⁶ where 'disability' is viewed as a personal deficit has been challenged, with the Social Model offering an alternative viewpoint from the 'fact' of the personal tragedy view (Barnes, 1991; Williams, 2001; Oliver, 2009; Goodley, 2011; Shakespeare, 2013). Politically, the Social Model offered a credible perspective that could define 'barriers', and therefore the question of inequality became something concrete and measurable (Shakespeare, 2013). This was a vital first step in the battle for recognition, leading to legislative changes around inclusion, participation, and discrimination (Goodley, 2013; Shakespeare 2013). However, it could be considered that the collectivisation effect of the Social Model has led to the largest social change as it created an identifiable caucus to rally beneath. By naming structural inequality in an evidence-based approach, barriers to participation in society could be easily identified (Thomas, 2014) thus the Social Model followed the rules of epistemological inquiry and delivered an alternative to the perception of identity politics as that which is irrational, personal, and 'narcissistic' (Siebers, 2013:19). By placing disability as something that happens externally - over there - it offered an intellectual and rational articulation, which echoed recognisable features of knowledge production. It could therefore be argued that the Social Model's success in disparaging a disabling society was partly due

¹¹⁶ R.D. Laing -The Politics of the Family and Other Essays (1971), for the "set of procedures in which all doctors are trained". Laing, a psychiatrist, as part of the anti-psychiatry movement, coined the term Medical Model. Madness and disability activism, separate but always entwined.

to conforming to the expectations around privileged knowledge or an, '...ideology of ability' (Siebers, 2001: 746) prevalent in the white, male dominated academic world of the latter half of the 20th century (Thomas, 1999). By emanating within the sanctity of academia, and by conforming to the rules of evidence-based rationality, the Social Model gained credibility as a logically formed mechanism for identifying discrimination. However, paradoxically by continuing to conform to, and affirm, the heteronormative and ableistic standards within academia, the Social Model also limited it's potential to fundamentally produce a different disability educational story. A disability beyond the current essentialist disability story of disability HE as employability, a tick-list approach to access, and the need to always-be-valid and ever-independent. Rather it could-be a disability story where int(ra)erdependency, support and connectivity are celebrated and embraced as essential kinship making across and throughout affective pedagogical encounters; a story where the materiality of all bodies is always anticipated, and joyfully welcomed within all learning spaces.

It's the postgraduate 'disability studies reading group' session and I've booked a room on the campus for the afternoon. I requested an accessible room; and timetabling accommodated this request. We all meet up, trickling across the corridor from the direction of the lift on the third floor. It's our own form of resistance and collegiality, self-organising, selecting and discussing papers that cover disability theory, things that might be interesting, that might be useful. We get to the room. The door is heavy - too heavy for some to open independently; the glass panel disorientating for the student with the visual impairment; the floor vent hostile for the power-chair; negotiating around both it and the heavy door and table arrangement impossible. Some of us drag tables, making space, reconfiguring the room so we can all be within this disability-studies-reading-group.



On one table. The one blocking the power-chair access. There's a sign. It's laminated. It says, "Accessible Table: Do Not Relocate Within Room. Do Not Move from 3.79". We find this hilarious and take its picture, followed by a picture of Rich, pointing,



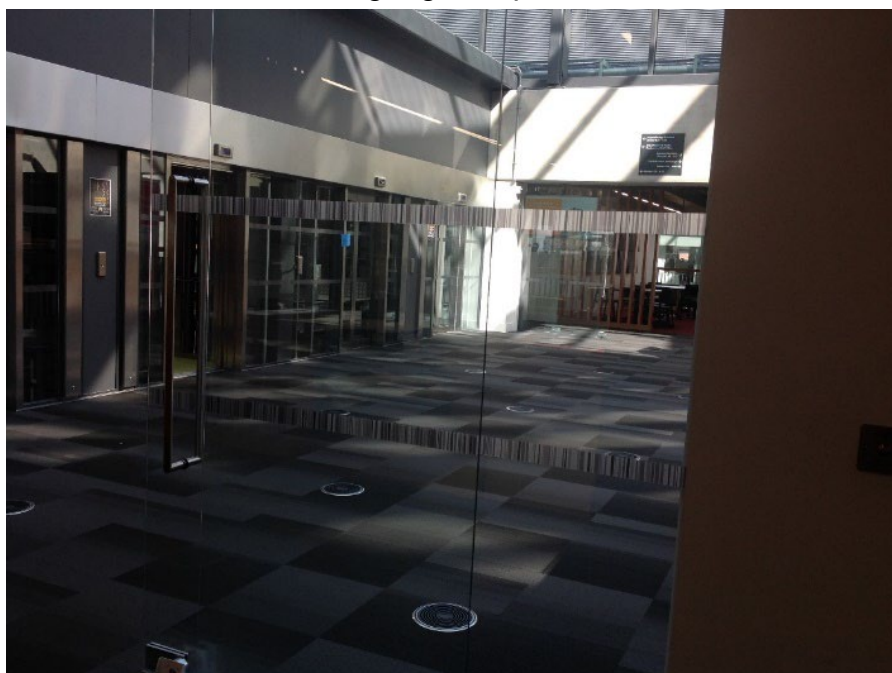
splendidly at the sign. Now we know why we were allocated a third-floor room with a heavy door, a disorientating glass panel, and a floor vent as you

enter - it has a sign saying accessible table. Looking exactly the same as all the others, it has no adjustable height just the same fixed legs - but its sign, clearly

placed to meet a specific student's need, designated this room 'accessible' on some dislocated, virtual, and unaware timetabling system.

When we finish the lengthy, enjoyable, read-chat- socialising-comradery and journey together back to the lifts; our visually impaired friend has an unintended encounter with the huge, glass, partitioned wall near the lift.

When I email around to sort out the next meeting, the group ask if we can find a new location – a more



accessible location. The postgrad disability-reading group never meet again in such strength of numbers on this campus; we decide a café might be more accessible.

I report the collision and take pictures of the angle to demonstrate the lack of visual accessibility. I re-report it. I chase it. and re-report it. I become embroiled in a series of email tennis exchanges, with the diversity team, the health and safety lead, the head of department, the head of facilities...

After an email exchange where I repeatedly highlight that a logo in grey also won't really be ideal against a grey carpet, a designer asks me to send a sketch of a suitable design, that would meet accessibility standards for visual discernment, I explain that I left my felt-tips at home.

Eventually I go and see the Dean and suddenly there's progress! 18 months later, I arrive at work to suddenly find one panel...one panel, on one side of the four-floored building has a decal emblazoned with the university branded logo - as a 'trial'. 12 months later, just this one panel still has a visually discernible decal. Once again, I re-email, and the email tennis continues. 2 years later, I arrive at work. We are all doored decaled - now that's impact...or rather, impact avoiding...hopefully.

4.2. The Birth of the 'Social Model' UK context: 'Disability' as a 'thing'.
Yet, it is easy to cast criticisms with retrospective analysis; oppression is a complex and finely nuanced process, and while issues of physical access are vital, they cannot be the all-encompassing answer to the inequality faced by disabled people across society (Thomas, 1999; Siebers, 2001; Corker and Shakespeare, 2002; Gabel and Peters, 2004; Goodley, 2013). The Social Model raised political consciousness; creating a nexus for people with physical impairments that then initiated awareness that silence was imposed on people with other forms of impairment (Campbell and Oliver, 1996).¹¹⁷ As the Social Model was developed before anti-discrimination legislation, the focus was essentially on the material subjugation and need for politicisation of disability and impairment (Thomas, 1999; 2001; Goodley; 2013), as legislative responses to socio-economic exclusion evolved, so did critiques of the dualistic view offered by the materialist Social Model (ibid). Along with this came criticism that the Social Model no longer fully explained the experience of 'disabled' people (Shakespeare and Watson, 2001), that it ignored 'the impaired body' (Thomas, 1999; 2001) and the personal experience of living with impairment within a disablist society (Corker, 2003). While proponents of the Social Model argued that, as a 'model' it was not placed forward as a 'theory', thus it was intended to initiate the exploration of disability within society, rather than to be the one-and-only explanation (Oliver, 2009; Oliver, 2013). Once society realised that 'discrimination' could, and did, exist, seeds of consciousness around disability issues began to spread.

¹¹⁷It's about working through the implications of taking these voices seriously as sources of theory and why they had to be excluded in the first place. Done properly "desilencing" blows up the main tenets of our disciplines, bringing us back to the "myths" (Rutazibwa, 2019: Online).

While the Social Model has changed legislative responses towards disability and impairment, the fact remains that inequality towards people categorised as ‘different’ remains (Riddell and Weedon, 2014). However, some of the most vociferous criticisms of the Social Model have focussed on what is perceived as a denial of the impairment experience, and a focus purely on disability within the disability debate (Morris, 1992). From this perspective, the Social Model, by conceptualising a rational binary-divide between the body and the social structure, mirrors the Cartesian dualisms¹¹⁸ which divorce the rational ‘masculine’ mind from the embodied and affective ‘female’ body.

In the many years that have passed since the conception of the Social Model, there have been various conceptualisations of disability; some will be included in the following discussion section. Yet as the experiences in the UK attest, once the insecurity and rolling back of State provisions under austerity measures (Goodley et al., 2014a; Ryan, 2019) occurred and now the removal of supports under Covid Times (Abrams and Abbott, 2020) have revealed, disability remains a contested site of ever increasing precarity.

¹¹⁸ ‘Amidst multiple Cartesian cuts that (fore)close response-ability, what might it not only mean to recognize the places within and upon which we teach and learn; but also, the Indigenous peoples who have shaped and been shaped by this anthropogenic Land?’ (Higgins, 2017: 99).

don't like upsetting people
should receive support

I can tell them when

I need...

too much effort for them it seems

didn't help me when

know what to expect

I asked...

am I to do all the work?

that's not

support

4.3. Roots and Pathways - Discursive Practices of Disabled Bodily Production:
To consider how disability has been produced within the context of the 21st century university system, it is important to locate the foundations of the attitudes currently present within western society by tracing how disability has been historically scribed. However, regardless of the approach, aim, philosophy, or hope - whether it is to work creatively, and multidirectionally, or to follow more positivistic journeys - PhD studies invariably become a litter of words. The words captured within this PhD are therefore acknowledged as a powerful force: both a process and an event - a material 'thing' that simultaneously acts, and enacts, worlds.¹¹⁹

¹¹⁹ According to Massumi, events are singular and have a unique tonality yet, '...almost all events do belong to a genre. It is the nature of events to come in series' (2015: 193). Arguably, this genre effect can contribute to the impression of unity and completeness, rather than multiplicity and diversity (Deleuze and Guattari, 1980/1987).

I'm Lazy Me...

"Well yeah, lots of people say that about me...Yeah, I mean I don't suppose anyone wants to describe themselves as lazy, but other people call you lazy, or whatever, but they just say, oh you don't want to do the work that's what it is, you've a problem with doing work, and then you just think, well yeah, I suppose I am, a bit lazy."

4.3. Cont. ~ Roots and Pathways - Discursive Practices of Disabled Bodily Production:

'Discourse is not what is said, it is that which constrains and enables what can be said,' (Barad, 2003: 819). In this section, I set out a partial tracing of how attempts to redefine disability have often focussed on language (Oliver, 1990; Barnes, 1992; Linton, 1998; Swain et al., 2003; Thomas, 2014) with a focus on diffractively reading Disability Studies Theorisations with New Materialisms sensitised approaches. This is because how, '...we understand the objects and relationships around us are framed within the language we use' (Swain et al, 2003: 11). The conjoining of specific states, and restraints, makes the discursive practices of disability bodily productions both contradictory, and controversial.¹²⁰ Currently, there is no singularly agreed - and possibly agreeable - language to describe and discuss disability that is suitable for all contexts (Peers et al, 2014) and this makes mapping, or tracing, the genealogy of the discursive practices surrounding disability and impairment a difficult terrain to negotiate, including within higher education.

However, the traditional western conception of subject/object division underpins the dominant epistemological understanding of language, its power and use (Tillman,

¹²⁰ "Or think to yourself I didn't explain that well because sometimes you can't find the word to explain it, because there aren't any, I find..."

2015). The strong influence of deconstructive methods and poststructural approaches in academic fields has also exerted a gravitational pull within Disability Studies - this is particularly the case within Cultural approaches (Counsell, and Stanley, 2005; Mitchell and Snyder, 2006) and Critical Disability Studies (Biklen, 2000; Liasidou, 2014; Moeller, 2015). Within this discussion is an inherent acknowledgement that words do have power, and especially within educational contexts, words that live within policy shape material contexts in non-neutral ways (Titchkosky, 2011).

Material Affects:

So, you go straight from an email from your tutor to 'warning, warning.' Yes, the trigger email...Pretty much saying, 'this is the first step of being withdrawn'. So, you are just assuming that this person is not coming in because they are being a bad student. And I think that can make you feel worse as well...oh no, now uni thinks I am dossing, I might as well just not bother going in anymore...And then, you know, it's like, you start thinking, well if I don't fit here, where do I fit? Cos that's what was running through my head, like if I can't make it here, how am I supposed to 'cope' ergh 'cope'... how am I supposed to just get on in the real world?

4.3. Cont. ~ Roots and Pathways - Discursive Practices of Disabled Bodily Production:

Yet, a focus on the epistemic violence of words alone does little to change the material violence inherent within marginalised 'Othered' positionality (Braidotti, 2013).

Therefore, considering the ethical and ontological implications of language from a New Materialisms perspective requires the acknowledgement that subject and object are not divided but emerge as they relationally intra-act (Barad, 2007). This perspective is

underscored by the view that, '...biology is culturally mediated as much as culture is materialistically constructed' (Ferrando, 2013:31). As stated elsewhere, being based on Posthuman thought, New Materialisms also question categorisations, of both human and non-human, while queering boundary-making habits (Haraway, 2016); as previously mentioned, in reference to disability and Posthuman Disability Studies, this includes categorisations which form some as not-human-enough (Goodley et al., 2014). However, to explore disability language is a means to unpick attitudes towards, and assumptions around disability and impairment, but crucially, there needs to be a recognition of complexity: and that the intricate historical tracing of the words which are depressed into a spatial-temporal disability map, will always leave lingering traces on the pages, and lives, that follow.

Disability Management Required:

...you manage a problem, or you manage a problem person...by saying that you need to be managed you're identifying it as an issue, and you're identifying as an issue the person who ~ that you need to be '*managing*' and they may not identify as an issue. That thing for them is part of their daily life...they're just getting on with life and living it as *normally* as they can they're not *managing their disability*! They're just getting up, putting their pants on, and going to have a time just like you! It's partly, its context driven, but I think erm, a person who, who offends you...erm, *accidentally* offends you by saying 'managing this...managing that' I think they're underestimating your ability to just be...a person. Whereas someone who intentionally offends you...just *they know* what they're saying, they're intentionally saying it to cause hurt. And at least you

know what they're thinking; at least they're being honest!
Whereas a person who says something who err, like that
'managing' isn't actually saying what they *mean* to say, I think.
'Cos you get the feeling that sometimes people want to ask
{laughs} *more* questions or say something that...they don't really
know whether they could get away with saying it or not. They say
something like how to err MANAGE your condition, and it's like
ermmmm, that's NOT what you mean {laughs}. It's not what you
mean at all.¹²¹

4.3. Cont. ~ Roots and Pathways - Discursive Practices of Disabled Bodily Production:

Whilst acknowledging the power and influence of language across the 20th and 21st centuries, Barad (2003; 2007) has argued that,

[...]language has been granted too much power...it seems that at every turn lately every 'thing'—even materiality—is turned into a matter of language or some other form of cultural representation (Barad, 2003: 801).

Barad argues that a performative consideration of the discursive has been misunderstood and misapplied (2003) as performative analysis considers gender as active and productive because performative materialisation through the 'doing' (Butler, 1990).¹²² This is because performativity is,

¹²¹ Language of 'management' of disability wrapped within the Equality Act 2010 and threaded within every stratifying layer, of every HE assemblage, where all responses shriek of minimum requirement as maximum allowance. All language responses are carefully crafted for 'reasonability'. 'You end up doing the document rather than doing the doing' (Ahmed, 2007: 599) ~ and therefore to avoid reprimand under the Acts powers ~ even when a 'reasonable' request that is necessary for an individual student to study (such as access to a quiet room) are reasonably stated as financially unreasonable. "Well you can kill with the best of them but your smile remains so sweet, When someone comes to eat me alive, I like to see their teeth" (Sullivan, 1987: online).

¹²² 'As long as we stick to things and words, we can believe that we are speaking of what we see, that we see what we are speaking of, and that the two are linked' (Deleuze, 1986/1988: 65).

...a contestation of the unexamined habits of mind that grant language and other forms of representation more power in determining our ontologies than they deserve (Barad, 2003: 802).

Further, links here entwine with the section [Hidden Disability: Hide and Seek in Academia](#). To explore disability language is a means to unpick the 'unexamined habits of mind' where entangled attitudes towards, and assumptions around, disability and impairment manifest. Further to diffractive read disability studies is to read a range of disability theorisations productively through each other to illuminate the cuts, the coalescing, and the contradictions (Haraway, 1992; Barad, 2003; 2007; Lenz Taguchi, 2012; Bozalek, 2017; Moxnes and Osgood, 2019). 'A diffraction pattern does not map where differences appear, but rather maps where the *effects* of differences appear' (Haraway, 1992: 300).

Materialdiscursive inter(ra)actions: 'reasonable adjustments'.

...so, I ended up screaming at the top of my lungs, "I've got multiple sclerosis, you old hag" and the woman behind was like, "you know you weren't in the wrong there" but like, I didn't need to be told I'm not in the wrong, I know I wasn't in the wrong...but there's just the assumption that you're not telling the truth, or that you're getting something for nothing.

I honestly believe that the comments were just because ... to them I'm not I suppose what you would associate, obviously you know, people don't know about disability, you can look at someone and not know that they've got things, but I suppose...what they associated with that, wasn't me.

...so, when she high fived me and said, "yeah dyslexia buddies" I just let her believe that, and she still thinks I'm dyslexic because it's

just easier than explaining Crohn's, because it's okay for people to think you can't spell, but "I shit myself" it's in a different disability league that.

4.3. Cont. ~ Roots and Pathways - Discursive Practices of Disabled Bodily Production:

In response to Haraway (1992), as quoted discussing diffraction above, interestingly for this study, this means mapping where the effects of the differences, often named 'disability', appear in entangled language, attitudes, and assumptions with matter. Discursive practices are boundary-creating practices¹²³ that intra-act in processes of materiality, this means that the materialdiscursive intra-actions are iteratively involved in bodily productions (Barad, 2003). As some of the materialdiscursive productions from this research assemblage illustrate, the effects of the differences of disability often appear affectively ~ anger, awkwardness, embarrassment, unease ~ yet, within the rational, academic space, affect is often marked, and rebuked, as an unreasonable response¹²⁴ (Ahmed, 2004a). For disabled students, concealment, and non-disclosure (Madriaga et al., 2010; Eccles et al., 2018) often feel preferable to the affective ruptures, relentless requirement to evidence 'need' and additional bureaucratic burden (Smith, 2021) associated with disclosure.¹²⁵

While categories of disability and impairment may be contested, the impact of legal definitions around what does, or does, not constitute 'disability' must be

¹²³ '...you must be located somewhere in order to make statements of general value. Nomadism, therefore, is not fluidity without borders but rather an acute awareness of the nonfixity of boundaries. It is the intense desire to go on trespassing, transgressing' (Braidotti, 1994: 36).

¹²⁴ Affective and more a/effectiveness please burrow a termite tunnel to discussion on imposter syndrome as an affective atmosphere of control in 2.2 and 2a and The Existential Crisis of Method: The Click-Haecceity Event.

¹²⁵ For more discussion on bureaucracy and disclosure, see 3. Cont. ~ Educational politics ~ A World of Ontological Grey Zones and 5.2 Continued Higher Education the Desiring~Technological~Machine: Thing Power and Inclusive 'Things'??.

acknowledged; as the 'correct' set of words result in both financial and practical support, along with access to essential services (Harpur, 2002; Bourke and Waite, 2013).¹²⁶ This includes within the HEI context (Liasidou, 2014a; Alexander-Passe, 2015), for students who are receiving funding from Student Finance England, documentation can also offer access to Disabled Student Allowance (DSA), an additional layer of financial support. Yet, DSA also arrives with boundaries as none 'Home' students with disabilities and impairments are not eligible for funding (GOV.UK, 2020), this happens even after the disability has been evidenced and legitimised, and the Equality Act 2010 shrieks a disavowal of discriminatory practice. Clearly, once more the boundaries of human and not quite human enough blur with disabling student nationalities.

Because disability is constantly (re)written, and (re)created within and throughout language, and the view of what disability might be is (re)made within specific moments of time. Within different eras, and different spatial-temporal locations, 'disability' is perceived as vastly different things.¹²⁷ The recent legal awareness, and rise in reporting of, 'Disability Hate Crime', which includes verbal abuse (Burch, 2018), acknowledges the power of words on lives lived: thus, illustrating the coalescing of politics; discourse in legal documents; words of abuse; and the affective harm done to material flesh through these entangled, intra-relational incidents. As a word, 'disability' remains equivocal, with various layers of meaning and associated assumptions, and

¹²⁶ 'I am wrapped round with phrases, like damp straw; I glow, phosphorescent' (Woolf, 1992/1931: 181).

¹²⁷ See the update to the DSM-5 which saw Asperger removed, and (re)inscribed as Autistic Spectrum Disorder (ASD), and a host of disabled people were instantaneously un-diagnosed...currently ASD is being (re)made as Autistic Spectrum Condition (ASC) possibly due to the anger of ASD people [maybe the ex-Asperger people?] as becoming 'disordered'. Language, and the use of, made and un-made, makes, and un-makes disability worlds. Diagnostic labels can become Worldings for some, for others: Prisons.

therefore tensions enact between the multiple ways the word is both used, and understood (Grue, 2015). 'Disability' language moves between euphemism, insult, and offense (ibid). Illustrating how, '[l]anguage has become an epistemic tool to have power over less-fully humans and more-than-humans' (Murriss, 2017: 532). In the HE context, I would argue this frequently translates into systematic responses that produce a story of 'less-capable', 'less-able' and even 'shouldn't be here at all'. While Gleeson (1997) laments the endless discussion over disability language as a product of a deficit of theoretical understanding within disability studies, Shakespeare (2013) argues that while language is incredibly important, it is more important to discuss underlying values as these create the issues.¹²⁸ So entrenched is the ableist concept of 'disability' as deviance (Kitchin, 1998) that language use overflows with dead metaphors of disability as descriptive markers to express negative connotations (Schalk, 2013; Titchkosky, 2015). All language associated with disability and impairment is underpinned with a foundation of condemnation and this renders the disability language debate complex and challenging, and therefore without conclusion. Even the words often considered more positive, such as 'impairment', reflect connotations of deficit - as any search in a thesaurus will testify. The insidious invisibility of negatively imbued language signifies that for disability to be (re)framed, creating new words is insufficient as the underpinning, and entwined ideologies need to change (Corker and Shakespeare, 2002). In order to do this, there needs to be nuanced approaches to theorising language, culture, and rhetoric so that modes of intercultural exchange perpetuate an ideology of equality as opposed to 'Othering' (Cherney, 2011).

¹²⁸ 'But if thought corrupts language, language can also corrupt thought' (Orwell, 1946: online).

The continued discussions over language, mirrors the debates within feminist theory and the, ‘...struggle with language in order to produce affirmative representations’ (Braidotti, 1994: 3). A further parallel with feminist theorisations on language is as Williams (2001:123) states,

... [m]uch of the literature on disability is angry literature, and it is also replete with guilt, shame, betrayal, and a well-intended desire to say the right thing.

Regardless of whether academics lament these discussions, embrace them, or criticise them, the fact remains that the language of disability is loaded with negative connotations and has a focus upon deficit. Disability language therefore is significant due to the ‘...perceptions of disability, in terms of the meaning it has in people’s lives (Swain and French, 2000). However, a diagnosis, and even the concept of diagnosis is a historical artefact. That HEIs require witnessing of these artefacts; and then create further artefacts for disabled students, and staff, to complete; for disabled student/staff to then be interviewed and questioned over, and ...and ...and ...in a procedural avalanche of materialdiscursive boundary-producing practices, evidences that higher educational disability related practice are in tension with inclusive educational ethos.¹²⁹

¹²⁹ Disability Twitter comment on diagnosis 26th October 2020 ~ “I take your point re art vs science but dispute your inferral [sic] that autistic people require diagnosing. In my opinion, the very use of diagnosis as a term implies fault, flaw, problem,, something requiring a fix, you could free autistic people faster by using ‘identification’”.

The Material World - Haecceity: The “thisness” of things.



I need the lift.
Grateful. Gratitude.
Obligated. Indebted.
But...
I close my eyes.
Hold on and hope.
It stops
on my
floor.
Hideous. Motion. Vision.
Disorientation.

4.4. Locational Entwinings:

Within this section, theoretical approaches towards the concept of disability and impairment will be considered. The politics of location, such as feminism, sexuality and race theory will be briefly highlighted before turning to cultural studies influences. Identity based politics and theories are important to consider due to the marked influence this has had upon both the concept, and study of impairment and disability.¹³⁰ Within the context of HEIs, identity-based theories have been particularly influential in the theorising of disability studies, especially those influenced by US and Canadian based studies (Vidali; 2007; Valeras, 2010; Miller, 2017). However, identity-politics can be perceived as a technology, which both facilitates, and legitimises, structural exclusions and onto-epistemological violence (Jones, 2017).¹³¹ Yet, within these contradictory and contested times, studenthood can become based on sets of

¹³⁰ 'Identity is a retrospective notion... The nomad's identity is a map of where s/he has already been; s/he can always reconstruct it a posteriori, as a set of steps in an itinerary... the nomad stands for movable diversity, the nomad's identity is an inventory of traces' (Braidotti, 1994: 14).

¹³¹ 'As a woman I have no country, as a woman I want no country, as a woman my country is the whole world' (Woolf, 1938: 99).

stock identity phraseologies - many of which also entwine with moral and hierarchical structuring ~ 'good student', 'engaged student', 'non-traditional student', 'BAME student', 'non-engaged student'...

The closing section will then move to consider recent movements, such as normalcy (Davis, 1995; 2013), ableism (Campbell, 2009) a revisit to the Posthuman (Ecclestone and Goodley, 2014) and the DisHuman (Goodley et al., 2015). These theoretical perspectives will be considered as they have both build upon, and challenged, the dominance of the Social Model within the UK. While this influence has not yet been felt structurally within HEIs policies and practices, theoretically, these perspectives are raising interesting questions about essentialist concepts, such as independence and autonomy, which are still frequently taken-for-granted as notions across scholarly endeavours.

If, as Mercer (1990: 43) contests;

...identity only becomes an issue when it is in crisis, when something assumed to be fixed, coherent and stable is displaced by the experience of doubt and uncertainty...

...then disability seems to be perpetually in crisis as an identity category, which mirrors the crisis of The Posthuman era (Braidotti, 2013). This could be because '... within the arena of identity, disabled people occupy a somewhat fuzzy position' (Corker, 2002: 99). However, before discussing disability identity, it needs to be acknowledged that 'identity' itself is a contested area loaded with theoretical and ideological divisions (Watson, 2002); this section will therefore initially focus on elements that are pertinent to the study of disability and impairment. Both the influences of 'identity politics' and the criticisms of this will pragmatically explored in relation to a limited

facet of the disability realm. However, as identities ‘...actively expose the effects of an ideology on individuals and provide a rational basis for acts of political emancipation’ (Siebers, 2006:19),¹³² in order to contextualise the complex area of ‘disability identity’, the political and socio-economic backdrop to the debate will be briefly highlighted before the influence of cultural studies is then considered. As culture is so deeply entwined with political and socio-economic environments, divorcing points into separate categorises may often become an arbitrary and contestable exercise, however within such a nuanced area, some divisions are needed to attempt to create a navigable path through the ideas.

Hall (1996: 1) stated that post-modern thinking has placed identity ‘under erasure’ yet without creating new forms of language, and without newer concepts.¹³³ This means that while identity is no longer seen as stable and unified, there have been no replacement to the concept and language of ‘identity’ theorisations - just a repositioning of the debate. To contextualise, Hall (1996) has also argued that identity is always constructed through borders; through exclusion, and through the process of ‘Othering’ - being based on what is rejected, rather than through any commonality. Hall’s perspective raises both synergy and tension around what influence the posthuman smudging and blurred of the boundaries of humanness can have on the

¹³² “It’s strange though actually, because you’ve sort of gone your whole life without any support, with everyone just blaming you for things and then all of a sudden there’s people that want to help and that acknowledge your difficulties, and it’s yeah, it’s quite erm... it’s strange but it’s good, and you start to build up an idea about yourself and erm, what you actually can do I suppose, and work on your strengths rather than spend all your energy trying to battle your weaknesses I suppose. That’s what it was like for me.”

¹³³ ‘...postmodernist practice requires attention to be paid both to identity as a set of identifications and to political subjectivity as the quest for sites of resistance’ (Braidotti, 1994: 22).

notion of exclusion and inclusion? Is this simply a different form of repositioning without creating a climate for affirmative change?

2b. Teetering while longing for Joy.
As tension flows throughout my thinking, I teeter on a tightrope between
compass points ~ locations of thought landscapes. The desire for the
affirmative; for possibilities of new conceptions of education

and a cynical, weary, sceptical necrotising sensation of repetition and yet
more and more and more of the Same.

The petrified are
not easy to deal
with. They have
resolved to stop
changing and so
rage at the
manifestations of
change all around.
And stinginess,
both material and
emotional, is likely
to accompany this
rage. The refusal
to let anything in is

accompanied by a
refusal to give
anything out
(Foley, 2013: 41).

And so, I continue, with the regurgitation of expectation of a section of a PhD study grounded in an archaeology of ideas. I recognise the vitality in so much thinking; I read, devour their affective passion and liveliness - these rallying cries across time-space-matter e/affect me - yet in the tracing of a chronological time, fulfilled through the event named citations - the array of words, ideas, and affect - the constellations of unfulfilled hopes, extinguished desires, drains enthusiasm, belief, desire, hope.

And so, I wonder - is this the purpose of valid research? To rationalise and order passion into rigid and controlled systems. Petrification. Rationalise until it expires, extinguishes, exhausted, and becomes Majoritarian - a process of 'Not-Becoming' in order to become-academically-valid, to be subsumed into the Majoritarian position. Heaving a sigh, exhaling their passion into a spewing of relentless sections, I (re)turn to post-modernism...

4.4. Locational Entwinings:

As the critical turn of post-modernism has influenced thinking across all academic areas, the unproblematised view of disability/impairment identity, as presented in Social Model influenced disability studies, has been called into question (Watson, 2002). It also needs to be acknowledged that much of this critical thought flowed from disciplines aligned with the Humanities (Braidotti, 2013). However, trajectories of historical theorising, particularly surrounding 'The Humanities' are always fraught with contestations (Al-Hamed, 2017) - contestations that this pragmatic mapping will acknowledge but not explore. This 'post' conception of identity, as unstable, renegotiated, and individualistic, troubles the Social Model, with its political nexus based on materialist perception of disability as a united identity category (Riddell and Watson, 2003). Particularly as several materialist (Gleeson, 1997; Sapey, 2004), scholars have explored 'disability' as a product of capitalism and a consequence of the industrialisation of western workforces. While Anne Borsay (2002) suggests this is a simplistic and possibly idealised view which ignores both the cultural context, and pre-industrial history, as disabled people's lives would not be particularly pleasant as they, '...were part of an undifferentiated mass poor, and hence clustered at the lower reaches of society, but not excluded from it' (Borsay 2002: 103).

However, the fact remains that classification of disability and the rise of the 'expert' coincided with this industrialised, economic, and ideological moment in time (Davis, 1995; Titchkosky, 2000). For just as the 'rationality' of Enlightenment thought dictated the quest to classify, industrialisation created an insatiable need for 'able' workers (Davis, 1995). These economic, ideological and cultural imperatives combined to transform both the population, and every element of a worker's existence, into

rationalised units to enhance productivity potential (Counsell and Stanley, 2005).¹³⁴

While it is understandable, and sometimes necessary however, it is simplistic to attempt to slice apart the stratifying multiplicity of materiality, culture, discourse, identity and politics that congeal within control societies, and which place disabled people on the margins: whether in education or elsewhere. All the strand's weave and tangle together to produce the tapestry.

However, to fly back up to Hall's (1996) consideration that identity is created through borders and exclusions. As current conceptualisations of disability and impairment can also be unstable, unfixed, and unpredictable, being formed through borders of what is omitted from the 'normal' (Garland-Thomson, 2001); the absence of critical considerations of disability from many mainstream social science textbooks becomes puzzling (Shuttleworth and Meekosha, 2013). When present, disability has often been conceived within the medicalised parameters of 'deviance' and 'stigma' (Titchkosky, 2000). It has therefore been left to Disability Studies to attempt to reimagine disability identity within this repositioned debate. Within higher education, disability often remains, as an object of study, located within specialist professional qualifications, and occasionally present in institutionalised silos of Disability Studies influenced modules and units (Barnes, 2013). Disability, after so many years of equality legislation, remains an unexpected addition to the university lecture hall, staff room, and seminar space.¹³⁵

¹³⁴ For employability and marketization of higher education go to [3. Educational politics ~ A World of Ontological Grey Zones and 3 cont.](#)

¹³⁵ For further discussion on the Ableism as a product of academic outputs, go to [6. Not quite a conclusion ~ Hidden Disability: Hide and Seek in Academia and...and...Hidden Disability in the Higher Education Machine.](#)

Identity, as created by a process of 'Othering', is both a personal and a political concept as within this is revealed power relations and social divisions (Vernon, 2003). For marginalised people, this is a contradictory idea to embrace, as highlighting the inequality within the power relations can be empowering, yet this also has the potential to reinforce discrimination by cementing borders of difference and solidifying an oppositional binary (Galvin, 2003). Underpinning the claiming of an identity are the dual notions of a shared identity (Ferguson, 2003) and the notion that claiming this identity is a positive and profitable endeavour (ibid). Within a fractured, and fragmented society, underpinned with the neoliberal agenda of individualism and personal responsibility (McGuigan, 2014),¹³⁶ attaching to an identity such as 'disabled' which is often perceived as negative, becomes a complex and problematic endeavour (Jakubowicz and Meekosha, 2003). Identifying as 'disabled' means adopting a stigmatised identity (Beauchamp-Pryor, 2012),¹³⁷ something which many students may avoid if they can, a particular dilemma for students on professionally accredited courses (Nolan et al., 2015). The Social Model, in creating division between 'disability' as socially imposed oppression, and 'impairment' as unique functional difference attempted to circumnavigate this stigmatising effect upon status. While legislative changes may have made discrimination on the grounds of disability and impairment

¹³⁶ "I think people think you're being lazy. Especially, if you are overweight as well, I think there's the assumption that you're doing it because you're fat and lazy. Ermm, because I've had - people confront me..."

¹³⁷ "...didn't have a party lifestyle...a cup-of-tea-and-slippers kind of student, but I think that ehm, there is that assumption, that if you're unwell, or if you're not with it, or if you're taking time off, it's because you're doing something 'wrong'. Hum, rather than you need help. You assume something negative first, I think that's your first assumption, rather than having like a neutral opinion like, of why that person's off, it's like - that person's off because they're hungover - I think with a student, the assumption is that you're to blame for it, erm, cos you know, if you look at the erm, the media perception of student, you know, stuff like 'Skins' and 'Fresh Meat' we're all doing drugs and we're all getting drunk and like rolling into lectures with 5 minutes to spare because we've been up all night partying..."

illegal, the stigma surrounding 'disability' and the inequality faced by those thus labelled remains (Oliver, 2013). Drawing on the theorisations from other marginalised identity groups, especially ones that had positively embraced the stigmatised identity to (re)imagine a more inclusive society, therefore became a desirable activity for many disability activists and scholars (Ferguson, 2003).

Mia Mingus, as many disabled activists, advocates individualism is the barrier to prevent this positive move towards a more inclusive society:

Any kind of systematic change we want to make will require us to work together to do it. And we have to have relationships strong enough to hold us as we go up against something as powerful as the state, the medical industrial complex, the prison system, the gender binary system, the church, immigration system, the war machine, global capitalism. Because we're going to mess up. Of that I am sure. We cannot, on the one hand have sharp analysis about how pervasive systems of oppression and violence are and then on the other hand, expect people to act like that's not the world we exist in. Of course there are times we are going to do and say oppressive things, of course we are going to hurt each other, of course we are going to be violent, collude in violence or accept violence as normal.

We must roll up our sleeves and start doing the hard work of learning how to work through conflict, pain and hurt as if our lives depended on it—because they do (Mingus, 2012: online).

As stated previously, feminist voices had raised concerns about the masculine bias of the disability movement in the UK from the formation of UPIAS onwards (Morris, 1996; Swain et al, 2003). Feminist scholars questioned the omission of impairment from the disability debate as, '... silencing undermines individuals' power to 'cope' and, ultimately, the whole disabled people's movement...' (Crow, 1996: 210) however, the

influence is larger than simply highlighting the body. Feminist influences also widened the theoretical debate to consider the impact of post-modernism, and the discursive creation of representations (Corker and Shakespeare, 2002:10). As Bolt (2005: 540) highlights, social movements break and develop in 'waves', his analogy between 'first wave' feminism and the pre-legislation era of disability as the 'ableist phase' maps the terrain of social consciousness raising; with political awareness running synonymous to the radical creation of new concepts to be labelled as oppression. As feminism had long since moved beyond this 'first wave', through evolutionary phases to create a well-resourced theoretical world of conceptual frameworks, one which ran concurrent with the mainstream of the academy, utilising these previously developed ideas provided a fertile source for many (Crow, 1996; Thomas, 1999; 1999a; Garland-Thomson, 2002). Along with the embodied subject, concepts of power, control, care/lessness and hierarchy underscore the work of the feminist writers, influencing Disability Studies to develop a theoretically 'serious' realm of epistemological awareness of difference (Garland-Thomson, 2002). Drawing on the work of philosophers such as Foucault (Garland-Thomson, 2001) and Butler (Garland-Thomson, 2002), feminism was one of the sociological perspectives that gave disability studies intellectual 'teeth' (Shakespeare, 2013). This includes Posthuman and New Materialisms feminism (Braidotti, 2012; Holmes, 2015). Similarly, with previously developed theorisations from other identity based academic studies, for example by exploring links with race (Goodley, 2007; Campbell, 2009) and sexuality (Shildrick and Price, 2005/2006; McRuer, 2007).

However, many would consider that the growth of intellectualisation has contributed to the removal of Disability Studies from the disability community, prompting allegations of academia as a parasitical being feasting off people with impairments

(Branfield, 1999; Oliver, 1999; French and Swain, 2000).¹³⁸ This does however seem an allegation that is made against academic studies in all areas of identity-based theorisation, and is an allegation that this study acknowledges as a contention in claiming social justice motives, whilst utilising dense theory of ontological politics and a Posthuman Disability Studies approach. In adopting philosophically imbued approaches, this PhD moves into a precarious place - not simply in relation to expectations of social science knowledge production. Within the Disability Studies community, accessibility of language and inclusive research is paramount - this understanding underscored my own reluctance to dive into the murky waters of Posthuman and New Materialisms methodological and philosophical thoughts. This has created a tumultuous PhD journey and underscores the juxtaposition of dense theoretical sections, and sections that attempt to create plain, clear, and repetitive sections to facilitate accessible reading. Once more tension flows, and I find myself breached between adversarial fortifications of scholarly thought. Yet I continue to knit these dubious kith and kin - because disability, impairment, education, and inclusion is a tangle of multiple, contradictory conundrums and singular, simplified, clear and linear pathways cannot, and do not, echo this complexity.

Disability scholars have utilised feminist frameworks that contest the metanarrative of patriarchy to challenge the 'commonsense' of ableism (Hogan, 1999). Further, the intersectionality perspective, developed in response to the complex tangle of Black

¹³⁸ Again, such tensions flow here, adopting the Majoritarian language to become Minoritarian, is this just euphemistic language for being a parasitical arse? 'I had to find ways not to reproduce its grammar in what I said, in what I wrote, in what I did, in who I was' (Ahmed, 2017: 4). Can an easy read full PhD be accepted? When I asked this, and got the snigger, is this theory dense response just an old punk's 2 fingered salute? Can a submission just be written, and illustrated, in the format of a child's picture book? Doubtful. Why can't a PhD be the format of a just a presentation ~ no publication ~ the Viva without the tome? We are so welded to words, and I more so than most, as I bathe in a luxury tub of bubbling theory.

women's experiences (Crenshaw, 1989), '...approaches disability as an expression of intersectional identity wherein devalued social characteristics compound stigma' (Erevelles and Minear, 2010: 127). Kafer (2013) weaves intersectionality into her development of the 'political/relational' model of disability to question the '...political experience of disablement' (2013: 9). However, one major influence of feminist theory, including intersectionality is within the diversification of methodological approaches questioning of official knowledge production practices (Lykke, 2004). Along with acknowledging hybrid thoughts (Crenshaw, 1989) and theory (Erevelles and Minear, 2010), intersectionality also welcomed hybrid methodologies (Lykke, 2004). With the central focus on social justice and making the previously invisible voices, visible (Crenshaw, 1989; Jones and Calafell, 2012; Carbin and Edenheim, 2013; Pilling, 2013; Liasidou, 2014), intersectional approaches drank from a pool of previously marginalised thoughts and traditions. Thus, birthing a recognition of the problematic educational structures and systems (Jones and Calafell, 2012; Liasidou, 2012; 2013) including the calls for the decolonisation of the curriculum (Adichie, 2009; Rutazibwa, 2019). Intersectionality is brimming with social justice and inclusive education ideology with aims to reform policy and practice for those,

...who experience multiple and overlapping forms of social and educational disadvantage on the basis of their corporeal, intellectual, emotional and biographical differences (Liasidou and Symeou, 2018: 151).

From this perspective, intersectionality forms an influential silk of thread across the tapestry of this exploration, as these influences can be felt across Posthuman Disability Studies and New Materialisms approaches. This is especially evident in the calls to

recognise affect as, ‘...intersectionality is messy and embodied’ (Ahmed, 2017:119).

This strand is also evident in the notion that,

... writing itself as a practice located at the intersection of subject and history-a literary practice that involves the possible knowledge (linguistical and ideological) of itself (Minh-ha, 1989: 6).¹³⁹

¹³⁹ As ever, as ‘I’ cry in celebration, a reverberating echo of desolation echoes back, “Yes western White scholar, and how many indigenous voices are silenced in all of this social justice embodied, entangled and enmeshed meaning making? How many unacknowledged and silenced thoughts are appropriated within these becoming corrupted pages?” ‘I’ is always a ‘we’ ~ a collective enunciation of silencing.

My realisation of 'Disability' emerged from the margins, as it so often does. From a Becoming-Ghost-Girl¹⁴⁰, on the border of existence in the 1970s and 1980s. In the margins, our silent-matriarchal-household ebbed and flowed at the edge of the sound that was the patriarchal-sea of a-lower-working-class-area. This rivulet nudged, ghost-like, at the rim of the working-class-area that is the North-West of England. Within this border, we existed at the border -- so far along the margin that we became invisible. We wear this invisibility as a mutation. Its presence exists in the notes of doctor's and surgeons and manifests in repeat prescriptions. It wraps around the acceptance of the arthritic twisting ache to joints that appear in our 30s, and the barrage of inhalers that inflate the damp-spore-spoiled-lungs. It collects in the bedtime syringe of painkiller. With each bi-monthly injection that counters the inability of an impaired-digestion-system to extract and maintain nutrients, that ghost of existing in the silent, invisible margins, on the edge of borders, sits by our side.

The poor, the woman, the working-class, the immigrant, the

'We write not with childhood memories but through blocs of

widow, the single-parent, the Mad, the underfed. These are

childhood that are the becoming-child

the care-workforce. The Ones that none in society care for;

¹⁴⁰ 'Deleuze outlines, we can access at once pure time or duration and the layers and folds of history, memory, matter and experience as they co-constitute one another' (Monnet, 2018: Online).

of the present' (Deleuze and Guattari
1991/1994, 168). The

becoming-child of the present reads the

receding tide of this passage to the becoming-
mother of the

past.

From this margin of Becoming-Ghost-Girl
during the liminality

where ideas shift-and-shape, and

always remain fluid, some things were known
as solid-

Material-unmoveable-fact.¹⁴¹We both knew,

and still understand Ghosts: because Ghost's
fold, and fold

again and...and... inside, outside... Those

Acrobatic Ghosts that silently travel along the
intestines of all

lines of flight. Those Ghosts, always

the Ones who have fallen through the net of
We; must always

be those who will care-about. In this way did the
Becoming-

Other-Mother, while weaving her own fragile,
waterlogged,

life raft, also Become-Carer to a woman who
was Becoming-

Minoritarian through the slow and steady
wreckage called

Parkinson Disease.

Each morning, unfurling from the nightmare of
sleep, in the

margins, she walks with bare-legs through the
exposed

wilderness of marshland; from our silent-
matriarchal-

household that ebbs and flows at the edge of
the noise that is

the patriarchal-sea of a-lower-working-class-
area. To a semi-

detached, that is drifting, slowly, to the margins
as it

¹⁴¹ The unconscious always seems to transport the flows of the 'fascizing, moralizing, Puritan and familialist territorialities' (Deleuze and Guattari, 1972/1983: 278). Does the Minoritarian unconscious also become an inevitable reterritorialization of the majority? Do those of us, who are always-becoming on the margins, also house the flows of this unconscious becoming-monstrously-majoritarian? If desire is deterritorialization then how do we use this to creatively change expectations, when the control society is constantly, always, and unconsciously, creating a 'flow' of reterritorialization, which is normative and stratified?

unseen, always perceived, as they whisper the
collective

propagates the acrid smell of illness, that
steadily over-powers

sound of the Patriarchal Sea.

the wafting hum of Chopin. But, to the
Becoming-Ghost-Girl,

'What social democracy has not given the
order to fire when

this is a drifting oasis with Heating, Wooden
Furniture, Books,

the poor come out of their territory or

Bone China, Suits and Ties and Biscuits. Visits
are a rare treat

ghetto?'¹⁴² Territory is not always a physical
space, and

as we walk together through the swamp and
are reminded of

sometimes Becoming-Poor in the territory of

The-Need-For-Manners-And-Respect. The twist
of affect and

the ghetto offers more potentiality than the
staying that's

pleasure for a rainbow jacket and brushed hair
cleaves

death in the semi-detached with the

through the duration of the fold. I smile back
through this

parquet floor and the playroom. Becoming-
Poor, the

space-time-matter cut, stroke the creases on
your face, and

bludgeon-whisper that blocs so many lines of

press my ear closer to the tiny-whisper-
fractured- voice, feel

flight. Bullets are not always visible, their
wounds not always

the warmth from the filling urine bag as I curl on
your knee

seen -- at least not at first. Some erupt,

and watch the light diffract through the prism of
the bed-

as blows, which always remain secret, fleshy,
leaking, hidden

jacket buttons.

¹⁴² (Deleuze and Guattari, 1991/1994: 107)

under the clothes. Eventually some will

Education is never the priority for a Becoming-Ghost-Child:

flower into growths, that become silver-white-almost-

when snowfalls or wind howls the frontier of the thin bed

invisible-scars. Those blows sound-like-

breeds wet with the absolute living-moving-breathing-damp

furniture-crashing to this becoming-child of past and present.

that exhales through the billowing orange-yellow-floriated-

However, the most dangerous of these

nylon curtains, and runs down walls, in streams of sweat. Such

bullets begin as an infinitesimal tear, a slow spreading poison

Becoming-Ghost-Children know that 'Tomorrow' is a temporal

that teasingly creates fissures. They

luxury that only the majoritarian afford. Such Becoming-

rupture the we, and create only an I. An I of electric shock

Ghost-Children know and accept their place.

treatment, and lithium drafts. An I of

Oh, but the sun shines now, as together we push the heavy

tortured, torture.

wheelchair, you smile down and ask me how you ever manage

And into the margins, of the border, of the border, we all fell

without my help, as you walk -- legs wide to avoid tripping

with you. At night, we ran, the

over these small-enthusiastic feet. From the seat, the waving

pavement sepia with the glow of the rain and buttery

hand and tiny-fractured sound is met with a firm, "No, she

streetlights. Wearing only nightdresses we

doesn't need to ride, she can walk, she's a big girl!" And, the

flew, as witches, along a line of flight that
offered damp-walls,

Becoming-Ghost-Girl is: and swelled with
importance in the

silverfish, and laundrette, and a

achievement of such-a-long-walk, and such a-
helpful-pushing,

bubbling patriarchal-sound-of-the sea that
lapped 'Mad-

she begins to feel a potential for Becoming-
Visible.

Mother' 'Mad-Mother' as it ebbed and

Now the café smells clean, the tables have
cloths, and each

flowed.¹⁴³ Marking our difference. Always
outsiders;

have a cut-class vase holding onto one plastic
carnation. The

Minoritarian¹⁴⁴ always. Yet, always filled with
the

Becoming-Visible-Girl vibrates from the border
of the margin

potentiality to Become-Other than the "I" so
violently created.

next to the Becoming-Disabled-Woman:
jabbering hushed

This line of flight that offered bad-

excitement over cakes, drinks, straws, sugar-
lumps-in-a-bowl,

¹⁴³ "It's those girls I worry about without a man around, they'll grow up odd like their Mother,"

"your problem is you think too much, you'll end up in the loony-bin, just like your Mother,"

"What DO YOU expect...her Mother's odd too..."

¹⁴⁴ But Mrs Jones, I wasn't in the playground,
Yesterday when Jon, surrounded by a circle,
Howling encouragement, while he,
Exposed.
the purple expanse with off-white dividing lines,
of his underwear, before he,
'whipped it out' to giggling shrieks.
"A lie will not be excused with an apology!"
Thundered the pencil, as it turned to pen in the strap-book
On her desk.

But Mrs Jones, I was off school yesterday – remains silent,
unsaid
Morning play rolled past my candlewick blanket.
The listening night, became the sleeping day.

bones-bad-chests-bad-stomachs-bad-heads
but that always

and posh black-dresses-with-white-frilled-
aprons.

offered a Becoming-Now, where

“Does she want milk in her tea?” Through the
space-time fold,

Becoming-Tomorrow slowly became a
possibility. Our

I feel this cliché, as a Becoming-Ghost-Girl I
feel only the

childhoods entwined and folded -- yours and

confusion of being violently dragged from the
margin to

ours: Becoming-Ghost-Girls and Becoming-
Strong-Mother.

drown in the centre of an unfamiliar territory.
The black and

The ‘schizophrenic out for a walk is a

drown in the centre of an unfamiliar territory.
The black and

better model than a neurotic lying on the
analyst’s couch’¹⁴⁵

white waitress is staring and me, the expectant
notepad and

said the Desiring Machine of Becoming-

rude pencil awaits my response. The vibrations
expire, replaced

Mother in a lesson in a new life.¹⁴⁶

with a frozen chest of ice, and hot cheeks of
disorientation,

As a mature student, on the margin of the
border she was

¹⁴⁵ Deleuze and Guattari, *Anti-Oedipus*, (1972/1983; pxix)

¹⁴⁶ Life Lessons Number One

The adult sized shirt clips my knees, the collar holds my chin,
my arms fold around - it’s good to love oneself,
Tied within knotted sleeves. I can’t wiggle. I should wiggle...
“No. No. No. You didn’t expand.”

Life Lessons Number Two

Hum, and count, hum and count, hum and count...
preferably in 7s.

Life Lesson Number Three

A reflective journal keeps the Demons away. It’s the brake on the yellow vans.
Don’t tell people that – it’s none-of-their-business
A personal location [...]

Examiners are not Demons...

Wide-panicked eyes scream, "rescue me,
 knowing- adult" as
 Becoming-Other, and as the Becoming-
 they stare at my café-expert adult in the
 wheelchair. But she
 Ghost-Girls Became-Women, she emerged and
 Became.
 doesn't, she stares silently into an indiscernible
 distance. How
 BA, PgLib MSc.
 does a Becoming-Ghost-Girl respond to
 Becoming- Visible?
 Becoming-Minoritarian should never be a place
 of shame,
 The smell of illness wafts with us, as we walk
 back to the semi-
 never rejected or denied said one
 detached house that sounds of Chopin. I hold
 onto one chair-
 Becoming-Woman to the Mother that Became-
 Other.¹⁴⁷
 handle - quick feet, small steps - keeping-up
 with Becoming-
 My position to disability is complex, said the
 Mother's fury. And...suddenly the averted gaze
 of each passer-
 Always-Minoritarian-Becoming-Disability-
 Scholar to the
 by becomes visible...and suddenly both
 disability and
 invisible-majoritarian reader if I simply
 marginalisation become concepts I know how to
 feel.
 snipped at one coloured thread, exactly what, I
 wonder, would and could unravel?

¹⁴⁷ Coffee Reunion Besties

From my place, an old-hand - the solitary desked child.
 In the space Between 'HERE' and 'IS'
 You arrived - your first pm.
 "What a pretty blue dress!" said the hand, stretching
 To cleave your mothers, Interlaced fingers.
 Too quick, the grin, small hands on the hem, "Knickers match too"
 While giraffe was still 'GIR'
 I knew. You arrived.
 Interlaced...Shoulder to shoulder, Sitting in Home,
 "Seriously. No way. How could I not know that...?
 I just thought she was...
 y'know...
 cool"

This section aims to diffractively cut through the spacetime-matter known as memory (Barad, 2014) with a poetic style to (re)render an affective 'personal location.' This transversal and diffractively cut, and fold, throughout intertwined layers of woven theory; plugging in and putting to work (Mazzei and Youngblood Jackson, 2012) Social Model thought on a disabling society (Oliver, 1990), tangled with Critical Disability Studies poststructural awareness of the power of culture and language (Devlin and Pothier, 2006) and Posthuman Disability Studies on alertness to relationality. Through this is written DeleuzoGuattarian notions of the Minoritarian, and becoming (Deleuze and Guattari, 1980/1987). The aim of this section is multiple: to attempt to render the complexity of mapping a relationship with disability and to embody the disruption that 'hidden disability,' has upon fixed views of ability, in writing that emerges for the margins and that attempts a minor gesture by not following the expected range for visual tracking. Further, it aims to consider, Law's (2004) musings on the stylistic sterility of Social Science writing.

What difference would it make if we were instead to apply the criteria that we usually apply to novels (or even more to poetry) to academic writing? (Law, 2004: 11).

The diffractive methodology used in 'Story without End' therefore considers if Social Science was written, as Literature is, from the level of 'word' utilising the methodological conventions, and theories that fold across both disciplines. Further, it recognises that '...'[p]ast' and 'future' are iteratively reconfigured and enfolded through the world's ongoing intra-activity' (Barad, 2014: 182). This notion does resonate with my inability to realise both a personal location, and memory itself, as a

static, fixed, and concrete manifestation of the totality of truthful introspection;¹⁴⁸ and how my understanding of disability as a personal location, ‘feels’, closer to my affective understandings from Humanities and Literature, than any of my understandings from Social Sciences. Transgressive transdisciplinary, therefore, creatively used, offers a means to capture new insights in pausing to question the messy and complex worlds.

4.4. Locational Entwinings:

Parallels have been drawn between the structural disparities experienced when class, race and gender intersect with disability (Warner, 2011; Liasidou, 2012; 2013) contesting that the compounded effects of social disadvantage cannot be disentangled to consider marginalised identities as singular or as separate from the ideology shaped by historical structures and culture (Crenshaw, 1989). As an intersectional analysis ‘...highlights the necessity of transcending essentialist understandings of human identities’ (Liasidou, 2013: 300) it has the potential to trouble attitudes towards ability and impairment. However, as this has now been hegemonized into mainstream ‘white’ middle-class research methods, the value, and morality, of utilising intersectionality to explore the impact of multiple social disadvantages has been questioned (Carbin and Edenheim, 2013). Thus, current academic use of intersectionality as an explanation for power imbalances across society, including within the context of disability, becomes almost a parody of the original intention of querying the hierarchy and privilege

¹⁴⁸ Decorating the Memoriam
Gilded frame, oval of course,
would suit this wall of virtuosity.
Large shears will be needed,
to trim the ‘Scene of the Lily’.
Remove the detritus and debris.
They don’t match. they don’t fit.
The measured aesthetic,
the Veritas. of my Memoria’s
wall and frame.

present within equality theorisations conducted by those who hold power and privilege. A claim that echoes the criticisms of Disability Studies use of dense theory by Disability Activists.

The recent interest in developing analogies between sexuality and disability (McRuer, 2007) becomes understandable when one considers that impairment, like sexuality is often isolated from a shared community base, and individuals ‘...do not share their identity with immediate family members and often have difficulty accessing queer or crip culture’ (Samuels, 2003: 317). Particularly in relation to hidden disability, the consideration of ‘coming out’ becomes a complex, and multi-faceted theme.

Crip Outing Matters:

Unless you... tell...it’s like, I kind of feel like, it’s the disabled version of coming out of the closet, the disabled version out...outing yourself as a disabled person, of validating someone else’s opinion of you...which is really annoying...you have to re-live...like, I have a spiel now {laughs} that it’s just, I say it to every person who asks, ‘right what’s MS then?’ ‘der, der, der...’ And all that...and that’s it, and it, erm, doesn’t have any emotion attached to it anymore. It’s just like this sterile thing...”

4.4. Locational Entwinings:

Crip theory, inspired by ‘queer theory’, utilises the stigma attached to both word, and status to reclaim the stigmatised identity; thus, creating an anarchistic reimagining of the identity as positive, and therefore to be embraced (Lofgren-Martenson, 2013). As Samuels (2003) contests, there is often no finite, and revelatory unveiling, but rather the constant decision of when, how, and why to identify as ‘disabled’. This liminal state combines with the internalised conflict around self-acceptance; a challenge when

being 'normal' becomes culturally located as having an idealised, perfectly functioning body (Siebers, 2004)¹⁴⁹ and this '...provides both a certain level of privilege and a profound sense of misrecognition and internal dissonance' (Samuel, 2003: 321). For this reason, it has been argued that;

Perhaps analogies between liberatory practices are less problematic than those between oppressions, since they claim a sameness not of experience but of resistance (ibid: 318).

As previously mentioned, Crip theory, like queer theory, works on the principle of subverting societal norms (Goodley, et al., 2014) by presenting the stigmatised status without shame. This is done by purposefully adopting the 'Crip' identity and connecting with the stratified deviance of the social category (McRuer, 2007; Lofgren-Martenson, 2013) and this has the potential to turn a mirror onto the dominant, normalising ideology and question what 'being normal' actually means.

Coming out, then, for disabled people, is a process of redefinition of one's personal identity through rejecting the tyranny of the normate, positive recognition of impairment and embracing disability as a valid social identity (Swain and Cameron, 1999 'Unless otherwise Stated' as quoted in Samuels, 2003: 319).

How does one claim crip~student~identity when to do so potentially means embracing exclusion from the ideals of the able norm of the academy?

While theorisations on marginalised identities taken from feminism, gender, and sexuality have inspired many academics, this has not been done without criticism.

¹⁴⁹ "You get grouped with those students that are...ummmm. Frittering their own education away...you get grouped with those people, because if it's a hidden illness, you look normal, so people expect you to fit into that stereotype."

Shakespeare (2013: 49) contests that ‘...disability always has a biological dimension that usually entails limitation or incapacity, and sometimes frailty and pain’¹⁵⁰ and this then prevents strong theoretical parallels between race, gender, sexuality, and disability. Yet, as Shildrick and Price (2005/6: online) contest, disability is omnipresent and a central feature of existence, therefore the study of this should not be marginalised or considered only as a policy response ‘...it is necessary to bring it to bear the same level of critical resources that are directed to the study of ethnicity or gender.’ Therefore, using approaches and theories, already recognised to be contesting fixed, and stigmatised identity categories has been a useful endeavour to query and question societal assumptions around disability (Goodley, 2011). However, expecting that this will offer the solution to all issues surrounding impairment and disability would be a naïve evaluation of a multi-dimensional conundrum.

Further, while similarities can easily be forged between the experiences of marginalised people, once attachment to an identity category based on difference is developed, it becomes challenging to ignore the contrasts that mark that identity as unique in order to co-opt theorisations that ‘speak to all’ minority experiences of oppression (Shakespeare, 2013). For this reason, simply grafting ideas across can be problematic theoretically, and also offensive to those who feel their unique identity is then being appropriated (Samuels, 2003). Yet, for all the links with race, gender and sexuality, disability remains marginalised and ‘Othered’ within even critical discourse

¹⁵⁰ “Yes, the acceptable disabled person is the one that struggles in silence -- oh you know Joe, he’s a trooper -- the one who is like, vocal about it, the one who says, you know, I can’t cope with this today, I’m not feeling well, I’m in pain -- you’re a complainer then haha. So, it’s, it’s...but I do it, I do it to myself...I erm...my friend too, she’s got like a bad knee and she complains about it, and I’m like ‘shut up about your knee – no one care!’ {laughs} so I’m saying in my head like, if someone said that to me, you’d be horrified, so I think it’s again, it’s that...ideal student...ideal disabled person...the one that’s like a martyr for the cause!”

(Goodley, 2007; Slater, 2012). While the 'problem' of race, gender, sexuality, and even class, has been located as a deficit within the stigmatised and marginalised individual (Stone and Priestley, 1996) the potentiality of utilising disability as a nodal point to dissect the discourse of marginalisation across wider society remains underutilised in mainstream sociological thought. Rather, disability remains located as a separate, and specialist, academic discipline rather than as an analytical tool used to dismantle this structural process of 'Othering'. The paradox being that within stigmatised identity categories - of class, race, gender, and sexuality - disability is the convenient tool that has been used to both validate and justify the oppression (Erevelles, 2014). Possibly meaning that until ableism is disrupted; other structural inequalities will transmute but ultimately remain. It could be considered therefore that theoretical explorations are happening the wrong way around - the other stigmatised, minority groups should possibly be looking towards disability theories to move emancipation beyond simply legislative steps towards attitudinal change. These theories just need to now be developed.

Identity politics that has a focus on disability has the potential to disrupt hegemony of 'neoliberal-ableism' as it '...queers the normative pitch' (Goodley and Runswick-Cole, 2014: 1). As neoliberalism demands that individuals take responsibility for the self (ibid), impairment which often requires interdependence presents an alternative view of being human (Goodley and Runswick-Cole, 2014). By presenting accounts based on experience that prove that 'difference' is valid, identity-based rights movements have the potential to remove stigma from an identity category (Swain and French, 2000; Goodley, 2011). However, neoliberalism thrives off dichotomies of 'Othering' to differentiate between the 'good' and the 'bad' citizen, or the 'deserving' and

'undeserving' (Ecclestone and Goodley, 2014; Runswick-Cole, 2014; Goodley and Runswick-Cole, 2016) identity politics, which is dependent upon borders therefore becomes a hazardous endeavour (Goodley and Runswick-Cole, 2016). Along with creating 'us' and 'them' divisions' (ibid) neoliberalism also involves a rolling back of the state and a move to the private sector (Giroux, 2011). Creating a particularly precarious time, especially for those unable to contribute to the economy through work (ibid). Within this context, all resources become commodified, meaning that financial support from the state becomes dependent upon identification with the category of 'them' - thus moving the disability identity back into a contested and stigmatised state (Tyler, 2015). Positive validations of 'disability' as simply 'difference' (Swain and French, 2000) means to step into the risky area of rejecting medicalised notions of disability altogether (Runswick-Cole, 2016). While this might be an empowering step for some, in an era of austerity, this also offers the potential to remove the support that ensures many are able to live with choice and independence (Goodley et al, 2014a). Neoliberal-ableism seems almost unassailable in its ability to transform and exploit any potential weakness in the ideology of any fight for equality. Within the context of identity politics, the need for identification categories becomes an area to engineer and divide 'the disabled' into 'deserving' and 'undeserving', creating categories of validity based on the notions of willingness and ability to be assimilated into 'good' neoliberal-citizenship - consumer, independent and autonomous (McGuigan, 2014). Debates around the contradiction of utilising the oppressive categories created by ableist systems to forge affirmative identities seems to be largely a luxury of more prosperous economic climates. Within the context of HEIs, austerity measures have included a 'modernisation' of support for students with

an emphasis on institutions taking responsibility for additional support; essentially a steady withdrawal of financial aid offered by the government under the auspicious guise of 'independence and autonomy' (Willetts, 2014: online).

As discussed previously, in the poststructuralism context, identity itself is questioned, therefore the use of identity as a basis for political emancipation has faced limitations because;

Any politics based purely on 'identity' is likely to face major problems, not least due to the fact that such socially constructed identities are contestable and subject to change; sub- and splinter groups emerge, as different aspects of the identities are prioritized (Lee, 2002: 151).

Moran (2014:117) has argued that 'identity politics' and the 'crisis of identity' occurred simultaneously, '...these challenges to culturally essentialist understandings of group hood provided further impetus for the use of 'identity' to describe and defend them.' From this perspective, identity becomes both a product and creator of later 20th century political and cultural change. This inexplicably entwines notions of culture and identity, making it difficult to consider one without the other. Therefore, it is important to bring cultural approaches towards Disability Studies into focus. A commonality between these identity categories is also based on borders of what they are not. They are not male, white, heterosexual, and able-bodied; forming alliances between the theoretical frameworks which query this 'compulsory' status of normativity presented in western positivist ideology therefore is one means to highlight the taken-for-granted assumptions within this 'unmarked' identity category. Therefore, after discussing cultural approached, compulsory normativity, or normalcy

(Davis, 1995; 2013) will be briefly considered, along with how these ideas have both built upon, and questioned, the Social Model within the UK.

4.5. Cultural perspectives

Dividing this section into ambiguous and arbitrary categories creates a bite-sized contestable chart that grossly simplifies complex and intertwining ideas. Such basic divisions do not fully capture the rhizomatic bloom of ideas, rather it presents a one-dimensional account. Therefore, while sections are sub-headed, there needs to be an acknowledgement that divisions are not so clear. Cultural approaches, influenced by the humanities, and predominantly evolving from disability studies in the US and Canada (Goodley, 2011), also included influences from a span of theoretical areas. The theoretical lines influencing cultural approaches include feminism, gender, and race and ethnicity studies, and many of the academics discussed in the previous section would feature within an analysis of a cultural studies approach - for example Garland-Thomson, Titchkosky, McRuer, and Davis. This cultural turn, itself influenced by the post-modernist thought that was rupturing ideas within literary criticism and the humanities began to be applied towards the study of disability because, ‘...[c]ulture, then, is a process that shapes our expectations and experiences’ (Swain et al, 2003: 20). From this perspective, disability becomes an interactional occurrence formed within discourse, and within a society where structures are imbued with culture, therefore, to understand structures - in this case, the structural oppression of people with impairments - it is essential to understand the culture around and within it (Bourdieu, 1980/1990).

The socially dominant culture shapes the way in which disability and impairment are viewed, and has contributed to the oppression of disabled

people. At the same time disabled people have forged their own cultures as acts of resistance. Culture, therefore is both a source of oppression and of liberation... (Riddell and Watson, 2003: 1).

This conflicting notion, of culture being both oppressor and liberator makes Disability Studies within culture a complex and contradictory field. In an era of neoliberal values, where individualistic enterprise and economic independence is esteemed over state responsibility (Giroux, 2011), the transmitting of this ideology via mass-media becomes a reinforcement of these powerful cultural expectations (Ellis and Goggins, 2015). This can be seen in the populist discourse around ‘...dependency...’ (Garthwaite, 2011: 370) that pilloried claimants during the Coalition and then Conservative UK Governments’ welfare reforms (Ryan, 2019). However, neoliberalism’s hegemonic qualities also utilise mass-popular media to incorporate disaffection by the inclusion of dissent within the culture (McGuigan, 2009), for example within ‘underground’ music scenes. Thus, it inscribes rebellion within it and this ‘...ideological-cultural complex...serves as a means of disarming critical opposition’ (McGuigan, 2014: 230). It could be considered that disability and impairment is used similarly, with the Paralympic Games Channel 4 advertising campaign ‘Meet the Superhumans’ as an example (Channel 4, 2012). Within this context, the disabled athletes were deified as astounding individuals who had triumphed over the ‘adversity’ of impairment (Lesko, 2012). Thus, impairment becomes once again scripted within the media as an individual tragedy to be overcome, or as ‘dependency’ and ‘worklessness’ (Garthwaite, 2011 :370). This is also a familiar discursive practice within education, where disabled people ‘overcome’ and triumph ‘in spite of’ the disability. For example, in a ‘This Week’ news article entitled “Ten Famous People with Dyslexia” the colourful scattering of adjectives such as ‘suffers’ and ‘battles’ reinforces the narrative of hidden disability, and learning

difficulties, as that which must be triumphed. Included is a quotation from Matt Hancock, the UK's current Minister for Health and Social Care when discussing his own 'struggles' with dyslexia;

I have never talked about this because it's a weakness, and people don't like talking about weakness, it makes you feel vulnerable (The Week, 2018: Online).

While the Social Model has changed the way disability and impairment is viewed within legislation (Lee, 2002), within cultural materials the tragedy model is a frequent trope (Ellis and Goggins, 2015). This has led academics such as Shakespeare and Watson (2001) to argue that the Social Model is outdated and unable to query oppression within a complex, post-modern society.

Within this brief section, disability as a cultural product has been mentioned. The development of cultural approaches within the field of disability studies, as influenced by Northern American and Canadian academics take as a central tenet that culture cannot be removed from identity and politics, but that all interconnects to create the society where impairment is viewed from a specific viewpoint - often as inferior to ability (Davis, 2013). It is also acknowledged that culture actively reinforces dominant values, yet these can also be disrupted through cultural approaches (Counsell and Stanley, 2005). To question, and unpick the negative presumptions, the culture is both highlighted and queried. However, within neoliberal corporate society, the cultures of mass medias become a troubling tool to reinforce neoliberal values through modulating processes of control (Deleuze, 1990/1992). Within this context, emancipatory steps taken forward by oppressed groups, especially the financially dependent people with impairments becomes especially concerning (Cross, 2013;

Goodley et al., 2014a; Runswick-Cole, 2015; Burch, 2018; Ryan, 2019). It therefore becomes necessary to return to theorisations in order to develop approaches that support the removal of discrimination, yet within these complex control societies, where socio-political and economic ideologies constantly mutate to modulate and individualise populations, this becomes a challenge with very real consequences for disabled lives (Ryan, 2019). The next section will therefore look to some of the more recent developments within Disability Studies, such as ableism, normalcy, Critical Disability Studies, and ideas around the posthuman. These ideas are both building upon the emancipatory ideals of the Social Model, yet also challenging the need for further development of underpinning notions within a complex, 21st century educational society.

Connectives and conjunctions:

I just feel,

like

it's too much effort for them,

like

I'm last in the pecking order,

like

if I speak to them,

like

I'm gonna get upset now,

But

If I speak to them,

like

I just get more,

and

more, worked up,

and

I don't wanna do that,

and

I don't wanna seem,

like,

I'm a nasty person,

and

I just wanna be helped,

but

then I feel,

like

What's the point?

Like

You didn't listen to me in the beginning?

So,

Why are you gonna listen now?

4.6. Ableism and normalcy - compulsory normativity:
Challenging discrimination in a complex, post-modern society therefore requires analysis that includes a recognition of the nuanced and intertwined nature of oppression.¹⁵¹ Within this section, the more recent theoretical developments of normalcy, and ableism will be discussed with a consideration of how this has contributed to the creation of Critical Disability Studies (CDS) and latterly the posthuman, and DisHuman debate.

Use of CDS signifies an implicit understanding that the terms of engagement in disability studies have changed; that the struggle for social justice and diversity continues but on another plane of development — one that is not simply social,

¹⁵¹ '...based on diffraction, on the processing of small but consequential differences' (Haraway, 2004: 97).

economic and political, but also psychological, cultural, discursive and carnal (Meekosha and Shuttleworth, 2009:50).

This becomes even more relevant within the current political and economic climate as despite legislative steps to prevent discrimination, once the economic crisis of the early 21st century hit, discussions around support became discussion around dependency, and disability reframed to become a valid target for state spending cuts (Irving, 2011). After ten years of austerity measures in the UK (Cross, 2013), and now faced with the onslaught of the Covid crisis, the UK Government's capricious purse ossifies in relation towards public services (Zaranks, 2020), while simultaneously proving an endless chasm for, '...cronism and clientelism' (Geoghegan, 2020: online).

Within this context, decades of cumulative steps taken to improve the socio-economic position of people with impairments through redistributive means of welfare support have been systematically eroded in the name of austerity (Cross, 2013; Ryan, 2019). This includes the continued undermining of inclusive education, and the continued promotion of Special Needs segregated schooling (Slee, 2018), or frequently, no-schooling as 'home' schooling through lack of choice and provision continues to grow (Maxwell et al., 2020). As the further education (FE) sector has also been de-funded, disabled students are entering higher education from increasingly marginalised positions, and frequently without historical packages of comprehensive support (Meir, 2018). These iterative moves in school and further education will influence the potential for an inclusive higher education as they will influence the Universities Colleges Admissions Service UCAS application form points that can be achieved. It is therefore important to consider the endemic educational positions that scripts the disabled child, and the disabled student, as less worthy of academic achievement

(Woodstock and Hitches, 2017). To consider why this happens, the position of 'Other' has been theorised by considering how 'ability' creates stereotyped tropes that individuals within society are forced to conform to (Scott and Herold, 2018). The move towards ableism and normalcy inverts the critical gaze to question the notion of the 'normal' or the 'able' and how this is both created and perpetuated through compulsory normativity (Campbell, 2009; McRuer, 2004; Goodley, 2013).

Why would I?

...they've said to me,

we give you the support,

this assignment was set in November,

a lengthy time to seek that support,

but then you can't get the support,

but they don't understand that,

they just think,

you should have support in place,

so, when you put that essay in

they just mark it as a normal person,

not a person with

specific learning difficulties

or learning needs...

which I understand,

it's fine...it's fine

but ~

it's due in ten days

and ~

I've not been able to talk to

anyone about it get support

but it should be fine...

I feel paranoid.

I'm going to fail it,

I feel like that with everything,

so why would I?

4.6. Ableism and normalcy - compulsory normativity:

The concept of 'normalcy' evolved predominately from the work of Davis (1995) and

the humanities influenced work from the US and Canada. The concept of 'normalcy'

can be tied up with the creation of notions of 'identities' (Moran, 2014: 5) and this

'...evolved in a particular way in relation to the cultural political economy of capitalist

societies.' Davis (2002) argues that 'normalcy' is purely fantasy, whereas impairment

and dependency is the most usual form of existence.¹⁵² From this perspective,

impairment is simply a way of being, with the idealised view of 'normal' becoming a

tyrannical, and unachievable position for all. In order to do this, normal is analysed and

¹⁵² 'Limits of existence are always under revision,' (Manning, 2016: 56) how can (re)writing academic form revise current limits of existence (or modulate if we are being 'academic' here)? I would argue (with a nod to Manning) that opening up practices to incorporate new forms of relationality in writing changes perceptions, attitudes, assumptions, and offers a response-able revision of the limits of existence...revising the limits of academic form is a political act able to, '...affect the complex ecologies of which it is part' (Manning, 2016: 56).

theorised, and the fiction surrounding this state is revealed (Davis, 1995; 2013). While disabled scholars and activists have long questioned the norm by '...affirming a positive identity of being impaired, disabled people are actively repudiating the dominant value of normality' (Swain and French, 2000:578); this recognition that theorising the elusive position of the norm can also question its power reveals a maturing of Disability Studies. Rosemarie Garland-Thomas (1997), working from a feminist and cultural studies perspective, further developed the theories around the norm and coined the term 'normate' to classify, '...the figure outlined by the array of deviant others whose marked bodies shore up the normate's boundaries' (1997: 8). The normate is therefore masculine, white, nondisabled, sexually unambiguous, and middle class. The consideration of how normalcy is constructed has helped create some coalitions between Disability Studies and psychiatric survivors (Lewis, 2013) although the links between mad studies and disability studies are still contentious (Aubrecht, 2014).

The creation of the term ableism is useful because '...if you do not name that which has to be defeated, it will not be beaten' (Miller, et al, 2004: 5 cited in Harpur, 2012), creating a terminology for oppression is one further step towards creating awareness. This links back to UPIAS and the naming of disability and impairment, but the creation of a recognisable 'ism' draws links between already recognised concepts of oppression such as racism, sexism, ageism, and classism. Harpur (2012: 329) uses the terms 'ableism' and 'disablism' to describe '...social apartheid against persons with disabilities' with Campbell (2009:3) turning the critical lens onto ableism as a means to '...not only problematize but refuse notions of able(ness)'. Turning the gaze from 'disablism' to 'ableism' - from the oppressed to the oppressiveness of the compulsory norm - highlights the '...corporeal standard' (Campbell, 2001: 44) expected across

society. The idealised 'average' that is rather a selective set of unachievable characteristics that promotes a specific way of being (Davis, 1995; 2013). Ability is dependent upon difference to construct the borders that define itself (Mitchell and Snyder, 2006), by pathologizing and marking that difference, attention has been repeatedly focussed upon the 'Other'. Normalcy, ableism, and a Critical Disability Studies perspective has the potentiality to unpick those borders by turning critical attention towards the powerful centre of 'ability' and 'normal' and to consider the multiple, and complex ways that this is replicated and reinforced.

You as a Person:

Dissertation supervisor took care of ~

~ everything.

wasn't in, wasn't well,

blind in one eye, couldn't see

~ ~ ha!

like having a car with wheels taken off

Erm, um,

she was supportive,

~ but there's this ~

People don't know what M.S. is,

felt sorry for me,

~ didn't know what sorry for! ~

~ ~ ~ ~ laughs ~ ~ ~ ~

not, it's not,

|clear cut as cancer|

.it's not.

.errrrmm, like, um.

.like a *death-sentence*.

the M.S. worst case scenarios.

woman in the news basically

starved to death couldn't

move from the neck down being tube fed,

posterchild for assisted dying.

That is the M.S. that people see,

and, you as a person, a student ~

just standing in front of someone

doesn't have anything obviously.

Don't fit the two together in their heads.

~ 'am I thinking of the right M.S.?'

'Cos I get asked if it's M.E. a lot.

~ "are you sure you've got M.S.?"

~~"You sure you're not just tired a little bit?"~~

2a. 'Transindividual Modulation
of fields of relation': A sticky relationship with disability
Creating a personal location is considered to involve introspective action, as it
demands the situating of the 'Researcher Self' within one's own historical,

temporal, and social circumstances and then reflexively considering which versions of which narratives to select to create such a chronicle (Butler, 2005). A personal location, as a form of reflection, is therefore subjective and defined as much by the position of a confessor¹⁵³ as by the disciplinary boundaries and dogmas, the technologies of power utilised to govern the social science researcher (Fejes, 2013). From this perspective, the inclusion of a justification of the self within research becomes a, 'modern confessional...' part of the '... rituals we rely on for the production of truth' (1979: 58) within systems of knowledge creation.¹⁵⁴

From the standpoint of a reflection, my selection of threads exists to justify my own relationship with disability. It serves as a validating practice, offered as an expectation within the field of Disability Studies research: making both a claim towards constituting the PhD as a scientific practice (Fejes, 2013), and as a claim toward the researcher as valid, emancipatory and with a justifiable place in disability research (Barnes and Mercer, 1997). Personal locations to disability stand as a counter to potential assertions that this research is yet another continuation of the marginalisation and exploitation that people with impairments have experienced within research processes (Morris, 1992). It sits as a shield against the thrusting internalised rapier blade that shrieks 'parasite' (Stone and Priestley, 1996), and 'imposter' and therefore enters the PhD

¹⁵³ 'But what can a decent man speak of with most pleasure?
Answer: Of himself.
Well, so I will talk about myself.'
(Dostoyevsky, 1864/1918: 5)

¹⁵⁴ It's complicated,
This jumble.
Too complicated to unravel.
So instead...
I will weave it into tapestry.
And wear it
As my flesh.

process as a ritualistic means to remove that affective, clinging sensation that the HEI assemblage generates in the collectivised production of 'imposter syndrome' (Breeze, 2018). The procedure of 'personal location' therefore serves to remove the [my] uncomfortable, sticky sensation of 'imposter-disabled-academic'.¹⁵⁵ Shakespeare (2013) has raised concerns about Critical Disability Studies research that focus primarily on discourse and politics yet lack engagement with embodied reality. A personal location filled with the stories of 'embodied reality' becomes a means to refute that potential invalidation sting for a storywriter who likes to swim in a sea of ideas.¹⁵⁶ Even educational theorists such as Nirmala Erevelles (2014) approaches a personal location towards disability with trepidation and caution.

As a personal location is based on reflective practices, it is therefore limited, as the reflexive view is often recognised to involve opacity (Butler, 2005) it does however lay claims to be able to express some essential 'truth' that presumes a fixed trajectory across linear expectations of time and space (Barad, 2010). From this perspective, the reflective account's attempt to openly represent both thought, and fixed historical moments, is based on Cartesian notions where the internal landscape, made concrete, is evidence of an independent knowing subject (Bozalek and Zembylas, 2017). While filled with a desire to conform to the role of the emancipatory researcher because,

¹⁵⁵ Fly to 2.2 and 2a and The Existential Crisis of Method: The Click-Haecceity Event:

¹⁵⁶

Foucault, Althusser
Deceased, French Philosophers
Voltaire, Derrida

...[m]aking our standpoint known to both ourselves and to others is a central part of the feminist research agenda, as it must also be of a disability rights agenda (Morris, 1992: 158).

The essentialist Cartesian ideology underpinning reflection as a product of the knowing subject, along with a concern that conforming to expected academic practices, simply because they are that - expected - has ensured that this section has involved far more anxiety-driven editing, (re)drafting, and changes in direction, than any other part of the study thus far. From a Deleuzian perspective, 'voice' the concept of the certainty of an essential and authoritative subject, as expected in Social Science research, is problematic (Mazzei, 2013; 2016; 2017). This ontological clash, and potential incongruity, between post qualitative methodologies, where an essential agency is ruptured, and Disability Studies, an emancipatory field that focusses on a population that has frequently been denied agency, sits peering warily and wearily within the heart of this thesis. This has created a tension, an avoidance, and at times, a denial during the reading/writing/thinking of this becoming-thesis.

The personal location becomes an epistemological practice, grounded in theoretical assumptions around which practices construct knowledge (Campbell, 2004). It is also therefore one of many research habits so, '...natural, and real that we've forgotten they're fictions' (St. Pierre, 2011: 623).

And so, this personal location will open up into a rhizomatic network that creeps, crawls, halts, throughout the sinews of this thesis...

4.7. Critical Disability Studies and Posthuman Disability Studies

More recently theoretical developments have turned to recognise that complex issues require a questioning of assumptions around what it really means to be human

(Goodley, 2007; Goodley and Runswick-Cole, 2010; Goodley, 2013; Goodley and Runswick-Cole, 2014; Goodley et al., 2015; Goodley and Runswick-Cole, 2015; Goodley et al, 2019). The Critical Disability Studies was the initial methodological perspective from which this study emerged¹⁵⁷ and this influential root has spread, tangled, and bloomed within across and throughout the rhizomatic nodes of this thesis.

Dis/ability Critical Race Studies - DisCrit aims to weave analysis from a dual analysis that involves critical race, and critical ability perspectives (Annamma et al., 2013), while Critical Disability Studies aims to acknowledge and analyse the complex interplay between disability, impairment, culture, and discourse (Moeller, 2015). Critical Disability Studies has pulsed as an exploratory magnetic field drawing in further theoretical perspectives while simultaneously adapting and exploring creative possibilities for an inclusive future, always refusing to congeal into a solid and fixed form (Goodley, 2007; Goodley, 2013; Liasidou, 2014a; Vanderkinderen et al., 2014; Minch, 2015; Flynn, 2017; Schalk, 2017; Slater et al., 2017; Goodley et al., 2019). This is the fluid and dynamic appeal of Critical Disability Studies.

Posthuman dis/ability studies continues this political project but also seeks to consider how posthuman times constitute the posthuman subject through utilising a greater emphasis on a transdisciplinary approach (Liddiard et al, 2019). As the material turn '...emphasises social production rather than social construction' (Osgood and Robinson, 2019: 4) it offers a recognition of the embodied tangle existent within inclusion, and exclusion of, disability. Further, the posthuman (Goodley et al, 2014), and the parallel DisHuman debate (Goodley and Runswick-Cole, 2016), looks to realign

¹⁵⁷ Shoot an arrow to 2.2 and 2a and The Existential Crisis of Method... to explore this discussion further.

disability studies with the politics of disability. With a major focus on intellectual disability, these perspectives offer an interesting opportunity when aligned with the concepts of 'ability' and 'selectivity' dominant within higher education study. These works have had significant impressions in shaping the thinking underscoring conceptualisations within this study.

Yet, this posthuman discourse is edged with concern (Damlé, 2012) particularly in relation to the contradictory status of disabled people and the potential overlaps between bioethical thinking¹⁵⁸ and posthuman concerns with the human category and distribution of agency (Maskos, 2019). This concern has led to calls to guard Humanism and has caused a tension to flow through the thinking across this thesis (Appleyard-Keeling, 2019).¹⁵⁹ However, '...the posthuman knowing subject has to be understood as a relational embodied and embedded, affective and accountable entity' (Braidotti, 2018: 1). In relation to posthuman thought and disability therefore, both the synergy and tensions must be acknowledged and explored for the complexity of the debate to become fruitful. This is because, it is these ethical, relational elements that add vital materiality to Critical Disability Studies approaches, and that have pushed this thesis into the posthuman era, further, '...the posthuman is not postpolitical but rather recasts political agency in the direction of relational ontology' (Braidotti, 2017: 40). This relationally embodied, embedded, affective, political, and ethically accountable knowing subject resonates deeply with/against the contradictory expectations of the

¹⁵⁸ "...fat' ~ "...overweight" ~ "...not THAT thin" ~ hidden disability is wrapped in a cloak of moral disapprobation where judgements of disbelieving that disability is 'real' sit within, what feels to students with hidden disabilities which relate to either more extreme weight gain/loss, like, barbed and brutal questions and comments from university staff around 'weight'. This is especially true with 'professional standards' programmes where occupational health fitness to practice medical standards must be met (PSA, 2016).

¹⁵⁹ See section 1 to 6, everywhere basically.

contemporary, neoliberal higher education commodified student/staff (Ball, 2012; Breeze, 2018). Posthuman Disability Studies approach also seeks to disrupt neoliberalising expectations (Liddiard et al., 2019). This is useful because HEI systems expect a specific form of relationally embodied, embedded, affective and accountable subject, one that (re)inforces the stratified systems already existent within higher education (Gildersleeve, 2017; Breeze, 2018), this therefore operates as a block to the flow of potentiality for inclusive pedagogy (Gibson et al. 2015; Brown, 2021).

Posthuman Disability Studies never seemed so relevant for the disabled higher education student: for, the contemporary higher education student, particularly in CovidTimes, must be the independently 'plugged-in' cyborg-student. Ever attached to virtual learning environments; the learning therefore becomes a relational transaction involving; staff creating and uploading; IT systems and AI technology designing, maintaining, housing, and tracking; students clicking and consuming (Seale, 2014). Yet simultaneously their 'independence' of choice regarding engagement with these learning platforms is datafied into a materialisation of the responsabilisation discourse (Morrison, 2014). Within this system, learning analytics structuralise systems of student-support (Viberg et al., 2018) yet these are also, surveillance-based, non-human-involvement (re)scription of higher education where the IT and AI technology trigger, pre-programmed systematic response protocols for staff. While administrative and technology-based staff exist within these systems; their presence is formless, for student-facing staff frequently exist as 'points of contact' or 'signposts' via virtual messages to generic email addresses. Frequently, as with the UK based 'Little Britain'

comedy Sketch show, 'the-computer-says-no'.¹⁶⁰ Within this transaction, student 'learning' is (re)configured into, and laden-with, morality-based judgements; a click-related, countable, contractual, and accountable activity, that then dictates systematised and hierarchically scaled, staff responses to the student in a protocol of 'intervention' for non-engagement, and 'incentivisation' for engagement.

While learning analytics have exploded in higher education systems, and Big Data offers many promises, there is a lack of considerations of the tangled accountability of the institutions/staff/student (Roberts, et al., 2016). Further, ethical issues such as inherent bias and potential for inequality, within the use of these systems are frequently omitted (Johnson, 2014; Roberts et al., 2016; Prinsloo and Slade, 2017; Gillborn et al., 2018). Just as scientific-method was cast as impersonal and objective evidence of fact across 20th century research, including informing decision-making that justified oppression, segregation, and genocides (Snyder and Mitchell, 2006) 'Big Data' and associated analytics, is often promoted as a value-free and objective form of knowledge (Gillborn et al., 2018). Big Data, AI and analytics frequently ground and shape HEIs decision-making and become the central form of evidence that contour macro, meso, and micro level decisions (Kei Daniels, 2017; Gillborn et al., 2018). Yet extraction of which data, when and how is a, '...value-laden nexus of problems, models, and interventions' (Johnson, 2014: 3). This tangled, virtual form of the posthuman cyborg-student-staff subject needs further considerations, especially as

¹⁶⁰ 'Little Britain' the UK comedy show in which the two white middle-class male writers, who were educated in public school, deride and ridicule working-class lives, '...in excessive, distorted, and caricatured ways' (Tyler, 2008: 18). These characterisations include '...iconographies of the excess and horror of the lower classes' (ibid: 22) which frequently depend upon cultural tropes of disability: including indulging in "disability-fraud" to manipulate other, naïve characters.

technological responses are frequently the HEI reply towards inclusion of disability (Goode, 2007; Seale, 2014).

I never.

I didn't think.

didn't think it was a problem

some people can remember a lot

some people can't

I thought that was just a...a thing

I thought you just had

like, letters, numbers

to be honest

she'd made it up

it was impossible

it flashed up

it was told them

on a piece of paper

or a computer

it meant, I had this

other tests

nobody said

y'know, a screen

it just seemed like the whole

you

flash up as

This

be seen to do something

that's what it was

no talking to me

I

did forget

sorry

4.8 and 1.2 and a bit more. The Disability Diversity Object:
I agree with Burford and Mitchell (2019) who cite Ahmed (2012) to argue that the language of social justice and diversity is multidirectional within higher educational environments. This is because the move to the all-encapsulating term diversity is both ‘...highlighting issues of social justice, as well as obscuring the varied experiences of those gathered underneath its umbrella’ (Burford and Mitchell 2019: 28). For example,

...diversity may on the one hand be about the democratisation of HE, but on the other may be about the diversion of certain students in order to preserve elite, prestigious forms of HE for a select minority (Bathmaker, 2015: 64).¹⁶¹

Further, I would also argue that because some students from within the broad and varied remit of diversity are successful within current higher education system, higher education is provided with assurances that social justice has been done and is being done. Therefore, any structural exclusionary issues faced by individual staff, or individual students, become faults within the individual as opposed to evidence of systemic flaws within higher education. From this perspective, the language of diversity works to, ‘...conceal the continuation of systematic inequalities within universities’ (Ahmed, 2012: 53). Forewarning of the dangers of inventing new language for old problems Spivak argued that, ‘...to make a new word is to run the risk of forgetting the problem or believing it to be solved’ (Spivak, 1976: xv quoted in Higgins, 2017: 91). Diversity language in higher education can be seen to have done just this. Within current conceptions of inclusion,

¹⁶¹ ‘Difference is not diversity. Diversity is given, but difference is that by which the given is given, that by which the given is given as diverse’ (Deleuze, 1968/1994: 222).

...diversity is often mistakenly understood as the goal. Instead it's the tool and minimal rather than a sufficient condition to cultivate radically different knowledges. Systematically pooling from the insights of one tiny part of humanity or the world produces knowledge making at the service of the colonial status quo (Rutazibwa, 2019: Online).

Disability also sits within the aforementioned 'diversity umbrella' that also works in multifaceted, and multi-directional ways, to claim social justice and equality for all humans, while also reinforcing the fixity of the limited humanist conception of what the human is, and what the human can be. Unfortunately, under the current precarious and blurry posthuman times, I would argue that we are in danger of continuing to pool insights that reinvigorate the 'colonial status quo' of the able, powerful minority as the marketisation of higher education ensures that purpose of higher education as for social justice (Dearing, 1998) is still further diluted (Mladenov, 2020). Further, HEI's have skilfully foreclosed oppositional perspectives from others encompassed under the diversity umbrella by responding,

...to the revolutionary calls of radical social movements by institutionalizing ethnic and gender studies into compartmentalized sets of knowledge production (Melamed, 2016: Online).

Compartmentalization is also applicable to Disability Studies, which frequently sits as isolate silos of expertise. The process of departmental fragmentation, along with the structural and cultural barriers, shape academic practice by discipline, and by disciplining. The academy becomes a bureaucratic and impersonal system of procedural and codified sets of knowledge production (Titchkosky, 2011); this ensures that radical change has been hegemonized, institutionalised, commodified into courses, and castrated. The unruly bodies of students and staff filtered out in a process

that presents as impersonal, objective, and competency based (Brown and Leigh, 2020).¹⁶² The bureaucracy and fragmentation ensures staff work in silos and that ‘...we miss opportunities for disruptive activist intellectual work at the level where past social action congeals into present social structure’ (Melamed, 2016: Online).

However, within this thesis, which makes claims to Posthuman and New Materialist ways of thinking, working in the humanistically focused, and humanistically constituted identity category of ‘hidden disability’ constitutes an overt onto-epistemological contradiction. This is because Posthuman and New Materialisms, ‘...emerge as a response to the fixity of classical, modernist and humanist conceptions of the human’ (Liddiard et al., 2019: 2). Integral to this is the understanding that, ‘Disability is a porous state’ (Simon, 2018: 301), it is conceptually capricious, changing, variable, and amorphous. However, ‘Disability’, is also a very humanist formation of the human; being based on normative and ableist conceptions of an idealised way of being human (Campbell, 2009) that places the ‘human’ centrally within its philosophical notion (Davis, 1995). Posthuman disability studies aims to take an alternative route, ‘...complicating linearity by enfolding binary distinctions into more complex topographies’ (Hayles, 2003: 134). It answers Braidotti’s calls to, ‘...move beyond analytic posthumanism and develop affirmative perspectives on the posthuman subject’ (2013: 45). While also deploying concepts which question, query, and provoke notions of an idealised self who is, ‘...self-present, and coherent subjectivity’ (Mitchell

¹⁶² Who can speak? While affective emotions are present within the educational assemblage that include mutual atmospheric spaces, who can have emotion and the right to express that emotion, is a political expression of power. Students are scripted as using ‘emotional bargaining – or ‘affective strategising’’ (Bartram, 2015: 69) as a form of manipulation. Bartram (2015) also sees ‘Widening Participation’ students’ emotions being interpreted as an expression of ‘lack’: lack of resilience, maturity, stamina, social skills... echoing stereotypical oppressive language around the ‘killjoy’ -irrational woman, angry and Black (Ahmed, 2004a). Ahmed’s conception of the killjoy underpins theorisations of the ‘crip killjoy’ - wilful, defiant, awkward, unapologetic (Johnson and McRuer, 2014).

and Snyder, 2017: 422). In this way, Posthuman notions of disability do not demolish and deny the past, but rather enfold and complicate the relationality of past, present, and future in overlapping, merging striations of becoming. This intra-active, rhizomatic perspective views disability as an ever-expanding example of, ‘...different genres of the human’ (Weheliye, 2014: 2-3 cited in Mitchell and Snyder, 2017: 421). This perspective perceives disability as a site of productive possibility¹⁶³ and potential which recognises,

...that materiality is not a passive surface upon which culture writes, but rather a full participant in an intra-agential exchange (Mitchell and Snyder, 2017: 412).

As mentioned in the section **1.2 and a bit more ~ so what's YOUR problem?** Posthuman philosophies have evolved in response to the recognition that Enlightenment philosophies, which have dominated western knowledge production, attitudes, and ideologies, do so at the privileging of some humans, and at the expense of others (Manning, 2016; Ferrando, 2019). However, highlighting this problematic foundation is not an attempt to invalidate traditional research and methodology - for while I may reject some of the underlying philosophical divisional and divisive assumptions, the incredibly useful functions, particularly in relation to answering specific questions are recognised and acknowledged. I realise that research that offers information is essential in combatting many of contemporary society's issues: for example, knowing the number of people diagnosed with breast cancer in specific regions is essential for distribution of resources, and as a catalyst for further research. Yet, there are many questions that are amorphous, and ambiguous, which traditional approaches are less sympathetic toward. I would consider pedagogy and higher education requires

¹⁶³ When talking of Spinoza's Ethical living '...from chance encounters and the concatenation of sad passions, to organise good encounters...to be affected with joy' (Deleuze, 1992: 262), Ethical living becomes an artful form of slow learning, of mutuality, of relationality.

considering from an alternative angle to capture the messy tangled complexity (Law, 2004).

Additionally, ‘...over time, social science research methodology has become largely fetishized and dogmatic’ (Gullion, 2018: 2). Posthuman Disability Studies, in adopting interdisciplinary, hybrid and creative approaches aims to work beyond the dogmatic and to create new understandings of disability within complex and challenging times (Liddiard et al., 2019). As stated above, the concern with the move to a language of diversity, is that the existing conflict within inclusion for disabled people, specifically, the reality of existing exclusions as ‘...exclusion is a daily reality for many disabled people’ (Goodley et al, 2020: 515) including within higher education, is the systematically enfolded within a ubiquitous sweep of the diversity umbrella. Similarly, a contradictory concern being wrapped around within so much theory is a fear of obscuring, forgetting even, the exclusion and disabling experiences of the students who were the catalysts for this study. However, it is impossible to detangle these students from the disabling knowledge production practices of, ‘...traditional fixed identity categories...’ and ‘...static modernist theories’ (Goodley 2015: 641) which domesticated exclusion as mundane within education.

My aims of querying normative academic values in relation to disability during the perpetual crisis of the early 21st century, is also echoed in feminist New Materialisms which,

...specifically works to identify the intersections of the discursive and symbolic aspects of gender and other social categories ... with materialities (for example, the fleshly attributes of human bodies and the spaces in which they move) (Lupton, 2019:3).

Further, it is recognised that the lack of fluidity within the normative ideologies of these humanist and essentialist versions of modernist conceptions of the human, also privilege those specific humans (usually white, male, wealthy and educated) at the expense of all other animals, and ecosystems, in which we all reside (Haraway, 2016; Murris, 2016). As traditional qualitative social science methodologies hold onto the positivist-based approaches underpinned by these conceptions, often at the expense of deeper philosophical questioning, so that methodology is reduced to a formulaic, method-based approach ' . . . reducing inquiry to method and research design' (St. Pierre, 2015: 85). Posthuman, and New Materialist inquiry attempts to disrupt this reductive approach.

However, it must be acknowledged that Posthuman methodological approaches have a potential limitation in that they can replicate the practices they are attempting to reframe; academic scholarly activity from a posthuman perspective focused on HE is troubled by this problem (Ferrando, 2012). This is because HEIs are founded upon hegemonic essentialism - they are underpinned by theorists and scholars from within HEIs, thus study of HE creates a cultural hegemony which (Ferrando, 2012) reify the onto-epistemic (Barad, 2007) beliefs perpetuated within the academy. By replicating the practices of the humanist academy, privileging the 'privileged' written word of the academic and scholar, the process of the PhD itself becomes a questionable enterprise from a posthuman methodological perspective. It is therefore acknowledged that academic researchers and writers,

...are always constituted within a tradition, and they continue to be a part of tradition at-the-same-time that they might be capable of rupturing and

changing traditions by not responding to its call for duty or not following rules (Koro-Ljungberg, 2016: 131).

It therefore becomes an impossibility to truly leap into any academic framework that has not been shaped and influenced by humanist traditions. Braidotti (2013) suggests that embracing the cartographies of thinkers who have come before, particularly from situated and disruptive perspectives,¹⁶⁴ to then intertwine with new thoughts and new thinkers from varied interdisciplinary tracks is an essential element of posthuman scholarship. Therefore, posthuman and New Materialist thought invites an openness to consider new methodologies, ontologies, and ethical possibilities to reframe and reorient ethical responsibilities in education - which is appropriate when contemplating the complicated and messy entanglements that constitute the boundaries of inclusion of disabilities in higher education. Post-qualitative, posthuman and New Materialisms approaches are evolving in attempts to shake-off this legacy by,

‘...putting the concepts and theories of experimental ontology to work using the conceptual practices that are appropriate for a particular study’ (St. Pierre, 2015: 92).

In relation to inclusive education and disability across societies, some serious shaking up is needed. We live in a society based on principles of social apartheid for people with disabilities (Harpur, 2012). For anti-discrimination legislation may have enshrined principles of inclusion in law, but as the ‘Independent review of deaths of people with a Learning Disability or Mental Health problem in contact with Southern Health NHS

¹⁶⁴ ‘Women have served all these centuries as looking-glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size’ (Woolf, 1929: 30) change the women to ‘disabled’ or ‘black’ or ‘mad’ or ‘trans’ or ‘poor’ or ‘queer’ or ‘animal’ and the figure of the normate majoritarian male still magnifies. We the Minoritarian, the missing people, write to summon ourselves into becoming.

Foundation Trust April 2011 to March 2015' (Mazars, 2015) has evidenced, inequality, and injustice towards those categorised as 'disabled' remains (Runswick-Cole, 2016). The review recalls '...what counts as a livable life and a grievable death' (Butler, 2004: XV) - with those with mental health, and especially learning disabilities, remaining very much uncared for. From this perspective, it becomes evident that anti-discrimination legislation alone is not enough to change notions of validity in the human-social world.

Siebers (2006) has argued that a hierarchy of disability, or a 'caste' system, underscores the Social Model, where notions of citizenship and politicisation are built on an individualistic model of capacity; with emancipation dependent upon both intellectual and emotional ability, something that those uncared for people with mental health and learning disabilities are considered to lack. Oliver (2013) laments the lengthy debates, and vitriolic criticisms centred on the Social Model: claiming that a focus on difference, such as race, sexuality, and gender, has created a depoliticised inertia within Disability Studies that has been utilised within the austerity agenda to justify cuts to services, and has therefore directly led to further inequality. From this perspective, the shift in theoretical focus from a political identity to a personal identity - from the material to the discursive¹⁶⁵ - has neutered emancipatory steps, whilst simultaneously hindering theoretical steps. This also heralds a cautious warning against the misappropriation of Posthuman Disability Studies, and New Materialist thinking for further subjugation of disabled lives (Maskos, 2018).

According to Siebers (2013a: 273) '...oppressed social locations create identities and perspectives'. With this in mind, and without disputing that people with impairments

¹⁶⁵ 'It evolves by subterranean stems and flows, along river valleys or train tracks; it spreads like a patch of oil' (Deleuze and Guattari, 1980/1987: 71).

still experience inequality, it could be considered that the inertia in social change bemoaned by Oliver (2013) is also a direct result of the success of the Social Model - a contradiction made possible by the hegemonic qualities of the pervasive neoliberal ideology within contemporary society. As neoliberal thinking is epitomised by a transferral of social responsibilities from the state to personal responsibility by an individual (Runswick-Cole, 2014), therefore in the neoliberal west, the ideal humans function as isolated individuals responsible for their own health and self-maintenance (Goodley, 2011). Within this context, the Social Model language of independent living and choice can easily be co-opted to suit none-emancipatory political and ideological agendas (Kendal and Cameron, 2013). From a Social Model and disability context, the move to community living and independence mirrors the growth in neoliberal ideology across the west. Unlike some other marginalised groups, for example being born into a family from Pakistani heritage, people with impairments rarely exist in a family, or community, where they will have contact with others from the same marginalised group (Samuels, 2003). For disabled people, the 'norm' is to be surrounded by the 'Ables'. Within this context, it becomes challenging to locate a 'disability identity' (ibid), and it also becomes challenging to identify discrimination as structural (Swain et al., 2004). This becomes even more pronounced within higher education environments, where disabled student status is often below the adult average (HESA, 2018). Isolation reinforces societal stories that create disability as an individual tragedy (Galvin, 2003). Disability therefore can become an administrative category, rather than an ontological position: this can be seen in the bureaucratic responses towards disability in higher education (Titchkosky, 2011). Disability identity as a political motivator, as presented by the Social Model, had been formed via coalition and shared

grievance - including the oppression of institutionalisation (Goodley, 2003; Shakespeare, 2013). This institutionalisation collected together people labelled with 'disabilities', and within that exclusionary practice, within those segregated environments, impairment became the 'norm'. The environmental constrictions of institutionalisation can, and do, create fertile political consciousness and a resistance towards oppression (Goodley, 2003). They also emphasise how subjectivity is relationally made within different assemblages. Once institutionalisation, for those deemed to have capacity at least, was replaced with community-based living, shared experience of oppression became replaced with individualistic and isolated experience (Macdonald et al. 2018).

Within a post-equality legislation society, and in an era of community-based living, disability as a politicised identity category became complex and fragmented; meaning that analysis of disability in the early 21st century needs to recognise this fragmented complexity along with the multiple socio-economic and cultural factors which both create and maintain this. With the move to the 21st century, Disability Studies have recognised that the inequalities faced by disabled people requires '...nuanced theoretical responses' (Goodley, 2013: 631). New Materialisms and Posthumanist approaches, including Posthumanist Disability Studies, offer nuanced theoretical responses. However, it would be a naïve to assume that dis/ability - a very humanist construction, and Posthumanist New Materialisms, do not occupy disparate and seemingly contradictory, or even oppositional onto-epistemological states.

Fabulations ~ Educational Worlding of Working Footnote 70:
Being able to use a wide range of sources and ideas, and these being seen as valid citations and references is great and

even being able to use and date hyperlinks; I think very pictorially so visual stuff, videos, sound clips, images and artwork, and things that really helps me to 'get' concepts. But podcasts, they're useful as well. I find it helps me think more than just sitting and reading, especially as the reading is just exhausting, so instead I download a podcast and listen to it while I'm at the gym. Then I can cite that, it's the critical thinking and evaluation that counts not, that we've read the textbook from cover to cover, and not actually thought for ourselves ~ 'cos I can't do that massive amount of reading texts!

5. A Cartography of Disciplinary Control: The Curiosity Cabinet of Ideas

Cabinet of Curiosities' ¹⁶⁶

that's where.

The Freak.

The Crip. The Oddity. Resides.

Things. Objects.

Folded within.

Bell jars. Textbooks.

Diagnostic Criteria.

'The Disabled'. 'The

Cretin'. 'The

Handicapped'. 'The

Lunatic'.

Relationally produced.

Entombed Objects.

The University.

Curiosity Cabinet of

Ideas:

Breeder of agency,

capacity,

independence

except -

- for the exceptionally

folded-in. The

Entombed Objects -

who feel relationality's

flow and rupture

- being matter.

Becoming-Matter.

Becoming-Curiosities. Becoming-with-Cabinet.

Cripping the Breeder.



"Mat Fraser holding a prosthetic arm". Credit: Richard Sandell, RCMG. CC BY

¹⁶⁶ <https://le.ac.uk/rcmg/research-archive/cabinet-of-curiosities> for details and excerpts of 'Cabinet of Curiosities: How Disability Was Kept in a Box' – performance piece commissioned as part of 'Stories of a Different Kind' project.

5.1. and also 3.1 ~ Higher Education and Disability – a brief historical overview:

This contextual tracing on the history of disability within higher education will begin with a brief discussion on the nature of disability across the education system as a whole. The influence higher education has had on knowledge production, and the creation of the current education system's theories and ideologies will again be briefly acknowledged and a more specific history of disability within the higher education sector is considered. Once again, it will be acknowledged that knowledge creation and knowledge production are not innocuous processes, but rather that education itself is a political endeavour (Ball, 2012; Greenstein, 2016). As such, it creates, reflects, and promotes attitudes and assumptions, which are viewed as apolitical and 'commonsense'. In the context of disability, this 'commonsense' dictates who can, and cannot, engage in higher studies – whether as students, or as staff. This argument will be presented to (re)situate the discussions on hidden disability, impairment and higher education that quietly saturate this thesis. However, while the writing above indicates that this paragraph is a traditional introduction, a signposting to indicate a logical a, b, c processional flow of discussion, the reality is that this section has emerged rhizomatically and will be interspersed with breaks, splits, stops, starts and U-turns, and each of the proposed facets of this section will seep, bleed and blend.

In the context of impairment, the history of education in the western world is far from illustrious (Kisanji, 1999). Many argue that disability is social constructed (Barnes, 1991; Oliver, 2009), with education as a social institution that reinforces and frequently defines the parameters of what constitutes that disability. However, from a New Materialisms and Posthuman Disability Studies perspective, disability is produced rather than constructed, as '...everything is production' (Deleuze and Guattari,

1972/1983: 4). This is especially relevant to higher education, where the knowledge produced and disseminated from the 'experts' within shaped – and still shapes – medicalised and legal discourse, including the taxonomical classifications of deviance, deficit and difference across the globe (Apple et al., 2010). From this foundational, historical perspective, impairment became something external to HEIs - present merely within subject-specialist arenas as a site of study (Shuttleworth and Meekosha, 2013). The power of educational attainment in relation to an individual's life-chances has been frequently extolled (Archer et al, 2003; Brown et al, 2013), therefore educational judgements around who can, and who cannot participate, are considered to have a resonance beyond the confines of an educational establishment (Bathmaker et al, 2013). From an educational perspective, people with differences have been frequently segregated; and those with impairments across the globe are still habitually institutionalised and excluded from basic educational provision (Slee, 2010). While it can be argued that this segregational approach originated from a paternalistic protective measure to care for those deemed 'vulnerable',¹⁶⁷ it could also be a means to protect the 'normal' population from the stain and contamination of disability (Kisanji, 1999). These decisions, while reflective of societal attitudes and cultural expectations around normality, were justified based on knowledge produced within the academy.

While the segregated systems of school-aged children may seem relevant to under16s only, education does not exist exclusively within schools (Greenstein, 2016). The knowledge production that has underpinned the history of disability in education was

¹⁶⁷ Within the moves towards a post-welfare society, this paternalistic approach becomes problematized through economic, rather than social justice, justifications as responsibility is re-scripted as individual and commodified, and not as something held by the State (Gane, 2020).

often a product of HEIs (Ransome, 2011). As the ontological and epistemological product of Enlightenment ideologies that seeped pervasively throughout western society (Davis, 1995) included the university system and the knowledge produced within (Ransome, 2011). The thought and theory that justified who could, and could not, participate in a rich educational life was undoubtedly produced within the academy. The attitudinal legacy flows as a current today, reinforcing pre-existing structures with notions of ability, autonomy, and independence as desirable concepts (Goodley et al., 2014; Goodley and Runswick-Cole, 2016), and essential traits for success. The fact that the academy helped to (re)produce, validate, and reinforce notions of what constituted 'disability' and how this then impacted, and still impacts, on the existence of people with impairments should be acknowledged as a contentious point.

However, the process of exclusion and discrimination of those with impairments has a wider implication for this study than whether a 'special school system' for children has any connection, either abstract or concrete, with practices within higher education or not. The implications of knowledge production around what disability is, how this is categorised and labelled, and how this then influences the lives of those with, and without, a diagnostic label has very real consequences for the lived experiences of all people across western society. Further, as the west had(s) frequently dominated(s), international relations, the knowledge around what disability is/not, that is produced within western higher education also had(s) global implications.

Yet, this dark history of educational oppression and segregation is often viewed as separate and distinct from the nostalgic view of University as a collegial encounter with impartial, cerebral endeavours. Contemporary higher education narrates a

contradictory story of itself; it claims meritocracy (Warikoo and Fuhr, 2014), yet is ruthlessly competitive with white, male, able and middle class still dominating¹⁶⁸ the professoriate (Advance HE, 2018). The Covid crisis has highlighted glaring gaps in publishing privilege as less women, less disabled, less working class, and less raced submissions have been received across the peer reviewed publications (Squazzoni et al., 2020), evidencing that material privilege perpetuates greater ability to enhance career trajectory,¹⁶⁹echoing the attainment gaps of undergraduate student characteristic charts (HESA, 2016; 2018; Advance HE, 2018a). The contemporary story of higher education views click-count as ‘impact’, and ‘...ecosystem of content-consumption-as-knowledge-development’ (Farrow and Moe, 2019: 274) where an academic’s success is often measured by arbitrary page-views and through click-based encounters with a peer reviewed journal articles (Docherty, 2018). Within this fast-food consumer culture, who publishes and who gets cited is a highly political act that impacts on career trajectories (Mott and Cockayne, 2017). Yet this marketised global-knowledge economy (Taylor and McCaig, 2014), where neoliberal economic forces

¹⁶⁸ ‘Yet, for all that grass-roots education, one can never be fully psychologically equipped to deal with the mental isolation, a lack of community spirit, and the insidious racism that abounds in British higher education’ (Christian, 2017: 417). Can one be fully psychologically equipped to deal with the mental isolation, lack of community spirits, and the insidious ableism that also abounds I wonder? Is it unfair and unjust to point this out, a betrayal, when higher education has also been so great a friend, and given me so much?

¹⁶⁹ As I type and I soak up my working-from-home privilege yet think of the many who live with spare rooms, and large gardens and spare hours for hobbies and baking soda bread.

I’m aware of the submitted request for an extension for this PhD handin; in-between sure that it will be freely extended, and the stress filled dread of the email that requests late-submission fees. In-between the old world and the new, where this PhD reads/seems/feels irrelevant. In-between thoughts about whether a credit card can pay for shopping while my self-employed partner floats in-between shielding and carelessness; I write in-between places; in-between working full-time and mummung full-time; in-between student and academic staff; in-between health and chronic-ill health; in-between rooms as I float between desk-under-the-stairs and chair-in-the-bedroom moving to find an in-between quiet and noise space to work. In-between reassuring-mummung and irritating-working. I’m in-between mother and unwanted, ever-present teacher as I police this in-between school-home world. I break to make a quick eternal lunch for an in-between family and cohort of eight. In-between thoughts never fully existing in any of this in-between-ness.

commodify higher learning (Apple et al, 2010; Ball, 2012) sits awkwardly with the nostalgia generated by the imagery of traditions that is often exploited as a saleable commodity by institutions. Yet, as is endemic within nostalgia, the presented view is partial, with the exclusion, elitism and oppression forged within university-based educational traditions remaining distanced from the images of mortarboards and graduation celebrations. As HEIs focus is on adults beyond the age of compulsory state education, the legacy of educational systems that include structural exclusion is often disassociated from academia, and the often 'left-wing' staff within (Manning, 2018). Yet the systemic exclusions, for example in the forms of ableism and racism have been validated through academic research and endeavours (Baynton, 2013). Rather, higher education is scripted as a site of meritocracy, social justice, and opportunity for all with the potential to access this (Johnson, 2015). However, across the history of education, and particularly since the 20th century mass education era, HEIs have supported the status quo and has been (re)created as hubs for employability and the development of economically driven skills (Ransome, 2011; Docherty, 2018). Therefore, the perception that higher education is an ideologically neutral territory, focussed simply on Humboldtian notions of 'Bildung'¹⁷⁰ (Taylor, 2016) and external to the ableist practices across society and within other educational systems becomes inconsistent with the knowledge, systems, and structures historically, and contemporaneously, produced within academia (Barton, 1999; Goodley et al., 2020).

¹⁷⁰ Biesta (2002) argues that "'disorientating" encounters' (350) are central to viewing Bildung as more than autonomy but as 'becoming and being somebody,' (343). It has political as well as philosophical dimensions, and that current educational systems, aren't necessarily solutions, but by being outcome-based are in fact complicit in the problems.

Disability is constantly being (re)produced in opposing ways (Campbell, 2009) and this is particularly evident within the higher education context. Once specific notions have become conceptualised as commonsense - as has occurred with the idea of disability as lack - it becomes a challenge to push beyond this idea to then (re)envision the world differently (St Pierre, 2000). Enloe (2004) utilises curiosity as a feminist tool to rupture the commonsense: arguing that commonsense itself is a form of control ~ an affective weapon utilised to prevent curiosity, questioning and therefore change. Commonsense ~ although appearing innocuous and mundane, is therefore a powerful weapon in the arsenal of normalcy and commonsense can be utilised as an oppressive silencing bludgeoning tool of everyday eugenics that prevents critical curiosity. Many commonsense and unquestioned 'happenings' within educational structures, such as inclusion/exclusion and meritocracy, have emerged because of the narratives validated by knowledge production within academia. The accepted non-presence of disabled students in 20th century higher educational institutions is an example of the outcome of these commonsense and unquestioned notions. Education can decide that something is, or is not worthy of education, by simply not attending to it (Snaza, et al, 2016). Simply by leaving no gaps for disability and by not showing disability in educational places, education teaches us ableism (Campbell, 2009; 2012). This is based on a presumption and assumption that all physical and virtual educational spaces, including higher educational spaces, will be filled with the 'able' as the default scholar. Madriaga et al (2011) may name it as '...everyday eugenics' but while it is palpably, affective and has material a/effects on those with hidden disabilities within higher education, it is certainly "difficult to say with formulaic words" and curiosity is certainly needed to unpick the commonsense policy which informs us that disabled students are

now included in higher education. Policy is a great first step, but is that what we should settle for?

Then you wait...

Nobody said anything.

About 3 months.

I got a message

take loads of tests

how many words

never really explained

pictures and shapes

filling in forms

never really got

definitive answer.

5.1. and also 3.1 ~ Higher Education and Disability – a brief historical overview: The disabled higher education scholar and student is always the unexpected, because the space has not been universally designed (Powell, 2013) therefore the disabled person is always the needing-to-be-accommodated student/staff/scholar. This means that, ableism underscores how those with disabilities materially exists within the spaces of education. Disability remains absent and excluded within higher educational spaces; including within buildings, curriculum design, and pedagogical theory, thinking and planning – within policy, disability is always an afterthought, an accommodation,

an adjustment, and within higher education spaces, disability is always treated as an unexpected guest (Gibson, 2015).

Within higher education, disability therefore is often held within the locus of the growing field of 'disability studies' (Barnes, 2007)¹⁷¹ with inclusion of related concepts frequently remaining isolated within this specific domain, or as raised previously, within the cluster of subjects known as 'aligned medical professions' (Shuttleworth and Meekosha, 2013) or 'special needs education' (Beckett, 2009). Disability therefore often remains the external object of study, as opposed to embedded and integrally situated within the academy - a subject for future professionals to understand and become 'experts' in. New Materialisms pedagogy is influenced by the notion of, '...a folding-in of external influences and a simultaneously unfolding outwards of affects' (Braidotti, 2000: 18), yet for the higher education curriculum, disability frequently remains a 'folding-out' of information for future professionals to digest and assimilate into their practice. New Materialist based pedagogical approaches offer the opportunity to fold-in alternative ways of perceiving existence as embedded, embodied, and affective relationality ~ within the current Covid-19 pandemic, as traditional modes of working become (re)made, shifts towards this New Materialistic folding-in of external influences while simultaneously unfolding affect outwards has never seemed so vital (Fullagar and Pavlidis 2020).

Historically within the UK's higher learning environments, impairment itself is present within a lengthy absence, as a concept or an 'underpinning knowledge' within course

¹⁷¹ A chat about inclusion in HEIs - "Interesting, I'm an inclusive ed. academic on the teacher training course, I've never thought about inclusion in MY seminar spaces in higher education, I teach students how to be inclusive in schools, out there ~ inclusion is just something that happens elsewhere, and I've never realised that before!"

content. It remained invisible, with debates around disabled students' engagement omitted from academic literature until after discussions around the inclusion of class, sex, ethnicity, race, and gender had flourished (Riddell et al, 2005). It could be considered that this omission reflects the commonsense and unquestioned ableist notions, and the tyranny of neurotypicality discussed elsewhere in this thesis, which culturally scripted higher education as a locus of 'ability', and therefore in antithesis to 'dis'ability, the relative recentness of anti-discrimination legislation regarding disability is evidence of this.

2a. Personal location: my sticky relationship with disability continued. This section has refused to stay within its tidy headings and the bounded rectangle of the screen as my fingers type: its uncomfortableness causes distraction. I take refuge in 'valid' academics, celebrated and distinguished Big Thinkers who reside on shelves, and who watch as I type, entwining their words with my thoughts to rescue me from the loneliness of being just "I". 'Even when you think you're writing by yourself, it's happening with someone else who can't always be named,' says the distinguished Professor, Ronald Bogue (2004: 11-12).¹⁷²

As I scribble...

and thrive... and...

Shrivel to myself...and...

Feeling unseen judgements and...

Venerable Michel

Offer protection to the unwashed who

Can never remember pithy quotes

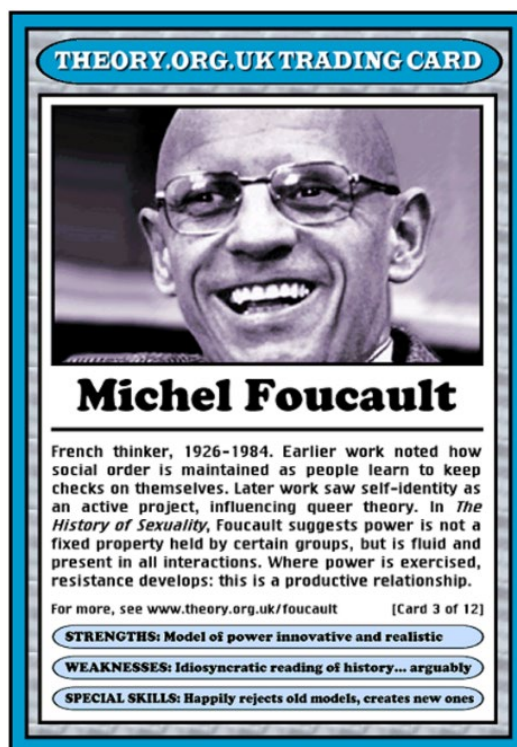
...and ...

dust-free books on the watchful shelf

and...

obsessive children Pokémon cards...

and... and... and...^{*173}



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¹⁷² 2.2 Relationality ~ the Assemblage Interlude and 2a Fragility editing and the need for chocolate.

¹⁷³ '...a theory and practice of relations, of the AND' (Deleuze, 1987: 15). ...and 'indicates ongoing relation' (St. Pierre, 2019: 5) and...and... Kanngieser utilised Guattari's work on subject groups with the

Butler (2004) suggests that critique is a means to create the new possibilities that collide with the anxiety of questioning one's assumptions. However, my anxiety has gone beyond a questioning of the assumptions around my own location, to an anxious questioning of the reflective process within knowledge production itself. As Youngblood Jackson states regarding Social Sciences, '...and qualitative research in particular, method reigns supreme' (2017: 1). My first degree was English Literature with History, further evidence of my 'imposterness' and lack-of-understanding of the need for these rigid, 'vigorous' Social Science methods. Thus creating a suspicion that, for me who embodies the interdisciplinary, the reflective personal location exists as a normative, dogmatic, and institutionalised means to validate and justify a precarious and complex positionality: a means to sanitise and render the multifarious as linear within academically credible, but somehow formulaic, method.¹⁷⁴ As stated above, it's a habit...and it's a habit that will rupture and block this section, as the major writing of 'proper' Social Science wheels in and out of writing in a '...minor key' (Manning, 2016: 1).

A challenge has been around what to include, and exclude, and this location could have been written, and read, in multiple ways from many varied perspectives: as indeed it frequently has been.

Deleuzian 'and' connective as it 'maps out a movement that destabilises categorical dualisms' (2012: 235). *Here the intention is to destabilise (deterritorialize) dualistic Cartesian notions underpinning knowledge as the objective, 'high' theory of the individual mind, and the invalid corporeality of an affected, emotional knowledge, with knowledge 'rescripted' as a collective, multiplicity – a thought-assemblage.

¹⁷⁴ There is an ache of insecurity: jumped up arrogance, for such a fraud, an imposter, to dare, declare, those secure-structures, as crumbling. The temptation to grab-and-grasp The Method is keener-than The Ache for Eclair. Poisonous-glutenous-milk-filled-cake. Yet, I cut-my-nose-to-spite-my-face, for The Method feels more-fraudulent, than my-weak-argument. Clearly. I-just-don't-get-it. I-understand-too-little. Why-doesn't-science-rescue-me-from-doubt? I was never religious. Method-Atheist. Non-Believer. Transgressor-Heretic.

Sidorkin (1999: 144) argues that “I” is created in relation to others, and that recognition of this relational aspect is vital to combat the detrimental and capricious responses towards difference that categorise the eras’,
‘...narcissistic longing for sameness’.

Within the personal location section(s) of this rhizomatically~becoming~thesis is
the longing,

[t]o reach, not the point where one no longer says I, but the point where it is no longer of any importance whether one says I (Deleuze and Guattari, 1980/1987: 3-4).

Now I feel the need to validate and prove myself worthy of inclement hostility so will grab a mantle of tradition and sew a cape of policy, stitch into a lining to shield from the storm. If you fancy a brief sojourn into the policy bits and bobs that have been relevant in shaping the current situation read on, but if policy isn’t your thing – maybe whizz forward in time, but backward in material page-order to the section on bureaucracy in **‘3. Educational Politics’** if you wish to (re)read this with a layer of more critical analysis...

5.1. and also 3.1 ~ Higher Education and Disability – a brief historical policy overview:

Students in higher education did not have legal protection from disability discrimination until 2002 with the Special Educational Needs and Disability Act (SENDA, 2001), coming into force as an amendment to the Disability Discrimination Act (DDA, 1995) (Fuller et al, 2004). This Act however, covered direct discrimination only. Indirect discrimination in relation to disability was not afforded any legal protection until this was proposed in the Equality Act that came into force in 2010 (HMSO, 2010). The ‘Public Sector Equality Duty’ that followed in 2011, enforced the public sector to have

due regard of the need to promote equality, and with this, a cultural shift in higher education occurred. Prior to this point, students with impairments were dependent on the 'kindness' and 'understanding' of individual tutors, rather than protected by an institutional level policy (Tinklin et al., 2004). Provision, and attitudes towards inclusion of students with disabilities, was inconsistent both nationally, and within institutional responses (Beauchamp-Pryor., 2012). That is not to imply that no student with an impairment ever graduated from a HEI prior to this point, it is however, interesting to note that as a legal (maybe societal) response, sex and race discrimination legislations were enacted twenty years before the DDA (1995), in 1975 and 1976, respectively. In comparison to the 1975 and 1976 Acts, the DDA 1995 was a less rigorous piece of legislation, without cross-referencing, and with only direct discrimination covered.

Unlike the earlier legislation also, 'disability discrimination' could only be claimed if the disability was both evidenced and known about. For example, it was possible to claim discrimination as both Black and woman, with both characteristics deemed as valid and cross-referenceable, however, under the DDA (1995) it would not be possible to intersect multiple oppressions; so Black and disabled could not be cross-referenceable. This demonstrates the totalising impact of disability as an identity category (Davis, 1995). From this perspective, disability was marked as a defining, separate characteristic than nullified other forms of identity. It also highlights societal reluctance to understand the intersectional nature of inequality, as identity siloes into separate, and separated, tick-boxed categorisations (Annamma, et al., 2018). In legal terms, one simply became 'disabled' as opposed to sexed and raced. It could be considered that disability therefore removed other markers of human identity, (re)inscribing a subject as un-sexed, un-gendered and un-raced, becoming present

simply as a disabled 'Other'. The Equality Act 2010 signalled a new era, with disability now framed within the 'protected characteristics' of age, race, religion or belief, sex, sexual orientation, marriage and civil partnership, and gender reassignment (Equality Act, 2010).

Take a Moment:

This new and gleaming era of equality also ensured that with a new decade in the new millennia, these protected characteristics were finally afforded legal protection within the hallowed spaces of higher education.

Take a moment to pause...be curious and think about that...

Disabled students have legally been afforded protection from discrimination in HEI's on the UK for the past ten years only ~ once one factors in how slowly systems, processes, protocols, training sessions...chasing up staff who couldn't make those training sessions...and then trying to remember which associate lectures this was discussed with... and then there was the start of term and then a new programme lead and...and...and

And such slow cycles in the great monolith, such slow changes that's only actually just about 3 traditional undergraduate degree cohorts ago...3 lots of students ago and that's all...

And...and...and yet how fast time quickly whizzes by to those ephemeral students ~ like the Monarch butterfly with the average lifespan of just 9 months ~ an average traditional student year is just around 9 months ~ shorter still on some programmes; longer for courses such as health professionals, nurses, teachers, medics, social workers... who work practically full time across the year. But, for 'traditional students' ~ the year is gone before they blink....3 blinks

and a traditional degree is over...and the chance of the huge monolith to turn
and change before their time is over, is minimal indeed.

5.1. and also 3.1 ~ Higher Education and Disability – a brief historical policy overview:

Disabled student numbers have increased with the birth of the anti-discrimination legislation, particularly at undergraduate level (Madriaga et al, 2010; Madriaga et al, 2011). However, disabled students are still regarded as under-represented in comparison to the percentage of the adult population considered to be disabled (Riddell et al, 2005; Madriaga and Goodley, 2010; Seale, 2014; Liasidou, 2014a). Recent political changes, such as the 2018 dissolution of the Higher Education Funding Council for England (HEFCE), replaced by the Office for Students (OfS) demonstrates the flip-flop nature of higher education, as varied government policies signal varied priorities and directions. This highlights that all knowledge production occupies a political space, as control of funding, and direction of growth with the HEI sector is always subject to politicalised determinations (Ball, 2012).¹⁷⁵ Yet this approach is symptomatic of a larger governmental issue. In the UK, there have been 13 education secretaries between 1997 to 2020: with junior education ministers moving more quickly, once combined with a general practice of no hand over between ministers (Sasse et al, 2020) and a picture emerges which explains the incoherent policy changes, lack of

¹⁷⁵ The Claims of Professional-I
The Tale of Inclusion in 3 Acts
Act 1: Ted Wragg: primary education, inclusively exclusive,
Freire, Barton and Slee – systematic exasperation.
Act 2: Reggio Emilia: early years,
Burman and Developmentalism infuriation,
Act 3: Widening Participation: higher education,
Rigid systems...frustration.

direction and inability to foreplan. Further, higher education itself has moved between departments, sometimes under business, sometimes under education, sometimes innovation and skills and sometimes back to education again – which it now is under with the return of the Department for Education (Hillman, 2016). Again, indicating an inconsistency in approach and policy direction.

As mentioned above, legislatively, protection for disabled students arrived with the 21st century. A plethora of literature around higher education and impairment blossomed both preceding (Tinklin et al, 2004; Riddell et al, 2005) and post legislation (Seale, 2014; Roberts and Hou, 2016); Madriaga et al (2010) highlight that this flourished in specific phases with initial concerns around access issues before research began moving towards a learning and teaching focus. The relative ‘newness’ of legal protection has ensured that pedagogical developments and theorisations around learning and teaching in relation to disability and higher education, whilst emergent, remain embryonic. However, a rapidly changing economic landscape and austere government policies have created an insecure and marketised climate where higher education is (re)scripted in neoliberal terms (Apple et al, 2010; Ball, 2012). This means that progressive and inclusive practice is threatened before it can ever be fully matured and embedded, and Taylor and McCaig (2014) have argued that research is needed to investigate the impact of recent government policy on widening participation groups, including those with disabilities. Further, a recent pragmatic turn has witness legal scholarly work assessing the potential for students with hidden disabilities to litigate where lack of reasonable adjustment occurs (Cameron et al., 2019), thus acknowledging the tension and paradox that exists within the notion of inclusion within current conceptions of equality in higher education (Shaw, 2009).

Particularly in the UK context, diversifying higher education is often associated with lowering standards (Riddell et al., 2004; Shaw, 2009) and that reasonable adjustments impact upon the quality of education, explaining why there is often a, ‘...‘focus on helping students to change, rather than changing course design or institutional practices’ (Taylor and Bedford 2004: 390 quoted in Shaw, 2009: 327). It must be acknowledged that, higher education with the entry requirements and graded assessment system is a selective system, whether we label this as elite, universal, or mass (Trow, 1973),¹⁷⁶ the fact remains that engagement is only possible for those identified as having the, ‘...ability and attainment’ to achieve (Robbins Report quotes by Johnson, 2015: online). Successful negotiation of previous educational hurdles is a requirement; therefore, higher education reaps the rewards of the disablism inherent within compulsory educational systems. The discourse around ability and aptitude has been created within a patriarchal, positivism location where functionalist approaches envisage education to reinforce the stratification of people into categories created to reinforce the status quo (Greenstein, 2016). Although engagement in higher learning in the UK now encompasses over 40% of the population (BIS, 2015), these are across varied forms of higher education, including qualifications at ‘foundation’ level, yet the dominant ideology is still underpinned with notions of selection and stratification (Beauchamp-Pryor, 2012).

The increased participation rates of disabled students in higher education suggest that engagement in higher education for disabled students is becoming both commonplace,

¹⁷⁶ Trow (1973) often interpreted as a champion of democratic education; rather saw expansionism as a way of preserving elite education and rather offering a watered-down ‘lower standard’ of education to the masses, thus saving elite education for the elite. Massification therefore was, ‘...functioning predominantly as massive safety-valves releasing the social tension while maintaining peace’ (Tomusk, 2013:147)

and a success story (Gibson, 2015). While disabled students are still under-represented in comparison with the estimated 19% of the UK population, HESA data from 1994 to 2017 reveals a positive trajectory. Disabled student participation stood at 12% for 2016/17, this is a significant rise from the 2% in 1994, when monitoring began, and the 5% from the academic year of 2002/3 (Higher Education Statistical Agency, 2018) before the amendments to the DDA (2003) came into force on 1st October 2004. However, as articulated in Gibson (2015) participation does not equate with completion (Seale, et al., 2015). This is because disabled students have high transfer rates, a substantial number of dropouts, and lack of timely progression (Quinn, 2013). Further, students with a declared disability offer more negative student feedback (Beauchamp-Pryor, 2012) and this is increasing year on year (Mountford-Zimdars et al., 2015). As disabled students not in receipt of DSA underperform significantly in comparison to their non-disabled peers (Madriaga et al., 2011), this indicates that the chronicle of disability inclusion and equality in higher education is far more complex than the participation rates success story suggest.

As adults, who elect to participate and are then selected on performance indicators, those students involved in higher education are regarded as 'exceptional' in a socially acceptable manner, rather than 'exceptional' as in 'abnormal' and therefore deviant. This successful selection is often viewed as achievement, a reward, and an opportunity, and culturally scripted as a positive endeavour. As higher education has moved from a system of elite, through mass and towards universal education (Marr and Forsyth, 2011), the requirements to attain a place, once regarded as 'exceptional' and 'beyond' average, are now being (re)scripted as 'expected', 'average' and 'normal' for increasingly more young people (ibid). Within this context, the once exceptional

now becomes expected, and the idealised norm against which all-young people must be marked. The normalising discourse conceptualises 'disability' as central to the creation of notions of 'ability' (Davis, 1995). In higher education contexts, where membership is dependent upon ability and attainment, attachment to the stigmatised status of 'disabled' becomes a complex position (Matthews, 2009). According to Kumashiro (2000) educational places can define those with disabilities as 'Other' and therefore potentially create injustice and harm, as Castrodale (2015: 96) has argued '...[e]ducational systems struggle to deal with different bodies and minds.' Thus, the education system perpetuates a myth of ability as 'average', and 'normal'.

Normalcy is interpreted as a form of 'everyday' eugenics, where those without 'defect' are idealised as the 'norm' (Davis, 1995; 2002; 2013). Within higher education, widening participation, inclusion and the idea of meritocracy reproduce these notions (Baker, 2002; Brink, 2009; Madriaga et al, 2011) in the form of bio-meritocracy (Taylor and Shallish, 2019). From this perspective, structures, attitudes, and taken-for-granted ideas around what constitutes ability are reproduced as 'everyday' eugenics (Davis, 1995; Campbell, 2009),¹⁷⁷ socio-historically, disability was entrenched in segregation-based practices, including within education (Kisanji, 1999). Within higher education, this stratification, based on historically created concepts of 'ability', is present in the absence or exclusion of many with impairments (Liasidou, 2014). Historically, educational attainment, was based on elitism – the top centile, tests, scores – privileging specific forms of knowledge and learning, that became validated as 'truth'

¹⁷⁷ "I find it quite challenging. And then sort of a fatigue element of being in uni and... erm, the sort of, the iss...well no not issue, the, sort of using the lift and like, the fact that I have heard other students, comment, saying things like about people using the lift for one floor and stuff."

'science' 'fact' and 'commonsense'. However, these ideas were created within a specific socio-cultural environment in order to validate the neurotypical, white, western, middle-class male (Davis, 1995; Meekosha and Soldatic, 2011). This positivist ideology is still entrenched in unseen ways across the education system (Greenstein, 2016). To consider disability as a site for positive pedagogical possibilities, offers '...the potential to queer the normative pitch' (Goodley and Runswick-Cole, 2015: 3). Within the current political climate; drivers on widening participation, retention and progression, and the increased numbers of students with hidden disability entering higher education (Couzens et al., 2015), questions around whether HEIs operate within the boundaries of social justice, or as a site of inequality reproduction can be queried through the systems and attitudes surrounding inclusion vs integration of 'disability'. In this context, questions around what a 'normal' student needs to be untangled.

Fabulations ~ Educational Worldings Universal Technology Footnote 58.

I use a mind-map app for planning, that then can import into your document easily, and advanced software for speech typing so you can even write formula and tables – I can just enlarge fonts and colour tint, and everything is transcribed and available in advance. All the resources are formatted so you can click, or indicate easily, your own access requirements. Students can access braille versions also - these accessibility tools are on all the universities technology devices so everyone uses them. Obviously, you don't need to ask, it's all just open access for all students, as standard because it just helps everyone doesn't it, having different ways to access information benefits everyone.

5.2. and also 3.1. Higher Education the Desiring-Technological-Machine
The university folds past, and future, into the ontological present of students becoming; this temporal dance holds the promise of the-yet-to-come, as authenticated by the power of The University, as an historical site - A Place. 'This is the simultaneity of a becoming whose characteristic is to elude the present' (Deleuze, 1992: 1) as the neoliberal student is always questing the future - an employable future, a future with status, to Graduate with 'Good Honours'. A control society '...post-signifying regime seeks to support and thereby influence the individual's quest for self-realization and pleasure' (Krejsler, 2016: 1480), which higher education habitually does through selling the potentiality of future desires (Sauntson and Morrish, 2005). Higher education therefore operates as a desire-machine (Deleuze and Guattari, 1972/1983) that opens and closes the educational assemblage. Included within this educational desiring-machine is the technology of desire-production and further desiring-machines.¹⁷⁸

'Desiring-machines are binary machines, obeying a binary law or set of rules governing associations: one machine is always coupled with another. The productive synthesis, the production of production, is inherently connective in nature: "and..." "and then..."' (Deleuze and Guattari, 1972/1983: 5).

This folded higher education system, is always calling to past tradition and future employability, as an operation of desire-production; therefore, it does not have linear temporality (Braidotti, 2013). A desire-production is a productive assemblage of real-world force as;

¹⁷⁸ 'We have pushed the process into a goal. The aim of any process is not the perpetuation of that process, but the completion thereof...' D.H. Lawrence on love, quoted in Deleuze and Guattari (1972/83: 5).

...desire intrinsically produces an imaginary object that functions as a double of reality, as though there were a “dreamed-of object behind every real object” (Deleuze and Guattari, 1972/1983: 25).

Desire-production is therefore entwined with social production. Further, desiring-machines; ‘...operate within concrete assemblages’ (Deleuze and Guattari, 1980/1987: 510). For higher education students, this desire is not a virtuality, nor is it always lack, as per Lacan and Freudian analysis (Braidotti, 2014a), as desire is not inherently an; ‘...incurable insufficiency of being’ (Deleuze and Guattari, 1980/1987: 26) rather it is passion for a future-to-come, and for some students it is also a passion-for-learning. However, desire-production is not always ethically produced, and it can be orchestrated to be the; ‘...abject fear of lacking something’ (ibid: 27). It is through calling to past traditions - The Place of University, and future potential - The Place of Employability and Social Status, that the passion for expanding experience and thinking is appropriated and re-made as a marketised and corporatized higher educational society of control (Giroux and Searle Giroux, 2004; Sauntson and Morrish, 2005). By allowing lines to be drawn that capture higher education, ‘...it allows itself to be appropriated by the State apparatus...’ (Deleuze and Guattari, 1980/1987: 513) and it mutates from a desiring-machine into a ‘war machine’ and this war machine utilises desire as a mode of self-perpetuation. ‘At this precise point, the line of flight and abstract vital line it effectuates turn into a line of death and destruction’ (ibid: 513) in the unethical creation of fear, the fear is that tomorrow will signal an unemployable, and lacking future.

The deliberate creation of lack as a function of market economy is the art of a dominant class. This involves deliberately organizing wants and needs (manqué) amid an abundance of production; making all of desire teeter and fall

victim to the great fear of not having one's needs satisfied; and making the object dependent upon a real production that is supposedly exterior to desire (the demands of rationality), while at the same time the production of desire is categorized as fantasy and nothing but fantasy (Deleuze and Guattari, 1972/1983: 28).

This marketised and temporally dancing system, that unethically (re)makes a desire for experience and learning into a fear-filled desire based on notions of lack, can create a system which is destructive and damaging for staff and students alike (Farrow and Moe, 2019). In this way, higher education has become embroiled in the (re)creation of the human along commodified, capitalistic, and neoliberal lines as, '...financialised subjects and objects of investment and speculation' (Gane, 2020: 92) as opposed to the human as the human(e) within a community of interdependency with 'social good' as the fundamental purpose and principle of higher education.

Sanctuary.

climb in my car

put the seat back

no rest room

the fatigue

if there was just a rest room

I wouldn't have to go home.

5.2. and a little more 3.1...Higher Education the Desiring-Technological-Machine.

Further, the marketisation of higher education can create a momentum of crisis for academics (Ball, 2012) who identify their own past studenthood university experience as The Valid University Experience. This has been exasperated by creating a system where lecturing staff may not have formal teaching qualifications and experience; thus, meaning that their own understanding of learning process draws from their own studenthood, and therefore a time when even fewer lecturing staff embraced pedagogical knowledge (Quinn, 2012). This is an issue that resonates internationally: creating a spiral of staff insecurity where nostalgia and anachronism offer the snuggling comfort of habit for some overwhelmed, and overworked, academics (Akalu, 2016). Further, discontentment with the commodification and marketization of the system can result in hostility that focusses on change, particularly around adoption of newer pedagogical theoretical thinking (Deaker et al., 2015). Although much of the Posthuman and New Materialist thinking emerges from a desire to rupture

unquestioned, unnoticed, and accepted, habits of thinking (Barad, 2003). Similarly, Disability Studies, and particularly Critical Disability Studies, burgeoned from the understanding that these 'habits of mind' create oppressive realities for those who cannot conform to humanist ideals (Davis, 1998; 2013), or the, '...normative positivisms that are marked out by ableism' (Bolt, 2017: 557). However, for many, including within academia, the certainty of humanistic education creates a nostalgic yearning.

On a simplistic level, moving to what Jussi Parikka terms; '...more decentralized, distributed and mobile forms' (2012: 64) of learning can create a crisis for academics shaped through habit and '...nostalgic longings for the humanist past' (Braidotti, 2013: 45). Examples of this longing for nostalgic past would be hostility towards moving away from the 'book object', or book as '...little machine' (Deleuze and Guattari, 1972/1987: 4), towards objects such as the 'screen object' of the e-Books and webpages as the location of student facing knowledge; or the transition from the 'essay object' to the 'blog object' as an assessment form. 'Things matter in terms of their politics and how they participate in the constitution of our world' (Parikka, 2012: 65). Therefore, the drawing in of new things, new objects, into an educational assemblage, can result in crisis: a macro-micro political outcry around 'falling standards', 'spoon-feeding', and 'dumbing down' (Haggis, 2006: 2009). This can include in response to the drawing in of 'non-traditional' people, such as students with disabilities (Bolt, 2017). This is especially pertinent to disability, where technology is often mooted as 'The' higher educational response towards diversity and inclusion (Seale, 2014).

As the 'student learner' is frequently presented as a unified and homogenous group, inclusion via digital technology is also frequently presented as a unified and

homogenous solution (Abbott, 2007). The materiality of technical and digital media and technology therefore shapes much of the disabled student's learning experience - particularly concerning learning difficulties such as dyslexia - where the ability to tint screens, change fonts/colours, and use a screen reader can facilitate either inclusion or exclusion. With the technological changes that irrupt into educational systems, objects move into new material constellations and offer new, emergent potentialities for pedagogical change. This includes the potentiality of universally designed spaces where technologies are freely available for all, and not subject to divisive DSA funding, or application processes (Croft, 2018). However, a 'thing~only' focussed inclusivism, fails to recognise the complex entwining of uneven relational flows of power inherent within educational assemblages that include/exclude (Liasidou, 2013).

It's the little things.

getting in early

to get the right seat

constantly

trying to do things

getting the right seat

what structure

can be put in place?

I feel there should be

5.2 Continued Higher Education the Desiring~Technological~Machine: Thing Power and Inclusive 'Things'??

As previously noted, in higher education, inclusion is often conceptualised as a product of 'thing-power' (Seale, 2014). Within this manifestation of education, the int(er/ra)dependence of people, places, technology, emotions, policies, discourse, and praxis becomes simplified and embodied within a technological object. The included disabled student is remade as a Cyborgian Student Posthuman hybrid species, ever online, ever entwined with technological spaces. Further, the control society sorts and orders people through stratifying processes where alliances are measured and/or severed and 'we' becomes (re)made as always 'I' – we are all therefore (re)created as responsibilised neoliberalised individuals, rather than as communities of learners (Barab, 2003). For Haraway (2016) this community making includes the making of Cyborgian and non-human kin that entwine to make learning an always becoming~possibility. Therefore, after yet more talk of both potential, and limitation, and tensions and synergies of 'thing-dependency', the concept of the individual staff and student will be discussed. This will be followed by the concept of relational and nomadic subjectivity.¹⁷⁹

While Posthuman and New Materialisms have explored notions of 'thing-power' (Bennett, 2010), Parikka (2012: 2012a) argues that there is much work to be done theorising the 'process-power' of things, especially within the matter that is technical media. The process-power includes the ability to produce, to transform and transmute, including, '...the perverse, complex ecology of it all...bad encounters that reduce the vitalities of material assemblages' (Parikka, 2012a: 98-99). Further, the 'bad

¹⁷⁹ 'The asymmetries the university produces are reflected in the asymmetries of its "we," asymmetries of duration and scale' (Manning, 2018: 4).

encounters' of the materiality need to involve an ethical recognition that the technologies that may facilitate the inclusion of a western neurodivergent student, also relationally produce toxicity for the majority world workers who extract the produce, and then recycle the left behind technological components (Parikka, 2012: Braidotti, 2013). The imbricated entwinement of people and things across the global network of technologies highlights both the relationality, and the need for raised awareness of the ethical dimensions within these entangles relationships.

The (de)powering, or the negative meetings, between the student and the technical media can also act as an abrupt break, a stumbling, or a slowing of the flow, within the learning assemblage, and can therefore influence exclusion of the disabled student. An example of stumbling of flow within a classroom assemblage could be as follows.

2b. Stumbling Flow.

Endless whispering speaker.

The embodied emit

Bustles of becoming;

Rain-wet-bags-coats rhythm.

Paper-pens scrape beat

Wind-window salsas;

Laptops slide glide.

Happenings tables

Clicking keyboards dance;

Rumbles corridor reverberations.

Projector-lights vibrate

Tune of PowerPoint.

5.2 Continued Higher Education the Desiring~Technological~Machine: Thing Power and Inclusive 'Things'??

This stumble of flow becomes a break once higher education assumes that all students can, and will, always fully hear thus creating an assemblage where relational, exclusionary events are produced. Such as: if the lectures do not use a microphone in a

hearing loop learning space; and/or learning spaces exist without hearing loops or speaker systems; and if essential resource have no transcriptions; or if the hard of hearing student is unable to access technological intervention to make the hearing 'right' or at least 'acceptable' to be accommodated without major disruption to the predictable pattern of the usual learning space. The 'if' becomes an unpredictable cascade of potentiality for inclusionary desires or disrupting exclusionary blocks.

Inclusion is therefore, always a specific and emergent event produced within specific configurations of various things. Inclusion this hour, in this session, does not equate with eternal inclusion across all hours of study and within all learning spaces. For example, when verified and validated and therefore made systematically visible, d/Deafness and hard of hearing is accepted as present in the space, and then administrative systems may ensure that additional resources are externally imported into the programme responses. Thus, fundamentally negating the underpinning principles of an inclusive education;¹⁸⁰the inevitable wait for resources leads to gaps, omissions, delays, errors, and moments of exclusion, because, '...the world of many 'included' disabled students is one of trial and error, frustration, and failure' (Gibson, 2015: 875). In relation to the example of stumbling or flow for d/Deaf and hard of hearing students, Disabled Students Allowance (DSA) may, in exceptional circumstances, pay for specialist transcriptions, or British Sign Language translators (NHSBSA, 2019);¹⁸¹ timetabling may allocate lecture theatres with hearing loops; staff may be advised around practice that encourages smaller group discussions to mitigate

¹⁸⁰ From this perspective, higher education is a control society; however, it is also a sanctuary for radical ideas, dreamers, and those who long for social change (Manning, 2018).

¹⁸¹ See footnote 100 and 5.1. and also 3.1 ~ Higher Education and Disability – a brief historical policy overview.

the noisy hum that large class discussions create; and some staff may have knowledge of basic signing; and staff may repeat the questions of students to ensure that d/Deaf and hard of hearing students have awareness of discussions, but this is an endless stress of ifs, and ifs, and more ifs...

However, university buildings are rarely, if ever inclusive for d/Deaf and hard of hearing students, they are rarely designed based on 'DeafSpace' architectural design (Hope, 2017). According to 'The DeafSpace Institute' at Gallaudet University, DeafSpace design should encompass five basic principles: Sensory reach; Space and proximity; Mobility and proximity; Light and colour; and Acoustics (Gallaudet University, 2020). This means that space is open allowing for movement and gestures, as sign speaking Deaf people may, "...feel like sardines" (Sirvage, 2012:04:32) unable to fluently speak within the narrow confines of rigid and small educational spaces. The ideal DeafSpace teaching space is set out in rounded, or horseshoe patterns, allowing for sightlines, fluent and expressive communication that permits lip readers and signers to communicate and participate (Hope, 2017). Furniture, space, and lighting is designed to create an educational open space without obscuring shadows that can cause miscommunication, or eye fatigue that is caused by harsh light and strong colours, therefore diffused light is used as it is acknowledged that sensory overload impacts negatively on d/Deaf and hard of hearing student wellbeing. Auditory and sensory confusion is minimised by reduced use of hard surfaces, to ensure sound wave reverberation reduction; rather the spaces are designed to amplify soundwaves directionally from the expected 'teaching spot'. The 'things' and objects within and around the campus are carefully considered based on auditory needs – it is recognised that vibrations, bangs, and clicks entwine and create stress and in some cases pain

(Gallaudet University, 2020). Assistive technology, such as hearing loops are incorporated throughout.

Fabulations ~ Educational Worldings of Soundings Footnote 182.

“Yeah so, the new building teaching space is just fantastic, I love it yeah...love teaching it and it's just so easy to communicate within this space, like an amphitheatre, I suppose, design~wise, only less stuffy and the students love the space because it is nice! I like that it's spacious, I like that and they like that...it's one great thing about the new space absolutely. They have room around them, so they're not hemmed in like caged hens, enough space for coats and bags and as each desk has the integral notebook with all the necessary and accessibility apps and systems, it saves them having to lug everything around so much easier for everyone. It does feel less pressured, and I love the fact ~ because I am quite techy ~ so I really like that they can just link up to my screen with just a quick permission to share click from me. So easy to share ideas and...yeah, really, really, easy space. The technology MAKES this learning easy for everyone here. That space itself removes the pressure to feel like you are being forced to perform. And because we are all in a round, I didn't even realise...well I did realise but it wasn't a 'thing' ~ an issue ~ I had a couple of Deaf students and they were signing to each other during the break...which I thought was cool. In fact, we ended up talking about the how in old days there wouldn't have been automatic captions coming up on their own screens as I was speaking. And they couldn't actually believe that and wondered how it would have been

allowed! I explained the process of getting the software tuned into my voice so it became a 99.9% accuracy rate because; as you know, we can't actually teach or lecture unless the software has attuned to your voice.

I remember how time-consuming it used to be just manually going through those old, automated captions. They were laughing as I told the group some of the old errors that would come up. One I came across said, "I hope you have a great weekend and stay safe" and it captioned as, "I hope you have a great weekend and Dick Face" ...

True story!

So, imbricated in these 'things' ~ in this old tech was the very real classism, sexism, racism, and ableism that was just pervasive across society and it created a whole layer of additional work for those academics who were not of the expected class, race, accent, ability and gender. The students were just blown away by the idea that this would have been allowed, and now I think about it, it quite amazes me that we used to think this was okay too. Amazing how we can go a lifetime and not even see how exclusionary we can be just because we don't 'see' or 'hear' or 'feel' disability in our teaching spaces ~ I like that this new materiality of the teaching space has made me aware of these gaps in that awareness."

5.2 Continued Higher Education the Desiring~Technological~Machine: Thing Power and Inclusive 'Things'??

However, inclusion and exclusion are not only based upon 'things' and technological (Seale et al., 2015) and bureaucratic responses (Titchkosky, 2011). In relation to the embodied student and hearing, most exclusionary are assumptions around what a hearing student will be, what hearing is, what communication must be, and how this assumption fuels other relationally entwined assumptions where inclusion of a student is always the student's individual responsibility.¹⁸² In this way, the response of the higher education machine is medicalised, individualised and totalising as, '...it falsely implies that students with the same impairment have the same learning needs' (Matthews, 2009: 231). Further, responsabilising individual students neuters politicalised solutions towards environmental, attitudinal, and pedagogically inclusive practice (Oliver, 1990: Matthews, 2009). Again, the individualising of all problems as personalised removed the political will to demand action and change rather creating a climate of '...reflective impotence' (Fishes, 2006: Online). Therefore, seeing-adequately becomes the responsibility of the sightless student just as hearing-adequately is the responsibility of the hear-less student, as sight and hearing are always expected within the learning space. Further, the university sensorium expects all students to be always individually responsible for ensuring their own senses remain both controlled, and mediated. The senses, as the emotions (Danvers, 2016), must always be within expected and acceptable levels. The student who identifies as Autistic is responsible for mediating their own way through sensory overload in buildings created with little thought to background noise and acoustics. The student who has fatigue is responsible

¹⁸² "I've been teaching 30 years and I've never come across a student with reduced hearing before, shouldn't they have hearing aids? So, if they don't have hearing aids how do they communicate in the real world?"

for mediating their own way through a campus that stretches like a rabbit warren, over many floors, often with heavy doors and exhausting walkways; often little thought has gone into considering the stress that floors place on feet and leg joints and how this contributes to exhaustion. And...and...and...

To return to the illustration of the hearing and not hearing student, although this including/excluding pattern could be mapped across landscapes of varied impairments. This hearing is facilitated by the technology of hearing aids and loop systems, or lip-reading and signing, to be without hearing in the higher educational system is only acceptable once visibility markers - such as a hearing aid and a diagnosis - have been witnessed. Self-advocacy skills become the crucial element for a d/Deaf and hard of hearing (HoH) student (Nikolarazi et al., 2019), just as self-advocacy becomes essential for all disabled students. It is the individual student's responsibility to both disclose and to ensure that inclusion is facilitated. When a student's hearing, or not hearing, exists outside of recognised assumptions for the d/Deafness/hearing binary, or when self-advocacy becomes problematic, the stumbling flow of potentialities becomes a break in flow of the educational machine of higher education. As responsibility for inclusion is located within disclosure and technological, prosthetic apparatus, the neoliberalising narratives of self-advocacy, responsabilisation, individualism and autonomy absolve the Desiring-Machine that sells inclusion. Exclusion therefore can always become storied as the problem of a none cooperating student, a student who did not disclose, a student who did not comply, a student who did not self-advocate, a student who did not meet expectations, a student who did not readily step-up to the benchmark of acceptable independence.

Exclusionary Things.

...and then you've got the sensory stuff and then the toilets! I hate the new hand dryers! So, erm, I've been

eyeing up

[laughs] to

them off

they're too

reach them!"

say, "you

"But they're

those new



the switches

try and switch

[laughing] but

high, I can't

[Both laughing I

need a pole!"]

just hideous,

hand dryers that

are everywhere, I don't know why they have to use them...but

anyway, so yeah, so I end up using the disabled loos, even

though normally, I wouldn't need to...that's actually adding

that layer of disability I suppose that doesn't

particularly need to be there...

5.2 Continued Higher Education the Desiring~Technological~Machine: Thing Power and Inclusive 'Things'??

The history of higher education is indelibly entwined with technological developments (Farrow and Moe, 2019). As innovative technologies emerge, the educational machine's capacity to produce affects metamorphosize as new 'things' are drawn into emergent assemblages (Kennedy et al., 2013). Whether this 'thing' is the technology of the printing press or of the 'thing' that is the internet, the technological modes of transmitting knowledge change what and who higher educational assemblages can encapsulate, and therefore change what educational processes do within the assembled territories.¹⁸³ Similarly, as technologies of (de)industrialisation and mass warfare devastated Europe across the 20th century, the political drivers upon which knowledge the higher education system should produce also transmuted as States intervened and demanded graduates aligned with newer technologies (Giroux, 2011; Docherty, 2018).¹⁸⁴ However, as the historian Correlli Barnett (2001: online) frequently argued in England, '...the requirements of university entrance for the bookish few determined the education of the unbookish many.' This means that the blueprint for what higher education should be was moulded from Oxbridge concerns with philosophy, classics and religion and underscored by classism with any innovations bolted onto this existing structure (Reay et al., 2010; Schulz, 2013). This is an enduring legacy that structures a hierarchical higher education system's expectation of neurotypicality (Manning, 2016), and that is woven within the contemporary tapestry of stratified league tables of Russell Group, Post-92 and Million Plus, as well as within assignments titled 'blogs' and flipped classrooms with virtual discussion spaces.

¹⁸³ The Material World - Haecceity: The "thisness" of things.

¹⁸⁴ 3. Educational Politics A World of Ontological Grey Zones.

The contemporary higher education space is Desiring-Technological-Machine: a constellation of posthuman assemblages with student-staff-cyborgs plugged into relational and virtual learning environments. Within the CovidTimes of writing this in 2020, this is now truer than ever, as staff and student entwine and work/study in remote/virtual encounters. The contemporary posthuman rendering of technologies within the higher educational machine also creates a need to (re)think institutional practices, pedagogy, aesthetics, and approaches, as too often the technology becomes 'content' focussed, as opposed to pedagogically driven (Beetham and Sharpe, 2007). This content-driven educational approach can create an inversed dynamic where emerging technological approaches '...continuously seek to tickle and seduce' (Krejsler, 2016: 1480) the learner, rather than being based on inclusive, pedagogical theory (Oliver, 1990; Gibson, 2015). In a replication of the '...depressive hedonia' (Fisher, 2009: 21) pervasive across, '...systems of perpetual consumption' (Fisher, 2006: Online). Within this superficial, marketised higher educational landscape also resides a click-bait disposable and cynical dynamic.

In a world governed by this principle, humans and non-human entities exist and are recognisable as good and true to the extent to which they are useful (Mladenov, 2020: 52).

Within such a climate, disabled staff, and students, who may need additional time for their 'usefulness' to manifest, can quickly become viewed as disposable (Brown and Leigh, 2020; Brown, 2021).

In an increasingly bureaucratised division of workforce, academics become increasingly responsible for technologically developed learning resources, yet the pedagogical advantages of much technological matter are unconsidered (Seale, 2013; Seale et al.,

2015). Within a territory where teaching staff are expected to respond with technology, yet often without technological skills, knowledge or understanding (Beetham and Sharpe, 2007) there also exists the assumption that The Student will inherently understand and embody these skills (Seale et al., 2015). This can be particularly problematic for students with learning difficulties, and/or fluctuating mental or physical health, and is further compounded once other minority student categorisations intersect. For example, when technological inability is the result of digital exclusion due to social stratification (Seale, et al., 2010; Seale et al., 2015). Further, access to, and understanding of, technological-things such as smart phones, does not always equate with access to, and understanding of, learning technology (Seale et al., 2010). As with inclusion itself, technological accessibility is complex and variant, yet is grossly oversimplified and perceived through the “being present in the learning space” perspective (Steyaert, 2005). However, digital, and technological inclusion is relationally produced through, ‘...the interaction between digital tools, contexts, and people’ (Abbott, 2007: 6). Further, the potential for inclusivity that technology promises frequently plays out as exclusionary for many disabled students (Steyaert, 2005). Therefore, multiple variants must be aligned for the educational assemblage to flow, and for inclusion of a disabled student to occur.

The adoption of regulatory and legislative responses towards accessible technology resources can be seen as a step towards a more inclusive, less ableistic society (Department for Work and Pensions and Office for Disability Issues, 2019). This legislative step also cements the centrality of technology in 21st century learning spaces. However, accessibility can become a bolt-on event, as legislation has evolved after the technology is embedded, as can be seen in recent ‘The Public Sector Bodies

(Websites and Mobile Applications) (no. 2) Accessibility Regulations’ (2018). Further, technology itself is often viewed as ‘Accessibility’ and there therefore exists a lack of awareness over technological barriers (Seale et al., 2010). This illustrates how certain forms of impairments and the disabling barriers created by technology in learning are still not understood, or expected, within the higher educational learning assemblages. An example of technological oblivion would be screen readers’ inability to read some icons, links, or iBook content.¹⁸⁵ However, as discussed in ‘3. Educational Politics - A Worlding of Ontological Grey Zones’ contemporary higher education is a marketised and commodified venture based on principles of capitalism (Ball, 2010). ‘Capitalism appears able to absorb/subsume any assemblage for its own ends, as long as it produces further growth’ (Krejsler, 2016: 1479). This means that transformative ambitions for disruption, or deterritorialization, of an educational assemblage need to acknowledge that capitalism’s hollow core does not value social justice, unless this can be utilised to perpetuate further growth. Whilst idealism craves an inclusive future, futurology must acknowledge that within current conceptualisations of education, social justice must perpetuate growth if it is to succeed.¹⁸⁶

¹⁸⁵ Researcher’s note: at one point the department where I work provided iBooks for each student on a specific distance-learning course. This initiative sprang from social justice ideals, to create a fairer environment for students unable to attend the campus library, but this occurred with a mistaken assumption that this technology would be accessible for all students. Initially there was no knowledge of which apps could allow for accessibility of content, and the assumption was that all apps and ‘pop-ups’ placed within texts would be fully accessible. Also, note that I write this aware that not all readers can access this PhD format, with its pretentious footnotes, images, and none-traditional formatting. Not all systems, such as OneDrive, make footnotes visible. A methodological choice, to leave part of this thesis partial, obscured? A compromise, as my original transdisciplinary creative approaches were far more multi layered? A pragmatic acknowledgement that the PhD is an inaccessible, ableistic and dense process? Rather a braid of all three.

¹⁸⁶ ‘For, by believing passionately in something which does not exist, we create it. The non-existent is whatever we have not sufficiently desired, whatever we have not irrigated with our blood to such a degree that it becomes strong enough to stride across the sombre threshold of nonexistence’ (Kazantzakis, 1965/1975:434).

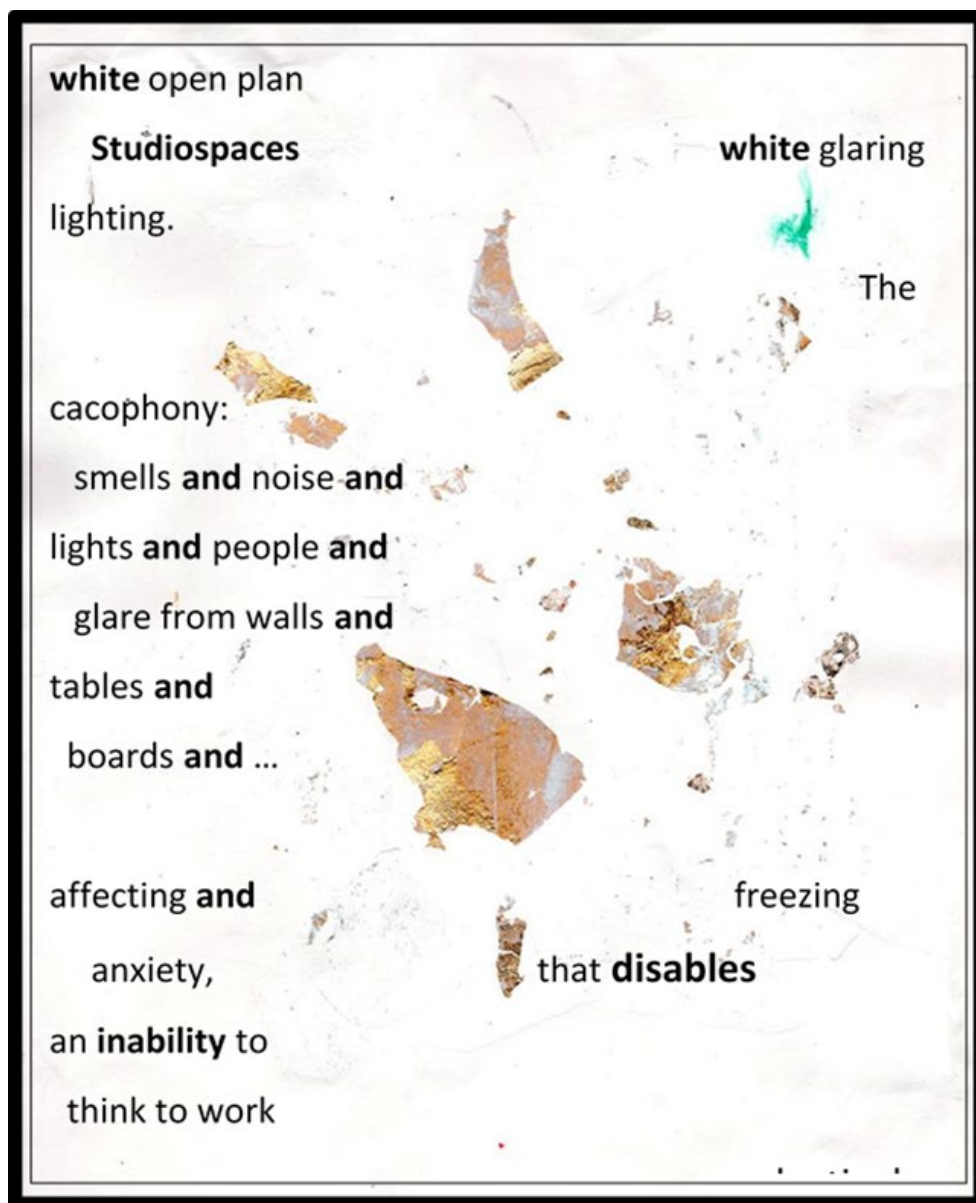
Within the Covid-19 UK crisis present at the time of writing, blended learning, and flipped classrooms have become the 'new normal' for many higher education staff and students. Accommodations, which had until recently been viewed as 'unreasonable' for students with chronic health and impairments - such as studying from home and 'Skyping' into a session to prevent fatigue – have now been normalised as the invisible threat of contagion renders 'normal' people 'vulnerable' to this commutable disease.

Lecturers that had hitherto been firmly against recording lectures, setting inclusive assessments, or using online tools are now embracing them due to the lockdown, and many disabled students are benefitting as a result (Low, 2020: online).

This evidences how quickly inclusive practices can become normalised and standardised, when the wider 'able' student cohort is impacted. Further, this move to inclusive practice, illustrates how rapidly the complexity invisibility of social justice pedagogy systems (Beighton, 2017) can be rendered as visible and as inert and resistant blocks intent on preventing inclusion and intent on perpetuating exclusion. This crisis potentially offers an opportunity to create new and innovative ways of becoming other, however, inclusion and inclusive provision for disabled students has, once again, sadly, been lacking. This is because students with impairments, including mental health have not been considered within the planning of systems, including technological and pedagogical approaches to blended and online spaces (Barkas et al. 2020). Once more, the disabled students have not been anticipated within this technological learning space, which has been designed with the ideal, normal, able, standard body and mind centralised. As too few disabled professoriate and managers hold seats of power; and too few disabled academics create the curriculums; and too few disabled professional services administrators run the systems; and too few

disabled educational technology designers create the tools; and so, the disabled student is once more subject to add-ons, apps, and reasonable adjustments to fit within a system which was never considered and shaped inclusively...yet so easily could have been. Perhaps an issue is within the concept of inclusion itself as there exist manifold tensions and descriptions so that inclusion simultaneously becomes, '...everything and nothing at the same time' (Armstrong, et al., 2011: 29).

Hell #1 White Studio Spaces.



5.3 Longing for Duration: The Hidden and Virtual Plane of Disability.

Disability is never expected within the higher education learning space as it, ‘...can be read as an environment intended for non-disabled persons’ (Wilson and Lewiecki-Wilson 2002: 297). This study may,

...start with disability but never end with it: disability is the space from which to think through a host of political, theoretical and practical issues that are relevant to all (Goodley, 2013: 632).

It is therefore relevant to all students that some bodies are more welcome in higher educational spaces than others (Bolt, 2017). Regardless of accessibility statements, legislation and Disability Advisors, the physicality of the actual spaces tells us this eloquently (Boys, 2014). Disability is present by virtue of its absence within the planning of new buildings, and the alterations of old buildings that inevitably involve the maximum allowance of a ramp (Titchkosky, 2011).¹⁸⁷

Disability is absent in the weight of lecture theatre doors, and the location of the plug sockets. It is absent in the height of tables, and the shape of chairs. It is absent in the choice to cram in an additional teaching space, rather than designate a ‘quiet rest room’. Disability is present by the absence of braille on entrances, and the positioning of all its things: of lifts, of helpdesks and of sandwiches in the refectory. However, this absence is also present within the cultural and administrative spaces (Bolt, 2017). The absence is also present in, ‘...the ethic of competitive individualism that is the engine for education policymaking’ (Slee, 2019: 909). This absence expresses that ‘inclusion’ is not an expectation for higher learning.

¹⁸⁷ ‘For inheritance as lived from the perspective of the undercommons brings past and future into a mobile coexistence. No history only knows itself from one perspective, and no history writes itself without fabulations’ (Manning, 2016: 224).

Disorientating.

and walk,

can't look down

would be here.

and walk,

in the

planning?

can't look at

panels

did they not

think,

Not expected

maybe?

Ironic,

people with

Health.

Were we not

welcome?

Circuits

misfired.

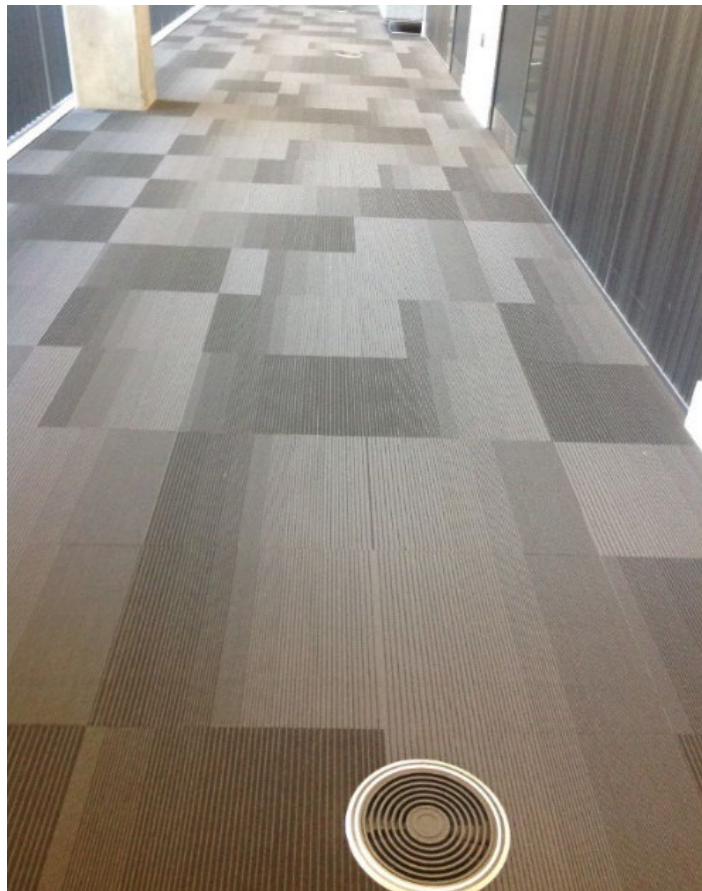
Can't move too fast.

did they not know?

It's a health building.

study it,

don't be it.



5.3 Longing for Duration: The Hidden and Virtual Plane of Disability.

This absence is not value-neutral, but deeply political and emblematic of the ableism

underpinning educational structures. Exclusion is political (Foucault, 1975/1977).

Further, the ideal disabled student is one who exists on a virtual plane of disability;

they will enhance the finances through widening participation allocations (Office for

Students, 2018a) and they will enhance the reputation by being successful, and

educable within the existing curriculum boundary. Yet, their disability will remain politely hidden, docile, and non-transgressive within each, and every, teaching-learning assemblage. In short, the ideal disabled student will be terminally able. This unspoken exclusion permeates across each strata of the higher education territory and demands that when disability does arrive; it must (re)make itself as ability: through hiding, masking, camouflaging, concealing, and mirroring of acceptable forms of neurotypical scholarship (Gurbuz et al., 2019). In the ceaseless rush for faster, ‘...hurried, mechanical, assembly-line writing’ (Ulmer, 2017: 201) the often-Slow Life of disabled students - and staff – becomes (re)scripted as lack: lack of productivity (Campbell, 2009), lack of resilience (Cotton et al., 2017), lack of skills (McMahon et al., 2015), lack of social participation (Gurbuz et al., 2019) ...or just plain old lack.

just...it really is.

sensory stuff the lights surroundings...

class full people noisy

full people I just ermm,

leave.

expected to socialise get to know,

for me sensory stuff

extra challenges. impossible

social challenges.

eye contact non-verbal signals,

the extra pressure.

5.3 Longing for Duration: The Hidden and Virtual Plane of Disability.

Yet, transgressive disability does find its way into higher educational spaces, and in those moments, has the potential to deterritorialize the space, and (re)make education into something other.

The plane of consistency is the intersection of all concrete forms. Therefore all becomings are written like sorcerers' drawings on this plane of consistency, which is the ultimate Door providing a way out for them (Deleuze and Guattari, 1980/1987: 251).

As opposed to the plane of organization, the plane of consistency offers a uniqueness in the form of an 'event' that allows for flux and affective intensities (Deleuze, 1991/1994). Erin Manning connects the minor gesture to the pragmatic creation of 'events' through the Minoritarian tendency to, '...initiate the subtle shifts that create the conditions' (2016: 1) for change. Working from the minor has the potential to deterritorialize, '...when an event of becoming escapes or detaches from the original territory' (Coleman, 2002: 59). It is therefore a means to conceptualise freedom from the '...tyranny of the normal' (Fiedler, 1996: 147) in educational settings by forcing a (re)evaluation of the educational territory. As such, it is a useful concept for hidden disability in higher education, for while students with hidden disability are often unexpected afterthoughts within the '...empty architecture' (Allan and Youdell, 2017: 72) of higher educational concrete and virtual spaces.¹⁸⁸ Considering educational experiences as 'events' allows for a deterritorialisation of the, '...regimes of visibility and enunciation that appear with and are productive of' (Allan and Youdell, 2017: 71) the notion that inclusion and belonging, once done, is always done. In reality, inclusion and exclusion are far more complex and nuanced than the percentages that evidence

¹⁸⁸ Burrow along to '3. Cont. ~Educational Politics – A World of Ontological Grey Zones.'

'presence' of disability in widening participation Datasets across the higher educational context.¹⁸⁹

And what are the stakes of the performance of knowledge that plays out in the name of the "norm" that upholds what is too often generalized around the concept of "quality" or "rigor"? (Manning, 2018: 2).

The expectation underpinning conceptualisations of quality and rigor is that the "norm" is both allowable, and expected, within the higher education systems. Further, the knowledge/power, which underpins and upholds the Hidden Curriculum, teaches a spatial politics (Ahmed, 2006) '...that some bodies "belong" in spaces more than others' (Snaza and Sonu, 2016: 40). This acts as an affective and controlling atmosphere loaded with sanctions and disapprobation for transgressive behaviours (Breeze, 2018; 2019). Much research into student learning has - alarmingly for an educational institution allegedly funded on critical thinking - focused on deficits in the processing of individual students, rather than '...examining its own cultures and ways of being' (Haggis, 2009: 388). This means that specific material assemblages exist, producing processes and structures within these educational assemblages that perpetually centre and produce the able student as the 'normal', expected and therefore acceptable standard student, as 'natural' and naturalised. Simultaneously producing the *dis*abled student, the classed student, the raced student and...and...and...always needing to be modifying themselves to fit within to the standard expectations and when unable to do so, in need of accommodations.

¹⁸⁹ More discussion on this in [4.8 and 1.2 and a bit more. This Disability Diversity Object.](#)

Tasmin Haggis' (2009) analysis of higher education's refusal to engage with pedagogy and theory around learning, preferring to rather individualise and pathologize students (and I would add staff too), indicates that in many areas of teaching and learning higher education can operate as a lumbering monolith.

'Higher education policies often resemble monolithic intentionality as described by Glaeser (2010), intended to function as a form of self-fulfilling prophecy' (Tomusk, 2013: 158).

Within the above definition from Glaeser (2010 as cited and discussed in Tomusk, 2013), the monolithic intentionality operates as a self-fulfilling prophecy as the members of an organisation believe in an organisation's doctrine, and shared vision completely. Further, group members and leaders are so convinced that all are committed to the doctrine embodied within the policies, that they often do not adequately perceive the daily realities of situations. I would argue that this is especially relevant in relation to the central purpose of education – learning.

As previously mentioned in **3. Educational Politics ~ A World of Ontological Grey Zones:** higher education exists within dyssynchronous time. When it comes to inclusion of diverse students, curriculum planning in higher education is always responding last year's Data, last year's student surveys and previous student cycle feedback: the 'Data' is always 'out of date' (Ball, 2015). Staff are always busily rushing towards change for yesterday's student, which may not meet the needs of tomorrow's student. Within this marketised neoliberal academy, real positive pedagogical change is secondary to a performative culture (Ball, 2012) of managerialism, control, and governmentality (Mountz et al., 2015).

We have become so institutionally enculturated into simply viewing the transmission of information, or transactional and procedural practices *as* learning (Haggis, 2009; Tomusk; 2013; Docherty, 2018), that the censure for transgression around transactional procedures often overtakes theoretical and pedagogical concerns. When this occurs, higher education becomes a transactional and procedure driven war machine (Deleuze and Guattari, 1980/1987). Where processes and learning are partitioned in violent abstraction (Lefebvre, 1974/1991) and the theoretical, pedagogical purposes *of* learning discarded, so that often it is only the transactional abstracted processes which remains emphasised. This is the battleground that often forecloses inclusion of disabled students, with both hidden and visible impairments, and thus creates a disabling and excluding educational experience. Yet, these transactional processes are often bureaucratic, and irrelevant to the real pedagogical intent of the curricular (Taylor and Shallish, 2019). For example:

- Is it a student's inability to organise effectively and prepare for an unpredictable and unknowable flare-up of pain and fatigue that ensures an online submission is received as late, and therefore failed, or penalised?
- Alternatively, it is a systematic flaw in a system that imposes a rigid, arbitrary, and inflexible deadline often mechanically set by an administrative system divorced from the department where the student studies that ensures a disabled student will fail an assignment, unless additional paperwork/requests/labour has been undertaken?
- Is it 'reasonable' to expect a student, during a flare-up of fluctuating conditions, to always 'be prepared' and submit additional paperwork, often requiring 'expert' evidence? For examples of fatigue, flare-ups, and the inflexibility of

attitudes, including a fear of not being believed See footnotes ~ 52, 54, 57, 84, 86, 87, 88, 89, 101, 105, 120, 136, 137, 149, 150, 177, 202.

- If student's work is submitted at 9pm on the 20th of November, or 9:30pm on the 21st November, will that really influence the rigor and quality of this piece of work?
- Will those termite-ridden higher education walls really fall if a system was created that meant a student didn't have to submit requests, fill forms, send emails, and evidence, all within such arbitrary and rigid time frames?
- Would the foundations collapse if we accepted that some people were in fact unwell, needed time, or did in fact have mitigating circumstances, without the need for either doctor's letters, or additional administrative forms to complete?
- Is this arbitrary deadline, whether 9:00pm, or 9:30pm, the 20th November or the 21st November in anyway indicative of the learning this student has encountered and engaged with?

Yet, these processes: arbitrary deadlines; formatting issues; mechanical and procedural approaches that require little by way of original thinking but a passive obedience and subservient compliancy for rule-following, litter higher education especially in relation to disability and impairment (Taylor and Shallish, 2019).

Constructing a formalised pathway of unnecessarily rigid bureaucracy has become (re)constructed as 'higher education learning and teaching'. When we operate within the thought that learning is a transactional and instrumental process of certification, the systematic process of 'how-to' inspires more activity than the riskier process of genuine thinking (Farrow and Moe, 2019).

However, what would our relationships with education be like if education was built upon an affective atmosphere of trust and care, as opposed to shame, and distrust?

‘The minor tendency values the *force* of form, not just the form knowledge takes’ (Manning, 2016: x, emphasis in original). While the tendency towards minor inquiry (Reinertsen, 2015; Mazzei, 2017) may seem infinitesimal in comparison with the leviathan of conformist research publications, each minor event creates a cumulative affective intensity that slowly shifts the sedimentary layers of what is allowable. In this way, the current shift towards transdisciplinarity that allows for poetic interpretations of Social Science has been happening, largely unnoticed (Manning, 2016), and through the subtle shifts of minor writing events produced across previous decades. These minor inquiry events, including from New Materialisms perspectives, have therefore been deterritorialising research habits and reorientating, or recalibrating, what research can mean (Braidotti, 2012; Coole, 2013; Fox and Alldred, 2015; Holmes, 2015; Reinertsen, 2015; Bozalek and Zembylas, 2016; Charteris et al., 2017; Mazzei, 2017). Ultimately, this also moves dogmatic understandings of what ability means, what ability does, and how ability is expected, and allowed, to manifest in higher educational spaces. In these quiet ruptures, disability and impairment becomes welcomed into inclusive, not assimilatory scholarship, within relational entanglements, as scholarship itself becomes (re)made as something other.

In this way, the common-thought-sets such as: individual, autonomy, independent, responsible, self-directed study, contact-hours, can become questioned, ruptured, and understood as a commodifying approach towards the kinds of bodies that fuel the control societies (Foucault, 1969/1972); including the current manifestation of higher education, with its neoliberal buttressing (Manning, 2018) and neurotypical

expectations (Manning, 2016). These notions of validity and rigor, now inflected and infected with neoliberal sinews, simultaneously exist in the ephemeral space of virtuality - as unattainable ideals that inhabit the plane of organization - whilst also sculpting and ordering the materiality of physical environments. Individual, autonomous, independent, responsible, and self-directed study modulates what-can-be and what-is within virtual and actual teaching, learning and knowledge production spaces.

Yet these stratifying concepts scatter unevenly across the stratum of the higher education machine. For example, the same academics who will chastise students requesting feedback draft work will also, and without irony, send a draft of their own work around an office for feedback from colleagues. Has higher education become careless, or has the pressure of performance removed the ability to empathise with student concerns? As career trajectory and publishing coalesce, they create staff pressure and insecurity (Docherty, 2018). Within academic publishing, the peer review process may well be viewed as an exploitative and controlling system (Mountz et al., 2015; Cheek, 2017), yet peer reviewing is underpinned by processes of 'feedback' and improvement. Further, academic activism often works towards collegiality as a counter to the individualising of university staff's lives (Breeze, 2018). Within this competitive control society, experiences of staff with chronic illnesses, disabilities and impairments mirror the ableism (Brown and Leigh, 2020; Brown, 2021) inherent within student interactions. Yet, independent, individualised thinking, is simultaneously expected, and promoted, as evidence of rigor and validity for students.

This conceptualisation of philosophical thinking around the notion of the student, as a way of becoming~other - of Becoming~Minoritarian - through the intensity of

becoming~disabled~student, allows for a different form of studenthood that is shaped by different conceptions of what teaching and learning can be.

Becoming~disabled~student is a means not to simply accept, but to celebrate that the embodied, affective, and affecting unruly body uniquely exists in each new learning and teaching event (Rice et al., 2018). Becoming~disabled~student is a means to 'Crip' the curriculum (Fox, 2010), and inflect this with anti-ableism voices (Broderick and Lalvani, 2017) and spaces (Powell, 2013). Becoming~disabled~student is a means to acknowledge that 'inclusion' is always a process in the making, and that varied forms of thinking, creating, and becoming, are welcomed. Becoming~disabled~student is a means to recognise that organisational systems can, and do, order, control, commodify, stratify, and therefore limit what teaching and learning can, and will, become. However, to Crip the curriculum, we also need Crip ourselves. To do this is more complex than simply adding a disabled writer to a reading list: Crippling the academy mean a multifaceted inquisition of the neurotypical and ableistic edifices, structures, procedures, expectations, and systems, which undergird higher education and (re)produce inequalities. Crippling the academy means a curious interrogation of the commonsense. To Crip the academy means (re)making a curriculum so that it allows for exploration, experimentation, uncertainty and unknowing ~ a curriculum that allows mistakes, and embraces these as a form of creative learning. Crippling the academy would mean embracing relational and nomadic subjectivity. It would mean recognising the vital, non-human world and acknowledging how this entwines to

create inclusion and recognising successful, inclusive learning as an assemblage. In other worlds, a curriculum that reflects these precarious, frayed, posthuman times.¹⁹⁰

Braidotti (1994; 2013) highlights that in 'nomadology' one should not throwaway established theorising, but rather to zigzag through philosophy to (re)make an embodied and embedded (re)theorisation of social justice through 'Becoming~Minoritarian'. The theorising within this thesis, does not seek to displace traditional philosophical theorising, but rather aims to challenge the issues that arise when working with a method-driven commodified approach to thought (Mazzei, 2017). The aim is to disrupt commonsense thinking and discourse by working through/with philosophical thinking (Mazzei, 2013a). The aim is to (re)think pedagogical possibilities for becoming-disabled-student, and to do this through a minor inquiry that is writing as theory/method with an aim of 'Becoming~Other'.¹⁹¹

Fabulation – A Worlding of Thinking:

We have one lecturer who says, "Okay now 5 minutes to have a think about 'whatever topic', I've put Post-its on the tables if you prefer to write or draw your thinking. If you want, tap you thought into the think pad and we'll share it on the screen. If you want to chat about it with the person next to you, that's fine too and if you have a question write it on the Post-its or think pad, or ask me when I wander around, or send it to

¹⁹⁰ Follow the stem to 1.1. We Live in Contradictory Times and 2.1. The Posthuman Introduction.

¹⁹¹ A line of flight, a burrow, or a wormhole through to 2. Notes on Writing Style: Writing as Method/Writing as Theory.

the chat; I'm not looking at spelling so don't let that stop you from jotting

~ it's your ideas and questions that matter!"

And there is no enforced discussion with the person next to you, and there's no forcing you to speak at the big group and there's no forcing you to negotiate. They get that disabling complexity that is talking to someone you don't actually know or feel comfortable with. And if you haven't written anything, well there's no putting you on the spot either,

and showing you up ~ they trust you and know that you're working though this thinking in your own time. In fact, they actually say that often

~ "we all think through things in our own way and in our own time, sometimes the best way is to just relax and enjoy listening to the thoughts

of others!"

Because that's just brilliant, and so I can relax and think, I've never felt I

could join in anywhere else, all that pressure is what stops me from thinking, and it is just much more 'grown up' and respectful because

there's no additional stress to negotiate.

2a. Becoming-Minoritarian: Slow Scholarship.

Writing a part time PhD shapes a different form of studentship, and a different form of 'being academic' to the full time PhD student experience. For undergraduate disabled students, the part time offer is moving towards extinction, or at least becoming an anomaly, currently often confined to apprenticeship-degree-programme employment-based routes (Felce, 2019). This new political manifestation of higher education ~ political in that this project is expected to educate 3% of public sectors employees (Carter and Tubbs, 2019) in an intense pressurised mode of study that exists as a condensed 2-year work-based degree (Felce, 2019). Thus, further entwining higher education and learning with notions of 'learnification' ~ and 'social good' as employability and tax paying responsibility.

Whereas the slow, thoughtful, percolation involved in the Slow Scholarship (Mountz et al., 2015) is particularly evident for PhD students who also have suspension periods, or who due to chronic and/or fluctuating conditions, develop a fractured and dyssynchronous relationship with the study of a PhD.¹⁹²When combined with the additional labour of self-advocacy, this means that disabled PhD students are unable to immerse themselves in a continual and relentless labour of 'PhDing' (Harvey, 2018). This non-linear stop/start trajectory is a similar pattern to the disabled undergraduate students taking part in this study, who often worked on studies in bursts of intensive time, followed by 'lumps' of exhaustion. These students often felt strongly that they did not conform to 'normal student' scholarship ideals. They often masked these

¹⁹² Kintsugi is an '...art form born from mottainai — the feeling of regret when something is wasted — and "mushin," the need to accept change: the cracks are seamed with lacquer resin and powdered gold, silver, or platinum, and often reference natural forms like waterfalls, rivers, or landscapes. This method transforms the artifact into something new, making it more rare, beautiful, and storied than the original' (Mantovani, 2019: Online).

transgressive studentship habits in discussions with tutors, who they felt could not understand why they “misbehaved” ~ especially when tutors had identified them as displaying “potential” ~ this comment which tutors believed to be positive and encouraging often felt as “pressure” to some disabled students, particularly when not encased with inclusive structural, material support systems:

“They’re saying I could get the highest marks if I put effort in, but that I still have to be in That White Space for all the sessions, and it’s like HELL. So they’re just saying that to manipulate me. So, if I fail it’s MY fault because they’ve supported me, but I can’t say anything to them because I’ll cry... that’s what I do when I get emotional, I cry. So that’s me being irrational. And if I said, “can I paint the walls, or just put coloured paper in my studio area?” They look at me like I’m irrational, I know because I asked. But what’s rational about being in spaces that make you physically so ill that you have to spend the day after in bed, immobile?”

Current modes of surveillance ~ the knowledge that a tutor may had the power to track the engagement of ‘clicks’ within a module’s virtual learning environment or the attendance monitoring system’s automatically generated emails often felt personal to students. It removed that ability to conceal and hide their transgressive studentship habits ~ creating sensations of raw, dislocation, feeling ‘found out’, ‘unmasked’, paraded naked, wounded. But once unmasked and naked what cloak does higher education give to wrap and be wrapped

within? A rather patronising but well-meaning mini lecture on time management techniques from a tutor on how to study better and how to be a better 'normal' student¹⁹³ ~ i.e., how to be not disabled? Use the right time management technique and never experience brain fog and debilitating fatigue again...clearly, where all the medical community have been going wrong across that student's lifetime. They just needed to read Stella Cottrell and Bob's your uncle.

The ableistic notion of 'normal' and normalcy is so pervasive within the higher education context that as a tyranny of '...everyday eugenics' (Madriaga et al., 2011: 901) it silently haunts all arborescent modulations of thinking and behaves as an invisible insulation, coating all systems and structures. Yet, too frequently, disabled students exist within a contradictory and paradoxical fold that captures them as independent and autonomous, whilst simultaneously homogenising as non-typical, and therefore the unexpected, and Deviant Other.

It will require,

...a significant shift from the notion of an oppositional and split disabled/non-disabled dichotomy to an open-ended, relational vision of interdependent subjects (Roets and Braidotti, 2012: 175).

There is also a need to recognise that chronic illness and disability add an additional layer of physical and emotional work to the PhD assemblage (Hannam-Swain, 2018); as it does to the undergraduate student assemblage.

While many may lament the difficulty of abrupt stops, breaks and stutters in the

¹⁹³ "I remember the first week, it was organise folders, that's what she made me do! I felt like a child... it was like college! I already had a folder for everything and a booklet for everything, and different colour pens and all. And that's what she was trying to tell me to do, and I found it, really patronising...obviously she was the learning support...so she didn't teach a specific subject, but when I'd go, she ask me what I needed to look at...and she'd sit there and try and teach, teach it me, but she didn't really know what was happening or what I was doing, but she was just there to say that I'd been. So, I stopped going!"

flow of thinking, and writing that chronic health and impairments can necessitate, 'Slow Scholarship' offers potentiality for embodying; '...response-able pedagogy' (Bozalek, 2017: 42) offering the opportunity to '...explore the isolating, embodied effects of neoliberal temporal regimes' (Mountz et al, 2015: 1238).

Given that the difference between knowing and being is the difference between epistemology and ontology, it could be argued that slow movements are epistemological whereas Slow movements are ontological (Ulmer, 2017: 201-201.)

Reconceptualising scholarship through ontological speculations enables ethical and relational pedagogies that are unfolding '...and attentive to the aleatory nature of encounter' (Snaza et al., 2016: xxii). Moving away from the notion of pedagogy as an instrumental approach towards teaching and learning involves acknowledging that education is more than a set of segmented timetabled sessions (Snaza and Sonu, 2016).¹⁹⁴ Within this current segmented manifestation of learning, time becomes an affective, regulation-based set of surveillance and controls (Ahmed, 2006). This conceptualisation of time and pace underscores the ableistic, academic-production machine (Ulmer, 2017). Therefore, recognising and reconceptualising the powerful force of regulative time across a curriculum potentially answers the call for socially just pedagogies (Goodley, 2007). Within the crushing confines of hyper-capitalisms hollow fast-paced core, slower strolled education does offer an alternative form of ethical scholarship ~ with alternative online access, traditional higher education

¹⁹⁴ "Nobody thinks dyscalculia is real: you become a joke. My educational history is fits and starts of trying, re-trying, failing, falling down because no one believes that you just cannot read a clock, or a timetable, or a date. If you can't do a maths GCSE, then your professional future is zero. People have awareness of dyslexia, but not of issues with numbers and sequencing, and order and time. I live out of time. This world is dictated by the power of numbers: Number is God and I'm destined to reside in Purgatory."

institutions may find themselves in peril from hybrid, more understanding Crip
'Undercommons' spaces? (Harney and Moten, 2013)

As disability has been theorised as a form of 'slow life' (Hickey-Moody, 2015: 140), Bozalek's (2017) notion of 'Slow Scholarship' and Ulmer's (2017) 'Slow Ontology' entwine with ideas of a different form of fulfilling life. There is no typically linear disabled student journey (Harvey, 2018); The Disabled Student Body is an amorphous, shifting, and fluctuating constellation of uniqueness. While, 'Slow' may be a desirable way to decide to live, for many students with impairments, 'slowness' is forced upon them. There is a clear, '...relationship between social inequalities and temporal inequalities' (Parkins, 2004: 366), and slowness is often the preserve of the privileged few. This is especially true for disabled students, who frequently sacrifice leisure, socialisation, and relaxation times, to 'keep up' with coursework demands. Acknowledging the temporal inequalities associated with disability, and chronic health also offers the potential to shape a curriculum that is fulfilling and enjoyable for all students by encapsulating learning that recognises, '...something other than the rhythms of the clock' (Ulmer, 2017: 202).

Slow Scholarship allows time to become-with the reading-writing (Bozalek, 2017) of the PhD. Diffractive reading involves close, careful, and attentive reading that both accepts and welcomes atmospheres and emotions - to affect, and to be affected (Barad, 2007; Haraway, 2016; Bozalek, 2017; Molnes and Osgood, 2018). Diffractively reading, and diffractively writing, though my own fragmented sections, weaving and entangling snippets of discontinuous rhizomatic thoughts, created across various, broken, dropped, and fractured temporal landscapes, allows for a PhD of becoming~other. Moving scholarship

to a cartography of transdisciplinarity offers opportunities to embed diffractive reading-writing into a framework of Slow Scholarship, a (re)framing of (re)thinking which allows for mixing and matching of contradictory ethico-onto-epistemological kinds (Barad, 2007).

While diffractive methodologies allow for entangled thoughts and intra-action, they also offer an alternative to the corporatized, neoliberal, ... market principles such as competitiveness, efficiency, excellence, consumerism, individualism, and productivity now dominate all aspects of the university, including scholarship (Bozalek, 2017: 43).

Slow Scholarship, as a form of academic activism, offers an alternative diffractive pedagogy for disability in academia. Drawing on emerging New Materialist pedagogies (de Freitas and Sinclair, 2013; Sonu and Snaza, 2015; Truman and Spinggay, 2015; Bozalek and Zembylas, 2016; Hickey-Moody, et al., 2016; Snaza et al., 2016; Charteris et al., 2017; Spinggay and Zaliwska, 2017; Ringrose et al., 2019) of materiality, relationality, ethical entanglements, blurred boundaries, can involve (re)making, and (re)cognition that there is beauty and preciousness in the threads that hold together fractured thinking/reading/writing. A pedagogy that does not expect standardised, one-size-fits-all assessment criteria, but is rather a pedagogy that is prepared to embrace intensity of affect - to be affected, and to simultaneously and relationally, affect. 'Make consciousness an experimentation in life, and passion a field of continuous intensities,' (Deleuze and Guattari, 1980/1987: 587) by higher education becoming '...characterised by the gaining of experience, rather than the acquisition of a qualification' (Harvey, 2018: 110). A pedagogy underpinned by the philosophy of beauty in the ordinariness of flaws that

encourages, rather than blocks, the collaborative art of ‘...intellectual plunder’
(Goodley et al., 2012: 315).

Yet, to recognise Slow Scholarship as a pedagogical perspective involves an acceptance that the ‘ideal student’ is the student who rejects notions of independence, autonomy, and perfection, and rather embraces relationality, the inter and intra-dependence, the difference, the creative ebbing and flowing, that mottled ethico-onto-epistemological becoming-other brings to any learning space. To embrace Slow Scholarship, means deterritorialising the divisive, binary notion of inclusion and exclusion, the ‘normal student’ and ‘the disabled student’ and moving towards ‘...an environment of reciprocity, interdependence and affirmation’ (Harvey, 2018: 108). To do this, we all need to Become-Minoritarian.¹⁹⁵

¹⁹⁵ See also footnotes 64, 89, 91, 138, 164 and 2a. A Story without End: The Politics of Location.

2.2 Methodological Musings:

Once upon a time ...

I want to find out about your experience of having a hidden disability while studying in Higher Education.
I am interested in any non-visible impairment, whether you have disclosed to the university or not.

ME? anxiety? Crohn's? mental health? dyslexia? MS?

The aim is to find ways to make higher education more inclusive.

Record a lifstory interview where you talk about your time in education...

To do this we could use any method you prefer...

My name is Lisa Appleyard-Keeling. l.appleyard.keeling@mmu.ac.uk
I am doing a PhD and want to recruit some participants.

Make comic strips...
...or an animation...

Make a soundscape, or soundwalk around the campus...
...or create some music...

We could take photographs...
...or make a video...

We could create some artwork...

Illustrations Collage Murals Write poetry, or a story...
...or anything else you would prefer to use to express your thoughts!

I can't offer payments but can offer coffee and a chance to contribute to ideas about disability and impairment in higher education.

CONTACT: l.appleyard-keeling@mmu.ac.uk or ring 0161 247 2124

A recruitment poster was placed across a campus at various student-facing locations. The aim was to recruit up to eight students with hidden disabilities, and to explore creative methods as a means to understand ways in which higher education could become more inclusive. Ethical clearance had included both narrative (Polkinghorne, 1995), and creative methods (Pink,

2013). The campus involved is a complexity of multiple buildings, frequently divided by disciplinarily focus, of a Post-92 University in the North West of England. In total seven participants were recruited, one from each level of academic study from foundation, across undergraduate levels to Master's Level and PhD. All students responded because of the poster. After consultations, three participants offered creative pieces ~ an animation, artwork, and photography.

The four other participants were attracted to the idea of creativity, and three of this four were involved in creative pursuits, only 1 had no artistic inclinations at all, she just liked the poster. 1 was a poet, 1 an artist, 1 a creative writer ~ yet although they

continually expressed a desire to produce creative responses, these four desired more than anything “to be taken seriously” which meant, for them a formal interview. These four participants were undergraduate students, one from each year of the traditional first-degree study (Levels 4,5,6), and a newly registered master’s student (Level 7) whose programme had not really begun in earnest when we first met, and most discussion focussed on the undergraduate experiences. Although just a small number of people, this was striking. The foundation student (Level 3), the graduating Master’s Student and the PhD student could conceptualise knowledge production creatively, yet for undergraduate students, those within formal degree studies, for knowledge to be taken ‘seriously’ it must be formalised in an over-coded (Deleuze and Guattari, 1980/1987) set of ritualistic processes and procedures. For these students, validity was paramount, and for these students, a Dictaphone, a notebook and pen, a white room, a formal space was essential for them to feel ‘listened to’. They spent far longer coming to this decision than the other three who produced the creative pieces, and much more time was spent with these participants in total. They were quite happy for me to be as creative as I wished with the ‘data’...however, our less formalised coffee time chats, collages, images, poems, scatterings of words, maps and so forth, even once the study was fully explained, could not be conceptualised as ‘valid’.

So, what does undergraduate study ‘do’ that makes undergraduate disabled students envisage formalised words as so central to the validity of their story? Why was the concept of a ‘lifestory’ or ‘educational story’ interview central to these undergrad students’ ideas of ‘being taken seriously’? Perhaps the processes of disclosure, and the rigid processes of knowledge production itself may explain this ~ when I asked them why they needed to present this to me as a formal interview ‘a story’ rather than a

poem, or piece of fiction, picture, song, storyboard etc., they really couldn't explain it either.

Narrative inquiry has developed into a cornerstone of qualitative disability focused research (Thomas, 1999a; Smith-Chandler and Swart, 2014; Smith and Monforte, 2020). As narratives are considered the building blocks of stories, narrative inquiry and narrative analysis often aims to focus on the individual's experiences (Clandinin, 2006) and/or to unpack the social and cultural meanings of narratives through systematically unpicking these building blocks within storied lives and tales (Smith and Monforte, 2020). In this way, narrative inquiry artfully slices apart story and narrative ~ offering methods and tools for researchers to unpack the multiple meanings of storied worlds. This is the place where my ideas around 'methods' for unpacking these four 'stories' originally began. These musings attempt at an orientation through the diffused techniques (Springgay, 2015) that seeped through the random shoots and lines of flight of this rhizomatic terrain that eventually became a thesis, which developed into something other.

Some may argue that social science research should live within an Objective World of Fact ~ safety shielded from the petrifying threat of the Subjective World of Story (Douglas, 2011). Story ~ that which should know its place and remain, starved, and exiled in the Arts and Humanities. Yet, the folding and unfolding of a story offers a comforting, often empowering means, to navigate the world (Bernal, 2002). The story gives meaning, and it becomes with the 'doing' as reader, writer and technology entwine and relationally create an encounter, a story is therefore not merely a bundle of impassive and inactive words; it is an act, a doing (Mazzei and Youngblood Jackson, 2016; Smith and Monforte, 2020). A story is therefore both product and production. As

previously stated in **2. Notes on Writing Style: Writing as Method and Theory** from a New Materialisms perspective, writing has the same ontological status as materiality. This means that materiality, narratives, and story exist within the same flat ontological plane¹⁹⁶ ~ none are privileged (Barad, 2007; Monforte, 2020). However, considering flat ontology ~ a lack of hierarchy of becoming ~ does not mean singularity but plurality (Braidotti, 2019a), and in relation to the story of disability and the Minoritarian, there is especially a danger in just a single story being produced (Adichie, 2009).

The historical single story of disability as tragedy, deviance, and inability (Goodley, 2017) meant that disability was storied as incapable and so excludable from higher learning (Gibson, 2015). This teaches a valuable lesson: the story should never be singular because no story is ever that artless, or ever that innocuous. The danger is that rigid and procedural analysis, or proceduralism (Springgay and Truman, 2017) of method, can also become so singular also. The story is always saturated with narratives, pre-loaded with multiplicities of short cuts of meanings (Smith and Monforte, 2020). The story, any story, is powerful. It can closedown potential worlds, or it can create Worldings of potentiality (Stewart, 2014). Yet, the power of the pluralised story means that it has capacity to create change (Monforte, 2018): it gives comfort, it gives lessons, it gives warnings, and it gives emotion to silent utterances (Mazzei and Youngblood Jackson, 2016; Mazzei, 2017). It can therefore be transformational (Monforte, 2018) ~ including the stories birthed throughout narrative inquiries, sometimes known as interviews (Roulston, 2010). Within the techniques

¹⁹⁶‘If there is only one matter, then there is no uncontaminated, pure ‘outside’ to power; all we have is the stubborn labour of operationalizing critical spaces within, beneath and beyond the present – as the record of both what we are ceasing to be and what we are in the process of becoming’ (Braidotti, 2019a: 49).

used in this circumfluous journey, each story given was carefully transcribed ~ as method books always suggest (Denzin, 2011). This also applied to my own stories, as included in my research journals and notes. This first form, of transcriptions and notetaking: dictated verbatim with additional notes that attempted to express those additional atmospheric and environmental influences ~ including shrugs, and gestures that 'captured' me ~ vibrant matter that refused to remain static (Bennett, 2010). This is the story of the 'data' collection ~ while this is located within a geo-political and historical specific location, and therefore does, '... express grounded complex singularities, not universal claims' (Braidotti, 2019a: 34) also yet paradoxically, these have become the collective enunciation of disabled student voice storied within this thesis.

From a New Materialist and Posthuman perspective, analysis of data, at least in following methods of thematic or narrative analysis (Lieblich and Josselson, 1997) created ontological contradictions and tensions which became impossible to marry with the rhizomatic-nomadic flows (Braidotti, 2014a) of diffractive reading/writing approaches. These humanisms-based methods, '...constitute a machine of enslavement by overcoding already-coded flows' (Deleuze and Guattari, 1980/1987: 459) and thus become an apparatus of capture. From Mazzei's (2013; 2013a; 2016; 2017) perspective, voice cannot be sliced away from the milieu of the entanglement in which it transpires, and this has therefore moved Mazzei towards her conceptualisation of *Voice without Organs* (VwO) to analyse interview data.

Thus, we decouple voice – words spoken and words written in transcripts – from an intentional, agentic humanist subject and move to VwO, voice thought as an assemblage, a complex network of human and nonhuman agents that exceeds the traditional notion of the individual (Mazzei, 2013: 734).

The VwO notion considers the posthuman distributed agency ~ specifically that agency is relationally created within, and during, an entangled encounter emerging therefore during productive intra-actions (Barad, 2007). From VwO's perspective 'voice' ~ like agency ~ is created within a relationally produced entangled encounters. As researcher-participants-theory-data-analysis entangle within this thesis assemblage, cuts and folds are made which produce the 'voice', which a reader then may also entangle with (Mazzei, 2013). While this thesis has not absorbed all Mazzei's techniques, the concept of distributed agency of 'voice', specifically voice as a relationally produced encounter enacted within research assemblages has been a concept drawn upon. It is acknowledged that connections, productions, and potentialities that are cut and folded within research practices are not innocuous and innocent processes, they ensure that research production and its methods, often act as a corporate and commodifying researching war machine (Cheek, 2017; MacLure, 2017). Within these corporate discourses, the essentialising task of eating the other (hooks, 1989; Lather, 2007) can consume Minoritarian voices while laying claims to authenticity of lived experience (Stone and Priestley, 1996).

Within this thesis, the notion of a networked entanglement within the research assemblage has come to inform the technique used across the diffractive approach to rhizomatic writing. 'Data', literature, technology, supervisor, theory, researcher, philosophy, participants, reader, and creative pieces have entwined and been diffractively read and written across and through the entirety of the thesis. A thesis where the goal is not to analyse and produce some objective 'truth' but to enact an affective event as, '...one of the main purposes of fluid and incorporeal methodological space is not represent but to resonate' (Koro-Ljungberg, 2016: 87). To cut together-

apart (Barad, 2007) concepts/methodology/data/theories to ‘...re-turn’ (Frigerio, et al., 2018: 390) both the production of research and the production of the disabled student. This has been done through a ‘shuffling’ and hodgepodge (Holmes, 2015) arts-based approach, which has thought with ‘Kintsugi’ and aesthetic practices, to consider the thesis itself from the perspective of poetic flow, for as William Carlos Williams argued, ‘...a poem is a small (or large) machine made of words’ (1944: 256).

Further, utilising the concept of voice as collective assemblages of enunciation (Deleuze and Guattari, 1980/1987; Mazzei, 2016) became helpful. This is because although each act of inclusion is always a singular event: always in process with the act of being included once, in one session being no guarantee of inclusion in the following session, the stories of exclusion, exclusionary attitudes, things and atmospheres echoed, reverberated, multiplied, and collectivised across multiple accounts. As such, the words that read as extracts from transcripts, that litter footnotes and bleed into the body of the thesis, are here because they exerted an affective pull on this selective researcher making agentic cuts which dictate the boundaries because,

[t]hey are a result of hauntings and troublings that exert a pull and that won’t let go of the past, as if it is in the past (Mazzei, 2016: 159).

The extracts that became highlighted as poems were also arrived at affectively, an emotional response, often as this phrase played on repeat and refused to remain contained ‘...defined by their capacity to affect and to be affected’ (Stewart, 2007: 4 cited in Mazzei, 2016: 159). Frequently these words had resonance, the cadence on the Dictaphone accentuating emotive responses, pauses, sighs, or notes in my own records which underlined and emphasised the impact that these phrases had made. Other times, the resonance was with theory and wider reading ~ they were plugging in

and diffractively cutting across the experiences of others, as well as the concepts from philosophy, educational studies literature, and disability studies literature. Diffraction of concepts through writing processes, including creative forms such as poetry, in materialdiscursive entanglements is possibly a more appropriate description here.¹⁹⁷ As ‘...the context of new materialist arguments that understand matter as a process of materialisation’ (Coleman et al., 2019: online). An intuitive mode of ‘analysis’ that allows for a fluid approach, ‘...methods and research approaches melt, transform, circumvent, infiltrate, appear and disappear’ (Koro-Ljungberg, 2016: 86), becoming a further ‘hodgepodge’ technique (Holmes, 2015: 665).

The story can unfold with potentiality: it can reassure, as a bedtime story, or it can dislocate, as the jolt of a horror, or it can stimulate, as a puzzling thriller... for I’m back to, “...how impressionable and vulnerable are we in the face of a story” (Adichie, 2009: 1:44). In short, the story can be amorphous, ever changing, yet also comfortable predictable. Narratives and story are embedded within our heritage, we understand the parameters: it is familiar (Huber et al, 2013). The undergraduate students needed this familiar parameter of a storied narrative to be secure enough to explore disability and higher education. Higher education’s ability to control, capture and contain and produce an affective atmosphere that ensures the disabled student must always hyper-perform to story themselves as ‘valid’, diffractively cuts across many of the stories of students with hidden disabilities throughout this work. That this also could not be disentwined from the fundamental structure of this thesis ensured that this thesis also shifted into the methodologically Post-qualitative realm (St. Pierre, 2017).

¹⁹⁷ ‘We must be clear that, when it comes to atoms, language can be used only as in poetry. The poet, too, is not nearly so concerned with describing facts as with creating images and establishing mental connections’ (Niles Bohr quoted in Nobel, 2015: 167).

The story is a research 'object' ~ as am I (Koro-Ljungberg, 2016) the researcher. The four 'interviews' conducted began with stories ~ please do tell me your educational story? Once garnered these stories began to shift and evolve.

In fluid and incorporeal methodological space, methodological moves might have temporary limits and porous boundaries before morphing into something else (Koro-Ljungberg, 2016: 86).

However,

...how fragile this gesture of writing-with made me feel. The fragility, I think, has to do with writing pushed to a limit where it is truly in contact with the tremulousness of thinking in the act. Bringing thought into contact with its limit this way is a minor gesture (Manning, 2016: ix).

New Materialisms ontology utilises cuts and folds, its transversally rejects the '...the mind-matter and culture-nature divides of transcendental humanist thought' (van der Tuin and Dolphijn, 2010: 155) and this includes within the chasm between 'method' and 'theory'. This thesis therefore has taken an experimental route to play and joyfully explore techniques where reading/writing are method/theory and this cuts through the fractured and procedure-driven divide and 'plugs' thinking into doing (Mazzei, 2017).

To write is to become. Not to become a writer (or a poet), but to become, intransitively. Not when writing adopts established keynotes or policy, but when it traces for itself lines of evasion (Minh-ha, 1989:19).

Coole and Frost (2010) discuss thinking with the material to open up, to create a 'void' and generate a space.

within this fold is where i hide, within this void i fold and refold, my becoming an envelope world filled with crafted, handmade books: a

single staple holding together a flip of edges trimmed from useful notes:
a left-over-stack living within a writing-place-basket so much more
thought and love and pleasure made there than in those ruled-lines-
morning-sentence-books-beloved-by-a-man-from-Ofsted. we made,
remade, unmade, folded, fold and make books with together, sometimes
they'd fill them with stories, i am filled with their stories still - wavs
crashheb anb tur at the pirat shiP an a biG fissh swimmeb neckt to the
Boat an it sunG a butiful tun vat mab um prutektb an the pirat Get saf -
Working Towards Confused Capitalisation, Lacking Phonological
Awareness, Lack Of Awareness Of Punctuation - Gradgrind so proud ¹⁹⁸-
sometimes the parents understood that a squiggle, a scribble and a tear
was the-best-story-of-all: we'd fold, fold again, then again, a careful snip
on a folded seam, a single sheet into a small, simple, folio, sometimes
those folios became filled with magic, sometimes a careful cover would
herald an abandoned inside: the abandoned the most telling stories of
all: we'd talk about how many folds can we fold until folding becomes an
impossibility - infinity, what a word but infinity can't happen with paper
folding that paper likes to resist and rebel against infinity-folding, i agree
maybe the paper just does not want to fold forever and forever without
ever stopping, because that's what infinity would mean, aha yes if i was
the paper i'd get bored with folding to infinity as well, yes, even with your
dad folding the paper will still say "no more" - the matter of the paper
resisting the pressure of the folding fingers, the folding fingers newly
discovering the power of the paper to resist more folds: left-over-once-

¹⁹⁸ 'Mr. Gradgrind walked homeward from the school, in a state of considerable satisfaction,' (Dickens, 1854/1972:53).

tree rubbed a smudge of grey along the seams, playground exploring greyness from the stick-in-dirt-pokers and from the stone-in-pocket-collectors. sometimes we make those folds as triangles, a 'con-cer-ti-na' - how many claps?! glue on a cardboard, front and back, slowly, carefully, rapidly, grabbed, selected ribbon, or sting, cemented within the sandwich, some of those folding fingers adroitly wrapping ribbons around carefully encasing loved triangular stories, smudged grey edges as pencil-eraser-graphite-spread underneath and throughout - "what do you call a horse with no head, no tail and no legs? ...a sausage".

Deleuze and Guattari (1980/1987) argue that theory is a set of rebellious tools that can smash and destroy, or that can be used to build and change (Massumi, 1987). New Materialisms theory therefore produces a methodological 'void' - a space through which thinking can flow, resonate, fold, reverberate, destroy staid conventions, and build potentiality and change. New Materialisms theory can therefore vibrate a deeply ethical becoming, which is pleated throughout with social justice (Coole and Frost, 2010). However, there is also the need to recognise the potentiality of New Materialist theory on matter, agency, and the material to be appropriated for deeply Unethical renderings of an oppressive and potentially harmful dismissal of disability (Maskos, 2019).¹⁹⁹ The tension and potential peril inherent in negating a disabled person's individual 'voice' and gesturing towards collective assemblages of enunciation must be acknowledged.

The story is also quickly appropriated, what story does the story of a disabled student in higher education tell? Passion, joy, love, belonging, or debt, burden, futility, and

¹⁹⁹ '...the end of a *certain conception* of the human ... as autonomous beings exercising their will through individual agency and choice...' (Hayles, as cited in Bayne, 2018: 2).

does this actually matter? Many of the stories' students shared were negative stories: my aim was the opposite. I wanted a thesis of joy and hope and filled with stories of 'what worked'. My own teaching practice with children had been a quest for 'what would work'. These were the questions that I tried to ask. However, even within the 'this is good' tales, exclusion, discrimination, and systematic barriers reigned supreme. Quite often the students seemed unaware of their rights under the Equality Act (2010) and sang the praises of staff for minimum (often less than minimum) accommodations, and settled for exclusionary practice as, 'the real world and to be expected'. These were the successful students, they had succeeded, they were all 'achieving' ~ yet all these tales were of success 'in spite' of higher education.

The story of inclusion in higher education, in this a post-92 university which was 'good' at inclusion was frankly, depressing.

For this reason, the fabulations and Worldings (Stewart, 2014a: 2014) emerged. These storied and fictitious dalliances into mundane and everyday possibilities for ordinary educational futurity irrupted from a place of frustration at the repeated failure of higher education to be evidenced as inclusive within the stories I collected. I felt these Worldings were essential for my own quest for a hopeful and optimistic future and for ethical research and knowledge production '...as Spinoza teaches us: it extracts knowledge and activism from pain via the transformation of the negative' (Braidotti, 2019a: 52). Ableism proliferated within the 'data' collected. Ableism was in such a multiplicity that it bled throughout the materiality of each story. The materiality of a story matters considerably: this is because the form that this materiality takes

indicates the directional flow of power (Deleuze and Guattari, 1980/1987),²⁰⁰ thus creating either a smooth, or a stratified space for the disabled student. For example, the story of 'disabled student as financial burden' or 'disabled student as needing too much support' manifests in the materiality of government legislation, or in HEI directives which cut support, then the disabled student assemblage can become a stratified and exclusionary space. This is because,

...materiality matters not as an add-on to language, not as a matter of language, but because the material can never be separate from language (Fullagar, 2017: 253).

Focussing on actual and virtual capacities (Feely, 2016) means that instead of studying what things are, the virtual and actual capacities ~ what things 'do' inter/intra- actively becomes the focus of inquiry.

Diffractionally reading Disability Studies through New Materialisms philosophy within this research assemblage allows the opportunity to re-think the production of 'The Disabled Student' within the milieu of an anxious 21st century higher education system. Storying the vibrant elements of the data, both the collective assemblages of enunciation and those affective elements that refuse to remain neat within the page (Bennett, 2010; MacLure, 2013) creates further assemblages. Therefore, these narratives, poems, creative elements, and extracts are written and read diffractionally, through concepts and with theory and slices of literature, creating further assemblages: a plurality of stories around just how hidden, hidden disability can be in

²⁰⁰ 'How to tell the difference between affirmative and instrumental or opportunistic modes of knowledge production is the fundamental question. Because power, in my scheme of thought, is a multi-layered and dynamic entity, and because as embedded and embodied, relational and affective subjects, we are immanent to the very conditions we are trying to change, we need to make careful ethical distinction between different speeds of both knowledge production – with the predictable margins of institutional capitalization – and the construction of alternative knowing subject formations' (Braidotti, 2019a: 42).

higher education within the UK. It also highlights how naturalised, commonsense and accepted ableism is.

I had to find ways not to reproduce its grammar in what I said, in what I wrote, in what I did, in who I was (Ahmed, 2017:4).

I'm at home with crammed untidy spaces (Piotrowski, 2017), homeless in the tidy, sense-making method world, '...rendering as political the ontological turn's own methodological commitment to the constant production of difference' (Candea, 2014: Online).

It didn't seem to matter,

How hard I work,

I just can't get it right,

It's so easy for the others,

They just GET it, whereas I record, read it advance, read again, take notes, draft, rewrite, and write again and

Access support I do all this

To fail.

Still

I always

Fail.

Grammar.

So maybe, dear student, my dear participant, what we really need to do, is change the grammar. Grammar, that artificial object that shapes your material world, in macro-

micro political ways. Grammar. The ultimate power of governmentality that produces access, always produces your potentiality, diminishes your futurity. Grammar both key and cosh. Grammar, the authority of Majoritarian. Grammar, the true power of Majoritarian. This logophile, this philologus, this bibliophile acknowledges and understands the power of Grammar and how active the word Grammar is in producing materiality ~

...bunkin'off'school I nicked on a bus to town. it rained; it's Manchester
after all ~ it wasn't just rain, it was pissin'it'down,
thatfinestuffthatgetsyouwet ~ and to hide from it, I found a building,
round, grand without guards on the door...Central Reference
Library...top floor, cold, quiet, surprisingly dark. That's where the poetry
hid, up a short few spiral step, overlooking the roof,
awayfromtheimpossibleGrammarofschool, and intothealluringgrammarof,
small fat, old books, dusty and cold, that's where the rain didn't reach.
That's where learninghappened, unintended and unexpected, that's
where adoration emerged, that's where Grammar sliced through
'deprivation' and 'widening participation' and 'postcode' and 'status'. On
top of the world: Who has seen the wind?/Neither I nor you./But when the
leaves hang trembling,/The wind is passing through./Who has seen the
wind?/Neither you nor I./But when the trees bow down their heads,/The
wind is passing by....and ...Like the park birds he came early/Like the
water he sat down/And Mister they called Hey mister/The truant boys
from the town/Running when he had heard them clearly/On out of
sound...and ...wherefore plough/For the lords who lay ye low?
Wherefore weave with toil and care/The rich robes your tyrants wear?

...and ... One cry, and I stumble from bed, cow-heavy and floral/In my
Victorian nightgown. /Your mouth opens clean as a cat's. The window
square...

There, I, Became We/The Minoritarian Philologus forged/away from
stingless drones I stumble like water/enfolded and sheltered by library
chair, while leaves hang trembling/infolding poem seeds to wear my
Victorian nightgown/out of sound the wind is passing by/Shadows our
safety from truant boys/unfolding wetgrey slates of the plump, adulatory
roof/Effacement at the wind's hand/within cracked small square
windowpanes/weaving with toil and care/winding and unwinding the
pages of my Sepulchre.

The Majoritarian Grammar of higher education's ableistic method needs a kick up the
arse, and needs telling that the method of orthodoxy exists simply, and only, as a
guard dog. A lock and a barrier that regulates knowledge to keep out the great
unwashed, the disabled, the Black, the working class, the immigrant, the unwelcome
Others. Through affective atmospheres that silently whisper to the Minoritarian, 'this
place is not for you' and through formal structures that name Minoritarian emotions
'imposter syndrome' and 'entitlement'. The Parsing of Minoritarian says, 'fuck this shit,
we're Becoming regardless but we're gonna do it differently...' This Minoritarian's
ontology,

...foregrounds an appreciation of just what it means to exist as a material
individual with biological needs yet inhabiting a world of natural and artificial
objects, well-honed micro-powers of governmentality, but no less compelling
effects of international economic structures (Coole and Frost 2010: 28).

2.2 and 2a and The Existential Crisis of Method: The Click-Haecceity Event: From the inception of this study, there have been concepts that have created a 'shock to thought' (Massumi, 2002). Commencing with the initial conception, I have been unable to understand, see, or feel, the 'sense' in the rigid approaches stipulated in, '...conventional humanist qualitative methodology' (St. Pierre, 2011: 613). As discussed in the opening sections ~ in the initio {the beginning} ~ a hybrid educational background in Literature, History, Education, and an unrecognised but partially educated passion for Philosophy and Art, ensured that for me, '...unravelling the bounded concepts that remain staunchly preserved' (Holmes, 2015: 663) in Social Science method, became a necessity. Yet, I felt this cross-disciplinary dislocation as evidence of my fraudulent-nature, my 'imposter-ness,' (Kara, 2015). Therefore, I aimed to be a 'good student' and continued to read and attempt Method. I swallowed educational discourse around 'imposter syndrome', without critically questioning, without utilising curiosity as a tool (Enloe, 2004) to realise that imposter syndrome, is itself, a neoliberal and individualising discourse or, in Deleuzian (1990/1992) terms, a corporate modulation within a control society.

As a materialdiscursive phenomenon, imposter syndrome is a neoliberal weaponization of class and ableism. The 'stratified and stratifying' higher education space means that imposter syndrome is especially prevalent within the academy (Breeze, 2019: online). Imposter syndrome, as a public feeling, is being reconceptualised as a feminist project (Breeze, 2018). However, there is little acknowledgement that imposter syndrome is mechanised as a medicalised phenomenon within popular media²⁰¹ and psychologically focussed academic work.

²⁰¹ "Yes, Impostor Syndrome Is Real. Here's How to Deal With It!"

Within this medicalised discourse, the affective sensations associated with feeling that one does not 'belong' is scripted as an individual internal flaw, a failure to internalise and feel deserving of success (Abrams, 2018: Online). Even if structural factors are acknowledged, within medicalised discourses of imposter syndrome the issue is clearly with the individual; a deficit that one needs to be mindful of, work on, pay attention to, and be responsible for. It is intertwined, as an affective population governance technique, with the stigmatising status [such as disability/working class/race/gender/sanity], as relentless populist discourses have normalised and reformed structural inequality as internal flaws and failings, within those individuals experiencing the inequality (Tyler, 2015). In this way, neoliberalising cultural-structural systems capitalise on the politics of affect to create shame and embarrassment around disability status (Clare, 2010; Goodley et al., 2018) and to slide further away from societal notions of care, community, and compassion (Soldatic, 2020). Therefore, Imposter Syndrome sits as a psychoemotional form of disablement (Reeve, 2002; 2014) where those without the psycho-socio-cultural capital of being white, able, economically capably middle class, and masculine, become individually to blame for their affective responses towards the attitudinal barriers they experience within structures and systems. Within a HEI system that compels those who do not conform to the normative standard of humanness to justify how, and why, 'special' accommodations are needed - for example in having a hierarchy of evidence to validate the disabled student status²⁰²- imposter syndrome becomes an internalisation

'Young says she reminds people that the only difference between someone who experiences impostor syndrome and someone who does not is how they respond to challenges' (Abrams, 2018: Online).

²⁰² "...I've been seeing a counsellor for years, on and off, like, for my eating disorder, and I know that stress triggers it, so like, deadlines clumped together, or knowing that something big is due. I get anxious and then it kicks in, and then I get ill...but it's on and off, from like being, maybe 15ish...but I never saw my GP because he's just so...you know...and I was admitted and it was just the stress, I just got so

of the external bureaucratic evidencing for disabled student belonging. It becomes part of the ‘... “feelings of structure”’: feelings might be how structures get under our skin’ (Williams, 1977, cited in Ahmed, 2010; 216).

Across this study, imposter syndrome, and the fear of being unmasked as an undeserving academic-fraud, has erupted as a barrier for help-seeking, and has repeatedly manifest in a need to ‘mask’ disabilities among both the participants,²⁰³ and this scholarly writer. From this perspective, imposter syndrome becomes a medicalised response towards the material: socially, emotionally, and culturally disabling barriers as it compels those who do not conform to a narrow and normative standard of humanness to individualistically internalise blame, rather than question the structures and assumptions that pitch nonconformity against the normative and ableistic ideal. Within the neoliberal (Giroux, 2011; Breeze, 2018), or corporate space (Deleuze, 1990/1992) this internalisation of the failure to conform to idealised ways of being becomes an unquestioned disciplining force of modulation and control over which bodies are, or are not, welcome in higher education, and a motivation for a narrow performance of ability. Once more higher education utilised affective atmospheric assemblages in order to limit allowable emotions (Meyerhof, 2018); lack of self-esteem

stressed over everything...the consultant from the hospital did me a letter for uni, so I could get support, and stuff, I could get something [mitigating circumstances/exceptional factors]. But not disabled student support, they said it wasn’t long term, it had to be long term, and I’m like, this has been my life since I was 15. The consultant, because I was still in hospital when I sent the letter, because I was in until the end of the month, and he was really annoyed that they didn’t see his letter as evidence for long-term, and they rang him to check it...I don’t know, real, I suppose. But my GP just didn’t know, and a counsellor report isn’t good enough cos I’ve seen different counsellors so...you know...there’s just no eating disorder support on the NHS near my home, so there was no point, so yeah, and then I just feel like a fraud...and how ill do I need to get for it to be valid? Probably so ill that I can’t study anymore.” This approach towards disability categorisation within disclosure processes in HE echoes Soldatic’s (2020) discussion on ‘fringe dwellers’: those not deemed ‘disabled enough’ to warrant welfare payments and protections within neoliberal biopolitical (re)classifications of disabled people within societies of control. Further, this practice is not reflective of current mental health policies within specific geographical locations, where self-referral in some health authorities, is independent of the GP medical practice and not dependant on a formal diagnosis, or GP awareness (NHS, 2018).

²⁰³ “Sometimes it’s safer to hide the truth”

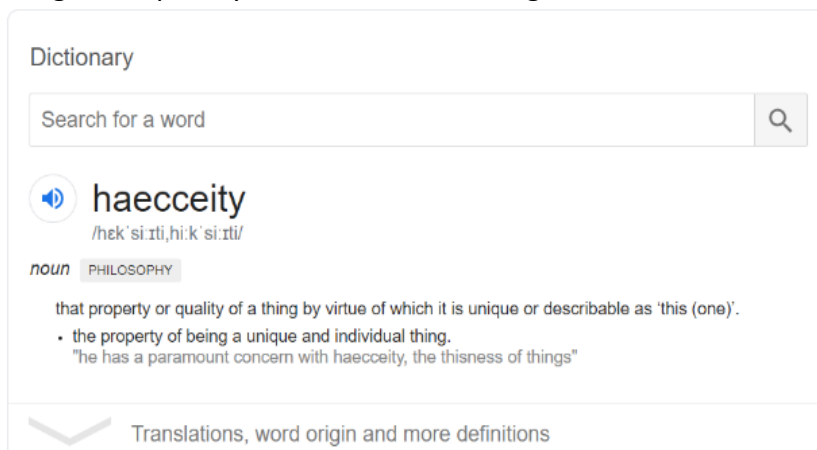
prompted as not being able-enough-white-enough-standard-enough-normal-enough-male-enough-western-enough-straight-enough...and...and...and...and this lack is pathologized as imposter syndrome, industrialised and weaponised as a marketised force to be sold back to the faulty, flawed and deficient individuals, including in higher education group counselling sessions...

The Story of Imposter Syndrome as a site of individualised and internal self-esteem issues, as opposed to The Story of Imposter Syndrome as an affective, modulating site of control of difference, is so keenly fixed in materialdiscursive practices that journals on teaching practices in higher education often include discussions on the impact of imposter syndrome. For example,

...imposter syndrome (or the imposter phenomenon) is an issue that affects many higher education students and can lead to the fear of failure and high levels of stress (Wake and Illingworth, 2018: 140)


As I initially, uncritically, considered my issues with Social Science approaches as evidence of my own fraudulent, imposter-nature, I did what all good PhD students do and attended workshops, seminars, summer schools, and read...and...and...read...and...and...waited for the proverbial Eureka moment when methodological approached would 'click'. Still, however much I read, the notion of rigid disciplinary-boundaries rubbed against the tenderness of my skin, causing raw

friction-burns and




Dictionary

Search for a word

 **haecceity**
/hek' si: ti, hi: k' si: ti/

noun PHILOSOPHY

that property or quality of a thing by virtue of which it is unique or describable as 'this (one)'.
• the property of being a unique and individual thing.
"he has a paramount concern with haecceity, the thisness of things"

 Translations, word origin and more definitions

painful sensitivity.²⁰⁴ This chaffing sensation, this intensity, led to distraction, evasion, and downright avoidance....and so I read some more. Eventually, I was led to Elizabeth St. Pierre's (2017a) article 'Haecceity: Laying Out a Plane.'²⁰⁵

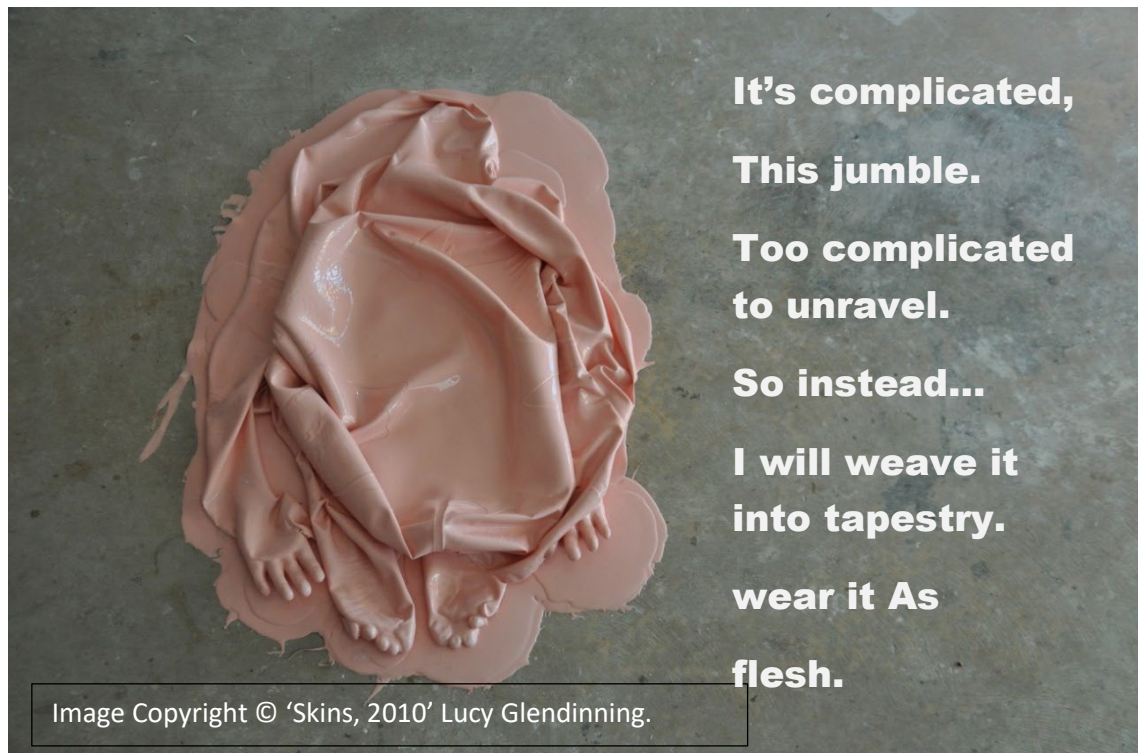
The word 'Haecceity' grabbed me: a rupture that causes me to 'click'. And time-space-matter fold into the 'click-haecceity' event, a remembering.

The English lecturer from my PGCE course who lectured, as fact, that George Bernard Shaw created fish as 'ghoti'. As I click the pronunciation icon, while sitting at my desk, I am also sitting in a lecture theatre, a disliked-trainee-teacher, marked out and cautioned, over wearing green hair. Unquestionably, I accept this George Bernard Shaw fact, from an all-knowing-all-powerful-oracle. Then time folds into this remembering 'click-haecceity'; and it's the early 2000s and I'm disliked-by-the-Deputy-Head-teacher, and me and my own ginger hair are teaching a phonics lesson in an Infant class in England. 'Click-haecceity' and a fold into the enthusiasm and joy of that class full of children; the Child who is now a young dad, who 'Went to the Moon' for the weekend in his 'news-event' and... 'Click-haecceity' and I'm writing his report, 'I look forward to seeing him on at the Frog and Bucket Comedy Club,' the last sentence. 'Click-haecceity' being bombarded with 'phonics-teaching' directives, and policy-change-upon-policy-change. 'Click-haecceity' another fold in time and I'm standing in the corridor, feeling-hot-veins-churning-scorching-anger as a 'liaison' from the local authority cuts-through-my-assessments, checks-my-records, reassesses-children's-

²⁰⁴ '2a. Thinking barefoot: Feet on a plinth circa 600-480 B.C. Cypriot.'

²⁰⁵ Didn't read: just grabbed amusement from the icon of pronunciation-sound. The way 'aecce' became 'exs'; Satisfaction. 'The Thisness of Things.' the curved shape of the clutch 'aecce' On my tongue...the click-haecceity-click-haecceity-click-haecceity event.

reading as an 'independent-act-of-oversight' at the Deputy's request. An act of spite against my 'value-added-impossibility'. The liaison finds me a 'harsh-marker' and recommends my methods be adopted more widely across the school. 'Click-haecceity' another fold and I place my letter of resignation on top of two others on the Head Teacher's desk; one of those three protesters still teaches primary education, but only after a lengthy break in another country. 'Haeceity-click' and I fold into planning a phonics lesson for that same class, I use 'ghoti' [enough women initiate] to disrupt, '...the normative pitch' (Goodley and Runswick-Cole, 2014: 1) of those didactic carpet-time sessions. I look for the source and find the English lecturer's 'fact' of George Bernard Shaw originating this spelling, to be simply folk law, a 'legend.' 'Haeceity-click-haecceity-click-haecceity-click' - these memories, and so many others, fold across space-time-matter with each click. Questioning assumed knowledge, and systems, sometimes seems to be the only way through boundaries that rub fiercely against the skin; and feeling, just an inarticulable feeling, unsettled, raw, and slightly pained, from folding and unfolding, I open St. Pierre's (2017a) 'Haeceity' article, as a distraction from the untended wound of living injustice.



In considering her own dissonance with conventional humanist qualitative methodology, a decisive factor identified by St. Pierre (2017) was the troublesome haemorrhaging of other events, other times, and other places into the purity of her original study. As I frequently work with students with hidden disabilities, their experiences, and understandings of how their impairments influenced their education spilled into the opinions expressed in the sanitised data of my research notes.²⁰⁶ As education is always political (hooks 1989; Giroux, 1992; 2004; Freire, 1968/1970) and inclusive education imbricated with the politics of knowing in ways which cannot easily be dissected and teased apart (Slee, 2018), maintaining the status quo within research production becomes a deeply troubling positionality, pretending to un-know becomes an un-ethical engagement with research. A performative and rehearsed dance of knowledge production,

²⁰⁶ 'Heccities are simply degrees of power which combine, to which correspond a power to affect or be affected, active or passive affects, intensities' (Deleuze, 1994: 68).

...politics is about the transindividual modulation of fields of relation rather than the representation of a subjective point of view or personal interests (Massumi, 2015: 200).

I could not understand how a pretence to not know could be ethical. I couldn't understand how I was supposed to (un)know those things, I couldn't understand how I was supposed to 'forget' knowledge of inequalities from experiences teaching children. When in my 'day-job', another member of staff questioned whether the student with a Mental Health label should gain a place my thoughts entwined with the infant-aged child who obsessively washed his hands in his only logical defence against the illogicality of his Dad's unexpected death. I had no understanding of how to peel those painful wounds of knowing away from the skin on my eczema cracked hands. St. Pierre's statement, '...the time-space of the study called into question normalized categories of conventional humanist qualitative methodology' (2017: 689) therefore resonated deeply within me. However, I painstakingly applied my method-soaked hydrocortisone cream, and tried to ignore the distracting, burning itching.

It took time to find the voice with which to articulate this sensation: this needs for something other than replicating a method where from '...the hodgepodge emerges a curated and carefully crafted series of potential narratives' (Holmes, 2015: 665).

Therefore, and still wishing to be a good²⁰⁷ student, I conducted my interviews, and offered creative methods to each participant (Pink, 2013; Kara, 2015). I attempted to

²⁰⁷ She was always such a good girl,
Always such a good girl.
She learned to trivialised both pain and experience,
Unless it was the pain of others.

engage participants in creative methods, in non-patronising ways.²⁰⁸ However, I could not maintain a façade of emotional distance, and present myself as an unaffected, professional researcher. It concerned me as in research, ‘...any kind of emotional response to disability’ (Cheyne, 2016: 27:04) can be perceived as exploitative and therefore problematic.

Further issues emerged around language. The non-verbal gestures communicated more effectively than overt statements such as, “...this is hard to say in formulaic words”.²⁰⁹ Even students who engaged with creative practices in their personal lives, remained firm that interviews were preferred because, “I want to be taken seriously”.²¹⁰ The gestures, pauses and stutters within the research conversations, repeatedly played-out as ‘vibrant data’ (Bennett, 2010). The ‘ermms,’ and the shrugs forced me to confront my views around ‘valid knowledge’. I realised that it was necessary to consider the materiality of both language and speech (MacLure, 2017). I realised that I claimed to want to question the hierarchical structures of knowledge production (Koro-Ljungberg et al., 2017), but there was disconnect between my rhetoric and the reality of my practice. This also mirrored the participants’ assertions. After so many years in education systems, we had all been forged: socialised and enculturated to replicate the official doctrine of knowledge production within the knowledge industry (Haraway, 2004). It seemed that, when it came to ‘valid’

²⁰⁸ ENTHUSIASTIC-PRESENTER: Any Questions?

LISA: I used to do this in Infants - Do you worry about infantilising people?

A Creative Methods Workshop Encounter: Act 1: Scene 2.

Coffee-break. Lisa sits alone at a circular conference table, surrounded by silence, talking to her emails.

²⁰⁹ ‘Raven’ interview transcription.

²¹⁰ ‘Marilyn’ during a meeting where I suggested she could use her poetry. The structures of HEI and the replication of valid knowledge is so entrenched in the systems of learning that undergraduate participants could only imagine the interview as a valid means to express their experiences of education.

knowledge, participants and I were equally 'trapped' within the ideology of the official doctrine of knowledge, where validity and words coalesce.

Therefore, I had to acknowledge that far more existed within the hyphen of the unspoken than within many of the spoken words (Fine, 1994; Price, 2007). I began to understand that the interviews themselves became affective arrangements (Selby, 2019), and I began to understand that the research assemblage was more than just a transcription of words (Feely, 2019).

The white, small meeting rooms on the campus; the unrelenting white lights and the white tables; the eye-rolls and hand gestures expressed more about impairment in education, than the pause and non-spoken moment that was heard on the playback button of the recording device. I began to understand how strongly the non-human world contributed towards inclusion and exclusion in deeply affecting ways. I began to read the policy rhetoric that did not seem to understand the materialdiscursive entangling that either makes education a barrier, or succoured. I began to feel how impossible it was to articulate this in simplistic words ~ bullet pointed lists and action points just didn't articulate this exclusionary atmosphere.

Crucially for me, I began to see how thoroughly I had become enculturated into disabling practices; including those that affected myself. Initially, after reading so many 'method-how-to' books, I followed interview guides that cautioned against scribbling notes throughout interviews, and thus potential destroying rapport (Jovchelovitch and Bauer, 2000). There are some days when I have 'brain fog' creating an everyday insecurity around my memory,²¹¹ leading me to doubt the notes I had frantically

²¹¹ Said the student to the tutor – and who said that? Said the tutor to the student – ask Google...

scribbled post-interview. I was attempting to present as a perfect 'abled' researcher, mimicking the behaviours that participants described. Those normative values that privilege critical thinking as unemotional, rational, race-neutral, and gender-neutral pursuits (Danvers, 2016). I was also working incredibly hard and following all the rules and guides, yet achieving little, just as so many of the students I worked with did, and just as each of my participants did. It seemed that inflexible guides to being the perfect student did not always work to include those of us slightly outside the norm. I also realised that in constructing idealised notions of the able student through rigid guides; guides that the non-normative students, those feeling most insecure will turn to, the creativity of finding a more efficient, and effective, way forward becomes lost. As they '...carefully outline a format which reduces the richness of data by regulating how data should be perceived, collected, and analyzed' (Johansson, 2016: 450). The student encapsulated in the how to study guides becomes the 'Ideal Student', becomes the Only Way to Become Student, and for many disabled students, the consumption of these guides simply highlights how unideal they are.

My insecurity around memory emerged when the 'vibrant' gestures that, unspoken, said so much and that replayed at various, unexpected moments, as these affective moments tangled into me.²¹² Data, along with the intensity of interviews, refused to stay neat and tidy: it would not patiently wait to be 'coded' at the appropriate phase of

²¹² Cherilyn smiles a sociable 'okay' wave,
Collar-up against the wind,
As she breaks for a smoke.
Three steps past, I return...
..." without speaking her eyes said, 'don't judge me,'
...what should researcher-I do with that?"
Two trams later, she retreats, politely,
Into the warmth of her unfinished desk.

the study. The most important ‘moments’ were not trapped within the recording device but replaying within me²¹³ and folding into the pedagogical approach with the students I worked with. This drove me to reconsider my approach. The ‘hidden’ element within the research became meaningful for the unspoken and in-articulate knowledges around the experiences of students with hidden impairments.

And...so I read, and...read, and...read, and...slowly, reluctantly, in returning to Elizabeth St. Pierre’s (2017a) ‘Haecceity’ article, and my own ‘Click-Haecceity’ event, found a resonant luminosity in my own doubt-filled dark. It whispered that maybe it wasn’t just me, maybe this Method-Atheist, Transgressor-Heretic, Academic-Fraud, wasn’t the only one. It murmured that perhaps there was another route through the method-dissonance; an ontological ‘shock to thought’ that offered potentiality, a change for difference, not just another replication of Same.

My existential research crisis involved wrestling with philosophical concepts, not just, about what made knowledge valid, but also around agency, and around what made, and unmade, the ‘human.’ I eventually found a ‘line of flight’ and that took me on a pathway to therefore use;

...different ontologies that describe the world as unstable and becoming (Deleuze & Guattari, 1980/1987); different epistemologies that describe meaning, too, as unstable and unable to be contained in language (Derrida, 1967/1974); and different onto-epistemologies that do not separate “knowing” and “being” but describe the world as intraactions—or entanglements—of subject and object, human and non-human (Barad, 2007) (St. Pierre and Youngblood Jackson, 2014: 716-717).

²¹³ “groping experimentation” that is not “very respectable, rational, or reasonable” (Deleuze and Guattari, 1992: 41 quoted in St. Pierre, 2017a:692).

Ultimately leading me to diffractively cut through Critical Disability Studies with New Materialisms and thus move into the realm of Posthuman Disability Studies²¹⁴.

Within this section, I have attempted to plot the direction of travel within the methodology journey of this study. The aim has been to explain the contradiction of why within a PhD considering hidden disabilities in higher education, informed by Critical Disability Studies, the 'Data' 'Literature Review' 'Analysis' and 'Findings' are diffractively written/read and cut through/across with rhizomatic New Materialisms. This thesis bathes and basks in many quotes, citations, and theories²¹⁵ ~ my contributes to the existential crisis of method is to simply sidestep, shuffle, and dance around it in a hopeful little diffractive dance. By blending, the varied ontological kinds of Critical Disability Studies and New Materialisms, but then refusing to acknowledge the artificial disciplinary boundaries which higher education's commodifying

²¹⁴ But in any case, creativity is not about crafting the new through a radical break with the past. It's a matter of dis/continuity, neither continuous nor discontinuous in the usual sense. It seems to me that it's important to have some kind of way of thinking about change that doesn't presume there's more of the same or a radical break. Dis/continuity is a cutting together-apart (one move) that doesn't deny creativity or innovation but understands its indebtedness and entanglements to the past and the future (Barad, cited in Juelskjaer and Schwennesen, 2012: 16).

²¹⁵ The Dead Quote Olympics:

Can't make an omelette without breaking an egg
And I can't make a headache if I don't aim at the head
You had enough of their thoughts, have your own
Then you wouldn't have to be such a clone
That just won't get you nowhere, you thought it would?
This time you've really got something, it's such a clever idea
But it doesn't mean it's good 'cause you found it at the library
Yes they were smart but they are dead
And you're repeating all that they said
You know it don't make you clever like you thought it would
You didn't read between the lines so it won't do you any good, it's true
The Dead Quote Olympics
And that moment that you live for, it doesn't live for you
The Dead Quote Olympics
When weekends set standard and pace
We are all showered in books and berets
And that will just get us nowhere, who thought it would? (The Dead Quote Olympics/Fitzsimmons, 2004: Online).

disciplinarity names, 'art', 'poetry', 'social science', 'literature'... this exploration engages theoretical perspectives and knowledges by taking the risk of developing new, speculative methodological territories and hopeful landscapes.

The temptation in creating a PhD, is to present as an idealised PhD student: fortified and secure in both method and theory, rational and objective with a solid foundation from whence to defend any challenge. However, entanglements with data are far from sterile (Law, 2004), rather they are affective arrangements, and extracting the words from the material-emotional-affective-gestured-relational 'happenings' disregards and renders some 'data' strangely artificial and meaningless. While engagement with a PhD is often the antithesis of rational, the 'grammar' (MacLure, 2012) that dictates Social Science method creates a territory demarcated by notions of such. Therefore, the aim of this section has been to foreground the affective nature of the research process, along with acknowledging the researcher/self as also always in a process of becoming. This section explains why for this thesis,

...scraps of heterogeneous data contents - once forced into particular recognizable configurations, but now torn from their living contexts, no longer corresponding to their familiar characteristic relation or form (Holmes, 2014: 783).

6. Not quite a conclusion ~ Hidden Disability in the Higher Education Machine:

Higher education, '...is often contaminated by the language of the legislation and policy documents...' (Seale, 2014: 4) and this can be seen in the regulatory language and relationships between higher education and the student declaring a disability. The ambiguous, unpredictable, and complex understandings of what impairment might

mean (Lightman et al., 2009), or what impairment can be; once simplified by policy frameworks and guidance, becomes a means to translate the complex and changeable into something containable and consistent (Seale, 2014). Within the context of higher education and disability, legislation provides an ethical safety-net that offers security to institutions, however this process also de-humanises both decision-making and responsibility, thereby rendering the 'ethical safety-net' into a tick-box (Boyd, 2014) of maximum allowance, rather than minimum requirement (Campbell, 2009). These issues permeate notions of disclosure of disability (Scott and Herold, 2018). 'These orientations toward difference are pragmatic and operative' (Manning, 2018: 6) and act as a policing of regulated forms of individualisation as deviance. Yet, by the process of bureaucratising and individualising unruly bodies as 'dyslexic student' or 'mental health student' or 'Crohn's student' the individual is also simultaneously annihilated into a group identity with an impersonal processed-based set of procedural and standardised responses, created in order to pacify the unruly student body through assimilating acts of normalisation. Through this process, potentiality for disrupting and decentring standardised ways of teaching and learning are nullified and cost effective, massified and corporate responses are (re)produced that ultimately preserve a system where difference is promised, but where stratification is maintained. A system where inclusion is promoted through exclusionary enactments (Gibson, 2015).

it was weird I think;

word describes it most: a bit of a shock.

the worst time

didn't know who to tell

didn't really know what it was

trying to verbalise that

make someone,

I guess...

Understand.

didn't look unwell...I really was unwell.

couldn't see out of one eye.

there was no-one.

he didn't...he didn't...I guess offer all...

...didn't mention suspension...

...retake my year...

... never mentioned that.

really conscious

she thought I was

failin

g

f

a

l

l

i

n

g

behind;

had a breakdown in her office.

had I been offered the chance to

...suspend...

...I probably would have taken

that.

6.1 Not quite a conclusion ~ Hidden Disability: Hide and Seek in Academia.

'Hidden disability' is a complex notion without clearly delineated boundaries or fixed positions (Olney and Kim, 2001). Hidden disability is therefore an incomplete technique of categorising and coding that has become a way to characterise and describe people. Yet, the term 'hidden disability' itself has been largely excluded from academic debates. Within an arena where the politics of discourse and language has been highly problematized, and to the extent where some become taciturn for fear of articulating the wrong utterances (Grue, 2015), this lack of current academic discussion around the language of 'hidden disability' is surprising. However, focus has been turned upon what may, or may not, constitute 'hidden disability' for example, in relation to 'madness' (Pilling, 2013) and dyslexia (Reid and Fawcett, 2004), and within disability scholarship and activism around the place for hidden impairments within disability studies. For example, the concerns around scholarship of hidden disability reinforcing able-body privilege, and repositioning and therefore silencing the voices of those with physical impairments have been eloquently voiced (Inkle, 2016). However, not all '...disabled bodies are visible' (Hickey-Moody, 2015: 141) including within the higher educational space. The debated status of hidden disability on and around language is highlighted because the effects of these phrases can be materially felt and experienced. This is because as Grue (2011: 536) states;

If what constitutes an impairment depends on language and power structures, then the study of those structures must be of key importance.

As raised previously, there is no current consensus around which language is most appropriate when impairment and disability are being discussed (ibid) and this includes hidden disability. Various nomenclatures are utilised across varied social

communication sites, including 'hidden', 'invisible', 'unseen' or 'non-visible' to describe impairments which are not overtly discernible. 'Hidden disability' is a wide umbrella term than cannot adequately capture the multiplicity of views and opinions on such diverse embodied experiences (Olney and Kim, 2001), and this can create contestations (Valeras, 2010). However, within UK public policy, the term 'hidden' when discussing impairment and disability is a relatively recent phenomenon that appeared in the 21st century, before rapidly becoming a commonly recognised noun phrase. For example, the 'Post-Equality Act 2010 Guidance' (DWP, 2016) makes explicit reference to 'hidden impairments', whereas The Disability Discrimination Act (1998) guidance did not. This recent trend of referencing 'hidden impairments' often before listing diagnosed categories that may be included within this umbrella term appears to be consistent within post-Equality Act 2010 documentation, although the Act itself does not overtly use the term. Appropriation of the Social Modelist term 'impairment' to confirm deficit-based and medicalised notions of what constitutes a disability is replicated across policy and legislation, both external to HEIs and within internal documentations, and this contradiction highlights the contested and ambiguous place of disability politics within stratifying educational systems of control. We just can't seem to believe unless professional witnesses tell us otherwise. This highlights how immersed within a 'Special Needs' conceptualisation of medicalised, individualised, and assimilatory models of disability the higher education system sits.

Societally, the terms 'hidden' and 'invisible' are sometimes used interchangeably when discussing impairment, with 'invisible' utilised especially in the United States (US) as a descriptor for any impairment which was not instantly discernible; for example, 'invisible disability' is utilised within The Americans with Disabilities Act (1990).

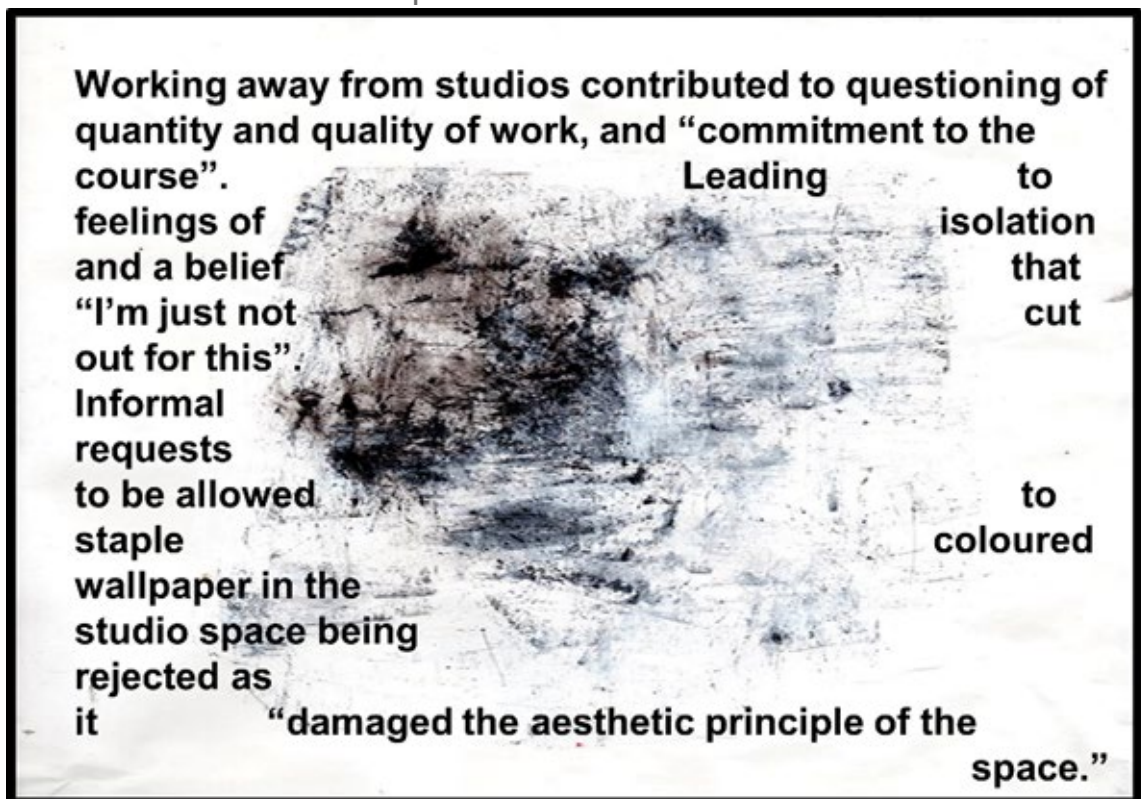
Invisible is also widely used in academic literature, especially within feminist writings within US (Samuels, 2003; Bassler, 2014) and Canadian (Titchkosky, 2001a) contexts. However, the term 'hidden disability' was in use in academic literature, especially in a medicalised context, from the 1960s onward; for example, 'hidden disability' is used in a 1970 paper by Tobis and Zohman titled 'Rehabilitating the Coronary Patient'. In academic fields, the term seems to have moved across disciplines until it has become a widespread nomenclature. Throughout the literature, while the term 'hidden disability' is explained to mean, '...unapparent to the unknowing observer' (Valeras, 2010: online), there is little discussion around where and when the term originated; it simply seems to have 'occurred' with its usage and meaning increasingly accepted in contemporary parlance.

As with 'disability' there is no homogenous group to rally around a specific word or phrase, which makes 'hidden disability' a divisive term for an identity category, and for identity politics in general (Valeras, 2010). Further, many with hidden impairments do not identify with the 'disabled' label, but rather work hard to maintain an appearance of being non-impaired (Samuels, 2003; Olney and Kim, 2001; Matthews, 2009; Valeras, 2010). Further, there exists a hierarchy of impairments, where some hidden disabilities occupy less, or more, marginalised, or desirable spaces.²¹⁶ Therefore, not only does 'hidden' mean the impairment is not instantly discernible, but also is a useful term because this indicates that an impairment '...can often be kept hidden' (Fitzgerald and Patterson, 1995). Within the context of higher education, this concept seems appropriate, as many students actively decide to conceal an impairment and avoid

²¹⁶ "...people don't know what it is, they say "Oh you mean that you have ME?" they don't know what to do with MS."

disclosure (Matthews, 2009). Frequently concealment is sort in preference to derision in a system where the access needs of both students and staff are questioned, and judged, rather than accepted (Smith, 2021). In addition, across this study, students have acknowledged that they performatively enact specific forms of hidden impairments, while denying other, more ‘embarrassing’ conditions.²¹⁷ While the term ‘invisible’ is also widely used in relation to impairments, within this research ‘hidden’ has been selected due to both its associations with ‘concealment’ and its recent rise within the language of policy, as discussed above. While further synonyms for ‘hidden’ include: ‘secret’, ‘unknown’, ‘covert’ and ‘clandestine’ this is still preferable within the aims and ethos of this research to ‘invisible’ with the associated synonym of ‘imaginary’.

Hell#2 White Studio Spaces:



²¹⁷ “...it’s fine being dyslexic, but who wants to admit that they shit themselves?”

6 and...and...Hidden Disability in the Higher Education Machine:

Language is so loaded with metaphors of ability (Titchkosky, 2007; Schalk, 2013) that they merge, unnoticed across all forms of communication, this means that the language utilised in research originates from disabling perspectives, for example, the suffix 'ible', a variant of 'able' within the word invisible. Considering language within;

...disability studies does invite us all to at least consider the able-bodied agenda lurking in the way we make meaning through so many crippling metaphors, in the way we compose and communicate that disables even as it might be attempting to "enable" (Bruggeman et al, 2001: 369).

It is therefore acknowledged that all terms associated with varied ways of being have been created within sedimentary layers of timespace and imbued by the political, cultural, and social assumptions that produced the material realities that these words were formed within.

I find it quite challenging.

a fatigue element,

using the lift,

other students,

comment, saying,

the lift for one floor,

managing fatigue,

needing a rest room,

I've gone home.

I have another lecture.

6 and...and...and...and...Hidden Disability in the Higher Education Machine: Tension between an acknowledgement of the Social Model perspective, and contradictory, regulatory language percolates throughout higher education's bureaucratic systems (Titchkosky, 2011). This is evident in the interchangeable use of terms, such as disability and impairment. This tension is also present across this writing, this writing that is saturated with contradictions and incongruities.

Expression should be understood not simply as the face and language, or individual languages, but as a semiotic collective machine that preexists them and constitutes regimes of signs (Deleuze and Guattari, 1980/1987: 63).

Therefore, discussion of the 'semiotic collective machine' that pre-exist and constitutes the language of disability is important in order to illuminate the means by which formations of power operate within educational contexts.²¹⁸ I also need to acknowledge that as someone with 'hidden disabilities', although this sometimes has physical manifestations, I am wary of, '...eating the other' (hooks, 2000a: 147), of parasitical feasting (Stone and Priestley, 1996)²¹⁹ off the experiences of students with visible impairments and the landscapes of disablement that coalesce with this. As one who can mask and camouflage, I carry a complex and distinct experience to people with instantly discernible impairments. Further, I acknowledge that each act of inclusion is an event, singular, and not a constant ever determined guarantee of eternal inclusion.²²⁰ While some of the participants in this study also had visible impairments, my interest began with the negotiation of masking and camouflaging of hidden disabilities. Further, I was interested in the assumption, made within higher

²¹⁸ Each word has its own DNA: unravel this double helix to reveal the cartography of a universe of thinking, reading, writing, feeling that weaves molecules into this semiotic collective machine.

²¹⁹ Also see '2a across and throughout.

²²⁰ Burrow to the sprawling rooting sections 5.2 Higher Education the Desiring~Technological~Machine: Thing~Power and Inclusive Things?

education environments, that ability was always present, and how this assumption entwined with the materiality of the environment ~ which then entwined with policy to create an inclusive/excluding space. As reiterated throughout, it's so commonsense that all higher education spaces policies and procedures revolved around the always 'able' body and mind. In doing so, I acknowledge that,

[t]hose bodies that "pass" have been there all along, functioning at the limits of what constitutes the docile body they, we, have been taught to mimic (Manning, 2018: 3).

Further, this notion of exploring and demarcating visible/hidden disability and impairment also shapes a wariness around dipping in and out of other cultural knowledges (see 'The art of Kintsugi'). I am also wary of '..."eating the other," about privileged Westerners indulging in ethnic cultural cannibalism' (hooks, 2000a: 147). While I celebrate, and joyfully welcome the decolonisation of the curriculum, and the bloom in indigenous knowledges that flows through New Materialisms pedagogy (Rosiek et al., 2019; Clarke and Mcphie, 2020), for me, this reservation creates an affect ~ a feeling ~ a caution which holds back and inhibits a flow of potential alliances.

'One needs to study what kind of body the current society needs' (Foucault, 1980: 58) and the regimes of truth underpinning notions of both staff and student as individualised, fractionalised, and fragmented, docile bodies needs to be undone. These ideas (re)create the staff/student/subject as a fragmented, individualised, and compliant neoliberal subject (Mladenov, 2020). Within the contemporary Desiring-Technology-Machine that is higher education, 'disability' and the dissonance created by rebellious, uncompliant bodies in the here/now highlights both the inaccessibility and the limits of the power/knowledge practices (Manning, 2018) of the neoliberalised

academy (Ball, 2012; Cameron and Billington, 2017; Cheek, 2017; Breeze, 2018). The nodes and junctures where hidden disability is ‘...troubling what it means to be included in the edifice of learning’ (Manning, 2018: 3) also offers experimentations in pedagogy, and a move towards a relational and entwined mode of teaching and learning (Manning, 2016; Manning, 2018; Reddington, 2018).²²¹

As discussed across **section 3** of this thesis, and beyond, within the commodified education marketplace, representational-thinking becomes a marketised product (Docherty, 2018) that (re)creates a false notion of higher education as a meritocratic system (Warikoo and Fuhr, 2014); where those who-can-will succeed - with all ‘failure’ (re)scripted as an individualised staff/student responsibility (Mijs, 2016). However, this individualistic, competitive, and risk-averse approach diminishes engagement and motivation for many learners and educators (Toft Nørgård et al., 2017). Moving to a pedagogical way of being which allows for risk-taking and actual learning, rather than ‘failure’ means abandoning rigid learning outcome driven teaching~learning spaces, and actively (re)framing the pedagogical encounter to centralise ‘unknowing’ for a pedagogy based on ‘...an ethics of becoming’ (Atkinson, 2009: 3). As highlighted by Taylor and Shallish (2019) higher education is undergirded by bio-meritocracy, an ableism so entrenched that to think inclusivity becomes unthinkable. As Slee (2019) emphasises, inclusion is belonging, authentic belonging. How can staff ensure inclusive pedagogies happen when casualization, precarious employment, and exploitative working practices with HEI’s corporate war machine promotes a sensation of not-belonging for so many staff (Ahmed, 2007; Gill, 2014; Brown and Leigh, 2020: Brown,

²²¹ ‘Any “we” is always already composing at the interstices of these uneasy collaborations between different valences of the more- than’ (Manning, 2018: 4).

2021)? Simply put, how can staff who do not feel that they belong authentically welcome and include others? How can staff who feel insecure and undervalued, genuinely embrace relational and inclusive pedagogical spaces? Particularly when they often arrive, last minute into teaching a module, or have little time given for developing resources, or even for thinking through different ways to plan, or work with students? In the neoliberal gig economy, technological advancements and innovations arrive ceaselessly, yet little time is afforded to embed understanding of their use (Gregory and Lodge, 2015). Laurie and Shaw (2018) unpick how violent conditions slowly burn into the material fibre of being and becoming and are normalised by commonsense habitualisation ~ further they argue that ceaseless individualisation perpetuates and sustains injustice. While their theorisations are based upon conflict zones, as highlighted in **3. Educational Politics ~ A World of Ontological Grey Zones**, higher education exists within a perpetual state of crisis, ensuring belonging always remains elusive for many. This contradictory position, where inclusion is theoretically acknowledged as being based on the premise of 'belonging' and therefore being a relationally based concept; is in juxtaposition to a corporate, consumer culture that encodes student-as-consumer-of, and staff-as-merchant-of, knowledge (Ball, 2012).

Since the Browne Review (2010) the contagion of neoliberalisation has bloomed, until the markets have become the only commonsense response towards higher education (Docherty, 2018). This normative and pervasive force has so quickly (re)scripted and (re)written responses towards higher learning, that little curiosity, or resistance, remains towards creating alternative and affirmative futures within mainstream political discourse (Tomusk, 2013). As, within the neoliberal, posthuman times, 'knowledge' itself becomes (re)inscribed as 'employability' (Ball, 2018). Further, the

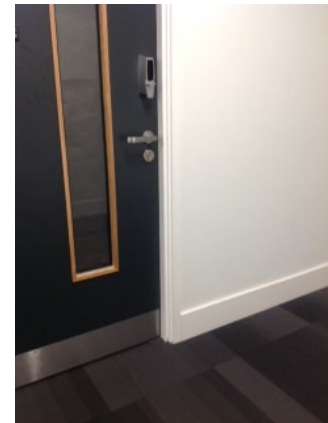
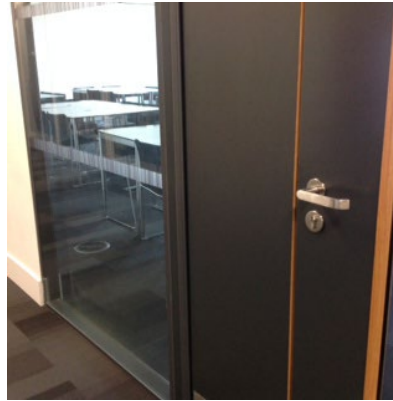
language of widening participation offers an amorphous conception of social justice as active, dynamic and 'being-done' (Ahmed, 2012). These conceptions further broaden an idea of inclusion that is undergirded by notions of assimilatory practice. Within the corporate academy, studenthood exists as a neoliberal, corporatized, inflexible, and individualised subjectivity: however, disabled students are immersed in an often inflexible, un-reasonable and impersonal, forgetful space-time, where bureaucratic process-driven systems become systematically (re)scripted as 'reasonable'. Within this inflexible medicalised system, which does not follow notions of inclusion (Gibson, 2015) or universal design (Powell, 2013) '...structural problems inherent in the organisation of education are camouflaged as cultural deficits of individuals' (Spiegler and Bednarek, 2013: 331 as quoted in O'Shea et al, 2016: 332).

Further, institutional responses, by adopting assimilatory methods, rather than adopting Universal Design (Powell, 2013) or an inclusive pedagogy (Gibson, 2015) also ensure that disability remains 'hidden' from the curriculum. Within the UK particularly, diversity is associated with a 'dumbing-down' and a lowering of standards (Shaw, 2009), rather than in some countries which view diversity as an enriching opportunity to complexify, both the curriculum, and student thinking (ibid). Whereas,

[i]nclusion is an experiment in attending to the quality of difference that resonates across a learning that moves through the ... [learner-tutor-resources-technology] ... assemblage but is not reduced to it. To make thinking visible is to move with careful attention to the worldings it activates (Manning, 2020: 11).

Come on in.

When you can't open a single door independently, that says, you're not welcome to enter this room. It says you've got to ask to leave this room. It says this room is not for you.



Disability and impairment are part of the enfolded

and embodied materiality of living (Shildrick, 2002;

Braidotti, 2013). Wherever people are, disability and impairment will also be ~

including within higher education; disability should therefore never be unexpected

within higher education systems, pedagogies and curricular (Gibson, 2015). Whether

these disabilities and impairments are 'hidden' or 'visible' ~ disclosed to the institution,

or undisclosed, to offer student's places means to have an ethical responsibility

towards accommodating the difference and diversity that disability and impairment

brings (Seale, 2013). To offer student places, without ensuring materialdiscursive

inclusivity and full accessibility is a tokenistic response. A bureaucratic system of higher

education (Titchkosky, 2011) built on unreachable inhumanity means that the

'commonsense' violence is both oppressive and harmful (Taylor and Shallish 2019),

and responsibility for being included falls upon the Minoritarian disabled student, to

always assimilate themselves within normalised acts of everyday eugenics (Madriaga,

2011). Yet within this inversion of an ethical education system, the HEI system

abdicates responsibility for the notion of inclusion; rather diversity and inclusion are

antithetical to the UK's ideas of 'quality' and 'standards' (Shaw, 2009). It, therefore, adopts medical model practices of disclosure (Matthews, 2009; Liasidou, 2014a) and utilises equality legislation as a maximum, not minimum response (Campbell, 2009) within austere, neoliberal, and careless times (Ahmed, 2012).

Additionally, there exists discontinuity between notions surrounding the purpose of higher education, and the contradictions between education as an economic imperative for employability, or as a social good, for higher education is also a, '...site of resistance and a site where new orientations toward study have been born' (Manning, 2018: 2).²²² The staff-student as an affective and relational assemblage, or a nomadic subjectivity, is offered as an equipoise and affirmative alternative version of inclusion. This is conceived as offering pedagogical possibilities for learning and teaching that enhance the experiences of all inside/outside the inclusive academy.

Within a political landscape where defensive practice, underscored by hostile micro-managerialism (Ahmed, 2007; 2012), creates a culture of cynicism, questioning of pedagogical systems can quickly be perceived as yet another attack on the professionalism of both academic and support staff. Incidentally, it can be argued that the 'academic' and 'professional services' divide is yet another outdated, divisive binary implanted within a sorting system of higher education which prevents collaborative and collectivised ways of working. Attacking professionalism of staff is not the intention, rather across the stories of students; understanding and compassionate staff repeatedly emerged as the main key to inclusivity and a feeling of

²²² '...her case proved it - that we write, not with the fingers, but with the whole person. The nerve which controls the pen winds itself about every fibre of our being, threads the heart, pierces the liver' (Woolf, 1993: 157).

Belonging ~ see [footnote 132](#) as an example. Through non-judgemental connections, a 'we', a relational encounter where belonging is created through affirmative responses can become a means to counter the fractionalised culture of individualism. University staff, and their attitudes and assumptions therefore have the power to create Worldings. Staff have repeatedly sparkled as vibrant sites of resistance, disrupting the exclusionary barriers within the 'Data', creating Worldings and possibilities for students, including this PhD student, to feel welcomed, included, and to Become~Other, to enjoy an inclusive educational Belonging.

Fabulations - A Worlding of Belonging:

I was running late because I'd been just not right all night and I couldn't get moving and couldn't face the rush-hour. So, yeah, the session had already started, and I felt a panic, I know I could access the remote session later, but it's important to me to physically attend, or I never would so I make sure force myself to physically go ~ as I pushed open the door, held my breath, then saw an empty seat close by. I sat down trying to be invisible. The lecturer carried on, just talking. When she looked around the room for opinions, she caught my eye and smiled. At the end of the session, she was near my table, I said, "I'm sorry I was late," – "hey that's no problem," she replied, "we all have those mornings! The stuff is on the unit page, when you've looked at it, if you have any questions, just send me an email, or come for a tutorial. If there's anything you need to discuss urgently, let me know and we can have a quick 5-minute chat now?"

And I felt like she completely meant it, like it was no problem at all, like I wasn't an inconvenience, and after that I felt completely at ease with her, like, just included and not under pressure. I could relax and focus on the learning, and that's the unit I've achieved the best results in.

Drugged Up, Crippled Up, Affective Becoming Writing:
Rather like the higher education system itself, this thesis is imbued with complex systems and structures that on first meeting, may not seem entirely logical or necessary ~ for example, why move the fonts around when italics and bold indicate voice shifts in a visually simpler way? [Because screen readers can sometimes struggle to read italics and bold, but they recognise and successfully read different fonts.]

Rather than following the 'norm', of higher education writing/research, this thesis, by being written rhizomatically, transgresses established and expected rules and regulations. It flits around, slips, fractures, drops, repeats, doubles back, meanders...it forgets itself...

It has been written from the margins ~ largely during disruptive shifts and changes in medications. The neurological impact of wafts and waves of medication has been allowed to Become with the thesis itself. The decision not to present as an able and coherent writer is actively made. The intention is to produce affects in/with the reader. The affective encounter of being a student with hidden disabilities within higher education has seeped into, and throughout, the writing/method: It has become an affective, productive, and affective encounter.

All the disabled students who gave time to talk to me during this research expressed the feeling of the need to perform 'non-disabled' and to present as

'normal' ~ this was evident even with the students who actively embraced their disability as an identity. They felt a need to hyper perform.

I can absolutely recognise this while I also acknowledge that my own impairments entwine with this thesis. However, as an example, during the final years of study and especially during the writing-up times there were fluctuating periods where I had no vision in one eye and limited, disordered sight in the other ~ but I didn't explain the extent of this disruption or its impact to my supervisor. Awareness of the lack of appropriate supportive provision for students with fluctuating, unstable conditions meant that I viewed 'evidencing' and 'reporting' this issue in order to request support (which was very much needed at that point) as futile. By the time any support would have been in place, the issue may have passed, and the time and expense of garnering additional evidence felt to be an additional burden of more emotional and physical labour that I had to spare.

From my own, and from the experience of others within this study, both the disclosure system and the support systems for students with fluctuating conditions do not offer effective or inclusive solutions. Practical guidance on how to improve these issues within the disclosure and support systems is outside of the remit of this study but it is deserving of further attention and more research.

Similarly, 'fatigue' is a word which re-appears across interview transcripts and student Data. It's interesting just how often this word arises. Yet higher education does not quite seem to know what to do with fatigued disabled students. Higher education, the monolith, seems to maybe view disabled student's fatigue as simply tiredness? Fatigue

creates a barrier to Belonging for students with hidden disabilities and again, it is beyond the scope of this study to offer guides and tick-box approaches towards this issue. However, if all campuses offered access to quiet, rest rooms, this might be one small step to begin to unpick the conundrum of fatigue and disability in education. Again, the material environment plays a part, as buildings are often sensorially fatiguing. Including a wider range of community advisory groups an involvement within the planning and design phase of building and refitting, might help ensure that environments become more accessible for a wider range of impairments.

As inclusion is always a singular event ~ a one-off encounter ~ how exactly can we (re)create an education system in a marketised, and consumeristic, fast paced world, where fatigue, or fluctuating conditions, or sensory overload is allowable, or fully acknowledged? How can disabled students be included when parts of a disabled student's ontological way of being is not fully understood within educational systems and environments? Once this understanding occurs, there is a greater chance that inclusion will happen.

If we simply remember that disability and impairment will always be expected, it is a positive step. That, however, is not enough. Posthuman Disability Studies actively recognises and rejoices in the differences and ruptures that arrive with disability (Goodley et al., 2014a). For an affirmative world, utilising these positive, joyful notions; including concepts of relationality and interconnectedness ensures that difference, and disability can be always welcomed, always Belong, and

always be vital to, and for, every learning space. This means always planning all elements of an educational system, and its structures, with difference as the central hub from which learning can always flow. Once this occurs, education can centralise a relational and affirmative form of social justice.

- those moments of frustration -



- when -

...the thinking bowl slips ...

... and those contents ...

...spill...

...scatter..

...spread...

Tidy people. Those who think, remember, walk, work, write ---- In straight, orderly lines – starting

At The Beginning = ending - At The End.

- Can rarely feel ...

...beautiful... ..acceptance ...

... of ... thinking ... fragments ...

...collecting...remains...recognition ...

-- weaving --- knitting --- sewing --- spinning --

- the art of -

-refining the scars-

slowscholarship

bringingtogether

scatteredthinkingfragments

creating-something-unique

enhancing-random-remains

wabi-sabi²²³ landscapes

²²³'Wabi-Sabi' a Japanese aesthetics and philosophy where beauty is found in 'ordinariness' in flaws and imperfections '...the beauty in the incomplete and impermanent...antithesis of our classical Western notion of beauty as something perfect, enduring...' (Hassan, ND: Online).

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Appendix

The footnotes copied here are the extracts from either researcher's notes, or transcriptions included across the thesis that are not highlighted within poems or images ~ these are included below for ease of access and also for the reader to contemplate and entwine with at leisure. Within the footnotes themselves are further discussions, analysis of the 'data' and other diffractive, transdisciplinary~rhizomatic writings.

^{Footnote} 41 - "yeah it just becomes words doesn't it? Yeah, no that sounds good, I think that photos probably would work, yeah" says Patricia "I'm thinking and I think very visually, and I'd rather that we used some images, and it might be that we'd walk around, take some photos and either record it on here, or record as we walked around 'that's an image that's important for me because of this, this, this, this...'"

^{Footnote} 51 Researcher's note: "If this is an inclusive conference, then why are the only people passing around the microphone, and handing out papers, the people with learning disabilities? Is this inclusion, or tokenism?" Silence in the room.

^{Footnote} 52 "Or think to yourself I didn't explain that well because sometimes you can't find the word to explain it, because there aren't any I find, cos it's, it's different to everyone isn't it? That's what chronic illness is, it's unique to the person who has it, so I think that, trying to explain that to people with limited, formulaic words, it's hard."

53 - "...exams, I tend, I panic because I forget a lot of things, like I know everybody forgets little bits ...but sometimes, I've genuinely been sat there, and I've been reciting things, for hours for weeks, and I get there, and my mind just goes blank...if my memory is bad and it's gone, it's gone. It's not coming back whether I sit there for an extra half an hour or not to be honest, so that to me was...I know they were trying to do something, but it felt like it was just something. It didn't DO anything, it wouldn't. I wouldn't say that it benefitted at all, really, it just made me frustrated at sitting there for an extra time to think - I don't really know what I'm doing!"

54 - "...erm, I kind of already felt like I was behind erm, in terms of my growth as a person, so my priority, perhaps misplaced as it was, was my studies, I really wanted to erm, to, to do well and that was my motivation. And I actually, probably made myself more ill, ha, um, than I needed to, because um, looking back on it now it shouldn't have been, my priority yeah, but hindsight..."

57 - "I just didn't disclose because...well...people don't look at me and think - disability - so I kind of think I'm making it up...and it'd be just so embarrassing to waste busy people's time...for them to say - you know - it's not a valid thing here."

58 - "You know it's like this cut and paste approach where everyone gets that 'reasonable adjustment' whether it's going to work for you or not, like just so they can say they've done something I think, because they don't know WHAT to do!"

68 - "I feel like I've got stigmatising against me, because I'm dyslexic - she's a dyslexic student - then I'm overweight - it's just the stigmas around everything. Everything they've asked me to do, I have done. Like I've an appointment with weight management next week, but it's not my fault that it's a 3-month waiting list to go and see somebody, you asked me to go and do...and that's what I have done. So, they've said to me like, please seek support off us, I don't feel like I can seek support anymore, cos they've...the way they've spoke to me...the way they approached everything...I just feel, oh what's the point, I'll just deal with it on my own."

69 - "I do, I do wonder that, when they were designing this building, like what was the thinking behind a lot of the design...some of the rooms I love, because there's lots of natural light, but a lot of them ... the noise levels...did they not think about that...and yeah...all these things..."

Says I: So, do we need to target architectural students to create inclusive worlds?

"Yeah, like there's a set of...presumably...from what I've understood, there's a set of requirements for what people who use wheelchairs...there needs to be something similar, for well...for more general invisible difficulties...whatever that is..."

70 - "webinars...well I've done a few of them, and sometimes, well, it's communication breakdown...it's a computer, and you're trying to talk through a computer, and I couldn't hear her...and there's nothing wrong with my laptop cos it's brand new so the support come online, and they spoke to me in a personal message, they said, 'do this, do this,' and I missed 40 minutes of the hour...and it's like, it's for specific learning difficulties, like dyslexia...and I needed that...and it's like, 'well we'll just send you the slides' and it's well...oh yeah, brilliant, yes, thanks for that...cos the slides alone are just brilliant for me - not!"

72 - "well you know memory! Dyslexia-thing, it's not goodat college, my friends they just laughed about me going to Learning Support, it was just embarrassing. I just genuinely think it was because it was what was associated with going to Learning Support. Because when you go up to Learning Support, it's all pictures of the students in wheelchairs and it's all more physical – and ironically, it was on the top floor of the building, it was where the people in wheelchairs would go up there for breaks, and teachers would take them on trips, and that's what that was. And there were two classrooms, and whenever I was having a study session, or whatever; the other classroom was full of the students with physical disabilities. And you know, I suppose it's because you can't see dyslexia, or whatever, that it just wasn't associated with that kind of area, so I felt like a fraud."

84 - "...that the role of the sick person is a difficult one as well, because, yes you're sick...but you don't want to complain about it...because you get labelled as a victim 'stop being a victim!'"

86 - "...fluctuating conditions they're just not seen as valid, like you're making excuses...but when I'm sitting there and I'm getting like, some of them were quite arsey emails though as well. Erm, 'well you're not engaging, you're not going to do well' erm, and I'm like, erm... I was ummm, I was really not well...I couldn't really read, but what I was doing was erm using a voice recorder on my laptop to still errrr write my assignments, and then erm getting my ex-boyfriend to proofread them for me, because I couldn't read it back haha, because everything was sort of really blurry. But ehm, that was still the priority, I still didn't want to be seen as like I was failing."

87 - "...I've had this before, I've had notes on my windshield, I've had people come at me as I'm getting out of the car and this man erm, approached me, and was like, "there's nothing fucking wrong with you that's your nan's badge isn't it that you've just nicked to get better parking!" Like I ransacked her house to get closer to Tesco's...but there's just the assumption that you're not telling the truth, or that you're getting something for nothing. I had a really heated conversation, with someone in uni last week, who had complained because my parking

is free, and I can park on, just outside the building, and he has to park further away. So yeah, you get that not being believed and questioned, all the time.”

88 - “It’s just sensory overload - all the white walls and the horrific white lights and the white tables, and the white boards - I just wonder who the hell designed this building and thinks that people can actually cope with spending all day in it? I have to factor in rest breaks between sessions, just because of this constant, horrific glare, and some days that means I just go home.”

89 - “Ummm, yeah...possibly...but then it also depends on the faculty, doesn’t it because I’m doing a healthcare profession related course, so you’d kind of expect that understanding, whereas ‘art-based’ where my previous experience was?! There could also be an element of that as well. In terms of level of understanding, ability to understand disability...yeah, it’s massively different, yeah. I mean, I think ...so I think that kind of context is very different as well.”

94 – Researcher notes: “Is there any support for the assessment cost because I just don’t have...?” - and then he goes - “It’s only a hundred quid, it’s heavily subsidised by the University, surely you can ask your parents for help with that, or maybe don’t go out for a few nights?”

95 – Researcher notes: “I just couldn’t afford the assessment fees, and even being told, well you pay it and if you’re really struggling try and claim through the hardship fund, well it’s having that upfront money and it’s just demeaning, and embarrassing, and well, to be honest, it’s just another load of ball ache and more and more faffy stuff to do. I love my family and they support me as best they can, you know, but saying “they can’t afford to give me £100” well you get looked at like you’re lying, or like you’ve got a shit family. My family hasn’t had a holiday for years, because they’ve paid my rent deposit and got me a quilt and kitchen stuff from Ikea, and my older brother went to uni before me, but I can’t say that to my tutor because he’d be even more judgie then...and even though I got a bursary, it’s just barely enough to live because rent is soooooo high. I can’t ask them for more, and I just don’t tell them when I’ve not got enough to eat, because I know they’ll go without to give it to me...and if I said that to my tutor, I’d get “well cooking from fresh” and I’d be like, “food allergies, like I can do anything from packets” and specialist food IS so expensive...but again I’d get that look like you’re talking shit to just make excuses...and I say they can’t afford to help out with the dyslexia assessment fee and my tutor looked at me like they’re spending all their money on fags and a big telly and said, “well it’s all about priorities.” And I know I’m struggling without support, even with downloading Grammarly...I had support at school and college, but I was just assessed by staff in school and then college so that doesn’t count...”

And I, researcher-me, invades the page to rhizomatically map my thinking about my own, indignant, dyslexic offspring at a Russell Group university who was told a compulsory fieldtrip cost of £120 was ‘reasonable’ - I wonder at how many verbalised word assumptions from a plane of privilege make silent wounds to exclude student’s pained flesh.

Embedded within **intermingling minor language**:

“I’m dyscalculic” ~ she said ~ “it’s a pitiful educational story to tell” ~ yet she laughs ~ “I spent my childhood being told I was stupid, inattentive, lazy, having to redo, redo, redo, redo, redo,

redo, redo, redo, redo, the same, same, same, same, same, same, same, same, always in trouble for being late, for forgetting things for mixing things up, so difficult to explain, it causes pain in the chest to try to explain because no-one believes it, because no-one"~ the word is said again ~ "NOONE" ~ with emphasis as she leans across the table and looks deeply into my eyes head tilted to one side, drinking thoughtfully my reaction ~

I smile and nod ~ "my daughter has dyscalculia" I say, and I smile nodding with an exaggerating expression ~ "she can't read clocks, timetables, charts, graphs, has a really loose relationship with time and frequently loses Wednesday's!" I laugh and shrug!

...she throws her head back and laughs ~ "MY GOD! you actually do know what I'm talking about here...I just bloody hate those journal articles we're expected to read full of stats and numbers and charts, I don't even read those bits, I just skip right over them and go straight to the findings, they're meaningless to me" – Her body language has completely changes, now relaxed and completely at 'home'...

101 - "I think that, like, I think that the education, social and health are sort of penalised because they have placements, they're not like, just based in university. If you're doing like a normal, what's classed as a 'normal' degree, you're in university all the time, so you get more time to do the study side of it, on things like nursing, education, and stuff, you don't. I've gotta do, so many hours a week. Say for example, on placement, while trying to revise for an exam, while trying to learn what's going on in placement, what I've got to do what does this mean, so if I don't understand a hand-over, I can't sit on a nursing station for six hours and learn what everything means on a hand-over, I've got to learn that in my own time. I might ask certain people, 'what does that mean? I don't know what that means,' but I don't get the individual time, I'm there to learn and work, so sometimes it's not fair, cos you're not classed as a 'normal' student, so it doesn't like, seem like, not like they don't care...cos they do...it's like, you're penalised cos you're not a normal student, cos you're not in full time education. My course is 50-50, so half the year, I'm not here and that adds another layer onto being a disabled student, it makes accessing support just impossible."

105 - "I think for me, not a lot of it, but part of it for me, was attitude of other people. Erm...yeah...probably quite a lot actually...erm, so even my lecturers, I didn't get on with my lecturers. I just found them quite cold with me, and I couldn't ... I don't know...I just found that I didn't particularly like them. I felt like they didn't like me...I don't know...it was just difficult...whereas here I feel like...erm respected by them...so erm, yeah erm...so it's just completely different I guess, in terms of how people view you, and I guess that's a change in mentality of people. That's kind of key to that I suppose, and that, rather than seeing people as...faulty...because it's a personality thing, or whatever...you know well thinking that they might actually be struggling and they might look at it from their point of view and I think that's shifting perspective, I suppose doesn't it, I suppose? Seeing it through the person's eyes, rather than through your eyes...it's...how do you teach that to people?!"

120 - "Or think to yourself I didn't explain that well because sometimes you can't find the word to explain it, because there aren't any, I find..."

Quotation embedded within **Material Affects:**

"So, you go straight from an email from your tutor to 'warning, warning.' Yes, the trigger email...Pretty much saying, 'this is the first step of being withdrawn'. So, you are just assuming that this person is not coming in because they are being a bad student. And I think that can make you feel worse as well...oh no, now uni thinks I am dossing, I might as well just not

bother going in anymore...And then, you know, it's like, you start thinking, well if I don't fit here, where do I fit? Cos that's what was running through my head, like if I can't make it here, how am I supposed to 'cope' ergh 'cope'... how am I supposed to just get on in the real world?"

Quotation embedded within **Disability Management Required:**

"...you manage a problem, or you manage a problem person...by saying that you need to be managed you're identifying it as an issue, and you're identifying as an issue the person who ~ that you need to be 'managing' and they may not identify as an issue. That thing for them is part of their daily life...they're just getting on with life and living it as normally as they can they're not managing their disability! They're just getting up, putting their pants on, and going to have a time just like you! It's partly, its context driven, but I think erm, a person who, who offends you...erm, accidentally offends you by saying 'managing this...managing that' I think they're underestimating your ability to just be...a person. Whereas someone who intentionally offends you...just they know what they're saying, they're intentionally saying it to cause hurt. And at least you know what they're thinking; at least they're being honest! Whereas as person who says something who err, like that 'managing' isn't actually saying what they mean to say, I think. 'Cos you get the feeling that sometimes people want to ask {laughs} more questions or say something that...they don't really know whether they could get away with saying it or not. They say something like how to errr MANAGE your condition, and it's like errrrmm, that's NOT what you mean {laughs}. It's not what you mean at all."

Quotes contained in text: **Materialdiscursive inter(ra)actions: 'reasonable adjustments'.**

"...so, I ended up screaming at the top of my lungs, "I've got multiple sclerosis, you old hag" and the woman behind was like, "you know you weren't in the wrong there" but like, I didn't need to be told I'm not in the wrong, I know I wasn't in the wrong...but there's just the assumption that you're not telling the truth, or that you're getting something for nothing."

"I honestly believe that the comments were just because ... to them I'm not I suppose what you would associate, obviously you know, people don't know about disability, you can look at someone and not know that they've got things, but I suppose...what they associated with that, wasn't me."

"...so, when she high-fived me and said, "yeah dyslexia buddies" I just let her believe that, and she still thinks I'm dyslexic because it's just easier than explaining Crohn's, because it's okay for people to think you can't spell, but "I shit myself" it's in a different disability league that."

132 - "It's strange though actually, because you've sort of gone your whole life without any support, with everyone just blaming you for things and then all of a sudden there's people that want to help and that acknowledge your difficulties, and it's yeah, it's quite erm... it's strange but it's good, and you start to build up an idea about yourself and erm, what you actually can do I suppose, and work on your strengths rather than spend all your energy trying to battle your weaknesses I suppose. That's what it was like for me."

136 - "I think people think you're being lazy. Especially, if you are overweight as well, I think there's the assumption that you're doing it because you're fat and lazy. Ermm, because I've had - people confront me..."

137 - "...didn't have a party lifestyle...a cup-of-tea-and-slippers kind of student, but I think that ehm, there is that assumption, that if you're unwell, or if you're not with it, or if you're taking time off, it's because you're doing something 'wrong'. Hum, rather than you need help. You

assume something negative first, I think that's your first assumption, rather than having like a neutral opinion like, of why that person's off, it's like - that person's off because they're hungover - I think with a student, the assumption is that you're to blame for it, erm, cos you know, if you look at the erm, the media perception of student, you know, stuff like 'Skins' and 'Fresh Meat' we're all doing drugs and we're all getting drunk and like rolling into lectures with 5 minutes to spare because we've been up all night partying..."

Quotes contained in text: **Crip Matters.**

Unless you... tell...it's like, I kind of feel like, it's the disabled version of coming out of the closet, the disabled version out...outing yourself as a disabled person, of validating someone else's opinion of you...which is really annoying...you have to re-live...like, I have a spiel now {laughs} that it's just, I say it to every person who asks, 'right what's MS then?' 'der, der, der....' And all that...and that's it, and it, erm, doesn't have any emotion attached to it anymore. It's just like this sterile thing..."

149 - "You get grouped with those students that are...ummmm. Frittering their own education away...you get grouped with those people, because if it's a hidden illness, you look normal, so people expect you to fit into that stereotype."

150 - "Yes, the acceptable disabled person is the one that struggles in silence -- oh you know Joe, he's a trooper -- the one who is like, vocal about it, the one who says, you know, I can't cope with this today, I'm not feeling well, I'm in pain -- you're a complainer then haha. So, it's, it's...but I do it, I do it to myself...I erm...my friend too, she's got like a bad knee and she complains about it, and I'm like 'shut up about your knee -- no one care!' {laughs} so I'm saying in my head like, if someone said that to me, you'd be horrified, so I think it's again, it's that...ideal student...ideal disabled person...the one that's like a martyr for the cause!"

168 – Research journal notes: As I type and I soak up my working-from-home privilege yet think of the many who live with spare rooms, and large gardens and spare hours for hobbies and baking soda bread.

I'm aware of the submitted request for an extension for this PhD handin; in-between sure that it will be freely extended, and the stress filled dread of the email that requests late-submission fees. In-between the old world and the new, where this PhD reads/seems/feels irrelevant. In-between thoughts about whether a credit card can pay for shopping while my self-employed partner floats in-between shielding and carelessness; I write in-between places; in-between working full-time and mumming full-time; in-between student and academic staff; in-between health and chronic-ill health; in-between rooms as I float between desk-under-the-stairs and chair-in-the-bedroom moving to find an in-between quiet and noise space to work. In-between reassuring-mumming and irritating-working. I'm in-between mother and unwanted, ever-present teacher as I police this in-between school-home world. I break to make a quick eternal lunch for an in-between family and cohort of eight. In-between thoughts never fully existing in any of this in-between-ness.

171 - Research journal notes: A chat about inclusion in HEIs - "Interesting, I'm an inclusive ed. academic on the teacher training course, I've never thought about inclusion in MY seminar spaces in higher education, I teach students how to be inclusive in schools, out there ~ inclusion is just something that happens elsewhere, and I've never realised that before!"

177 - "I find it quite challenging. And then sort of a fatigue element of being in uni and... erm, the sort of, the iss...well no not issue, the, sort of using the lift and like, the fact that I have heard other students, comment, saying things like about people using the lift for one floor and stuff."

182 - Research journal notes: An overheard corridor conversation - "I've been teaching 30 years and I've never come across a student with reduced hearing before, shouldn't they have hearing aids? So, if they don't have hearing aids how do they communicate in the real world?"

184 - Researcher's note: at one point the department where I work provided iBooks for each student on a specific distance-learning course. This initiative sprang from social justice ideals, to create a fairer environment for students unable to attend the campus library, but this occurred with a mistaken assumption that this technology would be accessible for all students. Initially there was no knowledge of which apps could allow for accessibility of content, and the assumption was that all apps and 'pop-ups' placed within texts would be fully accessible. Also, note that I write this aware that not all readers can access this PhD format, with its pretentious footnotes, images, and none-traditional formatting. Not all systems, such as OneDrive, make footnotes visible. A methodological choice, to leave part of this thesis partial, obscured? A compromise, as my original transdisciplinary creative approaches were far more multi layered? A pragmatic acknowledgement that the PhD is an inaccessible, ableistic and dense process? Rather a braid of all three.

Embedded within the text of **2a. Becoming~Minoritarian: Slow Scholarship**. "They're saying I could get the highest marks if I put effort in, but that I still have to be in That White Space for all the sessions, and it's like HELL. So, they're just saying that to manipulate me. So, if I fail it's MY fault because they've supported me, but I can't say anything to them because I'll cry... that's what I do when I get emotional, I cry. So that's me being irrational. And if I said, "can I paint the walls, or just put coloured paper in my studio area?" They look at me like I'm irrational, I know because I asked. But what's rational about being in spaces that make you physically so ill that you have to spend the day after in bed, immobile?"

193 - "I remember the first week, it was organise folders, that's what she made me do! I felt like a child... it was like college! I already had a folder for everything and a booklet for everything, and different colour pens and all. And that's what she was trying to tell me to do, and I found it, really patronising...obviously she was the learning support...so she didn't teach a specific subject, but when I'd go, she ask me what I needed to look at...and she'd sit there and try and teach, teach it me, but she didn't really know what was happening or what I was doing, but she was just there to say that I'd been. So, I stopped going!"

194 - "Nobody thinks dyscalculia is real: you become a joke. My educational history is fits and starts of trying, re-trying, failing, falling down because no one believes that you just cannot read a clock, or a timetable, or a date. If you can't do a maths GCSE, then your professional future is zero. People have awareness of dyslexia, but not of issues with numbers and sequencing, and order and time. I live out of time. This world is dictated by the power of numbers: Number is God and I'm destined to reside in Purgatory."

202 - "...I've been seeing a counsellor for years, on and off, like, for my eating disorder, and I know that stress triggers it, so like, deadlines clumped together, or knowing that something big is due. I get anxious and then it kicks in, and then I get ill...but it's on and off, from like being,

maybe 15ish...but I never saw my GP because he's just so...you know...and I was admitted and it was just the stress, I just got so stressed over everything...the consultant from the hospital did me a letter for uni, so I could get support, and stuff, I could get something [mitigating circumstances/exceptional factors]. But not disabled student support, they said it wasn't long term, it had to be long term, and I'm like, this has been my life since I was 15. The consultant, because I was still in hospital when I sent the letter, because I was in until the end of the month, and he was really annoyed that they didn't see his letter as evidence for long-term, and they rang him to check it...I don't know, real, I suppose. But my GP just didn't know, and a counsellor report isn't good enough cos I've seen different counsellors so...you know...there's just no eating disorder support on the NHS near my home, so there was no point, so yeah, and then I just feel like a fraud...and how ill do I need to get for it to be valid? Probably so ill that I can't study anymore."

203 - "Sometimes it's safer to hide the truth"

209 - "...this is hard to say in formulaic words".

210 - "I want to be taken seriously".

Footnote 216 "...people don't know what it is, they say "Oh you mean that you have ME?" they don't know what to do with MS."

Footnote 217 "...it's fine being dyslexic, but who wants to admit that they shit themselves?"

The Thisness of Things - Photograph of a lecture theatre chair with words:

Grey folded up chair with steps ascending alongside the empty lecture theatre. Next to the image is the heading. Haecceity: The Thisness of things... and then an extract of a transcript.

"...and we can walk around, and I can say this, this, this, this...because some days being included it's just about this chair, or this doorway..."

Hell #1 White Studio Spaces.

The painting is mainly white, with patches of gold and a small smudge of vivid green, there are some small specks of gold.

On top the words are typed, white open plan studiospaces, white glaring lighting. The cacophony: smells and noise and lights and people and glare from walls and tables and boards and... affecting and freezing anxiety, that disables an inability to think to work.

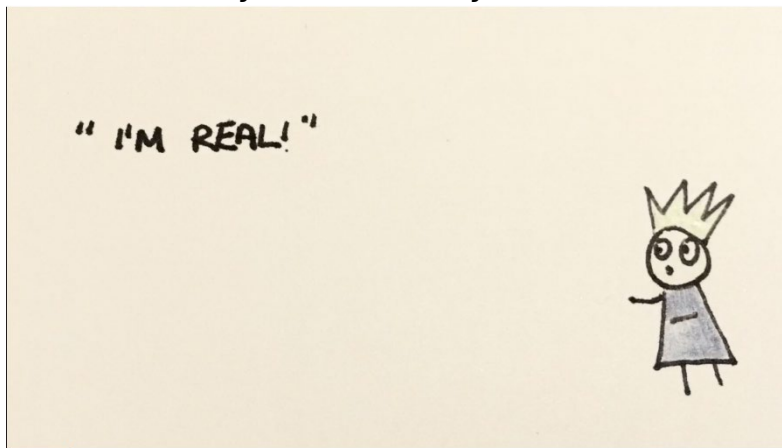
Hell #2 White Studio Spaces.

White background artwork covered with chaotic black paint strokes. Across is the quotation: Working away from studios contributed to questioning of quantity and quality of work and "commitment to the course". Leading to feelings of isolation and a belief that "I'm just not cut out for this". Informal requests to be allowed to staple wallpaper in the studio space were rejected as it "damaged the aesthetic principles of the space."

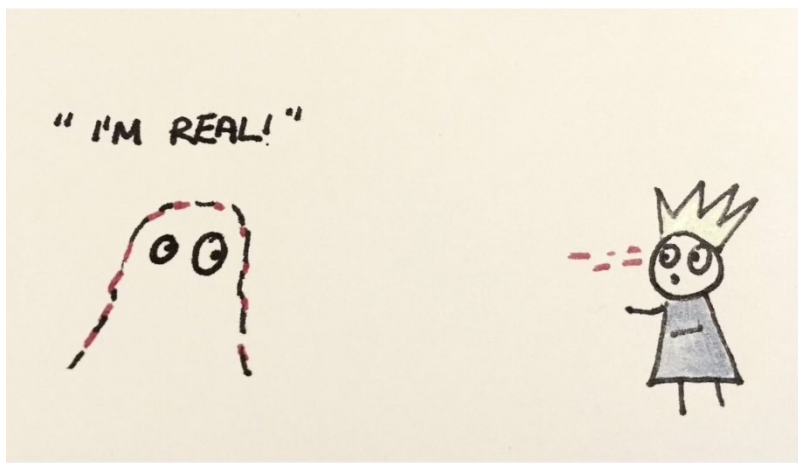
Animation screenshots:

INVISIBILITY

Invisibility exists only when we see it is,



no matter what you say it is,



we need to see that it exists



At University we call for unity and love for all,



that's why we wear our splendid hats,



all for one and ones for that.



And if you fail to wear your hat you end up looking like a
T...



TOTAL ORIGINAL.



Sometimes it's safer to hide the truth,



Wear the hat, no explain the truth,



Stop invasion of privacy,



So you'll be you and I'll be me.