Precarity, Political Economy, and the Accommodated Classroom

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DOI: https://doi.org/10.37514/ALR-J.2024.8.1.05

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> *A body can be broken. If we keep coming up against walls, it feels like we can shatter into a million pieces. Tiny little pieces.*
>
> – Sara Ahmed, *Living a Feminist Life* (180)

In recent years, I have needed accommodations. After years of relative conformity, I suddenly needed my work space to look very different from the status quo. This change was precipitated by the Covid-19 pandemic as well as pregnancy, childbirth, recovery, and breastfeeding my two young children—an intense period in my life that spanned nearly four years in total. I share my own story of pregnancy, childbirth, postpartum needs, and childcare as a way to elucidate the challenges both students and workers may face at similar stages in their lives, the precarity these changes can precipitate, and how willing accommodation can prevent some such precarity. In this article, I demonstrate that an accommodative classroom as the standard instead of the exception, and now more accessible since the Covid-19 pandemic, is essential to both learning and a socially just political economy.

In *Shock Doctrine: The Rise of Disaster Capitalism*, Naomi Klein writes about "the intersection between superprofits and megadisasters" (10). In her book, she writes of idyllic coastal fishing communities being wiped out by tsunamis, only to be bought up for next to nothing by wealthy hoteliers. Wars are waged for the exploitation of natural resources, and the "shocked" inhabitants are left with few options other than to take what is offered and flee their homes. Likewise, in academia, cataclysmic shake-ups, lack of employment security, unexpected illness, pregnancies, and unaccommodated spaces can all precipitate unwanted and unjust change and precarity. As Catherine Chaput claims in *Market Affect and the Rhetoric of Political Economic Debates*, "The valorization of commodities into economic profit is also the valorization of an affective subject with his or her own rhetorical predisposition" (32). Since economic profit drives every sector, one must valorize accommodation within the classroom and within the workspace to combat the scenarios that so often throw people into precarity.

I want to acknowledge early on that I am not currently disabled, and I share my experience of a time when I needed accommodations by way of helping myself and others think more about more accommodative teaching. In thinking through my own identity, I refer to Nirmala Erevelles, who asks herself and readers, "What does it mean to come to terms with the transgressive vagaries of queer/crip identity as assemblage—precarious/partial/body-without-organs/liminal/ affective/ molecular—within political economic contexts imbricated in colonial/neocolonial practices of unrelenting social, economic, and militarized violence?" In reading her work, I am inspired to ask myself this question about my own body, the classroom spaces I help create, and how I might mitigate the "unrelenting social, economic, and militarized violence" all around us (Erevelles).

My Experience

Although childless women are thirty-three percent more likely to be in a tenure line than women with children (Waxman), some women in academia do have children. Life events like childbirth are often celebrated socially for a short period of time with something like a baby shower and a meal train, if the family is lucky. However, the significant needs surrounding this type of life event often span months and even years. As of the publication of this book, there is no maternity leave in the United States. The Family and Medical Leave Act (FMLA) exists only as an unpaid option, for a limited period of time, and for people who have already been employed for a year or more ("Family"). As an unpaid option, FMLA essentially functions to minimize job loss (a bare minimum) but does not equate to effective support. The reality is that many people need accommodations for much longer than national statutes allow, and they need a kind of support that often does not exist. However, without these accommodations, the lives of individuals can be easily and unnecessarily tossed into tumult, with challenges so dire they may not be overcome in a lifetime, such as poverty, housing insecurity, and the trauma that can result from experiences like food instability. Or, more specific to the childrearing experience, trauma can occur surrounding feeding—breastfeeding or bottle feeding—and bonding.

During my own first pregnancy, childbirth, and time breastfeeding, I experienced a new and notable physicality to my life. The excitement of being newly pregnant made it difficult to focus on other things during my first months of pregnancy. In later pregnancy, frequent medical appointments took up many regular work hours. It became increasingly difficult to sit at my desk because my large pregnant belly took up space between the chair and desk that had previously been empty. In very late pregnancy, finding suitable clothing for work was costly and difficult, and I found myself recycling the same maternity tights and bulky dresses every few days. Much like Sarah Ahmed's experience of disability, which she describes in her book *Living a Feminist Life*, what was once normal for me became steadily unmanageable. Ahmed writes, "I learned how disability is worldly because I came up against the world; the different ways you are treated, the opening of doors, concerned faces, the closing of doors, rigid indifference. But most of all, I came to feel the little bumps on the street, little bumps I had not even noticed before. Those little bumps became walls that took a huge amount of energy just to get over or to get around" (180-81). The burden of these "bumps" can have enormous

economic and emotional consequences for individuals, while those same burdens may remain completely invisible to so many other users of that same road.

Next, after experiencing pregnancy while working, there was the childbirth event itself to contend with. This meant a transformative birth experience and a beautiful new baby, but the experience also resulted in a longer than expected hospital stay and even more frequent medical appointments. While many people are cleared to exercise after only six weeks, I still felt very fragile at that time. For example, when I was several months postpartum and needed to be back on campus for a meeting, I found myself walking across the huge parking lot, sweaty and shaky. It felt like too much too soon, which surprised me as a primigravida. The expectation was that I would be able to work in conventional ways after only a few weeks, but it felt very different in my body. After only short periods away from my baby, I would experience letdowns. Regarding feeding, I was also somewhat surprised to learn that pumping and formula, both options that others used to care for their babies, were not options for me. Based on so many of the other narratives I had read and heard, and by the appearances of other people, I expected to "bounce back" more quickly. Very little of my postpartum experience, however, was how I thought it would be. To be effective and happy, and to avoid harm and precarity, I needed my life and my workspace to change in ways that surprised me. After that experience, I would never see my colleagues' or students' accommodations in the same way. I would suddenly understand more deeply than ever before the fine line between effective accommodations and precarity.

The Pandemic

Then, much like my first pregnancy irreversibly changed my perspective on accommodations, the pandemic brought to light the role of the physical body in modern learning like never before. The long negotiation and waiting for accessibility changed swiftly as a deadly virus showed institutions of higher learning that they were capable of creating more accommodating spaces. Work that had needed to be done for purposes of access and equity was suddenly forced into existence. Importantly, bodies that previously lacked access to certain physical spaces were suddenly accommodated like never before, not sidelined in a separate or different space, but joining the full conversation through newly ubiquitous Zoom rooms and chats and asynchronous online learning management systems.

In December of 2019, I brought home my second baby. As associate professor in English/Writing and director of the Writing Center, I used a "maternity accommodation" to teach fully online, an accommodation granted not by the institution, but by the kindness and understanding of my colleagues, who rallied to create what would be a livable schedule for me as my body healed and adapted to the care of a new baby. Still, I needed to attend various meetings, which I vaguely remember, sleep deprived, physically sore, and fatigued just from walking through parking lots and down hallways. Frequently, I had to bring my newborn to these meetings, and I was worried about bringing such a new immune system into these spaces, which I remember as being small, crowded, and too hot.

As I navigated my postpartum time, in early winter of 2020, I also began hearing about a deadly virus emerging and circulating throughout the world. It officially made landfall in the United States in Seattle in late January ("CDC"). I saw on the news that a new coronavirus

quarantine center was quickly constructed and then collapsed in Wuhan, killing at least ten people and injuring more in early March ("Coronavirus"). Politicians said very little. News reports sounded dire, but were yet unsensational. The people around me locally seemed to pay little attention. No accommodations were being made as of yet, and I was still trudging into meetings, often with my baby in tow, wondering when work would start to feel "normal" again.

Choosing Inclusivity

Finally, the call was made, and by spring break, the nation began a two-week shutdown. Most institutions of higher education shifted to online or remote access at that time, and I breathed a sigh of relief because now I could care for my baby on-demand and also fully participate in my work. That's the thing—for me personally, I always wanted both. I wanted to physically care for my babies in the way that they needed, and I also wanted to work. Attending to my service, scholarship, and teaching obligations brought me deep satisfaction and fulfillment. As by babies slept, and I worked by the light of my laptop screen that spring, I wondered how many other new mothers were being accommodated by remote access to their work or to their educations. I realized that some of my own students were now able to participate in ways that their bodies or circumstances previously had not allowed: working-class people with multiple part-time jobs, those who lacked physical mobility, and people with Covid-19 (or other infectious diseases) who should be in quarantine.

Furthermore, as director of the campus writing center, I had eventually hoped to offer an in-house, remote-access tutoring option, which would provide our tutors with online tutoring experience and would offer online students direct access to our writing tutors. Initially I thought the project would take at least a year to implement, but after the "lockdown," a platform for online tutoring was planned and put into place within a few weeks. And my institution was not alone. In fact, according to Sarah Bergfeld of eTutoringOnline.org, there was also a huge increase in eTutoring appointments after the start of the pandemic. Their numbers were up by over 50% once the pandemic was in full swing (Bergfeld).

Online remote access, not as a one-off or as an exception but as the modality for everybody, suddenly offered inclusive access like never before. In that way, the pandemic wrought a revolution to accessibility and accommodations. Now that the switch has been made, we face the question of how to maintain this state of revolutionary access and accommodations and also maintain an equitable space for the sometimes complicated, sometimes complex, and sometimes changing bodies that are always in classroom spaces.

Whether remote, asynchronous online, or face-to-face, the classroom is always a rhetorical and embodied space and, informed by other scholars and my own personal experience, understanding the body in the classroom is a fundamentally feminist inquiry supportive of a social-justice mission. As such, my venture here works toward a feminist epistemology for every body in the classroom, working toward the kind of "[d]isability justice [that] has the power to not only challenge our thinking about access but to fundamentally change the way we understand organizing and how we fight for social change" that Mia Mingus writes about in her work, "Changing the Framework: Disability Justice." Moving forward, I also want to keep in mind Sara Ahmed's argument that accommodation is an ongoing feminist pursuit: "We have to keep pushing to open up spaces to those who have not been accommodated. Or those

who are not accommodated have to keep pushing even after they have apparently been accommodated" (114). To Ahmed, the work of accommodation must be done by everyone, and when it has not been effectively done, the burden remains on those who are not yet effectively accommodated. Further, those who have the power to create accommodations must do so.

In this I am reminded of that first "remote access" term during the Covid pandemic, spring 2020. While nearly all classes were remote, there were many gray areas, including tutoring. Facemasks and plexiglass dividers were offered as a source of protection. However, there was nobody telling me as the writing center's director exactly whether or not my writing tutors needed to be physically in the writing center space. As a person with some power in the situation, it became clear to me that I could protect these workers, and so I did. I gave writing tutors the option to work fully remotely if they wanted to, and one hundred percent of my tutors chose to work remotely that term. As writing center director, I chose to continue this practice until after the adult vaccine was widely available. (It would be much longer until children could be vaccinated.) Others with power made different decisions. I stand behind my decision to protect others whenever I was able because precarity and the possibility of harm suddenly became very real. A year after lockdowns began, and just as the vaccine was becoming available to the public, my cousin died of Covid. A few weeks after that, our former daycare provider died of Covid, too.

On this, and less dire levels, as well, Ahmed reminds us, "If environments are built to enable some bodies to do what they can, environments can be what stops bodies from doing: a cannot is how some bodies meet an environment" (125). As a teacher, I face many limitations regarding the classroom "space." However, I also always have some power over the classroom environments I make. Do I accept late work? Do I grade on prior knowledge? Do I communicate something that might help diverse populations feel welcome and safe? Do I offer Zoom meetings? Do I stop, pause, breathe, and remember to treat everybody in the space as fully human, complex, and worthy of love?

Good Pedagogy Was Always Accommodative

An accommodative classroom means drawing the practices of great teachers into new and present contexts, with help from the likes of bell hooks, Victor Villanueva, Paulo Freire, and many others. An accommodative classroom means listening to stories from complex bodies, like my own postpartum story, and using Krista Ratcliffe's work in *Rhetorical Listening: Identification, Gender, Whiteness* in adjusting to these new learning spaces. There is never one blanket solution for an accommodation. Done well, accommodations are individualized, require listening, and intend to understand. In Maureen Daly Goggin and Shirley K. Rose's edited collection *Women's Ways of Making*, they offer a complex understanding of making that can help us do the work of maintaining an effective and equitable new learning space, using the framework of Aristotle's episteme, techne, and phronesis. The book "draws attention to *making* as three epistemologies: an episteme, a techne, and a phronesis that together give pointed consideration to making as a rhetorical endeavor" (Daly Goggin and Rose 3-4). They "collapse several impoverished binaries: mind/body, producer/consumer, passive recipients/active agents, public/private, craft/art, and man/woman" (Daly Goggin and Rose 6).

Reading this work, I am thus inspired to think about the classroom I help create or make in more complex ways—a necessity for accommodation. Ultimately, our understanding of the body in the classroom, an understanding that has changed and been made more complex by the pandemic experience, can help higher learning improve the equitability and accessibility of the classroom space.

When I think of some of my favorite classrooms, I also think of two great teachers, Victor Villanueva and bell hooks. Villanueva was my professor during graduate school, and I was able to learn from hooks' when she lectured (regularly) at the university where I was teaching. Both excelled in connecting the theoretical to the human. Both shared their own personal stories. More than that, they shared details from their lives—the kinds of things you might tell a friend—in order to teach. For example, in hooks' lectures, she frequently spoke about love, being in love, wanting love, wanting companionship, eating for pleasure, losing interest in food, and just enjoying breathing air. Somehow, in doing so, she fostered a space for deeper connectedness and deeper learning. In *Teaching to Transgress: Education as the Practice of Freedom*, bell hooks states, "To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (13). Finding a way to "car[e] for the souls of our students" was, for hooks, a pedagogical strategy that allowed her to see her students as individuals and to attend to their individual needs.

For Villanueva, the classroom is also about creating positive change. He writes, "And the classroom is an ideal site in which to affect change; the classroom, where we come in contact with so many, the many who in turn will come in contact with many more. It's a utopian hope, but it is the utopian possibility that makes for a teacher" (121). Inspired by Villanueva, I ask, how do we "come in contact" with each other in the classroom through a blank Zoom screen? By understanding learning not as just a transfer of information, but as a space to share what we know with each other—and by remembering that students know something, too. For hooks, effective teaching will "transgress those boundaries that would confine each pupil to a rote, assembly line approach to learning" (*Teaching* 13). Later, she continues, "Making the classroom a democratic setting where everyone feels a responsibility to contribute is a central goal of transformative pedagogy" (*Teaching* 39). A democratic classroom must also be one that accommodates our students, even those (especially those) who cannot participate in traditional or typical ways. Facilitating these spaces means acknowledging privileges and precarities and working to support the people who occupy learning spaces. This type of pedagogy—concerned with the dialectic, the liberatory education, the identities, and the accommodated space—is often called a critical pedagogy.

Both hooks and Villanueva were deeply influenced by Paulo Freire's liberatory pedagogy. hooks writes:

> When I first encountered Paulo Freire, I was eager to see if his style of teaching would embody the pedagogical practices he described so eloquently in his work. During the short time I studied with him, I was deeply moved by his presence, by the way in which his manner of teaching exemplified his pedagogical theory. (Not all students interested in Freire have had a similar experience.) My experience with him restored my faith in liberatory education. I had never wanted to surrender the conviction that one could teach without reinforcing existing systems

> of domination. I needed to know that professors did not have to be dictators in the classroom. (*Teaching* 18)

hooks learned firsthand that Freire was, indeed, effective in his teaching, in no small part because of his "presence," and the experience of learning from him allowed her to sustain a belief that one could teach outside the paradigms of domination and control.

Meanwhile in *Bootstraps: From an American Academic of Color*, Victor Villanueva emphasizes the classroom space as also always dialectical:

> Students discover that they are constantly in dialectical relationships with, in conflict with their environments and that these environments are affected by social, political, and economic circumstances and events. Personal lives must contend with social, political, and economic situations. For Freire, the more students are aware of the dialectic, the more they can affect changes in their selves and in their environments. (55)

Likewise, this applies to teachers: as they become aware of the complexity of the classroom, they become aware that a simple transference of information from one able and present body to another is never going to be a complete education.

But this process is not a simple one. There is a certain culture of scarcity or elitism embedded in the culture of higher education. In *Feminist Theory: From Margin to Center*, bell hooks writes, "All too often educators, especially university professors, fear their work will not be valued by other academics if it is presented in a way that makes it accessible to a wider audience" (111). When imagining an accommodated classroom, one of the first concerns participants face is the question of whether or not rigor is being appropriately maintained. In fact, my own students who need accommodations often share with me that they are worried about coming across as lazy or uninterested, which is a major problem when the college classroom is intended to be one of engagement and interest. Sometimes formal accommodations supported by a campus diversity services office are too rigid or ill-fitting for the needs at hand (not to diminish the fact that, for many, disability services are the first and last line of support for accommodations and success).

hooks also states that a critical aspect of critical pedagogy means the following: "Accepting the decentering of the West globally, embracing multiculturalism, compels educators to focus attention on the issue of voice. Who speaks? Who listens? And why?" (*Feminist* 40). I would argue that the way teachers answer these questions says everything about the kinds of classrooms they have made. The teacher of an accommodated classroom asks their students, what, for example, they need to speak, understanding that their answers will be different and will likely vary over time. Sometimes students will not have clear answers, and their solutions will be discovered individually or in tandem with other classroom participants. The teacher of an accommodated classroom asks their students, how can I better hear you, with the understanding that their answers to this question, too, will likely vary and change over time. Sometimes the answers are never discovered during the course or a term, but the effort in finding a way forward is meaningful and can feel accommodative, as well. Asking these questions has everything to do with adapting the space to meet the needs of the actual people involved and balancing the complex needs of the students, the curriculum, and the capabilities of the teacher(s).

Teachers, and others in charge of the classroom space (however it may be imagined), need to listen to the needs of the classroom participants. Ratcliffe advocates for "hearing what we cannot see" (19) and reflecting on the "troubled identifications" (47) that exist within, around, and sometimes because of, the classroom space. "Listening pedagogically" is a way to aid both student and teacher in learning, making adjustments, and, in a sense, creating the learning space together (133). This cannot happen unless a good deal of listening happens, so accommodations can be personal and context-specific.

Finally, a note on failure: both when I was pregnant and when I was newly postpartum, I experienced both effective accommodative experiences and also failed ones. Sometimes institutions failed to effectively accommodate me. Sometimes people failed to effectively accommodate me. Sometimes, I failed to understand my own needs until it was seemingly too late, and I was already deeply immersed in a setting that was not working. However, failure is a common and necessary part of the paradigm shift. Along the way, teachers will make mistakes and so will students. In challenging her students in new ways, hooks writes, "Moving away from the need for immediate affirmation was crucial to my growth as a teacher" (*Teaching* 42). Understanding that immediate success was not a given was a necessary step in her development as a great teacher. Attempts, failures, and challenges can all feel bad, even when there is a longer-term positive outcome. Furthermore, "The presence of tension—and at times even conflict—often meant that students did not enjoy my classes or love me, their professor, as I secretly wanted them to do" (hooks *Teaching* 42). So, while previously hooks saw herself as a teacher who cared for her students and created fully human experiences for her students, in practice this was not always the peaceful utopia some might imagine.

Ubiquitous Accessibility

Given what we know about effective and empowered classroom spaces, and keeping in mind hooks' work in identity, Villanueva's dialectical classroom relationships (where class, race, ability, and more interact for learning)—all somewhat influenced by Freire's liberatory education—during the pandemic, when rapid accommodations were taking place for not just a select few, all participants, educators, students, and their institutions became aware of just how accommodative they could be. "Zoom rooms" and other synchronous online programs were put to use like never before. In the most obvious ways, Zoom offers access to a wide variety of people: not only pregnant and postpartum people (which was my own experience), but also students like those students who were transitioning and preferred to keep their cameras off, those experiencing debilitating anxiety, and those who needed to work odd hours and struggled to make it to and from the physical classroom space.

If the online space is a common accommodation, how do teachers make that virtual space full of humanness and connection? How do teachers make the space conducive to learning for students and teachers? The answer is that we tie the content, the concepts, and the theoretical to the human. We acknowledge the individuals in the space (no matter what that space looks or feels like). We share our own stories. We see each other as people, whether that be face-to-face, on a laptop screen, through hearing each other's voices and perspectives, and/or maybe asynchronously through audio responses, video exchanges, or through writing. We are mindful of the situated political economy of our institutions and the impact that has on our students'

lives and on the lives of our colleagues. We remember that education is always about the dialectical, the people, and the ideas. As Chaput puts it, "As individuals cultivate different intuitive responses to their environments, they revise the affect circulating through and orienting the world and its inhabitants. . . . Once altered, the unconscious attunements among individuals and their milieu open up the rhetorical field to a range of as yet unexplored possibilities" (160-61). As such, in academic settings individuals can call up the new possibilities that their students and colleagues present to them to integrate imaginative accommodations that work for all parties involved, led by the person in need of accommodations and thus supporting individuals during precarity or out of precarity. Instructional accommodations support this goal.

As for my own recent experience with accommodations, when I felt ready, I began to come into my campus office more often, and then I took on more committee work, attending more meetings in person (though, for various reasons, I often still prefer many of these types of meetings to be offered virtually or in hybrid formats). I took on more face-to-face teaching obligations, especially after I was fully vaccinated, but still cautiously until the Covid vaccines became available for ages. I slowly started taking my child to more and more childcare, which was also incredibly difficult to find for myself and, I imagine, for my colleagues and students in similar situations. I was fortunate because, for the most part, the process of moving away from accommodations was not fast and painful like ripping off a Band-Aid, but instead was a slow reentry as I felt increasingly able to do more outside of the home.

Even now as I am physically able to be in more places than I could peaceably achieve in previous times in my life, the tide has turned: the option of virtual meetings will continue. While some will continue to launch complaints about "Zoom fatigue," remember that people have been complaining about "meetings that could be emails" since long before the pandemic. Before we eagerly reassure each other that we want to be in person, that we want to get back to "normal," and that we are tired of "virtual living," remember that for many of us—some for our entire lives, others for portions, and for others still, just short blips in the overall scheme of things—these accommodations allow access to the spaces that would otherwise be difficult to achieve at best or completely inaccessible at worst. The newly ubiquitous accommodated classroom welcomes a greater multitude of the diverse people we work and live with; in enabling these spaces, we promote feminist, anti-racist, anti-ableist, anti-classist, and generally more inclusive accommodated classroom spaces that can help circumvent experiences of precarity.

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