



Perrotti, C., kehal, p. s., Manok, G., hernández, j., Bush, A. (2023). CAUSing a commotion: Reflections on third space academic labor. *Workplace: A Journal for Academic Labor*, 34, 57-65.

## CAUSING A COMMOTION: REFLECTIONS ON THIRD SPACE ACADEMIC LABOR

CARMINE PERROTTI  
PRABHDEEP SINGH KEHAL  
GEORGINA MANOK  
JESÚS HERNÁNDEZ  
ADAM BUSH

### ABSTRACT

*As a group of five, representing various United States (U.S.) higher education institutions and roles within those institutions, we came together to collectively grapple with a set of challenges, critiques, and questions occupying our academic and professional experiences as community-engaged scholar-practitioners. In this article, we reflect on the nature of our group, the Critical/Abolitionist University Studies Edification (CAUSE) group, our professional experiences, and the questions that arose from our collective readings in critical and abolitionist university studies. We combine first-person reflections synthesizing the various ideas we have encountered in our readings on and engagement with critical and abolitionist university studies under three topic areas: 1) the ambiguity of third space labor; 2) community-engaged scholarship as a third space; and 3) the institutionalization and professionalization of third space labor. In doing so, we call for third space academic laborers to reflect, collectivize, and join us in CAUSing a commotion.*

**Keywords:** U.S. higher education, third space academic labor, critical and abolitionist university studies, community-engaged scholarship

## CAUSING A COMMOTION: REFLECTIONS ON THIRD SPACE ACADEMIC LABOR

In the Fall of 2021, a book review that sought to understand the interplay between critical university studies (an emerging field of study) and the crises of the current moment (COVID-19, white supremacy, and racial injustice) brought us together to form what we call the Critical/Abolitionist University Studies Edification (CAUSE) group (see Singh, 2021). Our intent was to read through the texts outlined in the book review alongside other texts and articles that were languishing on our nightstands in a setting that was simultaneously casual but provided accountability. These readings (in critical and abolitionist university studies) represented a collective set of challenges, critiques, and questions occupying our academic and professional experiences as community-engaged scholar-practitioners learning and working at various United States (U.S.) higher education institutions. We sought to learn from others' experiences to create new practices for our own work at our respective institutions.

As a group of five, our institutional contexts span Brown University, College Unbound, and the University of Wisconsin-Madison. Brown University is an Ivy League research university that has used the Swearer Center for Public Service (among other efforts across campus) to connect students, community partners, staff, and faculty through curricular and co-curricular community engagement programs, fellowships, and other opportunities. Created to address the needs of first generation, low-income college students, College Unbound (the newest degree-granting post-secondary institution in the state of Rhode Island) is an independent college structured around an innovative, personalized, project-based curriculum. The University of Wisconsin-Madison shares many similar organizational

orientations as Brown University (it also has a community engagement center), but it is a public, land-grant/land-grab research university (Plotz & Tharaud, 2022). Within these settings, we occupy various (and, for several of us, multiple) roles, including staff, adjunct faculty, and Ph.D. candidate (Brown University) now postdoctoral scholar (University of Wisconsin-Madison), and faculty and administrator (College Unbound). In addition to our institutional contexts, our shared and distinct experiences are informed by our previous academic and professional experiences, including as service learning and community engagement undergraduate and graduate students, a higher education policy worker, international laborer, and as life-long teachers and learners of critical theories on culture, teaching, and higher education administration.

Through these various experiences, we have danced between the specific and abstract, the particular and universal, the situation and policy. In other words, we have “lived” in the third space of trying to bridge theory and practice, insisting that they take each other seriously. Through our boundary spanning work as community-engaged scholar-practitioners, we have encountered the possibilities and limitations of the third space. We have confronted the binaries (and hierarchies) that often exist between theory and practice, academic knowledge and community-based knowledge, scholars and practitioners, as well as curricular and co-curricular community-engaged learning. Within the field of community engagement, these binaries continue to exist despite intentionality from fellow scholar-practitioners in trying to disrupt dichotomies of thinking, knowing, and being in higher education (Post et al., 2016). Our reading group, the CAUSE group, afforded us the opportunity to rethink these binaries by engaging with readings, conversing, and grappling with the institutional tensions in our current work and across our shared and distinct campuses and experiences.

We reflect on the tensions in our current work and the questions that emerged throughout our CAUSE group in this article. We combine first-person reflections synthesizing the various ideas we have encountered in our readings on and engagement with critical and abolitionist university studies under three topic areas: 1) the ambiguity of third space labor; 2) community-engaged scholarship as a third space; and 3) the institutionalization and professionalization of third space labor. We begin with a vignette that reflects the nature of CAUSE (itself a third space) and the larger themes that brought us together and that we take up in this article. We, then, structure the following sections with a brief introduction of each topic area followed by a vignette based on our experiences.

### ***Vignette***

*As a first-generation college graduate, i was always taught to believe that academia is a place of possibility and that education leads to (intellectual, personal, financial, etc.) advancement. In part, this is why i continued in my studies to pursue a doctoral degree. The chance to spread the gospel of higher education, to open up the landscape of possibilities to future generations, appealed to me. I got so much out of my experiences in college settings: the thrill of learning things i didn't know were possible, seeing new knowledges and fields of study being formed, grappling over hard concepts with peers and then colleagues, and tracking down answers to long forgotten questions. I wished that for others like me. Making the decision to transition away from the professoriate then was a difficult choice, as it is for many, that felt like a derailment of an established path towards success and fulfillment. With space and time, i learned to see that the reality of the situation was that the academic job market was not, and would not likely be, successful for me. Landing back in higher education, in a staff position, felt familiar and yet also uncanny. In part, this challenged me to form a new relationship with the academy as an institution and a site of labor. The parts of the professoriate that appealed to me—co-learning and knowledge production—were still very much part of my new role as a professional and an educator. However, the spaces for intellectual stimulation and interlocution that many faculty experience are limited in staff positions, mostly to outside of work hours.*

*This is what drew me to forming a learning community amongst colleagues, who similarly straddled the line between being scholars and practitioners. The scholarship of critical and abolitionist university studies also seemed to apply most directly to our roles as third space laborers in the fields of community-engaged scholarship. Much of our work questions the lines drawn between the academy and the community; between knowledge producer and knowledge consumer; between academic thought and lived experience. For me, these inquiries being made within the fields of critical and abolitionist university studies mirror a set of precepts around the value of higher education that are being re-examined. Decreasing college enrollments are a primary preoccupation of many contemporary policymakers and administrators. Yet, even first-generation students are increasingly questioning the costs of higher education: moving far from their families and communities, taking on significant debt, delaying their entrance into the workforce, and surviving campuses that are socially and culturally alienating (if not outright hostile). Questions*

*about the university experience that i dared not ask myself when i was a student, but that now, as a higher education professional, see that we need to confront.*

*I am still drawn to the academy as a site of potential and aim to maximize that potentiality in all i do. However, the scholarship of critical and abolitionist university studies aptly solidified many of the limits i see in academia as well. It is necessary to acknowledge that the potential exists in the learners, not the institutions. Learning (and teaching) occurs outside of the professor-student paradigm, outside of the classroom, and especially outside of higher education settings.*

## REFLECTIONS ON THIRD SPACE ACADEMIC LABOR

### *Ambiguity of Third Space Labor*

Institutions, particularly under neoliberalism (Giroux, 2014), are structured to efficiently exploit third space labor through ambiguity. Ambiguity in higher education, for instance, provides flexibility for administrators to use non-renewable, time-limited contracts to hire workers. Similarly, ambiguity creates a nebulous place of institutional support and job responsibilities since administrators can add new tasks onto existing job responsibilities while also not investing in long-term support systems to foster third spacer laborers' success. Yet, as we discussed as part of our CAUSE group and experienced throughout our various roles at our institutions, the precarity—begetting from ambiguity—that typifies third space labor has come to define the academic labor market more broadly (Kezar et al., 2019). We want to resist the impulse to position third space labor as more exploited or exploitable than traditional “academic labor.” Even when better compensated, academic labor among faculty increasingly involves its own set of uncertainties and ambiguities, particularly given the contingency of academic labor; increased demands on faculty time, especially that of faculty of color and female, femme, and gender-expansive faculty; increasing expectations of hyperproductivity for faculty research; and the weakening of tenure and academic freedom in the current political and economic landscape of higher education.

### **Vignette**

*When I was a doctoral trainee (DT), my labor was indispensable to the university's function, and it was apparent as early as in the process of transitioning to doctoral training.<sup>1</sup> As such, I want to focus on the period of waiting that is inherent to the experience of transitioning into a doctoral training program. It is from this originary point that I hope to identify how ambiguity emerged and how I began to get accustomed to expecting labor ambiguity rather than labor support as a DT.*

*Ambiguity manifested at the beginning in the application process, offer notifications, and first paychecks. When applying to be a DT, applications were due in the fall and notifications arrived between January and March in my discipline for a position that would begin the following fall. Though this may be typical of some non-academic jobs that take a long review time or hire a year out, the length of time between application submission, application review, and matriculation hinges on applicants being able to navigate immense periods of unknown, or ambiguity. For those who do not have intimate familiarity with academic research norms, this period of ambiguity can be a key place where workers are socialized to defer to academic power rather than question power. Conceding to the admission unit's timeline, I had to accept the risk of either holding out for a positive notification, or forgoing the academy if I was not financially secure to wait out this period of ambiguity.*

*With respect to the first paychecks, I did not know when my first paycheck was coming. Though orientation events began at the end of August and coursework began in September, my first paycheck as a DT did not arrive until*

---

<sup>1</sup> I use the phrasing “doctoral trainee” over doctoral student or doctoral candidate since “doctoral student” is often used to paternalize and maintain a hierarchy based in power, rather than collaboration or respect. Furthermore, “doctoral candidate,” though common, avoids the unresolved debate between whether being a DT is an “apprenticeship” or a “job” and whether DTs should receive labor protections. Thus, the use of “trainee” signifies that the doctoral program is meant to prepare individuals with an explicit orientation around a subject matter as workers, as opposed to a broad-based education that is associated with students in the undergraduate or terminal graduate-degree programs.

*the end of September. That meant that the costs for moving, obtaining an apartment, and getting any materials I needed to live from August to September had to come out of my own savings or alternative income. This was not communicated to me when I was matriculating and most of the other DTs in my department were equally as surprised at that time. Learning from this experience, when it came time to prepare for my final year, I began to prepare a year out for the potential unknown costs of moving within and outside the academy. Like in the case of transitioning to the DT, transitioning out of it had no guarantee of support unless I obtained a tenure-track position within the academy or a job with generous benefits outside the academy.*

*Noticing the connection between ambiguity and how it informed the beginning of my work experience, I recognized my researcher subjectivity being formed as a third space laborer. While my teaching and research labor would enable the university to continue calling itself a research institution committed to training future researchers, there was an expectation to concede to timelines that served the university rather than potential trainees. Rather than function through ambiguity, universities could prioritize institutional support of third space labor and clearly define job responsibilities to counteract the potential of exploitation in third space laborers' experiences.*

### **Community-Engaged Scholarship as a Third Space**

Through our current roles at our institutions, our collective work is connected under the umbrella of community-engaged scholarship, including community-engaged teaching, learning, and research. Community-engaged scholarship positions itself at the nexus of academic expertise and community knowledge production, the contact zone between the “town and gown” (Pratt, 1991). As scholar-practitioners, we seek to embrace the interconnectedness of both scholarship and practice across all our roles (Gansemer-Topf, 2014). Yet, balancing what Michelle Fine (1998) has notably referred to as “working the hyphen” requires us to wrestle with and constantly negotiate our authority, identities, power, and roles as community-engaged scholar-practitioners within the current model of higher education.

### **Vignette**

*As an academic professional who is situated within the third space, I often feel like an “insider” and “outsider” in my various roles, constantly grappling with being “too academic” and “not academic enough” (Haviland et al., 2017). Through my staff position at Brown University, I feel like an “insider” for my content knowledge and scholarly practice that inform my administrative work and leadership roles, while simultaneously feeling like an “outsider” for wanting to continue to engage in and maintain my own teaching practice and scholarly agenda. My scholarship largely takes place outside of my staff hours during the early mornings and later in the evenings. Scholarship is not part of my job description nor is it something upon which I am evaluated. In other words, scholarship (and I would also argue teaching), are not the “main thrust” of my staff position, rather a “beneficial byproduct” (Dostilio et al., 2016, p. 125). Scholarship is an “add on”—something that I do largely on my own time. This means that my scholarship is slow but meaningful, as I try to find ways for my staff position, teaching across multiple institutions, and research to all speak to and inform one another.*

*Likewise, as an adjunct faculty member, I am an “insider” for having the academic credentials (i.e., having earned a Ph.D.) and professional experiences to teach at the college level, as well as advise and mentor undergraduate and graduate students, while I simultaneously remain an “outsider” not fully recognized by staff and faculty colleagues or the University as a “faculty member.” While my credentials and experiences open the opportunity for me to teach at the University, my capacity to teach and be compensated for that teaching labor is limited. My teaching contract is “contingent upon and concurrent with” my staff position. As such, I currently teach one course that directly aligns with the work of my staff position. Teaching additional courses would have to take place outside of my normal staff working hours and additional compensation for teaching is unlikely. My teaching contract “carries no salary or benefits” beyond that of my staff position. In one instance, a faculty “colleague” suggested a need for additional courses in my area of expertise but quipped that there was no departmental funding to pay for any additional teaching labor that I might take on. This situation is not unique to me or the institution that I work for. Rather, it is an all-too-common experience among contingent faculty across U.S. postsecondary institutions (Kezar et al., 2019).*

*My additional teaching role at College Unbound has allowed me to step into the third space more intentionally and further “work the hyphen,” simultaneously occupying my multiple roles. Not only is College Unbound’s teaching staff made up of all contingent faculty who bring their own academic and professional experiences and expertise into their faculty role, but many of the students are long-time residents and leaders in their*

local communities. Because both students and faculty are constantly bridging theory and practice and drawing on their own lived experiences and expertise, in the classroom, we are constantly negotiating and redefining who is a student, an expert, and a (community) practitioner. Still, despite this intentionality, working for an institution with an all-adjunct faculty presents its own set of unique challenges.

Like my colleague whose vignette opened this article, “I am...drawn to the academy as a site of potential and aim to maximize that potentiality in all i do.” As I prepare to transition out of my staff and adjunct roles and into a tenure-track faculty position at a different institution, I know I will continue to navigate the ambiguity of the third space from this new role, responsibilities, institution, continued partnerships with other third space laborers (students, community partners, staff, and faculty colleagues), and within the field of community engagement itself. However, I also recognize that a unique aspect of the faculty role is the latitude in deciding how to use one’s time, including the discretionary time and space to focus on community-engaged scholarship and partnerships.

The field of community engagement in higher education often touts a narrative of being built by and for publicly engaged scholars—and needing to support the next generation of scholar-practitioners to remain relevant (Post et al., 2016). Yet, the field—itself a third space within higher education—requires scholar-practitioners to constantly “work the hyphen” to remain relevant within and beyond the walls of the institution, resulting in additional ambiguity in roles and responsibilities. In working the hyphen, we join calls for solidarity amongst “academic” and “non-academic” laborers by attempting to pay attention to shared and distinct conditions that inform our work.

### ***Institutionalization and Professionalization of Third Space Labor***

Finally, our readings have reminded us of the pitfalls of institutionalization, particularly within the context of neoliberalism and higher education. Institutionalization decreases flexibility (even further); ties funding and profits, resource allocations, impact metrics, and such to what can and cannot be done; and increases surveillance. At the very least, these sets of experiences across institutional type, sector, and individual status signify that recognizing and supporting third space labor should not mean uncritically institutionalizing “third space professionals” and “third space professional identities.” Though it is necessary to recognize and support third space labor in some way without leaving it in a precarious labor context, such recognition and institutionalization must resist enabling the continued romanticization of the university and intellectual labor (academic or non-academic) as something that is not *compensated* labor. In other words, under romanticized notions of intellectual labor, a “professional” identity or title can be provided—alongside increased work—in lieu of a salary or payroll increase. To be sure, institutionalization can produce some positive benefits. However, the calcification of fluid, non-ambiguous *spaces* into rigid, *individualized* identities defeats the purpose of what *Workplace* is aiming to reveal through this Special Issue: the presence of possibility in the collective in-between. Rather than being situated as “third space professionals,” aiming to develop our “third space professional identities,” we emphasize third spaces as sites of becoming *in* the university. Given our experiences, we argue that these sites should bring people who work in third spaces together to consider how the university could be organized to appropriately reward work in general, rather than perpetuate austerity politics by individualizing third space labor into professionals.

### **Vignette**

*At a recent university event, an administrator shared a special shout-out to the staff. Jokingly, I curtsied to a faculty colleague who was standing to my right to signal “you’re welcome.” “Wait, are you staff?”, she asked. I nodded. She continued, “Is your Center considered staff?” I said: “Well, our Center is a third space. We’re actually writing a piece about this, and I might use this interaction.” She consented to me including this exchange.*

*I understand where her confusion arises, as I moved from Lebanon to the U.S. in 2015 to complete a Master’s degree at Brown University and have since worked for over six years as a community-engagement professional in the same university and with a broader network of professionals and scholars. In my moving here, I brought experience in research and advocacy within third spaces at the intersection of academic, social movement, and community-based organizations. As an alumna who was enabled through a full scholarship to study at the American University of Beirut (AUB), a private elite “teaching-centered research university based on the American liberal arts model of higher education” (American University of Beirut, 2023), I also brought my observations on American higher education both inside and outside the U.S.*

*From these experiences, I grapple with hyphens in both my personal identities as an international laborer “in but not of” this country and my professional identities as practitioner-scholar “in but not of” the university. I co-create havens for myself and those around me through advising and mentorship relationships (particularly with graduate students); by de-siloing and constructing non-traditional learning spaces; through coordinating efforts and sharing notes with other laborers in this field; and by welcoming its newcomers, especially international folk. As an international laborer, I am often comparing and thinking about what our educational institutions would look like, globally, if we did not care about rankings or invest in “winning.” I have observed stark differences among my alma maters (and between them and other institutions in their national contexts), including how labor is organized. AUB started a faculty tenure system only recently, whereas tenure in this country is eroding. The comparative socioeconomic status of faculty versus staff in AUB was less extreme compared to Brown University. These differences and others do not foreclose the possibility of solidarity but, instead, can help us build a robust intersectional lens that brings together our assets and contexts so we might imagine and manifest together.*

*As this journal issue invites us to grapple with how we might organize to create national and/or global solidarity between third-space laborers, I wonder: Would gathering around a third-space identity be our site of collective action? Or are there ways as we formalize policies and structures that allow for the flexibility and fluidity of creative collaborations? These are questions I engage every day in the assessment and operations aspects of my current role. What is legal/illegal? What is required/preferred? Where can I insert a “what if” or “what about?” Where can I implement change because it is within my power? What can I coalesce around with others to make a change that is outside of my own power? And how can we share knowledge about our collective work more intentionally within and across our institutions so we’re not waiting for a joking curtsy to start these conversations?*

## CONCLUSION

The vignettes we present in this article may seem diverse as some experiences are tied to the nature of a job (e.g., doctoral training, hiring, precarity and ambiguity, finding opportunities for disruption), whereas others are more tied to specific institutional operations (i.e., across teaching and research or the nature of cross-institutional and community partnership opportunities). However, we see the vignettes more as a set of shared and integrated experiences representing various tensions within our current work across our different institutions. Rather than showing contradictions, we see the diversity across our vignettes as revealing how the tensions across institutions can produce precarious labor conditions for third space workers regardless of role(s) and institutional wealth—from ambiguity to institutionalization, from academic job market destruction to the professionalization of third space professionals.

Institutions “institutionalize”—they revel and build power in their staticness. But what is really needed is institutions that embrace the notion that they have not figured everything out and that what needs to be institutionalized is a sense of improvisation, evolution, and care for learning and learners through shared, collective decision-making.

### *Vignette*

*I was an undergraduate at Columbia University working with the Center for Jazz Studies—a third space for thinking/listening/collaborating about ways musicians model ways of being in the world that center justice. That evolved into a multi-year oral-history research road trip as well as a partnership with a high school as I was trying to figure out my own practices of improvisation and scholarship in the world. I remember almost turning the car around a half dozen times on the way to grad school—unsure if, what I only then saw as, deep reflection and writing work, would take me away from the immediacy of action and change within the high school. Luckily, grad school provided space for me to think through and understand what was possible in the Academy, and peers and mentors abounded who were similarly challenging their relationship with the university as a site of possibility.*

*For me, as a jazz and oral historian, the values of improvisation and shared authority that guided research and teaching evolved into the belief in an institutional ethic that could be deeply responsive to students and to the moment. Over the next 15 years, I worked (with many partners) to build College Unbound (CU), which now stands as a fully accredited college built for adult learners to honor the learning and relationships that support it throughout daily life. CU takes a capacious view of the adult learner—not bounded by age, adult, non-traditional students have to fit their studies into complex lives with multiple roles and stressors, rather than being able to organize their work and social life around a central role as a college student. While based administratively in Rhode Island, CU strives to be a radical higher education infrastructure to gather and support learners nationwide.*

*In the higher education ecosystem, CU exists all at once as a peer institution, agitator, and subversive actor. We try to support and model institutional change as well as act in solidarity with staff and faculty within other institutions. When my colleagues in this article, for example, are designing and piloting new inclusive pedagogical practices, CU acts as an incubator for them to experiment in partnership with our student body. When community partners share knowledge at other institutions, they may be paid for that work, but have no access to credit unless they are paying tuition. Their partnership is transactional in support of the undergraduate without recognizing that, sometimes, the community partner may also seek a degree. CU tries to act in support of this pursuit by partnering with faculty to design independent studies that award credit. Aspirationally, CU wants to support contract employees who work in food service or events at universities where, even long-time employees may have access to neither tuition nor enrollment benefits. An “unbound” pathway to credit may help honor someone whose career takes place on a college campus but who isn’t themselves “of” the institution.*

*CU is also always in the work of becoming more itself. We are not just a critique of institutions as they are—we also need to work towards better fulfilling the values outlined in our Strategic Plan. We are working towards a shift from “academic affairs” to a culture of lifelong learning. We are working to ensure our growth is in service to principles of community organizing and movement building. Building a school with part-time faculty labor at the core of its model means we need to facilitate shared governance and unionization so that we can imagine collectively what a faculty needs out of a school that is “always complete and never finished.”<sup>2</sup>*

Through our CAUSE group and the process of writing this article, we have sought to learn from others’ experiences to create new practices for our own work at our respective institutions. Our practices have focused on investing in relationship building and partnerships within and between our institutions, such as the CAUSE group itself; individually and collectively finding opportunities at our institutions to advocate for our own labor; and finding ways to leverage our institutional resources towards community assets for the purposes of collectively working to respond to community identified priorities. Through our collective efforts, we find solidarity in the third spaces of the university.

In this article, we have used the third space to describe a particular form of labor that can occur at a college or university. We seek to encourage those (especially those who identify as community-engaged scholar-practitioners or scholar-activists) whose labor also occupies the third space to dwell in the radical tipping point between ambiguity and institutionalality, to be co-conspirators in what Harney and Moten (2013) have called “the undercommons.” The undercommons—a fugitive space in but not of the academy, a maroon community that resists the neoliberal, neocolonial professionalization of the university—describe a radical orientation with which one might approach that labor. While the undercommons is available to all of us who traverse the space of the college or university (students, community partners, staff, faculty), one can definitely labor within the third space, while not participating in the undercommons; that is what we describe above as the tipping point. The tipping point is a crossroads wherein you turn towards the undercommons or succumb to the seductiveness of the university and its promises of professionalization. Accordingly, we issue a rallying cry (following Boggs, Meyerhoff, Mitchell, and Schwartz-Weinstein’s 2019 invitation) for third space academic laborers to reflect, collectivize, and join us in CAUSing a commotion.

## RECOMMENDED READINGS TO CAUSE A COMMOTION

Baldwin, D. L. (2021). *In the shadow of the ivory tower: How universities are plundering our cities*. Bold Type Books.

Cann, C. N., & DeMeulenaere, E. J. (2020). *The activist academic: Engaged scholarship for resistance, hope and social change*. Myers Education Press.

Chatzidakis, A., Hakim, J., Littler, J., Rottenberg, C., & Segal, L. (2020). *The care manifesto: The politics of interdependence*. Verso.

Hale, C. R. (2008). *Engaging contradictions: Theory, politics, and methods of activist scholarship*. University of California Press.

Harney, S., & Moten, F. (2013). *The undercommons: Fugitive planning & Black study*. Minor Compositions.

---

<sup>2</sup> That notion is one I borrow from John Kouwenhoven (1988)—an American Studies scholar who I wrote about in my undergraduate jazz studies days. But I write it here as an important and public claim of vulnerability.

- Jaffe, S. (2021). *Work won't love you back: How devotion to our jobs keeps us exploited, exhausted, and alone*. Bold Type Books.
- Kaba, M. (2021). *We do this 'til we free us: Abolitionist organizing and transforming justice*. Haymarket Books.
- la paperson. (2017). *A third university is possible*. University of Minnesota Press.
- Meyerhoff, E. (2019). *Beyond education: Radical studying for another world*. University of Minnesota Press.
- Patel, L. (2021). *No study without struggle: Confronting settler colonialism in higher education*. Beacon Press.

## REFERENCES

- American University of Beirut. (2023) *About AUB*. Retrieved from <https://www.aub.edu.lb/>.
- Boggs, A., Meyerhoff, E., Mitchell, N., & Schwartz-Weinstein, Z. (2019). Abolitionist university studies: An invitation. *Abolition University*. <https://abolition.university/invitation/>
- Dostilio, L. D., Janke, E. M., Miller, A., Post, M. A., & Ward, E. (2016). Disrupting role dichotomies. In M. A. Post, E. Ward, N. V. Longo, & J. Saltmarsh (Eds.), *Next generation engagement and the future of higher education: Publicly engaged scholars* (pp. 117-129). Stylus.
- Fine, M. (1998). Working the hyphens: Reinventing self and other in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research: Theories and issues* (pp. 130-155). Sage.
- Gansemer-Topf, A. M. (2014). The interconnectedness of scholarship-practice: A perspective from a practitioner-scholar. *ACPA Development*, 12(1).
- Giroux, H. A. (2014). *Neoliberalism's war on higher education*. Haymarket Books.
- Harney, F., & Moten, S. (2013). *The undercommons: Fugitive planning & Black study*. Minor Compositions.
- Haviland, D., Alleman, N. F., & Allen, C. C. (2017). 'Separate but not quite equal': Collegiality experiences of full-time non-tenure-track faculty members. *Journal of Higher Education* 88(4), 505-528. <https://doi.org/10.1080/00221546.2016.127232>
- Kezar, A., DePaola, T., & Scott, D. T. (2019). *The gig academy: Mapping labor in the neoliberal university*. Johns Hopkins University Press.
- Kouwenhoven, J. A. (1988). *The beer can by the highway: Essays on what's American about America*. John Hopkins University Press.
- Plotz, J., & Tharaud, J. (2022, July). America's "land grab" universities: Robert Lee on colonial extraction by "treaty-like agreements." *Public Books*.
- Post, M. A., Ward, E., Longo, N. V., & Saltmarsh, J. (2016). Introducing next-generation engagement. In M. A. Post, E. Ward, N. V. Longo, & J. Saltmarsh (Eds.), *Next generation engagement and the future of higher education: Publicly engaged scholars* (pp. 1-11). Stylus.
- Pratt, M. L. (1991). Arts of the Contact Zone. *Profession*, 33-40.
- Singh, V. (2021). "Never waste a good crisis": Critical University Studies during and after a pandemic. *American Quarterly*, 73(1), 181-193. <https://doi.org/10.1353/aq.2021.0014>

## AUTHORS

Carmine Perrotti (he, him, his) is an Assistant Professor of Public and Community Service Studies at Providence College, his alma mater. He formerly was Assistant Director of Community-Engaged Scholarship at the Swearer Center for Public Service and an Adjunct Assistant Professor of Education at Brown University. Carmine also frequently partners with College Unbound. He holds a Ph.D. in higher education from the University of Minnesota, Twin Cities and a Master in Public Policy from American University.

prabhdeep singh kehal (they, them, theirs) is a Postdoctoral fellow at the University of Wisconsin-Madison and formerly a Graduate Community Engaged Fellow at Brown University's Swearer Center for Public Service. Their



research uses queer and Du Boisian methodologies to explore the politics of inclusion and organizational change through equity policies addressing racism, cisheterosexism, and colonialism. They received their Ph.D. in Sociology from Brown University and a Master of Public Policy and a Master of Arts in Higher Education from the University of Michigan.

Georgina Manok (she/her/هي) is Senior Director for Strategy and Assessment at Brown University's Swearer Center for Public Service. She enables community engagement through building sustainable infrastructure, co-creating assessment and continuous improvement mechanisms, and mentoring graduate students through fellowships and a learning community on engaged scholarship. Before joining the Center, she lived in Lebanon and was affiliated with the United Nations Development Programme, Lebanese Economic Association, and International Labour Organization. She holds a Master of Public Affairs from Brown University.

jesús j. hernández (he, him, his, i) is Director of Community-Engaged Learning at the Swearer Center for Public Service at Brown University, where he is also an Adjunct Assistant Professor of American Studies. He received his Ph.D. and Master of Arts degrees in American Studies and Ethnicity from the University of Southern California. jesús previously taught at USC, Williams College, and Mount Holyoke College. At the Swearer Center, he collaborates with students and faculty who are interested in connecting community action to academic knowledge production towards collective liberation and eudaimonia.

Adam Bush is the co-founder and President of College Unbound. A Ph.D. in American Studies and Ethnicity, Adam is a jazz oral historian by training who thinks about improvisation and engaged listening as institution-building principles. Over the years, Adam has also worked closely with a variety of organizations at the intersections of higher education and social justice, including Imagining America, Artists and Scholars in Public Life, the American Association of Colleges and Universities, and the American Library Association.<sup>3</sup>