

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

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increasingly clear to those who are listening, but is still systematically silenced in the 'official spaces' of the academy, and without 'proper channels' of expression. These experiences are more likely to be the topic of corridor conversations or e-mail exchanges between friends and colleagues, than to appear as agenda items on departmental forums or even union meetings — despite their significance and pervasiveness. Indeed, the proximity of ourselves and many of our colleagues to complete physical and mental collapse seems to be the 'elephant in the room' in most settings within the academy.

According to the British University and College Union, higher education is one of the most casualised sectors of employ-

things – to generate funding, to close down courses, to single out people for disciplinary hearings, etc.

Cris [Shore \(2008: 292\)](#) argues that 'auditing processes are having a corrosive effect on people's sense of professionalism and autonomy '. They produce what Chris [Lorenz \(2012\)](#) dubs 'self exploitation ' and 'inner immigration '. They also produce distinctive kind of precarity that, as we have argued elsewhere ([Gill, 2013](#)), doesn't just go 'all the way down ' to each individual's psyche, but also goes all the way up, structurally and institutionally, rendering almost everyone at risk – regardless of their contractual status ([Huws, 2006](#)). In one of our own universities, for example, a student evaluation of less than 3.5 (on a five-point scale where 5 is excellent)

term lecturers (it's complicated; I'm really thinking about it).

Guardian newspaper in 2014, entitled 'Mental health: a university crisis' variously point to increasing levels of stress and depression amongst staff and students, university counselling services unable to cope with demand, and to the detrimental effects of excessive overwork. A repeated theme across the series is the sense of pressure and isolation being

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