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DE-TERRITORIALIZING THE CHILD: TOWARDS A THEORY OF AFFECT IN EDUCATIONAL PHILOSOPHY AND RESEARCH

A DISSERTATION

Submitted to the Faculty of

Montclair State University in partial fulfillment

of the requirements

for the degree of Doctor of Education

by

MARTA PIRES

Montclair State University

Upper Montclair, NJ

2014

Dissertation Chair: Tyson E. Lewis, Ph. D.

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MONTCLAIR STATE UNIVERSITY

THE GRADUATE SCHOOL

DISSERTATION APPROVAL

We hereby approve the Dissertation

DE-TERRITORIALIZING THE CHILD: TOWARDS A THEORY OF AFFECT IN EDUCATIONAL PHILOSOPHY AND RESEARCH

of

Marta Pires

Candidate for the Degree:

Doctor of Education

Dissertation Committee:

[redacted]

Department of Educational Foundations

Dr. Tyson Lewis
Dissertation Chair

Certified by:

[redacted]

Dr. Joan C. Ficke
Dean of The Graduate School

[redacted]

Dr. Monica Taylor

4/15/14

Date

[redacted]

Dr. Kathryn Herr

ABSTRACT

DE-TERRITORIALIZING THE CHILD: TOWARDS A THEORY OF AFFECT IN EDUCATIONAL PHILOSOPHY AND RESEARCH

by Marta Ferreira Pires

This dissertation explores the paradox between the normalizing and equalizing purpose of public education, stated in the rhetoric of policy and politics, and the social gaps it actually produces and perpetuates. The purpose of the study is to deterritorialize the ideal rational child of formal education and policy texts by juxtaposing it with the *affective* child found at the margin, outside of the rational regime of perception that permeates policy, and political discourse. I discuss what I believe are instances of children's deterritorialized/ing experiences often missed, not only by formal education, but also by policy writers across the board, and children's rights organizations. These instances are often found in the life conditions of disadvantaged communities, and the mechanisms people create in order to alleviate, or cope within less than ideal conditions, such as poverty, or warfare. I argue that an approach to the child as affective, will impact current beliefs about human individuals, increasing possibilities of *being*, and political action and relationships for individuals, as well as communities. In order to remain consistent with the Deleuzian frame that permeates the overall approach taken to the problem in the dissertation, rhizomatics was used as a methodological frame, and rhizo and schizoanalysis were used as methods for collecting and analyzing the rhizomatic/transgressive data. As an expression of ways in which childhood can be deterritorialized, the dissertation includes an attempt at schizoanalysis of my own

experience as a child, both through memory and memories, as well as in the becoming-child which inevitably emerges within the process of writing about childhood.

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PREFACE

> (...) the intensive writing style particular to Deleuze spells the end of the linguistic turn, as he releases the subject from the cage of representational thinking. Writing is therefore, not explained with reference to psychoanalytic theories of symbolic "lack", or reduced to an economy of guilt, nor is it the linguistic powers of the master signifier. Writing is an intensive approach that stresses the productive, more than the regressive. (Braidotti *in* Parr, 2005, p. 307)

***

In her article "Deleuzian Concepts for Education: The subject undone" (2004), Elizabeth St. Pierre says that at one point in her career and life she needed new language, new concepts to help her describe her field of work, to describe space and time in a no longer linear reality, to describe herself as a new found subject. She found that new language through the reading of Gilles Deleuze's thought, she says. In reading her article, I could read it as written by my own self - a simulated self for the occasion, a subject in relation and circumstantial dialogue with the text: the subject that immanently coincided with my consciousness at that moment too found new and more adequate language to describe its world in the readings of Deleuze. Challenged by change, by constant flow and travel, my self wonders at the possibility of reinscribing itself in the world as needed – consciously, unconsciously – becoming what I am is a non-stop activity. Far from being ready for a life that never seems to begin, I live, I am – I am now. I become woman, student, child, lover, wanderer; I become other, language, social, political; I become, and am, and become again. Become difference, multiplicity,

multitude. Identity becomes an illusion as the body differs and diverges, and becomes more and more what it needs to be.

Introduction

Background

I write this document at a daunting time in the social and political history of the U.S. Not long ago, in an unsuspecting, uneventful community of Connecticut, a 20-year-old human body turned *cyborg* (Gough, 2004; Haraway, 1991) entered an elementary school and killed 26 people. This is unfortunately only one of many instances in recent years where the social and the political were severely shaken by events caused by the invisible workings of affective forces. A "body-agent" (Protevi, 2009), overcome with some mysterious emotion, encounters the means to unleash that emotion in an unreasonable way. He is likely to have "known" at some point that the combination of a firearm, a finger, and a human target can cause harm to that target; he is also likely to have "known" at some point that to cause harm to someone else's body is something his society disapproves of (for the most part); and that causing harm to another's body will carry consequences for himself and his own life, whether he gets arrested and taken to court, lives the rest of his life as a fugitive, or ends his own life. Yet, it happens. The invisible becomes painfully visible, and a seemingly territorialized body (Deleuze & Guattari, 1987) becomes deformed in front of our very eyes. And while the media and the public agree to designate this body-agent as a 20-year-old white man with guns, that designation becomes irrelevant in the face of how little he resembled, both physically as well as in his actions, what one usually thinks of when thinking of a middle-class 20-year-old white man living in Connecticut in the year 2012. Once again we are fooled by the visible, by that which is seemingly predictable in the behavior of a 20-year-old white

man who, according to some, experienced a sheltered existence in the company of his mother. Allegedly incapable of becoming the "normal" individual of his society due to mental illness – already a form of intrinsic "abnormality", this body-agent finds a way to eliminate his abnormality by eliminating the normal. That this unleashing occurred in a school he had himself attended as a young child, speaks perhaps of an even further attempt at eliminating the place where he first found himself to be different. He becomes equal in affect.

***

The episode above describes the exceptional and inexplicable behavior of a young man. Said to suffer from a mental disorder, this young man's short life seemingly proceeded with the level of normalcy expected for "someone like him". He owes his normalcy to his diagnosis, which puts his "dis-order" back in the order lost when he first began to behave in a way different from other children his age (Mozère, 2007). The diagnosis serves to rationalize, for the adult, the child's behavior, and inscribe it in the discourse of scientific explanation (Cole, 2005): once it occurs, the child's behavior "makes sense", and order is, to an extent, reestablished (Mozère, 2007).

While this order is reestablished for the adults surrounding the child, providing them with ways to intervene that will help approximate the child's behavior to that of a normal child, it is not necessary that a diagnosis does the same for the child receiving it. Especially for the young child, the way she is treated or related to by the adults surrounding her is just that – the way she is treated and related to; and the way she acts is

also just that – the way she acts. Thus, the diagnosis, while helping the adult make sense of the child's behavior, it does not change that behavior, changing only potentially the way the adult is going to relate to the child thereafter, which may or may not subsequently impact the child's behavior. Paradoxically, stating of a child that she is normal has for the adult the same function as a diagnosis, in that it inscribes the child within a certain set of parameters or standards according to which the child is supposed to behave, at once "eliminating" the unpredictable, as well as diminishing the possibility for dis-order.

In either case, the attempt to inscribe the child in a particular developmental segment will impact the formal, as well as the informal education that particular child will "receive", or be exposed to. And in either case, whether the child is diagnosed, or called normal - i.e. in order, the social purpose of that education is to approximate the behavior of the child as much as possible to that which is considered by the experts normal, so the child can grow up to be a "normal adult" (Mozère, 2007).

Inscribing the child in a particular developmental segment, either normal or abnormal, and using formal education as a tool to ensure all become normal adults (Mozère, 2007), become ways to normalize and universalize human behavior. Under the pretense of equality, social and political unity, safety, and order, governments, namely through policy, impose certain modes of being and behaving that are considered optimal for maintaining social and political order, thus privileging specific subjectivities. These usually include some level of conformity to the social and political structure, and acting

in predictable ways that can be regulated and enforced. It can then be said that both normal and abnormal constitute forms of re-territorializing the body of the individual (Deleuze & Guattari, 1987; Massumi, 2002), i.e. imposing upon the individual preexisting identitarian categories within which he or she must find ways to fit.

In sum, while the young man in the shooting episode above is said to have had a disorder, he can also be said to have behaved "in order" in his everyday existence before the shooting day – his existence was according to the standards and norms that define his disorder. By inscribing this young man in the identity of the abnormal, society is attempting to eliminate the unknown, the unpredictable in his behavior, and ultimately normalize it. Thus, though abnormal, the shooter lived a territorialized existence, which he gained from his diagnosis; by being normal within the identity of the abnormal, he became, in the eyes of society, predictable – in sum: in order.

As evidenced by this episode, and others such as Columbine (Protevi, 2009), or the multiple situations in which human behavior seems to escape the norm, or challenge common sense, the territorialized, or over-coded existence of the human body (Deleuze & Guattari, 1987; Massumi, 2002) does not guarantee social order, safety, or a more just and united society, though it might provide us with an illusion of all three. It effectively camouflages the invisible affective dimension of human experience, the communal bios within the colliding bodies that are part of each human and non-human interaction, and the virtual powers lying beneath those encounters. While attempting to keep society "safe", and "orderly" through normalizing and territorializing the human body, and

attempting to unify human experience, those in political power may, in fact, be creating the conditions for the opposite to unfold, exposing society to the dangers of the unforeseen and the unpredictable – namely the unforeseen and the unpredictable within each of us in the inability to recognize and use affect, and desire in productive and creative ways (Deleuze & Guattari,1983; 1987; Deleuze, Lapoujade & Taormina, 2004; Mozère, 2007).

The dangers of normalization and territorialization are not normalization and territorialization alone, or the potential social and political conformity they enforce as mechanisms used by the state to maintain social and political *status quo*. Beneath the dangers of conformity, lay the dangers of the invisible – of that which we choose to exclude from our educational efforts when we exclude affect (Deleuze, 1988; 1990; Spinoza, 1930) and desire, and the unpredictable affective interactions between bodies (Deleuze & Guattari, 1983; 1987; Deleuze et al., 2004). Recognizing the impact of the invisible in human action and interaction will not only help uncover the dangers of that invisible that become manifest in destructive, or unethical social dynamics, and which are the result of an over-coded existence. It will, conversely, suggest that we can harness the potential, the virtual creative power of that invisible and use it to re-imagine society and politics, increasing social awareness, and the possibilities for ethical lived experience (Deleuze, 1998; Means, 2011). This entails beginning to transform dominant psychological views of child development that emphasize and impose the division between normal and abnormal, and children as incomplete adults-to-be, and construing education as the mechanism by which this linear developing child becomes the normal

adult (Mozère, 2007). This transformation entails deterritorializing the child and the adult, through the "systematic liberation of desire" (Deleuze et al., 2004) from the role attributed to it by modern psychology and psychoanalysis - as the theater in which individuals "re-present" their experiences as they attempt to make sense of them and gain control over them, into a role of creative production of possibility as suggested by Deleuze and Guattari (1983; 1987). Among the creative and productive uses of desire and affect is the possibility to imagine "more just and ethical modes of practice and [political] recognition" (Means, 2011, p. 11), and to make "decisions" that can impact specific social and political situations (Means, 2011).

The expressions in this dissertation are an attempt at exposing the multiple opportunities for relative deterritorialization that inherently and immanently occur within children's common encounters with one another, with the adults in their lives, and with the non-human objects that also populate their immediate world. Regardless of whether or not adults and society would deem them appropriate, or "developmentally appropriate", they impact children directly. Exploring some of those encounters will help begin to think of education as a virtual space for positive deterritorialization, and teaching as a praxis of affect and liberation of desire, rather than a means by which society encourages individuals to conform to, and reproduce dominant ways of being, behaving, and interacting that perpetuate the social inequalities it claims to have the purpose of helping eliminate, according to policy and political rhetoric (Lall, 2012; Püschel & Vorman, 2012).

Moreover, and as seen above through the example of the body turned *cyborg*, beneath the dangers of conformity, lay the dangers of the invisible, and of what is further made invisible/unrecognizable through the over-coding and seeming normalization of the body of both children and adults. In order to better serve all children, it is imperative that we begin to look for alternatives to normalization, thus beginning to properly attend to difference.

Problem Statement

In attempting to universalize and generalize social life and individual experience, policy texts describe people and education ideally (Honan, 2004; 2005; Honan & Sellers, 2008), and propose unrealistic expectations for education and what it means to be educated (Goodman, 2004). Notions of an ideal literate child and adult permeate policy texts both nationally as well as internationally (Honan & Sellers, 2008), framing the ways in which we come to perceive ourselves and others (Lall, 2012), at the same time that they suggest the social and political legitimacy and hegemony of ideally educated literate persons and nations (Cole, 2005; Lyotard, 1984).

This issue becomes especially problematic if one looks at the numbers of children and adults around the world who will never become educated and literate in the Western sense, and as described by current policy texts. According to a recent document published by the United Nations Educational, Scientific and Cultural Organization's (UNESCO) Education for All project, in 2011 at least 28 million children in conflict-affected countries were out of school and this number represents only 40% of all children

that are out of school worldwide (UNESCO, 2011). In the United States, policies like No Child Left Behind (2001) have become controversial in part due to the fact that they describe impossible to attain levels of proficiency, particularly amongst less successful students. Between 1992 and 2000 the percentage of African-American, Hispanic, and American-Indian children who scored at, or above the proficiency level (as defined by the National Assessment of Educational Progress, NAEP) in the fourth grade reading NAEP administrations, was less than 20% (Goodman, 2004); amongst White and Asian/Pacific students the percentage barely reached 50% (Goodman, 2004). This means that even for children that do have the opportunity to attend school, a large number will likely never attain reading "proficiency". The fact that such a large number of people remain at the margin of this ideal education, suggests that a large number of people around the world will never become the ideal person described in current policies.

If we agree that being educated is the way by which individuals gain both social and political visibility, as well as legitimacy, through becoming literate, how do people who remain "uneducated" claim their rights in the societies they live in? Will they ever have a voice, or will they remain at the margin of their societies? People who remain uneducated (as per the Western notion) tend to remain invisible, as well as voiceless, both socially as well as politically. Under the claim of "equal education for all", the "ideal" becomes a tool of exclusion, rather than inclusion.

This is the problem I will be addressing in this dissertation: a problem that stems from policies that speak of an ideal literate child and adult, and construe knowledge and

learning as a matter mostly exclusive to the mind and intellect. The body, though commonly referred to for assessing intellectual development, particularly in early childhood, often appears as secondary in the learning process, or as a paradoxically incorporeal platform (Deleuze & Guattari, 1987; Massumi, 2002), or *locus* where *the subject* is supposed to develop despite its ubiquity to human experience. In suggesting that there is an "ideal child", policy texts often fail to address issues that may be problematic to the "actual child", which depend as much on their individual conditions, as well as those of their communities. Cognitive approaches to the child continue to isolate children from the social and political issues that interfere with their education, and issues such as violence, poverty, homelessness, or warfare, to name just a few, are seldom accounted for when speaking of that ideal child or "ideal knowledge".

Every time an ideal becomes the defining tone of a policy or institution, there is, simultaneously, an activation of exclusion and discrimination against that which may not meet the ideal. For every child that will become the rational individual praised by formal education, there are multiples who will never sit in a classroom, or have the opportunity to become that individual; for every rational individual that finds social and political visibility and legitimacy for herself and her group, there are multiple individuals who will never see their very existence recognized socially, let alone politically. The unaccounted for are not "left behind" because, within a logic of political legitimation and visibility through rationality, it is as if they "don't exist".

Research Questions

Given the problem stated above, the overall research question guiding this study is:

How can affect theory help reframe the concept of child and knowledge in a way that transforms policy, as the guide to action for educators, political and social actors, and the community at large, thus opening up new avenues for thought and action within educational discourse, research, and praxis?

In order to answer the question above, I will address the following sub-questions:

1. How does formal education, through policy, serve to stratify and territorialize/over-code the child, and the body of the child as a) normal/abnormal; and b) future adult?
2. What are some of the social and political implications of over-coding the school child?
3. How can an affective approach to the child help expand dominant psychological views of child development, further expanding the potential of childhood experiences, viz. affective experiences, and thus alleviate some of the social and political implications of over-coding?

Purpose of Study

The purpose of this study is to deterritorialize the ideal rational child of formal education and policy texts by juxtaposing it with the affective child found at the margin and outside of the regime of perception that permeates policy, as well as political discourse, here identified as *narratocratic* (Panagia, 2009). The goal is to expose the

paradox between the normalizing and equalizing purpose of public education (Means, 2011; Mozère, 2007; Püschel & Vorman, 2012), stated in the rhetoric of policy and politics (Cole, 2005; Lall, 2012; Peters, 1996), and the social gaps it actually produces and perpetuates (Püschel & Vorman, 2012), while proposing affect as a frame for thinking children and education in multiple and differentiated ways.

In order to add to the possibilities of positive deterritorialization of this child/adult I discuss what I believe are expressions of children's deterritorialized experiences often missed, not only by formal education, but also by policy writers across the board, children's rights organizations, and each individual and community locked in social and political exile within their own countries. These deterritorialized experiences are often found in the life conditions of disadvantaged communities, and the mechanisms people create in order to alleviate, or cope within less than ideal conditions, such as poverty, or warfare. These conditions are often expressions of the social and political status of those very communities. Panagia (2009) states

> that by extending our conceptions of what counts as sources for political interlocution beyond the grammatical and hermeneutic limits of the semantic statement and the deliberative limits of philosophical arguments, we discover modalities of political expression that don't simply rely on the need to communicate sense but also generate noise… (p. 73)

Additional regimes of perception are thus necessary if all are to be recognized as legitimate participants in political life. As a force by way of which bodies (human,

animals, objects, etc.) relate to one another and transform one another, while delimiting "their modes of interaction and potentiality" (Means, 2011, p. 10), affect is a "key force in the movement, arrangement and distribution of perception and with it ethical possibilities which reach beyond it" (p. 10). Through an affective approach to childhood, and education, I uncover some of those "modalities of political expression" (Panagia, 2009, p. 73), which already displace, through affect, the dominant regime of perception of political legitimacy as defined by Panagia (2009). In this study, the body of the child appears as one such modality. The body of the child, as seen in plateau 4., displaces not only the concept of political participation and legitimacy, it additionally disrupts the concepts of child and childhood, of normal and abnormal, as well as education and "developmentally appropriate" educational practice (NAYEC, 2009), as described in widely spread educational theory and policy. An affective approach to the child, through an inclusion of the body, and of children's lived experiences, inaugurates the potential for additional regimes of political and educational perception to coexist with the narrative. This will create opportunities for expression that escape the narratocratic model, while including the body, and the affective intensities of the relational and contextual, embodied child of lived experience. Through these, children whose social context puts them at risk, or fails to grant them basic rights, such as education, can gain social and political visibility, and subsequently see their rights recognized.

In the face of increasing social issues resulting from social relations imposed by the logic of capitalism in the United States (e.g. high unemployment, high percentage of poverty amongst children, increased wealth gap), and the influence of neoliberalism in

educational rhetoric and policy (Lall, 2012; Püschel & Vorman, 2012) it is important that educators, as virtual social agents, find ways to actualize their power that exceed those predicted by policy and corporate generated (and oriented) curriculum, and perpetuate the very system causing those issues (Püschel & Vorman, 2012). More than thinking critically, it is important that researchers and philosophers of education, educational stakeholders, teachers, and students be encouraged to think/be creatively; this entails changing the ways in which we construe epistemology and teaching/learning, as well as the ways in which humans construe their own participation in the world. Though thinking critically is important as a tool to think and act upon the encounter with a problem, as is the knowledge and understanding of the answers provided by others (experts or not) about said problem, moving beyond critical thinking into the intensity of *being* creative allows us to add on to the problem, ask questions that may have not been asked, let the problem seep into our lives, be fully engaged with it, and be changed in the process – to affect and be affected: in sum, to live.

I argue that by shifting the approach to children from an exclusively developmental and cognitive perspective *strictu sensu*, to an affective perspective will allow both educators and policy makers to have better insight into the issues children face daily. By taking into account their context and lived experiences, researchers and philosophers of education, policy makers, as well as educators at large will be able to identify problems real children are faced with, rather than devise "ideal", impossible to attain standards and expectations. This dissertation thus explores the paradox between the rhetoric about education and children found in policy texts concerning childhood and

education, and the lived experiences of actual children (Cole, 2005; Peters, 1996), particularly in what concerns their opportunities and possibilities to fulfill the ideals and standards set for them in those texts.

The main purpose of this study is thus threefold:

1. To examine the assumptions about children and knowledge/learning in current policy – which privilege both narrative and representation as the most important ways of learning, and subsequently of teaching, and fail to include affective, embodied and embedded notions of learning and children.

2. To explore the social and political implications of those assumptions, generating a critique of the intellectual Cartesian subject of the enlightenment.

3. To offer an additional approach to understanding subjectivity and epistemology based on the concept of affect put forth by French philosopher Gilles Deleuze, in order to reframe the ways by which children and disadvantaged adults become socially and politically visible and legitimate.

Significance

As affect emerges as a new theoretical trend in thinking about the world and humans (Clough & Halley, 2007; Gregg & Seigworth, 2010; Panagia, 2009; Protevi, 2009), and subsequently about education (Means, 2011; Semetsky, 2009; 2010), the encounter between affect theory and education has been explored only briefly (e.g. Lewis & Kahn, 2010; Means, 2011; Semetsky, 2009), and a gap remains that must continue to

be investigated. This highly unexplored intersection can not only bring about new concepts into both theory and practice in education, but, more importantly, open up new avenues for thinking children and learning in novel and underrepresented ways, with the potential to transform social relationships.

The choice for early childhood education policy documents has to do with the fact that for children attending this level of schooling, the classroom is their very first encounter with systematized/formal education and regulated peer interactions, both incipient forms of socialization and political life. Since my questions regarded the normalizing intentions/purposes of educational policy documents privileging specific modes of being, I was interested in finding out what and how ideas about children and child development were conveyed in policy texts regarding early education as that incipient locus of political life. Additionally, President Barack Obama's recent call for universal preschool education across the United States makes it imperative that this level of education continues to be studied and reflected upon. While my intent is not to question the value of early childhood education, or the potential benefits children might derive from early exposure to classroom interaction and literacy, especially when compared to receiving no formal education at all, it is my intent to question the motives behind the President's recent call, and the ways in which the child is understood within the current educational model: in the words of President Obama, "our most valuable resource" (http://www.c-span.org, 2013, p. 12).

Methodology

Using the philosophy of Gilles Deleuze as a framework, particularly his method of transcendental empiricism, and the figuration of the rhizome, I create a rhizome of the *relatively* deterritorialized child as affective - i.e. multiple rather than identitarian, pre-subjective rather than subjective, embodied and contextual rather than ideal – in which I express diverse and diverging modes of child-hood within human lived experience that escape representation and narration.

A philosophical approach to rhizomatics/rhizoanalysis (Alvermann, 2000; Honan, 2004; 2005; Waterhouse, 2011) via Deleuze's transcendental empiricism, allowed me to gather sources of different nature, as (transgressive) data (St. Pierre, 1997), and collect that data both intentionally, as well as unintentionally throughout my life and graduate career, as I developed and lived through the emergence and development of this project. Sources different in nature aided in generating the desired multiple and multi-faceted approach needed in deterritorializing human experience, while the multiple media (text, film, memories) provided diverse entryways into the lived experiences of young children. These express a variety of ways in which the idealized modern child/subject can be deterritorialized – and reterritorialized into an affective space of intensity, rather than unity and identity. Juxtaposing the images of the child found in policy texts, film, and memories of childhood, provided me with opportunities to, as much as possible, look at children and childhood from a pre-subjective, non-linear immanent perspective. Methodologically, this juxtaposition reflects the rhizomatic nature of this dissertation, in

which the assemblage of different sources creates a diagrammatic/rhizomatic machine of childhood, and explores the tension between territorialization and deterritorialization.

As an immanent expression of ways in which childhood can be deterritorialized, this dissertation also encompasses an attempt at schizoanalysis of my own experience as a child, both within *chronos*, as well as in the becoming-child which inevitably emerges within the process of writing about childhood.

Finally, the choice for this methodological frame has also had an impact on the writing process, as well as on the final product of this dissertation. Though taking into account the parameters of a traditional dissertation, there are sections which may not read as academic, or follow the order traditionally found in a dissertation.

Given that the final product was intended as a rhizome, rather than a linear development of one specific argument, and "a rhizome is made of plateaus" (Deleuze & Guattari, 1987, p. 21), this document is organized in plateaus rather than chapters. Deleuze and Guattari (1987) "call a "plateau" any multiplicity connected to other multiplicities by superficial underground stems in such a way as to form or extend a rhizome" (p. 22). Massumi (1987) explains that

> In Deleuze and Guattari, a plateau is reached when circumstances combine to bring an activity to a pitch of intensity that is not automatically dissipated in a climax. The heightening of energies is sustained long enough to leave a kind of afterimage of its dynamism that can be reactivated or injected into other activities,

> creating a fabric of intensive states between which any number of connecting routes could exist. (p. xiv)

Additionally, according to Deleuze and Guattari, "one of the most important characteristics of the rhizome is that it always has multiple entryways" (1987, p. 12). In this document, each plateau thus functions as an entryway into the dissertation-rhizome, allowing the reader to choose not only where to "enter" the document, but further follow the emerging connections made along the way. The afterimages that remain with each reader upon encountering each plateau should open up possibilities for creative inquiry beyond what is found in this document. Furthermore, each plateau is an intensity. Rather than present episodes from "the everyday life" of children in the "typical" classroom, I have chosen moments of rupture where other forms of becoming are possible. In short, a diagram of plateaus (a) resists narrativization and (b) exposes intensities that would otherwise be dismissed as "extreme" or "atypical."

This project is thus both an experiment in content, as well as in method, as I explore the heterodoxy of becoming-child, and becoming-philosopher/researcher within early 21st century society.

Dissertation Overview

Following the Introduction, there are six additional plateaus in this document, each providing a different set of circumstances and associated affect-producing intensities.

In plateau 2. I discuss the methodological frame and the methods of research used in this study. Using the Deleuzian concept of the nomad, his figuration of the rhizome, and recent instances of the use of rhizomatics as a methodological frame in the social sciences and educational philosophy and research, this project is an attempt at demonstrating as authentically as possible the immanent and affective dimensions of research, and writing as *life*, rather than as isolated processes occurring in the confines of the library or the office.

In plateau 3. I use rhizo-textual analysis, as defined by Honan (2004; 2005) and Honan and Sellers (2008) to read two policy texts pertaining to early childhood education. The Developmentally Appropriate Practice document, published by the National Association for the Education of Young Children (NAYEC, 2009) provides states with guidelines for the development of state and local policy and curricula for early childhood. As the foundational text guiding educators and policy makers across the United States, the Developmentally Appropriate Practice text is paramount to understanding eventual assumptions about children and education guiding policy making in the United States. The Preschool Teaching & Learning Standards, published by the New Jersey State Department of Education (NJDOE, 2013), is based upon the Developmentally Appropriate Practice document, and is intended by the state as a guide to teachers, parents and community at large, and outlines the expectations of the state in regards to young children's academic, as well as cognitive development at the pre-school level. This plateau is intended as an analysis of current dominant discourses regarding subjectivity and epistemology underlying policy in the United States, as represented in

the two documents. The territorializing implications of such approaches are explored, as I attempt to read the texts from a Deleuzian, affective, rhizomatic perspective, and explore the advantages of the latter in light of current social and political realities, and theoretical trends.

Plateau 4. discusses the social, political, as well as personal implications/complications of the territorializing effects of dominant notions of child and knowledge found in policy and political rhetoric, in light of the current social and political global landscape, where millions of children and young adults continue to suffer the discriminating effects of illiteracy. As literacy (in increasingly different forms) continues to be, not only a staple of Western education, but the goal of schooling, people who are not literate continue to be discriminated by those that are. The purpose of this plateau is to threefold: to provide a critique of what Davide Panagia (2009) has come to call "narratocracy"; to evoke alternative modes of political perception and being political that do not rely exclusively on discursive literacy (viz. affective); and to demonstrate the need to embrace these alternatives as ways to provide those who remain "uneducated" in the western sense with ways to raise awareness to their condition that are not exclusively discursive and narrative. The daily lives of children in an area of Lebanon previously affected by armed conflict serve to illustrate childhood as it happens at the margin, in ways that escape those predicted in policy as "appropriate" or educative.

Plateau 5. encompasses an attempt at schizoanalysis of my own experience as a child, both within *chronos* – through memories of childhood – and in the becoming-child

necessary for writing about childhood. The goal of this plateau is to discuss the juxtaposition of desire that seeks to represent the ideal child and that which lives in the joy of life itself. The plateau emerged while I was writing as a kind of meta-process, turning the writing of the dissertation itself into a part of the schizoanalytic process. In this context, engaging in remembering, rather than a meaning-making mechanism, became an act of "re-member(ing)", i.e. "re-assembling" parts of the instances described through the personal narrative, as well as in the childhood memories that appear through the word lists and ontographic expressions (Bogost, 2012), in order to become the educator/philosopher/researcher that coincides with the dissertation writer, in the process of writing.

On plateau 6., I discuss the constructions that emerged from the rhizoanalysis of the policy texts, the documentary film, and the exercise in schizoanalysis. I discuss the potential of affect in impacting personal, as well as social and political action and interaction, and authentic social and political change.

Finally, the Intermezzo found between plateaus 3. and 4. provides a detailed review of the concept of affect, as well as of the theoretical turn to affect seen in the social sciences over the past decade. It also introduces an affective approach to the child as an alternative to the representational concept described in plateau 3.

2. Methodology and Methods

As stated in the Introduction, the purpose of this study is to deterritorialize the ideal rational child of formal education and policy texts by juxtaposing it with the affective child found at the margin, in the cracks, and outside of the regime of perception that permeates policy, as well as political discourse, here identified as narratocratic (Panagia, 2009). The study is guided by the following overarching research question: How can affect theory help reframe the concept of child (viz. subject) and knowledge in a way that transforms policy, as the guide for action for educators, political and social actors, and community at large, thus opening up new avenues for thought and action within educational discourse, research, and praxis?

Given the research question and the purpose of the study, attempting to deterritorialize the subject of education entailed recognizing the very process of research and writing for the completion of a doctoral program (viz. formal education), as imminently territorializing, and the researcher as affective being engaged in it. This means that not only is affect the lens through which I look at education, and childhood, and frame my critiques and arguments, it also underlies my approach to research methods, reflected in the presence of transcendental empiricism as epistemology. As an epistemological stance, transcendental empiricism causes methodology, methods, and content to converge, and coincide with lived experience and becoming, and rhizoanalysis to be the necessary methodological frame for this project.

Finally, given the philosophical influences and background of this study, the methods used in this study can also be considered essentially philosophical.

Methodological Musings

Background

Over the past decade, researchers in the social sciences, and thus in educational research, have turned to poststructuralism and postmodernism in order to refute the impositions of certainty stemming from positivistic views of research and methods brought to center stage in education by policies that emphasize "experimental research and (…) randomized controlled trials as the gold standard for high-quality research" (St. Pierre, 2011, p. 611). Though postmodernism and poststructuralism are far from recent, a revival of positivist ideals in educational research in the early 2000's (St. Pierre, 2011) has launched a subsequent "resurgence of postmodernism" (p. 612). More traditional approaches to research, encompassing both quantitative and qualitative methods, are increasingly seen by some as reductionist of the problems they intend to address - e.g. assessing academic success simplistically, by correlating it with one single factor, for instance, teacher performance (Denzin & Lincoln, 2011). Torrance (2011) states that

> Governments, and some within the scholarly community itself, seem to be seeking to turn educational research into a technology that can be applied to solving short-term educational problems, thereby also entrenching the power of the expert in tandem with the state. (p. 578)

Those suspicious of the kind of educational research described in the excerpt above (e.g. Lather, St. Pierre, Torrance, etc.), according to which research seems to serve the purpose of justifying, or legitimizing ready-made policy decisions, and of its consequences for the future of both academic research, and formal education at large, continue to explore and follow new paths for research.

Among them is an increasing number of educational philosophers and researchers interested in exploring the potential of Gilles Deleuze's thought, as well as that of his work with psychoanalyst Félix Guattari (e.g. Alvermann, 2000; Bogue, 2004; 2008; Cole, 2008; Colebrook, 2008; De Freitas, 2010; 2012; Gough, 2004; Gregoriou, 2004; 2008; Honan, 2001; 2004; 2008; Lather, 1991; Semetsky, 2006, 2008, 2010; St. Pierre, 1997; 2004; 2011; Roy, 2003, etc.), further reflecting a need, not only for new theoretical frames with which to think education and educational research, but effectively a need for different methods of conducting research within those newfound theoretical frames (e.g. Alvermann, 2000; De Freitas, 2012; Honan, 2001; 2004; 2007; Lather, 2007; Mazzei & McCoy, 2010; St. Pierre, 2000; 2008; 2011; Waterhouse, 2011).

Indicating this need is also the increase in the number of doctoral dissertations using Deleuze's philosophy to explore methods of researching and writing that challenge more traditional positivistic approaches (e.g. Moore, 2010; Waterhouse, 2011; etc). These researchers

> engage epistemological questions and try out methodological practices inspired by thinking with Deleuze in qualitative research... using or thinking with the

> philosophical concepts and processes of Deleuze, not focusing on them on the abstract, but instead engaging the implications of those concepts and processes for research methodology and ethics in educational research. (Mazzei & McCoy, 2010, p. 503)

In addition to conducting their studies, they are compelled to "ask questions about the limits of [their] research practices and the kinds of knowledge production enabled and disabled by them" (Lather, 2007 *in* Mazzei & McCoy, 2010), while also questioning some of the very defining principles underlying positivistic qualitative research. Concepts such as validity, reliability, or what constitutes data, are regarded by some as limited, specific, as well as ideologically charged assumptions about research, epistemology, and ultimately what it means to be human (Lather, 2007; St. Pierre, 2011).

This movement has contributed to the advancement of what St. Pierre (2011) has termed *post-qualitative* research - a term that she explains can be used to refer to research that seeks to deconstruct the categories and structure of qualitative research, while maintaining those categories and that structure, and opening them up (2011). The deconstruction *par excellence* that St. Pierre calls for here is that defined by Derrida: it is a deconstruction that "is more than working within and against a structure" (p. 613), as it is "also the overturning and displacement of a structure so that something(s) different can be thought/done... [it] is overturning and displacing a conceptual order, as well as the nonconceptual order with which the conceptual order is articulated" (Derrida, 1971/1982 *in* St. Pierre, 2011, p. 613). Researchers working within this deconstructive mode are not

seeking to find, implement, or impose alternatives; they are, rather pursuing "the supplement, what always already escapes the structure" (p. 613). In other words, that which, within the sameness of the structure, appears as difference (*diffèrance*), turning research into a "science that cannot be defined in advance and is never the same" (p. 613).

This project can be said to be post qualitative, as defined by St. Pierre (2011) to the extent that it deterritorializes or displaces the conventional structure of research "so that something(s) different can be thought/done" (p. 613). This displacement is done through the introduction of transcendental empiricism as a viable frame for educational research, which reinvents qualitative inquiry as rhizoanalysis (Waterhouse, 2011). Finally, as a researcher/philosopher I am not seeking to find, implement, or impose an alternative, or provide a model or protocol for research, but rather pursuing "the supplement, what always already escapes the structure" (St. Pierre, 2011, p. 613).

Inquiry into the Research Project: Research as Life - Life as Research

In the following sections I describe the process that led to the establishment of rhizoanalysis as the necessary overarching method for this project. The influence of Gilles Deleuze's own method - transcendental empiricism - to the overall development of this study is also discussed.

In her doctoral dissertation, Honan (2001) provides what she calls a "theoretical interrogation of the impersonating work" (p. 20) that goes into engaging in research; "impersonating" certain procedures that are specific to a method can at times constrain

the inquiry process, thus rendering the method prior in value - also known as "methodolatry" (Harding, 1987 *in* Honan, 2001). In my work, this exercise of methodological self-reflection emerged because the process and the methods were never dissociated from one another - the data already lived in my journey to becoming a teacher, in the questions I would ask, and in the problems that interrupted my territorialized everyday experiences as a child and a student and a teacher and… and… (Deleuze, 1994). I did not choose my methods; I became aware of them - they were brought to clarity as such in face of a "folding" and "unfolding" in the continuum of my inquisitive ethos. Academia calls them research methods - I call them *life*.

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> I mean when was the last time you just dangled your feet? Or skipped on the beach, or lied on the grass and watched the clouds? This too is research. (Snowber *in* Malewski & Jaramillo, 2011, p.196)

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For about a year I struggled to pinpoint the methods that would be most appropriate in the development of this project. I struggled not only because I was seeking a preexisting methodological frame that I could reconcile with the overall philosophical frame and tone of my project – an exploration of concepts of childhood and knowledge in policy and in life, based on my interest in the philosophy of Gilles Deleuze and Félix Guattari, and my passion for children and social justice – but also because I was seeking a set of methods that would suit the process and path of becoming an academically

valuable researcher, while accounting for the person-embodied-in-all-aspects-of-life that is the researcher.

At the forefront of my struggle was the fact that this had not been a linear process or path, orderly stemming from the research methods' classes I had taken while working towards completing my coursework. From the research methods' classes, some questions had emerged, namely the (im)possibility of systematic data gathering and recording, while remaining objective and taking into account the subjects of a study. The language was attractive, and I was both excited and hopeful at the beginning of the courses that there was a variety of tested and tried methods that could be applied to a variety of issues, and help provide answers about those issues. As I began working on my dissertation proposal though, in attempting to design an empirical study that would capture what I was trying to convey, I was surprised to find that my efforts, and the first few ideas I put into paper as possibilities for a study, felt and sounded like after thoughts. Attempting to use some of the more traditional data collection methods, such as classroom observation, or video recording and analysis, left out concerns of philosophical nature, and captured, in my eyes, a limited set of the elements that constitute childhood education and experiences.

In addition to the limits of "conventional humanist qualitative inquiry" (St. Pierre, 2011, p. 613), there was a surplus of ideas, an excess of sources, and a desire and passion for the topic that did not seem to fit within any already academically instituted method that I was aware of. At that point, the very methodological lens of qualitative research

began to appear insufficient, or inadequate, in both the terminology it employs, as well as the requirements it imposes upon the final product of academic research. The latter were especially important because there had been at one point a critique to modern epistemology in my work, and the very arguments I was looking to put forth in the dissertation postulated principles that challenged those seemingly underlying traditional humanist qualitative research. Concepts such as validity, or reliability, while reconceptualized by qualitative research to accommodate flexibility, ambiguity, and the importance of context, particularly as poststructural and postmodern trends in the social sciences began to transform the face of research (Denzin & Lincoln, 2011), have nonetheless remained adaptations of the original "scientific method" (St. Pierre, 2011), and thus continue to suggest that "results" that can produce a principle of some kind are more valuable than analyses that highlight difference.

Moreover, one of the stated purposes of qualitative research, particularly in traditional humanist approaches, is a quest for meaning (Hesse-Biber & Leavy, 2011; Lather, 1991). Qualitative researchers are after meaning: they seek "the social meaning people attribute to their experiences, circumstances, and situations, as well as the meanings people embed into texts and other objects" (Hesse-Biber & Leavy, 2011, p. 4), as they "try to extract meaning from their data" (p. 4). This entails interpreting data and subjects' insights from the point of view of specific social signifiers, and subject positions (Massumi, 2002), (of both researcher and research subjects). This process can either reaffirm those same signifiers and subject positions, further inscribing the very

subjects they are attempting to free and give voice to; or reinscribe them into newly created categories (the ‘resistant’, the ‘subversive’, etc.). (Massumi, 2002).

The primacy of language and meaning-making is in fact a critique found in affect theories, according to which phenomena often exceed the linguistic realm, or remain at the pre-conscious, pre-subjective level (Clough & Haley, 2007; Gregg & Seigworth, 2010). While affect theories do value, and in fact call our attention to, the value of context and social construction (viz. social signifier) in the phenomena they study, meaning making is not the goal or purpose guiding their inquiry. In affect theories, researchers often describe, demonstrate, and further elaborate on the implications of the phenomena they are studying; their particular account is valuable because it offers an elaborate and transdisciplinary insight into the phenomena, often uncovering or exposing the “in-between”, the uncommon, and the exceptional rather than the pattern, and validating it, not as exceptional, but as part and parcel, or fold (Deleuze, 2004) of the process by which it has remained invisible in the light of other approaches (Alvermann, 2000; Clough & Haley, 2007).

Finally, the reason why it seemed plausible initially to use traditional qualitative research in this project, was the fact that qualitative research encompasses a large variety of methods, informed by multiple perspectives (Denzin & Lincoln, 2011); also, because in qualitative research the “process itself (…) takes center stage” (Hesse-Biber & Leavy, 2011, p. 4). The latter was important given the fact that, as stated above, my own process had not followed a linear path, and also given the critique to product oriented pedagogies

embedded in my choice for affect as the theoretical lens traversing this project. Yet, as stated above, in attempting to design an empirical study and attempting to explain or justify the methods I would use, contradictions between methodology and methods seemed to emerge making the study too academically vulnerable. While on one hand, my questions appeared too philosophical to generate an empirical study, on the other hand these same questions originated within the realm of the empirical, and the potential answers to my questions too lived within the empirical.

What followed was another return to the philosophy of Deleuze for help in determining the methods that would follow the methodology; Deleuze too had lived between the ideal and the empirical: as a philosopher he would not have been taken seriously as a researcher, and as a researcher he would not have been taken seriously as a philosopher. Herein lies one of the biggest challenges philosophy of education has faced, and continues to face as its own field of studies (Ruitenberg, 2010) – and here was the challenge presenting itself to me as I attempted to bridge this gap and speak with the voice of both philosopher and researcher (and why must I choose?).

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> The work of theory should no longer be the business of specialists. The desire of a theory and its propositions should stick as closely as possible to the event and the expression of the masses. To achieve this, we must knit a new breed of intellectual, a new breed of analyst, a new breed of militant: blending the different types and running them together. (Guattari *in* Deleuze et al., 2004, p. 217)

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Transcendental Empiricism: an Epistemology of Immanence

Deleuze's answer to the conflict between philosophy/theory and the empirical was transcendental empiricism, a method through which he allowed himself to ask the questions that emerged from lived experience, while foregoing the need to establish his answers as universal or ideal. Perhaps the question for human rights, for instance, would not be centered around, or stop at, the theoretical origins, or any ethical or moral ideal postulated by another philosopher; rather, it might stem from observing a situation in which there seem to be no such thing as human rights (Deleuze, 1998). And perhaps the legitimacy in making an (expert) argument about an event existed in being immersed in the event that caused the argument (Deleuze et al., 2004). Transcendental empiricism permeates all of Deleuze's philosophy and describes the ways in which different elements of what we think of as reality, and human experience, come together to generate what we perceive as events, experiences, and ultimately the "I" or unified ego most of us identify with.

Transcendental empiricism has permeated this study from the very beginning; though it was not until I sat down to write the dissertation that I became aware of it. While it was important that, as a doctoral candidate, I would be recognized as an "expert" to some extent, the very condition of "lack of legitimacy" forced me into a place of immanence and simultaneity with the very arguments I was trying to make. I could not write about childhood without *becoming* child, and could not write about research

without becoming a researcher, in which case, whatever methods I had been using, even if I had been unaware of it, already existed, and I was in fact only looking for a designation that academia would recognize. Moreover (and given my philosophical background), in philosophy, research often encompasses

> an on-going engagement with the literature, and the consequences of this are multiple: the presuppositions one brings to the enquiry are challenged, the questions with which one starts change their shape, and whatever one might have thought of as one's method becomes caught up in the substance of one's research interests. (Ruitenberg, 2010, p. ix)

What the above excerpt suggests is that, in philosophy – and thus in philosophy of education – the methodology as the overarching theory that introduces the methods, can often be immediately inferred from the content of the research. Thus, taking the affective lens to look at education and educational issues immediately postulated *a methodological approach that would encompass, not a choice between an exclusively theoretical/philosophical project, or an empirical qualitative project, but one with the potential to articulate both and bring them together, and in which they converged, not as separate entities in dialectical relationship or framing one another, but as a new entity on its own*. This convergence in turn postulated that sources and "data", collected through(out) life, be of different nature, stemming at times from unexpected places and circumstances not immediately associated with academic research, such as memories, or the lyrics of a song.

In sum, while affect is the lens through which I choose to look at education (both formal and informal) in generating my critique and arguments, transcendental empiricism is the immanent epistemological stance informing my approach to research as lived experience – as the process by which the researcher engages with a problem. This is so because, as stated above, transcendental empiricism reinvents qualitative inquiry as rhizoanalysis (Waterhouse, 2011) causing methodology, methods, and content to converge and coincide with lived experience and becoming, and rhizoanalysis to be the necessary, emerging methodological frame for this project. Nomadic inquiry, affective engagement, and rhizotextual analysis are the overarching methods of collection and analysis of the data.

Methodology and Methods

Rhizoanalysis

Sandra Harding (1987) defines a methodology as "a theory and analysis of how research does or should proceed; it includes accounts of how "the general structure of theory finds its application in particular scientific disciplines" (p.3). Thus, a methodological analysis typically encompasses a discussion of how specific theoretical frames, such as functionalism, or phenomenology "should be or [are] applied in particular research areas" (Harding, 1987, p. 3), distinguishing it from method, which she defines as "a technique for (a way of proceeding in) gathering evidence" (p. 2).

As seen above, an affective approach to research framed within Deleuze's transcendental empiricism, encompasses the simultaneity of methodology and method.

In educational research, this methodological process according to which transgressive data (St. Pierre, 1997) can emerge as such circumstantially, be of disparate nature, yet still converge to inform understanding about a specific question or problem is called rhizomatic (Masny, 2009), or rhizoanalytic (Alvermann, 2000; Bowles, 2001; Honan, 2001, 2004, 2005, 2007; Honan & Sellers, 2008; Waterhouse, 2011). Within a rhizomatic frame, methodology appears disrupted and

> reterritorialized as a rhizomatic process (Deleuze & Guattari, 1987). As an inductive approach, it does not apply pre-established categories. It resists temptations to interpret and ascribe meaning; rather looking for what emerges through the intensive and immanent reading of data. (Masny, 2009, p. 7)

In education, rhizoanalysis has been used by an increasing number of researchers over the past decade (e.g. Alvermann; Bowles; Hagood; Honan; Honan & Sellers; Waterhouse; etc.).

By and large, educational researchers that have used rhizoanalysis to conduct their studies departed from Alvermann's (2000) original definition of rhizoanalysis as "a method of examining... texts [and data] that allows us to see things in the middle" (p.118). Within this type of analysis, sources of different origin and nature can be analyzed together in order to assess how each affects the others in a network that unfolds unpredictably the same way a rhizome would (Alvermann, 2000; Bowles, 2001; Honan, 2001).

It was in order to look for "the middles", that Alvermann (2000) re-analyzed data which had previously been analyzed using Norman Fairclough's (1992) critical discourse analysis. Using critical discourse analysis, Alvermann et al. (1996), and Alvermann, Commeyras, Young, Randall, and Hinson (1997) had traced patterns in the discourse of adolescents enrolled in an after-school talk about reading and texts. Through rhizoanalysis, rather than focusing on patterns, Alvermann (2000) intended to uncover what had been missed by the previous analysis, or what had remained "invisible" in light of critical discourse analysis. In the author's words,

> Looking for middles, rather than beginnings and endings, makes it possible to decenter key linkages and find new ones, not by combining old ones in new ways, but by remaining open to the proliferation of ruptures and discontinuities that in turn create other linkages. (Alvermann, 2000, p. 118)

Using rhizoanalysis, Alvermann (2000) read the transcripts not for patterns or meaning structures, but for the "in-between" references of the adolescents to pop-culture phenomena, songs, television shows, etc., as they "worked" with the texts they were reading (and impacted that same reading) and talking about in the after-school Read and Talk Club. The result was a multidimensional map in which the pop-culture references emerged from the background to become legitimate parts of the rhizome that is adolescents' understanding of what they read.

Bowles (2001) used rhizoanalysis in her doctoral project as a tool to "deconstruct the literacy practices of four students" (p. 1) with learning disabilities. Throughout her

study, the author used as data a multitude of different sources of disparate nature (e.g. classroom videos, students' work samples, parents' interviews, personal insight, etc.) in order to generate what she called a poststructural ethnography. In order to analyze the data in a way that agreed with her poststructural frame, Bowles (2001) introduced rhizoanalysis, as defined by Alvermann (2000), as a way to look for what is found "in the middle". Bowles (2001) believed that, not only did the figuration of the rhizome illustrate well the way in which she thought of her classroom practice, as well as her understanding of her students and their subjectivity, she saw in rhizoanalysis as a method "a possible form for fitting disparate pieces of data together in order to find new links, links that might help me better understand who my students were and what their practices might mean" (p. 127). According to Bowles (2001), the advantages of rhizoanalysis are in being able to cross analyze sources of different nature, as mentioned above, and "encourage new semiotic chains that incorporated the linguistic, cognitive, and intuitive data" (p. 127) she was collecting.

Honan & Sellers (2008) also think of rhizoanalysis as a method in which apparently disparate sources can be brought together for analysis. The authors say that

> Data collected for educational research, while appearing to be disparate, can be analyzed rhizomatically to find connections between writing, artworks, video, interview transcripts and textual artifacts, for example. This kind of analysis enables (e)merging (im)plausible readings of connections between, across and within various data. (Honan & Seller, 2008, p. 111)

In “(E)merging Methodologies: Putting Rhizomes to Work”, Honan & Sellers, (2008) refer to the concept of rhizome as the figuration that originates the different methods/processes they engage in (or find themselves engaged in) in their research, explaining that Deleuze and Guattari “introduced the figuration of a rhizome to explore multiplicities in thinking and in writing” (p. 111). This figuration appears as a way to challenge the image of the tree, and “the arboreal metaphors that are often taken up in linear and modernist expressions of thought; according to the authors, rhizomatic thinking and writing involves making ceaseless and ongoing connections” (Honan & Sellers, 2008, p. 112). In research this means being able to be open to the uncertainty of the course of the study, and taking that uncertainty as part of the path the researcher must follow in order to find the problems that need to be addressed. In writing, it means to be willing to “following lines of flight [and] being open to making connections between quite different thoughts, ideas, pieces of data, [and] discursive moments” (Honan & Sellers, 2008, p. 112). In sum, in collecting data, or in writing a text about collected data, the researcher is open to letting into the text thoughts that arise through different media (the researcher may have observed a classroom, or a playground, taken notes, or collected the children’s artwork), as well his/her own memories of childhood, among other factors unaccounted for in the initial plan of studies.

In addition to thinking and writing rhizomatically, Honan & Sellers (2008) also refer to rhizomatic discourse analysis, or rhizo-textual analysis (Honan, 2005), which they define as follows:

> A rhizomatic discourse analysis follows the lines of flight that always/already connect different systems in order to provide accounts of (e)merging-(im)plausible-(mis)readings… discourses operate within texts in a rhizomatic fashion, intersecting and parting, over and under lapping. (p. 115)

What this means is that no text operates exclusively as a closed system, or a linear self-sustaining finished product; rather, a text bears in it a variety of discourses and intentions, those of the author, as well as those of the reader(s). When a researcher or philosopher reads a text he or she can never fully close him/herself to the emerging unplanned thoughts and discourses underlying and/or emerging from that text and the act of reading it.

> A rhizo-textual analysis involves mapping these discursive lines, following pathways, identifying the intersections and connections, finding the moments where the assemblages of discourses merge to make plausible and reason(able) sense to the reader. (Honan & Sellers, 2008, p. 115)

Elsewhere, Honan (2001; 2004) uses rhizo-textual analysis to read and analyze policy texts; she says: "A rhizo-textual analysis is not concerned with following traditional, scientifically rigorous channels of inquiry; rather it is a mapping of connections, of the fleshy tubers that are the rhizome" (2004, pp. 269-270). In a study conducted in 2001, Honan used rhizo-textual analysis to explore the "new linkages" that arose from the connection between a set of policy texts and two primary school teachers' testimonies. Borrowing Elizabeth Grosz's (1994) concept of "provisional linkages",

Honan (2004) identified connections "between what seemed to be disparate "lines of flight"" (p. 271) in the policy texts, as well as the teachers' readings of the policies as regulatory of teachers' construction of themselves and their practice. In using rhizo-textual analysis to read educational policy, Honan (2004) also explores the use of this method as a means to create a social critique of the construct of teacher in the neoliberal, and what she calls "managerialist" (p. 267), trend that has "infiltrated many education systems across the world during the last twenty years" (p. 267). According to the author:

> The rhizo-textual analysis of the relations between teachers and texts disrupts commonplace understandings about these relationships, understandings that currently inform much of the work done by policy-makers in the USA and Australia, as they strive to homogenize teachers' work into circumscribed sets of technical practices that can be listed, described, standardized, and evaluated against sets of 'performance standards'. (Honan, 2004, p. 268)

When comparing rhizo-textual analysis with critical discourse analysis, Honan (2005) states that

> Often, discourse analytic methods provide linear readings of texts, where discourses appear as separate and distinctly different paths. Understanding texts as rhizomatic helps to make sense of the reasonableness of texts that are constructed from seemingly contradictory discourses. (p.17)

Thus, rather than attempt to separate disparate discourses from one another, categorize them, and analyze them separately or synthetically, rhizoanalysis allows for

the immanent analysis of all, understanding that they may differ or apparently contradict one another, while co-creating one another through that very difference.

Finally, according to Waterhouse (2011), it is transcendental empiricism that reinvents qualitative inquiry as rhizoanalysis. In her work, she follows Deleuze and Guattari's (1983; 1987) six principles of the rhizome - connection, heterogeneity, asignifying, multiplicity, cartography, and decalcomania, in order to frame her approach to qualitative research. These six principles frame a conceptual shift in the understanding of qualitative research, and a subsequent shift in the common understanding of certain key research terms such as "data", "analysis", or "reporting of findings" (Waterhouse, 2011). She states that rhizoanalysis is "not a procedural method", but rather "a conceptual mindset", a "(non) method", an "immanent experiment" (p. 17). Thus, the goal of rhizoanalysis is not to trace and represent the phenomena as such, but to map and create the connections that emerge within the process of research and analysis of the data. Within a rhizoanalytic frame, data is no longer understood as evidence, but as "transgressive" (St. Pierre, 2002 *in* Waterhouse, 2011), i.e. it escapes representation; analysis is no longer understood as interpretation, but as the creation of immanent rhizoanalytical connections; and reporting is no longer understood as representation, but as cartography, i.e. map making (St. Pierre, 1997a; Waterhouse, 2011).

Why rhizoanalysis. The choice for rhizoanalysis in this study stems from the choice for transcendental empiricism as an epistemological framework; like Waterhouse (2011), I tend to see rhizoanalysis as more of a "conceptual mindset", and an "immanent

experiment", than as a "procedural method" (p. 17). As such, it has allowed me to remain open to the uncertainties of the course of the study (Honan & Sellers, 2008) in a nomadic fashion (Semetsky, 2006; St. Pierre, 1997b), and to "collect data" both intentionally, as well as unintentionally throughout the process.

Furthermore, this methodology has allowed me to gather a variety of sources of different nature (Alvermann, 2000; Bowles, 2001; Honan, 2001; Honan and Sellers, 2008) in order to generate the desired multiple and multi-angle approach needed in deterritorializing human experience. The multiple media and nature of the sources provides multiple entryways into the lived experiences of young children, which express a variety of ways in which the idealized modern child/subject can be deterritorialized, and reterritorialized into an affective space of multiplicity and affective intensity, rather than unity and identity, making it possible to look at children and childhood from a non-cognitive, non-linear immanent perspective.

Finally, rhizoanalysis has also provided me with a way to look at policy documents that is more in line with my overall approach to research, as well as with the purpose of this project, since the purpose was not to produce a comprehensive analysis of the policy documents, but rather to "point" at what is absent, i.e. in the middle (Alvermann, 2000; Bowles, 2001).

Data Sources

The main identifiable sources of data used in this study are: 1) Developmentally Appropriate Practice (NAYEC, 2009); 2) the Preschool Teaching and Learning Standards

(NJDOE, 2013); 3) the documentary film *Deadly Playground* (Saleh, 2007); and 4) Emerging Memories and Perceptions of Childhood Experiences.

Developmentally Appropriate Practice in Early Childhood Programs Serving Children from Birth through Age 8 (NAYEC, 2009). The Developmentally Appropriate Practice (2009) document is a position statement of the National Association for the Education of Young Children (NAYEC), regarding the education of young children, from birth to age 8. Its purpose is stated in the document as follows:

> The purpose of this position statement is to promote excellence in early childhood education by providing a framework for best practice. Grounded both in the research on child development and learning and in the knowledge base regarding educational effectiveness, the framework outlines practice that promotes young children's optimal learning and development. (NAYEC, 2009, p. 1)

As a framework, Developmentally Appropriate Practice (NAYEC, 2009) is intended to be used by policy makers across the United States when creating early childhood state policy and curriculum, and referred back to by teachers, educators, and early education stakeholders.

Preschool Teaching and Learning Standards (NJDOE, 2013). The Preschool Teaching and Learning Standards (2013) is a policy document published by the New Jersey State Department of Education (NJDOE) regarding preschool education, in replacement of the Preschool Teaching and Learning Expectations: Standards of

Quality, published in 2004. In the new document the preschool standards are directly aligned with the New Jersey K-12 Core Curriculum Content Standards.

According to its authors, the Standards document: defines supportive learning environments for preschool children; provides guidance on the assessment of young children; articulates optimal relationships between and among families, the community, and preschools; and identifies expected learning outcomes for preschool children by domain, as well as developmentally appropriate teaching practices that are known to support those outcomes (NJDOE, 2013). Additionally, "As with the K-12 content standards, the preschool standards were written for all school districts in the state" (NJDOE, 2013, p. 5) and

> are intended to be used as: a resource for ensuring appropriate implementation of the curriculum; a guide for instructional planning; a framework for ongoing professional development; as well as a framework for the development of a comprehensive early childhood education assessment system. (p. 5)

The principles of child development and learning informing developmentally appropriate practice, as defined by the National Association for the Education of Young Children (NAYEC, 2009), provide, according to the authors of the Standards, "the foundation for creating learning environments that foster optimal development of young children" (p. 12).

The choice for early childhood education policy documents has to do with the fact that for children attending this level of schooling, the classroom is their very first

encounter with systematized/formal education and regulated peer interactions, both incipient forms of socialization and political life. Since my questions regarded the normalizing intentions/purposes of educational policy documents privileging specific modes of being, I was interested in finding out what and how ideas about children and child development were conveyed in policy texts regarding early education as that incipient locus of political life.

Deadly Playground (Saleh, 2007). The documentary film *Deadly Playground*, directed by Katia Saleh (2007), depicts the daily lives of children in the south of Lebanon, an area previously affected by armed conflict. Though the conflict is no longer active, over one million land mines were left behind in the mountains and fields, continuing to threaten the lives of young children as they play outside. The film was screened at the International Children's Rights Documentary Film Festival, a festival presented by the United Nations International Children's Emergency Fund (UNICEF) from November through December of 2009, for the commemoration of the 20th anniversary of the Convention on the Rights of the Child. Screenings were held in several countries and the film has been touring since 2007 with the International Human Rights Watch Film Festival.

Emerging memories and perceptions of childhood experiences. As stated in the Introduction, memories of early childhood and of formal education emerged during the writing of this project initially as a meta-process, and later becoming 'data'. They are

expressions of the becoming-child necessary in writing about childhood, and the becoming-educational subject necessary in writing about education and subjectivity.

Data Collection and Analysis

I certainly haven't been shopping for any new shoes-

And-

I certainly haven't been spreading myself around

I still only travel by foot, and by foot it's a slow climb,

But I'm good at being uncomfortable, so

I can't stop changing all the time

I notice that my opponent is always on the go-

And-

Won't go slow, so's not to focus, and I notice

He'll hitch a ride with any guide, as long as

They go fast from whence he came-

But he's no good at being uncomfortable, so

He can't stop staying exactly the same

If there was a better way to go then it would find me

I can't help it, the road just rolls out behind me

Be kind to me, or treat me mean

I'll make the most of it, I'm an extraordinary machine. (Apple, 2005)

***

According to Elizabeth St. Pierre (2002), commonly accepted notions of qualitative data are problematic because a) they "must be translated into words so that they can be accounted for and interpreted" (p. 403), as transcriptions and notes; and b) they are produced and collected, coded, categorized, analyzed, and interpreted in a specifically linear fashion (2002). This is counter to how the actual research process occurs and how data is experienced by the researcher during that process (St. Pierre, 2002; Waterhouse, 2011). The research process "often follows rhizomatic paths, looping backwards and forwards – folding, unfolding, and refolding" (Waterhouse, 2011, p. 127), rendering important data impossible to represent – to this data that escapes language, is "uncodable, excessive, [and] out-of-control" (p. 127), St. Pierre calls transgressive (St. Pierre, 1997a; St. Pierre, 2002). Within a rhizomatic framework, data is no longer understood as evidence but as "transgressive" (St. Pierre, 2002 *in* Waterhouse, 2011), because it escapes and exceeds representation, and it is uncodable because it is seen as "fluid and in flux" (Waterhouse, 2011, p. 137). It follows that "analysis" is no longer understood as interpretation, but as the creation of immanent rhizoanalytical connections, and "reporting findings" is no longer understood as representation, but as cartography, i.e. map making (2011).

The data used in this study was, as stated above, gathered throughout my life and graduate career both intentionally, as well as unintentionally. The primary methods used in this collection were: a) nomadic inquiry; and b) affective engagement. In the following paragraphs I will describe these methods, and explain their role in this study.

Nomadic inquiry and affective engagement. The process I had been working through as a graduate student, a teacher, an emerging researcher, and a situated living parcel of the world - described at the beginning of this plateau - was, as stated above, constituent of the methods of research as such. Living and "data collection" were one and the same, and 'analysis' sometimes happened while daydreaming or doing dishes. The method I had been engaged with is designated in the literature as "nomadic inquiry" (Semetsky, 2006; St. Pierre, 1997b), a designation that evokes Deleuze's concept of the nomad (Deleuze & Guattari, 1987).

Nomadic inquiry is a process oriented method in which the researcher follows his/her concerns and is open to whatever path unfolds; he or she is/becomes researcher with(in) the immanent process of questioning a given issue or situation. The researcher is still departing from his/her own field of studies, and is aware of the dominant discourse of that field, but is eager to allow other discourses to enter the conversation in order to both expand her understanding about the issue at hand, as well as establish new connections which might lead to further inquiries and advancement. This approach to the research process allows the researcher to ask questions as they arise, as well as reformulate her initial questions along the way.

Deleuze (1994) says that "We are led to believe that problems are given ready-made, and that they disappear in the responses or the solution", and "led to believe that the activity of thinking… begins only with the search for solutions" (p. 158). These are not genuine problems, but merely pseudo-problems. According to Deleuze (1994) knowing where one's questions will lead reflects what he calls a "dogmatic image of thought". Within this epistemological frame, inquiry is an activity focused on the search for answers to questions that are ready-made and do not result from a genuine desire to question, or a question that is truly problematic to the researcher (Deleuze, 1994). In establishing a project, the researcher that operates within the dogmatic image of thought has a strong attachment to his/her field of studies, and has taken as her own the questions of her field. This researcher has, at the beginning of her project, clear and concise questions to guide her studies, as well as a set of answers she expects to confirm through the development of her study. This reveals a product oriented attitude rather than a process oriented one.

The nomadic thinker/researcher is not looking to confirm a pre-determined answer; he/she is looking to inaugurate a new image of thought (Deleuze, 1994), and create new avenues for thought and inquiry, and is driven by a desire to know what issues are problematic as they arise as problems (Gregoriou, 2008; Honan, 2001; 2004; Honan and Sellers, 2008; Semetsky, 2006; St. Pierre, 1997b; 2011). Within this understanding of thought and inquiry, "to think is to be under way, to be on a path that one must clear for oneself, although one can have no certain destination in mind" (Marks *in* Parr, 2005,

p. 279). A new image of thought "springs from a series of intuitions" (Marks *in* Parr, 2005, p. 279).

According to Semetsky (2006), Elizabeth St. Pierre "uses [nomadic inquiry] in the sense of a journey, or writing excursion into subjectivity analogous to Foucault's care of the self, or "technologies of the self that people use to create themselves as the ethical subjects of their actions""(p. 94). This approach describes well the process of this very project; as it is used in this project, nomadic inquiry is best described

> in terms of attention to particular places and earlier times, retrospective as well as untimely, memories and dynamic forces, capable of affecting changes and contesting one's identity to the point of a transformation of who we are and, respectively, reconfiguration of the where of our place at this point in time. The nomadic - smooth - space is an open territory, providing emancipatory potential for those who are situated in this space in contrast to striated, or gridded, space... (Semetsky, 2006, p. 94)

The research process/space as smooth space, i.e. open, provides the researcher with the opportunity to engage in a process of identity/subjectivity re-construction through "nomadic displacement" (Semetsky, 2006, p. 94). This displacement - the process by which the nomadic researcher becomes such, occurs by way of deterritorialization. Semetsky (2006) explains that

> The researcher herself, in the process of inquiry, becomes a nomadic subject who is "more interested in the surprising intensity of an event than in the familiar

> serenity of essence" (St. Pierre, 1997b, p. 370), an event per se constituting the very perplexity of a problematic situation. (p. 95)

In the present study, nomadic displacement occurred by way of what I have come to call the "affective poke", essential in understanding affective cognition as such. As stated above, a genuine problem is not ready-made: it is rather something that emerges from being immersed in a particular set or assemblage that causes the problem to emerge as such, i.e. as problematic. An issue becomes problematic when the dogmatic image of thought is disrupted by affect, by affective intensities which begin to "poke" at the researcher causing her to eventually look at the rising problematicity of an issue. Affective intensities "signal" or point the researcher towards the emerging problematicity of a given assemblage, and the nomadic researcher – that which accepts the emerging challenges and questions she finds along her journey, does so because of affect - because to be a nomad is to affect and be affected, and to accept to be changed by the very journey that is research.

Nomadic displacement brought about the memories of childhood and the episodes of territorialized educational experience described in plateau 5.. These emerged inadvertently during the research process, and became *folds* in the process: tiny movements of inflection in the continuum of my subjective unity (Deleuze, 1993), resulting in a conscious unfolding of education as that which is constituted within that continuum – not in a linear fashion, but immanently. Those experiences, or the memory of those episodes, may or may not have appeared, at the time of their occurrence, as

either valuable or educational, and may have remained in obscurity had I not engaged in the becoming that brought them to clarity (Deleuze, 1993), i.e. becoming educational researcher, and having the desire to study childhood. They may have remained fragments, or tiny specks of life never to reach the unity of consciousness (Deleuze, 1993). Those tiny, inconspicuous perceptions became relevant or, as Deleuze (1993) would say, "remarkable" (p. 88) because at least two of them entered into a "differential relation that determines a singularity" (p. 88). When infinitely small units of consciousness, i.e. tiny perceptions, enter into differential relations, they produce a threshold of consciousness - i.e. we become aware of them, usually in the form of something (a sensation, a state of mind, etc.) that is larger than them and (within our conscious unity) dissociated from its microscopic genesis, or germinal life (Deleuze, 1993; Ansell-Pearson, 1999).

The "affective poke", which I introduce here in order to add to the methods I studied and used in this study, namely nomadic inquiry, can be thought of as a tiny perception (Deleuze, 1993), a kind of pre-conscious sense(ation) caused by micro/imperceptible interactions between affective intensities. In his analysis of Leibniz' work, Deleuze (1993) states that "Tiny perceptions… constitute the animal or animated state *par excellence*: disquiet. These are "pricklings", or little foldings that are no less present in pleasure than in pain" (p. 87). The "poke" itself cannot exist if not for the presence of affect, and affective intensities in/of the body/bodies. At its genesis, the poke is not immediately accessible to consciousness, or perception, let alone what we call rational cognition. At the same time, it points toward the existence of a pre-conscious

cognition – an embodied cognition that, underneath awareness, perseveres in consistently establishing relationships with the intensities it encounters, thus providing the potential for learning to occur, and further relationships to be established. In other words, according to Deleuze (1993)

> The animal that anxiously looks about, or the soul that watches out, signifies that there exist minute perceptions that are not integrated into the present perception, but also minute perceptions that are not integrated into the preceding one and that nourish the one that comes along ("so it was that!"). (p. 87)

As a tiny perception – a "prickling" – the poke resides within the microscopic, rendering perception unstable (Deleuze, 1993) (hence the discomfort). The poke migrates into conscious perception when, as described above, it enters into a differential relationship with an-other (heterogeneous) part of the assemblage of the emerging problem, thus producing a "threshold of consciousness" (p. 88).

At this point, problematicity of an issue is established, and the researcher can choose to pursue it. This entails a recognition of one's subjective continuum (our perceived subjective unity – woman, white, philosopher, etc.), while at the same time being open to the disruptions and interruptions that are necessary for the advancement of inquiry through nomadic displacement and deterritorialization. This is why it was essential that in this study I accept the inter-ruption of those memories of childhood – because, in retrospect, as folds in the process, as tiny movements of inflection in the continuum of my subjective unity (Deleuze, 1993), not only were they already signaling

an emerging issue, and poking me to direct my attention toward it, they were also providing me an opportunity to say "so it was that!" (p. 87).

Analysis. Since my claim is that policy documents function as territorializing mechanisms according to which children and adults, students and teachers, as well as parents and administrators, are suggested socially preferred modes of being, it was important for the purpose of this project to identify, not only the dominant discourses shaping the policy, but also associated notions of child. This was done through the rhizoanalysis of the two aforementioned policy documents. Part of the purpose of the analysis was to identify dominant discourses in the policy that suggest preferred modes of being (i.e. dominant beliefs about subjectivity), as well as preferred kinds of knowledge, and learning (i.e. dominant beliefs about epistemology). A more important purpose was to look beyond those general assumptions about children in order to begin to think the child that is "absent" from the rhetoric, but is nonetheless impacted by it. This child may, or may not be physically absent from formal education as an institution, but lives in some way within reach of its territorializing potential. This approach helped provide an insight into the paradoxical ways in which the policy speaks of children and learning, in light of the self-proclaimed social purpose of public education in the U.S. (NAYEC, 2009), and the parallel neoliberal political rhetoric.

In order to discuss the territorializing/normalizing potential underlying educational early childhood policy, I analyzed the Developmentally Appropriate Practice (NAYEC, 2009), Preschool Teaching and Learning Standards (NJDOE, 2013). It is

important to mention that this analysis does not constitute an attempt to suggest the improvement or further revision of the documents. This is, rather, a philosophical analysis of the documents, intended to examine their development, content, as well as their impact, and potential social, political, and personal unintended consequences (Simons, Olssen & Peters, 2009).

Since the existing literature and research on developmentally appropriate practices tend to focus either on theoretical/philosophical critiques to the principles, and assumptions, or on the results of (attempted) implementation in the classroom given specific desired outcomes (e.g. academic achievement, closing of the achievement gap), in this dissertation I have decided to look at the principles as they are translated into the state policy and are thus *potentially implemented*. This entailed looking beyond the Developmentally Appropriate Practice (2009) document, at an actual state document, in this case the Preschool Teaching and Learning Standards (NJDOE, 2013), where the principles appear translated into specific implementation standards and learning outcomes. It is important to note that I am looking specifically at potential implementation, *as it is described in the standards* and learning outcomes stated in the state policy as a "resource for ensuring appropriate implementation of curriculum", and a "guide for instructional planning" (NJDOE, 2013, p. 5). The document (NJDOE, 2013) states that the "standards are not a curriculum, but are the learning targets of a curriculum" (p. 5) – in order to successfully achieve the preschool standards, "All preschool programs must implement a comprehensive, evidence-based preschool curriculum" (p. 5), as well as implement developmentally appropriate teaching practices.

The document does nonetheless identify and describe very *specific standards*, *teaching strategies*, and *learning outcomes*, which should become manifest upon implementation. It is these that I have mostly focused on.

As stated above, rhizoanalysis has provided me with a way to approach policy documents that is more in line with my overall approach to research, as well as with the purpose of this project. Rhizo-textual analysis' understanding of the text as a rhizome, i.e. as an open system that is co-created by its readers (Honan, 2004; Deleuze & Guattari, 1987), allowed me not only to draw connections within the policy texts, and across the texts and the literature, it also allowed me create my own (im)plausible reading (Honan, 2004; 2005; Honan and Sellers, 2008), and generate a critique to the construct of the ideal literate, rational, developing child described in the texts. Thinking the text as a rhizome, and following Honan (2004; 2005), and Honan and Sellers' research on "(im)plausible readings" (2008), I assume that multiple readings of the documents are constantly being created (by teachers, administrators, staff, etc), thus disrupting the notion of the ideal child, further disrupted at implementation, and through common daily activities.

Understanding the text as both a rhizome on its own, where multiple discourses converge, as well as a "shoot" within the rhizomatic assemblage of education and schooling, I attempt to uncover the "middles", i.e. assumptions, underlying social and political forces, and ideologies, at work in shaping generalized and commonly accepted ideas about children and childhood, normal child/human development, and knowledge and learning.

Finally, I "open up" the diagram created through the rhizotextual analysis of the policy document to the rhizoanalytic project that is this dissertation, in order to analyze and further establish connections between the ideology conveyed by the policy, and the expressions provided by the actual situations presented in plateaus 4. and 5., namely the documentary film *Deadly Playground* (Saleh, 2007), and the memories of early childhood and of formal education. The rhizotextual analysis of the Developmentally Appropriate Practice (NAYEC, 2013) and the Preschool Teaching & Learning Standards (NJDOE, 2013) presented in this document provides "signaling" or "pointing" to the problems found in those actual situations via the principles, standards, and learning outcomes as they reflect dominant discourses about epistemology and subjectivity.

My first encounter with the film *Deadly Playground* (Saleh, 2007) resulted from a brief encounter with the 2011 Education for All (EFA) Global Monitoring Report (UNESCO, 2011). At some point during my graduate career I grew interested in the issue of children's rights, and subsequently subscribed to the Human Rights Watch Email Newsletter. In March of 2011, while working on my dissertation proposal, I received a Newsletter about the publication of the 2011 EFA Progress Report. Reading bits and pieces of the report, consistently remitted me to the arguments I had read in both Panagia (2009) and Protevi's (2009) books, which had redirected the course of the project to the emerging field of affect studies. While conducting that impromptu research that resulted from the Human Rights Watch Newsletter, I came across the documentary *Deadly Playground* (Saleh, 2007); it was showcased on the sidebar of the Human Rights Watch

website at the time I accessed it: within a few clicks I was watching it on the Aljazeera website.

An initial "unintentional analysis" of the film originated the main argument that became this dissertation: a tentative answer to the problem of narratocracy, as defined by Panagia (2009). For methodological reasons, I did not view the film again until I was writing this document. For almost the entirety of the writing process, the film remained a semi-distant data source I had encountered, engaged with, and produced ideas from. Not only did I want, as much as possible, to maintain the impression(s) I had gotten from my first encounter with the film – that unintentional, unplanned, affective encounter-analysis, which had pointed me to problems and ideas, I wanted to engage those problems and ideas without "going back". I viewed the film again twice while writing plateau 4.; intentional viewing was mostly focused on capturing images that could help convey for the reader the deterritorializing experiences of the children's daily lives, rather than on further problematization.

Finally, analysis of the memories encompassed moving from the narrative form under which they initially emerged, onto an exercise in auto-schizo-biography. Randomly generated word lists and ontographies, i.e. non-narrative graphic ways of presenting text (Bogost, 2012) were used in order to deterritorialize the narrative of long-term memories and displace the educated subject.

3. The Territorialized Representation of the Child in Policy

Notions of children and childhood tend to reflect the dominant discourses within the communities that produce them, and are fundamentally implicated in the policies and practices of those communities (Woodrow & Press, 2007). Policy documents, in turn, "construct authorized versions of the curriculum subject, teacher and student" and "officially 'write' the teacher and the student - who they should be, what they are to do and say, and when and how they must do or say it" (Cormack & Comber, 1996, p. 119 *in* Honan, 2004, p. 271). Policy creates and shapes "how society is desired to function and "be" in certain contexts, influencing the language which people value, [and] the actions which receive reward" (Lall, 2012, p. 2). This will influence "how individuals interact, what they perceive to be "good", and how they shape their lives in order to fulfill or move against cultural rewards for "success"" (p. 2). In early education, this means that views of the child found in policy, which reflect dominant social and political discourses, impact the lives of all involved in handling the education of children, both directly and indirectly, ultimately impacting the daily lives of young children as well (Woodrow & Press, 2007).

This plateau fulfills four main purposes: a) it offers a brief genealogy of the normal child of developmental psychology; b) it introduces Developmentally Appropriate Practice (NAYEC, 2009) as a policy framework; c) it discusses the (re)territorializing power of policy texts; and d) it provides a rhizoanalysis of both Developmentally

Appropriate Practice (NAYEC, 2009), and the New Jersey Preschool Teaching and Leaning Standards (NJDOE, 2013) as it pertains to their (re)territorializing effects.

The Normal Child of Developmental Psychology

Underlying western educational theory and policy is a notion of childhood and subjectivity largely rooted in the principles of enlightened modern humanism and rationalism (Honan, 2005; Honan & Sellers, 2008) inaugurated a few centuries ago. Reflecting the rational subject of modernity, the rational child

> in western liberal democratic societies is positioned as a special category of person who lacks, for a time, the complete range of capacities necessary for full functioning as a citizen [and] understood to acquire those capacities by progressing steadily along a universal path of development to emerge as a self-regulating, autonomous individual, the possessor of a range of attributes. (Tyler, 1993, p. 35 *in* Honan, 2005, p. 117)

This is the developmental model, identified by some as the model of modernity, deriving directly from its general ideals, and the fact that the human and social sciences, namely psychology and sociology, emerged during the industrialization period following the success of the sciences and the scientific method (Aldridge & Goldman, 2007; Kennedy, 2006; Postman, 1994; Polakow, 1982). In an attempt to "explain" childhood, this tendency came to objectify children the same way one would objectify any other "object" of study (Kennedy, 2006; Walkerdine, 1984). In fact, according to Walkerdine (1984), "The… notion of an individualized pedagogy depended absolutely on the possibility of the observation and classification of the normal development" (p.177 *in*

Honan, 2005), which depended on the establishment of a model or ideal against which to classify and compare each individual child.

According to this model, children develop in a more or less linear fashion, according to stages, which are determined by the child's age. According to the developmental model, normal development occurs by successfully getting through each of the stages, which can be determined by the presence or absence of specific observable behaviors. Specific behaviors are equated with cognitive achievement, and considered to be representative of normal development. A child is said to be developing normally when she demonstrates specific observable behaviors that are consistent with those described in the model as appropriate for the child's age, or stage of development. Observable behavior that is not consistent with that prescribed by the model may indicate that the child is not developing normally, or that there is some kind of developmental delay.

Though still dominant in educational discourse and policy, developmental theories have been critiqued by many over the past three decades. Educators invested in more philosophical approaches to children and the concept of childhood (e.g. Borgnon, 2007; Kennedy, 2006; Matthews, 1981, 1994, 2008; Mozère, 2007; Friquegnon, 2004; Weber, 2007) agree that the developmental approach is either incomplete or inaccurate. They believe that traditional approaches to childhood and education, namely deriving from a developmental framework, tend to define children as incomplete beings on a journey towards completeness, and equate childhood with debility and lack (Borgnon, 2007;

Friquegnon, 2004; Kennedy, 2006; Lipman, 1981; Matthews, 1981; 1994; 2008; Mozère, 2007; Weber, 2007).

According to Matthews (1981), Piaget's stage theory is an example of what he refers to as the "recap model". According to this model the child appears as a primitive because of the belief that ontogeny recapitulates phylogeny, i.e. "the succession of concepts and belief systems to be found in a child's intellectual development mirrors the succession of concepts to be found in the evolution of our culture" (p. 12). This model resonates Hegel's theory of a teleological history of humanity as evolution of human consciousness, and puts children on a path towards some kind of quintessentially human end, i.e. the complete rational normal adult.

One of the problems Matthews finds with this model is the idea that, since children are said to be at a different stage in their intellectual journey that is less sophisticated than that of most adults, they do not (and cannot) share concepts and belief systems with one another (Matthews, 1981). This postulates that adults and children cannot authentically engage and understand each other. Matthews says that, according to Piaget's theory, "the prospects for a having deep conversations with young children [are] rather dim." (…) "There will be nothing I can say that will bring the child up to my level of cognitive sophistication" (Matthews, 2009, p. 27).

This conception – which he calls "a 'deficit conception of childhood', since "It is [based on] a deficit in cognitive structure" (p. 27) – and particularly the idea that children are in a state of "deficit", "seems to have profound implications for the expectations parents and teachers can reasonably have when they have discussions with their children"

(p. 27). According to the author, "Many of us (…) share with Piaget the assumption that children are well thought of primarily as lacking certain competencies that they can expect to develop by the time they are adults" (p. 27). Citing Matthews, and also critiquing the recap model, Weber (2007) says that

> A structure of communication based on this image of the child will necessarily be asymmetrically weighted towards the adult. It is a mere monologue in which the adult explains to children the world as it "really" is. But I doubt whether true dialogue is possible at all as long as children continue to be regarded as strangers who inhabit an onto-genetically atavistic level. (p. 6)

Viewing children as incomplete human beings on their way to achieving some form of completeness identified with adulthood – despite common assumptions that certain skills are more present in children than adults, namely artistic skills – does not change the fact that we continue to view, and worse, treat children as incomplete (Weber, 2007). Implied in this is the notion that the child is inferior; in relation to the complete adult, "our figurative language shows the child to be the loser as childhood metaphors are used to define mental illness, primitivism, abnormality, [and] underdevelopment" (Ellis, 1992, p. 11).

From a political point of view, in what concerns the role of the state in the creation of educational policies and their implementation through consistent funding, a clear implication of perceiving the child as inferior, is the possibility for colonization and potential manipulation for the fulfillment of the needs of the state or, in the case of corporate funded education, the needs of corporations. According to Kennedy (2006),

> It is the epistemology of schooling, which understands the child as "future citizen", "standing reserve", "human resource," – as raw material for the production of an adult – in which is implicit a "deficit model" of childhood, and the child understood as, not just an incomplete but an imperfect form of subjectivity. (p. 160)

The child is here perceived as resource, or future work force; "Traditional state-driven educational rhetoric, with a mixture of sentimentality and instrumentalism as chillingly grotesque as it is hypocritical, refers to children as "our most precious resource" (Kennedy, 2006, p. 166).

Since according to psychological cognitive views of child development, children "conform to predictable developmental stages, or to universal patterns such as the Freudian Oedipus complex" (Mozère, 2007, p. 291), they also tend to emphasize the division between normal and abnormal.

In 17th century France, alongside the implementation of the *Grand Renfermement* (a phenomenon created by modern psychiatry which separated the insane from other socially marginalized people such as the poor, or the beggars), "philanthropic organizations created *crèches* in order to separate specific poor infants from other infants dwelling in slums and living amongst immoral, barbarous and unmarried workers" (Mozère, 2007, p. 293). Poor children whose parents were married, "sober and submissive" (p. 293), had access to the *crèches* and could "then be saved from the evils of moral corruption and promiscuity" (p. 293). According to Mozère, this event creates the normal child of the *crèche*, i.e. the child that presents the most conformity - and

whose parents show the most conformity - to the desirable traits of modern bourgeois society, and can thus be "saved".

When "the *dispositif* of power/knowledge of modern Psychiatry create[d] the phenomenon of the *Grand Renfermement*" (p. 293), what it did according to Mozère (2007) was create "a new social (or sociological) category - the 'insane'", who would from then on "be submitted or subjected to the (...) prevailing norms in terms of the opposition, 'sane/insane'" (p. 293). According to the Latin origin of the word, 'insane' is that which is not 'sane' (spelled as the Latin word *sane*), i.e. healthy; someone who is not healthy lives in *pathos*, which can be translated from the Latin not only as passion, but also as pain. It follows, though, that one who lives in *pathos*, does not live in *logos*, viz. order, thus living in dis-order – in psychiatry, the term disorder is used concurrently with the term pathology to refer to sets of symptoms that challenge the norm(al). With the advancement of health care, and particularly infant health care, the notion of "normal" becomes equated with a notion of natural, of "naturally human", particularly in opposition with the "animal" (Mozère, 2007).

In addition to creating the insane as a new sociological category, the *Renfermement* conferred the psychiatrist with the power/knowledge that has come to legitimize the authority of the expert, and the health professional - the expert in pathology, became the expert in the (naturally) normal. It is not until something unusual or unexpected happens that the normal rises as that which has been disrupted by *pathos*; at this point, the expert is called upon, not only to determine the cause of the dis-order, but to restore order.

In other words,

> when the baby grows too ‘slowly’, when it doesn’t achieve a normal weight or it is not interested in occupations of its age - that knowledge/power (*dispositif*) is brought to attention, resulting in orders, injunctions and protocols that are supposed to bring back order where disorder has been detected. (Mozère, 2007, p. 293)

Thus, restoring order encompasses eliminating, at least to a certain degree, *pathos*. This process has, and has had, consequences for the body - when *pathos* is eliminated, and pain is eliminated, so is passion, desire, and ultimately the body.

This naturalization of the norm(al) legitimizes the superiority of *logos* over *pathos* in at least two ways: a) it immanently legitimizes the authority of *logos* over *pathos*, since one must not exist in order for the other to exist; b) it legitimizes the authority of the expert, as someone who holds the *logos*, viz. the discourse/explanation about the disorder, and has the power/knowledge to “restore” order.

When it comes to children the “naturalization of the so-called norms (...) hide[s] and occult[s] (overshadows) the multiplicities that live in each small child” (p. 293). Within this model, non-discursive, affective modes of expression derived from desire (sensation, perception, non-verbal) are often excluded, or used as mediating means to a representative end (e.g. using dance and movement in the early childhood classroom to teach children gross motor skills, or use of personal space (NJDOE, 2013)).

In *Education out of Bounds* (2010), Lewis & Kahn discuss the education of 'feral child' Victor, the 'wolf-child' found living in the woods in France in 1800. In educating Victor, and attempting to turn him into the 'citizen' he, as a human, was "meant to be", Jean-Marc Gaspar Itard intentionally dismissed what knowledge and abilities the boy had acquired so far, in an attempt to get rid of the 'animal' in the human. His education project was twofold: to territorialize (Deleuze & Guattari, 1987) the child's body through "the molding of the body into a properly functioning social mechanism" (Lewis & Kahn, 2010, p. 50), and, subsequently, to teach the child the ultimate human defining capability: language. Yet in alienating the "animal within the boy" (p. 52), and succeeding in leading Victor into language, Itard finally fails to educate him into one of the most defining human capabilities: the capacity to invent and be creative. Itard believed the capacity to invent would arise with and through language, yet the "discovery of language inaugurated a new emotion in Victor: human boredom" (p. 52). The authors explain that boredom constitutes the "affective trace of the nonhuman animal" (p. 53) in humans. Lewis and Kahn (2010) write:

> Whereas Itard focuses on the triumph of the acquisition of language and the immediate skills of invention that this acquisition gifts to Victor, he does not recognize the dialectically interwoven and mutually constituting relation between the human (invention) and impotence (boredom). Thus he misses that in language, the human emerges as distinct only in its paradoxical proximity with the animal. (p. 54)

Itard's exclusive focus on the rational cognitive dimension of Victor's education leads him to fail to educate the child in invention because "the surplus of animality that is disavowed (…) is necessary for the human subject to enter into language and invent" (Lewis & Kahn, 2010, p. 53). In other words, without affect, or a focus on the pre-subjective, sensuous dimension of the human, acquisition and possession of language, or of any other skill, results in the education of mere automata, capable of "using" language and rational discourse in a functional manner at the margin of creation and possibility to generate the new. Moreover, this attempt to "humanize" Victor is at once an attempt to normalize this particular child, as well as a sterilized attempt to define "human", and universalize what the West has come to understand as such. In the authors' words

> teaching Victor's body became for Itard a concerted effort to universalize the body of the white, male, bourgeois tutor through the "natural language" of the gesture. There was in Itard's pedagogy a desire to make Victor's body speak the normalistic language of the bourgeoning bourgeoisie and thus to supplant the inarticulate and savage body of violent gesticulations with the codified and orderly body of middle class society. (Lewis & Kahn, 2010, p. 50)

Assuming that *pathos* is prior to *logos*, and that normal is something that is imposed upon individuals from an exogenous source/force, the very idea of the "normalized child" is not only artificial, it is also, according to Mozère (2007), "utopian; children escape the yoke, they flee the models and freely make use of all opportunities that may occur" (p. 293). When the child is defined comparatively rather than absolutely,

"as an adult to be, lacking inches, dexterity, capabilities and competencies, all of which will be attained if she/he develops properly according to the prevailing standards in a given society" (Mozère, 2007, p. 292), i.e. when the child is defined by the norm(al), she is inevitably, at the outset, "abnormal", and will consistently present problems that need to be addressed by the "experts" in her life.

Moreover, the belief in a universal rational individual as that which is "naturally human" has not only legitimized the colonizing efforts of the West throughout recent history, but also, and more critically, legitimized the implicit cultural and political colonization of individuals through policy (namely educational policy) in the United States. Efforts to eliminate cultural curriculum in the United States (Orozco, 2012), and the universalizing premise of No Child Left Behind (2001), reflect that legitimacy, and its social and political power.

The rise of developmental psychology during the 19th century "based on th[e] organismic, objectifying model, provided the legitimating theory for the deployment of massive modern educational systems during that same period" (Kennedy, 2006, p. 98). Today, under the developmental frame, education/schooling appears as the mechanism by which this linearly developing child becomes the normal adult, and "Adulthood is thus understood as a fulfillment for childhood" (Mozère, 2007, p. 291). The human ideal is equated with the normal adult that results from that same education (at least ideally).

The Child in Policy

Despite numerous critiques to the shortcomings of the developmental model – from the limitations of perceiving children as incomplete or inferior, to the dangers of naturalizing the normal – according to Mozère,

> we see an ever-progressing analysis of childhood as an imperfection, as a lack which society has to 'fill' during the socialization process, thus transforming young children, in ancient times animal-like or devilish beings (i.e. the incomplete and imperfect infants), into acceptable adults... (Mozère, 2007, p. 291)

In current policy the child is still often "constructed as a rational humanistic identity; the stable humanist individual" (Honan & Sellers, 2008, p. 117), with "innate needs" to be socially bound and communicate with others (Honan, 2005), and constructed as the ideal literate child (Honan & Sellers, 2008), reflecting the dominance of the *logos* over *pathos*, and the limited role of the body in formal education. This dominance is moreover reflected in the consistent emphasis on language and the value of literacy, often directly equated with the very value of being formally educated (Honan, 2005). Honan (2005) says,

> The benefits of literacy are not only restricted to the advancement of the individuals, but are seen to be of value to the 'nation as a whole'. Literate people are better people because they can take part in activities related to employment, further education, and recreation. There is an implicit assumption here about the relationship between the social development of the individual and the economic development of the nation. (p.5)

In addition to the image above, Dahlberg and Lenz-Taguchi (1994), and Dahlberg, Moss and Pence (1999) (*cited by* Borgnon, 2007) have found two main images of the identity of the preschool child: the "child as nature", and the "child as reproducer of culture and knowledge". "The child as nature is a child that has to be helped by adults to let free its natural, inherent capacities" (Borgnon, 2007, p. 266), and

> the child as reproducer of culture and knowledge is a child who is supposed to receive the fixed content of knowledge presented by adults and to adapt itself to it, to internalize it, to develop in a certain manner, in order to later be able to reproduce it as exactly as possible. (p. 266)

The two views of the child mentioned above, "coexist, are at work at the same time, and together with the focus on the individual child, they form a predominating notion of the identity of the learning preschool child, as an individual, natural, developing child" (Borgnon, 2007, p. 266). It is important to mention that these are constructions put forth by the social sciences, as well as by developmental psychology, particularly the works of Jean Piaget, and Arnold Gesell (Borgnon, 2007).

Provided with an *a priori* image of the normal developing child, the teacher's function becomes that of recognizing normal development (Borgnon, 2007), and recognizing the individual child as a proper representation of that predetermined ideally developing child described by both theory and policy. As someone whose job is to support the child's "naturally normal" development, while observing the ways in which children respond to this support, "what the teacher is looking for is the lack of proper

development; she/he is functioning as a detector of lack, an observer of error" (Dahlberg & Lenz-Taguchi, 1994 *in* Borgnon, 2007, p. 267).

From this general overview of ways in which childhood has been constructed, I will now turn to a concrete example of these phenomena through the rhizoanalysis of two current U.S. early childhood education policy documents: the Developmentally Appropriate Practice (NAYEC, 2009), and the Preschool Teaching and Learning Standards (NJDOE, 2013). In the following pages I will introduce Developmentally Appropriate Practice (NAYEC, 2009) as a U.S. early childhood policy framework gaining international relevance; discuss the philosophical underpinnings of its (re)territorializing power; and analyze that power in light of potential implementation as it is described in the standards and learning outcomes of the New Jersey Preschool Teaching and Learning Standards (NJDOE, 2013).

Developmentally Appropriate Practice in Early Childhood Programs Serving Children from Birth through Age 8 (NAYEC, 2009)

The Developmentally Appropriate Practice document is a position statement of the National Association for the Education of Young Children (NAYEC), regarding the education of young children, from birth to age 8. Its purpose is stated in the document as follows:

> The purpose of this position statement is to promote excellence in early childhood education by providing a framework for best practice. Grounded both in the research on child development and learning and in the knowledge base regarding

> educational effectiveness, the framework outlines practice that promotes young children's optimal learning and development. (NAYEC, 2009, p. 1)

As a framework, Developmentally Appropriate Practice is intended to be used by policy makers across the United States when creating early childhood state policy and curriculum, and referred back to by teachers, educators, and early education stakeholders.

Brief History of Developmentally Appropriate Practice

Developmentally appropriate practice, or DAP, can be traced back to the early 1900's "when the International Kindergarten Union appointed a panel of 19 experts to determine how children should be taught in kindergarten" (Aldridge & Goldman, 2007, p. 123). Three reports resulted: "one advocating for highly structured, teacher-directed instruction; another, a play-based, child-initiated emphasis; and a third that was a compromise of the other two" (p. 123). A formal document was then published by the National Association for Nursery Education (NANE), the Minimum Essentials for Nursery School Education (NANE, 1930). It was not until the 1980's that the NAYEC (former NANE), in face of the proliferation of unregulated early childhood programs led by untrained staff, decided to create an accreditation program for professionals working with young children. This effort resulted in the creation of the first official developmentally appropriate practice documents in 1986, and 1987. In the initial versions of the document the purpose of developmentally appropriate practice was "to provide guidance to program personnel seeking accreditation", since the "accreditation

criteria call[ed] for developmentally appropriate activities, materials, and expectations" (Bredekamp, 1997, p. 35 *in* Aldridge & Goldman, 2007, p. 122).

The document was revised in 1997, and in addition to the two dimensions upon which the original guidelines were founded, namely "age appropriateness" and "individual appropriateness", the 1997 guidelines

> emphasize the teacher as a reflective decision maker, planning for children based on three important dimensions: a) what is known about child development and learning, b) what is known about the individual child in the group, and c) what is known about the cultural and social contexts of the students we teach. (Bredekamp, 1997; Bredekamp & Copple, 1997 *in* Aldridge & Goldman, p. 122)

A newly revised version has been in place since 2009; its authors describe the differences between the 1997 and the 2009 editions the following way:

> While the basic ideas have remained the same, the revised versions of the DAP position statement and book reference new research, knowledge, and developments in the field of early childhood education. In particular, the new version discusses what can be done to close the achievement gap for children growing up in poverty and those who are dual language learners. (NAYEC, 2008, pp. 22-23)

Though the 2009 version of DAP has included in its rhetoric current issues in U.S. education - such as poverty and socioeconomic inequity as causes for gaps in development among children as young as 36 months old (NAYEC, 2009), and has

seemingly addressed critiques to the efficacy of accountability based policies, such as NCLB (2001) - the core constructivist, psychological assumptions about child development, and learning remain.

International Reach of DAP

Aside from its role in the USA, DAP has become a commonly used, and seldom contested framework for early childhood education and care (ECEC) internationally (Bertram & Pascal, 2002; Walsh et al., 2010; Janmohamed, 2010; Viruru, 2005).

In a study conducted as part of the International Review of Curriculum and Assessment Frameworks (INCA) project carried out by the National Foundation for Educational Research in England and Wales – though it was noted that "Childhood is a social construction deeply embedded within societal norms and values" (Bertram & Pascal, 2002, p. 8), that "Different societies and sub-groups within societies, especially in multicultural societies, view what is an 'appropriate' curriculum for young children differently" (p. 8), and no specific curriculum model (e.g. DAP, Montessori, etc.) was exclusively promoted – the authors found "remarkable consistency in the content of these national curriculum programs across the review countries" (p. 17).

They also found remarkable consistency across most curriculum frameworks, which "identified a set of early years principles [and] provided a theoretical and philosophical underpinning for the curriculum" (p. 21).

As read in the document,

> there was a high level of consistency across the review countries in these principles, reflecting a consensus in the understanding of effective early childhood practice. The most commonly found principles focused on:
>
> - a child-centered, flexible and individually responsive curriculum
> - the importance of working in partnership with parents
> - the need to offer broad and relevant learning experiences in an integrated manner
> - the importance of play and active, exploratory learning
> - an emphasis on social and emotional development
> - the need to empower the child to be an autonomous, independent learner.
>
> (Bertram & Pascal, 2002, p. 21)

Though as stated above no one model was specifically promoted, some of the principles above resonate with those stated in the DAP document, and the latter framework appeared as a popular "curriculum model", alongside Froebel, Montessori, or Reggio Emilia, among the 20 countries under review (Bertram and Pascal, 2002). Countries under review were: Australia, Canada, England, France, Germany, Hungary, Ireland, Italy, Japan, Korea, the Netherlands, New Zealand, Northern Ireland, Singapore, Spain, Sweden, Switzerland, United States of America, Wales, and Hong Kong.

Additionally, in the United Kingdom, DAP has been used in "encouraging the debate about teaching" and pedagogy, and continues to be "highly influential" (Walsh et al., 2010, p. 8) in the development and implementation of early childhood education curriculum. Also, in Ontario, the "seminal text often used in early childhood in training

is Developmentally Appropriate Practice developed initially by the [NAYEC]… based in Washington DC, but now extensively embedded in curriculum material, field placement expectations, and course readings" (Janmohamed, 2010, p. 304). There are additional examples of attempted implementation in non-Westernized settings (Lewis, et al., 2006).

Recent Research on DAP

According to Walsh et al. (2010) the concept of developmentally appropriate practice has consistently been revised over the past decade. They say that this "revision has been informed by shifting theoretical perspectives, new research about children's learning and ―importantly ―by how DAP principles and guidelines have been translated into early years classrooms, tested and evaluated" (p. 13).

A focus on issues of implementation and how to more effectively facilitate implementation has contributed to the taken-for-granted status of DAP principles (Cohen, 2008), and is reflected in the literature and research on DAP. There are two main categories within the empirical research in the first decade of the 21st century according to Walsh et al. (2010): a) studies that describe "how DAP is implemented in early education settings and what factors are associated with the use of DAP" (p. 11); and b) studies regarding "the effectiveness of DAPS for a wide range of short and long term emotional, cognitive and academic outcomes" (p. 11). Since DAP is a framework, which must be translated into practice, researchers often focus on the gap between teachers' beliefs and their actual classroom practices, on the variation in interpretation of policy guidelines, as well as on constrains to implementation of DAP by teachers in the classroom, associated with administrative and parental demands for raising academic

standards (Walsh et al., 2010). Other issues regarding implementation concern teachers' lack of preparation and knowledge of child development, and the subsequent need for continued professional development (Walsh et al., 2010).

Additionally, despite claims of the importance of developmentally appropriate practices in the classroom for children's social, physical, and emotional development (NAYEC, 2009), assessment of the impact/effectiveness of developmentally appropriate practices in the classroom is often focused on correlation with academic achievement, or with specific executive functions associated with school readiness, such as working memory and cognitive flexibility (Diamond et al., 2007 *in* Walsh et al., 2010).

It appears, thus, that mixed results about the effectiveness of DAP are consistently associated with issues of interpretation and implementation, rather than with the problematic of universal principles about child development and learning. Moreover, in the 2009 DAP document (NAYEC), the "New research about children's learning", as well as "shifting theoretical perspectives" referred to by Walsh et al. (2010, p. 13) appear in the form of elusive, briefly mentioned variations within the "well supported" (NAYEC, 2009, p. 10), overwhelmingly "agreed upon" (Cohen, 2008) cognitive constructivist views of child development and learning.

Critiques to DAP

Critiques to DAP have focused on a few primary issues traversing its stated principles since the first edition in 1987, and not effectively addressed by its subsequent revised editions in 1997, and 2009.

The 1987 document offered an overly generalized view of child development and learning, heavily based upon developmental theory (viz. Piagetian), with little to no account to the influence of cultural and social context to development (Bredekamp, 1987). Universal ideas of child development and education have consistently been seen by critics as problematic, particularly as postmodern theories began to proliferate in educational theory and research (Aldridge & Goldman, 2007). Though the 1997 edition of the document claims to address these critiques – by recognizing "variability in child development and learning" (Cohen, 2008, p. 9), as well as issues of cultural and social context (Bredekamp, 1997) through the introduction of Lev Vygotsky's theories (Cohen, 2008) – the continued emphasis on the "developing child" reflects Aldridge & Goldman's (2007) belief that the guidelines have "virtually ignored postmodern, critical, and feminist thinking" (p. 130), which tend to "focus on the context, the particular, and refrain from the belief of universal ideas" (p. 130) made legitimate by the power of those who put them forth. Evoking Foucault, Cohen (2008) claims that this power is put into place through the imposition of particular "regimes of truth", such as the principles found in DAP, which then work to codify and prescribe – in this case "best practices for early childhood educators" (p. 12).

In fact, critiques to DAP have consistently claimed that the document reflected "a specific culture's notion, that of Euro-American child development and early childhood specialists, containing what children should know and do, [and] how adults should work with children (Jipson 1991)" (Cohen, 2008, p. 9). The document has been said to reflect liberal, middle-class values (Aldridge & Goldman, 2007), and privilege the "discourse of

Anglo-American perspectives" (Cohen, 2008, p. 12), leading researchers and critics to question the values therein reflected (e.g. Dahlberg et al. 2004; Lubeck 1998) (Cohen, 2008, p. 12). Cohen (2008) says "In the context of the NAEYC community, the values of this document sometimes do not intersect with those underlying the childrearing and educational practices of some culturally and/or linguistically diverse groups" (p. 13). These values are also "often very different from the real-world practice, beliefs, and prior experiences of parents and teachers who do not share [the same] assumptions" (Aldridge & Goldman, 2007, p. 128).

For instance, Hsue & Aldridge (1995), cited by Aldridge & Goldman (2007) note that while the views of child development found in the text are fundamentally based on constructivist theories of human development, particularly the theories of Piaget, Vygotsky, and Erikson - all dead, white, Western men -, in the U.S. "the majority of the people who teach are women - many of them of color" (p. 130). Critics of DAP and its principles of child development and learning (e.g. Cohen, 2008; Lubeck, 1998; Williams, 1994; Bowman & Scott, 1994) claim that one of its biggest problems is indeed the fact that this model does not work in all contexts; implementation is particularly problematic with African-American and Native-American children, students whose first language is not English, as well as with children from lower socioeconomic environments (Aldridge & Goldman, 2007).

Policy Documents as (Re)Territorializing

In my analysis, policy texts in general exert (re)territorializing power over those impacted by them, both directly as well as indirectly. How do they work their

(re)territorializing power? In the following pages I will discuss the (re)territorializing power of policy documents in general, while beginning to discuss the (re)territorializing effects of DAP (2009) in particular.

They are Plans of Transcendence

Policy texts often rely upon artificial necessity, enunciating postulates that may or may not be found in actual classrooms, or communities. They attempt to establish, describe, or prescribe the necessary conditions of all possible experience, and are thus transcendental in nature. To the extent that it lists and describes what are called "the principles of child development" (NAYEC, 2009), the DAP document can be equated with what Deleuze calls a "theological plan: a design in the mind of a god, but also an evolution in the supposed depths of nature, or a society's organization of power" (Deleuze, 1988, p. 128). This is "a plan of organization or development", which "comes from above and refers to a transcendence" (Deleuze, 1988, p. 128). According to Deleuze (1988), this type of plan "always involves forms and their developments, subjects and their formations" (p. 128) directing them, while at the same time remaining hidden.

The DAP (2009) as well as the New Jersey Preschool Teaching and Learning Standards (2013), (from here on referred to as Standards (2013)), to the extent that they suggest specific principles from above that determine the organization and development of subjects, as well as naturalize the literate child, appear as such plans of transcendence. Through the imposition of an artificial sense of necessity, they presuppose that which is not given, and force teachers and administrators to assume and presuppose that which is

not given – that children's behavior ought to proceed in specific ways in order to be recognized as developmentally appropriate, or normal.

They are of Signifying Nature

Their social and political genesis and purpose, as well as the fact that they are expressed through language, places policy texts in the third kind of strata, as defined by Deleuze and Guattari (1987). In *A Thousand Plateaus* (1987), Deleuze and Guattari talk about three kinds of strata: geological strata, organic strata, and a "third kind" of strata, which introduces a new distribution of content and expression. Generally speaking, *content* refers to "formed matters" (p. 43) – substance and form; while *expression* refers to the functional structures, i.e. "the organization of their own specific form" (p. 43) and substances; they are nothing but two variables of a function of stratification (Deleuze & Guattari, 1987.). For instance, when speaking of geological strata, the crystal appears as the expression of the crystallized microparticles thus stratified (i.e. formed matter) to form that very crystal (Deleuze & Guattari, 1987). When speaking of that third kind of strata, a new distribution of content and expression appears in the stratification system, or process. Within this kind of strata, content is technological, i.e. it is linked to the hand-tool couple, and the ability to modify the external world (Deleuze & Guattari, 1987); and expression is linguistic, it operates with symbols, and it is linked to the face-language couple (Deleuze & Guattari, 1987). Within this distribution, language is the new form of expression, which is semiotic, or symbolic.

There is however, within this distribution, an additional dimension to content and expression: content appears as "a technical social machine that preexists [hand and tools]

and constitutes states of force or formations of power" (p. 63), while expression is "a semiotic collective machine that preexists [face and language] and constitutes regimes of signs" (p. 63). As such, content and expression do more than form matter and express substance: "they act as determining and selective agents… in the constitution of languages and tools" (p. 63), and in their usages, diffusions, and communications. They say: "In cases where we can discern two different regimes of signs or two different formations of power, we shall say that they are in fact two different strata in human populations" (Deleuze & Guattari, 1987, p. 63).

An important aspect of expression in this kind of strata, which we have now established concerns humans, and the social and political field, is the fact that it has become independent of content. Language, the new form of expression, is independent of content because it is composed of *symbols*; as highly deterritorialized signs, *symbols* are susceptible of being translated, or modified from the outside, regardless of substance, or content (Deleuze & Guattari, 1987). In short, in this kind of strata, expression is no longer expression of substance: expression is now mediated by language, which is bound to symbols, and thus to signifiers. The danger, Deleuze and Guattari (1987) say, is beyond the imperialism of language: it is "the imperialism of the signifier affecting language itself, [and] affecting all regimes of signs and the entire expanse of the strata upon which they are located" (p. 65).

It is this dominance of the signifier that has created the conditions for the existence *The Subject*, the positioned subject as described by Massumi (2002). As seen above, stratification is consistently shaken by immanent movements of

deterritorialization and reterritorialization, which open up the potential for transformation. However, the dominance of these highly deterritorialized signs (symbols) continuously refers matter (content and expression) back to a signifier, i.e. a term determined by a regime of signs to represent a thing – a signified. This happens because language belongs to the realm of the 'signifying regime of signs' – a regime of signs that is self-sustaining, i.e. that relies exclusively upon other signs *ad infinitum*, regardless of content, or form of expression (Deleuze & Guattari, 1987). Within this type of regime, signifiers refer only to other signifiers, and there is never a return to matter or to other regimes that are not of this nature (for instance, forms of expression that are not linguistic are not accounted for); "The limitlessness of signifiance [eventually] eliminates the sign" (Deleuze & Guattari, 1987, p. 112). This process keeps bodies (human, social, technological…) in a state of relative deterritorialization, which does not entail genuine transformation. Hence, the constant repositioning of the body of the subject on the grid – reterritorialization is limited to the available categories established by the dominant regime of signs, which, in the case of western culture, tends to be signifying.

To the extent that they are centered around ideas that are more or less abstracted in order to "include" the conditions of all possible educational experience, and maintain a hidden dimension that must be inferred through interpretation, it can be said that policy texts' dominant semiotic regime is essentially signifying. As it is conveyed in policy and educational theory, developmental theory has become its own regime of signs, i.e. a semiotic regime according to which perceptions, viz. conceptions of the child are distributed. However, the principles of child development have become so far removed

from real children, that any "sign" of these children has been lost to the signifier taking their place. This fact is what makes possible a discourse about education that does not seem to concern any *real* children – politically, the child can be referred to as a "resource", because this is not a real child being talked about. It is not likely however that an adult – any adult – would refer to a specific child they are acquainted with as such. Likewise, problems afflicting real children can be categorized and spoken about with little reference to real, concrete afflictions those problems might cause in everyday life. Talking about poverty as a social or political issue, is not the same as engaging with a child that might be cold, hungry, or sick; and blaming the *achievement gap* on *poverty* is nothing but engaging in the circular stratifying movement of signifying semiotics – there are no signs of poverty, children, or the sadness of "failing" in school in sight.

They Contribute to the Illusion of Consciousness.

Policy texts contribute to the illusion of consciousness, not only by conveying specific epistemological and ontological models, which appear from above, and are postulated as necessarily derived, but by conveying a specific, necessarily and naturally developing human subject, whose defining characteristic is in fact that very "ability" to make conscious decisions about life. That ability, and that very defining characteristic of a human subject, is, according to Spinoza, mere illusion (Deleuze, 1988). That humans are conscious beings capable only of perceiving experiences while awake and aware is what causes the illusion that one can effectively decide and singlehandedly impact certain situations (Deleuze, 1988); the nature of consciousness "is such that it registers effects, but nothing of causes" (p. 19). Paraphrasing Spinoza, Deleuze (1988) writes: "ignorant

of causes and natures, reduced to the consciousness of events, condemned to undergo effects, they are slaves to everything, anxious and unhappy, in proportion to their imperfection" (p. 20). Unaware of the relations of composition and decomposition that occur beneath consciousness, the mind takes the effects it has conscious access to, as causes, thus taking itself or other minds to be the ultimate causes of conscious events. This reaction can turn into feelings of guilt, shame, remorse, or resentment and hatred towards others (Deleuze, 1988). In either case, there is a reterritorializing movement, an over-identification with the feelings caused by the illusion of consciousness, as well as with the very experience of being conscious – an 'I' is required for there to be guilt, and an 'Other' is required for there to be resentment.

They Subjectify

This consciousness arises through a process of subjectification, proper to the postsignifying semiotic regime. Contrasting the *signifying* regime, which Deleuze and Guattari (1987) briefly define as "paranoid-interpretive ideal regime of signifiance" (p. 120), is a *postsignifying* regime "defined by a unique procedure, that of "subjectification"" (p. 119). While the first regime operates around ideas, and abstracted signifiers detached from content, the latter

> is defined by a decisive external occurrence, by a relation with the outside that is expressed more as an emotion than an idea, and more as effort or action than imagination…; by a "postulate" or "concise formula" serving as the point of

> departure for a linear series of proceedings that runs its course. (Deleuze & Guattari, 1987, p. 120)

When one or more signs detach from the circularity of the signifying system, and set out to work on their own, the postsignifying regime finds the conditions to become relatively dominant, and the body (be it social – a people; or individual – a subject, etc.) is *subjectified* (Deleuze & Guattari, 1987). The subject becomes "a subject of enunciation issuing from the point of subjectification and a subject of the statement in a determinable relation to the first subject" (p. 127). While in the signifying regime the sign is alienated through the infinite circularity of signifiance, in the postsignifying regime "the sign is swept away via subjects" (p. 127).

It is this double subjectification that brings about consciousness. The young child that first enters a classroom lives within signs, and takes them for what they are – the form of expression of the very matter from which they emanate. However the continued exposure to the signifying regime of formal education, and the normalizing practices it imposes upon them, raises for children the possibility for subjectification(s) to occur. The subject of enunciation turns into the subject of the statement – "Be quiet!" turns into "I have to be quiet".

By presuming to be a guide for practitioners, the policy is perhaps intended to function as a map; however, by providing a model of the ideal child, the document has already "organized, stabilized, neutralized the multiplicities according to axes of signifiance and subjectification" (Deleuze & Guattari, 1987, p. 13). Unlike the

rhizomatic map defined by Deleuze and Guattari (1987), the policy as a map is a tool for the (re)territorialization not only of students, but also of teachers in that it defines the limits of teaching. The representational theater of the Oedipal classroom turns children and teachers alike into the limited characters of the nuclear family (mommy, daddy, and me) playing the repetition of the normal (Deleuze & Guattari, 1983).

Developmentally Appropriate Practice and Relative De/Re-Territorialization

The de/re-territorialization of the child occurs in a variety of ways through different social practices, one of which being formal education. In westernized educational systems, (re)territorialization occurs within the hegemony of rationalized, narratocratic social and political approaches to that which pertains to the human (Panagia, 2009), and the perception of the non-rational, as bad, and to an extent, non-human (Lewis & Kahn, 2010; Mozère, 2007). These perceptions are postulated by an essentialized view of the human subject as "naturally" rational, normal, and furnished with a natural desire to be discursive and literate; this view of subjectivity then requires that children are viewed as lacking – particularly lacking in reason, norms, and discourse. The naturalization of the rational, the norm(al), and the discursive/literate, legitimizes the need for early childhood formal education beyond childcare. Given young children's lack of what makes a human subject naturally human, formal education appears as the ideal mediator between the child that lacks and the normal human child.

In the DAP document (2009), this normal human child appears to coincide with the child that is "prepared" to enter the social and academic world. This preparation

happens by way of providing young children with "developmentally appropriate" educational experiences, through which each child is more likely to develop appropriately, i.e. according to the general principles of child development and learning found in the text (NAEYC, 2009) (according to which children have a *natural* tendency to develop and learn, coincidently, exactly what expert adults want them to).

As read in the document, "A pervasive characteristic of development is that children's functioning becomes increasingly complex – in language, social interaction, physical movement, problem solving, and virtually every other domain" (NAYEC, 2009, p. 12). Increased complexity is reflected in increased "self-regulation, and symbolic or representational capacities" (NAYEC, 2009, p. 12). In the document (NAYEC, 2009), this position on development is legitimized by references to "human development research" (p. 11) and "what we know from theory and literature about how children develop and learn… a review of that literature yields a number of well supported generalizations, or principles" (p. 10). Despite critiques to its generalized views, and attempts at addressing those critiques (through the inclusion of references to the importance of context, culture, and socioeconomics for child development, and subsequent school "readiness" and academic success (NAYEC, 2009)), changes in development are nevertheless said to be "predictable", and consistent with "Human development research" (p. 11), which, according to the authors, "suggests that relatively stable, predictable sequences of growth and change occur in children during the first nine years of life" (p. 11). Throughout the document, claims about a naturally universal

human development are often validated by the discourse of scientific explanation (Cole, 2005), while implicitly justifying the non-engagement with its critiques.

Nevertheless, the document does mention newer trends in the common understanding of children's abilities, as read in the following excerpt: "The younger the child, the more she or he tends to think concretely and in the here and now. Yet in some ways, young children's thinking can be quite abstract" (p. 12). Another excerpt reiterates this "newfound" knowledge:

> Several prominent theories and bodies of research view cognitive development from the constructivist, interactive perspective… They learn from the concrete (e.g., manipulatives); they also apparently are capable of and interested in abstract ideas, to a far greater degree than was previously believed. (NAYEC, 2009, p. 14)

While apparently hinting at a renewed understanding of children's abilities, particularly in what concerns abstract thinking, the constructivist developmental view is so deeply rooted in educational discourse that attempts at including multiple perspectives (also seen in the reference to context and culture mentioned above) often appear to be more rhetorical then actual. Moreover, according to Lubeck (1998), attempting to "include" "voices critical of DAP, the guidelines have become an attempt to be all things to all people" (Lubeck, 1998 *cited by* Aldridge & Goldman, 2007, p. 129), despite the fact that "DAP is based on specific assumptions and a highly selective theoretical background that cannot absorb many dissenting voices" (p. 129). Lubeck (1998) further warns against what is, specifically in the 1998 version of DAP) a seemingly uncritical

inclusion of new ideas into old agendas, particularly since common generalizations and principles underlying the policy remained unchanged (Cohen, 2008). The same generalized views about child development and learning can still be found in the 2009 version of the document.

The attempted inclusion of discourses other than the developmental in the latest version of DAP (NAYEC, 2009), while maintaining its general principles, do provide a sense that the policy is attempting to be "all things to all people", as Lubeck (1998) had previously suggested. This in fact inadvertently captures the concept of The Subject of traditional cultural studies as described by Massumi in the *Parables for the Virtual* (2002). The Subject is a subject without subjectivism, constructed by external mechanisms (e.g. culture), whose body serves the sole purpose of positioning it on a grid of culturally constructed significations (e.g. male, white, etc.) (Massumi, 2002).

Conceptually, this subject is intended to be so abstract that it seemingly "includes" every possible iteration of what it means to be human, and is "all things to all people". On the other hand, its positioning on the "oppositional framework of culturally "constructed" significations" that is the grid, locates it so specifically that it limits its potential to become anything other than what it is (Massumi, 2002). In sum, in attempting to include critical, and dissenting voices in its discourse, the DAP guidelines "have become an attempt to be all things to all people" (Aldridge & Goldman, 2007, p. 129), yet its assumptions and theoretical framework are so narrow that it alienates not only those very dissenting voices, it additionally alienates the real children it intends to describe.

DAP's principles are thus both too general (universal principles of child development and learning), as well as too narrow (in aspiring to be universal, the principles are overly simplistic and theoretically narrow), i.e. in attempting to describe/define every child, the principles describe no child at all. This child, which corresponds to the positioned Subject as defined above, is at once too abstract, and too specific – a body without movement or sensation, positioned on a grid of signifiers, whose only options seem to be either to identify with his/her current identitarian position (white, female, normal/abnormal, etc.) or to re-position itself on a different location of the grid (either by an illusion of choice and transformation, or by way of the re-positioning mechanisms of society or culture – from child to adult, from illiterate to literate, etc.). Both options require the subject to remain incorporeal, and relatively re/de-territorialized within the strata, i.e. within the signifying regime which distributes perception thus providing it with identity, and recognizability.

But how does this positioning occur? In other words, how does the child discover the dominant regime of signs, and through what mechanisms does the policy, viz. implementation, begin to impose specific desirable modalities of expression, thus beginning to impart a dominant regime of perception?

(Re)Territorialization in Process: The Standardized Child

Through my reading of both the DAP (2009) document, and the Standards (2013), I have identified three main moments/mechanisms through which the school child and her body are essentialized, and re-territorialized. The process can be synthesized as follows:

a) the child is idealized through the establishment of principles and standards;
b) implementation of developmentally appropriate practices serves to code the body of the child by attempting to fit it within the previously established standards;
c) assessment becomes the mechanism by which the teacher recognizes the normal child, and diagnoses the abnormal child.

The implementation process starts with the teacher becoming acquainted with the Standards (NJDOE, 2013), which is, according to the authors, "grounded in a strong theoretical framework" (p. 5); this framework is the DAP (2009), in which the child is defined as discussed above. The first step is thus to identify the appropriately developing child, i.e. the normal child, through the establishment of principles and standards, and to introduce the teacher to this child.

The first principle found in the Standards (2013) defines development as a linear directional movement towards greater complexity. Though it is stated that development and learning can vary from child to child depending on culture or context, it is also stated that specific variations are normal, while others indicate inappropriate development. Variations in development can also be determined according to the child's "developmental stage", typically determined by the child's age; a child's stage of development must be taken into account by the teacher when planning curriculum and assessing the child (NJDOE, 2013). In addition to developing linearly and going through stages, normally developing children are said to demonstrate *emergent skills*; these can be social skills, as well as literacy and math skills, among others (NJDOE, 2013).

Stating that "preschool educational experiences are intended to stimulate, assist, support, and sustain *emergent skills*" (p. 5) (Italics added), and identifying some of these skills with content areas, the document is already naturalizing the school child and the literate child as the normal child, thus naturalizing the "norm" (Mozère, 2007). On the other hand, and as stated above, by suggesting a relatively fixed and universal set of ideas about child development and learning, the document has already "organized, stabilized, neutralized the multiplicities according to axes of signifiance and subjectification" (Deleuze & Guattari, 1987, p. 13), and already begun the process of coding and positioning of the body of the child.

In addition to this child and its preliminary coding, courtesy of cognitive developmental theories, the Standards (2013) further describe the normal child according to the achievements below.

The child of the Standards (2013) demonstrates self-confidence, and self-direction; identifies and expresses feelings; exhibits positive interactions and pro-social behaviors; expresses herself through and has an appreciation for creative movement and dance, music, dramatic play and storytelling, and visual arts (such as painting, sculpting, and drawing); has incipient knowledge and skills to make nutritious food choices; has incipient awareness of hazards in her environment; is competent and confident in activities that require gross and fine motor skills; listens and responds to directions and conversations; converses effectively with different audiences; demonstrates emergent reading skills; demonstrates emergent writing skills; demonstrates understanding of

numbers and operations; has knowledge of spatial concepts; understands patterns, relationships, and classification; uses mathematical knowledge to represent, communicate, and solve problems; has inquiry skills; observes and investigates matter and energy; observes and investigates living things; observes and investigates the earth; has experience in using technology; identifies unique characteristics of herself, her family, and others; is a contributing member of the classroom community; demonstrates awareness of cultures in the classroom and community; knows that people use different languages and expresses simple words in a language other than her own; uses technological devices independently, to communicate, and to begin to gain information (NJDOE, 2013).

According to the document (NJDOE, 2013), implementation of developmentally appropriate practices in the classroom should result in the specific learning outcomes described in the document for each content area, which must in turn coincide with the initially stated standards. Learning outcomes, i.e. preschool competencies that develop as a result of effective preschool teaching practices (NJDOE, 2013), should translate into observable behaviors the teacher can recognize as signs of appropriate development.

Within the context of implementation, the teacher appears as the gatekeeper for the child's "appropriate development" – her role is to ensure that the child is developing appropriately, while alerting the experts for the possible presence of abnormality in development. This is done in large measure through assessment, which is stated as a fundamental aspect of early childhood education, and the preschool standards are

intended as a "framework for the development of a comprehensive early childhood assessment system" (NJDOE, 2013, p. 5). Assessment is defined as "an ongoing process which includes identifying, collecting, describing, interpreting, and applying classroom-based evidence of early learning in order to make informed instructional decisions" (NJDOE, 2013, p. 10). Its stated purpose is to "help educators determine appropriate classroom activities for individuals and groups of children" (NJDOE, 2013, p. 10).

In addition to this purpose, in early childhood education, assessment also has the purpose of serving to assess appropriate development, through developmental screening measures; these are used as "the first step in identifying children who may demonstrate developmental delay with language or motor sills, or problems with vision or hearing" (NJDOE, 2013, p. 11). Further "comprehensive diagnostic assessment" (NJDOE, 2013, p. 11) will follow if any abnormalities are found upon the initial screening. According to the text, screenings should be seen as only one component of the assessment process, which should encompass collection and assessment of children's work, and observation of each child (NJDOE, 2013). In any case, this process is intended to deem the child either normal (her lacking state is considered normal as per the variations predicted by the "scientifically grounded" knowledge of dominant developmental theories), or not normal, in which case further diagnostic assessment will ensue.

Once the child's variation in development is identified and categorized, and the child properly diagnosed, a team of experts composed of teachers, and counselors, will create an Individualized Education Program (IEP) for the child. The purpose of an IEP,

and of adaptations to curriculum for children with disabilities is, according to the document, to provide children with "the opportunity to develop their strengths and *compensate for their learning differences as they work toward the learning outcomes set for all children*" (NJDOE, 2013, p. 3) (italics added). Thus, while individualized, the purpose of this plan is to normalize as much as possible the child upon which it will be implemented; in other words, she will be given additional opportunities to become normal.

As stated above, according to the Standards (NJDOE, 2013), screening measures should be seen as only one component of the assessment process, which should encompass collection and assessment of children's work, and observation of each child. The normal child, i.e. the child whose outward behavior is interpreted by the teacher as an indicator of appropriate development, i.e. falling within the principles of child development and learning defined in the DAP (2009) document, is recognized by the teacher as successful and normal, and subsequently rewarded. Re-cognition is the reward; being 'seen' by the teacher is the reward. As read in the Standards (NJDOE, 2013) "The documentation/assessment process can also help young children to perceive learning to be important and worthwhile, as they see their teachers actively engaged in documenting their learning" (p. 12). In order to be "re-cognized" however, the child must thus "match" the normal, ideal child of the policy; each child must thus become identical to the ideal in order to be *recognized* and *seen* by their teacher.

The normal child gains recognition, visibility, and thus legitimacy from the teacher within the context of the classroom; the abnormal child, i.e. the child whose

outward behavior seems to challenge or not match that prescribed in the policy, while *unrecognizable* by the teacher, is recognized by the expert, to whom the direction of her education is relegated, in order to become recognizable.

It is through this recognition that perception is redistributed and the child is introduced to the dominant regime of signs; at this point, items or actions which may not have had intrinsic value for the child gain value and thus are brought to the foreground as right or appropriate. Conversely, objects or actions which may have been valuable for the child may at this point be disregarded, or regarded as having secondary value. There is a redistribution of young children's perception according to a kind of semiotic regime that is different from the pre-linguistic kind they use prior to learning how to use language. They move from the pre-signifying regime, within which expression of forms and content are simultaneous and coincide with one another, and where all is explicit, i.e. there is no hidden meaning; to the signifying regime, where the linguistic expression of forms and content rely upon linguistic signs, and thus the signifier/signified pair. The need for self-identification comes from existing within one such regime.

The introduction of a dominant essentially signifying semiotic regime in the child's life, and the consistent recognition of signification and of signifying behaviors and actions, are where the subjectification process begins, and where affect and desire begin to be regarded as secondary to signification. The body, once indistinguishable from sensation and movement, becomes individuated and belongs now to the newly created subject. The individuated body of the child now serves the purpose of housing

her identity and subjectivity, becoming the vehicle, or the means by which that identity and subjectivity are groomed into the normalized school child, and the future adult. Within this self-contained subjective body, movement and sensation, rather than serve the purpose of *expressing* affective intensities (e.g. the joy of seeing a friend in the distance, or the exhilaration of singing out loud), now serve the purpose of *representing* the subject and the identity of the subject, as well as the purpose of representing and signifying for the teacher, as well as for others (among which 'experts'), development, knowledge, or a skill. According to the Standards (NJDOE, 2013), the child in the preschool classroom dances in order to gain an appreciation of dance, or develop a sense of personal space, or learn "appropriate audience skills" (p. 28). As it is described in the learning outcomes, "appreciation" has to do with a sort of mediated enjoyment which must be perceptible to the teacher as signifying appropriate development. On the teacher's side, and according to the document, this visible, appropriate appreciation is the result of effective preschool teaching practices (NJDOE, 2013.), which we have seen must be developmentally appropriate.

In sum, coding and redistribution of perception, occur by way of replacing the child's preliterate, *presignifying* regime of perception and expression with a dominant *signifying* semiotic regime. A presignifying regime operates without signs, it does not eliminate "forms of content through abstraction of the signified" (Deleuze & Guattari, 1987, p. 117), and "it fosters a pluralism or polyvocality of forms of expression that prevents any power takeover by the signifier and preserves expressive forms particular to content; thus form of corporeality, gesturality, rhythm, dance, and rite coexist

heterogeneously with the vocal form" (p. 117). Moreover, within this regime "the sign owes its degree of relative deterritorialization not to a perpetual referral to other signs but rather to a confrontation between the territorialities and compared segments from which each sign is extracted" (Deleuze & Guattari, 1987, p. 117). What this means is that within a regime of this nature, the sign does not assume the purpose of representing, but rather that of indicating (*index*), or directly expressing, the very form of content that manifests that very sign (Deleuze & Guattari, 1987) – content, expression, and sign coincide and are simultaneous.

In the case of western, or westernized educational systems, the dominant signifying regime privileges discursive literacy over other forms of literacy, which has subsequently been normalized and essentialized as naturally human. This replacement process de/re-territorializes the young child in two ways, which co-exist within stratification: a) it *relatively* de/re-territorializes the child through the imposition of a dominant signifying regime of signs; and b) it *absolutely* deterritorializes the child through subjectification. Given that subjectification is made possible through an imposition of signifying strata, as an absolute form of deterritorialization, subjectification appears as a *negative* form of absolute deterritorialization. In extreme cases, this absolutely deterritorialized subject will launch her own postsignifying semiotic regime; in this highly deterritorialized form, subjectification extrapolates all signifiance, and the subject may enter into, or engage in decomposing relationships, i.e. relationships that contribute to its perishing rather than its growth. It is my belief that this is the process through which the 20-year-old human body turned *cyborg*

(introduced in the beginning of this dissertation) went through. A signifying regime was imposed, an identity suggested, and a recognizable behavior required – all in place; except for that which we cannot see, and we cannot recognize. The affective intensities, the forces unleashed by the encounter between the seemingly normalized abnormal, and the guns. The signifying regime defines normal; it then measures normality against the visible as a symbol corresponding to what it means to be normal. The teacher re-cognizes the normal because she has been told what it looks like – it is described in the standards, and in the learning outcomes.

In sum, when thinking of policy, and of formal education, it appears reasonable to refer to both as stratifying systems: they attempt to organize, are intended to provide form, and, like its geological counterparts, sediment, i.e. "set in stone", what the child, or the classroom, or the curriculum ought to look like. As strata, they are judgments from God (Deleuze & Guattari, 1987), theological systems (Deleuze, 1988) stemming from above, transcendent. As stratifying mechanisms, policy texts serve to stratify and organize the social field at the subjective level, and at the level of conscious perception, thus distributing perception according to specific regimes of signs. This distribution makes visible and thus legitimate the subjects which appear to be organized and developed as per the regime, thus imposing specific subjectifying practices as desirable (the normal), and others as undesirable (the abnormal). Given the dominant regime, which we have seen favors the cognitive developmental approach to the child, which naturalizes the rational and the literate, it is safe to assume that visibility and legitimacy are given to the subjects that *appear* to properly represent those aspects.

It is important to stress that this recognition is superficial, since it is based on what can be observed from the outside, and stems from that illusion of consciousness described above. A constant element of assessment is the fact that it is based upon that which is manifest or explicit in the child's behavior or actions; in other words, upon that which the child demonstrates or expresses, and that is perceived by the teacher or the expert to represent development, skill, knowledge, or their lack. For instance, terms such as "demonstrates", "expresses", "responds", "uses", and "shows" (NJDOE, 2013), are among the most used to describe expected learning outcomes. Thus what goes on with the child is inferred from what is visible, or recognizable in the child's behavior and actions as either normal or abnormal. Since affective intensities, i.e. pre-linguistic, pre-subjective forces of affecting and being affected between human and non-human bodies, are in essence invisible, and given early education's focus on what is apparent or visible in a child's actions and behaviors, it is safe to assume that these are not in the radar when it comes to young children's education.

However, relative movements of deterritorialization and reterritorialization inevitably permeate, and animate the strata (Deleuze & Guattari, 1987); emotions, moods, states of mind, states of body (hunger, fatigue, etc.), all influence the stratified system of the classroom, providing it with life. As stratifying systems, policy and formal education impose specific forms – that is indeed their job; they serve to territorialize the elements that enter into some kind of relationship with them. However, movements of relative deterritorialization and reterritorialization are always present, thus concomitantly interrupting territorialization (an exceptionally inquisitive child, a spider on the wall, a

sneeze). These deterritorializations, and deterritorialized elements and experiences are what Deleuze (1988) calls affective; they are pre-individual and pre-subjective, they permeate all interactions between bodies, and know nothing about conforming to any plan from above. From a Spinozan perspective, as plans of transcendence, or plans of *organization* and *development*, policy documents, to the extent that they pertain to forms and development, they do not pertain to life, i.e. they do not pertain to the affective forces that permeate all action and interaction between human and non-human bodies. Unlike a plan of *organization* or *development*, a plan of *composition* never presupposes anything beyond the given; in fact, this type of plan is better described not as a *plan*, but as a *plane* – what Deleuze called the "plane of immanence" (Deleuze, 1988, p. 128). This is so because, as a plan of *composition*, a plane of immanence is "composed" by relations, i.e. by the immanent, or simultaneously occurring relations between bodies, and between the infinitely small particles that make up those bodies, thus making the plan manifest or perceptible – there is no additional dimension to be inferred (Deleuze, 1988). Within this type of plan, "There is no longer a form, but only relations of velocity between infinitesimal particles of an unformed material. There is no longer a subject, but only individuating affective states of an anonymous force" (Deleuze, 1988, p. 128). For Deleuze, as for Spinoza, this is where *life* occurs: within the plane of immanence; this is also where education occurs: wherever there is life, there is education. The child, the weather, and the puddle, know nothing about organization, or development, or a subject; but if they come into composition, they affect and are affected by one another, thus

potentially changing one another. Their relationship is not *necessary* and may not be necessarily presupposed, yet this fact does not preclude it from existing.

In the next section, I will outline a more complete definition of the concept of affect, and argue that affect is a new starting point for theorizing and understanding childhood outside the territorializing model found in policy.

Intermezzo

The Turn to Affect

The increasing influence of Deleuze, and Deleuze and Guattari's philosophy in the last few decades of the twentieth century led to an emerging theory of affect across the social sciences. In the face of this tendency, Clough and Haley (2007) called for what they have termed an "affective turn" in the social sciences. In the foreword to *The Affective Turn*, Michael Hardt (2007) identifies two main trends in research over the past few decades which have paved the way to affect studies; one is a "focus on the body, which has been most extensively advanced in feminist theory; the other is an exploration of emotions" (p. ix) , mostly predominant in queer theory. What Clough and Halley (2007) called the affective turn rises after these in order to extend this trend towards the interest for the body and emotions as pathways to understanding human action. The authors explain "the turn" as a general tendency in critical theory towards affect, particularly "the conceptualization of affect that draws on the line of thought from Gilles Deleuze and Félix Guattari back through Baruch Spinoza and Henri Bergson" (Clough & Halley, 2007, p. 1). This tendency in critical theory is characterized by a movement from

> a psychoanalytically informed criticism of subject identity, representation, and trauma to an engagement with information and affect; from privileging the organic body to exploring nonorganic life; from the presumption of equilibrium-seeking closed systems to engaging in the complexity of open systems under far-from-equilibrium conditions of metastability; from focusing on an economy of production and consumption to focusing on the economic

> circulation of pre-individual bodily capacities or affects in the domain of biopolitical control. (Clough & Halley, 2007, p. 2)

Part of understanding this turn is in understanding what causes it, and where it comes from. The turn to affect implies a shift in understanding the human as post-human (Clough & Halley, 2007), evolution as postbiological (Clough & Halley, 2007; Deleuze, 1994; Ansell-Pearson, 1999), life as both organic as well as inorganic (Clough & Halley, 2007; Protevi, 2009), and reality at large ordered according to open systems, rather than equilibrium seeking closed systems (Clough & Halley, 2007; Deleuze, 1994; Ansell-Pearson, 1999; Protevi, 2009). The latter reflects a shift in paradigm from more linear forms of understanding reality towards the more complex, important for understanding contemporary epistemologies. Recent advancements in the sciences have provided philosophers with new sets of parameters to understand and theorize human life and action that extend beyond common modern approaches. Prefaced by postmodern critical theory, the turn to affect provides us all with new theories and methods and forces us to rethink the older. An expanding body of literature (e.g. Clough, 2008; Clough & Haley, 2007; Gregg & Seigworth, 2010; Massumi, 2002) reiterates not only the increasing interest in affect studies as a discipline, but also the increasing interest in continuing to establish affect as an important aspect in human, as well as non-human, action and experience.

Affect

Affect was first defined by Benedict Spinoza in his Ethics (1930); he said: "By affect I understand the affections of the body, by which the power of acting of the body

itself is increased, diminished, helped, or hindered, together with the ideas of these affections (p. 207)". In the book, Spinoza explains that body and mind are not distinct in their nature, but rather

> the mind and the body are one and the same thing, conceived at one time under the attribute of thought, and at another under that of extension. For this reason, the order or concatenation of things is one, whether nature be conceived under this or that attribute, and consequently the order of the actions and passions of our body is coincident in nature with the order of the actions and passions of the mind (Spinoza, 1930, p. 209).

The coincidence between mind and body as originally described by Spinoza is one of the principal beliefs behind contemporary theories of affect, according to which mind and body occur simultaneously within human action, and that which rules non-humans and nature is the same as that which rules human action. Ontologically, the argument is that Being is Univocal (Deleuze & Guattari, 1983), i.e. it is spoken in one and the same voice, regardless of its nature, or manifestation.

Clough (2008) says that "affect is potential, a pre-conscious bodily capacity to become, to act and to be acted upon... it is a dynamism "prior to" the separating out of individuals or "prior to" individuation of any vital form" (p. 141). As such, affect is not only not exclusively understood as human, or associated with what humans "feel", but rather something - a force, or a power - which can be found everywhere in the world, and that "travels" across different nature events and beings prior to any sense of individuality,

subjectivity, or identification with this or that category - human, animal, artificial, organic, female, Western, etc. (Clough, 2008; Deleuze & Guattari, 1987; Massumi, 2002). In other words: "Affect is the quantum indeterminacy immanent to every scale of matter - the subatomic, the physical, the biological and the cultural" (Clough, 2008, p. 141). Gregg & Seigworth (2010), state that

> Affect arises in the midst of in-between-ness: in the capacities to act and be acted upon. Affect is an impingement or extrusion of a momentary or sometimes more sustained state of relation as well as the passage (and the duration of passage) of forces or intensities. That is, affect is found in those intensities that pass body to body (human, nonhuman, part-body, and otherwise), in those resonances that circulate about, between, and sometimes stick to bodies and worlds, and in the very passages or variations between these intensities and resonances themselves. (p. 1)

One of the purposes of Spinoza's *Ethics* (1930) is to convey the urgency of life, what Gregg & Seigworth (2010) refer to as "Spinoza's "not yet" (p. 1). In its most incipient, "not yet" urges life to be lived and humans to take advantage of the possibilities for becoming opened up by a life lived in affective in-between-ness. While this "not yet" puts the body in a position of (indefinite) in-definition (i.e. we are not likely to ever know all that a body can do), rather than mourn it as a kind of nihilism, according to which taking action is not worth it since no goal or purpose will ever be finally met, affect uses this not-yet to keep acting and seeking new encounters and new possibilities of encounter

between bodies. As it is manifested in the human body, affect can be defined as the "visceral forces beneath, alongside, or generally other than conscious knowing" (Gregg & Seigworth, 2010, p. 1).

> For Deleuze, as paraphrased by Means (2011), the concept of affect
>
> represents a pre-conceptual intensity which acts as a force of both empirical and virtual production. It sets in motion relations between bodies (defined capaciously as human bodies, animals, objects, institutions, congregations, and states) and delimits their modes of interaction and potentiality. (p.10)

While highly influenced by the concept of affect described by Spinoza, Deleuze's affective project can be traced back to Immanuel Kant (Panagia, 2007; Means, 2011; Wolfe, 2006); according to Kant, an aesthetic, or sensual experience contains "the potential to incite moments of affective intensity wherein one's faculties of evaluation may be suspended" (Means, 2011, p. 2). This temporary disruption – the aesthetic experience – suspends rationality, and occurs before an individual's cognitive functions are able to process, and identify the nature of the disruptive intensity. To this "pre-conceptual [and pre-subjective] intensity of bodily suspense and disruption" Deleuze calls affect (Means, 2011, p. 2). While Kant recognized the common occurrence of this type of experience, he would continue to attempt to re-inscribe it within the referential realm of rational judgment. Conversely, "Deleuze allows [affect] to proliferate on its own terms, make connections, and venture outside habitual postures and rigid moral prescriptions" (Means, 2011, p. 3).

The aesthetic experience, which brings to the forefront of human experience affective disruption as suspended judgment, and thus the possibility for creative intensities to become activated, inaugurates, for Deleuze, the potential of "a creative plane of ethical and political invention" (p. 3). The affective disruption caused by the aesthetic experience, opens up the possibility for a "critique beyond judgment" (p. 3) – since judgment is temporarily suspended – and a potential displacement of certain normative impositions of social value attributed to specific groups, people, or behaviors. For Deleuze, this opening presents infinite ethical possibility for social and political transformation, thus the social and political potential of affect, key for this project.

Deleuze's use of the concept of affect suggests that we pay attention to what is found below the individual, or subjective in humans, and begin to look for those aspects that motivate us aside from our ego, or self, and do not depend on the individual features we've grown accustomed to think of as that which constitutes our "selves". Prior to subjectivity, or a sense of individuality, is affect.

Body

In his Categories, Aristotle (2010) states that the very first question we always ask, and ought to ask about something, is "What" (2010). According to Aristotle, "What is it?" inaugurates all thinking about something - a definition is required before we can think, understand, or complicate the being of an object, or concept. Unlike Aristotle, and following Spinoza, Deleuze and Guattari do not ask what something is, but rather "How does it work?" (Deleuze & Guattari, 1987; Deleuze, 1988), and/or what does it do? In

the question for the body, asking "How does it work" seeks "to uncover its capabilities, thresholds, limits, and capacities for generating affects and for being affected" (Means, 2011, p. 10), rather than begin to attempt to inscribe it in a category that puts in evidence its generality and common defining attributes. Asking "How does it work?" is important because, according to Spinoza, and later Nietzsche, we don't know what a body can do. Spinoza (1930) explains that body and mind are not separated in their nature; he says

> the mind and the body are one and the same thing, conceived at one time under the attribute of thought, and at another under that of extension. For this reason, the order or concatenation of things is one, whether nature be conceived under this or that attribute, and consequently the order of the actions and passions of our body is coincident in nature with the order of the actions and passions of the mind. (p. 209).

The coincidence between mind and body has come to be known as Spinoza's "parallelism" - "it does not consist merely in denying any real causality between the mind and the body, it disallows any primacy of the one over the other" (Deleuze, 1988, p. 18). Bringing forth the body has nothing to do with attempting to enunciate its superiority, and should be understood within the frame of Spinoza's effort to free human life from "Hatred and Remorse" (Deleuze, 1988, p. 13), which he believes are at the source of human consciousness (viz. conscience), and make humans not only guilty and remorseful of their actions, but also resentful and hateful of others (Deleuze, 1988). Deleuze (1988) explains,

> If Spinoza rejects any superiority of the mind over the body, this is not in order to establish a superiority f the body over the mind, which would be no more intelligible than the converse. The practical significance of parallelism is manifested in the reversal of the traditional principle on which Morality was founded as an enterprise of domination of the passions by consciousness. (p. 18)

Moreover, as it is explained by Deleuze (1988), Spinoza's introduction of the "model of the body" (p. 18) seems to be related to his enacting of, or living a life of humility (according to Deleuze's depiction, a common trait of a philosopher) - in this case epistemological humility. There are powers to the body and likewise to the mind, that are beyond our consciousness, or awareness of them: "One seeks to acquire a knowledge of the powers of the body in order to discover, in a parallel fashion, the powers of the mind that elude consciousness" (p. 18). One asks "How does it work?" because of a recognition that there are aspects to both body and mind that occur beyond cognition, which may hold powers one is unaware of. Deleuze (1988) says,

> In short, the model of the body, according to Spinoza, does not imply any devaluation of thought in relation to extension, but, much more important, a devaluation of consciousness in relation to thought: a discovery of the unconscious, of an unconscious of thought just as profound as the unknown of the body. (p. 19)

According to this view, "thought" is in fact inaugurated by the question "How does it work?" – because we do not know all that a body can do, and we do not know all

that a mind can do. At the outset they are "constituted by the characteristic relations that subsume the parts of that body, the parts of that idea" (p. 19); but as they encounter other bodies and other ideas, they might uncover unknown powers that become manifested through those very encounters: "When a body "encounters" another body, or an idea another idea, it happens that the two relations sometimes combine to form a more powerful whole, and sometimes one decomposes the other, destroying the cohesion of its parts" (Deleuze, 1988, p. 19).

The problem of consciousness is a problem of perception, namely the perception of the effects of those encounters and powers we are unaware of, or have no consciousness of. Being conscious and valuing consciousness over body and thought alike, causes humans to live in a state of illusion - an illusion that consciousness and effects are all there is (Deleuze, 1988.). In Deleuze's (1988) words: "the conditions under which we know things and are conscious of ourselves condemn us to have only inadequate ideas, ideas that are confused and mutilated, effects separated from their real causes" (p. 19). But according to Deleuze's account of Spinoza, the order of causes is, as seen above, "an order of composition and decomposition of relations, which infinitely affects all of nature" (Deleuze, 1988, p. 19).

For Deleuze, as for Spinoza, what a body is, or becomes, is contingent upon what it does, and how it does what it does. A resting body is not the same as a moving body, and in both instances, what it is, reflects its relationship with a contextual platform, as

well as with other bodies, which immanently enable, circumscribe, and condition what a given body is/becomes.

Moreover, it is important to refer that this "body" is not an exclusive reference to the human body; rather, a body is "any whole composed of parts, where these parts stand in some definite relation to one another, and has a capacity for being affected by other bodies" (Baugh, 2005, p. 30). A community of people sharing a common interest or intention can be called a body; a set of parts becomes a body by way of the purpose of their relationship, of their coming together and affecting each other thus becoming a body (Deleuze & Guattari, 1983; 1987).

What a body is capable of, and hence what a body is, cannot be known until its potential becomes actualized; this means that we are not likely to ever know all that any given body can do, and thus be. Baugh (2005) explains:

> It is impossible to know in advance which bodies will compose with others in a way that is consonant with a body's characteristic relation or ration of its parts, or which bodies will decompose a body by causing its parts to enter into experimental relations. (p. 31)

In the example of the body-agent/cyborg in the beginning of this document, the body of the killer is composed not only of the organic elements which typically compose the human body, but also of the guns – the guns are an integral part of the killing body: they are in relation to the other parts of the body under the "dominant relation, expressing the "essence" or a power of existing of that body" (p. 31).

While the aforementioned unpredictability could become the cause of a certain nihilistic attitude, an awareness of the fact that bodies' power to be is in the power of being affected by other bodies, should rather be seen as the opening of infinite potential for being and transformation. Though we may not know what a certain body can do, knowing that it derives its power from affect (from being in relation with, affecting and being affected by other bodies), suggests that there is no reason to believe that there isn't anything a body is not capable of doing, and thus being. In praxis, that which a body can be coincides with that which a body becomes/is.

While Spinoza's "not yet" puts the body in a position of (indefinite) in-definition (i.e. we are not likely to ever know all that a body can do), rather than mourn it as a kind of nihilism, according to which taking action is not worth it since no goal or purpose will ever be finally met, affect uses this not-yet to keep acting and seeking new encounters and new possibilities of encounter between bodies.

Thus while some might have seen the poststructural "death of the subject" as the end, those engaged in affective understanding saw it, and continue to see it, as an urge to live and restore hope in the future of the world. The death of the subject as such is nothing more than the loss of the Ego, and an attempt to overcome the illusion of human (self)control inaugurated by the Enlightenment.

According to Brian Massumi (2002), in traditional cultural studies the body that *is*, is the body that exists as positioned on a grid, i.e. the coded body, which bears little importance in and of itself. When movement and sensation are "eliminated", so is the

body as a *locus* for affect, i.e. as visceral, pre-subjective/pre-individual dynamic assemblage/set (*agencement*) of intensities driven by desire, and by the interaction with other bodies (Massumi, 2002). Though it serves the purpose of situating/positioning The Subject, this body is nonetheless a-subjective (rather than pre-subjective); it is abstract, decontextualized, and paradoxically disembodied. It reflects an extrinsic approach to both body and subject, according to which both are determined by preexisting signifying categories (Massumi, 2002). This body is "thoroughly mediated", "discursive", and dominated by "signifying gestures" (Massumi, 2002, p. 2). These gestures are used to "make sense", and may also be used to 'unmake sense' if "properly performed", i.e. "by scrambling significations already in place" (p. 2).

Affective Subjectivity

An alternative to the rationalist view is a view of the human subject as being located above the individual level, "in a social field that at least constrains the field of its action but is often thought to more strongly constitute that subject through multiple and sometimes conflicting subjectification practices" (Protevi, 2009, p.3). This view of the subject was advanced by philosophers such as Deleuze, who abandons the fixed, ideal, identitarian subject of abstract representation. Though different notions or variations of the concept can be found throughout Deleuze's *oeuvre* (Boundas *in* Parr, 2005), this fact attests to the very instability of subjectivity as becoming. New relationships, and assemblages, made possible by openness and experimentation, and a systematic liberation of desire through deterritorialization and reterritorialization, create this a-subjective subject. In other words, "The Deleuzian subject is an assemblage of heterogeneous

elements whose source is not the interiority of the traditional image of thought. Deleuze insists that subjectivity is not a given; it is always under construction" (Boundas *in* Parr, 2005, p. 268). Thus, the image of the complete, fully realized autonomous individual is nothing but an illusion.

This view of a transient and contingent subjectivity is also put forth by the advancement of a variety of fields (such as the cognitive sciences), who put in question the rationality argument, and tend to think of cognition as, amongst other designations, "embodied" and "affective" (Protevi 2009; Varela, et. al., 1993). In *Political Affect*, Protevi (2009) claims to bring together the political critique, as well as a number of other common critiques of the rational cognitive individual, in order to "go above, below, and alongside the subject in examining politically shaped and triggered affective cognition: above the social, below the somatic, and alongside to the assemblage" (p. 4). Throughout the book, he identifies three main concepts: the concept of "bodies politic, political cognition, and political affect – to examine the interlocking of the social and the somatic" (p. 4). Protevi (2009) believes that "these imbrications sometimes, in the short term, bypass the subject and always, in the long term, constitute it" (p. 4). Drawing from a variety of both scientific as well as philosophical sources, Protevi's approach offers, not only an analysis of the human subject that goes beyond the traditional social sciences (sociology, psychology, etc.), but also a political analysis of the systems in which the human subject is found as such, and constituted as such. Protevi's book is also an exercise in rethinking political theory and subjectivity in terms of affective cognition rather than rational cognition.

In furthering the critique to the limitations of thinking in terms of the individual rational subject, Protevi (2009) suggests that we need a way to think of humans as collective and emotional as well as individual and rational (p. 186).

Protevi (2009) explains this shift in understating human subjectivity, while challenging some of the critiques made to poststructural subjectivity, the following way:

> Thinking the subject in terms of affective cognition, situating the development of subjectivity in its historically variable political context, is not being "against" the subject. Nor does it celebrate the alleged "death of the subject" thought to be the outcome of thinkers like Deleuze and Foucault. What these thinkers really do is enable us to speak about subjectivity as an emergent capacity of bodies when they are placed in appropriate subjectification practices. (p. 31)

Rethinking human cognition in a larger and more encompassing way, a way in which the body is not exiled from the cognitive process, entails an affective approach to human subjectivity – i.e. an approach that, as mentioned above, does not exclude the body from the cognitive process, and subsequently, from the social and political processes.

In sum, subjectivity understood under a theory of affect is understood in terms of intra, as well as inter-subjectivity, manifested in context rather than ideally. This view challenges that of an ideal, abstracted, and detached human subject and cognition, redefining the cognitive process as situated and contingent upon circumstance. It also introduces the idea of shared cognitive processes (Protevi, 2009) amongst communities,

insofar as the encounter and interaction between the bodies create (and constantly re-create) the affective background where cognition and action occur.

The affective child. The actual child already escapes the pseudo-imposed developmental perspective of policy texts; Deleuze and Guattari (1987) say:

> In the case of the child, gestural, mimetic, ludic, and other semiotic systems regain their freedom and extricate themselves from the "tracing", that is, from the dominant competence of the teacher's language - a microscopic event upsets the local balance of power. (p. 15)

Using Deleuze and Guattari's philosophy it is possible to begin to "step away from the usual psychological Piagetian paradigms in Early Childhood, where children are supposed to conform to predictable developmental stages, or to universal patterns such as the Freudian Oedipus complex" (Mozère, 2007, p. 291).

For instance, as an alternative to the ideal literate child they found in the Queensland syllabus Honan & Sellers (2008) propose, through their analysis of the syllabus, as well as the analysis of video they collected in the playground, they suggest a different "version of children, as (a) rhizomatic subject(s), whose discursive and embodied play reveals power(ful) agentic work done to negotiate curriculum spaces" (p. 118). The authors define curriculum as children's everyday experiences, "investigation and exploration" (Honan & Sellers, 2008, p. 118). They say: "rhizomatically, curriculum becomes every situation, event, person, artifact happened upon during children's learning journeys as well as the journeying itself and the territory negotiated" (Honan & Sellers,

2008, p. 118). Their critique to the individual rational child is grounded on the fact that, as observed in an early childhood playground, children move within their play in unplanned, unpredictable ways, i.e. rhizomatically. These unpredictable games become curriculum when the child inadvertently learns something new. Within this experience the child negotiates her own curriculum, making choices which, more often than not, have little to do with a rational choice to learn a specific skill or piece of information.

According to the authors (Honan & Sellers, 2008), "the uniqueness of individual children and their action within the collective (of their) play(ing) goes beyond developmentalist understandings of "the "individual", "rational" child" (p. 119). Like Protevi (2009), Honan & Sellers (2008) believe that this conception is narrow and leaves out important aspects of human life and experience. This conception also limits the ways in which we think of learning, which in turn limits the ways in which educators think of teaching.

In the article "Learning from Experience: Dewey, Deleuze and "Becoming-Child" (2004), Inna Semetsky promotes an encounter between Deleuze and Dewey in order to describe the constitution of new knowledge through experience/experiment. As Dewey, who believes learning comes from direct exposure to new circumstances and experience, Deleuze too believes teaching and learning occur within the "research laboratory" (Deleuze, 1995 *in* Semetsky, 2004). It is by way of being exposed to opportunities to meet and experiment with the world that the child is able to generate the new for herself. Semetsky equates Dewey's encounter between the old and new (the moment at which new knowledge comes to be) with Deleuze's becoming, in which the virtual

becomes actual; this occurs, again, given specific conditions which make possible the coming-to-be of the virtual. The virtual has the power to become actual, (or is potentially actual), and

> must subsist in its virtual state… Learning, for Deleuze, always takes place "in and through the unconscious, thereby establishing the bond of a profound complicity between nature and mind" (Deleuze, 1994, p. 165), leading to the conjugation that determines, as Deleuze says, the threshold of consciousness: unconscious becoming conscious. (Semetsky, 2004, p. 61)

In the text, Semetsky transcribes the story of a little girl who suddenly gains consciousness of her ability to read. At the age of four, having been exposed to a number of books, she did not know that she could actually read until she was faced with a book she had never seen before. As she opens this new book, she becomes aware of her new found ability, and is transformed. The little girl has not learned due to "direct or explicit instruction, but by means of the natural interaction between herself and the whole of the environment that has generated an "intelligence in operation" (Dewey, 1934, p. 410 *in* Semetsky, 2004, p. 62).

This passage from one state in to the other is made possible by affect; as that which a body can do, affect intensifies the appreciation of an experience (Semetsky, 2004, p. 60). In the case of the little girl "The body's newly acquired power to read "must liberate joys, vectorial signs of the augmentation of power, and ward off sadness, signs of diminution" (Deleuze, 1997, p. 144 *in* Semetsky, 2004, p. 60). This new acquired power is also going to push the little girl into continuing her apprenticeship – an

apprenticeship, not only in reading, but also, and more importantly, an apprenticeship in learning itself.

This instance shows that learning is first and foremost pre-subjective, therefore remaining mostly a function of the affects and the pre-subjective intensities which lay beneath narration and representation of a cognitive/rational subject. Representation appears literally as an afterthought, a way to insert the newly acquired ability in to the discourse of what it "means" to learn.

According to Ronald Bogue (2008), this child's experience in gaining awareness of her new power would have been pivotal because it generates non-linguistic memories of "learning": it is not the story or the content that matter in this experience, but the experience itself, the disruption of what she believed was her condition – non-literate – and the awareness of a new gained power – that of being able to read.

> Bogue employs Deleuze's work on Proust to suggest a model of learning based on explication of non-linguistic signs, such as involuntary memories, images, or immaterial artistic signs… Learning is a means of unfolding signs in practice, and an apprenticeship consists of a progressive exploration of signs and their signification. (Semetsky, 2008, preface, p. x)

According to Bogue (2008), Deleuze's analysis of *A La Recherche du Temps Perdu* (in English, *Remembering things past*) frames the experience of young Marcel as a process of apprenticeship, or a process of learning according to which signs are interpreted: "all learning, he asserts, proceeds via the interpretation of signs. Everything that teaches us something emits signs; every act of learning is an interpretation of signs or

hieroglyphs" (Bogue *in* Semetsky, 2008, p. 2). These signs are apprehended "in terms of their problematic instances" (p. 2), not in terms of objective or subjective criteria.

Furthermore, in "Reading Signs/Learning from experience" (2010), Bogue and Semetsky define learning as an embodied, affective, informal, and contextual praxis in which signs are the indicators of problems and knowledge in need to be 'unfolded'. Genuine learning occurs within the "unfolding" of signs that "point", or "signal" us towards a problem, and happens within "a larger milieu of informal education in terms of learning from experience" (p. 115). According to Semetsky (2008),

> Deleuze suggests that genuine education proceeds through a deregulation of the senses and a shock that compels thought against its will to go beyond its ordinary operations… Only through a chance encounter with an unsettling sign can thought be jolted from its routine patterns, and only through such an encounter will the object of thought cease to be arbitrarily selected and attain the necessity of something that itself chooses thought, that constrains thought and sets it in motion. (p. x)

In "Moral Stumbling" (2010) Semetsky recalls Dewey's concept of experience, and says that "For Dewey, human experience is always marked by its affective dimension that precedes a purely cognitive recognition of what it is about" (p. 53). According to the author (2010), Peirce's concept of abduction also reflects a quasi-intuitive dimension of human experience and reasoning: "in the manner of Dewey's affective thought, every

abductive inference is colored by a feeling-tone and involves a particular emotion" (p. 59).

The focus on the aforementioned Peircean concept of "abduction", the concept of "surprise", or the idea of learning as "embodied", can also be seen as reflecting the increasing importance of un-conscious, pre-subjective, pre-individual occurrences towards a renewed understanding of learning and epistemology, characteristic of affect theory.

A semiotic/affective approach to education as theorized by various authors (e.g. Semetsky, Smith, Stables) would not only challenge some of the dualisms of education and educational discourse (e.g. mind-knowledge), but directly eliminate the primary body-mind dualism dominant in "classical learning theory" (Semetsky, 2010, p. 26) and redefine learning as an embodied experiential venture occurring at all times of one's life.

For example, through associating the movements of a child's apprenticeship in walking to those of a surfer, Borgnon (2007) hopes to disturb "the orthodox thought of recognition and representation that makes us define, include and exclude children who do not fit into the pre-established schemes of development and learning" (p. 264). Borgnon, believes that this exercise helps deterritorialize and reterritorialize the fixed developmental child; adding to the developmental attributes those of the surfer, will, according to the author, open up new ways of understanding and appreciating a child's apprenticeship in walking (2007).

4. Deterritorialization and Affect

As stated in the Introduction, the purpose of this study is to deterritorialize the ideal rational child of formal education and policy texts by juxtaposing it with the affective child found at the margin, in the cracks and middles, and outside of the regime of perception that permeates policy, as well as political discourse, here identified as narratocratic (Panagia, 2009).

In this plateau I discuss the social and political implications of the territorializing effects of dominant notions of "child" and "knowledge" found in policy and political rhetoric, in light of the current social and political global landscape, where millions of children and young adults continue to suffer the discriminating effects of illiteracy. As literacy (in increasingly different forms) continues to be, not only a staple of Western education, but the goal of schooling, people who are not literate continue to be discriminated by those that are. The purpose of this plateau is to provide a critique of what Davide Panagia has come to call "narratocracy" (2009) and to evoke alternative modes of political perception and being political that do not rely exclusively on discursive literacy. Embracing affective modes of expression and perception provides those who remain 'uneducated' in the western sense with ways to raise awareness to their condition that are not exclusively discursive and narrative.

The daily lives of children in an area of Lebanon previously affected by armed conflict serve to illustrate childhood as it happens at the margin, in ways that escape those predicted in policy as 'appropriate' or educative. They also provide insight into

children's deterritorialized and deterritorializing experiences often unaccounted for in formal education discourse, by policy writers across the board, children's rights organizations, and, through subjectification and (re)territorialization, by each individual and community locked in social and political exile within their own countries and communities.

Education for All and the Problem of Narratocracy

To be socially and politically visible is to be recognized by socially and politically validated regimes of perception; these provide people who are perceived within them with legitimacy, namely social and political legitimacy. In *The Political Life of Sensation* (2009), Panagia introduces us to the concept of narratocracy or the "privileging of narrative as a genre for the exposition of claims and ideas in contemporary political thought" (p. 12). He says: "Narratocracy is a prevailing regime of perception in the theoretical analysis of political phenomena… it is an outline that renders an object, event, practice, or person at once visible and available for accountability" (Panagia, 2009, p. 12). As the way by which people and events become politically visible, and subsequently relevant, narratocracy emerges as the way by which those capable of rational, narrative discourse (whether nations or people) become legitimized in discriminating those who are not.

Children, to the extent that they are not provided with legitimate opportunities to actively partake in political life, participate of the same political invisibility, though their everyday lives are immersed in the social dynamics directly or indirectly regulated by political action. Whether within the neoliberal rhetoric of competition and meritocracy,

which drives parents with financial means to enroll their children in all kinds of extra-curricular activities, tutoring, and test-prep classes; or, on the other end of the spectrum, within financially and socially disadvantaged parents, and communities, where children may fail to receive proper nutrition, or receive a trimmed-down version of the public education their peers receive in wealthier communities, children's lives are contingent upon the results of political action they have no say in. And while the first are being provided with opportunities to become politically visible in the future, by way of becoming educated in the skills recognized as legitimate, and valid by the dominant regime of perception, i.e. narratocratic, the latter are silently being told they are not deserving of legitimacy and visibility, when they don't receive the same opportunities.

Thus far, attempts to remedy this issue have been focused on attempting to provide all with the tools to participate in the dominant discourses, thus gaining visibility and some degree of financial or political power. In the year 1990, representatives from over 150 countries came together to pledge and plan to provide education for all people by the year 2000. This happened at the World Conference on Education for All, held in Thailand, and the "intention was that children, youth and adults would "benefit from educational opportunities designed to meet their basic learning needs" (UNESCO). In 2000, as the decade came to an end, world representatives gathered again at the World Education Forum, in Dakar, Senegal, and adopted the *Dakar Framework for Action* (UNESCO, 2000), a document under which governments commit "to achieving quality basic education for all by 2015" (UNESCO).

In order to assess the progress of the program, UNESCO has commissioned and published reports every year; these reports describe the major problems still existing in a number of countries that impact the progress of the program negatively.

The *2011 EFA Global Monitoring Report* (UNESCO, 2011) describes what has been called "the hidden crisis" in education, and refers to warfare and conflict as major contributing factors to poor or non-existing formal education for children and youth in conflict-affected countries. According to the report, there are 28 million children in conflict-affected countries out of school; this number represents 40% of all children that are out of school worldwide. Subsequently, literacy rates in these countries are significantly lower than in countries that do not live under armed conflict (UNESCO, 2011).

An initial reading of the report consistently remitted me to the arguments I had read in both Panagia (2009) and Protevi's (2009) books, which had redirected the course of this project to the emerging field of affect studies. Rather than focus on what *should be*, the report spoke of the conditions of real children and adults that remain at the margin of formal education. In the specific report, the focus was on the issue of war and armed conflict as actual obstacles to the pursuit of formal education.

Having spent the majority of my career, as both a teacher and a young academic, focused on ways to better or more effectively educate children on how to claim their political voice, and understand the social and political power they could claim for themselves and their communities, I could not help but to now think of those who would

never be able to access whatever strategies and tools educators came up with to empower them. Ironically, these were also the people that most needed them. The millions of children and adults that could not access formal education, and subsequently the commonly agreed upon tools and strategies to become socially and politically aware and empowered (Freire, 2007; Shor, 1992), were being deprived of the very ways by which they could become empowered because of a lack of power and legitimacy to begin with. How can we expect to empower children and adults through furnishing them with tools and strategies they consistently do not have access to? Moreover, according to the report, there are already millions of children and adults who do not get exposed to the formal education the very EFA initiative defines as fundamental. We have to assume that, for a large number, formal education will never be a part of their lives, thus they will never have access to the tools that could empower them to claim their rights.

Initiatives such as Education for All are representative of this idea; thanks to the efforts of organizations such as UNESCO, or UNICEF, millions of people around the world have gained access to formal education, literacy, and health care, and have seen their quality of life improve exponentially.

However, as is evidenced by EFA's annual progress reports, the obstacles to implementing formal education, let alone achieving the goal of assuring that all have access to basic formal education by the year 2015, are often unpredictable, or 'hidden' (UNESCO, 2011). There is moreover within these efforts, an assumption that formal education, in the form of basic literacy, is what disadvantaged populations need in order

for their lives to improve. It is indeed what they need given dominant discourses of political participation and power; and it is what they need in order to gain visibility *within the hegemonic discourse of political perception* – narratocracy – which recognizes narration and discursive representation as fundamental in being political. We have accepted the current regime of political perception as an ontological reference to what counts as *being*, and have come to accept that the only way to grant human beings with subjectivity is to teach them how to read and become functional within the current regime/system. Are initiatives like EFA inappropriate or wrong? No – they owe their very existence to a state of social and political affairs that requires them to exist, and their impact is often invaluable for the actual people that they benefit. What is inappropriate is that they are needed; they signal the ontological inadequacy of existing, legitimate human beings whose political subjectivity is consistently denied by the myopia of narratocracy. *We* have attempted to fix *them* but haven't questioned our system sufficiently. Or perhaps we have only questioned it, but have continued to fail to interrupt it sufficiently, or to effectively disrupt it.

Disrupting this system entails disrupting the dominant regime of perception, and exposing the cracks where other modes of perception and expression grow in wilderness. It entails recognizing the opportunities provided by those modes of perception and expression which are immanently manifest in everyday life, in the seemingly mundane, through emotion or sensation. Finally, it entails infusing movement and sensation back into the body (Massumi, 2002), and accepting that bodies take as much part in political life as minds – they are one and the same anyway (Spinoza, 1930; Deleuze & Guattari,

1987; Massumi, 2002; Panagia, 2009; Protevi, 2009). My argument is that the very existence of these moving and sensing bodies become politically recognizable – not as different, not as other, not as the body in need of coding or normalizing – but as immanent and affective, in that their very physical existence inevitably impacts social and political life at a micro-level. As previously stated, multiple types of regimes of signs coexist in addition to the signifying; recognizing the immanent role of affect in political life encompasses accepting the legitimacy of both signifying, as well as non-signifying regimes, and accepting diverse modalities of expression as valid.

The Body as Political

There are many instances in recent history in which people have used the body to gain political visibility (Means, 2011; Panagia, 2009; Protevi, 2009). Demonstrations and street protests are one of the most common examples: protesters might chain or tie themselves to natural or manmade landmarks, engage in hunger strikes, and put their lives, or the physical integrity of their bodies at risk in order to make a particular political statement, or gain enough social visibility for their cause and thus put pressure on specific stakeholders that can make changes to policy. Successful outcomes suggest the power of affect in impacting social and political dynamics.

In 2001, a group of residents composed of senior citizens, parents, and students, from the Mexican American neighborhood of Little Village in Chicago, began a hunger strike in order to reclaim the building of a high school they had been promised, after their high school became overcrowded (Means, 2011). Means (2011) says that

> During this time the community staged a series of events such as theater performances, rallies, and prayer vigils. These displays of sacrifice, creativity, and political theater represented conscious strategic decisions of the part of the community to maximize their message, voice, and political visibility... [and]… the movement gained a presence within the political community through the strategic mobilization of the hunger strike. (pp. 7-8)

Means (2011) uses the words "conscious", and "strategic" more than once to describe the organized efforts of this community; not only did they have a specific goal in mind, which was to gain enough social and political visibility to pressure the city officials to fulfill their promise and build the new high school, but they also had a plan, a strategy that they put in place in order to achieve that goal. To an extent, when the members of this community chose "hunger" strike as their strategy, they had some idea of the potential of affect, as it becomes activated through social recognition and sympathy. Without an awareness of the possibility of success, they might never have engaged in this type of protest, especially given the fact that they had already exhausted the prescribed modes of being political found in the system.

In fact, it is important to mention that their successful efforts were not this community's first choice. Prior to the hunger strike, members of the community had attempted to navigate the officially recognized ways of partaking in political life by attending board meetings, writing letters to city officials, etc. (Means, 2011). It was not until they didn't see their initial efforts recognized that this community's members

decided to plan the hunger strike, which finally granted them with enough social visibility and, subsequently, political visibility, and power. In other words, it was the "shaming power through the images of the hunger strike generated enough affective force to drive Paul Vallas to the negotiating table, where the community was able to pressure an agreement for a new school (…)" (Means, 2011, p. 7).

Additionally, while the use of the body for impacting political action suggests the power of affect in social and political dynamics, it is important to mention that the intentional aspect of this situation means that this is still a mediated body (Massumi, 2002). This is a body that is imbued with subjectivity, without which it may not have been seen as socially and politically relevant by the public who provided it with recognition and legitimacy.

Finally, while the final result of this episode speaks of the political possibilities of affect, the sequence of events in this episode speaks, in addition, of a Kafkian disconnect between the rhetoric of democratic participation, and the actual recognition this participation receives, particularly when it attempts to use the mechanisms put in place by the state for that very purpose. This disconnect denotes the fallibility of a system, of which political rhetoric says was built upon the very principles of democratic participation – by the people, for the people. The invisible part of this episode is what it exposes about the political possibilities, or lack thereof, of those who may not have the means to become aware of their own power to make themselves visible politically or,

more importantly, whose governments fail to provide them with legitimate opportunities to participate – even if rhetorically.

In sum, the members of this community had at their disposal legitimate means of participating in political life; in addition, they were aware of their invisibility, and of the need to reclaim the promise that had been made to their community. However, had they not have the means to, not only become aware, but consciously generate a strategy to make themselves visible, while also aware of the possibility of success of that strategy, their children might not have had a new school. Moreover, it was not the bare need or the promise of a new school which caused political action – it was rather the *recognition* and *legitimacy* provided to those bodies by the public which caused political action to ensue.

The Affective Child: Legitimizing Children through Affect

While American fiction and pop culture often portray the American child under one of the ends of the normal/abnormal spectrum as defined by popular culture - where the normal appears as that which is socially valued and desirable (popular, extroverted, good-looking, involved in sports, going to college, etc.); and abnormal appears as that which has little social value (shy, overweight, solitary, etc.) -, news reports, reality television shows, and documentaries often show a childhood that is populated with experiences often not necessarily associated with being a child.

Children captured in this type of media often engage in behaviors society disapproves of, such as drinking alcohol, taking drugs, having unprotected sex, etc., (e.g. *Teen Mom*) or in behaviors or situations seldom directly associated with childhood, such

as extreme competition, labor, poverty, gun handling, etc. (e.g. *Toddles and Tiaras, Dance Moms, American Winter*). This latter child is one who seems to challenge the ideal of the socially inscribed child – she may or may not live within a conventional nuclear family; she may have a demanding job in addition to attending school; she may not have access to a school at all, or any kind of formal education; she might be homeless, or she might face explicit deadly danger every day just by stepping outside her home, if she has one.

The very existence of the child that escapes the description and prescriptions of policy texts, societal normalcy, and educational psychology textbooks, deterritorializes childhood turning it into a multi-modal immanently affective set of experiences. Outside the protected existence of the Western ideal child, the developmentally appropriate educational experiences suggested in the early childhood policy are often not only inaccessible, but unrealistic given the circumstances under which millions of children around the world live.

While in this plateau the focus is on the deterritorializing experiences of children living under warfare conditions, it is important to mention that marginalizing, precarious, often dangerous life circumstances are not an exclusive of developing countries. According to a recent UNICEF report (2012) on child poverty in developed countries, 23% of children in the U.S. live in relative poverty (defined as living in a household in which disposable income in less than 50% of the national median income) (UNICEF, 2012). Additionally, currently in the U.S., the number of children that are homeless in a

given year averages 1.6 million – that is one in every 45 children (Murphy et al., 2013); approximately 42% of these children are under the age of six (Murphy et al., 2013).

These children and their families are exponentially more vulnerable to continued poverty, homelessness, and lack of formal education, which in turn will perpetuate the same social issues which originated these to begin with. This perpetuation often occurs due to a lack of recognition of these children and adults' social and political legitimacy – their marginal existence goes unnoticed and unaccounted for because of their lack of participating in social and political life in the ways preferred for participation by policies, or popular culture. Rendering social and political visibility and legitimacy to those who may not be able to claim it for themselves under legally prescribed ways, or through resistance is imperative in guarantying that children's rights are properly enforced, and respected by those in political power.

In the following paragraphs I provide an insight into the daily lives and deterritorializing experiences of children who escape the ideal found in policy as discussed in plateau 4. While limited by the narrative format required by academic norms, I have attempted as much as possible to express the deterritorializing potential of image (particularly the "images" of the documentary film) as an affective way to deterritorialize the body of the child, rendering it visible for political consideration beyond normalization.

Deadly Playground

The film begins with narration of the war, with in between scenes of children "playing war" with one another – they duck, roll, and make gun noises with their voice – they act out what they have seen is war. International organizations are removing the cluster bombs left behind – an estimated one million. Director Katia Saleh (2007) interviews the locals, and visits people whose very backyard has active cluster bombs. She goes around a village asking people about the bombs, they show her some and she asks where they found them – in the streets, they say.

The director then goes into a town in south Lebanon, where thousands of clusters bombs were left behind by the Israeli at the end of their latest conflict; there, she walks the streets where buildings show massive signs of destruction: ruble is everywhere, while people, once exiled from the town, now live what they know to be a normal life. Children walk on the street, she asks them questions, they tell her what the destroyed buildings used to be, what stores you could have found there prior to the war. She begins to explain that clusters bombs are left everywhere in the town, and that children, often unaware of the dangers of cluster bombs, continue to be victims of this war. She says cluster bombs can often be mistaken for toys.

Saleh asks two boys what they are up to, whether they know there might be cluster bombs in the piles of ruble by which they're passing, and asks if they are afraid: "I am not afraid of anything.", one of the boys says. He says he has found multiple cluster bombs which he has either turned into the army, or depleted himself. He is only one of many children in south Lebanon who will do anything to help their families survive – one

of those jobs entails collecting rocks in areas previously used as battle fields. He points at different areas, where people have been killed or hurt by cluster bombs to show the director. As they walk around this mostly rural area, he tells her that once, while taking a break from farming, he found one of these cluster bombs – he explains in detail what they generally look like and how they work. When asked why he likes to hunt and collect cluster bombs, he calls it a hobby – he smiles. When asked if he knows how dangerous it is, he says he knows that it is very dangerous; and when asked what happens if the bomb explodes he responds that he will be martyred. A close up of the boy's face shows what could be read as indifference, or sadness, or both. He seems unfazed by Saleh's warnings and questions as he gazes away from the camera.

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Saleh tells the story of a few boys unknowingly walking around a cluster bomb, when it exploded right under their feet – she stands with the boys outside, they tell her about that day – their stories are simple: they were picking pine cones, they were pushing a carriage, the bomb was under the grass, and they stepped on it. "They look like a stone, or a matchbox car, or a little teddy bear". One of them died, his brother lifts his shirt and shows a scar, he is smiling. When asked if the area is being cleared the boys say that "they" come when a bomb explodes, look for a few hours, and don't come back for months or years. When one of the boys says "they" come once a year, the injured boy smiles and says: "He's a liar. They come once every five years." The group of boys laughs out loud.

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Saleh reunites with the boy whose hobby it is to hunt cluster bombs. He is gathered with his family, working. The family tells a story of an explosion that lightly hurt the children, when they were picking metal. When asked about the boy's 'hobby', a lady, who we might assume is his mother or aunt, says he is stubborn – he laughs and continues working.

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She speaks to a civilian man who collects bomblets, he believes he sees danger where others – namely children – don't, because he knows what to look for. He calls it his job, but he does not get paid to do it. He tells the story of a boy who was scrapping metal with his father, when he lost both legs and was severely burned. He is on a wheel chair and now speaks of the importance of pursuing his education, since he believes he will not be able to get a job otherwise – he appears to be around 12 years old. This is the only reference to education and the importance of education in the entire film.

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We are shown images of children playing war on the hills, alternated with pictures of exploding bombs, and children playing war – jumping, rolling, making gun sounds, pretending to be dead on the ground. A child lifts his arms in victory; an image of an exploding bomb follows. Saleh narrates statistics, the state of demining efforts – one million bombs were left behind, less than 15% had been cleared; she speaks of the laws that allow the use of cluster bombs as war weapons, and the lack of cooperation between Israel and Lebanon in mapping the mines.

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Saleh talks to the boy that collects cluster bombs as a hobby in the final scene of the film. He's saying he won't dare go into certain areas with his friends. When asked how he can be certain there aren't bombs in the places they do play, he says he doesn't. They look like rocks, and the mountain where they stand is full of rocks. What happens if he steps on one of those rocks? He replies: "I'll die."

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I came across the documentary *Deadly Playground* (Saleh, 2007) immediately after my encounter with the 2011 EFA progress report mentioned above. An initial unintentional 'analysis' of the film originated the main argument that became this dissertation: a tentative answer to the problem of "narratocracy" (Panagia, 2009). While as educators we seem to continue to focus on the image of the educated person, the people that, for a variety of reasons, escape that image also escape our educational efforts. I assumed that if the hegemonic social and political regime of perception, i.e. narration (Panagia, 2009), fails to include those that are not able to access the tools to become the ideal literate person, and to become visible under that regime, then other regimes of perception must be introduced as politically valid. If not all will access formal education as the way by which to gain visibility under the narratocratic regime of perception of politics, then other ways by which to gain political visibility must be present.

The film, in that it reconstructs for viewers the experiences of the children in therein presented, introduces "image", associated with sight, as a possible regime of

perception rendering the children visible, not only literally, but also figuratively as participants in the political structure: from a ground-up perspective, the children are the ultimate political actors immanently involved in the ultimate political experience – everyday life. The everyday lives and bodies of the children in south Lebanon are radically political because of the imminent danger in which they are, itself caused by intentional political action – war.

As a political activist, knowingly reporting the lives of the children as expressions of rights violations, as well as political invisibility and powerlessness, the director uses the film to spread the situation and make others aware of the conditions these children and their communities live under, and hoping to activate their affective powers. However, the children in the film are not characters, and their everyday experiences are not geared towards making any kind of statement, political or otherwise; they are not the individuals on hunger strike, or chained to a landmark, and are not likely aware that their rights are being violated. The children in the film are actual children living their everyday lives in the midst of land mines left behind during warfare, exercising their affective dimension regardless of their ability to read, write, or protest the danger they face every day. While one of the children featured in the film claims he will be martyred in the event of a fatal explosion, thus attributing a mediated, signifying dimension to his experience, this coding appears *a posteriori*. In fact, in the majority of the cases presented by the director, fatal as well as nonfatal accidents occurred when children were either playing, or working to help their families support themselves, and theirs does not knowingly evoke an intentional political attitude, or action.

As a narrator, and as the director, Saleh has the story behind the cluster bombs: she speaks of the war, and of the parties involved, she knows the facts, and the numbers, which she narrates throughout the film. Yet the children, and adults impacted by the situation, and whose lives are at risk everyday in doing the mundane tasks, do not speak of a war, or of warfare as an issue, or of the numbers that the war has produced: they tell stories, they describe concrete episodes in which themselves and their families were either at close risk of injury or effectively hurt. The children lost a friend, who was killed in front of them; one of them lost a brother, and was injured himself; a mother lost a child – a casualty in 'the grand scheme of things' is an event in the lives of those involved (Massumi, 2002).

Though there is a (hi)story of the conflict and of Lebanon's political struggles associated with the film, and subsequently the stories of each child, what lasted in my memory of the film were the mundane aspects of their lives, and their mutilated bodies – the history of the conflict becomes encapsulated in the image of a missing leg, in the motion of the body that is missing a leg, in the *becomings* of the lived experience that is contingent upon the specific assemblage that is a human body with a missing leg in a world populated by a majority of human bodies with two legs. The mutilated bodies of the children, and the eminent loss of life that permeates the entire community, are manifestations of the presence of affect in everyday life – the sight of the first and the awareness of the second disrupt order, and deterritorialize our understanding of both childhood, and everyday life.

I did not view the film again until I was writing this document. For almost the entirety of the writing process, the film remained a semi-distant data source I had encountered, engaged with, and produced ideas from. Part of the reason I did not want to view the video multiple times had to do with my approach to research and reporting; I believed that if I viewed the film many times I would perhaps begin to interpret, or attempt to represent or make meaning of it, perhaps getting to know the children as individuals, perhaps beginning to draw a story line, or the subjective relationships between the children. As much as possible, I wanted to maintain the impression(s) I had gotten from my first encounter with the film – that unintentional, unplanned, affective encounter-analysis that had produced problems and ideas that I wanted to explore without "going back". Whatever connections emerged from my first encounter with the film, they had pointed me towards affect as instrumental in deterritorializing discriminatory practices resulting from narratocracy. And to a certain extent, it is irrelevant what the director or the producer are trying to convey through their choice of images, and frames, because the ideas that have been produced, the potential actions that it has activated take the place of any lifeless meaning congealed at the time of production.

Legitimizing Children through Affect

In sum, for a variety of social issues that go from citizenship status to illiteracy, millions of children and adults are kept unaccounted for and unable to access ways that would grant them visibility and legitimacy in commonly des/prescribed ways. A perpetuation of failing to grant them social and political existence and legitimacy because

of their illiterate, or illegal condition, is to negate the issues they face every day, and ultimately to negate the very existence of these populations.

But to keep them at the margin does not reduce the impact of their existence on the *bios* of the community – as stated in the introduction, excluding that which we don't know or don't want to recognize as existing, will not make it disappear; their seeming invisibility does not render them non-existent.

Creating ideal ways by which to become socially and politically legitimate, while asserting that all "must" go through these mechanisms in order to gain visibility and legitimacy, does not guarantee that all will have access to those mechanisms, and/or be able to gain and claim that visibility and legitimacy. Herein lays the problem with policy texts and right's declarations – while asserting that all "should", "must", or "ought" to "do", "have", or "be", nothing in a mere text has the acting power of making sure it will in fact be put into practice. This is the beginning of Gilles Deleuze's (1996) suspicion in regard to right's, and rights' declarations: they provide humans with no guaranty that the subjects there cited will always be acted upon accordingly. Policy texts do not create the "ideal" conditions under which that same policy would be "ideally" effective.

In order to guarantee that these populations' rights are enforced and that these children and adults are recognized as legitimate social and political elements of the assemblage that constitutes social and political life at large, it is imperative that their existence alone becomes their affective legitimizing power. The affective recognition of

that power actualizes it, thereby granting political visibility to the adults and children who do not have access to institutional legitimizing pathways, such as citizenship, or literacy.

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Was I always able to be myself? Was I always given the impression that that is all I have to be? Instilled to think that I would find that self in the company of my peers, or my cultural roots, I tried identifying with the crowd – do the same things, go to the same places; but my self wasn't there. Then with the people of my country, Portugal – the rich history, the magnificent monuments, but doubts about the atrocities that went in to the development of that nation, and feelings of resentment towards the results of forty years of fascism, got in the way, and my identity was not there either. Yet, in trying to be my self I would at times come across a desired otherness. A model of an-other embedded in social agreement, political consensus, and legitimacy – a 'better' self for sure – frustratingly desirable, yet absurd in the measures of my own self. I did not want to be that other I was being told to be, all I wanted was to be myself.

Made believe that I needed an identity, in traveling and reading Deleuze, I found that I didn't want one. I wanted to be in the possibility of being; I wanted to be the nomad, and to become whatever my contingent self needs me to be. And sometimes I am not Portuguese, or a woman, or rational. And sometimes I am all of it.

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5. Memory and Schizoanalysis: Towards an Educational Auto(Schizo)Bio-graphy

> A new rhizome may form in the heart of a tree, the hollow of a root, the crook of a branch… An intensive trait starts working for itself, a hallucinatory perception, synesthesia, perverse mutation, or play of images shakes loose, challenging the hegemony of the signifier. (Deleuze & Guattari, 1987, p. 15)

I became aware of the implications of an overly (re)territorialized/ing existence when I encountered Deleuze, as expressed in the beginning of the dissertation via St. Pierre's text. This break coincided with my first year as a teacher, and a realization of the role of formal education in the perpetuating of certain preferred modes of being, while discriminating against that which appears different.

That breaking point manifested the converging of a variety of symptoms, indicating the presence of a common European disease: Transcendence (Deleuze & Guattari, 1987). The appropriate intervention was schizoanalysis, the goal of which is

> to analyze the specific nature of the libidinal investment in the economic and political spheres, and thereby to show how, in the subject who desires, desire can be made to desire its own repression (Deleuze & Guattari, 1983, p. 105).

The writing of this dissertation became itself part of the schizoanalytic process, and engaging in remembering, rather than a meaning-making mechanism, becomes exactly that: "re-membering" - "re-assembling" that which returns through short and long-term memories, while becoming the educator/philosopher/researcher that coincides with the dissertation writer, in the process of writing.

Evoking memories from the past and narrativizing them often appears as a way to make meaning of one's life thus unifying the self and reinforcing individual identity. Such effort, often found in memoir writing, to the extent that it privileges narration and meaning making, often perpetuates the hegemony of narration and its legitimizing power. While memoirs of individuals who have played significant social and political roles in history have been perhaps fundamental in helping marginal groups gain social and political visibility, they do so by continually reaffirming their marginal condition, thus contributing to a reinforcement of identity and overcoding (Deleuze & Guattari, 1983; 1987; Massumi, 2002). What appears to be change is often mere repositioning of the body into the marginal, the other, or the resistant (Massumi, 2002). The narratocratic nature of memoir thus perpetuates legitimacy, and subsequently social and political visibility through narration, which in turn paradoxically perpetuates the conditions of invisibility of non-narrative modes of expression and perception invisibly permeating the lives of those positioned bodies.

This plateau is thus not intended as a memoir, and it is not meant to represent a psychoanalytic voyage to the past, or a search for the unity of the self as ego; nor is it an attempt at deriving meaning from those experiences through their inscription in models of sociological, or psychological analyses.

Rather, these memories are meant as present expression of the intensities which populate humans' everyday experiences, and an example or instance of children's singular experiences, and that which remains through memory, thus decoding the

linguistic signifiers typically associated with childhood and children's experiences as inscribed in the rhetoric of educational psychology, or psychoanalysis. Moreover, though the situations lived by the child I speak of in those memories resulted from the socio-economic, political, and personal realities which generated them, and thus speak of a specific social and political time, and space, they are not meant as a representation of the condition(s) of children growing up in rural Portugal in the eighties, and they do not speak to or of every child's experience. They provide hints or signal problems.

Memory/ies

Deleuze and Guattari (1987) say that "Neurologists and physiologists distinguish between long-term memory and short-term memory" (p. 16); they say that "short-term memory is of the rhizome or diagram type, and long-term memory is arborescent and centralized" (p. 16.). According to them, "Short-term memory is in no way subject to a law of continuity or immediacy to its object; it can act at a distance, come or return a long time after, but always under conditions of discontinuity, rupture, and multiplicity" (Deleuze & Guattari, 1987, p. 16). The act of writing implies the use of short-term memory, and short-term ideas "even if one reads or rereads using long-term memory of long-term concepts" (Deleuze & Guattari, 1987, p. 16). This distinction is important here because the two kinds of memories are present in this project; whereas memories of early childhood appear as intensities, as short-term memories rupturing the continuity of development, the narrative about formal education, as well as the memories associated with each episode, appear along a continuum of attempting to make sense of education, and seem to fit with the definition of long-term memories. Long-term memories are

organized memories, which already include reference to signifiers that provide them with "sense". Deleuze and Guattari (1987) say: "Arborescent systems are hierarchical systems with centers of significance and subjectification, central automata like organized memories" (p. 16). This type of system "preexists the individual, who is integrated into it at an allotted place" (signifiance and subjectification) (Rosenstiehl & Petitot *in* Deleuze & Guattari, 1987, p. 16). In the narrative of formal education below, the attempts at making sense of the episodes are, and were always, consistently territorialized, i.e. attached to, as well as stemming from, a subjectified experience – the student, the good student, finally the teacher, the researcher, etc. They led to this project because of the sad thoughts and passions (Spinoza, 1930; Deleuze, 1988; Deleuze and Guattari, 1987) that continuously emerged from attempting to make sense of them. Experiencing education through the transcendent lens of arborescent thought (Deleuze & Guattari, 1987), and relying on the principle of human consciousness that permeates arborescent thought, led to the guilt and resentment Spinoza warned against (Deleuze, 1988). The excitement and joy of learning that preceded the encounter with formal education were replaced by the anxiety of judgment – "anxious and unhappy, in proportion to their imperfection" (Deleuze, 1988, p. 20). And while Spinoza did not believe young children to be happier than adults by way of innocence – since all participate of the same illusion of consciousness – given the memories of early childhood here presented (via the word lists and ontographies below), which appear to be of the short-term kind (Deleuze & Guattari, 1987), it is plausible to assume that young children are, at least, more open than adults to a model of the body (Deleuze, 1988). This is probably because, as stated by Deleuze and

Guattari (1987), “Once a rhizome has been obstructed, arborified, it’s all over, no desire stirs; for it is always by rhizome that desire moves and produces” (p. 14). The long-term memories of formal education found in the narrative, and the fact that those specific memories of formal education emerged as relevant for this study, suggest that formal education itself functioned to obstruct the rhizome of the young child living and developing informally prior to her encounter with schooling. Certainly that obstruction does not happen at once, with a clean cut, since “In the case of the child, gestural, mimetic, ludic, and other semiotic systems regain their freedom and extricate themselves from the “tracing”, that is, from the dominant competence of the teacher’s language” (Deleuze & Guattari, 1987, p. 15). Yet, as with Little Hans’ experience of psychoanalysis, “they kept on BREAKING HIS RHIZOME and BLOTCHING HIS MAP, setting it straight for him, blocking his every way out, until he began to desire his own shame and guilt, until they had rooted shame and guilt in him” (emphasis on original) (Deleuze & Guattari, 1987, p. 14).

Remembering

As stated above, the questions addressed in this dissertation are motivated by my experiences as both a student, as well as a teacher, in light of my perceptions of the social and political context that we live in today, and have lived in over the past few decades in the West. The social and political situation under which I was raised and formally educated, as well as the role that formal education had in that reality, and the way it was conveyed to my peers and I by parents and educators, have not only impacted my research interests, but perhaps even incipiently led my personal journey into philosophy

and research. In this section, I describe a few situations which I believe have motivated my current research interests, as well as my current position regarding epistemology, and subjectivity. While the narrative paragraphs presented below provide an account of my attempts at becoming the ideal student/subject (desiring oppression), and express the inconsistency and contradictions of that attempt, the randomly generated word lists and ontographies (Bogost, 2012) express memories of early childhood and the immanent affective interruptions of that overly narrative existence already present in that existence.

Remember to re-member. The following is an exercise in re-membering.

> We write not with childhood memories but through blocks of childhood that are the becoming-child of the present. (Deleuze & Guattari, 1994, p. 1)



> This writing block of childhood calls forth experimental writing that is not merely an experiment with a given form... It is rather an invention that strives to capture a shift in thought that is happening to the writer and which the writer is inviting. The writer is thrown backward and forward to find the subject turned into parts,

turned around parts of a new assemblage: an autobiographical-techno-ontological writing block (Clough, 2008, p. 143).



I was born in Portugal in 1979, five years after the revolution that put an end to a fascist regime in place since 1933. My parents were raised under the regime and received only the mandatory formal education of the 1950's and 60's. My father studied until fourth grade and began working in a factory at the age of 10; my mother completed sixth grade and began working, also at a factory, when she was 12. My father was always extremely self-aware of his lack of formal education, and often failed to recognize his own personal and professional success in spite of the conditions under which he grew up. His lack of a degree made him constantly question, not only his ability to pursue his personal and professional goals, but mostly his social legitimacy: the extent to which he could aspire to succeed, and the extent to which his society would recognize and value his contribution.

Within the mostly rural social reality of my childhood in the mid-1980's in Portugal, pursuing a college degree, or even just finishing secondary education, meant escaping the factory and the fields for a "better life".

***

"Eu vou estudar."

***

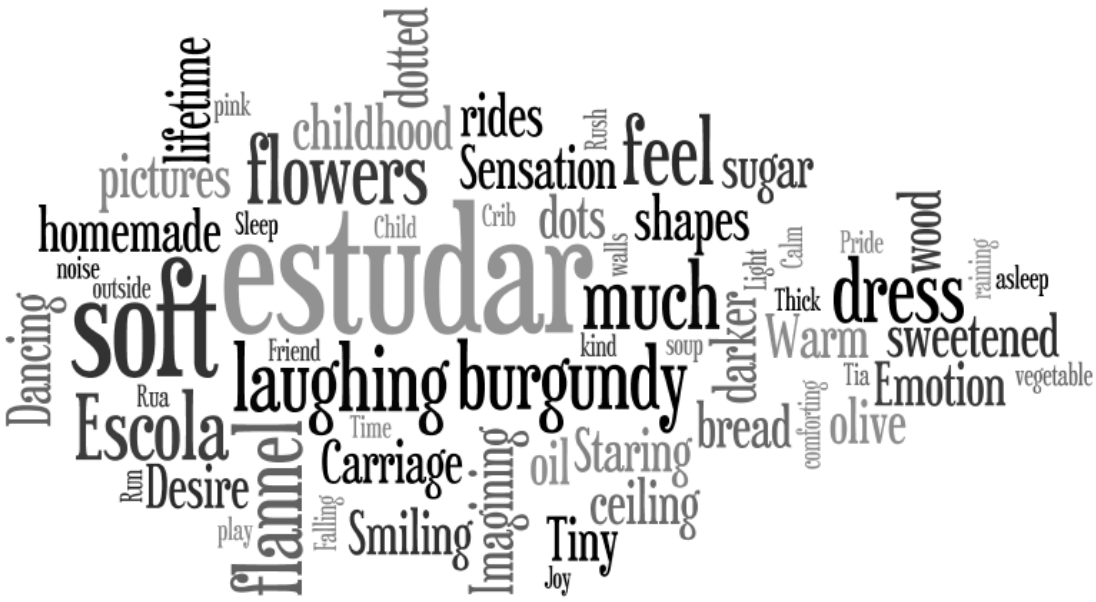
This reality impacted profoundly the way the body would approach school at a young age; the body was eager to begin to attend school and especially to learn how to read. Three of its grandparents could not read, and none of them attended school; that fact, in addition to its parents' limited schooling, made reading and attending school something very special the body looked forward to.

***

"Eu vou estudar."

Escola

Child's play



"Being a good student" was at the forefront of the body's academic efforts from the very first day. This entailed attempting to answer a question already hinting at what has become this project: What is a "good student"? - i.e. what does the ideal child of policy look like, and how does the body become that child? In sum, how should the body act in order to be the ideal child envisioned by parents and society? This question remained present throughout the body's educational life, and as it continued to invest in its socially recognizable 'personal growth', through engaging in more or less formal learning of different skills or information (music, ballet, art, foreign languages, student government, etc.).

The continued exposure of the body to formal education did not make the experience more clear as it went on; in fact, the body became increasingly intrigued by

the whole process. Its expectations as to what education should be, and should do for the body as a subjectifying individual did not always match its experiences.



Friend

Rush

Run

***

In one occasion in 11th grade History class, the teacher decided it was a good idea to discuss the behavior of the body in front of, and alongside its classmates, while pointing out aspects they all believed it should change.

***

I was good friends with an older student who had been held back in 10th grade; she was interested in pursuing psychology, and I was undecided between philosophy and

psychology; we both loved literature and discussing ideas; and we liked spending time together. Aside from that, I was involved in many activities she had no interest in: I was an active member of the student government, I danced ballet a few times a week, and I also did art, all things in which she did not participate. As far as I could gather from that 11th grade History class (I was never directly approached by any of my teachers about this matter), a number of our teachers believed that this friend was a negative influence in my life – perhaps because she was older, or because she had been held back for not successfully completing all of her classes - and because, according to all, I was not as independent from her as I should. She was not in class that day, and I have no idea how this situation started, but I remember everyone looking at me while this teacher told me how to conduct myself independently of my friend.

***

The body also remembers a few of its classmates telling it what was wrong with it, and how it could become better, while the teacher just sat there nodding her head. The body may have expected to be socially judged and exposed by its peers as a teenager, but it did not expect that from a teacher.

***

Too much laughing

Dancing

The very soft feel of a burgundy flannel dress

Smiling

Time

A lifetime of childhood



I thought of a teacher as someone who would always have my intellectual and personal growth in mind, and who would be more invested in my education then in using her authority to provide my peers with opportunities to publicly point out the "abnormal" in me.

***

Calm

Smiling

Picking flowers

Staring at the ceiling

***

Tiny darker dots on the wood

Imagining dotted shapes and pictures

Too much laughing

The very soft feel of a burgundy flannel dress



After college I became a certified high school Philosophy teacher; in Portugal, as in most countries in Europe, Philosophy integrates the high school curriculum, and is a mandatory general course. I taught full time for one year at a public school near my University under the supervision of my Didactics of Philosophy professor, and the mentorship of a practicing teacher from my school. During this year, I fulfilled all the duties of a regular full time teacher: taught two sections of 10th grade Philosophy, planned the yearly curriculum for 10th grade for the department, attended department, as well as student assessment meetings, created assessment tools not only for my students,

but also for the department to be used in end of the year student assessment, etc. While all of this was interesting and exciting, there was one aspect of the job I found upsetting: the student assessment meetings at the end of each grading term. I was never called to attend a meeting about how to better help our struggling students, yet in the assessment meetings a lot of these teachers found it legitimate to make judgments about the students' poor performance based on how they personally perceived their behavior, ability, or social background.

***

Rua

Tia

"Eu vou estudar."

Picking flowers

Carriage rides

Warm soft bread sweetened by homemade olive oil and sugar

***

In the face of all the 'dumb', 'stupid', 'will never make it', and 'parents don't care' comments, I was not only shocked, but my whole life as a student just flashed before my eyes (as well as that memorable History class episode).

***

At that point, the body had spent 15 years of life (?) in school, and while it was trying to be ‘a good student’ and parents trusted this institution like it was sacred, there was a possibility that, at some point, its assessment was the result of someone’s prejudice or misjudgment of its positioning, i.e. social background, or recognizable ability. The ‘smart’ label it received as a young child was probably an instance of that process, and certainly served the body well, especially in the earlier years.

***

Crib

“Eu vou estudar.”

Sleep

“Eu vou estudar.”

Light pink walls

Desire

Escola

***

I now realize that my early ‘smarts’ were nothing but a great ability to sit still for an extended period of time, and do as I was told. I realize that I was especially ‘smart’ when the expectations and rules were clear, and I met them.

Like myself, my students too were ‘smarter’ when I gave them clear directions, and tapped into their individual difficulties, or gave them an opportunity to reason out loud until they understood what was going on. I could even dare say that by the end of

the school year some students had gotten ‘smarter’! But it wouldn’t be true – they had just learned how to better match my expectations; I had told them what a philosophical essay should look like and, some better than others, learned how to write them accordingly. In sum, I had told them what a 'good student' should do, and some had been able to sufficiently 'fit' my territorialized (Deleuze & Guattari, 1987) idea of an 'ideal student' – the latter a product of my own territorialized and territorializing experience within formal education as an institution of my country's early attempts at democracy and an equalizing education for all children.

***

Desire

Escola

Pride

***

I eventually began to see a connection between all these episodes and a parallel with what I had learned about modernity as a historical and philosophical movement while I was in college. Philosophically, this appeared to me as a paradigmatic issue concerning epistemology and subjectivity, leading to social discriminatory practices. My parents' social insecurity in relation to their lack of an academic degree despite the immense non-academic knowledge they held; my teacher's abuse of her authority in the classroom; the teachers' attitudes toward the children that failed to immediately understand the expectations school and society had for them; what all these have in

common is an understanding of knowledge and human subjects as fixed, rational, and hierarchical. According to this understanding of epistemology and subjectivity, the rational academically validated is always superior. Thus the knowledge and people who, for whatever reason, fail to attain that validation become immediately inferior and susceptible to be dismissed by that superior other, or fall in a place of lack attempting to somehow match or become that superior legitimate other. Specific modes of being that are more acceptable or preferred socially, namely narratocratic (Panagia, 2009) and have come to be considered, particularly in the West, essentially human, subsequently legitimate the discrimination of that, or those who appear different. Thus while that History teacher, as well as some of my fellow teachers in those assessment meetings felt entitled to act in superior and discriminatory ways toward 'less legitimate' others, my parents accepted that inferior position and self-discriminated. Moving along the educational spectrum allowed me to see these contrasts and the social gaps they paradoxically perpetuated in the name of equality, and luckily,

> A new rhizome may form in the heart of a tree, the hollow of a root, the crook of a branch… An intensive trait starts working for itself, a hallucinatory perception, synesthesia, perverse mutation, or play of images shakes loose, challenging the hegemony of the signifier. (Deleuze & Guattari, 1987, p. 15)

Dancing

Too much laughing

A lifetime of childhood

Picking flowers

Thick vegetable soup

Carriage rides

A comforting 'raining outside' kind of noise

Staring at the ceiling

Tiny darker dots on the wood

Imagining dotted shapes and pictures

The very soft feel of a burgundy flannel dress

Warm soft bread sweetened by homemade olive oil and sugar

Falling asleep

"Eu vou estudar."



Tears

6. Profound Acceptance

The rhizo-affective nature of this project and of the methods of research has enabled me to ask questions and establish folds – implications and complications – that might otherwise have perhaps remained in the obscurity of methodological limitations, as defined by traditional research methods. While the scientific method of inquiry requires that at the "end" of the process the researcher provides answers to the questions posed at the outset of the study, a rhizo-affective study would prove inconsistent if answers were provided at the end – not to mention that to claim that there is an end to any inquiry process would immediately refute the very methodological claims discussed throughout the document. Thus, this is not the end, or even *an* end, but still and always "middle"; and the emerging constructions built upon the multiple analyses carried out intentionally throughout this process are just that – emerging constructions that arose from this intentional study. They are valuable because they present plausible implications, made visible through the expressions found in this dissertation, and immanently present in the concrete situations of actual children and adults in different parts of the world. Hence, while I do not claim to have or provide answers – nor a necessity to do so given my epistemological stance, or the purpose of this study – I hope to have brought to clarity some of the problems the children we claim to care about as teachers and educators, and as a society, are faced with when we impose education upon them.

As stratifying mechanisms, policy texts serve to stratify and organize the social field at the subjective level, and at the level of conscious perception, thus distributing perception according to specific regimes of signs. The hegemony of a signifying regime

of perception which privileges discursive literacy over other forms of literacy, which has subsequently been normalized and essentialized as naturally human, has a few important consequences and implications for both education, as well as social and political life: a) it *relatively* de/re-territorializes the child through the imposition of a dominant signifying regime of signs; b) it *absolutely* deterritorializes the child through subjectification; and c) it renders non-signifying modes of expression unavailable for social and political recognition and legitimation. The child represented in educational policy and political rhetoric about formal education, is the relatively (de)reterritorialized child consistently seeking her own oppression. Her over-coded existence hides the dangers of unaccounted for affective intensities immanently present in the ubiquitous movements of deterritorialization found in stratification. Absolute deterritorialization is imminent, and its negative expression can carry devastating consequences, as seen through the actions of the 20-year-old human body turned *cyborg* introduced in the beginning of this dissertation.

Given the problems that seem to emerge from the re-territorialization of the child/adult through policy, and social and political discourse stated above, what constructions emerge that can challenge those problems and provide opportunities for deterritorialization and reterritorialization more suited to authentic change?

On one hand, there is a need to disrupt perception and what is worthy of social and political visibility in light of dominant regimes of perception, as suggested in plateau 4; and on the other hand, it is important that children and adults begin to use affect and

desire to produce and create new possibilities and potentialities for themselves and their communities.

In order to do so, I suggest that rather than learn resistance or resilience, typically associated with identifying oneself as such, i.e. as a Subject, whose body's sole purpose is to position him/her on the grid of identifiers, and signifiers (culture, gender, age, socioeconomic status, etc.), it is important that we learn something I will call *profound acceptance*.

Profound acceptance has nothing to do with resignation, or contentment, but rather with "openness". As a pre-conceptual intensity, "profoundness" points towards affective immanence as a way of being in the world; profound acceptance translates transcendental empiricism into a way of *life*, or a way of being in the world. This is not an ethical proposition though – profound acceptance is, rather, intended to inaugurate an ontological opening/openness outside the narrativizing ontology of humanism, typically associated with a unified meaning-making/meaning-seeking subject. Profound acceptance is defined by a profound fearlessness of change, and of the potential that authentic change can create.

Identity, pride, resistance, though fundamental in the past in effecting social and political change, have become shackles that chain the body to what it *is*, not realizing what it *can be*, or rather what it *can do*. Paradoxically, it will take profound acceptance of the world as it is, of human and non-human relationships as they are currently organized, categorized, moralized, in order to move on from them into a place of

authentic change, of change that is not mere repositioning, and that is not extreme territorialization, or re-territorialization. In the world where my body exists, I will still be called a woman, I will still be called white, and my relationships will still be affected by this situation and positioning; yet a profound acceptance of this fact will liberate my will to use them in a way that is joyous, that is affirmative – there is more that my body can do than to simply resist categorization. There is effectively more *power* in letting oneself be affected and changed, than there is in living a life of identity and resistance – the stiff body will break in the event of high impact, while the smooth, flexible body will adapt, or change, and go on to affect other bodies it will encounter. Profound acceptance is an immanent affective intensity that inhabits the flexible body, and increases its power to not only be affected, and thus its potential to *become*, but also to affect other bodies, thus impacting change around it.

The concept of profound acceptance, here introduced in light of Deleuze's conviction that philosophy's purpose is to create concepts, rather than engage in argumentation, carries implications for education.

As seen in plateau 3., understanding, or coding the child as the child of labor/work, and as lack, as lacking something – rationality, reason, intellectual ability, knowledge and information, discursive abilities, and experience – postulates that the child not only needs to be educated, but that the purpose of education is to fill, or fulfill that lack. This lack is predetermined by the adults that make decisions about children and, in what regards formal education, made official through policy, and circulated

within the community of education professionals as the truth. It is then, to a bigger or lesser extent, implemented by schools and teachers, and as of late, scrutinized by the penalizing effects of standardized test results – not conforming will result in loss of funds and often loss of the tools necessary to fulfill the very goals the policy states as necessary for children to thrive socially and personally. In current United States, those in charge of making decisions about children are often influenced by corporate rhetoric and logic. Corporate needs, translated into corporate rhetoric, become the goals for formal, mostly public, education serving millions of children. The "truth" served to the community of education professionals about the lack that makes of children incomplete, incompetent beings, is thus the truth about corporate needs and the ways those can be addressed through formal education. If any compelling evidence of this was needed, President Obama's words at the nation address in February 2013, during which he referred to children as "our most valuable resource" (http://www.c-span.org, 2013, p. 12), have provided it. And while I do believe in the importance of providing children with tools and resources for navigating their social and financial reality, I do not believe that this should be the primary or exclusive goal/purpose of formal education, nor do I believe that formal public education should be geared towards fulfilling the ideals and needs of private corporate interest. I believe, rather, that it should finally be geared towards serving the child – not the child as resource, but the child as *life*, as immanent being that participates of the world today and tomorrow, and exists simultaneously with its adult.

This is the affective child, the child of life, and the child of potentiality. This child is not defined by what she cannot do, but valuable for what she can do, and is not

equated with lack. The child that does not lack, does not need the education of the kind that is meant to fulfill that lack – that predetermined lack that overlooks that which it does not include in its "lacking list". The affective child learns, engages in learning as a way to activate her power to *become* – whatever, whenever. Learning may or may not come from, or occur within, formal education, thus extending value to the minor and decreasing the possibilities for discriminatory practices to occur. *Becoming* becomes itself a way of living with profound acceptance of experiencing the world rather than holding information about it – learning that other human beings are only different if engaged with as such, that they are victims only if taken advantage of, and that nature and the world are resource only when we act upon them as such.

For teachers as for researchers, profound acceptance means being open to being changed in the process of engaging with the world. For the teacher, engaging with the students means engaging with other bodies like her own; accepting to be changed by the interactions with those bodies; and understanding the power that her actions have in the potential becomings of those bodies. Additionally, this teacher is willing to challenge the identifiers that children's bodies have been assigned by social convention and categories, so as to allow them to *become*, thus increasing not only her own power to effect change, but also that of the children as immanently engaged with the world.

For the researcher, profound acceptance entails facing the research process as a nomadic journey into inquiry, and following the path of the nomadic research map as it folds and unfolds throughout that journey. Inflections and foldings in the map have the

potential to start a rhizome where a tree once stood unshakeable in its epistemic certainties. The rhizome pokes its way into existence through affect – a tiny prickling of discomfort, the affective poke; but the researcher has to be willing to accept it, to accept the possibility of displacement of her beliefs, and her apparently united self, and to embrace a profound fearlessness of change.

In conclusion, understanding that "I" can become and live within the limitless confines of the play between territorialization and deterritorialization suggests an understanding of other manifestations of being as engaged in similar life – I live in the openness of the possibility/potentiality of being changed, and engage with the world knowing that my decisions can, and likely will, impact others, change them, and impact their becoming and further expanded becomings. While responsibility over my own becoming appears diminished in light of the impact that context, circumstance, and others have over my condition, responsibility for others and the world increases. We become responsible for one another and for the world because we understand that that which happens to others and what they become impacts our own becoming possibilities. We understand that becoming occurs in the encounter and engagement with others by way of affects. It is in this way that recognizing affect as a valid and valuable mode of social and political perception and expression has the potential to increase social and political possibilities.

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