

Multiple Literacies Theory

A Deleuzian Perspective

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CHAPTER 9. INDEXING THE MULTIPLE

*An Autobiographic Account of Education through the lens of Deleuze
& Guattari*

INTRODUCTION

This Multiple Literacies Theory chapter deals with two aspects of educational research and writing that are informed by the philosophy of Gilles Deleuze & Félix Guattari (1984, 1987):

- The ways in which autobiography may be theorized in order to understand educational practice.
- The development of a matrix whereby qualitative educational multiplicities may be indexed and presented.

This writing theorizes autobiographic experiences of relief teaching in inner city schools in the UK. Using the approach of Deleuze & Guattari prioritizes the qualitatively multiple aspects of experience and an analysis of the corresponding power relationships that are uncovered in the differentiation of events. Deleuze took on board the arguments of Bergson (1975) to develop his notion of the qualitative unconscious – and this construction had the aim of showing how the results of rational reflection may be synthesized and applied in creative representation to expand empirical inquiry to include the imaginary. Essential to this philosophical move is the statement that the place where the index maps of the multiple come from alters their alignment and comprehension – and this demonstrates the type of perspectivism that Deleuze & Guattari have derived from Nietzsche (1956, 1961, 1968) and that has been included in feminist educational research paradigms (St. Pierre & Pillow, 2000).

The following mixture of autobiography and literacy theory is ironic in that it does not offer solutions to the problems that it presents. On the contrary, these 'dark places' that exist in the structures of contemporary education are celebrated and articulated – and their existence is hereby taken seriously in terms of being fundamental to social and economic hierarchies and systems that require a chaotic, messy, undisciplined 'other' in their midst. The process of indexing the multiple in qualitative educational experience also develops connections with Multiple Literacies Theory (MLT) (Masny, 2006) through the linguistic clusters that may be placed around the index points that are presented below.

A QUESTION OF STYLE

The introduction of the methodologies of multiple qualitative analysis and perspectivism undermines one's understanding of the truth of the data and theory involved with this research – and this has consequences for questions about its validity and reproducibility. When Lyotard (1993) wrote *Libidinal Economy*, he had a similar strategy in mind to Deleuze & Guattari (1984, 1987) in their work on *Capitalism and Schizophrenia*. The question at hand that one may take from these writings and apply to this chapter concerns the style of representation of empirical data. That which results is conjoined theory, fiction and narrative. It sits in between these spheres, as a theorized account of educational experience that includes the imaginary aspects of this story. To understand the point of this stylistic innovation, one should consider how minor, disruptive and localized signs of life – that will be present in the educational context and data – may be enabled and synthesized alongside big ideas in order to produce effects that are beyond their normative location and zones of operation. The objective of this stylistic approach is to free up the writing in terms of directly attending to experiential elements through theory – and to produce a synthesis that does not fall into a compartmentalized or overly rationalized representation that could hinder multiple qualitative analysis and divide theory and practice into their component parts.

Index 1. The stylistics of educational research and MLT.

	Educational research	Multiple Literacies Theory (MLT)
Stylistics	Questioning of the representation of data and theory and their relationships.	Presentation of fictional/theoretical/factual elements through synthesis.

INTERNAL FORCES

The eminent 19th century German Judge Schreber went to school – but what did he learn? Perhaps one could understand the learning process that he was subjected to as institutionalized schizophrenia, or as the introduction of madness through the workings of an external educational machine. Or maybe he learnt how to deceive society with his will to power and expediency whilst retaining a secret, private 'mad' self? What we do know is that the cruel front of a respectable judge, who sat in the correct and esteemed manner to laud over the citizens in his jurisdiction, masked the processes of transformation that were at work within him. He was, in fact, developing the "body without organs" (Deleuze & Guattari, 1984, pp. 9–16). This is an absolutely antithetical position to the one deemed socially correct for him to assume. Within the regime of an extraordinary educational system of discipline and learning machines – including metal chairs that looked like medieval torture devices – that had been invented by his father and were upheld by the

society at the time as having beneficial educational effects – the judge started to become a woman. Schreber wrote that rays of light began to shine from his arse-hole, and that in the process of radical internal feminisation – every tentacle of his progressively calcified existence began to spread into a cosmic and personal communication system with God (Schreber, 2000).

Schreber went mad. However, it could be stated that locking the body without organs into a straight jacket only intensifies its dysfunction. For example, prison and mental institutions often serve as useful ‘meat’ on which the body without organs will feed as it demonstrates antithetical behaviors that intensify the movements of the internal body. Also, if one tries to threaten the breakdown of institutional Oedipal mechanisms with the rebukes of blame, violence or solitary confinement – this in fact increases the pressure to ‘become-other’ and to try to escape from familial reproduction in a closed environment such as a school. During the process of becoming-other, the subject enacts events such as the interruptions and the violations in the development of the normative self – as if they were the only meaningful interactions to pass over the body during that period (Grosz, 1994). The education system becomes caught in such cycles, as, for example, the desperate search for new methods of discipline dissolves into an attraction and repulsion machine that is continually coercing the irregular into straight lines and constantly rearranging knowledge and learning – as if they were the weapons of crusading knights and as if there was a final truth that education will eventually deliver. Of course, knowledge and learning have become fixed to economic parameters (Shumar, 2004) – they are tied to objectives laid out by government and business. In education, we are enacting a socio-political organization – that is taking us headlong into an unknown future of economic fluctuation and the accumulation of *internal forces* inside institutions.

Index 2. The internal forces of educational research and MLT.

	Educational research	Multiple Literacies Theory (MLT)
Internal forces	Cycles of repetition and self-serving arguments in the education system.	Personal, community and home literacies and their potential ‘inwardness’.

THE REPLACEMENT PROGRAMS

The bells ring. Management shuffle paper around the staff-room, the ever-increasing number of teachers absent is remarked upon, the dates for the ‘o.f.s.t.e.d.’ school inspection are clarified and a meeting with parents to decide about the future of the school is arranged. The staff force out jokes, they remain rooted in their sanctuary of the staffroom away from the outside for as long as possible. Stress related disease amongst teachers is a plague akin to medieval horrors. The problem is that stress doesn’t kill outright – but slowly eats away at the subject. Stress attacks

physiological stability with the pain of continual reaction – monitoring and control. The phenomenon disables expression and replaces calm words with the need to shout. Teachers clutch their papers and march to pre-defined locations for a contact hour with the students. The playground is a wasteland – given over to bright and dull shades of the children that will soon be present in the confined spaces of classrooms. The shades amble inside – they are armored and protected against the stress disease that will pour forth from their teachers. The duller shades merge into the disheveled rows of tables and chairs – they already have their books and are ready to watch the spectacle of the replacement programs. The brighter points cannot accept the lack of focus and signature. They wonder why this experience isn't television or football or a nightclub. The students are expected to slide into place – into the classroom and into the curriculum – but why should they? Who is this teacher? Why can't he just chill out or go away and stop this stressed-out talk?

The explicit desires of the children in this situation cannot be interpreted as a rebellious lack of discipline and control (Cole, 2005, 2007a). The expressions of the students are not founded in needs that are replacing something that isn't there – or something that is absent in the subjects and requires replacement. It could be stated that the needs of the students are not accounted for during the usual course of the school day. Their desires constitute complex mixtures of energies and drives (Boler, 1999) that cannot not be sublimated or siphoned off into abstract control strata to disable their potentia – and these are the strategies of the replacement programs. In other words, one cannot align rationality against the unconscious as it is presented by the antipathetic attitudes of the students. Previous epochs have taught us that the primal terror of primitive human groups cannot be diluted into the restraint of contemporary civil society. In fact, movements such as the Enlightenment have in many ways reinvented and reinvigorated fear and channeled it in new and dramatic forms. For example, the horror of Shelley (1994) in *Frankenstein*, or the panopticon of Bentham (2001) are both supreme reinventions of the fear of the other, and the recent surveillance devices in LA as described by Davis (1990) in *City of Quartz* could themselves be figured as movements of the unconscious – in that they simultaneously decry and uphold civil society in a complex qualitative manner. The desire of the students is tied to the breaking of bonds – that is also related to the reformation of stronger ties in order to feel the rush of release from them. Perhaps one might say that this is characteristic of the movement of desire in education – as Foucault (1984) has put it, “we desire our own repression” (p. xiii).

Meanwhile, the emptiness of boredom remains. Teachers perilously attempt to assign meaningless tasks to their disruptive classes in order to achieve the passing of the contact hour without serious conflict. For example, they initiate the copying out of diagrams, the design of a poster of one's favorite film, the answering of irrelevant questions based on sections of words plucked from worn-out textbooks that bask in the fervor of learnt information. It doesn't take a genius to see through the activities – the students soon find more amusing past-times, such as the baiting of the teacher or localized games of humiliation, laughter, sharp orality, fighting, eroticism and the use of projectiles to communicate something more meaningful

than the designated task. At this point, it could be said that the class is crossing-over – the group is becoming other – taking on board the movement of desire and turning the allotted space into landscapes of action that are not controlled through the replacement programs. The teacher tries to enforce the authority assigned to his or her position through the socio-political complex maintaining the school and advocating the replacement of desire. Shouting has no effect – the students shout back – or do not hear the stressed out screeching from the front of the class. Threats and rebukes dissolve aimlessly into the lively atmosphere of the crowd. The teacher is abstracted and isolated in his or her educational goals. At best, the educator is reduced to a policing role in order to determine whether or not any serious laws are being broken during the lesson.

Deleuze & Guattari (1987) have introduced the concept of segmentation that allows us to understand the nature of the replacement programs, “At school we are told, ‘you are not at home anymore’, in the army you are told, ‘you are not at school anymore’” (p. 209). The constant shuffling between classrooms in the high school context – the breaks – the sounding of bells that compose the anatomy of a school day and continually interrupt time as duration – all contribute to the cutting up of qualitatively multiple experience. McLuhan (1964) famously noted that the modern classroom was akin to a “feudal dungeon and that it can no longer function as an isolated space, or without recognizing the language of forms in the outside media environment” (p. 201). It could be argued that this envisaged ‘media-ted’ education could be the last throw of the dice for the survival of state-funded education. However, the relevance and adaptation of the replacement programs that ‘media-ted’ education would enact – cannot dispel the internal forces that are rupturing the structure of the replacement programs from the inside. Furthermore, the eternally forecast digital revolution in educational practice does nothing to ‘iron-over’ the moment of segmentation that has already mutated desire into a cancerous torpor and an obstreperous debasement of authority.

Genet (1971) was locked in a prison cell, where he created a fantasy world of princes and kings. He saw in the foulness of dreaming and hell – gardens of saintliness, where he could worship the “rims of petals, mossy thorns and insect holes” (p. 59). Burroughs (1993) created artificial and paranoid environments in which to act out his drives – he designated bodily deformation as the only escape from nameless bureau and demented scientists. In one such episode, *The All American De-anxieted Man* is presented at the International Conference of Technological Psychiatry at which the Lobotomy Kid presents his creation to the awaiting audience of esteemed guests (p. 84). The man turns into a black centipede through viscid, transparent jelly and emits a lung-wrenching stench. *The Man* is a monster of decay and mutation and sets the scene into chaos by producing unheard of diseases as he continues to mutate. Elsewhere in the *Naked Lunch*, Burroughs (1993) restates the body in terms of an all-purpose blob. The organs are replaced by a hole – this is the man who taught his arse-hole to talk – efficiency is augmented and undifferentiated tissue can grow into any type of flesh. The resulting society is cancerous and its power mechanisms are a vast bureaucracy, which variously set into motion schemes such as: *Program Empty Body* – which is the

replacement of humans with exact viral copies, *The Liquefaction program* – which is the merging of everyone into One Man by the process of protoplasmic absorption, and *The Divisionist programme* – where tiny pieces of flesh are cut off and grown into exact replicas of themselves in embryo jelly, making one person with millions of separate bodies (p. 173). Burroughs (1971) sees the working of society through the educational replacement programs as constituting a machine and whatever we feed into it, it will process, so feed in – “dismantle yourself” (p. 123).

Index 3. The replacement programs of educational research and MLT.

	Educational research	Multiple Literacies Theory (MLT)
The replacement programs	Time. The construction of the school day. Lesson planning and educational objectives/outcomes.	The plane of immanence created by qualitative multiplicities that defy the replacement programs. This plane constitutes time as <i>durée</i> and language as empirical-constructivism (Semetsky, 2006).

ANTI-PRODUCTION AT WORK

The teachers are already dismantled. They are cyborgs plugged into stress software from central office. This office is continually redesigning goals and positing achievement and performance standards for classroom use – in addition the bureaucratic structure records educational objectives, initiates inspection and creates multipurpose educational values. It could be stated that these activities are part of the functioning of a system that creates the illusion of smooth running despite the realities ‘on the ground’. I walk across the playground. A hunched senior teacher with a marked stare and dressed in a rough tweed suit comes up to me and offers some advice as he stands very close, “I’ll tell you something for free lad, to survive in this place you have to act like Attila the Hun”. He marches grumpily to his next lesson, like a processional carnival figure, or a clown caught in a communal hallucination of a New Orleans Mardi Gras – forced into teaching quadratic equations, integration and the use of cosine. I begin to see the theatre of the situation. Artaud (1958) invented the *Theatre of Cruelty* to relay the workings of society in the wake of annihilation on the plane of social success¹. Rimbaud (1976) wrote about the mad twisted parade that jostled noisily down the street as he lived it up in nineteenth century Paris. At a certain level, the daily reality of many educationalists could be understood as a sick joke. It is a game of hide-and-seek with the body slinking into ever-weirder formations to avoid the rigorous torture of knowledge and learning. This contest is enacted on a stage set of societal

concern and educational funding. Yet the rules of this action serve only to replicate themselves. It is a battle that cannot be won or lost.

We find this process expressed by Deleuze & Guattari (1987) in terms of the plane of immanence. Through this conceptual synthesis, education may be characterized by two movements – one towards schizophrenia and the other capitalism. Both of these forces are organized and maintained by the state that is fulfilling its need to become-immanent and cause generalized decoding and the replacement of codes and ‘over-codes’ with its own axiomatics – as one has found in the replacement programs. At the base of this complex process is the sterility of *anti-production* – which constitutes fixed points in society that include conventions, institutions and impulses – and these fixed points provide a framework for possible social relations, but are themselves unaffected by whatever happens according to these relations. Anti-production permeates the capitalist complex because of the universal history of debt as described by Nietzsche (1956)². Anti-production rests within the schizophrenic because of the Oedipal analysis which takes as given the psycho-analytic concept of repression and does not produce new figures to follow the fluctuations of schizophrenic desire in whatever directions they might go (Deleuze & Guattari, 1984, pp. 322–340).

The generalized coding of social activity by capital produces a plane of immanence or smooth space where dysfunctional action is required to enable the development and exploitation of surplus value. The tedium of the working day, with its breaks, interruptions and repetition, is rehearsed and played out in schools. This is the development of the schizophrenic necessity of capital – the foundation of capitalist political economy on the abstract subjective essence of wealth as theorized by Marx (1844). Through this system, production becomes an end in itself. It is a cosmopolitan, universal energy that overthrows every restriction and bond yet encounters limits and barriers that are interior and immanent to it. These limits and barriers are reproduced on a larger scale involving police states, the vigilance of the citizens, perhaps even war. Capitalism doesn’t work without expansion, it creates schizophrenic flows of sign-signifiers that are checked and regulated by the despotism of paranoid over-coding in the state that is continually attempting to designate unity and freedom (Graham, 2007).

Education may be analyzed from this perspective. On the one hand, the obsession with the markets, economics and efficiency creates an environment of production, where the students may be streamed and encouraged to excel – achieving qualifications, skills and the knowledge necessary to go to university. On the other hand, the functioning of such a machine of production focuses the ability of society as a whole to develop stringent and impossible criteria for the intellectual judgement of pupils. The temptation to perceive educational failure in terms of psychoanalytic concepts such as the Oedipus complex with its repressions and catharsis, or stable categories such as schizophrenia, psychosis or neurosis – is in their terms the working of anti-production. Instead of looking at the flow of desire, which might possibly exceed, dissolve or reverse the regulatory expectations which have been determined for the student in their particular state of development – irregular behavior is pinpointed and characterized as being in need of attention by specialists

(Keefe & Carrington, 2007). Resources, expertise and educational research are poured into the characterization of the irregularity, which, once understood, has attention withdrawn from it and students are reintroduced into the mainstream. Education oscillates in this economically determined environment and suffers from the sterility of anti-production which permeates its whole body with resentment and antipathy.

A different teacher approaches as I saunter into the staff-room after my 'contact-hour'. He wears his white lab coat proudly and speaks in an excruciatingly loud voice. This gentleman tells me about the lack of academic success which the school has recently achieved. He says that very few pupils are reaching GCSE standard and describes the routine misbehavior of fights, swearing and criminal activity. Teaching for him is a holding mechanism until the students are forced into taking jobs. They come to school because they are not allowed to just walk around on the streets, and in many ways it is safer for them to be inside the school system. "On the outside their behavior would not be tolerated, outside they will be up against the law," he says.

Yet the school is not a sanctuary where the law does not intervene. During that day the police are called because a gang has attacked some rivals that had been using the school premises to sell drugs. It is clear from this instance that there is no narrowly defined 'educational space' where the parameters of restricted action according to the dictums of fair play and the value of learning may work effectively. In addition, the threat of violence and incarceration has been internalized by the population to such an extent that the drama of its execution is enacted regularly – it gives a brief adrenaline rush and the liberation from monotony. The teacher was wrong to suggest that unruly behavior will be treated differently on the outside. The memory of transgression is carried around by the school population at all times, and acts as a double bind in determination of cultural activity in the form of law breaking and the internalization of the laws which are going to be broken (Troyna, 1994). The only difference between the police and the teachers is that the teachers have not yet been handed the badge of authority and power that the police have come to wield on behalf of the state.

The school building is a run down piece of pre-fabricated design. The windows are too large – apparently to enable clear observation of the interior of the classrooms from any angle. Yet the impression this creates is of rectangular goldfish bowls – irregularly fitting together at odd yet mathematically determined intersections. Small metal staircases wind up between the classes, producing multi-level environments where students may hide and congregate between lessons. Some of the buildings have already been abandoned. The others wait for dereliction and demolition as the only escape from the enforced torture of rampaging students. The school environment reinforces the resigned perception of the teachers and enhances the division between them and the pupils through its disassembled harmony. It functions as a suitable space for graffiti and provides a 3-dimensional, maze-like opportunity to escape and to be found. The school has become a social meeting place for the disaffected amid the ruins of organized society and anti-production.

Index 4. The anti-production of educational research and MLT.

	Educational research	Multiple Literacies Theory (MLT)
Anti-production at work	Disaffection – alienation – otherness. The ways in which the rules of education are reproduced through vertical lines of power.	Linguistic analysis that takes on board the qualitative unconscious – to understand how power works through language in order to chart horizontal connectivity (Ferguson, 1990).

SCHIZOPHRENIC ANALYSIS

Johnny Rotten as quoted by Marcus (1989) said, “I don’t work, I just speed, that’s all I need” (p. 56). His characteristic slouch defied the encroachment of impending forces to neutralize the efficacy of punk music in the early 1980s. It could be argued that the body politics of education had failed to leave its mark on a transient generation of punk rockers who were tribalised and exhilarated around outlandish hairstyles, bondage clothing and amphetamine sulphate. This fusion of musical tribalism latterly translated and transmuted into electronic rave culture, which exploded towards the end of the 1980s and continues to this day. Now, a hybrid mix of punk, reggae, hip-hop, techno, disco-hop, rock, trance, drum & bass and hardcore animates the youth in accelerated subterranean activity through electronic dance synthesis (Cole, 2007b). It is less plausible to isolate and define this cultural production as being the mark of alienation, or suburban rebellion or a reaction against the tedium of factory production. Maffesoli (1996) has spoken about the creation of an *electronic palaver* – that links the use of digital technology to dispersed cultural production. Located in this production, are groups of complicated networks of association and affiliation, which respond to impersonal forces and bubble and effervesce with a Dionysian multiplicity – that could be said is unholy in the eyes of the Apollonian God. Maffesoli (1996) points to the study of ambience or *Stimmung* as being the only way to characterize the palaver, and as he terms it, “the twilight of organizational models and their ways of thinking in the world” (p. 149).

The point for education that we may derive from Maffesoli (1996) is that the attempt to organize our systems from one point of view is futile. In other words, the age of grand design of educational excellence and *best practice* – that were implemented without regard for the nature of the specific relationships that develop between students and teachers (Hargreaves, 1994) – is in the process of coming to an end. Some teachers do genuinely relish the patriarchal discipline that they impose to get abstract and universal schemes of learning to work. Others seek different strategies ‘on the ground’ – such as making friends with the students or

becoming popular in the school community. Yet the manipulation of the emotions of the students – or the rigid adherence to absolute control – does not address the fundamental malaise in education. This is that the bulk of the exercises that are set for students are irrelevant – genuinely useful activities are swamped by gap filling (Groundwater-Smith, Brennan, McFadden & Mitchell, 2003). The students consequently become experts in excuses or pretending to be occupied. Teachers pass the time in the hope that there will be no more flare-ups during their contact hour. The arrival of government inspectors provides the school with the opportunity to congregate the least disruptive pupils in a classroom for rigorously prepared lessons and does nothing to tackle problems which are deep rooted, societal and profound.

To help us understand these processes further, one needs to introduce the notion of schizophrenic analysis or schizo-analysis, from the work of Deleuze & Guattari (1984). Schizo-analysis involves the unconscious being invested in the social field. They argue that the realization of desire comes about due to the conjunction of flows – which is also the linking of intensities such as those that are produced in the first stages of familial reproduction (pp. 340–382). However, psychoanalysis stops at this point – taking the infant's familial intensities as the origination of the unconscious investment and augmenting the process of familial reproduction as the means to understanding (and controlling) the struggle for domination involving the adult drives in terms of the fight for possession of the ego. Deleuze & Guattari (1984) extend the investment of the unconscious or *molecular unconscious* as they term it (pp. 283–296) in order to render the unconscious able to effect the deterritorialization of the full body of the earth. In other words, schizo-analysis reinvests the unconscious as the body-without-organs and the workings of the global system of capital on the body of the individual. Schizo-analysis functions everywhere in education in terms of the production of desire. This process escapes familial Oedipal mechanisms of repression by producing moments of universal history that are limit thoughts and are impossible to be familiarly reproduced under the stable conditions that we find in a school. The flows of production that schizo-analysis releases are exterior to the systems of capital. In effect, they cannot be reterritorialized or overcoded by despotic state signifiers. In synthesis, Deleuze & Guattari (1984) formulated a methodology for educational research that cannot be used by agencies requesting universal knowledge – but is pertinent in the examination of autobiography and narrative studies. This is because the criteria for schizo-analysis are strictly immanent. The rules of schizo-analysis do not conform to models of representation that include stable categories for analysis, and this recognizes the fundamental instability of unconscious desire present in the data that is continually breaking and reforming bonds of filiation.

In *A Thousand Plateaus*, Deleuze & Guattari (1987) refigured schizo-analysis in terms of rhizomatics. The rhizome characterizes elements that ceaselessly vary and alter their relations with respect to others. Rhizomes are multiplicities that are indivisible or relatively indivisible – they cannot increase or diminish without their elements changing in nature – and they are aligned with intensive qualities and libidinal motion (pp. 26–38). The practice of rhizomatics includes the unrecognizable,

the unconscious, and the intensive – and these factors in analysis are constantly dismantling and reconstructing themselves, communicating and crossing over into different categories. In other words, rhizomes are continuous non-organizable multiplicities (Deleuze & Guattari, 1987, pp. 3–25) for research and MLT (Masny, 2006) purposes. The social relations produced according to rhizomatics are tactically subterranean – nomadic and difficult to pin down from any sedentary perspective, including those that normally govern schools.

One might sensibly ask if it is possible for an educationalist to use schizo-analysis and rhizomatics for the purposes of learning. However, it could also be compellingly argued that the issue at stake is, in fact, the activity that we now call education and the systems that have been built around this activity. Schizo-analysis and rhizomatics cannot be hermetically sealed into curriculum structures and textbooks containing knowledge to be learnt – yet they do help to give insight into what is going on by offering escape routes from anti-production, the replacement programs and the accumulation of internal forces in education. As research paradigms, these methods open up the ways that we may approach autobiographical accounts of education and narrative analysis by allowing desire to reign free in the construction of theory (Cole, 2008).

Index 5. The schizophrenic analysis of educational research and MLT.

	Educational research	Multiple Literacies Theory (MLT)
Schizophrenic analysis	The dismantling of potentially conflictive dualisms such as school-leisure, teacher-student or literate-illiterate.	A means to understanding how multiple literacies coincide and build affects such as joy and the force of the group (Holland, 1998).

ESCAPE ROUTES

I wander slowly in thought to the final two lessons of the school day. In the playground, I pass groups of girls sporting the latest in club fashion – boys leaning against the pre-fabrication – they have their hands in their pockets and they are sharply aware of the surroundings. A frantic looking man with large eyes seemingly on stalks below a smooth baldhead suddenly catches me up from behind. His eyebrows undulate like the rocking of a boat at sea – he wants to march ahead, though slows to my pace as he also wishes to talk. He is another relief teacher, and says that he will be giving his lessons in the room next to mine. I notice that he has a deep Irish accent, tinged with paranoia and regret. During the contact hour the students arrive intermittently – though with no real fuss. I do not impose the banal task that has been set by the usual teacher, however, some students do get on with

it, others sit and chat, others talk amiably to me – the lesson passes calmly and uneventfully. Suddenly, from the cavernous vaults from which screams originate, a bellowing can be heard from next-door. The glass portal opens, and the Irish teacher lurches in, demanding that I come into his room to see what is happening in his class. He points exaggeratedly at a small laughing girl and remonstrates that according to the 1988 Education Act, he has the right not to teach any students that he chooses – and that he does not want to teach her. I make an apology and rejoined my class – the lesson from the room next door passes painfully, with an organized banging of desks, the calling of senior teachers – the expulsion of half the class. The next lesson is not a lot better, and I try to swiftly avoid contact with this ruffled educationalist as I try to leave. However, he catches me on the stairs and orders me to tell the headmistress that he is keeping his class in for half an hour after school for serious misbehavior. Needless to say, I got straight into my car and drove home, listening to techno music – wondering about schizo-analysis.

Perspectivism (Clark, 1990) and the indexing of the multiple in this context do not mean that there are many possible interpretations of this writing and set of events – and that they are equally informative about education and MLT. This chapter signifies that there is a focused, singular and unified reading of this world – and it is the most extraordinary one – and this should be carried forth and spread out to see what life forms it will engender.

Index 6. The escape routes from educational research and MLT.

	Educational research	Multiple Literacies Theory (MLT)
Escape routes	Open-ended questions – connections to different theories, modes and areas of study.	Singular nature of multiple literacies – linguistic complexity and ‘sense’.

NOTES

¹ Artaud (1958) wrote, “Never before, when it is life that is in question, has there been so much talk of civilization and culture. And there is a curious parallel between this generalized collapse of life at the root of our present demoralization and our concern for a culture that has never been coincident with life, which in fact has been devised to tyrannize life. Before speaking further about culture, I must remark that the world is hungry and not concerned with culture, and that the attempt to orient toward culture thoughts turned only toward hunger is a purely artificial expedient. What is more important, it seems to me, is not so much to defend a culture whose existence has never kept a man from going hungry, as to extract, from what is called culture, ideas whose compelling force is identical with that of hunger. We need to live first of all: to believe in what makes us live and that something makes us live – to believe that whatever is produced from the mysterious depths of ourselves need not forever haunt us as an exclusively digestive concern. I mean that if it is important for us to eat first of all, it is even more important for us for us not to waste in the sole concern for eating our simple power of being hungry. If confusion is the sign of the times, I see at the root of

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this confusion a rupture between things and words, between things and ideas and signs that are their representation" (p. 21).

- ² Nietzsche (1956) – 'Guilt,' in its present incarnation, is associated with accountability and responsibility: you are guilty because you could have and should have done otherwise. Accountability and responsibility, which are connected with the concept of free will, are in no way connected with 'guilt' as it was originally conceived. 'Guilt,' according to Nietzsche, originally meant simply that a debt needed to be paid. As Nietzsche (1956) remarks in section 13 of the first essay in the genealogy, 'free will' is a recent invention that accompanies slave morality.

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