

INTRODUCTION

The 'Untimely' Deleuze: some implications for educational policy

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This special issue introduces the philosophy of French post-structuralist Gilles Deleuze for the purpose of critically examining his conceptual framework and drawing out a number of important implications for educational policy in the context of current debates in educational philosophy, pedagogical theory and futures studies at the international level. The popularity of Deleuze's philosophy across disciplines is highly visible, especially in the area of cultural studies, politics, gender studies and the like. While less visible in education, his body of work is subject to continuous research and practical applications. Educational researcher Elizabeth St Pierre was a first explorer (e.g. St Pierre, 1997a, b). In 1998, Mary Leach and Megan Boler invited us to look deeper into Deleuze's work for the purpose of examining the 'potential of thinking differently with respect to the public and current scholarly debates around educational theory and practice' (Leach & Boler, 1998, p. 150).

A special issue of the journal *Educational Philosophy and Theory* titled 'Deleuze and Education' (Semetsky, 2004) created novel connections between Deleuze and Guattari's oeuvre and the pressing issues in educational theory concerning post-structuralist conceptualizations of language, subjectivity, inclusive education, and the nature of knowledge in general. As has been noted by Michael Peters, 'poststructuralism – its genealogy, transmission, development and application – has ongoing significance for educational theory' (Peters, 1998, p. 18). Several innovative volumes exploring qualitative data and foregrounding novel educational theory that strengthened Deleuze's place in education have followed (Semetsky, 2006, 2008; Masny and Cole, 2009).

If we were to examine the programs of the international conferences around the world devoted specifically to Deleuze Studies, there was one panel on the topic of education at the first conference in Cardiff in 2008. At the second conference held in 2009 in Cologne, there were three presentation panels; and there were two at the 2010 conference in Amsterdam. Several selected papers presented at those conferences are included in this issue. Education in the context of Deleuze's philosophy covers both formal and informal learning and teaching as well as the problematic of human development and subject formation. This special issue on the theme 'Deleuze, Pedagogy and Bildung' aims to bring together a series of contributions that Deleuze's thought makes in education with respect to a possible future change in local and global education policies. Deleuze's complex epistemology is inseparable from ethics in terms of anticipated consequences and values 'that are yet to come' (Deleuze & Guattari, 1987, p. 5), thus addressing the 'untimely' dimension of/for the future, which is especially pertinent to exploring policy futures in education.

The issue opens with the paper by Olaf Sanders titled 'Deleuze's Pedagogies as a Theory of "Bildung": *becoming-pedagogue* and the concept of a new school'. Sanders notes that Deleuze and Guattari invented three pedagogies. The first is Deleuze's pedagogy of perception. Deleuze elaborates the pedagogy of perception in the early 1980s in terms of pedagogy of the cinema. At the end of the introduction to their monumental work *What is Philosophy?* Deleuze & Guattari formulate the task of the pedagogy of the concept and the urgency of practising it. There has to be yet another pedagogy besides the pedagogy of the concept and the pedagogy of perception, which Sanders addresses in terms of the *future pedagogy of minor science*. These three pedagogies structure the later works by Deleuze & Guattari. Sanders argues that it is Deleuze's collaboration with Guattari that turned the *philosopher* Deleuze into a *pedagogue*. Deleuze and Guattari situate the pedagogy of the concept between the eras of encyclopaedia and marketing and stress that only a pedagogical era could keep us from falling from the heights of the first era into the absolute disaster of the third one. Deleuze and Guattari regard the encyclopaedic projects around Diderot, d'Alembert and Hegel, as the most prominent post-Kantian, as failures. The undertaking fails necessarily also on the meta-plane of the scientific concept of truth, attempted by Hegel on the basis of the German theory of *Bildung*.

Contrary to received opinion, Sanders is adamant that Deleuze is a philosopher of *Bildung* even if Deleuze and Guattari did not use the word *Bildung* as a German loan word and there appear to be no satisfactory translations. This makes Deleuze an unlikely anti-Hegelian. Sanders suggests that if one translates the verbs *façonner*, *faire*, *former*, *composer*, *constituer* or *créer*, whenever applicable, as *bilden* and the nouns *formation*, *composition*, *constitution* or *création* as *Bildung*, then his thesis not only genuinely makes sense but also presents Deleuze and Guattari as the most important philosophers of *Bildung* since Hegel and two further heights still to be explored especially with regard to reconceptualizing education in terms of self, or subject, formation. In this context the German concept of *Bildung* must be reconstructed for the purpose of informing education for the future.

The first step offered by Sanders is to explore it in *praxis*, and he presents in detail a concept of the new, experimental, 'Unconditional' school in Alfter, Germany (between Cologne and Bonn) which is presently in the process of being discussed with local policy-makers. As exhibiting a resistance to the present with its normative paradigm of measurement and control, The Unconditional School is *untimely*. It is open to the future because it does not align itself with predetermined future events; for precisely this reason it commits itself to *a co-creation of the future* whenever the *events approach us*. The Unconditional School is a democratic school grounded in ethical principles but the *ethos* of the school is subjected to constant contention and variation. Finally, the Unconditional School is a research laboratory. Sanders points out that the formation and development of the school as well as the manifold ways of *Bildung* and processes of learning by children, adolescents and adults at the school will be researched and documented.

It is worth recalling that while Deleuze's theoretical explorations of education were not explicit, he described the experimental course he taught comparing it with the *research conducted in a laboratory*:

Giving courses has been a major part of my life, in which I've been passionately involved. ... It's like a research laboratory: you give courses on what you are investigating, not on what you know. It takes a lot of preparatory work to get a few minutes of inspiration ... we rejected the principle of 'building up knowledge' progressively: ... everyone took what they needed or wanted, what they could use. (Deleuze, 1995, p. 139)

Sanders' paper is followed by the article written by Manuel Zahn and titled "'Pedagogy of Perception": notes on *Film-Bildung* with Deleuze'. Zahn's approach is *relational* and focused on the complex relations between the film and its spectator, listener or 'reader', comprising a film perception. He notes that there are three different traditions of *Bildung* currently discussed (implicitly and explicitly) in the political debate on educational reforms in Germany. Problematising traditional approaches, Zahn develops a concept of *Bildung* as informed by Deleuze's philosophy and one that is able to reflect on individuation as *becoming* of a complex assemblage of heterogeneous elements or images. Zahn is adamant that there are strong educational implications arising from considering *Film-Bildung*. By making the viewers follow the movements and the processes of *becoming*, film also makes them sensitive to the restrictions

dictated by regular modes of perception. Film therefore makes us aware of what is *excluded* by our everyday perception, but which has nonetheless always already been there if only in its virtual, potential, form. Being there virtually, however, makes it no less formative. In that sense film is a distinguished tool to study processes of individuation and processes of *Bildung* and should be further explored in educational policies. Zahn's central research questions are: what are the pedagogical implications of film and how might this perception inform educational policy? Or is there something like a filmic 'pedagogy of perception', as indeed claimed by Deleuze? Which percepts, sensations, affects, thinking or action are offered by the film? Or, as Deleuze puts it, which individuation is implicit in the experience of film?

Zahn emphasizes that in the German educational debate on media there is indeed a broad interest in film and its implicit formative (*bildenden*) affects on its spectator that produce effects. But despite this increased awareness of the importance of the audiovisual media arrangements for the individual formation (*Bildung*), almost all of the theoretical perspectives are still grounded in the Kantian tradition with its *a priori* given and autonomous subject. Zahn challenges this subject-position by presenting the outline of his current research project that conceptualizes *Bildung* in the context of Gilles Deleuze's philosophy as specifically 'Film-Bildung', which is a future-oriented *becoming*-concept of *Bildung*. Zahn thereby draws a Deleuzian line of flight away from encyclopaedic and technical conceptions of *Bildung*. He concludes his article by asserting that *Film-Bildung* subsequently becomes *thinking in becoming*, in permanent transformations.

Taru Leppänen also approaches education from the *relational* perspective. In her article 'Babies, Music and Gender: music playschools in Finland as multimodal participatory spaces', Leppänen deterritorializes the concept of music playschool for babies by exploring the concept of *musicking* in order to reconceptualize the meaning of music in connection with her study of babies and adults participating in these playschool lessons. *Musicking* as developed by Christopher Small provides an expanded meaning of performance that includes listening, rehearsing, and practicing. This concept lends itself well to explore what babies, mothers and fathers are doing in music playschool lessons. Leppänen wants to expand the concept of music in order to explore the potentialities as informed by several Deleuzian feminist researchers (e.g. Rosi Braidotti and Elisabeth Grosz). She starts by presenting the rationale behind music playschool lessons, which are growing in popularity in Finland. She notes that in the contemporary knowledge economy, babies are constructed as a new consumer group and that music playschool lessons allow babies and adults to 'take pleasure in the form of musicking' (p. 474). From a conceptual perspective, the author calls upon Deleuze and Guattari in *A Thousand Plateaus*, where music is presented as an open structure and auditory phenomenon. Accordingly, Leppänen considers that in the process of listening, all the senses are deployed. From the feminist perspective, Leppänen considers 'corporeality of children's music cultures and other bodily issues as material-discursive formations' (p. 475). Leppänen is interested in studying the political and ethical issues within research on children's cultures. This raises notions of Deleuzian ethics and the question of *what a body can do* by exploring the latter in relation to potentialities in music culture. The author states that for Deleuze 'ethics is an incitement to consider encounters between bodies on the basis of their capacities for expanding the possibilities of life' (p. 476). Combining music playschool lessons that involve the dynamics between children and adult bodies with Deleuzian ethics as a paradigm would mean reconceptualizing the multiplicity of relations between adults and children.

The second part of the article describes mothers at playschool lessons with their babies, where men are mostly absent. Within a Deleuzian feminist perspective, Leppänen theorizes gender as *becoming* by referring to '*a thousand tiny sexes*' (p. 478) since gender does not reside either in babies or in individuals. As the author states, the concept of becoming transforms fixed subjectivities into 'dynamic materialities'. At music playschool lessons, there is an assemblage (that of the adult, the child, music, teachers, languages ...) that reflects the power to affect and be affected. Through her analysis of music lessons, the author becomes interested in what multiple bodies can do. Music lessons become events to deterritorialize traditional ways of *musicking* by a process that the author describes as 'to hang back'.

Leppänen uses another Deleuze-Guattarian concept, the *haptic*, in relation to music; that is, a multimodal participatory space in which *musicking* happens. She then addresses *sexualities*; in particular, the connection of fathers participating with their sons in these lessons that involve a considerable amount of touching. The resistance to engage fully in these lessons leads to

de/reterritorialization of the multimodal participatory space away from a haptic vision for *musicking*. Music can be conceptualized as 'doing, processes and becomings' (p. 482). In terms of educational policy recommendations, the author acknowledges that more research on gender, sexuality and music playschool lessons needs to be done in order to further develop Deleuzian lines of flight from the 'molar understandings of what music is' and what it might do in the future.

The article co-authored by Inna Semetsky and Terence Lovat shifts the discussion to the Australian context of moral, or values, education. In their article titled 'Bringing Deleuze's Philosophy into Discourse on Values Education and Quality Teaching: an Australian model', the authors critically (yet sympathetically) examine the Australian national program of values education via the lens of Deleuze's philosophy. The present Australian National Framework comprises a set of nine core values for guiding values education in all Australian schools, government and non-government. The values are listed as follows: 1. Care and Compassion; 2. Doing your Best; 3. Fair Go (Fairness); 4. Freedom; 5. Honesty and Trustworthiness; 6. Integrity; 7. Respect; 8. Responsibility; 9. Understanding, Tolerance and Inclusion. The authors combine empirical data with educational theory derived from Deleuze's philosophy and note that the theoretical dimension as the would-be rationale for choosing the aforementioned values, as well as developed pedagogical/methodological approaches for their teaching, are noticeably missing in the framework and appear to be some arcane situational variables for educators. Both theoretically and empirically, quality teaching has demonstrated the power of affective dimension exceeding cognitive knowledge of facts alone. The authors note the 'untimely' dimension in Deleuze's philosophical method, which does not rely on abstract principles but aims 'to bring into being that which does not yet exist', thereby implicitly addressing the future-oriented path to knowledge as embedded in practical and pragmatic action, in *praxis*. They bring into the discussion Michael Hardt's comments: 'What can Deleuze's thought afford us? What can we make of Deleuze? ... what are the useful tools we find in his philosophy for furthering our own political endeavors?' (1993, p. 19), or for that matter, for advancing and broadening our inquiry into the policy futures for education.

The authors note that it is with real political and ethical vigour that Deleuze introduced a notion of *nomadic becoming* as an unorthodox process of thinking, knowing and practical self-formation. The implications for educational policy are profound, should policy-makers take into consideration that not only education is a holistic practice but also that *the best teacher is experience itself*. Semetsky and Lovat argue that it is teachers with a genuine level of self-knowledge who can create the conditions conducive to best practice in schools. They claim that through an experiential approach to self-formation we understand that values are implicit in practical life and that our knowledge of them – the core of values education – lies in the ability to *participate* in the unfolding experiences. The authors assert that conceived in accord with Deleuze's philosophy, values education and quality pedagogy would have coalesced in practice, thus supplementing formal schooling with its often-missing element of values.

Two articles by Diana Masny and Monica Waterhouse, respectively, address Deleuze's philosophy in the context of Canadian education and use Multiple Literacies Theory to foreground their research. In her article 'Multiple Literacies Theory: exploring futures', Masny explores the contributions of philosophy, science and art to education through the lens of Multiple Literacies Theory (MLT), whose conceptual framework is influenced by the works of Deleuze, and Deleuze with Guattari. In the article, MLT is conceived as theory-practice, implying that MLT has to be used and it has to work as practice. How does MLT work? MLT creates a toolbox in order to study what literacies do as processes in becoming-other and addressing the question of how one might live. MLT takes up this question in relation to reading as intensive or disruptive and immanent. What does it produce? From investments in reading, reading the world and self, individuals are produced as literate. The article focuses on key concepts of MLT such as literacies-as-processes, sense, and text. MLT refers to a virtual and actual construct. Literacies are taken up as visual, oral, written, tactile, olfactory, and multimodal digital. They fuse with religion, gender, race, culture, and power, which produce speakers, writers, artists, digital avatars: communities. Literacies are actualized according to a particular context in time and space in which they operate. Given the nomadic tendencies of literacies; they are not wed to a context, but are taken up in unpredictable ways across various contexts. Literacies involve constant movement in the processes of becoming *other*. Then the author presents a research study as an event. Vignettes are introduced based on

artefacts and interviews conducted with young children acquiring multiple writing systems simultaneously. A rhizoanalysis is the procedure adopted to engage the vignettes on planes of immanence (philosophy), reference (science), and composition (art). Masny exits from this study with a question concerning how MLT could inform education for the future.

In 'Deleuzian Experimentations in Canadian Immigrant Language Education: research, practice and policy', Waterhouse considers the potentialities of MLT as a lens for thinking differently about policy and practice in an adult language program for newcomers to Canada (LINC). MLT is a 'thinking experiment' to rethink reading and sense as intensive, immanent events. MLT foregrounds the transformative qualities of literacy, becoming. In the first part of the article, the author focuses on what it is to do educational research epistemologically, theoretically, methodologically, and rhetorically with Deleuze, and Deleuze and Guattari conceptually. Examples of this shift in educational research are Deleuze's method of transcendental empiricism and rhizoanalysis. The second part examines the policies that drive the LINC program. The author, using the lens of MLT, explores how literacies, that is, reading, reading the world and self, produce becoming, in particular becoming-Canadian. There are several assumptions that LINC espouses, specifically literacy as autonomous, apolitical, and with a focus on reading and writing. In addition, it emphasizes a particular view of multiculturalism. MLT deterritorializes these assumptions in terms of literacies as processes, as transformative, and foregrounds approaches to language learning and literacies as untimely, unpredictable. The next section focuses on what is called rhizoanalytic cartography, selected vignettes of interviews based on videotapings in class and artifacts of students' and teachers' class work.

Waterhouse is interested in how the teachers and students perceive becoming-Canadian, and what are the lived experiences and perceived tensions in a multicultural society such as Canada. The final section centers on policy and lines of flight. The results of this rhizoanalysis suggest that in the author's words: 'Deleuzian affective interruptions, life's power to disrupt, create encounters with difference through literacies and learning that produce untimely becomings' (p. 513). This opens multiple potential lines of flight for policy and practice in adult immigrant language programs such as LINC. Learning English language literacies involves encounters with different worldviews and untimely becomings, an effect of MLT. The author proposes that teachers become co-apprentices with students in a rhizomatic learning process that engages them in a becoming and in ways that are not pre-given. Waterhouse creates the concept of rhizocurriculum that has the potential for future directions regarding policy and classroom practice.

In their article 'Educating Gnosis/Making a Difference', Inna Semetsky and Joshua Delpech-Ramey focus on Gilles Deleuze's philosophy as future-oriented and creative, emphasizing his attention to experimental and experiential *becomings*. The authors note that the emergent field of Educational Futures has its beginning in futurology as a relatively new constellation of disciplines, yet having a strong impact on policy in the form of foresight and new utopian thinking as, specifically, *edutopias* (Peters & Freeman-Moir, 2006). They attract attention to the affective dimension of Deleuze's philosophy that leads to self-knowledge and, ultimately, the knowledge of human nature, of life itself. This is *Gnosis*, from the Greek for *knowing*. Such knowledge of life is a prerogative of a unified science that differs from the current positivist paradigm. The authors reflect on young Deleuze's 1946 publication, titled 'Mathesis, Science, and Philosophy', as addressing esoteric themes related to Neoplatonic tradition of revolutionary Gnosis that was to be rediscovered and redeployed in nineteenth-century Europe. They emphasize that Leibniz's idea of *mathesis universalis* – a science of all sciences that, if and when realized, would have established a long sought after unity of knowledge – has been historically viewed as politically subversive. The path to Gnosis involves Deleuze's paradoxical *non-philosophical* but artistic, aesthetic and creative understanding.

The authors analyze in detail Deleuze's virtual ontology as having important ethical, practical implications to be taken at the level of policy making. They note that habitually education is reduced to formal schooling (for children) or perpetual training (for adults), thus *a priori* marginalizing the realm of lifelong human development and learning devoted to the knowledge of this very life as *mathesis*. Therefore the model of education pursued by Western *liberal*, democratic society is not at all *liberating*. Adopting 'a critical *attitude* or *ethos*' (Simons et al, 2009, p. vii; italics in original) in the context of policy futures, Semetsky and Delpech-Ramey examine Deleuze's philosophical concept of 'difference' as creating an emancipatory potential for really *making a*

difference at the level of practice. They argue that it is through *mathesis* as a science of intensified Gnostic knowledge that society would be able to at once know and transform itself via the different, affective, logic that should become foundational for education grounded in lived experience and not 'confined' to formal settings. Finally, they address a pressing issue of educational leadership in terms of Deleuze's 'people yet to come' and who are capable of inventing new, immanent modes of existence, which are crucial for educational futures.

The closing piece in this special issue is titled 'In Conversation with Jacques Daignault'. Jacques Daignault, interviewed by Diana Masny, presents many crisscrossed themes: the virtual and educational policy, a Deleuzian virtual pedagogy, the complexities of educational policy futures, curriculum, learning, and educational policy making. Daignault expands on the concept of the virtual since Deleuze returned to reworking precisely this concept just before his death in 1995. Education is a purposive, goal-oriented process. Daignault insists that the virtual is a conceptual tool to ensure that we are not 'causing further alienation' in trying to reach our goals. The virtual helps the mind to evaluate the relevance of these goals. For Deleuze, the virtual is real and is opposed to the concept of the possible, for the possible needs existence to be real; that is, will have been realized to become real. Daignault speaks about an umbrella and chaos, a theme from *What is Philosophy?* We live under an umbrella, an umbrella filled with certainties; and outside of this umbrella is chaos. Some people make a slight tear in the umbrella and let in a piece of chaos that allows for reinventing possibilities. He then provides an example in education where students are considered customers, clients. The teacher has to satisfy the clients. This is a kind of control (*la société de contrôle*). The challenge becomes 'how to create new possibilities for them to explore their own certainties so that they can begin to realize that there can be a better life than one in marketing'. This brings us to the process of problematization: what is *expressed* can become a new *expressible*. Daignault brings up the Deleuzian notion of the *expressible* (virtual) and the *expressed* (static). The actualization of the virtual is an *expressible* that has been *expressed*.

Regarding teaching and virtual pedagogy, Daignault states that while one teaches according to a syllabus, we often make connections with other things. This digression or parenthesis creates a lateral thinking in terms of 'the virtual at work'. These digressions become opportunities to create an event. Virtual pedagogy transforms all imposed curriculum into events. This means that you have 'to conceive of the imposed curriculum as a kind of accident happening to you'. And every accident becomes an opportunity to be worthy of what is happening to me (*en être digne*). Curriculum is a process, in which accidents are transformed into events. Virtual pedagogy is the ability to transform accidents into events, and since it is happening to you, this is learning. Learning happens when an accident is transformed into an event. Respectively, policy making could be conceived as learning to transform accidents into events. While poets create poetry and musicians create music, teachers create parentheses for students to learn. This brings Daignault to the concept of the excluded middle in reference to 'curriculum in education [as] a place without an occupant and an occupant without a place', which is between the arts and sciences. Finally, concerning the future of technology in the classroom and policy, Daignault is a promoter of the free software movement and recycled computers so that more people can have access to the technological world. There is too much weight on the business world of computers that convinces us that we need to exchange our computers after two or three years because they have outlived the software programs.

To conclude, Deleuze's micropolitical *cartography* represents one of the methodologies for the twenty-first-century policy agenda. Policy thinking and policy making, if and when informed by Deleuze's philosophy, will be critical and ahead of time. It will have attempted to transcend the present and tried to anticipate the future. Still, the *present-becoming* is extremely significant precisely because it can make philosophy and, by implication, education *untimely*. We consider this special issue to be exemplary of the present-becoming of educational policy.

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