

An analysis of the reality of authoritarianism in pedagogy: A critique based on the work of Deleuze, Guattari and Bhaskar

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Abstract: When analysing authoritarianism in pedagogy, one is immediately faced with a question: *How real is the authoritarianism that one is describing?* There is an inevitable «loop» or mode of reciprocation between the object of investigation; i.e. authoritarianism, and one's own subjective projections about what authoritarianism is, how one has felt it in the past, and connected it to education. Certainly, societies in the West have, in general, changed in their attitudes to pedagogic authoritarianism since the 1960s and 1970s, perhaps under the influence of the mores of post-War, mass education. This article takes two paths of explication to these changes, one through the combined work of Deleuze and Guattari, the other through the critical realism of Roy Bhaskar. The theoretical and intellectual work of Deleuze and Guattari points to and makes plain the ways in which authoritarianism in education is continually under threat and being undermined by a myriad of «minor» forces, for example, exemplified by the relations between the authoritarian teacher and his/her students. In contrast, the critical realism of Roy Bhaskar enacts a critical and realist investigation into authoritarianism in pedagogy, as the name of his approach implies. The point of this analysis is not to simply compare the two approaches, but to try to understand the reality of the authoritarianism in pedagogy that we are presently confronted with in variant degrees and at different levels.

Keywords: pedagogy; critique of capitalism; subjectivity; schizophrenia; time; educational change/reform and norms; critical realism.

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1. Introduction

There is no doubt that the spectre of authoritarianism in education has not been eradicated. Even though severe, clearly authoritarian pedagogy has been questioned in many countries through bottom-up, mostly constructive means since the 1960s, the imposition of authoritative lines of power still seep through the education system; e.g. through rigid assessment regimes and governmental/economic power. This article looks to uncover these lines of power using the philosophical strategies of Deleuze, Guattari and Bhaskar. Firstly, the application of Deleuze and Guattari's philosophical work to pedagogy would seemingly position them squarely on the side of the bottom-up, child centred, anti-authoritarian, non-conformist progressivism of the 1960s and 1970s. Whilst this characterisation is superficially correct, and can raise the ire of conservative critics of educational provision, this article will show that the application of Deleuze and Guattari to pedagogy is an involved, convoluted and strenuous activity (see Figure 2 below), here called: *unmaking*. This is because:

1) The philosophical position of Deleuze and Guattari's work is not as straightforward as *only* working through a (de)centred or «a»-centred self that challenges the creation of authoritarian subjectivity by capitalism, or is simply anti-capitalist. This complicates the picture about what is real in pedagogy. Indeed, many of Deleuze's philosophical works and Guattari's speculative/political pieces focus on alternative modes of construction of subjectivity (e.g. in Kafka's literature, or the *umwelt* of animals), and understanding how and why Deleuze and Guattari's move beyond subjective construction by capitalism in social life is key to comprehending how to use their work in education for pedagogy. Deleuze and Guattari never lose sight of the creative and imaginative forces involved with subjectivity, and put them at the disposal of the critical theorist, for example in the case of this article, in investigating authoritarianism;

2) Deleuze and Guattari sought evidence for their claims about the creation of subjectivity and how to comprehend capitalism in this light. The creation of subjectivity by capitalism is mirrored in/through education as a «double bind» according to Deleuze and Guattari (1988), which is a compelling argument for understanding the «unmaking» of pedagogy of this article, and its relation to realism. In a sense in this article this means that the analysis of authoritarianism in pedagogy can be pushed to the limit, and taken seriously as affecting the unconscious. This article will henceforth explore the application of Deleuze and Guattari to pedagogy through «unmaking», which is far from an «anything goes» attitude or the dissolution of rigid educational provision, but looks to include all factors in the complete analysis of educative power and authoritarianism through time; for example,

3) Deleuze and Guattari were particularly concerned about how their philosophy would be received and taken up, especially with respect to its use and manipulation by interested power elites or non-questioning, uncritical parties. Therefore, there is a necessary coding and movement in thought, alongside and between the reception and use of their work, which can be frustrating for critics, that determines the immanence of their philosophy, and specifically provides a schema for how to use their ideas in education as pedagogy through lateral, spontaneous connectivity. In terms of the authoritarianism in pedagogy, the application of Deleuze and Guattari is a strategy

for its undoing. This article will show how Deleuze and Guattari's pedagogy unravels what has gone before in education, does not produce «ready-made» solutions to today's educational problems as part of «the same», but signifies an «unmaking» of normatively defined notions of pedagogy.

This article contrasts the pedagogic approach of Deleuze and Guattari (1984, 1988) defined through «unmaking», to that of the philosopher of science, Roy Bhaskar (1978). Bhaskar, who was also working intellectually from the 1960s and 1970s, though predominantly from an English perspective, developed a philosophical approach to science based on critical realism. Bhaskar attempted to reconcile the objectivism of positivism with the subjectivity of constructivism (ibid.) through social change, and in the context of this article, this applies to anti-authoritarianism in pedagogy. In terms of understanding the effects of authoritarianism on thought, action, and in the case of this article, pedagogy; Bhaskar (1989) proposes that his critical realism extends to an analysis and understanding of the deep structures that underlie the ways in which capitalism impinges upon social phenomena over time as:

... persistent *relations* between individuals and groups, and with the relations between these relations. Relations such as between capitalist and worker, MP and constituent, *student and teacher*, husband and wife. Now such relations are general and relatively enduring, but they do not involve collective or mass behaviour. Bhaskar (1989, p. 71).

In effect, the critical realist analysis of relations, constitutes a dialectic materialism with capitalism in history; and that has been widely taken up by many in education since the 1960s and 1970s in terms of anti-capitalist «critical pedagogy». The underlying assumption that this approach takes is that *authoritarianism in pedagogy through capitalism is real*. Hence, critical pedagogy signifies a deep questioning of the relations that have been set up by the authoritarianism of capitalism over time, and questions how these relations can become solidified in exploitative terms. For example, in the ways that capitalism extracts surplus value from a relational situation, most commonly represented by the workers and the owners of the means to production and capital (Marx, 1887). Authoritarianism in these terms works as the way in which these relations of exploitation can be maintained, reinforced and patrolled by reactionary politics, the state, and the police force. In terms of pedagogy, the capitalist exploitation of surplus value happens in the ways in which teachers are underpaid and overworked, and schools can become cogs in the capitalist machine; those receiving large capital endowments (usually private schools), producing the next generation of the new elite of the capitalist society, whilst under-funded public schools on the whole churning out exploited low skilled workers. This article will contrast this picture of educational inequality, which can be derived from a critical realist analysis of education under capitalism by Bhaskar (and worked through by the praxis of critical pedagogy), with that of Deleuze and Guattari (1988), which I have termed elsewhere as *immanent materialism* (Cole, 2012). I would like to argue in this article that the legacy of 1960s and 1970s educational thought in terms of authoritarianism, can diverge from the divided and irresolvable picture given to us

of education under capitalism by critical realism, which has been readily taken up by critical pedagogy. The immanent material philosophy of Deleuze and Guattari, is perhaps harder to immediately appreciate and apply, as it precisely involves working with the immanent elements in the pedagogic situation (that are not universal), and in an experimental manner (see Figure 2 below). I argue in this article that working with these immanent elements in education requires an «unmaking» of pedagogy that has the potential to explode the critical structuralism of theorists such as Bhaskar, and takes a different route to dealing with authoritarianism, beyond the dialectics of the real.

2. Schizophrenia, Capitalism and pedagogy

Gilles Deleuze is perhaps best known for his dual writing projects with the French theorist and activist, Félix Guattari, which resulted in two extraordinary books that focused on the multifarious relationships between schizophrenia and capitalism (Deleuze and Guattari, 1984, 1988). These works are almost impossible to summarise and deserve multiple readings before one comes close to understanding their range and importance. However, there is a connection between the theme of this writing; i.e. Deleuze and Guattari's notion of pedagogy through the «unmaking» of authoritarianism, and the unexpected and exciting aspects of Deleuze and Guattari's writings on capitalism and schizophrenia. Firstly, a coherent line of argumentation appears if the «image of thought» discussion as that was raised by Deleuze (1994) in *Difference and Repetition* with respect to philosophical dogma and that had been foreshadowed in his *Nietzsche and Philosophy*, and *Proust and Signs*, is reimagined and reapplied to the subsequent *Capitalism and Schizophrenia* texts. The basic argument taken from Deleuze's earlier texts with respect to pedagogy happens in relation to the «image of thought», in that the «unmaking» of pedagogy is enacted if one questions the «image of thought» as it has appeared in the transactions of philosophical texts; because one comes closer to thought *qua* learning in the world which goes beyond authoritarian transactions, and a new mode of undogmatic non-authoritarian pedagogy can appear, as Deleuze defines it, as a form of «transcendental empiricism» (Deleuze, 1994).

Pedagogy can henceforth be realigned and performed as a mode of intense critical/affective thinking, and subsequently as genuine learning, because one is able to effectively critique the «difference as difference» of philosophical texts to understand their places in the world, and understand the assumptions and repetitions in thought as have been set up by the philosophers. Hence, Deleuze sets up pedagogy as «unmaking», in terms of specifically not being convinced by previously agreed upon norms and in the questioning of consensus, especially as it has appeared between the authority of philosophers or theologians. Pedagogy is according to Deleuze (1994) not something that is «done to one», or «is done by one to others», but is something that one participates in, it is a mode of co-construction; teaching and learning become fused, one is opened up to the future, and one is better able to question authority, knowledge and to «do» new thought concept construction as such. In consequence, one is able to make wider and more profound «mindscapes» through thought; i.e. via the unconscious and with nature (Deleuze,

1994). Such action strengthens the inter-related, reciprocating connections between non-authoritarian teaching and learning as transcendental empiricism. The wider relationships that Deleuze and Guattari (1984, 1988) are interested in *Anti-Oedipus* and in *A Thousand Plateaus*, concern capitalism and schizophrenia, which are taken as two poles in the contemporary, fluctuating situation (including the educational), that is dominated by the complex authority of capitalism. The point of analysis here is not that there is a general 'becoming more schizophrenic' due to capitalism, or that schizophrenia is directly caused by capitalism. The analysis that is given by Deleuze and Guattari (1984, 1988) tends towards understanding the processes invoked by capitalism (see Figure 2), including the educational institutes that exist under its aegis, that can have long-term effects which can be bracketed and organised through the rubric of schizophrenia.

Deleuze (1994) changed the name of his philosophical approach in *Difference and Repetition*, which he termed as «transcendental empiricism», to 'transcendental materialism' in *Anti-Oedipus* (Deleuze & Guattari, 1984). However, the transcendental aspect of the approach advocated by Deleuze in both texts is not *transcendent*, i.e., leading to a type of exploration of the conditions for experience or of «I», as one finds in Kant. Rather, the transcendental in *Difference and Repetition* refers to the difference and repetition of empirical events, thought is embodied as partial objects, and here as the «unmaking» of pedagogy and in the dissolution of authoritarianism. In *Anti-Oedipus*, the transcendental refers to the material flow of things and their synthesis, as they pass through the (de)centred subject, or the subject undone by capitalism; in a parallel manner to Whitehead's (1929) panpsychism, which lends mind to objects and objects to mind, in the world and through process.

In the case of *Anti-Oedipus* and *A Thousand Plateaus*, a dizzying array of conceptual and intellectual units, methods and ideas are invented and made apparent that link schizophrenia with capitalism such as: (re-) and (de-) territorialisation, coding, decoding and over-coding, rhizomatics, desire and the desiring-machines (see Figure 2), assemblage, the Body-without-Organs or BwO, the war machine, abstract machines, the plane of immanence and schizoanalysis. In and through this article, these concepts from the *Capitalism and Schizophrenia* books, will be related to the «unmaking» of pedagogy, in order to discern the forces which direct the ways in which teaching and learning happens in the contemporary capitalist, social and psychological situation, and to «unmake» this psycho-socio-capitalist knot in terms of thinking through the image of thought produced by capitalist (and schizophrenic) education as authoritarianism.

Deleuze and Guattari's aim in their *Capitalism and Schizophrenia* books is to understand the underlying psychic, cognitive and affective processes that pass through the subject and that determine and play with being as becoming, as one lives through the dictates of capitalist social life. For example, Deleuze and Guattari (1984, p. 190) take the omniscient fact of contemporary debt and how the reality of debt has expanded and broadened beyond the confines of straightforward, flesh-to-debt relationships that one finds, for example, in pre-modern societies, that literally mark the body of the debtors. Today, the reality of debt is pan-global and often submerged in the unconscious, as the lines of credit have been expanded exponentially from small communities of inter-dependents and the overlords of their

land and territory. The identifiable overlord figure has been replaced by a formidable mixture of debt powers; e.g. between banking systems, their clients and mortgage-credit-finance packages, as were exposed during the 2008 global financial crisis, between state systems and their taxation, bond and monetary systems, by and in interest rates, in student loans, through corporate finance systems, and in consumer debt arrangements. The «unmaking» of pedagogy in this context requires understanding the often complex images of thought that these inter-related debt arrangements afford.

The image of thought of debt relationships and pedagogy, what educators teach and learn, and how the items of the curriculum are delivered, are all now incredibly involved and multi-layered, as the notion of debt itself has gone from a recognisable bodily practice of power, exemplified by marking and scarring, to omnipresent and multiple forms of financial control and submission; both cognitive and affective. In many countries, debt now accompanies college or university level study, and reaches down into the education system as a whole through private education. Unless one is literally able to pay the study fees upfront (i.e. one comes from a privileged, previously capitalised position), one is caught in the web of debt over time, as soon as one goes to university, or starts to study and learn (hence the notion of «edu-debt», Cole, 2013). Of course, this new reality of unrestrained and global finance capitalism has consequences for what one teaches and learns and how one learns, as debt incessantly mounts up and repayments incur interest. Under these conditions, one inevitably plays it safe and chooses a subject to study that should lead to a high-earning career, and that will facilitate the repayment of the debt as quickly as possible. Moreover, these conditions of debt have effects on the body and mind according to financial stress, as well as practical lifestyle and career choices.

In terms of critical realism, these conditions of debt are manifest through structural relations, that impinge upon the body and mind as one goes to university or one's parents pay for an expensive private education. To explain these relations, Bhaskar (1993) suggests four dialectically interdependent planes of social being: (a) material transactions with nature; (b) inter-personal intra- or inter-action; (c) social relations; and (d) intra-subjectivity. This view of social being allows a perspective on social action to be embedded in theoretical constructions of the social sphere; e.g. as seen in Habermas's (1987) reinterpretation of Parsons, where the actions and interactions of individuals and groups are mediated by economic and social institutions: the quality of such interactions being contingent upon the division of labour and the social relations of production. Thus, Bhaskar (1993) is able to explain phenomena such as debt-relations in and through education as a mode of emancipatory struggle, dependent on the very structures which they decry. In contrast to Deleuze and Guattari's (1984, 1988) immanent view on debt, which focuses on it as a mode of matter-flow, Bhaskar (1993) analyses the dialectics of debt, pedagogy in these terms is a critical examination of the relations of debt and not an affective-critical-immanent approach to understanding it as an «image of thought», and therefore looking at the ways in which the debt image of thought is manipulated and exacerbated in the current situation as authoritarianism, or through its «unmaking». Bhaskar (1993) is concerned that the subject may be emancipated from the real consequences and situation of debt, whereas Deleuze and Guattari (1984) are more

interested in the matter flows, which may or may not involve emancipation in some way. To summarise the critical realist approach from Bhaskar that is based on an *emergent* view from debt:

My overall contention can be summarily stated. It is only if social phenomena are genuinely *emergent* that realist explanations in the human sciences are justified; and it is only if these conditions are satisfied that there is any possibility of human self-emancipation worthy of the name. But, conversely, emergent phenomena require realist explanations and realist explanations possess emancipatory implications. Emancipation depends upon explanation depends on emergence (Bhaskar, 1986, pp. 103-104).

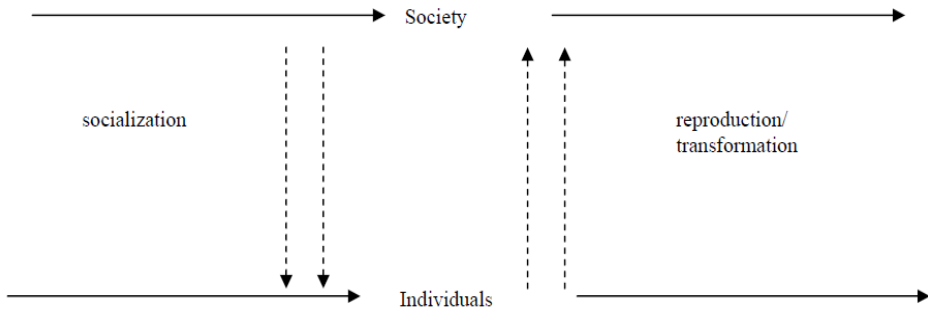
The emancipation of the subject and its connection to emergence above, suggests a mode of critical pedagogy, and a dialectics with debt, in contrast to the «unmaking» of pedagogy and the immanence of Deleuze and Guattari (1984, 1988). As mentioned above, these approaches diverge in terms of how they consequently deal with authoritarianism in pedagogy. Theoretically, «critical pedagogy», with its emphasis on changing classroom relations and empowering students, and sometimes disempowering the teacher, reflects «voluntaristic idealism» in the understanding of social structure; i.e., teachers can change classroom structure at will, and «mechanistic determinism» in the understanding of students; i.e., as soon as the teacher *by fiat* democratizes the classroom, students will feel empowered because of the structural effects of classroom changes (Bhaskar, 1979, pp. 111-21). Dialectically, teachers and students operate within a hierarchical context that does not disappear at will; while we do make history according to critical realism, we do not make it under conditions of our own choosing (Marx, 1969). According to realism, we do not construct reality, we only transform it within limits we cannot transcend, at least not through our own individual efforts, or in our classrooms, or during the short time school semesters last. In contrast, the immanence of Deleuze and Guattari (1984, 1988) points to unconscious and natural processes, which are part of the debt arrangements under capitalism or the «assemblages» in which we find ourselves, and these change reality from within (and without). For Deleuze and Guattari (1984, 1988) it is not a question of whether or not we can change reality, but *how we are changed by reality*. In terms of authoritarianism and how it can work through pedagogy, critical realism and Deleuze and Guattari's immanent approach point to different models of society and how it relates to the individual, for Bhaskar:

... people do not create society. For it always pre-exists them and is a necessary condition for their activity. Rather society must be regarded as an ensemble of structures, practices and conventions which individuals reproduce or transform, but which would not exist unless they did so. Society does not exist independently of human activity (the error of reification). But it is not the product of it (the error of voluntarism) (Bhaskar, 1998b, p. 36).

In contrast, whilst Deleuze and Guattari agree that society pre-exists the individual (1984, 1988) they posit society as a fundamentally changing reality,

currently based on the organizational structures of global and financial capitalism, but with previous images and notions of the socius running through it, such as hunter and gatherer nomadic units, and hierarchical feudal mores. Bhaskar (1998b) bases his notion of society on dialectical engagement and agency, which can lead to the reproduction and transformation of society as represented in (Figure 1) below. Contrariwise, Deleuze and Guattari present a much more complicated picture of social change, as presented in the diagram of desiring-production (Figure 2). The straightforward notion of social change derived from critical realism and the dialectics which it enacts is perhaps why it has been widely taken up, and simultaneously why it can be ineffective in the face of the complicated and elaborate non-dialectical structures of exploitative contemporary world capitalism based on finance. In terms of this article, the authoritarianism enshrined in pedagogy is questioned dialectically through critical realism (Figure 1), whilst it is exploded from within through the immanence and unmaking of Deleuze and Guattari (Figure 2).

Figure 1. The Transformational Model of Social Activity (Bhaskar, 1998a, p. 217).



Problematically, traditional research into the authoritarianism of pedagogy in capitalism, for example, based on psychological models of becoming, often does not engage with the social and political contexts within which these very educational practices are embedded, nor do they provide frameworks for further praxis. Proponents of alternative and more progressive paradigms coming from the 1960s and 1970s, such as the critical realist and immanent «unmaking» models of this paper, see this negligence as a major flaw in orthodox approaches to understanding the authoritarianism of pedagogy. Because research that is grounded in critical realism seeks to change the social world through the identification and deconstruction of operational social structures, including attitudes, values, ideologies, and discursive practices that oppress people (Corson, 1997, 1991), it has considerable potential for research that is geared towards improving the nature of authoritarianism at all levels of the educational system:

In their conscious human activity, [people] for the most part unconsciously reproduce (or occasionally, transform) the structures that govern their substantive activities of production. Thus people do not marry to reproduce the nuclear family, or work to reproduce the capitalist economy. But it is nevertheless the

unintended consequence (and inexorable result) of, as it is also the necessary condition for their activity (Bhaskar, 1989, p. 80).

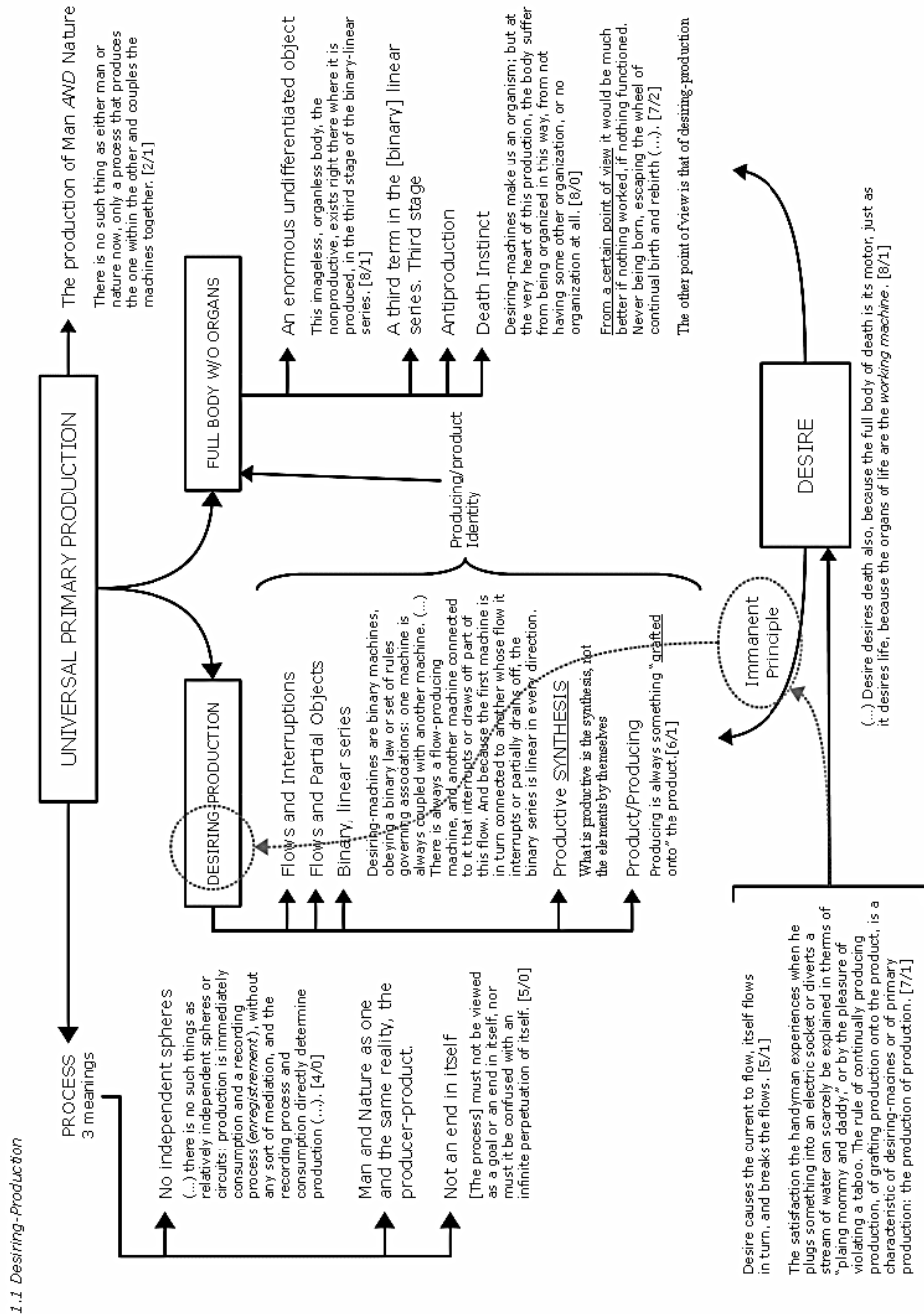
However, one could question why the critical realist perspective from Bhaskar has not resulted in greater social change, even though it has been frequently taken up those advocating for and practicing the dialectics of critical pedagogy. Perhaps the message of critically examining the structural relations between people has not been strong enough. Or, alternatively, one could argue that critical pedagogy is not flexible enough to anticipate the many ways in which capitalism has changed, and it is therefore stuck in a (human-only) dialectic mode, addressing forces which are no longer relevant, such as old-fashioned, pre-digital views on power and authoritarianism. In contrast, Deleuze and Guattari's (1984, 1988) process-orientated and interlinked arguments about capitalism and schizophrenia, importantly include the incursion of machines into the frame about what it is like to live, think and learn under capitalism. Machines are not a metaphor for the way one now thinks and learns, or for capitalist pedagogy *per se*, but the actions of machines termed as «the machinic» by Deleuze and Guattari (Figure 2) are a literal means to grasp the effects on desire that, for example, being in debt for the whole of one's life might have, and as can be expressed through the conjunction «desiring-machines» (see below in Figure 2). Importantly, the insertion of the machine is not a categorical or projective stance taken by Deleuze and Guattari (1984, 1988) to replace the human self with something less comforting, but opens up, for example, a passage or process, to understand how debt now disturbs the way one teaches, learns and thinks. As one goes ever further into debt – which is ironically often framed by metaphors of freedom and self-reliance – the necessity to make up the time of repayment becomes an imperative. A type of restlessness and agitation overwhelms the agent as the reality of the financial interest rates and the timeframe of debt looms, and this psychic disturbance may be interpreted through forms of mental disease such as depression, neurosis, psychosis or schizophrenia. The agent ultimately incorporates debt into themselves as a dead part of his or her being. One could say that debt is a machinic form of non-becoming that doesn't change other than as a number or percentage, and is an anathema to the chaos of the natural world, or the creativity of the unconscious imagination – furthermore, debt importantly affects the desire of the agent. The desires of the agent becomes embroiled by debt as «machinic-desire» (Figure 2), and as a form of the death-drive or as constant repetitions of financial repayments that (re)figure life as a tunnel with financial salvation at the end of that tunnel, and as the only possible light coming from inheritance, or from receiving some great windfall from an unexpected source and these extraordinary riches paying off the debt. Deleuze and Guattari's complicated map of how desire and production come together in *Anti Oedipus* is represented below (Figure 2), which clearly shows the involved ways in which these phenomena can affect agency, and how a simple critical realist dialectic approach to transformation in this context is inadequate (Figure 1). Rather, an in depth unravelling of the forces involved with debt, desire, nature and machines are necessary to surface from the ways in which it can affect us today as shown in Figure 2. These forces if anything have become even more involved and inter-connected

since the 1960s and 1970s, as debt-collection structures can now use electronic and mediated means to digitally control subjectivity (Lazzarato, 2011).

In this diagram (Figure 2), the authoritarianism in pedagogy due to capitalism is not assumed to be real, and can be imaginary. As such, it is part of the routing mechanisms which we see above in Figure 2 as a result of universal production. Authoritarianism in pedagogy is part of a process, of which we are at times only dimly aware. Clearly, under these conditions (Figure 2), one cannot teach and learn in the way that Deleuze (1994) states in *Difference and Repetition*, i.e. in contact with nature, and through the creativity of the unconscious. Contrary to learning through the unconscious and in nature, and contrary to the transcendental empiricism of *Difference and Repetition*, the pedagogy of capitalism is funnelled through machine debt repayment and in having the means to make these instalments, which produces a compelling argument for the 'unmaking' of such pedagogy. However, Deleuze and Guattari (1984, 1988) do not give a simple, moralistic interpretation of the capitalised situation (and its unmaking), and do not attribute all evil or wrongdoing to the beneficiaries and elites of capitalism, as can happen in realist critical pedagogy. Rather, they offer a sophisticated analysis of how the capitalist situation has been arrived at, and how one can diagnose and explore the symptoms of what capitalism can do through production. Deleuze and Guattari (1984, 1988) show that the question of the precise effects of capitalism on the contemporary psyche is a complicated and convoluted one, that it is based in non-linear history, and in developments in the ways in which socialisation happens and collectives have been produced (Figure 2); and, furthermore, these processes have developed significantly since the time of their two major publications in the 1960s and 1970s. It is clear that present day children significantly learn through online environments and social media such as Facebook, Instagram and Twitter, as well as at school or in formal «face-to face» situations (Cole & Pullen, 2010) and this changes the 'unmaking' of capitalist pedagogy, as accounted for by the immanent philosophy of Deleuze and Guattari and that can be neglected by the «human-to-human» only, liberatory, dialectical critical realism from Bhaskar.

Online environments are often fully connected to commercial interests, and this pressure to accept commercial dictates as norms has intensified considerably since the time of Deleuze and Guattari's opus maxima during the 1970s. One can read Deleuze and Guattari's work on capitalism and schizophrenia as a sophisticated extension of Guy Debord's (1994) analysis of the *Society of the Spectacle* in that: «(i) n societies where modern conditions of production prevail, all of life presents itself as an immense accumulation of spectacles. Everything that was directly lived has moved away into a representation» (Debord, 1994, p. 3). In Deleuze and Guattari (1984), the representation of life and pedagogy is enacted by the three syntheses of capitalism (connective-disjunctive-conjunctive) as production (Figure 2), and these cannot be directly opposed, but only followed as flows, and diverted through intense thought and a new mode of pedagogy if one takes Deleuze and Guattari at their word, that «unmakes» the pedagogy of the past, and questions the image of thought of the capitalist present. One could argue that this is a more intense approach to the authoritarianism of capitalist pedagogy than the critical realism of Roy Bhaskar.

Figure 2. Map of desiring-production. Located at: http://www.yamamoto.com.ar/blog/wp-content/uploads/2009/12/1_1_desiring-production.gif (used with permission)



3. Conclusion(s)

The clearest question with respect to the 1960s and 1970s philosophy that one may derive from Deleuze and Guattari, and that pertains to the authoritarianism of pedagogy is: *What is the point of articulating the Deleuze and Guattari perspective on pedagogy as unmaking?* In an attempt to answer this question, the ways in which Deleuze and Guattari's philosophy may be taken up by anti-authoritarian educational practitioners and researchers as praxis will be listed below:

1. The eight postulates for questioning «the image of thought» as listed in Deleuze's *Difference and Repetition* (1994) can be used for what could be termed as, «critical-thinking-practice». This practice involves examining texts and the representation of thought; e.g. in cinema and elsewhere, in order to understand the image of thought, and the assumptions and dogmas inherent in those thoughts, and therefore leads to a new mode of pedagogy tied to these learnings (as unmaking). This form of educational practice has important work to do in thoroughly questioning the image of thought of contemporary capitalism as pedagogy; e.g. as encapsulated by debt.
2. The application of «Deleuze and Guattari pedagogy» as unmaking to literacy pedagogy opens up the field away from border control work around illiteracy, and (re)introduces other inter-related multiple literacies that could be overlooked in the everyday life of the formal classroom (Masny & Cole, 2009) and that further strengthens critical-thinking-practice.
3. The nature of schools as sedentary markers in society, and therefore schooling as such, and the conditioning processes in schooling, e.g. institutionalisation, are put under pressure due to the application of Deleuze and Guattari pedagogy as a practice (i.e. questioning fixed ideas about schooling as authoritative).
4. The value of the end processes of pedagogy such as final examinations is seriously questioned according to this approach to pedagogy through «unmaking». Deleuze and Guattari would applaud formative types of assessment, as well as quality feedback and the playing with the authority of having the «right» answer or even reframing the question. Of paramount importance to Deleuze and Guattari's pedagogy is the process of thinking about «the image of thought» as has been described above as unmaking.
5. Deleuze and Guattari's pedagogy puts emphasis on experimentation, role playing and the questioning of power games. At the heart of this practice is an affinity with environmental concerns, the nonhuman world and the subversion of commercial culture as a banal imposition on what one learns. For example, many «technological innovations» in educational practice could be seen merely as attempts by educational software designers to sell new products.
6. The unconscious is not an inaccessible other, but at the centre of Deleuze and Guattari anti-authoritarian pedagogy. This means that exercises designed to stimulate the unconscious are important markers with respect to what one does as an educator. For example, one should be able to act

spontaneously and in the moment, following unexpected cracks in the set curriculum as they appear.

7. Deleuze and Guattari's pedagogy indicates a move away from right-wing, market-based influences in education, often described under the rubric of «neoliberalism». This point of the unmaking in/by pedagogy is not to head for a utopic, anarchic, communist or agrarian state, but to create a space wherein other forms of non-authoritarian socialisation may become apparent in the future through education.
8. Educational policy and curriculum design may be made more responsive to context and change if the principles of Deleuze and Guattari's pedagogy were applied as a mode of thinking practice and unmaking.
9. Deleuzian pedagogy rests on affect that he took from his reading of Spinoza, and the ways in which affect circulates in life and as a basis for all relations. Hence, affect needs to be recognised as a major component in all educational contexts (Cole, 2011a and b).

Further, the immanent insights into the anti-authoritarianism of pedagogy that one can derive from the applied philosophy of Deleuze and Guattari (1984, 1988) can be added to through the critical realism of Roy Bhaskar as ongoing, complex, multifaceted educational research (Corson, 1991, p. 196), with the caveat that changes in learning happen through multifarious «unmaking» and not simply in dialectics. To achieve educational change in authoritarianism as described by this chapter, one needs to find:

- An effect (rupture or irregularity) to be identified and described in educational practice [e.g. the tendency for the sociocultural status of parents to influence the educational success of their offspring through debt relief].
- An integrated model of the «mechanism» involved needs to be imagined, as a circuitous explanation or total response to the problem (i.e. about debt), whose imagining would explain the effect [a theory of social or cultural multiplication in education might be postulated, based on differentiated life paths, adopted by parents to unconsciously and naturally influence their children, which mediates between social debt structures and the activities those structures govern; e.g. learning].
- Research of two kinds is undertaken to demonstrate the existence and operation of the mechanism: the first kind, experimental, to isolate and in some instances observe the mechanism in action (i.e. to show the reality of the debt accounts involved) [research might be undertaken into the activity of the life paths as empirically real and affecting parents and their offspring within social creditor-debtor structures]; the second kind, applied, to eliminate alternative plausible hypotheses [research might be undertaken to show that alternative models used to explain the tendency, such as the random but real diversity in quality among schools that prevails within hierarchical social debt structures, is itself probably a result rather than a cause of the observed tendency].

- The postulated mechanism, once shown to be real, becomes available as evidence for interpreting the world (as it is or has recently been); action to replace unwanted with wanted forms of determination provides the critical-affective, concluding phase in this process of discovering «desiring-flows» [e.g., socio-political action might be taken to lessen the influence of parents' sociocultural debt status on the educational success of their offspring, where this influence has been shown to result in inequity]. (NB: This «policy making phase» can be aligned with Bhaskar, 1989, pp. 186-187).

Further, taken as a whole, the unified, progressive, anti-authoritarian pedagogies of Deleuze, Guattari and Bhaskar since the 1960s and 1970s:

- Holds to a complex, non-linear, chaotically emergent ontology with a materialist view of history as its foundation.
- Takes entwined structures and generative mechanisms as their objects of inquiry, e.g. «unmaking», «desiring-machines».
- Advocates a multiple «standpoint epistemology» (McLaren, 1998, p. 459).
- Acknowledges the derivation of knowledge as a means to questioning its image and use in the current, debt-riven, capitalist situation.
- Accepts the machine-natured, inter-relatedness, openness and malleability of the social world.
- Understands events such as unmaking pedagogy, as the outcomes of often multi-levelled, causal processes through time (Banfield, 2004, p. 62).

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