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The Actions of Affect in Deleuze: Others using language and the language that we make ...

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Introduction

Gilles Deleuze inextricably ties up the ways in which power works through and in language with affect. The problem that confronts us is therefore: What is affect, and how does it relate to language and power? Deleuze suggests that we get different answers to these questions depending upon whom we ask, and as such resists outlining a clear definition of affect anywhere in his oeuvre. In this paper, I have constructed the two ways in which affect is approached in the writing of Deleuze in terms of a model (please refer to Figure 1) to aid comprehension of the idea, though this does not represent a unified theory of affect. The point of the Deleuzian scholarly synthesis and reinvention of these thinkers through his studies (Hardt, 1993) is not to become confused by the ways in which affect has been deployed to support different philosophical outlooks, but to realise that affect is a philosophical tool that helps to build perspectives. For example, Spinoza used affect in his system of ethics to connect desire with reason; language therefore takes on a powerful ethical and joyful cadence as it communicates deeply felt emotions. Nietzsche used affect as a basis for sensation in his understanding of the will to power and the eternal return. Language, as such, assumes power as it is combined with the ways in which the repetitions of time and the energies of the will may drive one's life. Bergson, on the other hand, made affect part of his conception of *durée* and the *élan vital*, so that language may be imbued with the many subtle nuances of the continuities in time, memory and creativity, and these may constitute power. One should not therefore try to teach the truth of affect, nor rationalise it into a coherent or unified 'affect theory' but instead use it to develop theory that will help to sustain and modify one's views with empirical evidence and the fluctuations that may be contained in this evidence.

In contrast to Deleuze's focused scholarly studies, his joint publications with Félix Guattari on *Capitalism & Schizophrenia* (1984, 1988) do not bear down on specific philosophical systems. This writing is populated by conceptual figures such as rhizomes and the machinic phylum that synthesise and distribute the arguments as they occur. Affect appears as a connective element in this argumentation that takes particular ideas

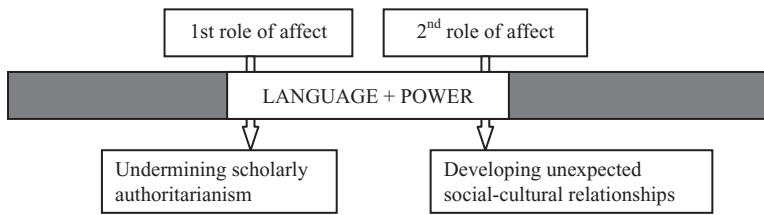


Figure 1: The two-role model of affect from Deleuze¹

and points of intensity and makes them open to reabsorption and usage in novel ways. For example, Deleuze & Guattari (1984, 1988) are critically concerned about pre-figuration in primitive communities that has in many ways given rise to war machines and the modern development of the state. The historical lineage and analysis of this situation is dispensed with in favour of a moving confrontation with pre-figuration. The ideas and analyses are nomadic, affect is used as a conceptual weapon and an organising principle that links certain players and moments in history with their realisation in today's globalised society. Deleuze & Guattari's (1988) writing provides a connection between the creative unconscious, where the ideas and analyses are synthesised, and the plane of becoming that impinges immanently on everything that we do now (Cole & Throssell, 2008). In terms of the power of language, affect sits in the unconscious in systematic and organised ways, for example in the libido, which may be realised in advertising campaigns or the scripted speeches of politicians. Our society has made a huge investment in education, and this point of intensity is imbued and distributed with affect through teacher-talk and educational research. There is an enormous interconnected field here, through which educational affect makes things happen in the lives of teachers, academics and students, who may develop responses to power and language in unconscious and sentient ways.

Talking with Unconscious-affect

When Freud (1953) discussed affect in the interpretation of dreams, he was talking about a 'mood or tendency that is a determining influence on the dream' (p. 627). He analysed various dreams that patients related to him, examining the symbolic and metonymic figures that these dreams represented. Affect appears in all these dreams, not as constituent parts or as a comprehensible whole, but as a means to join together the expression of the patients with their particular emotional states. As such, anxiety, pain or paranoia could permeate the dreams as affect without being named by any of the patients. In the role of the analyst, Freud took it on himself to name the affect in the dreams, and to discuss the various ways in which the patients have articulated affect in their monologues. This situation could be designated as a parallel case to the analysis at hand of education and the power of language. It should be stated that there are potential blockages, neuroses and misunderstandings with respect to articulating the power of language in education. These problems spring from the fact that education, subjectivity and power in language are not unified or indeed cohesive units of analysis. This was perhaps Freud's point of introducing the Id, Ego and Super-ego as a distinctive layering in the analysis. These factors are representative of disunity that is also a mode of abundance that always exceeds disciplinary

regimes or any discourses of control or limitation such as definitions of the self. We therefore must expand the range of unconscious affect from devices that serve to make the subconscious analysable, and include the social plane on which contemporary educational practices work with power and language.

To find such a strategic deployment, we need to turn to the second role of affect in Deleuze & Guattari (1984, 1988) and the ways in which this has been taken up in, for example, contemporary feminism. This is because poststructural thinkers such as Elizabeth Grosz (1994) or Elspeth Probyn (2004) have disavowed the psychological basis of affect, and endeavoured to make affect mobile and without the dualism of the analysed-analyst (Cole, 2007a). Deleuze & Guattari (1984) have also worked to remove the Oedipal and Elektra interpretive templates from the dreams of the analysed subject and in contrast to the power of the analyst. As such, when we look for affect in the power of language in education, we cannot place ourselves in the role of examining the emotional moods or tendencies of a particular student or cohort or institutional discourse. Rather, we should firstly examine our own emotional proclivities, and articulate the ways in which they are factors in any analysis of the phenomena involved with the study. So, for example, if we observe a grade nine painting class with students disengaged and seemingly using the colours and brushes to make random splodges of colour and graffiti, what are we expressing, taking into account unconscious language-affect, when we endeavour to write up the report? The affect of rebellion expressed through the creativity of the group action should be included as a 'voice' in the discussion, as should the dissonance and factors of control that are perhaps already present in the school and have contributed to the expression of affect by the students. The discursive mode of the report must take into account peer relationships and power games that might be shaping the articulations of the class at any moment. There must be room in the writing for the dynamic and changing lived experience of the subjects, such as home life influences or the power of the media. The report should also be inhabited by the writer's understandings of their reception and relationships with the research context, and the ways in which the group have reacted to the extra presence. In summation, the report should not be a diagnosis of 'a lack of fulfilment of curriculum goals' caused by behaviour management problems or maladjusted students, but, according to the second role of affect, an earnest attempt to understand the complicated ways affect populates this situation through becoming:

Becoming, [while happening in a gap], is nonetheless an extreme contiguity within [the] coupling of two sensations without resemblance, or, [it could be figured as] a light that captures both of the resemblances in a single reflection It is a zone of indetermination, as if things, beasts, and persons endlessly reach that point that immediately precedes their natural differentiation. This is what is called an affect. (Deleuze & Guattari, 1994, p. 173)

The important point here is that becoming is not only about the ways in which changes coalesce and emerge in the educational context, or the outcomes of becoming that education can be reduced to. The second role of affect is about the complex and often hidden processes included in the becoming. In a similar way to Peter Clough (2002) who has used affect as constitutive of the social context of learning through the writing of educational narratives, the aspect of becoming that we may take from the second role of

affect in Deleuze will include fictional elements and the narrative re-creation of life. In other words, the second role of affect does not determine becoming as a wholly factual or psychological account of events that aims towards teleology. The second role of affect in Deleuze presents events as processes of complex material unpickings and entangled situations. In consequence, what emerges is a type of minor philosophy of education (Gregoriou, 2004) that attends to the movements of desire in language and power. Whenever one speaks in an educational context new connective apparatuses appear that will communicate unconscious affect that spreads on turbulent planes that depend on the learning that occurs. One must therefore analyse the teaching and learning educational plane and make sense of the two-role model of affect from Deleuze in terms of the language of pedagogy.

Teaching and Learning with Language-affect

The educational complex opened up by attending to the philosophy of Gilles Deleuze involves context and practice. Context is important as affect is grounded in the situational points of intensity under scrutiny. Practice is thoroughly connected to language by the affect that one may produce due to the synthesis, analysis and representation of any repetition of an action (Albrecht-Crane & Slack, 2007). The Deleuzian analysis at this point relies heavily on the work of socio-linguists such as William Labov (1971) who had discovered that some of the rules of language, that he called 'variable rules' can generate systematic, endogenous or 'grown from within' variation (p. 21). For example, in small urban communities, social networks may develop that use language as a 'badge of identity' (De Landa, 1993, p. 14). These identities circulate around the community and define power relationships, allegiances and structures that maintain and transform the local dialect. In effect, Labov's (1971) research forms a potential bridge or undifferentiated plane where power relationships that could potentially undermine the circulation of social meaning in a system are stabilised.

Teaching and learning therefore critically involves a combination of the first and second roles of affect. The word of the teacher is principally about the first role of affect. The teacher's language will transmit power according to Deleuze as a function of its affect. If the teacher has researched his or her subject well, and speaks with passion and sincerity, these affects will permeate the atmosphere of the class, the learning context and the subsequent educational practice. This however is not a unidirectional or intentional relationship. This is because the second role of affect is also connected to teaching and learning due to the ways in which the socio-cultural context of the classroom funnels and plays with language, power and meaning. There will be an undifferentiated plane in the educational context between the students that will draw in parts of their social lives and perhaps not actively involve the teacher. This plane will also define power relationships, language and affect (Cole & Yang, 2008). The teacher cannot step into this plane from the outside, but must actively look for ways in which to connect with this plane through understanding the socio-cultural systems that are present in a cohort, but without trying to ape or become part of them in an artificial manner.

Another example to illustrate the two-role model of affect in teaching and learning that we may derive from Deleuze could be of a teacher investing time and energy

writing up his or her excellent classroom practice and sending off the account to an educational academic. The first role of affect is important in terms of the validity and accuracy of the account and the power of the language used by the teacher, the second role of affect takes place in the description of the teaching and learning context as an understanding of systematic endogenous variations in the lesson will add to the plausibility of the 'best practice' as it should be possible to repeat this one off great piece of pedagogy. In other words, the teacher will not only have to think about the formal impact of his or her writing style, and the suitability for academic consumption, but also the ways in which the writing deals with the specific desires and power relationships as constituted by the body of the class and how these may be transformed from within (Boler, 1999; Bourdieu & Passeron, 1977). This teacher would also want to explain the collective practices of teaching in his or her school, and the ways in which they relate to this particular instance of teaching and learning. He or she should pinpoint the ways in which the students have learnt according to the specific pedagogic approach under analysis and also the responses and understandings of the students to the pedagogy at this point. The meaning of the report of best practice therefore comes about due to the two roles of affect and the processes that are inherent within the language of the collective teaching context, or as Deleuze and Guattari have put it:

... there is no simple identity between the statement and the act. If we wish to move to a real definition of the collective assemblage, we must ask of what [do] these acts [consist of] immanent to language [and] that are in redundancy with statements or that constitute order-words. (Deleuze & Guattari, 1988, p. 80).

This movement towards a definition of the collective assemblage takes us further in understanding the educational complex that is defined by the two-role model of affect. According to the definition of the collective assemblage of Deleuze & Guattari (1988) the problem that causes an educational system to buckle and misfire is the production of order-words, or redundant instructions and directives that sit between the act and the statement. These order-words are incorporeal transformations (pp. 108–9) that take on board power and life and circulate around institutions and places of education like the routing of electricity in plasterboard walls. The most obvious example of this is the language involved with behaviour management issues. Teachers may spend much of their time repeating instructions or telling students off, when the real problem is often a basic lack of engagement with the teaching and learning activities (Woolfolk & Margetts, 2007). The first role of affect is present through the sound of the voice of the teacher, and the stress that this sound will invariably transmit. The second role of affect will be manifest in the reactions of the students, perhaps through mimicry or laughter, off task conversations, or any cynical and resigned reactions to being reprimanded. The collective experience of such classrooms may be fragmented and hostile.

Collectivity also involves the transmission of modes of working between different parties involved with the educational action. This transmission is itself a practice of communication that is open to the two-role model of affect. Any transformed practice will have to be represented and understood through language and the context of the learning. Here Schatzki's account of practice is useful to supplement the two-role model

of affect I outline here. According to Schatzki (1996, 2001, 2002) in an important sense, practices prefigure individual actions. In other words, for him, practices precede particular actors and actions, and work to shape their performance as well as supplying its meaning and significance in the particular context. So while any transformed practice is no doubt novel, it remains bounded by its relationships that it may develop between itself and the representation of other practices that are according to Deleuze structured and figured through affect. Schatzki (2002) views social activity as ‘composed of a mesh of orders and practices’, where orders are ‘arrangements of entities e.g. people, artefacts, things’ and practices are ‘organized activities’ (p. 27) and both of these are present in Deleuze & Guattari’s conception of ‘order-words’. As such, the order-words rely heavily on the first role of affect that is determined by the power and tone of the teacher’s voice, and subsidiary factors such as body language and institutional identification and representation of pedagogy. The second role of affect is also implicated in practice as the social relations that are developed through teaching and learning are subject to constant variations in immanence and redundancy. Any indiscreet and throw-away lines of the teachers or students may be picked up and recycled in different contexts, strange relationships and jokes may be intuited by the students from the teacher’s choice of content to illustrate a point (Brown, McEvoy & Bishop, 1991). The control and discipline of the teacher and institute may be enacted due to the second role of affect in ways such as the acting out of scenes with exaggerated or cruel punishment, inter-personal violence and sexuality, the order-words being transformed through these practices and the ways in which affectivity is contagious. Deleuze does not give us a neat solution to the free movement of desires, but asks us to follow it, and in particular through the use of figures such as the rhizome or the machinic phylum to understand how desire flows. To this extent, it is worth pursuing the machinic phylum from *A Thousand Plateaus* in order to examine how this idea relates to the two-role model of affect and the power in/of language that can be found in the writings of Deleuze.

The Machinic Phylum: Power and Language in Context

According to Deleuze, affect in education makes relationships happen between learning and practice. Furthermore, the language and power that one uses to describe practice and the ways in which learning undergoes transformations in context, and in turn alters the affect that is produced in teaching and learning (Semetsky, 2006). All of these multi-faceted arrangements of affect, language and power may be fed into the machinic phylum of Deleuze & Guattari (1988) to understand the ways in which power is represented through education. For Deleuze & Guattari novelty emerges from within systems, rather than being imposed from without, i.e. through hylomorphism or the doctrine that primordial matter is the first cause of the universe and combines with forms to produce bodies. This is illustrated through the example of metallurgy. For a blacksmith ‘it is not a question of imposing a form upon matter but of elaborating an increasingly rich and consistent material, the better to tap coincidentally intense forces’ (p. 411). As De Landa (1997) puts it, for Deleuze & Guattari ‘the blacksmith treated metals as active materials, pregnant with morphogenetic capabilities, and his role was that of teasing a form out of them, of guiding, through a series of processes; heating, annealing,

quenching, hammering, the emergence of a form, a form in which the materials themselves had a say ... he is less realizing previously defined possibilities, than actualizing virtualities along divergent lines' (p. 4).

In expounding their notion of novelty emerging from within systems, Deleuze & Guattari deploy the key concept of the 'machinic phylum'. As De Landa explains, the machinic phylum serves to 'conceive the genesis of form in geological, biological and cultural structures as related exclusively to immanent capabilities of the flows of matter-energy-information and not to any transcendent factor, whether platonic or divine e.g. the hylomorphic schema' (De Landa, 1997). In terms of the two-role model of affect, the genesis of form shows how affect works as a transformative element in expressions. This element works 'from within to transform from without' (Cole, 2005, p. 4). For example, the teacher's language can, according to the first role of affect, develop blips and stutters that signifies the otherness and separation that a teacher may experience in their power-related job standing at the front of the class. In the second role, the transformations of affect develop due to social and cultural forces, potentially taking the expression of any collective along divergent lines. These expressions may be charted according to the order-words. The concept of the 'machinic phylum' can be further clarified by considering the terms 'machinic' and 'phylum' separately.

'Machinic' refers to the combinatorial diversity of the elements of a system. The more diversity and heterogeneity there is the greater the potential for novelties to emerge. As De Landa (1997) expresses it, 'a crucial ingredient for the emergence of innovation at any level of reality is the "combinatorial productivity" of the elements at the respective sub-level, that is, at the level of the components of the structures in question. Not all components have the same "productivity" ' (p. 2). De Landa illustrates the last point in this quotation by contrasting the low productivity of sub-atomic particles, yielding only about one hundred different kinds of atoms, with the prodigious productivity of the next level up where combinations of atoms yield seemingly uncountable numbers of different molecules. This combinatorial richness, which favours the emergence of novelty, is enhanced by both heterogeneity of components and by the presence of processes that enable heterogeneous elements to combine. For Deleuze & Guattari, 'what we term machinic is precisely this synthesis of heterogeneities as such' (1988, p. 435). In terms of the two roles of affect in education, the top level of educational process is often characterised by policy documentation and scientific analyses of empirical studies of populations. Yet the greatest heterogeneity happens at the base level, where actors coincide and may innovate on form and content, sometimes by enacting the top level of educational policy. Deleuze & Guattari (1988) therefore point to a reversal in educational organization, whereby the two-role model of affect could be locked into the organizational structures of education through the machinic phylum. This action of reversal synthesises and prioritises the language of pedagogy in terms of the two roles of affect as an immanent feedback system between all elements involved in the context of practice.

The second term of the Deleuze & Guattari concept of the 'phylum' connotes the processes of self-organization or the idea of a common body-plan, which through different operations, for example, embryological foldings, stretchings, pullings, pushings, can yield a variety of concrete designs for organisms or systems. For instance, while there is a huge diversity of actual body instantiations in the animal kingdom, these are variants

on a common body-plan head, limbs, torso, etc. But it could also be said that Deleuze & Guattari are proposing something even more general than this. De Landa (1997) comments that it is '[a]s if one and the same material "phylum" could be "folded and stretched" to yield all the different structures that inhabit our universe.' So they envisage an 'all-purpose' phylum. The concept of the 'machinic phylum' conjures up ongoing novelty but with recognisable continuity like ever more intricate variations on a theme. In terms of the two-role model of affect in education, pedagogic and collective enunciations of power and language circulate around the system, perhaps without any unifying direction but the coincidence that one may ascribe to order-words. The work that needs to be done through the phylum or plane of immanence, as Deleuze & Guattari (1988) elsewhere term it (pp. 266–7) is in terms of tracking and developing relationships between these enunciations that retains their novelty and at the same time helps to develop potential in terms of the two roles of affect in teaching and learning situations. One way to achieve such 'convergent-emergence' is through erotic language-affects and their application in education.

Erotic Language-affects

The machinic phylum is a useful figure that one can take from Deleuze & Guattari (1988) and apply to the routing of desire through power and language in education. However, it does not deal with the potential intensification that this process implies. In terms of the example of the language of the classroom practitioner, or the writing up of 'best practice', the machinic phylum is akin to a Chinese box that we may feed these processes through to understand how power may evolve through language and out of these situations. Yet it is also not a completely mobile system. The two-role model of affect therefore needs an extra level of impulse to enable a flexible mode of application. Following on from the positioning of unconscious-affect, erotic language-affects are a possible way in which to create a plane of becoming for the two-role model of affect. These affects are plural as they imply multiple becomings. It could be said that two of the most vital factors to make education work that we derive from the investigation of affect are time and the force of the practice (Fiumara, 2001). This is true in an intensive as well as extensive sense as the subjective time of the imagination needs to be dealt with as well as the objective time of the learning experience. If one uses the example of a teacher who is achieving great advances with their students using expressive, transactional and poetic language in a complex way (Britton, 1970), this says something profound about the intimacy and subjective sense of time (Martindale, 1990) that the teacher has produced with this group, as well as the subsequent group force. This type of behaviour may be apparent when the teacher has the students for long periods of time, and the representational projects that the group set out to achieve are messier in terms of exact timing and the group consensus and assessment of outcomes. What one needs in terms of the two-role model of affect working in education are strong bonds between participants in the learning process in order to keep creativity and collective enunciation fluid, vital and alive.

It could be suggested that these bonds might be created, preserved and moulded through use of erotic language-affects. One perhaps flinches somewhat when mentioning such an idea, as erotic language-affects have rarely figured on the educationalist's horizons,

and it could be stated that there are moral and social taboos around bringing up such a topic in a teaching and learning context. Yet erotic language-affects fit into this article and exposition of the two-role model of affect and the power in/of language in terms of:

Firstly, the philosophy of education that one may derive from the two roles of affect, erotic language-affects locate and strengthen the central, bonding elements of the thesis by creating the conditions whereby contiguity and the ways in which this continuity is represented (Irigaray, 1985) may be achieved and the will to resist interference from administration and instrumental reason may be heightened. This is important for the two-role model of affect as power may be drained through attention to the minute detail of theoretical construction of an argument for affect in education, or its exact consequences in terms of operation. Deleuze suggests that we enact the model in terms of putting philosophy to work (1994a, 2001) and erotic language-affects are one way of doing this. Furthermore, it should be noted that erotic language-affects are not a move in the direction of educational humanism (Maslow, 1970; Suler, 1980) or of completing a sense of the whole or unified self in education that learns in holistic ways, but these affects indicate the subjective principles associated with pleasure and enjoyment that may build upon the closeness imbued by using language with power and the inner or intuitive sense of time that one may derive from developing this ability (Noddings & Shore, 1984).

Secondly, erotic language-affects work on the level of viewing, understanding and deciding what to do with the power of language once it has been recognised. In terms of language analysis, systemic functional linguistics has used this idea in terms of an appraisal system (Martin & White, 2005). This system offers a typology of the lexicogrammatical resources available to both construe and realise interpersonal dimensions of experience at the level of discourse semantics. This leads to a type of prosodic realisation that can be saturating, intensifying or dominating. It also fits in well with the intention and direction of applying Deleuze's two roles of affect in education and making desire work to the benefit of students and teachers and places of learning.

The third meaning of erotic language-affects in this context refers specifically to the Deleuzian philosophical notion of affect as it has been derived from Spinoza. Philosophers such as Lloyd (1989) have taken this idea to infuse the mind with sexuality, as the Spinozist positioning of *affectus* with power leads one away from desexed, disembodied ideas. In fact, everything that the mind can think is tied to the body in this figuration of bodily ideation, so, for example, Deleuze & Guattari's (1984) body-without-organs reflects a body locked up and self-replicating in terms of producing streams of internal thoughts without external release. In education, this body may be conceived through closed systems, punishment and the walls of the classroom. The coded language of teaching manuals and professional practice reproduces the body-without-organs because they may drain the sprightly sexual body of emergent life through internalisation and the potential subjectification to inflexible regulation (Cole, 2007b). Erotic language-affects give us a way of talking about these connections, and applying the two-role model of affect to the transformations of the body that the education system enables and maintains, these changes in form may be sexual or power driven, or a subtle mixture of tacit learning tendencies.

It should be possible to draw a line through the ways in which erotic language-affects take us towards an understanding of speaking with language and power in education

from Deleuze. Yet the unification of these three strata of erotic language-affects is an analytic and synthetic process that shows how Deleuze's ideas are to a certain extent resistant to summary and simplification. In many ways, this is the first role of affect working and playing with the meaning that one might get from the three parts of erotic language-affects. The plane of becoming for education that these affects sit upon is therefore not a surface-effect (Colebrook, 2004) but part of the diagrammatical understanding that one may achieve with regards to language and power from the philosophy of Deleuze (the social cartography). Speaking with the affects that are connected with eroticism creates a tone and atmosphere whereby power flows freely, yet could also be misunderstood. This is in line with Deleuze's preoccupation with the nature of desire and examples of language production that he uses to illustrate his ideas such as 'stuttering' (Deleuze, 1994b). A teacher using erotic language-affects is closing the gap between his or her self, the knowledge and concepts under scrutiny, and the learner-subjects or the collective. Yet he or she is also taking a risk and leaving themselves open to moral inquiry in terms of enacting or projecting the erotic element of this pedagogy, and that is a clear breach of power and not using language to make desire flow in education.

Conclusion

In conclusion, one could state that this two-role model of affect derived from the work of Deleuze has the potential to open up education to the extent that it maybe applied in real teaching and learning situations, as well as to the study of these situations. Just as Foucault's ideas about discourse may be deployed to develop a powerful and consistent methodology for examining power and language in education (Graham, this issue); Deleuze's two roles of affect gives us a way of making sense of the passage of power from speaker to the spoken-to and vice versa in the collective educational environment. Order-words flow through this situation in terms of the power concerns of the institute and governance under question and the ways in which these forces have been interpreted by teachers and students alike. For example, the ethos of the school and the school rules that may appear in school publications may be analysed using the two-role model of affect outlined here. One might use the first role of affect in order to question the appropriate nature of the rules and regulations as they specifically apply to the ways of working of the class. If the teacher and students merely reproduce these rules, the resultant affect will not be usable as an emergent quality. On the other hand, if institutional rules are integrated into the everyday practices of the class through practice and context, the regulations and exterior power concerns may become an unstable affect that will work with the imagination and force of the group to help it progress (Foucault, 1980). This is where the second role of affect may be applied and the group will practice teaching and learning through language and power that is wholly owned and directed by complex local dynamics.²

Notes

1. I have designed this model to aid comprehension of the ideas that will be explained in this article. Deleuze does not name such a model in his work.

2. This paper has come about due to two papers published by the Philosophy of Education Society of Australia's national conferences. I would like to thank Dr Robyn Glade-Wright (University of Tasmania) and Professor Paul Hager (University of Technology, Sydney) for their contributions to the two initial papers.

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