

Examining Indian NCF 2009 Policy as an Assemblage: Subjectivity & Silent Spaces



DISSERTATION

Submitted in Fulfillment of the
Requirements for the Degree
of Doctor of Philosophy at
Department of Psychology and
Educational Studies (DPT),
Roskilde University, Roskilde,
Denmark 2019

By

Rahul Alinje

GUIDE

Prof. Dr. Stephen Carney

DEDICATION



The doctoral thesis is dedicated to my late brother **Sachin Alinje** and my late friend **Milind Patil**

&

My Guru (teacher) **Dr. B. R. Ambedkar**



Resume

Centralt for denne undersøgelse ligger spørgsmål om globalisering, subjektivitet og begær, specifikt inden for videregående uddannelse i Indien. Som det første påstår undersøgelsen at, den globaliserede uddannelsespolitik generelt og i modsætning til mange områder inden for læreruddannelserne ikke har omfavnet Deleuze og Guattaris ide om assemblage og begær i samme grad som andre områder inden for læreruddannelserne, hvilket derfor gør det muligt at arbejde med NCF 2009-politikken fra en ny vinkel. For det andet anerkender denne undersøgelse, at lærere befinder sig i en tilblivelsesproces takket være deres lyst, hvori der til stadighed dukker utæmmede fortællinger frem, der definerer og omdefinerer indiske læreres subjektivitet, hvilket kan forstås som en udviklet og konstant bevægelig subjektivitet inden for assemblage-processen. Man skal imidlertid være opmærksom på, at observationen af dannelsen af subjektivitet inden for assemblage blot udgør et glimt af den samlede assemblage-proces. For det tredje argumenterer undersøgelsen for, at lærernes selvforståelse, selvbekræftelse og selvopholdelse spiller en afgørende rolle for forståelsen af professionel udvikling, og jeg vil således til støtte for disse argumenter præsentere de udfordringer, der er for udviklingen og implementeringen af den aktuelle politik.

I denne undersøgelse gøres Deleuze og Guattaris assemblage-tilgang til hjørnestenen i gennemgangen af den indiske NCF 2009-politik og de indiske læreres fortællinger i et forsøg på at forstå deres begær og politiske assemblage. Således anvendes assemblage som et analytisk værktøj, der gør os i stand til at observere politikken og lærernes fortællinger. Man vil kunne se, hvordan et organisk koncept for assemblage bibringer en alternativ måde at observere politisk assemblage som værende komplekst og mangefacetteret, som noget der hæver sig over kultur, identiteter, netværk, magt/viden og flows, med strukturelle knudepunkter og rationaler.

Undersøgelsen rundes af med to observationer. For det første: Ideen om begær kan hjælpe os med at genoverveje konceptet om subjektivitet. Herunder primært ideen om at begær hjælper os med at forstå lærernes autorepræsentative handlinger som en del af forståelsen af, hvordan subjektivitet dannes (minor

becoming). For det andet: Ideen om assemblage gør det muligt for os at forstå udarbejdelsen af NCF 2009 som værende kompleks og flydende (major becoming). Særligt ideen om begær gør det muligt for os at konceptualisere den flydende kompleksitet forbundet med politikimplementering.

Kort sagt, modsat de fleste forskningsundersøgelser inden for uddannelse, søger dette projekt ikke at forstå og ændre verden, dets ambition er meget mere moderat. Med andre ord, ved hjælp af assemblage er denne undersøgelse i stand til at udlægge området på en anderledes måde ved at lægge mere vægt på menneskeligt engagement og interaktion, hvilket er et forfriskende perspektiv på politiske studier.

Abstract

Positioned at the center of this inquiry are issues of globalisation, subjectivity, and desire, specifically within the Indian HE context. First, the study contends that, in general, and in contrast to many fields of educational studies, the context of globalising education policy study has not embraced Deleuze and Guattari's idea of assemblage and desire to the same extent as other fields within educational studies, which therefore paves the way to work with the NCF 2009 policy in a new manner. Second, this study accepts and agrees that teachers are in the process of becoming through their desires, wherein untamed stories are constantly emerging, shaping and reshaping Indian teachers' subjectivity, which could be sensed as an unformed and always moving subjectivity within the assemblage process. We must be aware, however, that the observation of subjectivity formation in assemblage is merely a glimpse of the entire assemblage process. Third, the study argues that teachers' self-understanding, self-affirmation and self-preservation play a pivotal role in understanding professional development, and in support of these points, I will also present the challenges to current policy development and implementation.

Overall, this study places Deleuze and Guattari's assemblage approach as the cornerstone in the examination of the Indian NCF 2009 policy and Indian teacher educators' stories in a quest to understand Indian teachers' desires and policy assemblage. In doing so, assemblage is observed as an analytical tool, which helps us to observe policy and the stories of teachers. We will see how an organic concept of assemblage presents an alternative way to observe policy assemblage as complex and multifaceted, transcending culture, identities, network, power/knowledge, flows, with structural nodal points and rationales.

The study concludes with two observations. One: the notion of desire can help us to rethink the concept of subjectivity. Mainly, the notion of desire aids us in understanding the auto-representation acts of teachers as part of how subjectivity is formed (minor becoming). Second, the assemblage notion helps us to

understand the character of the NCF 2009 production as complex and fluid (major becoming). Particularly, the notion of desire aids us in conceptualising the fluid complex quality of policy implementation.

In short, unlike most educational research studies, this project does not aim to understand and change the world but rather has a more moderate ambition. In other words, by adopting an assemblage approach, this study is able to establish the field differently by putting more emphasis on people's engagement and unfolding interactions, which offers a refreshing perspective on policy studies.

List of Acronyms

Acronyms	Explanation
ANT	Actor Network Theory.
BRCs	Block Resource Centres.
B. Ed.	Bachelor in Education.
CABE	Central Advisory Board of Education.
CCL	Child Centered Learning.
CBL	Choice Based Learning.
CRCs	Cluster Resource Centres.
CTEs	Colleges of Teacher Education.
DIETs	District Institutes of Education and Training.
D. T. Ed.	Diploma in Teacher Education.
ECTS	European Credit Test System.
EGMS	Edison Schools and Global Education Management System.
IASEs	Institutes for Advanced Learning in Education.
LPG	Liberalization, Privatization, and Globalization.
M. Ed.	Master in Education.
NKC	Knowledge Commission.
NCF	National Curriculum Framework for Teacher Education.
NCTE	National Council of Teacher Education.
NCERT	National Council of Educational Research and Training.
NPE	National Policy on Education.
NUEPA	National University on Education, Planning and Administration.

OECD	The Organization for Economic Co-operation and Development.
SCERTs	State Councils of Educational Research and Training.
SCA/SCL	Student-Centred Approach/Learning.
TTI	Teacher Training Institutions.
TLC	Teacher Learning Centre.
WB	World Bank.
WCT	World Cultural Theories.
UNESCO	The United Nations Educational, Scientific and Cultural Organization.

ACKNOWLEDGEMENT

I cannot separate the fact that, while this PhD project was a joyful process of discovery and application of new knowledge, it was also a test of my commitment, as I would face the trials of emotional and economic agony. Nonetheless, the project would be impossible without many people's support and guidance. Hence, undeniably, there are many people to acknowledge, however, I mention a particular few here who matter the most to me to express my gratitude and appreciation. The one person to whom I owe the deepest gratitude and respect is my supervisor Prof. Dr. Stephen Carney, who trusted in my abilities to accomplish this project and had the patience to see me through. I recall when Stephen said once, "I am positive about you and your work." For me this encapsulates the genuine nature of our relationship as Guru (teacher) and Shishay (student). Thank you so very much for entrusting me with your regard and supporting me throughout this project. Hence, I shall remain indebted to you for your invaluable aid and immeasurable support.

I want to express especial gratitude and appreciation to Mikael Meldstad (non-academic staff) and Niles Warring for their understanding and help, which was provided through funding, which, in my miserable economic situation, was a huge boost to my research. Additionally, I also want to extend my thanks to my beloved teachers Prof. Sanjeev Sonawane (India), Prof. Brent Adkins (USA) and Prof. Søren Ehlers (Denmark) for your vital support, and contributions to the finished product of this thesis. Life is heavy, with its ever-changing chains of beginnings and endings; heavy and often unbearable. Living is like walking through darkness, alone and vulnerable. But there are some people who stand out like warm, hopeful lights in the darkness. You, my dearest friends, Benjamin Laier (Bhaskar) and Rosa Lisa Lannone, you are those lights, which burn only to lighten the cold and the dark, without any expectation, without any selfishness. The project wouldn't be completed without your inputs and long discussions at Uni. coffee shops, restaurants, libraries, and homes. More so, my language writing skills have been enhanced since I began to write my PhD project with your help: Ameda, Freddie, Marie, and

Line Ægidius & et. al. Very special thanks to Victoria Hubbard and for the aid in improving the final thesis draft with your inputs – without it the project was beyond the bounds of possibility.

My biggest cheerleader is my adorable wife Cecilie Alinje and son Sangha. Cecilie, I adore you and only with your support and your family (Bente, Jens Christian, Palle Vedel and Kathrine) the PhD which appeared similar to climbing a mountain became easier. Another key cheerleader, more than cousin-brother, Nitin Pagare and Nikhil Gade your presence in my life is a comforting constant. Additionally, I am thankful for Dada Ambareshvaranada. I also want to give thanks to Sofia, Sandeep, Ajay, Rohit, Vicky, Pooja, Vivek sir (Pune), my sister Sharda and her kids Gurave & Shukeshni. Last but not least, I want to express my gratitude & respect to my parents Sumanabai and Walmik Alinje who cannot even utter a PhD word but understand the significance of such educational achievement and always support my educational endeavour.

Contents

Dedication	i
Resume	ii
Abstract	iv
List of Acronyms	vi
Acknowledgements	viii
Table of contents	x
Bibliography	xii
1. Locating the Problem	1-14
1.1 Introduction	1
1.2 Fundamental Concepts	4
1.2.1 Globalisation	4
1.2.2 Subjectivity	5
1.2.3 Desire	7
1.3 East-West influence and My role as Researcher	10
1.4 Research Questions	12
1.5 Research Framework	13
1.6 Conclusion	14
2. Review of the Literature	15-63
2.1 Introduction	15
2.2 Globalisation and the Subjectivity-Self	16
2.2.1 What is Globalisation?/How is Globalisation described in the literature?	16
2.2.1.1 Dictionary Definition of Globalisation	17
2.2.1.2 Historical and Current Understanding of Globalisation	17
2.2.1.3 Current Definitions of Globalisation	21
2.3 The Subjectivity-self	23
2.3.1 The Subjectivity-Self as Centre (in culture)	24
2.3.2 The Subjectivity-Self as De-centre (in power/knowledge, flows)	35
2.3.3 The Subjectivity-Self via Scales/Scalar	45
2.3.4 The Subjectivity-Self as Desire (in assemblage)	49
2.4 The Subjectivity-Self as Power vs. Subjectivity-Self as Desire	55
2.5 The Subjectivity-Self Interest vs. Subjectivity-Self as Desire	60
2.6 Conclusion	62

3. Implication for the Method: An Assemblage Approach	64-110
3.1 Introduction	64
Section I	
3.2 Origins of Assemblage Thinking	65
3.3 Understanding Assemblage	68
3.4 Various Notions of Assemblage	70
3.4.1 Manuel DeLanda's Causal Event in Assemblage	76
3.4.2 Actor Network Theory and Human and Non-human Performance in a Particular Event of Assemblage	81
3.5 Conclusion	86
Section II	
3.6 A Research Process: Becoming Minor	88
3.6.1 Becoming/Desire Assemblage	88
3.6.2 Presentation of Empirical Data	91
3.6.2.1 Empirical Data - Stories and Observations	91
3.6.2.2 Empirical Data - A Civic Epistemology: NCF 2009 'At a Glance'	94
3.7 Analytical Strategy	95
3.7.1 Deconstruction Strategy and Assemblage Approach	95
3.7.2 Sensing Untamed Stories	101
3.8 Assemblage Method vs. Conventional Research Method	106
3.9 Conclusion	109
4. India's Teacher Education Reform Case Study: NCF 2009	111-147
4.1 Introduction	111
Section I	
4.2 History of Indian Teacher Education	112
4.3 Influence of Neo-liberal and Nationalist Rationales on Indian NCF Policies	115
4.4 Professional Context of Teachers/Teaching in India	117
Section II	
4.5 De-constructing the Binary of the NCF 2009: What is Said and What is Unsaid?	119
4.6 Observing Silent Spaces in the NCF 2009 Policy	123
4.7 Attending Silent Space, the SCL Binary, in Concrete Examples of Teaching and Evaluation	126
4.7.1 Dominant/Traditional Teaching Practices vs. Proposed/New Teaching Practices	126
4.7.2 Old Evaluation vs. Teacher Learning Centre (TLC) and Internship	129
Section III	
4.8 Reconstructing a Binary of the NCF 2009 (SCL)	133
Section IV	

4.9 Reconceptualising/Rereading the NCF 2009 (SCL) as Process of Assemblage (Smooth and Striated Spaces)	144
4.10. Conclusion	145
5. Teacher and Assemblage	148-170
5.1 Introduction	148
5.2 Sensing Assemblage in the Untamed Stories	149
5.2.1 Sensing Assemblage in Auto-Presentation	151
5.2.2 Sensing Assemblage in Rhizome	162
5.3 Conclusion	169
6. Discussion	171-182
6.1 Introduction	171
6.2 The Subject as Becoming	171
6.3 The Subject as Desire Machine	174
6.4 Assemblage in Untamed Stories (multi-voiced)	176
6.5 Desire is a Glimpse of Assemblage	178
6.6 Researcher is Part of the Analysis, Not the Master	180
6.7 Conclusion	181
7. Concluding Remarks	183-192
7.1 Introduction	183
7.2 Subjectivity as a Process of Desire Production	183
7.3 The NCF 2009 as Process of Silent Spaces	186
7.4 Further Investigation	188
7.5 Burning Down a House	189
7.6 Conclusion	191
Bibliography	192-214

CHAPTER 1

Locating the Problem

There is only desire and the social. Nothing else.

(Deleuze & Guattari, 1987)

1.1 Introduction

Isabelle Stengers argues that we can understand the efficacy of a concept as part of a milieu; that is to the extent that a concept creates an immanent line of flight and helps us to learn what affects us and what empowers us in our capacity to act. In this sense subjectivity could be never understood for itself, rather it is always part of an assemblage in which it is used and in which it gains its craft to forge efficacious propositions.

(Blackman, et al., p. 15)

Within this citation, one can sense the tone and intent of this thesis, in which the goal is to understand how subjectivity and the globalisation of education policy interact with and affect each other. The core question this study raises and contemplates is: how can one study subjectivity, which is always in motion, uncertain and unformed? Understanding and answering this question is the challenge that this thesis aspires to undertake.

When globalising education policy studies started pointing out the influence of globalisation on the concept of subjectivity within the last two decades, many ideas and theories emerged that became accepted in policy studies. For instance, it was accepted that subjectivity is defined in relation to cultural identification (Levinson, 2011; Anderson-Levitt, 2004; Meyer, 1992, 1997; Ramirez, 2002, 2003; Steiner-Khamsi, 2004), in relation to power/knowledge (Ball, 2015), in relation to structure (Robertson, 2006), and in relation to flows (Appadurai, 1996, 2001; Carney, 2000). In other words, Foucauldian, Marxist, and other approaches offer a deeper understanding within globalising education studies. However, the concept of subjectivity in globalising education policy studies has not been explored beyond the rationales of culture, agency, nation-state, space, network and

bureaucracy, therefore contemporary policy approaches appear rigid and linear (Savage, 2018, p. 309).

In addition, these approaches struggle to conceptualise subjectivity, perceiving it as unformed and nebulous. Instead, subjectivity is observed as an exercise in hierarchy discussion (Marx) and oppressive power (Foucault)¹. Within these exercises subjectivity is something that can be formed by internal reflections, or by responding to an educational context. In other words, the concept of subjectivity has been examined *ad infinitum* by these approaches. However, they do not take into consideration that subjectivity is a concept always uncertain, always indeterminate, always tentative, and changeable, and there has not been sufficient attention paid towards its influence and effect on education studies, particularly globalising education policy literature.

This study focuses specifically on the subjectivity of Indian teachers, but also takes a wider view and considers teachers who are in globalising educational spaces. Therefore, this thesis is built on a solid foundation of research regarding teachers and their desire, but curiously there is a lack of globalising education policy literature working with Deleuze and Guattari's notion of desire and assemblage, which has the potential to recalibrate our understanding of subjectivity. In addition, I was struck by Stengers' claim of subjectivity as an open-ended or ongoing process and driven to apply that to the world I know. The questions that arose from this research and theories were twofold: How to conceptualise a subjectivity that is shifting (or always becoming) at the ontological level; and how to work with such subjectivity at the epistemological or methodological levels, wherein untamed stories can be read and understood in their provisionality and unknowability.

In this regard, I rely heavily on Deleuze and Guattari's (1962, 1984 & 1987) work wherein they offer tools, such as the concepts of assemblage and desire, to answer the questions central to this thesis. Accordingly, assemblage is observed as an analytical tool, which not only offers any number of

¹There is a difference between oppressive power and productive power, both of which are productions of desire – see chapter 2.

possibilities to observe individual desire but is also material and relational as well as a bottom-up orientation, offering alternative ways (Savage, 2018) to examine education policies. Such policies are becoming more complex and emerging at the implementation level as having already been processed. In the following chapters, I will elaborate in detail a number of trends related to Western thoughts on the subject, but it is critical to understand that in this early stage my focus is on Deleuze and Guattari's orientation of subjectivity, which will drive the research in this thesis.

The following section will briefly highlight three key concepts, namely globalisation, subjectivity and desire. The rationale of using these concepts is that globalisation, the concept par excellence of our time, has a huge influence in reformulating education policies across the world. This influence can specifically be observed within the Indian teacher education policy, therefore it is imperative to unpack the notion of globalisation since there is an ongoing debate and discussion as to how globalisation is understood and the depth of its influence (see chapter 2). Moreover, the literature on teachers' development is very extensive, and we see multiple views reflected. For example, the Marxist tradition stresses teachers' thinking and ideology; the Foucauldian tradition focuses on teachers' thinking, discourse and power; Webb (2015) observes teachers' thinking, power and desire as a conglomerate. Therefore we see multiple theories and ideas on the topic of teacher development that are ripe for understanding how globalisation affects each of them (see chapter 2).

In addition, this study examines the concept of subjectivity within the context of globalising education policy. It is therefore imperative to explain what kind of subjectivity this study engages with and, more importantly, what specific emotions subjectivity affects and is affected by. In light of the necessity of these key concepts and due to the nature of the epistemological data in this thesis, the notion of desire and how it interacts with globalisation and subjectivity will also be briefly examined in the following section.

1.2 Fundamental Concepts

1.2.1 Globalisation

The term globalisation has many aspects and interpretations, making it difficult to unfold comprehensively. All policy scholars have more or less agreed that globalisation is a movement. For some globalisation is policy, for others globalisation is economic, and for still others it can be politics, ideas etc., and its influence in policy formulation and implementation. The concept has been debated since it first appeared in policy studies in the 1980s and there is huge disagreement among scholars when they observe globalisation as a justification and rationalisation in policy studies (see chapter 2). In addition, there is dispute about the methods used to investigate the relevance of globalisation in policy studies. Interestingly, when we take a deeper look, we can see that globalisation has been understood differently in different times and in different places. Therefore, globalisation can be seen as an “extraordinary currency” (Apple, 2011) in policy studies.

Globalisation can also be observed as a key link between policy studies and education reform (Lingard and Rizvi, 2010, 2011). This study sees globalisation as a context justification and rationalisation for nodal points by policy scholars. Therefore, this study argues that globalisation is a multi-pronged, complex and fluid process, which has not been sufficiently explored. In this study, I accept and support the fluidity viewpoint that defines globalisation as follows:

Globalisation is a transplanetary *process* or set of *processes* involving increasing *liquidity* and the growing multidirectional *flows* of people, objects, places and information as well as the structures they encounter and create that are *barriers to*, or *expedite* those flows. (Rey & Ritzer, 2010, p. 248)

The above definition stresses a view of globalisation that emphasises the concepts of a fluid nature wherein social relations are multi-directional; however, not all forms of life are seen as fluid, the network and movement of people being the most obvious exception. Within this definition, though, globalisation is seen from the view wherein material, social, economic, and cultural flows of the modern world are dynamic and ever-changing. The change in relation to people, places, objects,

information etc., can be observed. In short, this study agrees with the above definition that the most important quality of globalisation is the transplanetary process, which cannot and does not define globalisation in one strict aspect, but rather is open to the interpreter to draw one or multiple meanings and explanations.

1.2.2 Subjectivity

In a certain sense, conceptualising subjectivity is about as useful as debating the existence of a black spot on the sun (Guattari, 1984). However, there are various traditions and ideologies that have presented definitions of subjectivity that have been widely accepted over the years. These include views such as the Marxist tradition in relation to economy and ideology, and the Foucauldian tradition, wherein subjectivity is defined in relation to power. By contrast, Deleuze and Guattari's (1987) notion of subjectivity is conceptualised here as an emerging assemblage through the production of desire, which is the hinge point of this study, as you will see throughout this thesis.

Adkins' (unpublished, 2015) work compared between Deleuze and Badiou's notions of subjectivity, which helps us to understand how Deleuze and Guattari perceive the notion of subjectivity presented within other literature. Adkins (2015) argues that Badiou has not understood Deleuze and Guattari's notion of subjectivity incorrectly, but rather they have conceptualised it differently. On one hand, Badiou sees subjectivity as an "event", "fidelity", and "truth", wherein subjectivity shapes the process, and truth emerges as the product of the event/situation: "the subject is solely ... the local effects of an eventual fidelity. What [subjectivity] 'produces' is the truth" (Adkins, 2015). In other words, subjectivity is transcendent to the new event; it always appears through the struggle of event and situation. Furthermore, Badiou concludes that the event becomes the situation and subjectivity remains unchanged. In contrast, Deleuze and Guattari saw subjectivity as something often emerging as absolutely "new", and that transcendence is due to a change in intensity or event. *If the event changes, subjectivity changes and vice versa.* There is no precondition, nor definite result. Moreover, it always draws the line of flight from its previous experience. Subjectivity is shaped by

changes in intensity at the same time as it opens to connect again to a new change. For example, one person (A) communicating with another person (B) builds a relation with that person, but when communication ends, the relation (A to B) is still present. When the same person (A) meets a new person (C) and a new communication (A to C) starts, the person draws lines from the previous communication (A to B) and this constitutes a new relation with this new person. Communication therefore goes on with many people, and the relation moves on; as long as the first person meets new people he will continue to build new relations. In other words, it is an endless process of constructing relations and communication.

Another example is the historical procession of kings. Upon the death of one king a new king was appointed. The new king had a different relationship with the people and the government. However, the new king still drew a line from previous king's regime. It is an endless procession of kings. 'The King is dead. Long Live the King' encompasses this concept of continual construction of relations while drawing continuity from the previous experience.

In other words, an individual's intelligence, affections, sensations, cognition, memory and physical force are now components whose synthesis no longer lies in the person but in the assemblage or process which subjectivity creates (Lazzarato, 2014). Deleuze and Guattari (1987) call this postsignifying, which effectuates the concept of assemblage:

What happens in the second [postsignifying] regime, by comparison with the signifying regime as we have already defined it? In the first place, *a sign or packet of signs detaches from the irradiating circular network* and sets to work on its own account, starts running a straight line, as though swept into a narrow, open passage. Already the signifying system drew a line of flight or deterritorialisation exceeding the specific index of its deterritorialised signs, but the system gave that line a negative value and sent the scapegoat fleeing down it. Here, it seems that the line receives a positive sign, as though it were effectively occupied and followed by a people who find in it their reason for being or destiny. (Deleuze & Guattari, 1987, p. 121)

We know nothing of a body until we know what it can do, in other words, what its affects are, how they can or cannot enter into composition with other affects, with the affects of another body, either to destroy that body

or be destroyed by it, either to exchange actions and passions with it or to join with it in composing a more powerful body. (Deleuze & Guattari, 1987, p. 284)

To Deleuze and Guattari (1987), the notion of subjectivity indicates that subjectivity is often an emerging assemblage, in which it carries a temporary fold² of the subject. As Deleuze and Guattari aptly point out, “What I can be, with what folds can I surround myself ... and how can I produce myself as a subject?” (as cited in Malins, 2004, p. 485).

Thus, Deleuze and Guattari’s notion of subjectivity is neither shaped by events, situations or truth, nor is it solely an individual act. Rather subjectivity often emerges as part of an assemblage. Moreover, subjectivity has multiple dimensions and openings, wherein the body moves on positively. It is not signified and signifying, but postsignifying: a signifying chain.

1.2.3 Desire

The core concept of desire is explored in Deleuze’s work: *The Logic of Sense* (1969) and in the first chapter of Deleuze and Guattari’s work: *Anti-Oedipus: Capitalism and Schizophrenia* (1972). Some scholars have pointed out that the origin of Deleuze and Guattari’s concept of desire has some connection with Nietzsche or R. D. Laing’s work (Smith, 2012), and indeed, there is a link. However, the notion of desire is still an organic concept of Deleuze and Guattari’s (1972). Having said this, in the following paraphrase I shall give a brief overview of their understanding of the concept of desire (See chapter 2 for how desire functions).

Michel Foucault’s introduction to *Anti-Oedipus* shows the significance of desire: “I would say that *Anti-Oedipus* is a book of ethics, the first book of ethics to be written in France in quite a long time ... I think that *Anti-Oedipus* can best be read as an ‘art’, in the sense that is conveyed by the term

² Fold: specifically, the concept of the fold allows Deleuze to think creatively about the production of subjectivity, and ultimately about the possibilities for, and production of, ‘non-human’ forms of ‘subjectivity’. In fact on one level the fold is a critique of typical accounts of subjectivity – those that presume a simple interiority and exteriority (appearance and essence, or surface and depth) for the fold announces that the inside is nothing more than a fold of the outside. <https://www.simonosullivan.net/articles/deleuze-dictionary.pdf>

See chapter 2 for more information on the ‘fold’ concept.

‘erotic art’, for example.” (Deleuze & Guattari, 1984, p. xiii). The question here, though, is what can *Anti-Oedipus* tell us about desire?

Alternatively, how do they define desire? Deleuze and Guattari used a machine and body-without-organs symbols to express the function and character of desire. To them, desire is a process and they explained it as: “desiring production is production of production” (Deleuze & Guattari, 1987, p. 6). It is working all the time, day and night, without ceasing. In Deleuze and Guattari’s words, a function of desire is:

Desiring-machines³ are binary machines, obeying a binary law or set of rules governing associations: one machine is always coupled with another. The productive synthesis, the production of production, is inherently connective in nature: ‘and...’ ‘and then...’ This is because there is always a flow-producing machine, and another machine connected to it that interrupts or partially drains off part of this flow (the breast – the mouth). And because the first machine is in turn connected to another whose flow it interrupts or partially drains off, the binary series is linear in every direction. Desire constantly couples continuous flows and partial objects that are by nature fragmentary and fragmented. Desire causes the current to flow, itself flows in turn and breaks the flows ... desire-machines work only when they break down, and by continually breaking down. (Deleuze & Guattari, 1987, pp. 5-8)

This citation basically points out the conceptualisation of desire as a desire-machine – a process which is a productive one. Most importantly, we see that desire is a process rather than a natural and stable state, therefore it cannot be assumed in advance and cannot be predicted, due to its flowing character. Desire is incorporating and consuming of itself (Deleuze & Guattari, 1987, p. 4), as well as initiating the process product. In other words, desire is both a process and a product at the same time. It is a function all the time and in all directions. It is linked with the body, sun, moon, and time in a nonlinear way. As Deleuze and Guattari (1972) put it, “It is at work everywhere, functioning smoothly

³Desire Machine (in French: désirante): The concept first appears in *L'Anti-Oedipe* (1972) translated as *Anti-Oedipus* (1977). The actual mechanism of desire according to Gilles Deleuze and Félix Guattari to function as machine: a real productive force. They give examples such as the machine formed by the child and the maternal breast. They argue that the objects that the children play with are not symbolic (e.g. they aren't representatives of the phallus), but machinic, meaning they give desire the means to not merely express itself, but form something constructive.

at times, at other times in fits and starts. It breathes, it heats, it eats. It shits, and fucks. ... Everywhere it is machines – real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary coupling and connections.” (p. 1). Hence, desire always functions by being active and simultaneously connected with various machines to create meaning or translate the meaning and convey action.

The question, however, is: what is the relationship between desire and a machine? A short answer is a machine is used as a symbol by Deleuze and Guattari to talk about the function of assemblage wherein desire is the product. The long answer is Deleuze and Guattari (1986) summarise the relationship between machine and desire:

The machine is desire – but not because desire is desire of the machine but because desire never stops making a machine in the machine and creates a new gear alongside the preceding gear, indefinitely, even if the gears seem to be in opposition or seem to be functioning in a discordant fashion. That which makes a machine, to be precise, are connections, all the connections that operate the disassembly. (Deleuze & Guattari, 1986, p. 82)

Therefore, we see that the desire machine always produces, meaning it is the process of production, and desire never stops production of various kinds of behaviour, e.g., the mouth machine’s multiple work modes – speaking, eating, pleasuring, etc. The way it works is that it creates an incorporeal sense (Alliez, 2006) wherein the desire-machine constructs come into being. Actually, it is the body-machine which finds association to establish certain views and behaviours. Hence, desire always functions by being active and simultaneously connected with various machines (assemblage) to create meaning or translate meaning and convey action.

Buchanan (2006) explains further while simplifying the notion of desire and its function: “desire is viewed not just as an experimental, productive force, but also as a force able to form connections and enhance the power of bodies in their connection.” (Buchanan, 2006, p. 66).

An example can be observed in Webb's (2015) work, wherein he asks the question: how does desire play out in schools? In this work, he tries to answer the question of why desire is important to account for while enacting education policy. He summarises his work:

My analysis demonstrates how teachers manifest multiple roles at different times depending on the desiring-machines that operate upon them. Daughters become mommies, sons become fathers; daughters become fathers; sons become mothers. My analysis uses the shift in subjectivity to map the complexity of the teacher in relation to the desiring-machines in which they find themselves. (Webb, p. 7)

Thus, the observation made by Webb's work is that he looks at desire as revolutionary and productive, which is vital in driving the teachers' body and actions while creating an assemblage of being a father, mother, son or daughter.

In simple words, desire is a process, wherein a human being not only produces an effect or internal change, but also produces connections or associations in relation with the surrounding external social world. And this process happens both ways – from the individual to the social world and vice versa. In short, desire focuses on the dynamic subjectivity in relation to changes in condition, situation, etc.

1.3 East-West influence and my role as researcher

My background and interest in conducting and presenting this project comes from my experiences in completing several teacher training study/courses since 2003 at Pune University, including a master's degree in education there in 2004. Following this, I was awarded a teacher training scholarship to study in Jönköping, Sweden. Next, I worked as a teacher in a teacher training school in Mumbai, where I first came to realise the problems teachers face in making sense of or operationalising curriculum policy. Later, I enrolled in the Lifelong Learning: Policy and Management master's study course in Denmark in 2007, where I began working with policy documents. During this study, I examined English and Indian professional development policies for teachers, learning about the post-colonial influence of England on Indian teacher education policy. My education is global and

took place in different cities in various parts of the world, which is reflected in my outlook and understanding within this investigation.

After this, I received the opportunity to study at Roskilde University (RUC) for a doctoral study, where I again wanted to work with teacher education policy. My professional and educational background means I not only understand the difficulty of conceptualising policy production and implementation, but that I also have a strong intent to contribute to the field of policy study, specifically that of globalising teacher education in India. I want to see teacher educators' voices at the heart of policy production and implementation, and generate awareness among teachers to be part of that process.

In addition to this, I share and support the teachings of Buddha (and Dr. B. R. Ambedkar) who often aspired to think of self-effort, self-reliance, self-guiding and self-motivation towards spiritual liberation and understanding. In Buddha's words: अत्त दीप भवं! (Atta Deep Bhava), which can translate to "Be a light unto yourself," "be an island unto yourself," or "be thy own light."

For example, Osho (2010) explains this idea through an example of a tree as simultaneously self-generated and in the process of growth. As he says, becoming is a process, and being is a discovery:

The seed only appears to become the tree; that is an appearance. The seed already had the tree within itself, it was its very being. The seed does not become the flowers. The flowers were there unmanifest, now they are manifest. It is not a question of becoming, otherwise a pebble could become a flower. But that doesn't happen. A rock cannot become a rose; that doesn't happen because a rock has no potential to become a rose. The seed simply discovers itself through dying into the soil: dropping its outer shell, it becomes revealed in its inner reality. Man is a light in the seed. You are already buddhas. It is not that you have to become buddhas; it is not a question of learning, of achieving. It is only a question of recognition – it is a question of going within yourself and seeing what is there. It is self-discovery. (Osho, 2010, p. 1)⁴

⁴ <https://www.o-meditation.com/2010/05/21/appa-deepo-bhava-osho/>

Apart from the deep spiritual meaning in the above citation, the example (or Buddha's teaching) points out the concept of *self-effort or self-understanding*. But if one thinks that a tree means only leaves, branches and fruit/flowers (visible aspects), then one is excluding multiple invisible possibilities. Moreover, the tree symbol only presents limited views of lives, or what Deleuze and Guattari (1987) described as "arborescent schema" (p. 293). They argued that we are caught in a fixed model of hierarchical units: "We're tired of trees. We should stop believing in trees, roots and radicles. They've made us suffer too much. All of arborescent culture is founded on them, from biology to linguistics." (Deleuze & Guattari, 1987, p. 15).

In simpler terms, the issue presented in the tree model (symbol) is to reduce the significance of invisible (unconscious) aspects of individual behaviour, such as new statements and different desires. In fact, there is an effort to unfold the subjectivity notion through assemblage theory (see chapter 3).

In short, in this combination of PhD project and self-assessment, I see myself as both an insider and outsider teacher who struggled with the confusing connection between *self-drive* and policy sense.

1.4 Research Questions

- I. How do various frameworks define/understand subjectivity in globalising education policy studies?
 - a. What can be learned about these various ways of conceptualising subjectivity?
 - b. How does the desire notion provide an alternative way to conceptualise subjectivity?
- II. What is assemblage theory? How does it assist us in examining desire as well as the NCF 2009 policy?
- III. How can one comprehend the NCF 2009 policy reform as a process of assemblage?
- IV. How can one understand the subjective self through desire production?
 - a. How can one conceptualise teacher educators' personal and creative re-assembly in the face of the NCF 2009 reform process?
 - b. How is it that teacher educators started taking action to master responsibility and accountability by educating themselves and thereby forming assemblages?

V. How can one conceptualise the NCF 2009 policy as an assemblage?

1.5 Research Framework

The organisation of the thesis stretches over six chapters. This first chapter pointed out how the researcher encountered the challenge of a shifting policy paradigm, wherein teachers hold the key of self-understanding to his/her own policy practice and professional understanding. Therefore, the question is how one could unfold such understanding? In addition, it explained three key concepts, namely globalisation, subjectivity and desire, with research questions. The second chapter reviews various ontological approaches, which deal with subjectivity and education policy. In doing so, that chapter is critical towards understanding the use of the concept of subjectivity in globalising education policy studies.

The third chapter presents Deleuze and Guattari's assemblage approach as the principal theory to work with the empirical data. In addition, the chapter highlights the difference between Deleuze and Guattari's assemblage notion and several other versions of assemblage. The chapter also rationalises 'untamed stories' and the deconstruction strategy as a way to investigate the project as well as describing the NCF 2009 policy and the researcher's role in fieldwork. The fourth chapter analyses the NCF 2009 policy document with the aid of deconstruction strategy and assemblage notion. It highlights and addresses the silence present within the document. The fifth chapter examines the empirical data, in which teachers' responses and behaviour are observed through the notions of desire. The sixth chapter presents a discussion, in which a summary of how can one conceptualise the NCF 2009 policy as an assemblage is presented through four key points/questions, namely: the subjective self as becoming, subjectivity as a desire machine, an assemblage is untamed stories, and desire is a glimpse of said assemblage. The seventh chapter presents concluding remarks, in which we see that the assemblage theory offers an alternative view to conceptualising the NCF

2009 policy context and also asserts two key observations, namely, subjectivity as a process of desire production and silent spaces present in the NCF 2009 policy.

1.6 Conclusion

As I have shown, globalising policy studies needs to be studied in light of desire. To illustrate, the proposition presented in this study is that globalising policy studies have had very little focus on the significance of an individual subject's *self-understanding*, *self-affirmation* and *self-preservation*. As a result, this study argues that not only does subjectivity need to be reconceptualised as an open-ended process (Stengers, 2008) of desire production, but also there is a need to observe an assemblage approach as an alternative to studying globalising education policy, what Savage (2018) pointed out as a strength and imperative of assemblage approach in education policy research. As he writes:

Assemblages are complex and multifaceted entities that resist being understood, and explained, in terms of neat arguments such as the need to increase democratisation to avoid technocratic excesses (p. 163). Instead, 'we need to take seriously' the fact that 'policies are assemblages' if we wish 'to advance toward alternative configurations' (p. 164). This involves, 'accepting that there is no single rational or optimal way of ordering things in the world'. (p. 164,) (2018, p. 316-317).

Thus, to me, the desire process/function is an infinitely variable and constantly renewed process of construction, wherein a subject's conscious and unconscious (Carney, 2016) sense (Alliez, 2006) of possible production and de-territorialization as well as enhanced drives/connections (Buchanan, 2000, 2010) appears through assemblage.

The next chapter shall give details of the nature of desire along with various understandings of the subjective self/subjectivity within globalizing education policy literature.

CHAPTER 2

A Review of the Literature

To say that desire is part of the infrastructure comes down to saying
that the subjectivity produces reality.
The subjectivity is not ideological superstructure.
(Lazzarato, 2010, p. 13)

2.1. Introduction

The first chapter of this thesis outlined the intent/interest of working with three key areas, namely, subjectivity, globalisation and desire. Therefore the aim of this chapter is to examine the subject of globalising education policy study and, more precisely, we will focus on the examination of the notion of subjectivity within globalising education policy studies.⁵ As explored in the following pages, the reason to examine these selective approaches is that they closely deal with the notions that this project is concerned with, namely: subjectivity, education policy and globalisation. In doing so, the chapter explores various understandings of how subjectivity is conceptualised in globalising policy literature. One observation is that whilst the concept of subjectivity is well developed in the field of education, acknowledging the significance of the role of desire in the formation of the subjective self has still not received enough attention. Moreover, subjectivity has been understood in widespread literature through discourse and ideologies, but this study seeks to focus on understanding the concept of the subjective self through the lens of the notion of desire.

In short and most importantly, globalising policy literature pays very little attention to individual desire. As a result, this study argues that the concept of subjectivity/subjective self could

⁵ The 'globalising education policy' notion is borrowed from Rizvi and Lingard's (2010) work, wherein they define how education policy studies centred on the globalisation of them. According to them, the key global drive of policy change in education is due to the globalisation process and suggest that there is new terrain beyond the local, national, regional, and global. In other words, they highlight the condition of education policies under the influence of globalisation, which this study supports. Moreover, in my reading, all scholars who work with education policy studies admit the existence of globalisation, whether negative or positive. Therefore, I enumerate all these sources under the title 'globalising education policy literature'.

be better/differently unfolded through the notion of desire, and policy studies can be enhanced by applying the assemblage approach, which is an extension of understanding desire.

In other words, this study asserts that the notion of desire can explain subjectivity in an alternative manner, changing the way we undertake education policy studies. The key question asked here: How do the various frameworks define/understand the concept of subjectivity in globalising education policy studies? In addition, the chapter will briefly touch on the following questions: 1) what is the relationship between the subjective-self 'power' and the subjective-self 'desire' and 2) what is the relationship between 'discourse' and 'desire'?

2.2 Globalisation and the Subjectivity Self

2.2.1 What is Globalisation? How is Globalisation described in the literature?

Globalisation is understood by some to be the most important change in human history (Rey and Ritzer, 2010). In fact, globalisation is a vast social field, wherein social groups, states, interests and ideologies of the world intertwine (de Sousa Santos, 2002, 2006). For more than two decades, attention has been focused on globalisation and its impact on social, cultural, political and economic changes (Hartley & Whitehead, 2006, p. 39). The nature, intensity, extension and existence of globalisation have been debated for more than two decades, and still continue to be a part of our multiple "global imaginaries" (Carney, 2013, p. 3). Attention has also turned to the impact of globalisation on educational provisions as a means of competing in the global village. Globalisation especially has an influence on "education structure and in policy terms, in practice terms and in the experiences, which people bring with them to their education" (Rizvi and Lingard, 2000, p. 421).

In order to understand globalisation the following section will give an overview of the dictionary definition of globalisation, a brief history, and then some further definitions from the literature. Most importantly, we will talk about which processes of globalisation were considered in this study before getting into a discussion of the understanding of subjectivity in globalising education policy literature.

2.2.1.1 Dictionary Definition of Globalisation

Mooney and Evans (2007) have provided 350 key concepts and terms within an area of globalisation studies and have claimed that the concept has *crossed multiple disciplines* (LaMagna, 2008, p. 963) therefore it is hard to define globalisation in a single form. However, the Macmillan dictionary attempts to define globalisation as: “An idea that the world is developing a single economy and culture as a result of improved technology and communication and the influence of very large multinational companies” (*Macmillan Dictionary*).

Furthermore, the *Oxford English Dictionary* describes globalisation as “The process by which businesses or other organisations develop international influence or start operating on an international scale.” (*Oxford English Dictionary*)

According to the *Encyclopedia of Globalization* (2007), Scholte explains that the term *globe*, *global*, *globalism* and *globalisation* have a longer history of usage, and are therefore difficult to define in just one word. However, he conceptualised the term as “becoming global or becoming more global.” He also believes that the term could be understood in four general terms as: internationalization, liberalization, universalization and planetarization (Scholte, 2007, p. 527).

In short, definitions of globalisation in multiple dictionaries point out that globalisation is a multi-layer process, in which many dimensions such as internationalisation and universalisation of nation-states are encompassed.

2.2.1.2 Historical and Current Understanding of Globalisation

In India (Maharashtra), during the 13th century CE, a poet, philosopher and yogi, Dnyaneshwar, had pronounced his spiritual awakening and called the whole world his home, wherein he says his heart feels, ‘the entire world is my family. The experience of this joyful feeling is firmly established in his mind. And he experiences life as if he has become the whole universe (there is no other)’.

In addition, the ruler Chandragupta Maurya in India presents a global perspective that can be seen as an example of an economic and political emperor who promoted globalisation. We also see this global perspective displayed particularly by Emperor Ashoka, who endorsed Buddhism and its education beyond India to South and East Asia and into the Middle East. More so, the Islamic revolution in Asia in 650-850 BCE could be observed as globalisation, which was not only immigration, but also cultural and engendered economic trade between the Middle East and Asia. The Mumtaz Taj Mahal, which was built during the Mughal dynasty (1627) can be observed as an example of such trends wherein the glass and other material were imported from Siberia to build the Taj Mahal. In fact, trade between the Roman Empire and India during the 1st and 5th centuries can be seen as part of the globalisation process (Deloche, 2010, pp. 33-34).

Imade (2003) believes that the term globalisation was first coined in the 1980s, but traces it to the fourteenth century when “people began to link disparate locations on the globe into extensive systems of communication, migration, and interconnections.”⁶

Equally, Stearns (2009) traced the process of globalisation in world history and defines four major turning points that have accelerated the process of globalisation and has pinpointed that “...although the term is a relatively new one, the process of globalisation has roots much further in back time” (p. 1).

The Canadian philosopher, educator and scholar Marshall McLuhan (1962) anticipated our current interest in globalisation before it came into its current existence. He described the universe as a “global village” in the 1960s. He says. “We can now live, not just amphibiously in divided and distinguished worlds, but pluralistically in many worlds and cultures simultaneously... so that the human family now exists under conditions of a ‘global village’” (as cited in Ferguson, 1991, p. 71).

⁶ http://globalization.icaap.org/content/v3.1/01_imade.html#7

So, we see that while the word “globalisation” was not introduced until the 1980s, the concept was considered and began to evolve much earlier.

In modern times, the concept of globalisation has some additional characteristics compared to historical views. The Featherstone work *Genealogies of the Global* (2006) educates us on the journey and evolution of the term “globalisation” and how it has come about. He believes that globalisation or global culture can be observed as a field which is announced, accumulating and colliding. However, he stresses that current and modern forms of globalisation need to be examined independently from traditional, historical, cultural and political understandings because globalisation in and of itself is changing our understanding of culture, politics, market, economy, business, military and local practices. In fact, he points out that the influence of globalisation on academic work needs special attention. Specifically, he believes the social sciences need to pay attention to what kind of knowledge production is taking place, in what he calls global knowledge.

Carney (2015) gives a different reading of the globalisation concept pointing out different dimensions of globalisation, namely: technology, politics, economy, environment, society and culture. To him, these dimensions often reduce globalisation to primarily economic or neo-liberalisation standards by policy scholars, and often these scholars ignore the other factors and influences of globalisation. Therefore, he uses Appadurai’s notion of modernity to conceptualise various form of globalisation from the point of culture, place and state; what he calls *global imaginaries*. According to him the globalisation process can be seen as one of emerging opportunities, wherein the global process leads to the creation of investment, engagement, and work in various parts of the world, especially in Asia. He identifies this process as “modernity intensifying and spreading” (cited in Carney, 2014).

Another dimension of globalisation can be understood as being dynamic, which presents itself in different aspects around the world. It is an uneven form of globalisation, so to speak, wherein globalisation not only presents opportunity and strength, but also delivers some kind of dependency

or exploitation to their colonial countries, which leads some countries to be defined as post-colonial and what Carney identifies as “modernity diversifying” or “multiple modernity.”

The next understanding of globalisation that Carney explains indicates that globalisation is falling part by avoiding vertical structure. Instead, the globalisation influence is a grassroots movement and nation-states or governments respond to such movements by engaging with other nation-states, wherein the globalisation form of capitalism will break down and a new form will emerge. This is what he identifies as modernity unravelling.

The last form of globalisation Carney presents is globalisation, which is defined as falling behind, wherein at one time globalisation was offering opportunity, but suddenly it creates political conflict at the local level. He identifies this form of globalisation as modernity as abjection.

Thus, the globalisation process not only varies by different characteristics in history and modern understanding, but also it varies in the way it has been conceptualised over the years by scholars. Therefore, in the following section we shall look into a few more current definitions of globalisation.

2.2.1.3 Current Definitions of Globalisation

Larsson (2001) in his book *The Race to the Top: The Real Story of Globalization*, defines globalisation as:

Globalisation is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world. (Larsson, 2001, p. 2)

In this sense, globalisation is formally and initially seen as a process, wherein distance among nations breaks down due to the internet, people’s movements, communication, trade, and so on. The world is closer than ever before. In addition, the imperative of the above definition is that it highlights the

closing distance between nations with mutual (business) benefits, or trade agreements between countries.

Steger (2003) has defined globalisation with an emphasis on the relation between the local and the distant:

Globalisation refers to a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges while at the same time fostering in people a growing awareness of deepening connections between the local and the distant. (Steger, 2003, p. 13)

Likewise, Held and McGrew (2004) have explained globalisation as: “variously conceived as actions at a distance (whereby the actions of social agents in one locale can come to have significant consequences for distant others)” (Held & McGrew, 2004, p. 3).

Al-Rodhan (2006) observes globalisation with two additional aspects, transnational and transcultural activities. As he describes it, globalisation “is a process that encompasses the causes, course, and consequences of transnational and transcultural integration of human and non-human activities” (Al-Rodhan, 2006, p. 5).

In this sense, globalisation is a vast field. It not only influences humans but it also creates space for different non-human aspects. Moreover, Al-Rodhan points out that globalisation involves many processes such as “economic integration; the transfer of policies across borders; the transmission of knowledge; cultural stability; the reproduction, relations, and discourses of power; it is a global process, a concept, a revolution, and an establishment of the global market free from socio-political control” (Al-Rodhan, 2006, p. 1).

It is important to see and understand that globalisation highlights economic, political, social and cultural struggles. The below definition of globalisation emphasises the effect of globalisation wherein there is a presumption that global companies, global governments, and NGOs have advantages, whereas local bodies and local governments face challenges. In fact, there is an argument

that globalisation is purely an economy-driven process. “A review of studies of the processes of globalisation reveals that we are facing a multifaceted phenomenon containing economic, social, political, cultural, religious and legal dimensions, all interlinked in complex fashion” (de Sousa Santos, 2002, p. 68).

From the fluidity point, globalisation “is a transplanetary process or set of processes involving increasing liquidity and the growing multidirectional flows of people, objects, places and information as well as the structures they encounter and create that are barriers to, expedite those flows...” (Ritzer, 2015, p. 2).

The above definition stresses that globalisation has the qualities of liquidity (Bauman, 2000;) and flows (Appadurai, 1996) in relation to people, places, objects, information etc., which this study accepts as the most important qualities of globalisation.

In summary, there are many understandings of the nature and impact of globalisation suggesting that it is not a single process, but multifaceted. All the above descriptions point out different versions and understandings of globalisation. From an economic standpoint, globalisation refers to global dominance of transnational corporations, global finance, flexible production and assembly, and the rise of information and service economies. In the political sense, globalisation can be understood in terms of the growth of international organisations, subnational regional autonomy, the spread of post-welfare public policies, and global social movements. From a cultural standpoint, globalisation is a deeply cultural process, indicated by the growth of global consumption cultures, tourism, media scape and information flows, and transnational migration and identities (Appadurai, 2001).

Thus, globalisation processes have their origins rooted in centuries past, but as the concept came to be formally studied in the 18th century, it was considered not only an influence on economic processes, but the evolving understanding of globalisation came to realise that it changed the way politics, culture and the spaces between these concepts were interacting and functioning. In addition,

there is continued debate about how globalisation can be defined and applied to understand education policy and practices. Most importantly, the globalisation process is dynamic, meaning that it changes with time and the influence of those aspects that form the whole. Due to the fluid nature of the globalisation process and its influence on education policy, it became imperative to observe the changing nature of the subjective self within the globalising education policy literature. The following sections shall unfold the notion of subjectivity and its position within globalising education literature in order to set up the discussion this thesis intends to work with.

2.3 Subjectivity Self

The subjective self, or subjectivity, has been at the centre of concern in philosophy for millennia- “Who am I?” Buddhist teaching stresses this matter succinctly as, “Know thy self.” The subjective self been conceptualized differently over the years and has been understood in education policy studies in a variety of ways. For example, the Functional approach (Gordon, 1995), which inspired Marxist scholars, problematizes the core idea to examine a gap between education policy reform and the subjective practice, wherein a view such as the subjective self does not have information it needs more information; the subjective self has not had enough training, therefore it needs more training; the subjective self does not have a leader, therefore it needs a better leadership structure etc. Such studies can be found in PIZZA and OCED reports, which deduced that education policy has good intentions but they are reinforcing processes of exclusion and marginalities.

In short, from the 70s onward there has been a specific type of research study that has intentionally examined the exclusionary effects in globalizing policy education literature induced by the policy gaps created by the elite which are based on certain ideologies and understandings of subjectivity, however, this particular study is hugely influenced by post-structuralism thinking. Therefore, the study examines the concept of subjectivity through Deleuze and Guattari’s work, namely, desire, wherein the subjective self understands, through individual rationale, who is free.

Most importantly, the study looks into subjectivity as the de-centre, or, in other words, the teacher as the de-centre.

The focus of the study is not ‘subjectivity *in* education policy’, which has been conceptualised in recent decades, examples of which include the functional and Marxist approaches or the Foucauldian approach. Rather, the key focus of this study is ‘subjectivity *of* education policy’. Put differently, this study does not observe the subjective self as the object of study, which one can observe in the subjectivity *in* education policy studies. Instead, this study examines the subjectivity *of* education policy, wherein the subjective self who embodies policy ends up as a productive power, and not a repressive power. In short, this study focuses on Deleuze and Guattari’s notion of desire and its vital role in forming subjectivity distinct from historic approaches such as Functional, Marxist and Foucauldian. The next sections covers detailed discussion about this important distinction and thrust of this study.

2.2.1. Subjectivity Self as the Centre (in culture)

In comparative education, anthropology and culture studies, a subjectivity notion has been the focus of the education field for many decades. Some principal scholars within this field include Levinson and Anderson-Levitt as major voices from the early 1980s and representative of the majority understanding of globalisation and education policy, which was filtered through local and cultural views, wherein the processes of culture were being made at the local level through globalisation. Their work primarily captured all the major debates on the globalisation and education policy reforms, and argued that the significance of local culture, identity and school at the micro-level are factors to consider in unfolding the concept of subjectivity.

One approach that has been challenged within this discipline is the ethnographic approach. Originating from a major, American-based school of thought at Stanford, the world culture school of thought (known as World Cultural Theory – WCT) is also highly debated within the context of globalisation and education policy studies. The WCT is widely used to analyse the influence of

education policy and subjective behaviour, or in other words, it is subjectivity studied at the macro level. In addition, the System Theory is another distinctive voice, which touches on the issue of globalisation, education policy, and subjective behaviour while borrowing discourse from across the nations.

From an anthropological perspective, Levinson's (1998, 2011) work talks about globalisation and the subjective self, wherein he argues for conceptualising subjectivity as an identity process, in which he stressed the concept's agency (micro-level, individual human actors), structure (large-scale social superstructures), and cultural context. According to him, an ideology can be useful to acknowledge the cultural context and its influence on subjectivity – what he observed as an identification process of oneself in social structures or the cultural context: "One's social position and social possibilities are strongly shaped, even determined, by the sense of who we are in relation to others (identity)..." (Levinson, 2011, p. 14-15).

In the same work, Levinson (2011) presents an example of school culture and students' subjectivity. This example comes from French and American formal schooling, where Levinson suggests that the grading and measurement of children by fixing their age groups and their performance as 'ahead' and 'behind' by their respective teachers demonstrates changing identities of children. The 'falling behind' and 'getting ahead' actually show the failure and success of a person in an industrially educated culture (capitalism); what the observer decides to be appropriate for chronological and mental age. In Levinson's (1996) words, "In short, mass schooling as our societies have organised it has encouraged educators to produce such identities for children as 'the student who is behind in learning to read', the immature child, and 'the December birthday'" (p. 70).

In brief, these notions are products of the culture of the Industrial Revolution and their appropriation in American and French educational institutions. One sees how 'mature/ahead' children are considered wise and fit to work since these children are able to perform better than their peers, whereas 'immature/behind' children are delayed and unfit to work compared to their peers.

Simply put, when industrialisation took place, mass education was introduced because many people started going to school and working in urban cities. Therefore, in school systems, a grading culture was introduced. As a result, a new culture developed in schools, which not only shaped students' identity, but also created unequal divisions among students, what Levinson calls cultural production.

Another example has been highlighted by Anderson-Levitt (2004), who shared an affinity with Levinson's work, but puts her point a bit differently. She questioned education policy reform – whether diverse reform efforts are converging or diverging within specific sites (Anderson-Levitt, 2004, p. 3). She asks, “Is classroom practice becoming more homogeneous around the world, or will teachers continue to work very differently across different countries?” (Anderson-Levitt, 2004, p. 229). In answering, she says that every country, district, school and classroom is different from others because local, culturally specific contexts play a significant role in determining and actively implementing education policy.

Moreover, Anderson-Levitt (2004) emphasised the different forms that education can take by providing examples of lesson plans for teachers from France, Guinea and the US. She claimed, “the common mixed method has had a powerful impact on reading instruction, particularly in Guinea. Although global models have little substance until local teachers act to give them meaning and structure, global models nonetheless inhabit and inhibit practice” (Anderson-Levitt, 2004, p. 229).

Thus, she argues that teachers in France, Guinea, and the US have similar policy aims, but when these teachers put these aims into practice, especially when they make lesson plans, the educational experience is very different across the different contexts. The point she presents is that there are important similarities when it comes to each educator's lesson planning instruction as per a policy's intent, but important differences when it comes to educators' lesson planning and classroom delivery. In other words, she asserts that local culture plays key roles in determining individual behaviour in relation to their school and nation-state cultures.

In summary, Levinson and Anderson-Levitt point out in their respective theories that a school is a cultural site, wherein a process of identity construction happens and agency can be uncovered if one identifies him/herself in relation to another, such as an institution, culture, or society. As Levinson stressed:

We argue that the concept of cultural production allows us to better understand the resources for, and constraints upon, social action the interaction of agency and structure in a variety of educational institutions. We also argue that a culturally specific and relative conception of the educated person allows us to appreciate the historical and cultural particularities of the products of education, and thus provides a framework for understanding conflicts around different kinds of schooling. (Levinson, 1996, p. 3)

Hence, Levinson advocates for identification of the individual or the subjective self within the framework of culture. In addition, an individual construction is seen in relation to whom one identifies with, such as a school's culture construction and local/global culture or 'glocal' cultures' construction.

Most importantly, Levinson argues that people have an identity and their identity can change when they go from one culture to another. For example, when a student coming from a lower-income household goes to school, he/she becomes 'modern' due to modern school culture or can be labelled as 'immature/behind' due to school evaluation criteria and culture. In other words, school culture helps to fix students' identity, whereas Anderson-Levitt points out that while school culture has an effect on the individual, some students maintain or negotiate his/her identity within that specific school culture, such as the examples we saw with France, Guinea, and the US teachers maintaining their local flavour in lesson planning due to their cultural identity. In short, the above approaches highlight that interactions happen at places and localities, which can be connected to culture and agency to define the identity of the subjective self, which is fixed or static.

Building on this perspective, but with its own particularities, the World Cultural Theory (WCT) talks about agency and globalisation and extends to encompass the conceptualisation of individual identities. Said differently, compared to the above approach that studied subjectivity at different

levels, the WCT approach takes a macro view of examining globalising education policy and subjectivity.

The WCT approach observed globalisation as *World Culture or World Society* (Meyer, 1992, 1997, & 2000; Boli & Thomas, 1997; Ramirez, 2002, 2003). In addition, the WCT or meta-theory is significant when it comes to policy analysis, and it is one of the key tools to analyse education policy. Therefore, it is imperative to look at the WCT approach and its understanding of subjectivity.

Meyer (1980, 1997) defines the WCT as world culture/global culture or a world society, which has emerged at the nation-state level as an *isomorphism* after World War II. Nation-states are organised and legitimised with universal terms. Hence, he claims:

The nation-state system is given world-wide support and legitimacy, and is importantly exogenous to individual societies. The system confers great and increasing power on states to control and organize societies politically around the value establishment in the world of political culture. (Meyer, 1980, p. 109)

We are trying to account for a world whose societies, organized as nation-states, are structurally similar in many unexpected dimensions and change in unexpectedly similar ways. (Meyer, et al., 1997, p. 145)

Thus, a 'stateless' model is mainly driven by global development rather than state power relations or functional rationality. The point he makes is that the nation and its education system is not only part of the local or national society, but it is also becoming part of the global society, since a school's self-governing ideology is changing in regards to economically and politically driven ideology, which is increasingly similar among nation-states across the globe. In essence, the argument Meyer and his colleagues proposed is:

We find that the culture involved is substantially organized on a worldwide basis, not simply built up from local circumstance and history. We see such transnational forces at work through Western history, but we argue that particular features and processes characteristic of world society since World War II have greatly enhanced the impact of world-institutional development on nation-states. (Meyer, et al., pp. 147-148)

Ramirez (2003) points out that anthropology is influenced by Western values and has always seen local knowledge, local structure and local practices as its core study. More so, he believes that

anthropology has an overly narrow view, since education, schools, students, teachers, pedagogy, curricula, assessments, administration and policy scope have all widened. According to him, world culture was primarily interested in studying the “world educational crisis”, and a study of national economic development reveals that not only were the number of schools rising and formal school values changing, but individuals and their societal values were also changing. In other words, all nation-states and their education systems are attracted to the states’ expansion of educational goals beyond their borders. As Ramirez (2003) puts it:

There are not only more schools and more students (in absolute and relative numbers) than there were at the beginning of the twentieth century, but there are also more conventional ways of envisioning and interpreting the realities of these institutions. The creolization reforms indeed create differences, but the reforms transcend boundaries and thus create commonalities. There is no creolization of initiation-ceremonies literature because these ceremonies were not subjected to the contemporary universalistic and rationalizing pressure that modern school policies and practices now face. (as cited in Anderson-Levitt, 2003, p. 247)

In light of this theory, we see that states are attempting to formulate education policies that not only address the nation’s needs, but also share common goals across borders. Moreover, the WCT presents an alternative to emphasise the degree to which *actors, interests and goals are depending on the wider world for their identities*. Simply put, states and their cultures are recognised within world culture, which is similar across the world, or as Ramirez says, “Educational *isomorphism* went hand in hand with nation-state *isomorphism*” (Anderson-Levitt, p. 243). Thus, according to Ramirez, there is a common way of approving and communicating about common interests and differences among nation-states.

In summary, the WCT examines the influence of globalisation on education policy reform, wherein nation-states and their education systems are looking beyond their borders to formulate education policy. In doing so, these states not only have similar aims, objects and principles, but also practices in schools look homogeneous across different cultures and nations.

Mainly, this meta-theory observed the notion of the subjective self as part of *world culture* or *world society* and its education system in general. In addition, the subjective self possesses wider

identities, which go out in the world. Most importantly, this approach widens the canvas to explain how the subjective self's identities work on the world stage. In addition, this approach put culture within a global context rather than just a local one to conceptualise subjectivity: "We went further and asserted that the actors themselves – individuals, nation-states, organisations, professionals and other modern experts – owed their validated identities to the wider world culture." (as cited in Anderson-Levitt, 2003, p. 242)

Thus, the WCT stresses that subjectivity can be created or changed through certain processes like imitation and coercion. The subjective self can also be shaped due to expert advice, professional knowledge, organisational effectiveness, and national development projects. Most importantly, this approach looks into the identities and purposes of subjectivity, but argues that it can only be as part of world society or world culture.

From the System theory perspective, Luhmann (1990), Schriewer (2003) and Steiner-Khamsi (2004, 2006) talked about globalisation as a field of policy investigation. This approach is important to examine here not only because it differs from the WCT model, but also because it presents a different way to conceptualise subjectivity. In addition, it focuses on macro-level interactions at one end, whereas on the other end it stresses the process of cultural-specific diversification (Steiner-Khamsi 2004, p. 34). In other words, the approach highlights a role of "particular sociocultural or national settings driven by these settings' internal needs" (p. 33) such as economic, scientific, technological, etc.

Inspired by Luhmann's work, Schriewer (2003) investigates the internationalisation of educational discourse and globalisation. In this work, he highlights that the reviews of educational discourse in China, Russia and Spain are becoming educational realities in what he reads as an externalisation/self-referential process through education policy reform. In addition, he shows how theory is dependent on observation. He points out three ways the internalisation is happening or globalisation is taking place; namely, institutionalising processes (school rankings like PISA), international government processes (publication) and conference attendance by scholars across the

globe. He compares the world systems theory and self-referential theory to stress how the Systems theory and the concept of an externalisation/self-referential process help to understand modern society better.

Particularly, Schriewer works with the externalisation/self-referential concept to help unfold policy intention and attraction across borders. According to him, the externalisation/self-referential notion helps to relieve the hidden logic of education discourse, which is shaping policy reform across the globe. In addition, he observes that the concept focuses on “the socio-logic inherent in intra-societal reflection processes, and in semantic constructions devised in the context of these reflections” (2003, p. 277). He stresses, like Luhmann, that according to the externalisation/self-referential concept,

externalisations do not mean the objective cognition of a system’s environment, but, rather, its system-referential interpretation. As illustrated by the metaphor of a ‘floodgate’⁷ frequently used in this connection, externalisations make accessible both a system’s international environment and its historical antecedents, only in filtered form, and in accordance with changing systems – it feeds the internal needs for ‘supplementary meaning’. (as cited in Schriewer, 2003, p. 278)

In other words, the externalisation/self-referential concept refers to the process of outside (foreign) reforms to justify and carry out reforms in a home system, which would otherwise contest it (J. Schriewer, personal communication, July 7, 2009).

Thus, Schriewer (2003, 2007) advocates the usefulness of the systems theory in cross-national, cross-cultural and cross-border studies. He (2007) asserts that when educational models are transferred transculturally, they are selected based on the prevailing interests of the importing nation, then adapted to its particular situations and needs. Thus, the reflective socio-historical analysis method effectively helps to acknowledge social-cultural relationships that lie between education and externalisations. It also sheds light on a country’s self-referencing and interpretation of other cultures and education systems, and how this is done for their social benefit.

⁷ A gate that can be opened or closed to admit or exclude water, especially the lower gate of a lock (*Oxford Dictionary*). Used here this symbol shows that nation-states open up for new education policy reform as per their need.

Drawing inspiration from Luhmann and Schriewer's work, Gita Steiner-Khamsi (2006) continued to walk on the same path and further their logic. She extends the investigation of NGOs' role in policy transfer and borrowing by applying the Systems theory. She writes:

Embedded in a theoretical of system theory, Schriewer and his colleagues propose to study local context in order to understand the 'socio-logic' of externalisation. According to this theory references to others' educational systems serve as leverage to carry out reforms that otherwise would be contested. (Steiner-Khamsi, 2006, p. 186)

Hence, one can observe from this citation the scholarship and common interest shared among Luhmann, Schriewer and Steiner-Khamsi.

Steiner-Khamsi (2004) further avows that education policy has to widen its focus, especially in the areas of sociology of knowledge, policy network analysis, and education policy studies. She also claims that domestic theorists, practitioners, and international agencies' support play a significant role in borrowing and transferring educational policy. She cites post-Soviet Latvian and post-Apartheid South African education reform studies (Novoa & Lawn in Steiner-Khamsi, 2004, p. 203) as examples to stress that this revamp is motivated by the creation of new educational spaces to meet international standards, and influences and is influenced by the sociology of knowledge processes. Moreover, she pinpoints New Zealand's outcome-based education (OBE) model as an apt example of how this model is becoming dominant due to global networking (Steiner-Khamsi, 2004, pp. 211-213). She also cites PISA and demonstrates how it is a comparative study used by politicians to reform the German education system (pp. 207-209).

Moreover, Steiner-Khamsi noted that OBE reform is not only the policy strategy of New Zealand but has also been adopted in the US, many developing countries, and countries who receive grants from the World Bank. OBE's popularity can be largely explained as economic, whereas policy transfer receives strong international and institutional (i.e. World Bank) financial backing. Additionally, active participation and the willingness of local stakeholders (theorists and practitioners) are relatively high when adopting OBE as a policy strategy.

Therefore, the Systems theory repeats that “the transfer and borrow discourses are not just discoursed, but they are real ones and actively working in the society. They are adapted, modified and resisted” (Steiner-Khamsi, 2004, p. 5).

In summary, Luhmann (1990), Schriewer (2003, 2007) and Steiner-Khamsi’s (2004, 2006, & 2013) work provides insights about the theoretical foundation of the systems theory and its application of OBE. Mainly, the systems theory replaced the word “self-referential” with subjectivity, wherein deconstruction of the subjective self can be observed as self-referential by adopting language/discourse borrowed from abroad (NGOs such as the WB). It is then modified by local subjectivity when put into practice. In other words, the approach argues that subjectivity is a *referential object*, which has a degree of freedom, but is always shaped by the local context.

In short, the subjective self is defined by the systems theory in reference to two aspects which influence the subjective self’s identities or behaviour in a globalising world. First, NGOs’ influence on national policy reform wherein nation-states started borrowing language/discourses due to the NGOs’ pressures, as well as globalisation. Subsequently, an individual who came across new policy language/discourse started using these discourses, but also added their local flavour to it, in a process they called self-referential. These local actors started modifying and adjusting the understanding of discourses according to their local need. An example of this is how the Mongolian people have different views of student-centred learning discourse, which was introduced by the Mongolian Education Policy. In this we see how Mongolia/OBE can be viewed as a case to illustrate how global influences shape domestic developments in education, and how imported education reforms are locally modified, re-contextualised, or ‘Mongolised’.

To sum up, the above approaches presented by Levinson, Anderson-Levitt, Ramirez, Luhmann and Steiner-Khamsi shed light on cultural identities and their influence on individual behaviour. According to them, subjectivity could be unfolded by looking into the power of local culture (Levinson, Anderson-Levitt); it can also be observed by looking into the power of world culture (Ramirez, et al.). Rounding out the views, subjectivity can be seen by looking into the power of policy transfer and

borrowing across borders as well as through agency, which is involved in the transfer (Steiner-Khamsi). However, there are several questions raised due to these approaches' limited view towards subjectivity such as: are these approaches too tightly focused on local/global culture, agency and borrowing discourses/language, rather than the subjective self or his/her individual interest? Do these approaches view actors as independent beings who can act for themselves?

Levinson and Anderson-Levitt's work more heavily stressed cultural objectivity than the subjective one such as school, agency, or local culture, wherein the subjective self's action and behaviour is assumed in the form of identifies and relation with a local culture. This leaves out the possibility of auto/self-action and influence. Equally, the WCT argues that subjectivity is a product of world culture, wherein emphasis is on the world model, rather than the subjective interpersonal influence. In fact, the world culture model advocates focusing on a wider and more similar influence of the subjectivity formation across the globe, than what auto/self-determination can do at the individual level. Similarly, the systems theory points primarily to NGOs' influence on national policy as well as individual socio-cultural ability, rather than the actual concept of subjectivity.

Thus, there are two things that can be observed from the above literature: 1) WCT de-centres subjectivity from local discussions by calling it another discussion of the subjective self at a different level; 2) These authors (and many other sources) think that they can map and explain the action of an individual's subjectivity through certain and fixed views. However, using Deleuze and Guattari's perspective, these claims of subjectivity are too simple, since the subjective self not only engages himself/herself with the culture and nation-state, but also is working with whole varieties of activities which can be non-linear and beyond the culture or nation-states' engagement.

2.3.2 Subjective Self as the De-centre (in power/knowledge, flows)

In recent decades, Foucault's notion of power/knowledge (the Foucauldian approach) has been another inspirational voice in education policy studies, which considers repressive/oppressive power as being exercised on subjectivity through education policy reforms. Particularly in Foucault's

work, we can observe in many globalising education policy studies an inspiing interest to examine subjective behaviour and education policy. In addition, Appadurai's view is an equally popular approach in recent years which can be considered revolutionary, with notions such as modernity, Flows/Scapes, etc. The work of Appadurai is important to unfolding cosmopolitan culture, space, and subjectivity, as well as analysing globalising education policies.

Thus, this study finds that Foucault's approach and Appadurai's work and literature are the keys to review in this thesis. With that in mind, this section will specifically look into the relationship between subjectivity and globalising education policy, but present an alternative perspective.

The opposite nature of these positions can be observed in globalising education policy studies, wherein the subjective self is disconnected from place, history and possibilities of cultural influence. In short, early literature puts subjectivity in the centre to conceptualise culture, agency and globalisation. On the contrary, the below-examined literature de-centres subjectivity from the traditional discussion such as culture, nation-state, agency, etc. Most importantly, the literature reviewed here has been deeply engaged in studying globalising education policy and subjectivity, which is the core aspect of this study. Therefore, the below approach includes the work of Foucault (with the example of Ball) and the work of Appadurai (with the example of Carney) and illustrates the arguments of these approaches in detail.

The Foucauldian discursive view talks about how repressive/oppressive power emerged through new education policy reforms. Most importantly, the approach points out how the concept of subjectivity has been interacting with power struggles as merely a performer. In this regard, Ball's work (2000, 2003, 2015) sheds some light. The key argument Ball puts forward is that the fear among teachers was generated through the tough evaluation process, what Ball saw as the "terrors of performativity". According to him, the rationale in technology of performative-based evaluations misdirected educational policy reform and it became a challenge for teachers in their academic life. In his view, global movements and NGOs' interventions have shaped education policy reforms and

promoted a stressful work environment for teachers, and have simultaneously generated an unwillingness among teachers to co-operate/participate in the new policies due to conflict. In other words, education policy reforms in this vein killed teachers' love, interest, and motivation towards their work and collegial duties due to the new regressive evaluations such as technical majors, judgments, comparisons, and control. Thus, the teachers become a performative object through education policy reforms on one hand, whereas on the other hand social networks are marginalising the state's role, which then causes conflict between the state and teachers.

The policy reforms had an objective of controlling teachers and, naturally, such educational reforms encounter conflict, distrust, and resistance. As Ball (2003) points out, the UK's educational reform led to teachers' dissatisfaction due to the new control culture – the so-called “re-regulation” – which affected teachers' creativity and self-motivation. As he explains,

The policy technologies of market, management and performativity leave no space of an autonomous or collective ethical self. These technologies have potentially profound consequences for the nature of teaching and learning and for the inner-life of the teacher. They are not simply instruments but a frame in which questions of who we are or what we would like to become emerge. (Ball, 2003, p. 226)

At this point, performative culture in the UK produced certain conditions and lowered the individual teacher's quality. Therefore, this specific policy reform not only brought emotional damage to teachers, but also produced in them an anxiety and dread towards their teaching style.

Ball's (2012) work, *Global Education Inc.: New Policy Networks and the Neoliberal Imaginary*, adds another angle in his method of studying education policy. In this piece, he conceptualises policy as mobility and not as transfer. He noted the growing significance of social networks in policy studies, and expresses the rationale as follows:

Policy networks are one type of the new 'social' involving particular kinds of social relationship, flows and movement. They constitute policy communities, usually based upon shared conceptions of social problems and their solutions. ... That is a 'shared' problem-solving process, which offers opportunities to participate in governance work to a wider variety of actors than previously. ... There are some forms of quantitative analysis of

social network, which have sought to measure network in a literal sense – their degree of integration or interconnectedness, their boundaries, the identification of nodes or hegemony or boundary spanners or holes. ... I am seeking to portray a set of complex relationships between organisations, actors, ideas, locations and activities that cannot be neatly divided up or divided off from one another. That is the point – we need to see education policy and governance on a different scale and through new conceptual lens; neatness is not an option. (Ball, 2012, p. 5, 7, 9 & 16)

To support his claim, he presents an example from the UK, wherein he highlights the role of the corporations of Babcock 4S, 3E and Pearson. According to him, these private educational business corporations not only provide educational material and consultants, but they are also selling participation in the Edu-business. Simply put, schools, colleges, and universities are being bought and sold from one private education corporation to another. For example, Babcock is a global engineering and support service company, which is outsourcing the company with its own education service division, and provides services to schools, groups of schools and local authorities. Babcock collaborates with Mpb, TSL, CPD and VT groups, working together with them in the education business, and also changing its name to Babcock 4S, becoming known as the most innovative school improvement service in the UK (pedagogy). In the same vein, 3E's head, Valerie Bragg, held the same position within teacher training schools before becoming a close adviser of the Labour party and the Prime Minister, before becoming the head of the California-based Acoma Technology Cooperation project. Similarly, Edison Schools and Global Education Management System (GEMS), is the largest school operator in the USA and other parts of the world like the UK, Middle East, China and India and are not only collaborating with different schools across the globe but also engaging in buying and selling educational institutions.

Hence, Babcock, 3E, and GEMS are not only working with other educational corporations, but are also influencing pedagogy, curriculum and assessment, and joining together globally to produce and build an education business. In other words, these educational corporations are indirectly defining what cultural knowledge is most significant and are investing in developing new concepts of educational processes and organisation. Put differently, participation of private businesses, social

enterprises, philanthropic actors and the media in education service and delivery, on top of the state support, allows the private sector and volunteers to play a part in education service. Therefore, the social network conceptualisation becomes significant in policy study. Moreover, there is a need to examine the neo-liberal imaginer which new networks and actors bring to play at global and local levels.

So, Ball's (1998, 1993, and 2012) work provides an overview of his theoretical conceptualisation, wherein he uses Foucault and the SNA theory frameworks to unfold education policy reform. He not only shows the power struggle between policy discourse and teachers' subjectivity, but also highlights how the SNA is useful to understanding the roles of private actors in education policy reform in a neoliberal context, which has a direct influence on how one understands subjective behaviour.

In short, Ball pointed out the process of teachers' subjectivity formation, wherein teachers produced fear/terror of the performative (subjectivisation) because of new government rules and norms of evaluation majors (objectification). At the same time, the social network plays a key role in forming and influencing subjective behaviour through its position as a new private player in formulating curriculum and pedagogy practices, which made teachers into performers of a pre-approved script rather than acting through their own desires.

Related to these ideas is the concept of flows/scapes, which considers the dual topics of globalisation and subjectivity. Appadurai (1990) denotes the idea of global flows and in his perception there are five flows: ethnoscape, technoscape, finanscape, mediascape and ideoscape. He used the suffix '-scape' to describe the character of the global world as an agent which both experiences and constitutes the imagined world (multiple worlds) which is fluid and irregular. In other words, mass media and migration are features of globalisation and transnational cultural movements, which tie the place and people to distant geographical areas. Appadurai, (1996) also believes in a space-less global world. According to him, in an education policy sense, nation-states now play a minor role in

formulating education policy, due to the emerging significance of economic trade, peoples' movements and their increasing use of the internet and their influence on policy construction.

In the essay *Disjuncture and Difference in the Global Cultural Economy* (1990), he argued that a space-less global world is now turning into flows of an "imagined world". After briefly reviewing human history (the last 500 years), he made a point that interactions between the past and present trades, warriors, merchants and religious proselytisers have changed due to technological development and information sharing. He insists that the global world *is not a centre-periphery model, but rather it becomes complex, overlapping and disconnected*, wherein scapes are playing a significant role in de/re-territorialising nations and societies across borders. Therefore, he characterises the global world as *fluidity of diaspora* (different layer of identification and non-isomorphic).

In *Modernity at Large* (1996), he takes the above discussion even further, and this work can be seen as ground-breaking, classic and revelling within the multi/transnational public-sphere work of Appadurai. The book offers a new argument about the subjective self and his/her behaviour through the movement of mass-electronic media (television, computer, social networks, cinema, and telephones) used by people across the world, which is creating the imaginary world, and migrants, who are not only migrating, but also creating public spheres – long distance nationalism – to formulate what he calls *modern subjectivity*.

In simple words, he argues that the nation-state concept, which is bounded with *geography, local culture and so on, is becoming irrelevant* when it comes to conceptualising modern culture (an alternative way of thinking compared to the discussion in 2.2.1). That is to say, national culture and mass-electronic media are emerging as strong forces to define the notion of culture and its practice. In his words,

Electronic media and mass migration mark the world of the present not as technically new forces but as ones that seem to impel/compel the work of the imagination. Together they create specific irregularities because both viewer and images are in simultaneous circulation. Neither images nor viewers fit into circuits or audiences that are easily bound with local, national or regional spaces. ... Nation-states, as units in a complex interactive system,

are not very likely to be the long term arbiters of the relationship between globality and modernity. (Appadurai, 1990, p. 4 & 19)

Thus, the world is heading toward a culture of fluidity. Furthermore, electronic media and mass migration are not only changing cultural facts in day-to-day life, but are also changing the political stance of individuals. In addition, the transnational cultural movement enabled by globalisation has not only broken barriers among nation-states and the economy, but also defines subjectivity differently. The following two citations from Appadurai point out how the concept of subjectivity is evolving:

Globalisation is not simply the name for new epoch in the history of capital or in the biography of the nation-states. It is marked by a new role for the imagination in social life. (Appadurai, 2001, p. 14)

And, globalisation has shrunk the distance between elites, shifted key relations between producers and consumers, broken many links between labour and family life, obscured the lines between temporary locales and imaginary national attachments. (Appadurai, 2003, p. 10)

Hence, the new role of the migrants and mass-electronic media were influenced by the post-electronic world, while space, myth, and rituals are becoming part of the intellectual work of societies. In this sense, imagination and fantasy, as well as individual and collective thoughts of actions, have become part of the modern world, having become a *long-distance national, substantive culture* (becoming a substantial part of the native culture) or an integral component of the global, modern society. The masses and their means (media) have also brought in new attachments to the nation-state, which Appadurai (2005) expressed in the phrase “*global as modern and modern as global*”.

Thus, Appadurai’s valuable contribution is a notion of flows, wherein the nation-state is not only de-territorialised, but also the production of a subjectivity that emerges due to flows. He observes new relationships among the state and global community as well as individual actors, who according to him are emerging and fluid. Because of their fluid characteristics (or flows), the state and the subjective self are losing their territorial statuses and emerging into non-territorial spaces. Carney

(2000) presented the application of Flows/Scapes in his work, wherein he advocated “Policyscape” and “Eduscape” as tools to unfold global conditions. According to Carney, China (Tibet), Denmark and Nepal’s education policies experienced similar policy ideas and pedagogical practices despite their cultural, demographic and geographical differences, which Carney claimed shed light on how the set of flows and disjuncture across borders brought dynamism and complexity. On the other hand, through examples of Denmark (consensus-oriented university), China (learner-centred pedagogy) and Nepal (community involvement in school management), Carney pointed out education policy *scapes*. His study underscored the point that mobilisation of universalisation is a key indicator, which appears as “mutually constitutive and dialectically constructed” (Carney, 2000, p. 346).

In summary, in Appadurai’s work (1996) global culture is a new emerging fact, wherein mass-electronic media and migration are producing modern subjectivity through emigration and mass-electric revaluation. According to him, the subjective self/subjectivity is nothing but the imaginative space of the actor. As he puts it, “The imagination through which local subjectivity is produced and nurtured is a bewildering palimpsest of highly local and highly trans-local considerations” (Appadurai, 1996, p. 198). Stating it more fully, Appadurai (1996) says:

We have to follow the things themselves, for their meanings are inscribed in their forms, their uses, their trajectories. It is only through the analysis of these trajectories that we can interpret the human transactions and calculations that enliven things. (as cited in Biebuyck & Meltzer, 2017)

Thus, the point Appadurai and Carney made is that globalisation needs to be understood as *flows* or *scapes* in order to study education policy production and implementation. Most importantly, the flows present different understandings of subjectivity, and an individual is influenced by many global flows in many different ways, namely media flows, technology flows, etc. Therefore, their understanding of subjectivity is a process of emergence through global flows.

In summary

The above approaches of Foucault (with the example of Ball) and work of Appadurai (with the example of Carney) informed us about two things: firstly, how repressive power was exercised on the subjective self through various globalising education policy reforms. Mainly, given the nature of particular discourses within policy, the subjective self has an action range of possibilities. Concurrently, private actors are playing key roles in policy reform and marginalising the nation-state, and the outcomes of those actions. Secondly, how subjectivity has been an imagination creation due to the fluidity of the world, wherein the subjective self is vibrant.

In fact, these orientations work very closely with what I call here *the subjective self*. However, these approaches not only decentre the subjective self, as does the approach of Deleuze and Guattari, but also pay less attention to the subject auto/self-act. These two points are synthesised and summarised in the following paragraphs.

In Foucault's work, the approach of discourse is used among scholars to analyse power issues:

Analysis of power, that is, that power is dispersed throughout social relations, that it produces possible forms of behaviour as well as restricting behaviour. This productive model of power is something many theorists have found useful, particularly when looking at ways of thinking about discourse. (Mills, 1997, p. 20)

Ball homes in on Foucault's work, and uses it heavily in his 'Terror' paper, in which the focus is on surveillance and low trust, wherein teachers respond by 'playing the game', or performing as expected, and thus surrendering their professional autonomy in order to survive within the system. Here, the teacher is marginalised as a self-determining professional, and is instead utilised as a performer of a pre-written script.

In regards to the role that social networks and private agencies play in education policy, Ball's studies in these specific areas show that the state is marginalised by new actors such as private providers, charities, business interests, etc., and the school and teacher fits into the agenda of those new players, with the end result being, again, the marginalisation of the teachers.

The Foucauldian approach in both scenarios (performative and enterprise) means that the discursive space created by these new arrangements ‘empower’ the teacher towards a new identity (as someone who teaches the test for example; or someone who adopts the logic of enterprise etc., ‘Do that well and you’ll be valued, promoted’ etc.). Nevertheless, the teacher or the ‘agency’ capacity to reflect and act independently from policies and prescriptions is lost.

Put it differently, the ‘performative’ teacher or ‘enterprise’ teacher has enormous ‘room for manoeuvre’ within the prevailing discourse, but due to fixed orientations offered by the state and social network, teachers are reduced to performative and enterprise-type roles. This insight is helpful in unpacking political identity and the nature of power in education policy. However, it does not address the question of subjective desire and its productive power on the policy practice, which is the topic of this study.

In short, for Foucault, it’s about power and agency through self-government which is helpful, but due to his singular focus on repressive power, subjectivity becomes objective, or static, whereas Deleuze and Guattari’s work helps to identify how the policies create a certain desiring machine and how subjectivity’s productive power plays a key role in it. Thus, while Ball’s work brings us close by identifying control institutions as a power centre that exercise power on the subjective self, mainly he advocates focusing on repressive power which is different, but leaves us with the question: what should one do with such recognition of power? Jumping off from where Foucault and Ball leave off, this thesis focuses on the productive power which emerged through subjective desire and allows the subjective self a limitless range of possible actions. (See section 2.3)

Appadurai’s stress is on the flows, interactions between the power of media, technology, internet, television, computer, social networks, cinema, and telephones, which is more macro-level engagement than an individual examination and/or discussion. Above all, Appadurai’s (and Carney’s) research point out subjectivity in relation with flows, which certainly opens up the discussion on subjective interactions with and new relationships among the state, global and individual actors,

which according to him is emerging and fluid, which is a macro-level engagement of the subject. However, the idea of Flows/Scapes actually closes certain avenues of exploration of 'subjectivity' most especially when these authors try to reduce everything to a force of flows and fluidity, rather than acknowledging active and inactive Flows/Scapes in the contemporary world. What's more, these authors do not speak to the subjective auto/self-action in relation to policy practices.

In other words, Appadurai's observation about subjectivity is ambiguous, because if it can be understood as imaginative spaces, then the subjective reflective action can be seen, or the subjective self can be read as a new proposed or constructed discourse, namely flows. Most importantly, since each individual has emotions, aspirations, inspirations, intentions and desires to act for him-/herself, subjective behaviour is unpredictable and unlimited. The logical question that follows is: whether the subjective self is self/internally constructed or whether it is constructed by external forces? If the latter is the case, then the forces which influence subjectivity cannot be one or two, they must be multiple and many. Moreover, one may further query, if he/she does concede the subjective self's capacity to aspire to determine his/her behaviour, then it is also equally important to talk about the subjective self as individual power, unlimited and unpredictable.

2.3.3 Subjectivity Self via Scales/Scalar

Another major voice with education policy research and the subjective behaviour study can be found in scalar thinking.

Continuing with the subjectivity and globalising education policy issue, this section will examine the scalar approach and its orientation towards the concept of subjectivity. Interestingly, this approach is in contrast to the spatial thinking approaches (in the above section 2.2.2), and rather discusses conceptualising globalisation as a discourse rather than a process, and defines the subjective self at different levels or 'scales' (Robertson, 2002). In this regard, Smith (1984, 1988) and Swyngedouw (1992, 2000) presented a basic argument that space and the social processes happen

on a number of levels and one needs to understand the power struggle, which strengthens the power of some but also disempowers others. As Smith claims:

The vital point here is not simply to take these spatial scales as given (spaces created by mobile homes), no matter how self-evident they appear (seen in public places), but to understand the origins, determination, and inner coherence and differentiation of each scale (creative new spaces) as already contained in the structure of capital. (Smith, 1984, p. 181)

Furthermore, Dale (1999) followed the Scalar rationale and argues:

Globalisation... does create broadly similar patterns of a challenge for states that shape their possible responses in similar ways. Absolutely central to arguments about the effect of globalisation on public services like education is that those effects are largely indirect; that is to say, they are mediated through the effect of globalisation on the discretion and direction of nation states. (as cited in Gomes, Robertson & Dale, 1999, p. 2)

Thus, Dale, Gomes, and Robertson adhered to scalar thinking in their statements that globalisation is a discourse rather than a process, and the literature about globalisation and the professed spatial understanding (Flows/Scapes) is creating new discursive spaces in which to define subjectivity, education policy, identity, nation-state, and more.

Specifically, the influence of scalar thinking on Robertson's (2006) work can be seen when she examines the influence of the General Agreement on Trade in Services (GATS) on education policy reform. She follows Scalar fixes as social processes such as legal codes, monetary regimes, networks, state regulatory institutions, and so on. To her, a scalar perspective is:

methodologically important as a spatio-temporal unit of analysis; involves a critical dimension in the unfolding wave of global capitalist restructuring – referred to as rescaling; is a key strategy of social and political transformation; and is a metaphorical weapon in the struggle for hegemony over social and political space. (Robertson, 2002, p. 476)

Moreover, she explores (2012) globalisation issues in *Researching Global Education Policy: Angles in/on/out...*, wherein she concentrates on the literature/ontology positions of globalisation and education policy reform. In doing so, she uses the Scalar rationale, wherein she observes new spaces,

which are intentionally created to accommodate spatial thinking through discourse and metaphor like global flows in education policy studies. She refuses spatial rationale (the world is borderless) and its arguments and ontological positions because she believes that spatial literature is misleading, and unimportant issues are presented through them. As she claims:

In arguing for a processual approach, I am wanting to point to the risks, and political consequence, of failing to historicise our account of transformations in the education sector, or inadvertently allow ourselves to be seduced by the argument that everything has changed and that now nothing is fixed in either meaning, sites, or sources of power and authority. Rather our challenge must be to identify, and trace out, the sites, actors, institutions, scales, technologies of rule, and consequences, of the new assemblage of education policymaking and practice, which increasingly includes private forms of authority mobilised by powerful players. (Robertson, 2012, p. 17)

To paraphrase, the above citation reveals her concern about and understanding of new methodological approaches used to analyse globalising education policy. She believes researchers promote various immaterial discourses, which eventually end up being a part of policy formulation. Moreover, she asserts that researchers have their biases to promote certain ideas, notions, and discourses. As she puts it, "...globalisation is the outcome of processes that involve real actors – economic and political – with real interests" (2002, p. 472). Thus, the globalisation discourse has been promoted with deliberate interest by scholars. In other words, she points out methodological applications of globalisation such as scapes/flows, which according to her create space to discuss the subjective self as well as globalisation discourse in education policy studies.

Another example is in Robertson's (2012) work, wherein she stresses that international NGOs (OECD, UNESCO, WB, etc.) are promoting measurement criteria of students and teachers to produce teacher education policy. Here one can observe her view of subjectivity. In addition, she notes that the NGOs are arguing that there is a problem with teacher professionalism, but that the NGOs have historic colonising policy issues, which shows 'symbolic' governing over teachers' pedagogical practice in national settings (p. 588). She calls this a "new form of social order." In essence, she posits that

the mechanisms of global governance of teachers are being transformed from 'education as (national) development' and 'norm setting' to 'learning as (individual) development' and 'competitive comparison.' Yet

despite tendencies toward a convergence of agendas, there are important differences between them. I conclude by examining the limits and possibilities of governing at a (global) distance, as well as the contradictions inherent in neoliberal framings of teacher policies to realise the good teacher. (Robertson, 2012, p. 584)

Thus, Scalar theory advocates creating scalar fixes – the process of creative destruction which is deconstructed and reconstructed in order to produce a new space in which capitalism can operate effectively. Consequently, the production of spatial scale and the relations between scales (e.g., the flow of capital, goods etc.) can strengthen the power of some, and disempower others. For example, Robertson shows through her work how ‘ism’ has produced a discourse of teachers as competitors, rather than as individual learners through the globalisation discussion. This shows how the ontology is deconstructing specific spaces to accommodate new spatial thinking, and how such literature is leading an understanding of education policy far away from the real issues of education.

In short, the scalar approach conceptualised the subjective self as produced, introduced and defined by certain institutions and social forms to make new spaces, accommodate new thinking, and discourses such as NGOs’ influence on the education policy agenda. Robertson (2012) added that teachers’ identity is formed by NGOs, which creates a crisis in the teaching profession by redefining who is a good teacher and who is not, which one is professional and which is unprofessional, in order to gain symbolic control over teacher education policy. Here, Robertson points out by tracing the transformation of teachers’ work through the lenses of power, governing, pedagogy and production that less autonomy for teachers and the burden of performing contributed to teachers’ short tenure in schools, which leads to global actors and NGOs playing key roles in education policy reform.

In addition, each nation responsible for developing education now has to transform to create norms to evaluate education. As Robertson says, “In studies of globalising education policy making it is critical we see the collapsing of boundaries as accompanied by new bordering processes, giving rise to new ordering practices and subjectivities” (Robertson, 2012, p. 14). Thus, to Scalar thinking the subjective self is not only a production of globalisation discourse, but also it is a production of certain social forms and institutions such as NGOs’ (structural) intentions, which have a political agenda.

In summary

The scalar approach appeared as part of the alteration within social science as an opposition to post-structural thinking (section 2.2.2). This is due to the fact that scalar logic is deeply rooted in Marxist rationale. The core argument is generated from Marxist ideology, anthropology and the geographical debate of space, spatiality and economy, which highlights the influence of capitalism through globalisation, liberalisation and neo-liberalisation on education policy reform. The subjective self, as understood in the scalar approach, is also derived from the Marxist notions, wherein the subjective is being and the objective is defined as material of human activity. The approach stresses that the human being was seen as an object of nature, but in capitalism the subjective (labour), objective and nature all become part of the economy. Therefore, the subjective self's definition is created by social forms and institutions to serve their purpose.

In other words, inspired by Marx's critiques of capitalism and analysis of structural influence, scalar thinking does not highlight the need to focus on the 'self' rather than 'labour' since 'work on self' provided more possibilities of production, whereas 'work on labour' limits the possibility of production to structures and agencies (Deleuze & Guattari, 1987). Marx's focus is on the unequal distribution of resources between worker and owner, rather than observing that the subjective can be linked to everyone and everything that is part of the production of surplus value. In addition, while it argues that it mostly focuses on subjective interactions, in actuality it focuses on how the subjective self needs to be understood in relation to structure and agency.

Therefore, we see that Marxism and the Scalar approach link subjectivity with economic production and labour conditions in capitalism. According to Marx, employees never win the surplus value generated by them because there is an unequal distribution in the capitalist system. Therefore, inequality emerged within society. In short, Marx built his notion of subjectivity by exploring the conditions of labour and economics and how they interact.

However, the Marxist and the scalar approaches underemphasised subjectivity as the field of the production of desire, wherein an assemblage plays a key role. In addition, the Marxist and the scalar approaches ignored the fact of other possibilities of surplus value created by multiple subjects and objects as well as the multiplicity in which human and nonhuman actors deal on a daily basis, rather than dealing solely with economics. Therefore, the approach does not fulfil the intent of working with subjective self-understanding/desire.

2.3.4 Subjectivity Self as Desire (in assemblage)

In summary of the previously noted texts and authors, we consider how they are connected: from understanding subjectivity in globalizing education policy in relation to the identity of the local culture (Levinson); to production of world culture (Ramirez), referential, global and local dichotomy; an individual's imaginative space (motivation) through scapes/flows (Appadurai); or in relation to the objective and subjective discursive nexus (Ball); as well as in relation to production of structure (Robertson). These orientations I have introduced above can be identified as *nodal points*. In other words, these approaches advocate focusing on a certain point of subjectivity formation and understanding, which is serving the above-reviewed authors' interests and gives credence to their rationalisations. Moreover, these nodal points have a universal structuring function within a particular discursive field because creating the nodal points also means proposing a privileged sign, which assumes other signs or taking notice of certain aspects while ignoring others.

Most importantly none of these approaches pay sufficient attention to the subjective self's desire view (body, action, passion, and emotion), which constitutes and influences subjectivity. In short, the subjective self can neither be considered an independent actor, nor can it form an opinion independently from social context.

As a result, this study argues that subjectivity has been not been seen in light of an assemblage of *self-understanding*, *self-affirmation* and *self-preservation*, which emerge through subjective desire. Hence, subjectivity as a production of desire (Massey, 2004) needs significant consideration in

education policy studies. To put it differently, the question is: does the concept of desire provide an alternative way to conceptualise subjectivity, and if so, how? The short answer is, yes, it does, and the more complete answer to this question is as follows, wherein the process/function of desire (not definition of desire) is discussed in specific detail.

Deleuze and Guattari (1987) presented subjectivity as forms of desire, wherein subjectivity was observed emerging as absolutely 'new' and that transcendence is due to a change in intensity or event and vice versa (Adkins, 2015). In addition, Deleuze and Guattari opine on the subjective and objective debate and advocate for the process, which shapes subjectivity. As Lazzarato, paraphrasing Deleuze and Guattari's notion of desire, said, "Desire is not the expression of human subjectivity; it emerges from the assemblage of human and non-human flows, from a multiplicity of social and technical machines. Deterritorialised desire knows nothing of 'drives' or 'conatus'." (Lazzarato, 2014, p. 46).

Moreover, subjectivity not only orchestrates multiple actions continuously, but it also encounters an event, which has multiple folds and an unpredictable nature. In addition, subjectivity also possesses desire and ethics, which produce various actions and commitments in which we see that there is always a link with the subjective self's previous experiences and actions to the present experiences and actions. In other words, Foucault (and Ball) observed subjectivity constructed through power/knowledge, but remained unaware of the subjective self's multiple actions, desire forms, body and ethical roles, which participated in formulating subjectivity. In other words, in the Foucault (and Ball) sense, the subjective self-birther his/her subjectivity by objectivising himself/herself, whereas Deleuze and Guattari argue about the process of desire production. Furthermore, Marx (and Robertson) emphasised the condition of labour in capitalism and economic production as an integral part in the formation of subjectivity, but he (and Robertson) underemphasised subjectivity as the production of desire (Deleuze & Guattari, 1987).

To Deleuze and Guattari (1987), the subjective self always draws a line of flight from its previous experience. It is shaped by the change in intensity at the same time as it opens to connect

again to a new nodal point. For example, one person (A) communicating with another person (B) builds a relationship (A to B) between those people, but when communication ends, the relationship is deconstructed. When the same person (A) meets a new person (C) and a new communication (A to C) starts, the person draws lines from the previous communication (A to B) and creates a new relationship with this new person. Communication therefore goes on with many people, and the relation moves on; as long as the first person meets new people, he will continue to build new relationships. In other words, it is an endless process of constituting relations and communication. Additionally, there is no truth created by subjectivity in Deleuze and Guattari's view. Rather, an individual's intelligence, affects, sensations, cognition, memory and physical force are now components whose synthesis no longer lies in the person but in the process, wherein a subjectivity forms (Lazzarato, 2014, p. 28). Deleuze and Guattari (1987) call this 'postsignifying' of assemblage. Hence, Deleuze and Guattari (1987) explain the role of subjective relations not as signifying, but as postsignifying.

In this regard, O'Sullivan (2008) observes the influence of desire and subjectivity. He stresses:

In each case – that of an individual and that of a society – what is involved is an 'escape' from the fixed habits and impasses of the present through recourse to a 'time' undetermined by that present, a pure past which also, paradoxically, contains the possibility of determining a different future (O'Sullivan, 2008, p. 93).

In other words, an escape from routine habit into entirely new habits not only creates temporary understanding among individuals/teachers, but also opens up new possibilities of new knowledge for teachers. The resulting new habits can generate or inhibit desire among teachers. In the context of education policy reforms, the reforms assume teachers' desire in policy production and pay very little attention to individual desire and escapes. Subsequently, the policy reforms create uncertainties among teachers, rather than creating opportunities for teachers to grow.

Drawing inspiration from Deleuze and Guattari's (desire) and Foucault's (power) notions, Webb (2013, 2015) provides indications of the presence of nodal points in policy studies, which he

posits have not fully attained the teacher's role as a primary actor, but rather conceptualise and enact policy.

Webb (2013, 2015) sheds light on the significance of teachers' desire, and its role in policy implementation. Drawing from Deleuze and Guattari's work *Schizoanalysis*, he unfolded the subjectivity of teachers. To him, what stands out in education policy implementation is the teacher's intent – how teachers deal with new change. According to Webb, teachers conducted two different classes – one when the classroom's door is closed and another when the classroom's door is open, due to the beliefs and intent an individual possesses. Through this example, he advocates for the importance of education policy implementation to acknowledge a teacher's intent. In fact, he stresses that education policy reform is a desire machine, which produces economy and human capital as well as ideas like democracy, however, what his work teaches through the schizoanalysis lens is that the desire not only produces a paradox, but also explains the multiple roles of teacher ethics, habits or desire and motivation to implement education policy (Webb, 2015).

Next, Webb's (2015) work is a significant example of how desire plays out in schools, as he examines the teacher's desire in relation to education policy enactment. In this work, he tries to answer the question of why desire is important to account for while enacting education policy. He summarises his work by explaining:

my analysis demonstrates how teachers manifest multiple roles at different times depending on the desiring-machines that operate upon them. ... my analysis uses the shift in subjectivity to map the complexity of the teacher in relation to the desiring-machines in which they find themselves. (Webb, 2015, p. 7)

Thus, the observation made by Webb (who was influenced by Foucault's power notion) is that by perceiving desire as revolutionary and productive, this concept becomes core in driving a teacher's body and action while creating an assemblage of being a father, mother, son or daughter.

In the same vein, Webb and Gulson's (2014) question helps to unfold the relation of subjective desire to education policy implementation: "How, why, where and who responded to policy and signal

how policy subjects and actors are written by policy” (Webb & Gulson, 2014, p. 57).; or, how do teachers deal with new changes? Mainly, they pointed out “how policy actors sense, encounter, embody, enact, and respond to policy desires, often without recognising particular policy desires” (as cited in Carney, 2016). Or,

it is not a Cartesian-self that is moving through Newtonian-space considering different folds to inhabit in a rational and conscious deliberation of policy expectations. Rather, the policy subject is flooded with a ‘swarm’ of subjective folds within an immanence of territorialized spaces ... Educational policy is neither an articulation nor a representation of a solution; rather, implementation can be considered a momentary point along a line of desires or vanishing point of unfulfilled intentions, policy vectors: ‘Like the vanishing point in a perspectival painting, such a point points into that which it vanishes. And since a point, no less than a space, is folded many ways, this directional aspect takes on an infinite complexity and intensity. (as cited in Carney, 2016)

Now, the question is how this study is different from Webb’s work, wherein he explores the “becoming professionalism” of teachers, while citing an example of a teacher whose practices are redefining teachers’ professionalism (2015). The key difference between his work and this study is that this study observes desire functions along with globalization and argues about the usefulness of assemblage theory in globalizing education policy study, whereas Webb limited himself to exploring teachers’ becoming by applying Schizophrenia logic. To illustrate, Webb’s work draws inspiration from Foucault’s notion of power/knowledge as well as Deleuze and Guattari’s notion of becoming. According to him, teachers are becoming through desire, but it is only half of the story - what is the full story, then? The full story is that teachers are becoming through desire in events, which are extensions of assemblage. In simple words, Webb’s Multiple Literacy Theory does not explain that assemblages can create through the influence of subjective desire, whereas this study focuses not only on desire as a wide range of possibilities in subjectivity formation, but also observes globalising education policy as assemblage. The assemblage notion observed here is: an assemblage is a constitution of desire, wherein self-understanding (singularity) plays the central role.

Put simply, education policy reform (machine) needs to consider the role of the teachers, since they are the ones who hold power and implement the policy on the frontlines. Additionally, a desire has an objective, which is built as part of one's daily life, and desire aids to acknowledge social production and reproduction (Buchanan, 2008, p. 39). In short, Deleuze and Guattari's notion of desire and Schizoanalysis unfolds pedagogical construction and reconstruction in policy implementation, as well as helping to uncover teachers' subjectivity process. Deleuze and Guattari pointed out that what is important is to understand individual desire differently as a sense⁸ or "extra – sense" (Sjunnesson, 2015), which is constituted through *connection*, *disjunctive* and *conjunctive* by a body (Smith 2012). Moreover, they highlighted that desire has a productive and positive sense, which means desire adds significant plus-value (and + and +...) whenever it produces.

To answer the question raised, does desire present an alternative way to understanding subjectivity and policy practices? From the Deleuze and Guattari view, desire plays a fundamental role in the subjective self-determination act. In fact, Deleuze and Guattari (1972) do not accept the concept of desire presented by psychoanalysis. According to psychoanalysis, desire is always characterised by a longing for a lost object, archetypally defined by the upset of leaving the mother-father-you-and-I. On the contrary, Deleuze and Guattari's (1972) notion of desire is not characterised by some form of lacking; rather it is instead a *positive action*, wherein 'desiring production' happens. It is a process, which always produces connections. In this way, desire becomes an autonomous force, freed of its objective and of its subjective. In other words, desire is an unlimited, unpredictable, and spontaneous movement in assemblage that engages in polyvalent (having more than one valency) connections: a process and a procedure.

⁸ Sense: "According to Deleuze, only sense, as the domain of internal difference expressed through infinitives, serves as the unconditioned and formless condition, which does not take the form of the conditioned as its ultimate ground" (as cited in Polat, 2012, p. 106). Sense: means reassembling expression-utterances of dominating narratives, which are emerging rhizomatically through multiple stories, what D&G called body and its effect in narrative encounter. Here, the encounter of co-informer seen as physical expression (logic of sense) as well as verbal expression (statements), what Inna Semetsky (2006) pointed out in her work as encounter of to 'discover conditions', under which new concepts - "for unknown lands" - might be produced (p. 212). Hence, the co-construction of the narratives is produced through reassembling.

Thus, the proposition presented here is that the desire notion of Deleuze and Guattari (1987) imagines an individual's desire space to unwind policy enactment and unfold education policy non-traditionally. Rephrased, subjectivity's relevance in relation to education policy studies is clearly stated as, "subjectivity becomes an ongoing negotiation of things perceived, both consciously and unconsciously, within and outside of the body" (as cited in Carney, 2016). In other words, this project asserts that there is a need to observe the subjectivity emerging through desire (Webb, 2013) in the policy production and implementation. Therefore, this study applies Deleuze and Guattari's notion of desire to explore subjectivity, which could unwind policy production and enactment differently.

Before introducing a method chapter to conceptualise desire in practice, in the following section I will show the difference between power and desire as well as between interest/intention and desire, because some people see these concepts as interchangeable, but there is a fundamentally different understanding between them.

2.4 Subjectivity self as Power vs. Subjectivity self as Desire

This section will highlight the difference between the subjective desire (Deleuze & Guattari, 1987) and the subjective power (Foucault, 1972). If one understands desire to be absolute power then there can especially be confusion of the Foucauldian sense of power with desire notions, since there is very thin line between the way Deleuze and Guattari and Foucault's orientation of subjectivity appears in literature. Therefore, it is imperative to make the distinction between the desire and the power notion. In doing this, the following discussion will consider the differences between Foucault's work and Deleuze and Guattari's works.

In the 1980s, all three authors drew inspiration from Friedrich Nietzsche's notion of 'subjectivity' (Kelly, 2013, p. 510), but they reflected a unique difference when it came to conceptualising the idea. For Foucault, subjectivity was a "relation to the self" whereas Deleuze and Guattari saw it as the "power of self-positioning and existential affirmation" (Lazzarato, 2014, p. 18).

Moreover, in *Intellectuals and Power: A conversation between Foucault and Deleuze* (1977) we see their principle differences on the concept of subjectivity. To Deleuze and Guattari, if it were conceptualised with actions and events, then it would be merely a “representing or representative consciousness.” In other words, Deleuze and Guattari observed subjectivity with multiple actions as an emerging form of desire. As Deleuze and Guattari put it,

A theorising intellectual, for us, is no longer a subject, a representing or representative consciousness. Those who act and struggle are no longer represented, either by a group or a union that appropriates the right to stand as their conscience. Who speaks and acts? It is always a multiplicity, even within the person who speaks and acts. All of us are ‘groupuscules’. Representation no longer exists; there’s only action-theoretical action and practical action which serve as relays and form networks. (Deleuze & Guattari, 1977, p. 207)

Deleuze’s (1992) work helps to highlight the difference even further, and also helps to understand how Deleuze and Guattari explain and account for Foucault’s power notion. According to Deleuze, Foucault has paid attention to the idea of a *society of control*, which has been replaced by a *discipline society* after World War II. Here, there is a difference between *society of control* and *society of discipline*, as Deleuze calls them. The society of discipline requires numbers as well as signature or approval, whereas the society of control requires a code. The code is the password, which does not require any number or signature. Control can be observed in terms of power held by states, bank, data, markets, etc. whereas the discipline society can be observed in individual rewards. The society of control converts individuals into *dividuals*.

Perhaps the key difference between these societies is how money values were understood. In the discipline society, money was seen in the form of a gold numerical standard, whereas in the society of control one can observe money as floating rates of exchange. The disciplinary man was a discontinuous producer of energy, but the man of control is adulatory, in orbit, in a continuous network.

According to Deleuze’s work, the society of control has replaced or functions according to a third player, which is the stock market or capitalism. The market came to exist due to corporate

control over schools, homes and factory spaces. Therefore, individuals are now no longer enclosed, but instead they are in debt. Therefore, we see that according to Deleuze, what Foucault has accomplished is to identify the society of control through his work, which controls individuals or men, but what can the individual do within such a controlling situation? Said differently, recognising an oppressive power is useful, but it is more important to discover how to work with it. It is not sufficient to say that one is opposed to an oppressive power or to encourage escape from it. In Deleuze and Guattari's words, rather than asking what a concept means, you will find yourself asking, "Does it work? What new thoughts does it make possible to think? What new emotions does it make possible to feel? What new sensations and perceptions does it open in the body?" (as cited in St. Pierre, 2013, pp. 284-285).

In the same way, St. Pierre (2013) helps to understand the differences between Deleuze and Guattari and Foucault's notion of power. According to her, what Deleuze and Guattari advocate in terms of lines of flight is to set oneself free to create new values wherein one lives life to prosper, not to suffer. As she puts it, "To trace lines of flight. We may, indeed, feel trapped, but we have the pleasure of plugging the Deleuzian machine into other machines we are thinking/being/doing to produces assemblages that take us elsewhere" (St. Pierre, 2013, p. 287).

In her view, the biggest challenge of her life was to reread subjectivity away from the prescribed notes of ideology. As a result, she uses Deleuze and Guattari's notion of folds to understand the concept of subjectivity as folding, unfolding, and refolding. By citing Deleuze and Guattari's words "across our thresholds, toward a destination which is unknown, not foreseeable, not pre-existent" (Deleuze & Parnet, 1977/1987, p. 125), she tries to explain the core of her understanding of how one could read or understand subjectivity without pre-assuming outcomes.

On the account of Foucault and Deleuze and Guattari, she says, what Foucault offered is that the subjective self moves in various conceptions. However, subjectivity "disappears in discourse. A subject constituted in discourse and a subject constituted in practice" (p. 288). As a result she finds

Deleuze and Guattari's notion of *haecceity*⁹ fascinating since it allows her to re-conceptualise the subjective self as "how one thing/person is distinct from another because of some individuating essence" (p. 289).

In effect, she explains that what Foucault offers is not only showing how to identify oppressive power, but that he also advocates how one should resist against the power or escape from it. Nevertheless, what remains unanswered is that unfolding future, condition and situation, which may take multi-forms and cannot be pre-assumed. In other words, there is no space in Foucault's work to future conditions other than what is given in the present.

Another study which helps to delineate the difference between Foucault and Deleuze is *Gilles Deleuze's ABCs: The Folds of Friendship* (2008) wherein Stivale sheds light on Deleuze, Foucault and Derrida's closeness in sharing similar philosophy and inspiration from Nietzsche, Artaud, and Blanchot. Conversely, what makes these scholars differ when they work with the concept of subjectivity is what he calls the *folds of friendship*.

In *The Fold* Deleuze (1991) explains his understanding of the concept, which is different from Foucault's conclusions. According to Deleuze (and Strauss) the folds can be observed in the following ways:

The Baroque does not refer to an essence, but rather to an operative function, to a characteristic. It endlessly creates folds. It does not invent the thing: there are all the folds that come from the Orient- Greek, Roman, Romanesque, Gothic, classical folds... But it twists and turns the folds, takes them to infinity, fold upon fold, fold after fold. The characteristic of the Baroque is the fold that goes on to infinity. And from the beginning it differentiates them along two lines, according to two infinities, as if the infinite had two levels: the coils of matter, and the folds in the soul. (Deleuze & Strauss, p. 227)

⁹ Two characteristics of haecceity were particularly help-full in this study. "First, a haecceity is not defined by linear, chronological time but by "floating times" (Deleuze & Parnet, 1997/2007, p. 92). It "can last as long as, and even longer than, the time required for the development of a form and the evolution of a subject" (p. 92). Second, haecceities are events, singularities always becoming in relations of speed and slowness, so they have no essence that forms and stabilizes them into a substance that can be subsumed under another concept or category." (St. Pierre, 2017, pp.688-689)

Thus, Deleuze's fold captures the universal process of folding, unfolding and refolding beyond one fold. In his words, "the fold of the universe is a process of folding and unfolding the outside – which creates an interior that is not an inside grown autonomously from the outside world but merely a doubling of the outside" (as cited in Anarchistwi, 2013)¹⁰. Whereas Foucault's fold or power notion has limitations and does not consider the creation of an interior.

O'Sullivan (2018) presents the disparity between Foucault and Deleuze's understanding and definition of folds. According to Deleuze the concept of folds reflects one's relationship to oneself, meaning the effect of the self on the self. In other words, self-production of one's subjectivity. Thus O'Sullivan posits that Deleuze argues for a new kind of subjectivity and new folds. By contrast, Foucault defines folds in the context of relationship, wherein one entails dominance or power-over oneself to one's self, which is an exploration of the effect of power exercised over one's self.

The below table highlights the differences or sheds more light on the difference between the desire and power notions in relation to subjectivity.

Foucault	Deleuze and Guattari
Material	Determination of the ethical substance
Fold of the relationship between forces	Mode of subjection (the individual's relation to the efficient cause)
Fold of knowledge	Modes of subjectivation that one performs on oneself (formal cause)
The fold of the outside itself	A moral action aim to a certain mode of being, a mode of being characteristic.

¹⁰ <https://www.anarchistwithoutcontent.wordpress.com/2013/04/08/the-fold-explained/>

In summary, there is a difference between the way subjectivity as power is conceptualised and the way subjectivity as desire is conceptualised. The key difference between Foucault and Deleuze's power notion is that Foucault focuses on power/knowledge as the key to exploring the subjective self, whereas Deleuze and Guattari places emphasis on how desire is central to the study of subjectivity. Foucault put power into material, namely discourse and language, and he also stresses the relationship on the different forces. In addition, Foucault looks for a fold of knowledge as well as he looks into the outside itself. On the other hand, Deleuze and Guattari stressed that subjectivity is determined by the self that is inside to outside, wherein the subjective relationship is imperative with the mode of being, character, and multiplicity. Foucault sees oppressive power, whereas Deleuze and Guattari see constructive power of subjective self.

In short, for Foucault's notion of power focuses on the individual as a micro bio-politics of self, but he stops at the individual, whereas Deleuze and Guattari pick up from there and turn power into a notion of desire to talk about productive use by individuals. Said differently, to Foucault power is put down in and through the subjective self, but Deleuze and Guattari opened and observed further steps into the individual self from the aspect of desire to work at a more complex and deeper level, which is a totally different conceptualisation of the subject from Foucault.

Before moving on, the below section briefly points out that a difference between subjective desire and interest/willingness exists.

2.5 Subjectivity self as Interest vs. Subjectivity self as Desire

According to the dictionary translation, the difference between desire and interest is if the desire and interest are observed as none, then desire means a past and complete wish for someone or something, whereas interest is a present and ongoing wish for someone/something. If desire and interest are observed as a verb, then desire means to want/to wish, whereas interest means to engage the attention of, to awaken interest, to excite emotion/passion in, in behalf of a person or thing. In short, when interest is referenced, it does not necessarily involve the subjective self, but whenever

desire is referenced it implies an action/reaction in relation to the subjective self whether it is mental or physical.

The below citation indicates the difference clearly, why desire is not the same thing as interest. According to Deleuze and Guattari, desire is a process, wherein an individual produces multiple folds, it can come together at any point, any time without pre-condition; whereas interest/willingness can be well-determined and followed by an individual on certain points and in certain situations:

You find desires, investments of desire that are not to be confused with investments of interest, and on which interests depend for their determination and very distribution: an enormous flow, all kinds of libidinal-unconscious flows that constitute the delirium of this society (as cited in Świątkowski, 2015).

In short, to Deleuze and Guattari (1962, 1972, 1987) the lack highlighted is investment of specific interest. It should not be confused with an investment of desire, since the lack is already a production of desire itself, what they called *production of production*. It means that someone wants something or would like to have something and that is already expressed through the feeling of not having (lack), which is, according to Deleuze and Guattari, a product of desire.

For example, a person buys a certain brand of toothpaste because he thinks that it will make his teeth brighter and fresher than other toothpaste brands. This shows his determined interest in selecting the product, which is a production of the feeling of lacking something. The lack is individual interest or will, but not desire (Smith, 2012). In other words, everyone who should buy a toothpaste is informed by commercial advertisements that toothpaste is lacking in our lives, which creates a certain event at one end, whereas at the other end individuation (Świątkowski, 2015) plays a role in responding to buying toothpaste blindly. As Spinoza stated, “men are led more by blind desire than by reason; and so their natural power, or natural right, must not be defined in terms of reason, but must be held to cover every possible appetite” (as cited in Sjunnesson, 2015).

Thus, there is a very thin line between interest and desire, with interest showing some lacking quality, whereas desire is a more positive and productive aspect.

2.6 Conclusion

The review of the literature shows a deliberate attempt to create nodal points, such as power, identity through local and world culture, scalar, wherein subjectivity is sometimes observed as the centre of discussion, sometimes tangential and sometimes as scalar. Most importantly, these authors seemingly ignore other multiple possibilities, wherein desire is seen as the interest of individuals in fulfilling the feeling of missing or lacking something, and one has reacted to the arrangement of a certain event. In other words, the authors mentioned in the above discussion look for rational and certain processes, ignoring all other processes which also play key roles in forming and influencing the subjective self. Therefore, one needs to think about desire as a process, which is a widely open-ended process of subjectivity formation. It is a process of *new*: new creative new becoming, new opening, new possibilities. For Deleuze and Guattari, therefore, it is joyful. It is future investment. It is positive expression¹¹. It is emigration. It is non-discourse and non-linguistic. It is machine. It is an alternative. Put differently, desire is a sense of drive and effect¹², which takes place through conscious and unconscious body acts in events, or what I observe as an assemblage event.

In short, a measured response is that although subjectivity was observed in the above globalising education literature/studies as an integral part of policy production and implementation influence, the subjective self as a production of sense of *self-understanding* is less observed and understood. In other words, the identity, narrative, culture, and discourse merely help to aid a certain aspect of subjectivity, whereas desire supports the sense of *self-understanding*, which can be observed as the process of assemblage.

¹¹ Expression - according to Sjunnesson's (2005) Spinozist theory of "*expressionism*", which inspired Deleuze to write about desire. (p. 2)

¹² Drive and affect: According to Smith (2012) DG's notion of desire was inspired by Nietzsche's theory of *drives* (*Genealogy of Moralities*) and Leibniz's theory of *freedom* (p. 185).

This study argues that globalising education policy studies are unrecognised and unengaged with the most crucial link – teachers’ desire, wherein teacher subjectivity is constantly shaping and reshaping due to inconsistencies in movements, namely globalisation in and around the world, but specifically in India, wherein teachers’ multiple desiring conscious and unconscious bodies play key roles (Carney, 2014).

Now the key questions: What is assemblage theory? How does it aid us in examining desire? We will explore this concept and theory in the next chapter.

CHAPTER 3

Implication for the Method: An Assemblage Approach

All we know are assemblages.

(Deleuze & Guattari, *A Thousand Plateaus*, 1987, p. 25)

3.1 Introduction

The previous chapters submitted that a change in subjective behaviour can be better understood through the concept of desire. If one accepts this proposition, then the question could be: how does one conceptualise desire as a topic of study in the field? It is rather difficult to answer this question in brief, primarily due to the fact that 1) the nature of desire is dynamic/fluid as well as being a complex notion, and 2) the tools available in education policy studies to study desire are limited. Therefore, I again turn to Deleuze and Guattari's work for help. In 1987 Deleuze and Guattari presented the concept of assemblage thought, what I call the organic and raw form of assemblage thinking.

This study shares the same view as Savage (2018) who propounded "using assemblage more pragmatically as an analytical device to explain and retell the story" (p. 312.) As a brief observation, assemblage is a mixture of the construction and extension of desire, what I call the assemblage process. In addition, assemblage (smooth and striated spaces)¹³ combined with deconstruction strategy could be employed to examine policy documents. Most importantly, this chapter argues that "sensing untamed narratives" as a non-traditional method within policy research opens up the possibilities of seeing new perspectives in policy implementation. More succinctly, this chapter aims to explore the assemblage approach via untamed stories (multi-voiced stories). Therefore, the

¹³ Smooth and striated spaces emphasise a function of change, which appear and reappear from time to time. *A Thousand Plateaus* (1987) highlights space as a combination of smooth and striated space: "we must remind ourselves that the two spaces in fact exist only in mixture: smooth spaces is constantly being translated/transversed into a striated space; striated space is constantly being reversed, returned to a smooth space." (p.552) Thus, to Deleuze and Guattari (1987), smooth and striated space is a constant process of making and unmaking. It is the mode of deterritorialisation and reterritorialisation. According to them, deterritorialisation stands for territory of being, an object, or system.

following sections shall endeavour to answer several key questions: What is assemblage theory? How does it aid researchers in examining desire within policy documents? And finally, how does sensing untamed stories/narratives work in this context?

The discussion is divided into two major sections. The first part covers a discussion of assemblage, which includes two sub-points, namely 1) the origin of assemblage thinking, 2) various notions of assemblage with a specific focus on the differences between Deleuze and Guattari and DeLanda and ANT's version of assemblage. The second part also comprises two sub-points, namely 1) the research process; becoming minor, wherein empirical strategy of data collection and analysis with assemblage thought is presented, and 2) the comparison between the assemblage method and the field method is highlighted.

SECTION I

3.2 Origins of Assemblage Thinking

Deleuze and Guattari (1987) introduced the revolutionary thought of assemblage. The concept, translated from the French term *agencement*, focuses on “the process of arrangement, laying out, organization, fitting together” (Wise, 2005, p.91). To explain their philosophical and cultural theory, Deleuze and Guattari stressed that, “All we know are assemblages” (1987, p. 25). However, Deleuze and Guattari's 1987 book *A Thousand Plateaus* provides a deeper discussion about assemblage, touching upon many contexts and ideas. Additionally, their work dealt with many abstract concepts and ideas like life, immanence, and desire, and they used metaphors such as ants, books, and grass to explain the creative role of their philosophy. They also used various vocabulary to describe the function of assemblage, such as smooth and striated spaces and de- and re-territorialisation. The question is whether there is valuable meaning behind these metaphors and abstract concepts, whether they reveal something or not. In my mind, they do have meaning, and the work also inspired me to consider this concept of subjectivity. I have particularly been inspired by assemblage thought in relation to education policy and its production and implementation. Additionally, the philosophies of Deleuze and Guattari appeal to me because their theorising

embraces the idea of the multiplicity¹⁴ of cause and effect in knowledge creation by subjectivity. What do I see in Deleuze and Guattari's assemblage theory? In short, I understand assemblage to be a process and a detailed explanation of that understanding is as follows.

In their book, *A Thousand Plateaus: Capitalism and Schizophrenia*, specifically in chapter 10, *Becoming-Intense, Becoming-Animal, Becoming-Imperceptible* and chapter 4, *November 20, 1923: Postulates of Linguistics*, we see more regarding this thought of assemblage wherein multiplicity (Deleuze & Guattari, 1987, p. 337) occurs as a form of *desire*¹⁵ connections (e.g., how a map shows multiple entrances to enter in the city or country). These connections could be structures, behaviours of individuals or groups, arrangement of spaces, etc. Deleuze and Guattari called such events *collective assemblage* and its process *attributes* (1987, p. 88).

Hereunder are two quotations from their books, which inform us about the assemblage notion. In this example we see how the literary assemblage process takes place and sheds light on the assemblage function:

What is an assemblage? It is a multiplicity which is made up of many heterogeneous terms and which establishes liaisons, relations between them, across ages, sexes and reigns – different natures. Thus, the assemblage's only unity is that of co-functioning: it is symbiosis, a 'sympathy'. It is never filiations which are important, but alliances, alloys; these are not successions, lines of descent, but contagions, epidemics, the wind. (Deleuze & Parnet, 1987, p. 69)

Assemblages can be anything from chemical bonds to cultural patterns. Assemblages in their machinic form, above all, are 'compositions of desire'. (Deleuze & Guattari, 1987, p. 399; as cited in Fordyce, 2013, p. 39)

Paraphrasing Deleuze and Guattari's assemblage theory, Wise (2005) summarises the process of assemblage thus:

Deleuze and Guattari write that assemblages have two axes. One axis is that creation of territory, on strata, thus moving between making (territorialization) and unmaking (deterritorialization) on the Body without Organs. Some

¹⁴ Multiplicity is defined not by the elements that compose it in extension, not by the characteristic that compose it in comprehension, but by the lines and dimensions it encompasses in "intension". If you change dimensions, if you add or subtract one, you change multiplicity (Deleuze and Guattari, 1987, p. 270).

¹⁵ Desire is something which is adding to... assemblage is a desire intention of construction of construction - Webb & Gulson (2013).

lines of deterritorialization 'open the territorial assemblage onto other assemblage ... others ... open it onto a land that is eccentric, immemorial, or yet to come and so on' The other axis is the enunciation of signifiers, collectively, moving between technology (content material) and language (expression, non-corporeal effects). Assemblages are made and unmade along each of these dimensions. (Wise, p. 80)

In this quotation, he defines the 'Body without Organs' as the "unfixed, shifting mass of movement, speed and flows" (p. 79) and the collective assemblage of enunciation is meaning, objects, feelings, effects and patterns. The spirit of assemblage, therefore, lies in the process of arrangement – to be in its organic nature of instability, which not only shows what *it is* but what assemblage *can do*. "We will not ask for anything to understand in it. We will ask what it functions with in connection with ... other things" (Deleuze & Guattari, 1987a, p. 4). Likewise, Graham Livesey (2005) also captures the essence of the assemblage function, which I believe is important to mention here:

Assemblage emerged when a function emerges; ideally it is innovative and productive. The result of productive assemblage is a new means of expression, new territorial/spatial organisation, a new institution, a new behaviour or a new realisation. The assemblage is destined to produce a new reality, by making numerous, often unexpected connection. (Livesey, 2005, p. 19)

As an example, Wise (2005) pointed out through his project that teenagers from Japan and Finland use mobile phones so much to communicate with each other and update themselves that it appears their hands are becoming mobiles and mobiles are becoming their hands on the way to assemblage, since every time their mobiles ring their behaviours change, and so do other elements surrounding them. This event is an articulation of the elements; space, transformation of behaviour, rings and so on, which change every time, whenever the mobile rings. In other words, how they (mobile and teenager) intersect and transform, how their bodies and practice intersect, how organisation and institution practice, and how organisation and agency interact could be seen through this example as part of assemblage as a process, wherein continuous becoming and being is taking place.

In summary, one way to consider assemblage theory is via the process of events, wherein body/bodies, expressions and qualities come together for varying periods of time to preferably create new ways of functioning. In other words, the construction process of desire is the pendulum of

thoughts and their effects. Moreover, assemblage is something which can neither be pre-assumed nor pre-determined, nor can it be put together in order or into an already-conceived structure. It is also not an accidental collection of things or behaviours because there is the sense that assemblage could be perceived or expressed into some identity and can be observed through its own creation. Instead, it is the construction of desire, wherein becoming takes place as assemblage. What Wise identifies as, “An assemblage is becoming that brings elements together” (2005, p. 91). Thus, this constant making and unmaking process and the circulation of movement, flows and speed is the construction of desire that I identify as an assemblage process of events.

3.3 Understanding Assemblage

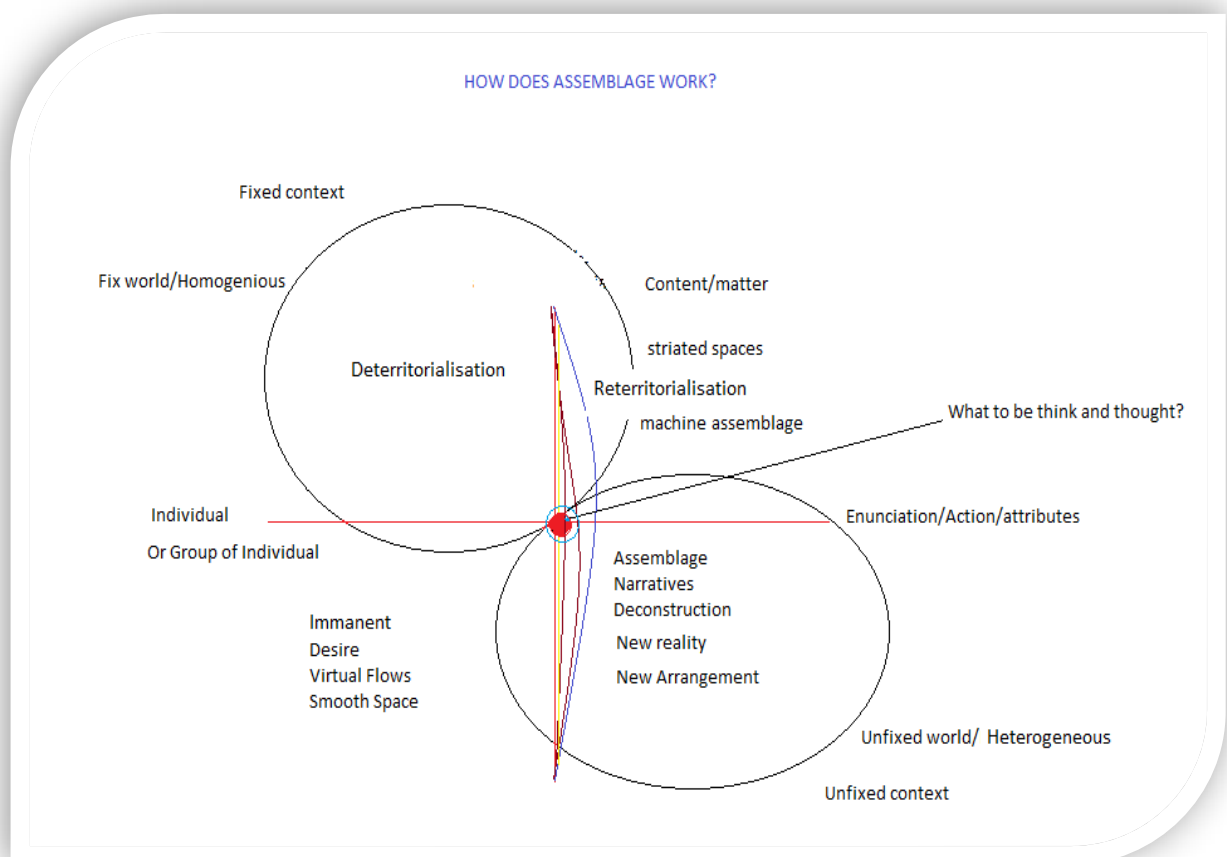
In Deleuze and Guattari’s theory, we see that assemblage encompasses the full expression of desire. I understand assemblage to be a process of events, and I also observed it as a new method or way to carry out research, wherein there is always stress on individual *self-understanding* in time, place and social conditions, and always in a process of change. It allows one to sense a possible relation between thinking and “what to be” thoughts, which gives some sort of logic or order, but no fixed direction or any explanation. Also, it shows the concept, function and effect of production and creation through extending multiple dimensions. Assemblage is emerging, being in process, and vibrant webs of heterogeneous connections, which often engage and appear in new ways inside and outside the context.

In my observations, Deleuze and Guattari’s presentation of assemblage as a process (how you become, who you become, how social conditions influence and affect becoming) are significant to note because assemblage unfolds the condition of flowing into, letting go and being ready to accept the *change* that happened and formed as an assemblage. In particular, they stress that the change in subjective behaviour is unstable, unsteady and inconsistent. Therefore, construction of desire is the tipping point of *collective* assemblage and its attribute – action. Multiple relations of context or multiple relations inside and outside the context emerge as a temporary event that has its objects,

subjects and temporary forms to convey certain thoughts and actions together in an event. In short, *assemblage is a construction of desire, wherein singularity breaks down and multiplicities form through connections.*

Hereunder, an imaginative figure is presented to map how assemblage theory works. The inspiration of developing such a figure goes back to a conference which I attended during my visit to Perth (Australia), in which Buchanan (2014) described the notion of assemblage and the possible way to locate it. I followed his advice to conceptualise the assemblage construction of desire.

As stated previously, I understand assemblage to be a process, wherein assemblage is defined within horizontal and vertical axes to understand desire. The below model puts the assemblage process into simpler model:



A process model of an assemblage

The figure helps to visualise how the assemblage process works. In the model, there are two lines crossing each other. They represent the vertical and horizontal axes of assemblage. The horizontal axis deals with the assemblage of desire: theoretical understanding, content material, body/bodies, and passion. Moreover, attributes or action are acts and statements that cause transformation of the body or expression. The vertical axis of assemblage has both deterritorialisation and re-territorialisation, which stabilise it through the cutting edges of deterritorialisation with its multiple flows, which act in wide range. Furthermore, where the two circles touch each other there are fields, which are fixed and unfixed contexts/spaces on either side, but criss-cross with the horizontal and vertical axes at a specific point.

In the process, the horizontal and vertical axes and two circles axes all meet at a particular point, wherein desire and action dissolve. Subsequently, new elements emerge as a cohesive structure, in which the dynamic of assemblage is scapes consistent with the multiplicity of elements: that is an assemblage process.

Before we see the application of assemblage theory, the next section shall give an overview of the various notions of assemblage.

3.4 Various Notions of Assemblage

This section shall briefly explain the various understandings of the assemblage notion. Therefore, the aim is to present or find out how Deleuze and Guattari's organic and raw notion of assemblage differs from these other orientations of assemblage. Currently, assemblage is a popular term used by many authors, and if I were to borrow a word from Phillip (2006), then it would be apt to say that assemblage has become fashionable among scholars. It is extremely important to note, however, that the term 'assemblage' as coined by Deleuze and Guattari has nothing to do with these fashionable orientations. However, DeLanda's definition of assemblage as a causal event and Actor Network Theory's (ANT) definition as human and non-human performance in a particular event of assemblage come closer to Deleuze and Guattari's understanding, but end up producing completely

different ideas. In light of these distinctions, I shall give a brief overview as to the various understandings and definitions of the assemblage notion.

Venn (2006) made a note on assemblage and stressed that the concept is now emerging as a new series of concepts: “complexity, chaos, indeterminacy, fractals, string, turbulence, flow, multiplicity emergence” (p. 107) and currently, taking a form of “theoretical vocabulary” like “determination, of process, of stability and instability” (p. 107). However, he admitted that current literature has produced clearer definitions of assemblage, specifically, how Venn made reference to the way Deleuze and Guattari translated this term as: re-codes emerging and becoming [(de/re)-territorialisation (in relation to topology), the machine (in relation to autopoiesis), multiplicity, ‘agencement machinique’ (in relation to differentiation, compossibility)] (Venn, 2006, p. 107). To him, the concept of assemblage is a ‘process’ which has a dynamic character of inter-rationality between the heterogeneous elements of phenomenon. According to him, this interrelationship is a ‘complex becoming’ that contains multiple determinations which have flow and turbulence that are engaged in the production of interaction and meaning. In other words, assemblage is a ‘relay’ concept which links the problem of structure and communicates change. For example, any general theory has assemblages that operate particular conceptual combinatories in addressing specific problems. This inter-relation of the particular combinatory would be underlined in the proposed theories’ principles, which is a complex becoming.

Phillips (2006) also looked closely at the concept of assemblage/agencement and opined that the term is growing in popularity in the social sciences and in the humanities. In his opinion, there are two factors which contribute in sensing the term: a) through an agreement and connection (combination) of words or concepts which produce sense; b) an imaginative resource for framing objects and operations (sensing and becoming). For instance, a knife cutting through flesh gives meaning to a wound. The meanings of a knife and flesh start constructing, with agreement and connection, which finally lead one to making sense of – or the becoming of – a wound, where the

meaning of the primary objects of knife and flesh is reduced. In other words, the existence of the knife and flesh is dropped in producing a third abstract concept, the wound. He called this an “adequate idea” or “further event” of knowledge: “the knowledge of the world would thus be formed of second-order ideas: concepts that are adequate – a good fit – to the unities composed by bodies in connection” (Phillips, 2006, p. 109).

Stephen Collier (2006) specifically reflected on “global assemblage”. He suggested that global assemblage is a means to producing global knowledge, which has a double sense: one is in reference to knowledge that encompasses the “global form” (distinctive capacity for de-/re-contextualisation, abstractability and movement across diverse social and cultural situations) and secondly, there is the knowledge that strives to replace space-, culture- and society-bound categories that have dominated social science throughout history (condition of countries of origin is no longer relevant). In essence, he argues that the space of assemblage is simply one concrete form that can be used as an example, which has been discussed either as a global space (as an abstract idea) or as a local space (as a specificity) and that therefore, it needs further consideration. One suggestion about assemblage is that “the relationship among the elements in an assemblage is not stable; nor is their configuration reducible to a single logic. Rather, an assemblage is structured through critical reflection, debate, and contest” (p. 400).

Drawing inspiration from the ‘global form’ proposed by Collier and Ong (2008), Prince (2010) studied policy transfer assemblage by using an assemblage framework (unstable quality and new form) in his work *Policy Transfer as Policy Assemblage: Making Policy for the Creative Industries in New Zealand*. He looks at the concept of ‘creative industries’ to understand policy transfer in New Zealand. In doing so, he presents two key arguments. First, policy transfer is not only political influence, but also it is a technical (self-referential) one: “Policy transfer involves technical processes through which the objects of the policy being transferred are defined, delineated, and made thinkable in the place transferred to” (Prince, 2010, p. 169).

Second, a certain global form is articulated in certain places. Meaning, a policy transfer object is constituted distinctively from one place to the next. He believes in the 'assemblage approach' which he thinks complementary to the state structuring approach and could be enhanced by global-assemblage. According to him, it could be difficult to sense global forms, since it is "disjunctive, haphazard and improvised" (Prince, 2010, p. 183). If one could understand how assemblage is made during policy making then it could be helpful to acknowledge policy transfer by studying policy actors. Particularly, the transfer gained new form and new meaning as it travels to different locales with complexity of relation. In other words, assemblage of policy transfer is a movement of policy transfer and policy knowledge, which often produces something new: "The making assemblage is far from straightforward and as will be shown, often proceeds in a haphazard and disjunctive fashion, but it is in the making of an assemblage that a policy transfer is effected" (Prince, 2010, p. 170).

At the core of his understanding, he claimed how creative forms of industries used as "global form" were taken up and continued elsewhere.

Rizvi and Lingard (2011) were inspired by Collier and Ong's work on global assemblage to develop a theoretical understanding, but upon closer evaluation, we see that their work is grounded in Deleuze and Guattari's (1987) notion of assemblage, which they interpreted as a performative sense of assemblage. They argued that public policy and social equity cannot be viewed in isolation. Therefore, the assemblage concept needs to be applied in research since it offers several ideas, values, historical settlements and an understanding of the current conditions of political possibilities: "The policy concept of social equity cannot be adequately understood in a generalised abstract manner, but is better viewed as an assemblage that brings together a number of contrasting, and sometimes competing, values" (Rizvi & Lingard, 2011, p. 5).

Assemblage is a new type or specialised territory form (there are four types) asserted by Sassen (2008). To her there is "movement from centripetal nation-states articulation to a centrifugal multiplication of specialized assemblage" (p. 62). She looks at assemblage (political normative) as

becoming narrow like “utilitarian logic.” By conceptualising territory, authority and right (TAR) concepts, she believes that super nations are conceptualising these concepts into a nation-state to create de-bordered territories, e.g., “Washington-based Centre for Constitutional Rights in a national court against nine multinational corporations both American and foreign, for abusing workers’ rights” (Sassen, 2008, p. 64).

In central Asia or South Asia (especially in India) there is recent discussion about assemblage in regards to globalisation, politics and cultural debates, as noted in Rai’s (2009) work, *Untimely Bollywood: Globalization and India’s New Media Assemblage*. In it, he focuses on Bollywood cinema and its growing culture and exhibition of space (multiplex). In essence, he argues that contemporary Bollywood practices are at the foreground of media as an assemblage, where different elements (financial, technological, textual, temporal, spatial and societal) assemble together in a dynamic, always in-process relationships of connectivity, heterogeneity, unpredictability, flows and flight. In other words, he stresses a Bollywood new assemblage, which has resulted in (and influenced) politics, “bio-political control”, and nonlinear potentialities. Watching movies in Indian, urban multiplexes and representations of the nature of multiplex showings are a new pathway for Bollywood, which is the transnational commerce of Bollywood as a global-assemblage.

In line with this, Jain’s (2007) *God in the Bazaar: The Subject of Calendar Art* narrated the story of India’s religious gods and their pictorial representations, used in commerce in the market (bazaar). She observed that gods’ and goddesses’ pictures as part of calendars became the “art of calendar” (bazaar art), which have easily acquired space: behind shop counters, in kitchens and living rooms, temples and offices, tea-stalls and vegetable markets, etc. However, her intention was not to discuss semiotic representations, but to go beyond in order to understand the performativity relationship of the images. In essence, she focused on the question of “the relationship in post-colonial public spheres between the forms of subjectivity inscribed by moral and commercial ethos within which this

circulation takes place and those of a legacy of Euro-American liberal-bourgeois thought and colonial governmentality” (Jain, 2007, p. 92).

Contrary to the opinions already referenced in this overview of different theories of assemblage, Marcus and Saka (2006) found that assemblage is a distinctive term, which is attractive among post-structuralist thinkers and widely used to conceptualise emigrant conditions. Also, they discovered that assemblage is easily understood as a material image of structure. However, they admitted that assemblage is well conceptualised as an objective relation with material and structure to form meaning in the global world, which not only creates difficulties for researchers but also presents new empirical challenges. In their words:

assemblage as a conceptual resource has to do with the imaginaries for the shifting relations and emergent conditions of spatially distributed objects of study in the contemporary period of so-called globalization, which heightened older modernist aesthetics of perception and given them fresh empirical challenges. (Marcus & Saka, 2006, p. 106)

Thus, the key question is: do all of these definitions have anything to do with Deleuze and Guattari’s definition of assemblage? The short answer is yes, but it has very little to do with Deleuze and Guattari’s foundational concept.

However, there are two major influence works wherein the assemblage notion is closely tied to Deleuze and Guattari's notion of assemblage, namely, DeLanda’s notion of assemblage and the Actor Network Theory (ANT) and its associated concept of assemblage. These literatures, however, do not share common ground with Deleuze and Guattari, and in fact, there is substantial differences among the assemblage concepts used by Deleuze and Guattari, DeLanda and ANT. In addition, one can observe that an assemblage not only puts into perspective that there are various understandings of assemblage, but also that this study will solely work on the understanding of Deleuze and Guattari’s definition of assemblage and not with DeLanda, ANT or any other concept of assemblage. In the following paragraphs I shall illustrate in detail the differences among DeLanda, ANT and Deleuze and Guattari’s notions of assemblage.

3.4.1 Manuel DeLanda's Causal Event in Assemblage

One obvious question about the assemblage concept may be what is the difference between Deleuze and Guattari's and DeLanda's versions of assemblage? Manuel DeLanda's (2006) *New Philosophy of Society: Assemblage Theory and Social Complexity* is well known for its controversial stand. He suggests that if readers do not see his presentation of assemblage in line with Deleuze and Guattari's thoughts on assemblage, then they must call his approach a *neo-assemblage theory* or *assemblage theory 2.0*. However, he certainly draws inspiration from Deleuze and Guattari's assemblage thought in regards to the logic needed to construct his assemblage theory. In addition to this, he understands Deleuze and Guattari's assemblage thought as a causal *variable* rather than an *expression* and *heterogeneous*. As he goes on to say:

I will not take heterogeneity as a constant property of assemblages but as a variable that may take different values.

This will allow me to consider not only species but also biological organisms as assemblage, instead of having to introduce another category of them as does Deleuze. (DeLanda, 2006, p. 11).

Having claimed this, he stresses the significance of social-ontology as a realist, and points out his dissatisfaction with Deleuze and Guattari's version of assemblage. First, he disagrees with the way assemblage is presented in *Thousand Plateaus* by Deleuze and Guattari; he argues that there is no single chapter or clear information given in the book which easily explained or demonstrated the assemblage approach they are advocating. As he articulated, "It may be objected, however, that relatively few pages dedicated to assemblage theory in the work of Deleuze (much of it in partnership of Felix Guattari) hardly amount to a fully-fledged theory. But the concepts used to specify the characteristics" (DeLanda, 2006, p. 3). Second, he stresses that Deleuze and Guattari's assemblage does not capture real history and the internal dynamic of social entities and the totality of assemblage thought is not enough to understand the social world. What he means is that Deleuze and Guattari do not explore or involve social entities such as organisations, governments, cities and nations as a part of an assemblage orientation, and have ignored genetic and social complexities as a part of the assemblage process. In his words: "The interactions of genes with the rest of a body's machinery

should not be viewed as if they constituted the defining essence of that machinery, and similarly for with the interactions of language with subjective experience or with social institutions” (p. 16).

Here, DeLanda accepts Deleuze and Guattari’s characterisation of the concept as a machine assemblage (he calls it a purely material role), enunciation of assemblage (he calls it expressive) or segments of assemblage (mixture of both). But, he shows dissatisfaction and asserts that Deleuze and Guattari’s assemblage does not include complex social forms of causal productivity, what DeLanda calls: ‘conception-independent’ ontology, which has more space for institutional organisations, interpersonal networks and many other social entities (p. 3). As he points out:

To say that social entities have a reality that is conception-independent is simply to assert that the theories, models and classifications we use to study them may be objectively wrong, that is that they may fail to capture the real history and internal dynamics of those entities. (p. 1)

In short, he redefines assemblage as a mixture of material and expressive components, wherein he sees assemblage as a machine with two components that can be clearly identified; namely, the *degree of territorialisation and deterritorialisation* and *degree of coding and decoding*:

Degree of territorialization and de-territorialization – Territorialization refers not only to the determination of the spatial boundaries of a whole – as in the territory of a community, city, or nation state – but also the degree to which an assemblage’s component parts are drawn from a homogenous repertoire, or the degree to which an assemblage homogenizes its own component. (DeLanda, 2010, p. 13)

Degree of coding and decoding – Coding refers to the role played by language in fixing the identity of a social whole. In institutional organizations, for example, the legitimacy of an authority structure is in most cases related to linguistically coded rituals and regulations: in organizations in which authority is based on tradition, these will tend to be legitimizing narratives contained in some sacred text, while in those governed by a rational-legal form of authority they will be written rules, standard procedures, and most importantly, a constitutional charter defining its rights and obligations. (DeLanda, 2010, p. 13)

These two components can form assemblage depending on how variables (lines of expression) activate and determine actions, behaviours and interactions (decoding) within machine assemblage. But during the interaction the process of decoding is always defined, controlled or influenced by

outside variables of the machine assemblage such as genetics (identity markers, eyes, faces, songs, colour and silhouette, social conditions, etc.) and words (expression through language). In short, he defines his version of assemblage as:

In an assemblage approach, genes and words are simply one more component entering into relations of exteriority with a variety of other material and expressive components, and the processes of coding and decoding based on these specialized lines of expression operate side by side with non-genetic and non-linguistic process of territorialization and deterritorialization. (p. 16)

He gives an example to get a deeper understanding of his version of assemblage. According to him, if a person smokes it is usually predicted that smoking will cause him/her to develop cancer. This is coded assemblage; DeLanda argues that not every person who smokes contracts lung cancer. Rather, it may be possible that the person can get cancer because of his poor genetic code or may prevent cancer because of a good genetic code. More so, the person can exercise and have a healthy diet, which could play a key role in preventing cancer or vice versa. These (social conditions, exercise and healthy meals) are external factors, and they are *decoding* in the case with the smoking person, rather than he or she himself/herself internally producing the effects.

Another example he proposes is the Lebanese Civil War. According to him, before the civil war in Lebanon society marriages were taking place across religious lines. This is purely an example of decoding, which does not follow fixed social codes. So whether a person was Muslim or Christian, religion was not a key factor when a couple got married. Additionally, people of different beliefs lived peacefully next to each other, and were not suspicious of or hostile towards their neighbours. But when the civil war broke out in Lebanon, people started coding religion, behaviour, society norms, beliefs, etc. In other words, it became important to know who is a real Muslim, what a true Muslim should do, and so on, which had a huge effect on interfaith marriage as well as sowing the seeds of distrust and discord among those who were formerly neighbours. Such coding became an important factor in Lebanese society after the civil war. Therefore, DeLanda believes that an individual

(individual organisation) can be controlled by social entities – that is, the external factors can interact and influence individual ones.

Thus, DeLanda rejects Deleuze and Guattari's final concept of assemblage, and points out that the assemblage process is not only about bodies (machine assemblage) and attributions (enunciation of assemblage), but it is also about how territorialisation and deterritorialisation (spatial boundaries), and coding & decoding (language) interact and establish relationships within the assemblage machine. To support this, he stresses that "interpersonal and networks and institutional organizations (Max, Weber) are an assemblage of people; social justice movements (Charles Tilly's) are an assemblage of several networked communities: central governments (Marx) are an assemblage of several organizations and so on" (DeLanda, 2005, p. 5). Therefore, he urges that it is necessary to add a third component as an integral part of the assemblage process: "causal events," wherein the subject not only participates in activities or expresses themselves due to *reasons of acting*, but also as acts out of certain *motivation* coming from external forces. Particularly, these are social entities, which are a *collective unintended* consequence of the social institution.

However, Buchanan (2013, 2014) points out in his lecture¹⁶ (which I attended) that DeLanda has misread Deleuze and Guattari's assemblage notion, that he has absorbed their assemblage in an understanding that is "fundamentally wrong." According to him, DeLanda talks about the assemblage of cities, nations, governments and organisations, which has a logical basis and he (DeLanda) emphasises mainly relations. Buchanan (2014) sees DeLanda's approach as not offering a new understanding, but rather he "oversimplifies" what Deleuze and Guattari's assemblage professes to be. Another problem between the two which Buchanan highlights is the "sense of dynamics" in Deleuze and Guattari's assemblage. Specifically, that assemblage cannot pre-determine how, which, and who could be part of the assemblage in process, since the assemblage formulation is dependent on an individual or subject and how he/she looks at or contextualises it. On the contrary, DeLanda's

¹⁶ Lecture given in 2013 in Perth at a conference which I attended, namely "Deleuze. Guattari. Schizoanalysis. Education". Ian Buchanan was guest lecturer and spoke about the notion of assemblage.

assemblage theory does not account for such things. In addition, Deleuze and Guattari's assemblage covers a vast context, in which assemblage can be as large as the universe or society, or it can be as small as an atom, whereas DeLanda's assemblage theory does not offer such flexibility. Put differently, DeLanda does not clarify Deleuze and Guattari's notion of assemblage as a sense of dynamic (there is no beginning and ending of the assemblage formulation). In addition, DeLanda does not have a sense of complexity: "Desire is never separable from complex assemblage that necessarily tie into molecular levels, from micro-formation already shaping posture, attitude, perceptions, expectations, semiotic system, etc.," (Deleuze & Guattari, 1987a, 1987b, p. 215). Rather, DeLanda puts more stress on internal assemblage as relations, whereas Deleuze and Guattari claimed internal assemblage as action.

Moreover, Buchanan (2015) traces two different orientations of assemblage, wherein he stresses how DeLanda conceptualised his definition of assemblage. According to him, the problem with DeLanda's assemblage notion is that DeLanda tries to improve Deleuze and Guattari's concept of assemblage by reformulating it, which not only takes the essence out of the organised nature of the original concept, but also it takes away the assemblage notion's power as an analytical tool and reduces it to merely an adjective (pp. 387-388). In essence, Buchanan (2015) posits there are three loopholes in DeLanda's understanding of Deleuze and Guattari's notion of assemblage:

DeLanda thus departs from Deleuze and Guattari in three crucial ways. First, he always proceeds from the concrete to the abstract, whereas Deleuze and Guattari (following Marx's famous reversal of Hegel) tend to proceed from the abstract to the concrete – the state is first of all an idea, it only subsequently functions as structure of authority; second, it seems he cannot countenance a purely immanent form of organisation that is not somehow undergirded by the transcendent 'real', whereas Deleuze and Guattari say the exact opposite – the state can only function as it does to the extent that it can become immanent; and third, he reverses the actual-virtual relation – he assumes that the concrete 'bits and pieces' are the actual, whereas for Deleuze and Guattari it is the structure of authority that is actual and the 'bits and pieces' that are virtual. (Buchanan, 2015, p. 389)

Moreover, with all respect to DeLanda's interpretation of assemblage, to me, he does not overlook the significance of Deleuze and Guattari assemblage thought but rather has his own version and logic

of presentation, rather than the organic notion of assemblage of Deleuze and Guattari. One could see his suggestion as the identification of the subjective self within society or social entities, rather than assemblage as the process of events. What he means or advocates for is that a subject could identify himself/herself as part of the assemblage process through social structure, and not vice versa. In addition to this, he assumes that relationships are a significant aspect in machine assemblage. For example, someone who smokes and his relation with lung cancers (cancer's cause and effects), as well as Lebanese people and their changing behaviour surrounding religious understanding, are identical in nature. As he puts, "the identity of any assemblage at any level of scale is always the product of a process (territorialization and, some cases coding) and it is always precarious, since other processes (deterritorialization and decoding) can destabilize it" (DeLanda, 2006, p. 28).

Hence, DeLanda's notion of assemblage refocuses on the assemblage as 'what' and not 'how', highlighting how he uses assemblage as vocabulary to miss the overarching theme of Deleuze and Guattari's notion of assemblage.

3.4.2 Actor Network Theory and Human and Non-human Performance in a Particular

Event of Assemblage

One may also ask the question of whether or not Actor Network Theory's (ANT/AT) concept of assemblage is similar to Deleuze and Guattari assemblage, since ANT's version of assemblage is widely used and cited in literature to understand material and non-material relationships. There is a debate about whether ANT has supplanted Deleuze's concept of assemblage or not. ANT is inspired by Deleuze and Guattari's work but it presents the notion of assemblage differently. Hereunder is a quotation from David Stark in Law and Hassard's book *Actor-Network Theory and After* (2001):

The term "network" in ANT was not borrowed from American network theory but was drawn from the concept of "rhizome" in the work of Deleuze and Guattari. As a consequence, it comes into ANT already suffused with meaning of transformations, translations, and deformations. (Stark as cited in Law & Hassard, 2001, p. 97)

In Law's words, ANT is like "semiotics of materiality" (p. 5). Callon and Latour claim that ANT is not a theory but rather it should be understood as a method. Latour (1990) talks about three misunderstandings of network and the conditions implicit to it:

"Actor" in the Anglo-Saxon tradition is always a human intentional individual actor and is most often contrasted with mere "behaviour". If one adds this definition of an actor to the social definition of a network then the bottom of the misunderstanding is reached: an individual human – usually male – who wishes to grab power makes a network of allies and extend his power – doing some "networking" or "liaising" as Americans say...". (Latour, 1990, p. 7)

Here I see some relationship between ANT and Deleuze and Guattari's assemblage concepts. Latour shows how they are similar yet different at the same time. He believes that ANT is more so related to an "in between" interactivity between the actor and the action, rather than just a metaphor.

The surface "in between" networks is either connected – but then the network is expanding or non-existing. Literally, a network has no outside. It is not a foreground over a background, nor a crack onto a solid soil, it is like Deleuze's lighting rod that create by the same stroke the background and foreground... a network is a positive notion which does not need negativity to be understood. It has no shadow. (Latour, 1990, p. 6)

To shed more light on Deleuze and Guattari and ANT's notion of assemblage, Gough (2004) looks at the assemblage notion as a narrative form of assemblage and compared this between the ANT notion of the 'actor-network', the Deleuze and Guattari 'Rhizome' and Donna Haraway's concept of 'Cyborgs' to show the relationship of the assemblage concept. He coined the term "rhizomANTically" to describe the combination of all three concepts: "... the term rhizomANTically (sometimes rhizomantic) to name ANT methodological disposition that connects Deleuze's rhizomatics, ANT and Donna Haraway's diffractions" (Gough, 2004, p. 253).

Equally, Anderson and MacFarlane (2011) are able to trace commonalities between Deleuze and Guattari and the ANT notion of assemblage:

The most obvious reference points for assemblage as a concept include an 'after' actor-network theory literature (Latour, 2005; Hinchliffe, 2007; Hetherington and Law, 2000) and the emphasis in Deleuze and Guattari on the

event of agencement (e.g., Thrift, 2007; Anderson & Harrison, 2010). Leaving aside the differences between these styles of thought, and the many debates surrounding each, both share an initial orientation to how '[t]hings have to be put together (Latin *compere*) while retaining their heterogeneity', that is how common worlds have '[t]o be built from utterly heterogeneous parts that will never make a whole, but at best a fragile, revisable and diverse composite material. (Anderson & MacFarlane, 2011, p. 125)

Thus, ANT has organic inspiration from Deleuze and Guattari assemblage thought. However, the notion of interaction between the actor and the exercise remains contested. So what is the core argument of ANT? To answer this question we need to know a bit more about the origin of ANT. Essentially, ANT originated from the Science and Technology Study, wherein the intent was to study the relationship between technology and human action and the social world it creates. There is debate about how it should be understood and operationalised. Moreover, there have been additional efforts from time to time to reframe the focus of ANT between actors, agency and power. Nonetheless, as Latour (2005) describes, ANT is: "To put it very simply: a good ANT account is a narrative or a description or a proposition where all the actors do something and don't just sit there" (Latour, 2005b, p. 128). Here, two important aspects are highlighted, namely the human actor and the nonhuman actor, and the idea is that there are interactions with each other. He does not agree to use the words human and nonhuman, instead preferring the words actor or *actant*. Ernst (2013) aptly summarised a key function of ANT:

To follow the actors themselves (for example, Latour, 2005, p. 12), constituting the basic methodological principle of ANT. Therefore the essential analytical task is not just to follow human action, but also to explore in detail the action of non-human entities and of the things themselves. (p. 17)

So, ANT is focused on actors and *actant* (human and nonhuman) relationships and argues about how they influence each other. In fact, Law (1992) contends that actors should be understood as patterns of network of heterogeneous relations. He describes actions as "an actor is also, always, a network...Network patterns that are widely performed are those that can be punctualised" (Law, 1992, p. 5). Here, the network pattern could be texts, devices, relatively standardised sets of organisational relations, social technologies, boundary protocols, organisational forms, etc. To put it

another way, the human actor, nonhuman actor and idea-interaction are playing an essential role in constructing the network (assemblage). For example, a speed bump (nonhuman) which controls the speed of vehicles or traffic signals (nonhuman) that manage traffic are as important as traffic police (human) who work as traffic controllers. In fact, ANT would claim that the speed bump or traffic signal is more effective. In essence, ANT argues for the significance of nonhuman actors in understanding the social world. Even so, it is widely debated whether ANT can unfold the social world or not.

Since the assemblage notion is seen as particularly important within ANT, the question now is: what is ANT proposing in the name of assemblage? In my observation, ANT does not explicitly use the word assemblage – the word used is “reassembly” in Law’s work. On this, Anderson and McFarlane’s (2011) work is useful to get a deeper understanding of the assemblage notion used in ANT. They observed two key uses of the assemblage notion. First, they showed that ANT assemblage is described in the dictionary as functioning as both a *noun* and a *verb*, wherein “assemblage” (product) is used as a noun and “assembling” (process) is used as verb. On this point, Gorur (2011) suggests that the ANT concept of assemblage “could be considered a successor term of ‘actor-network’” (p. 22). By this, she means that the version of assemblage presented by ANT allows her to draw the meaning of assemblage as a process (verb) and product (noun). She stresses that the assemblage process means to know how Evidence Based Policy (EBP) is being stabilised and maintained through processes such as articulation, coding, mapping and categorisation, whereas assemblage as a product means to explain how policies are spread or influenced (p. 23).

Secondly, Anderson and McFarlane (2011) point out that ANT’s assemblage is ideas or effect, wherein:

actors coming together as an alternative to notions of network emerging from actor-network theory as a way of thinking about phenomena as productivist or practice-based as an ethos that attends to the social in formation, and as means of problematising origins, agency, politics and ethics... (p. 126)

Hence, the assemblage notion is merely treated as a network of human and nonhuman actions and its effect (idea), wherein translation took place between the actor and non-actor to perform particular functions.

To sum up, with respect to ANT's claim, this study believes their argument (along with two above-cited examples) to be confusing and overstretching its original scope. The scholars, who claim to have insights about assemblage, actually present their own definitions of assemblage, producing a mixture of Deleuze and Guattari's and DeLanda's work on assemblage. Moreover, the ANT's version of assemblage is merely documentation of relationships among actors (to point out how actors – human and nonhuman – interact), which comes together to form social reality. In other words, in contrast to Deleuze and Guattari's version of assemblage as a process of events, ANT's assemblage notion means to identify links or relationships. Schraube (2013) observed two things which are pertinent to mention. First, he observed that ANT gives insight into the significance of the nonhuman aspects within the human world. However, he also observed that research based on ANT's framework have often lost a grip on the actor and argues more on behalf of the non-actor. In other words, Schraube (2013) argues that ANT's research seems much more focused on artefacts than human interaction with artefacts. For example, Gorur (2010), who was inspired by ANT, defines assemblage thus: "To understand policy as assemblage would mean focusing on how EBP (Evidence Based Policy) is being stabilised and maintained through processes such as articulation, coding, mapping and categorisation..."(p. 23). In short, she points out how revealing the relationship through text with an individual is worthwhile to study by applying ANT.

The second point Schraube (2013) makes about ANT is that it cannot be used as an ontological framework to study or analyse. "Actually, ANT does not offer a genuine theory of the actor network or a conceptual metalanguage for grasping distinctive features of the human or non-human, of human action, agency or subjectivity" (p. 19). Moreover, it can be learned from Law (2009) that ANT

tells stories about 'how' relations assemble or don't. As a form, one of several, of material semiotics it is better understood as a toolkit for telling interesting stories about, and interfering in, those relations. More profoundly, it is a sensibility to the messy practices of relationally and materiality of the world. (Law, 2009, pp. 141-142)

Hence, there are three key limitations that can be learned: 1) ANT researchers only describe the behaviours and actions of human subjects, ignoring any uncovered concrete reasons and the dilemmas and ambivalences (Cressman, 2009); 2) ANT lacks the meta-theory about how agency acts (Latour, 2005, cited by Schraube, 2013); and 3) on the methodology, it has the limitation as to what the social, and social research, can potentially consist of (Cressman, 2009). In brief, the point is that ANT's understanding of the assemblage concept is to learn how things come together to form an assemblage. In this way, it does have a tenuous connection with Deleuze and Guattari's assemblage, however, it remains debated and essentially different. Moreover, ANT is seen to examine reality, or rather, learn day by day and minute by minute our interaction with the material world and downplay the importance of being. On the contrary, Deleuze and Guattari assemblage thought is centred on being and it helps to understand social reality and its function as a process of events.

3.5 Conclusion

As I have shown, there are many different concepts of assemblage notion, but none of them come closer to synthesising with Deleuze and Guattari's version of assemblage. However, all authors were inspired by and took some amount of understanding from Deleuze and Guattari's assemblage work: Veen (2006) described assemblage as something which is emerging and becoming, whereas Phillips (2006) named it as an adequate idea or second order idea. Collier (2005, 2006) referred to it as reflexive practice while Rai (2009) called it an in-process relationship connectivity, Prince (2010), a complex of relation of assemblage, Sassen (2008) a multiplication of specialised assemblage, Rizvi and Lingard (2011) performative assemblage, and Jain (2007, 2012) named it as marginalities of globalisation.

In regards to similarity, DeLanda's understanding of assemblage is closely related to Deleuze and Guattari's, but DeLanda not only oversimplified but also missed the sense of dynamism within

Deleuze and Guattari's version, which they argue is an integral part of assemblage. One of the most glaring differences is the stress DeLanda places on importance of causal events, wherein assemblage forms due to motivation coming from outside rather than from within. In addition, DeLanda rejects the idea of heterogeneous and multiplicity connections in assemblage, whereas Deleuze and Guattari's (1987) assemblage displays an emphasis on functions such as emerging, being in process, and vibrant webs of heterogeneous connections, which often engage and appear in new ways both inside and outside a specific context. In short, Deleuze and Guattari unfold a question as to how assemblage functions, whereas DeLanda asks the straightforward question of what is assemblage, which simply further highlights that DeLanda's understanding of assemblage is distinctly different and separate from Deleuze and Guattari's organic notion of assemblage.

Coming back to ANT, we saw that this concept reduces the meaning of assemblage to interaction and communication between the human and nonhuman, wherein both subjects had equal importance and influence. Most importantly, ANT uses the words 'agency' and 'actor', rather than the subject or individual, to give equal importance to things or non-human and human participation in particular events or communications. Which variable plays a key role in initiating communication or participation within the event is a mystery in ANT. Moreover, ANT sees the assemblage function as not only a verb (an action), but also as a noun, or a final product. On the contrary, Deleuze and Guattari's notion of assemblage centres more around the idea of desire, where we see the key role played out by the individual. In addition, Deleuze and Guattari's assemblage is an unending process and there is no final product. ANT does not talk about individual power and its distribution among the network (Bencherki, 2017, p. 9), whereas Deleuze and Guattari talk about the productive power of an individual in assemblage.

In short, although the ANT and Deleuze and Guattari share a common goal by not pre-assuming individual action in an assemblage event, ANT's assemblage version is a totally new idea of

assemblage, different and distinct from what Deleuze and Guattari advocate as an organic notion of assemblage.

In light of these arguments and due to the nature of this study, I was convinced to use Deleuze and Guattari's assemblage approach to examine the empirical data, rather than any other version of assemblage.

The following sections shall unfold the question of how the empirical data were collected and what kind of rationale was used to conceptualise the empirical data in this research project. Moreover, an assemblage approach is observed here as a process of event and not a field. Therefore, this next section shall give more information on how I practically approached policy documents and interviews. I will also highlight the differences between the assemblage approach and the classical notion of field research.

SECTION II

3.6 A Research Process: Becoming Minor¹⁷

This section presents the research process of this study. It explains how the author carried out the investigation using tools such as stories, observations, and selected policy documents, and what sort of role and activity the researcher engaged in during the fieldwork.

3.6.1 Becoming/Desire Assemblage

This project is an empirical research project; therefore, one needs to define the field of research, but a modern, classical and conventional notion of field is often described with certain boundaries, which is not useful here. In addition, this project investigates teachers' becoming/desire. Therefore, this project rejects the idea of the modern and classical field and adopts assemblage

¹⁷ Becoming minor: Deleuze and Guattari (1986, 1987) refer to involving deterritorialisation of major language from social and political issues. (Honan, 2016, p. 3)

thinking instead. Within this assemblage approach certain techniques are adopted to conceptualise policy documents and teachers' stories (interviews).

The analysis starts with a physical policy document, namely, the NCF 2009 policy that we will see in chapter 4. The rationale behind this decision was to start working with physical words and text so that the text does not disappear during the interaction with teachers but helps to clearly define their decisions. Most importantly, the intent was to read or observe the process of smooth and striated spaces, which are defined as incomplete, in the midst of being formed, and goes beyond reading lines, what I called silent spaces. In addition, I do not separate myself from the interpretation process which has been influenced by my becoming/desire while reading the text and presenting it, while participating in the interviews, during the process of writing this thesis and the finalisation of it as well. However, the intent was to set the creation free and acknowledgement that the policy text and words are not solely imaginary.

As far as interviews are concerned, a certain technique was used to understand the co-researcher's desire. The key questions here are how does this study capture desire? Which technique does this study use to display desire? The answer to both questions is that this study interprets interviews differently; in fact, it does not conceptualise interviews in a traditional way, but instead uses the poststructuralist understanding and rationale of interview (see section 3.7.2). Most importantly, in this study, due to the multi-voiced aspect of the stories, what I call untamed stories, I observed an abnormal, avaricious and excessive nature of the stories. This nature I not only plug into, but I also map by looking at a wider context and referring to the teachers' active and positive affirmation connections in their stories, what is observed here as becoming.

Moreover, this study reads assemblage as a process of continuous events, wherein the event keeps unfolding through teachers' stories. There is nothing static in the event, nor in the stories since the event of teachers' stories are continuously unfolding. The unfolding process is continuing even after the interviews are over and utterances are captured and tamed to analysis. Therefore, as a

researcher I become a part of the unfolding event in the stories, rather than separating myself from the stories. In other words, my positionalities or my relation to the co-researcher became part of the assemblage. Moreover, my unfolding, such as the pressure of adhering to the deadline set by the university to finish the thesis, pressure from home to look for a job and the pressure of the responsibility of being a father, plays a role in the project.

As a result, this study carries two implications in the analysis of chapter five, wherein teachers' desire is unfolded. 1) Chapter 5 is smaller due to the fact that stories in this chapter keep unfolding in the event, more than what this study could have imagined. In addition, 2) this study could have conducted more interviews and increased the number of pages in chapter five, but the focus was more on demonstrating the unending unfolding of teachers' stories. Therefore, it was a deliberate decision to keep chapter five shorter, because this project does not engage or buy into the rational that more is better, but it does support the idea that being sensitive and respectful towards each encounter with the teachers is better. Therefore, I made the symbolic decision to keep the content of chapter five minimal.

Hence, an analytical strategy of the two approaches adopted in this study is presented, namely the untamed stories/narrative approach and deconstruction strategy. The untamed stories approach is applied to examine empirical data – the teacher educators' stories – whereas deconstruction strategy is used to examine the National Curriculum Framework for Teacher Education (NCF) 2009 policy document published by the National Council of Teacher Education, an Indian governmental institution, and how it influenced assemblage (Deleuze & Guattari, 1987).

Looking at this study as a whole, we will see that on one end, the rationale of assemblage (Deleuze & Guattari, 1987) and deconstruction strategy are presented together as way to examine the NCF 2009 policy text, wherein the binary logic of deconstruction highlights student-centred learning (SCL) and emigrations (multiple ways) on the world stage and in India. On the other end, the

rationale of the NCF 2009 policy enactment and actors, especially teachers' interactions and their narrations sensed through untamed stories narrative approach is applied.

In other words, the key objective of this chapter is to observe the research process non-traditionally by applying the assemblage rationale and untamed stories as ways to examine policy production and implementation.

3.6.2 Presentation of Empirical Data

This section summarises the role of the researcher in carrying out the investigation, the researcher's context, and presents the study. The NCF 2009 document and its brief history are also summarised.

3.6.2.1 Empirical Data – Stories and Observations

In my view, listening to individual stories is valuable because I approach epistemological work through a subject. In fact, the aim is to position this research process in the “post-qualitative” movement (Honan & Bright, 2016, p. 1), with its emphasis on avoiding pre-existing methodology views to study teachers' conversations. As Honan and Bright (2016) assert, following Deleuze and Guattari's logic, the literature on how to write PhD theses is such established practice and tradition that we have almost forgotten what the core aim of a PhD thesis is. In this regard, Lather (2013) rightly emphasised the PhD's innovative aspect when he says, “an inquiry (PhD thesis) that might produce different knowledge and produce knowledge differently” is the key aim of research work (as cited in Honan, 2016, p. 1). Similarly, Deleuze and Guattari (1992) stress the innovative aspect of inquiry:

The problem is not to directly or methodically apply a thought which pre-exists in principle and in nature, but to bring into being that which does not yet exist (there is no other work, all the rest is arbitrary, mere decoration). To think is to create – there is no other creation – but to create is first of all the engender “thinking” in thought. (as cited in Honan, 2016, p. 3)

Hence, the study sees conversations with teachers as untamed stories, which is a different way to approach teachers' conversations (teachers' assemblage) rather than simply seeing the narration as an interview ('intervene' in the teachers' view).

In addition, what interests me is to observe qualitative studies such as the "tale of the field" (Denzin & Lincoln, 1998). Although no one can offer a full account of the subject, rather, the study inquiry accounts for *stories* of the subject and his or her actions (thinking and body movement) and desires - of *what* the subject did and *why*.

Following this logic, the event of untamed stories began in India. Normally, all teacher-training institutions are linked to universities. It involves both private and government teacher-training institutions. Each university in India has the responsibility to form a team, which organises seminars, conferences and workshops for teachers whenever new education policy reforms take place. Sometimes these activities take place on university campuses and sometimes on different but affiliated schools/college campuses. In short, universities in India facilitate various activities to educate teachers about new education policy reforms.

Subsequently, I decided to centre my research on Pune University. It is situated in western India close to Mumbai. The city is distinguished for its educational institutions and universities. It is also referred to as the Oxford of India. Due to my alumni status at Pune University, it was a bit easier for me to get access to research subjects there. Upon administrative approval, I began meetings in Pune city and also visited other institutions affiliated with the university.

The first research subject was teachers within Pune University and its affiliated teacher training colleges/schools. I randomly selected teacher educators, some working in Pune city and others in Nashik city. I met them through friends, teachers and colleagues. The conversations and meetings were conducted in non-traditional ways; all the meetings took place in various settings like a house, canteen, library, office, car, school, institution or restaurant to create a friendly and free space for communication. There was no pre-given manual of how and where to start the interview

and what sort of questions would be asked. Usually, when I met teachers, we began the conversation by asking some ice-breaker questions about family, friends etc., and I would quietly listen to the teacher educator. It often happened that the co-researcher spoke most of the time and I was primarily the listener of the story.

In addition to conversations with teachers, I conducted meetings with the Dean of Education at Pune University, the principal and head of regional institutions of teacher education in Bhopal, and national education policymakers in Delhi, as well as the head of the planning commission in Delhi. I also interviewed the heads of NCERT, NCTE and the University Grand Commission's policy experts. During the conversation with the heads in Delhi, I was not given sufficient time for the interviews or allowed to record them. However, I was allowed to take some written notes. The rationale behind meeting these experts was to get an insight into how these scholars interpret the NCF 2009, since all these people were part of the NCF 2009 policy production.

In 2015, I conducted a second stint of fieldwork, one and half years after my original fieldwork in 2012. During the second round, I chose to meet up only with pre-determined teachers, whom I had already selected to study. During this trip, the Dean of Pune University was not interviewed, nor were any scholars from Delhi and Bhopal. The conversations were carried out in a similar fashion to the first time. Research subjects were allowed to re-tell their stories in a free and friendly environment. Ice-breaking questions were again asked at the beginning of the interviews. Again, there was no pre-given format, nor was there any prior information given about the topics and issues. Most importantly, in both outings whatever information was gathered is read and presented here without cross-checking on teacher educators' day-to-day lives. In other words, this is empirical data gathered with the least amount of intervention from personal perspective or views.

As well as listening to their words, I also observed the teachers' entire demeanour; their movements, their quietness, sudden disturbances or changes, etc. Once the stories were over, I noted

a few key observations. However, during the visits to Delhi and Bhopal, it was not possible to observe due to the limited time and space which was given to me.

3.6.2.2 Empirical data – A Civic Epistemology: NCF 2009 ‘At a Glance’

The *National Curriculum Framework for Teacher Educator: Towards Professional Teacher and Humane 2009* (NCF) policy document was published by the National Council of Teacher Education (NCTE). It is actually a continuation of the reform of NCF 2006 and follows other NCF reforms in 1978, 1988, and 1998. The NCTE is the statutory body of the Indian government. It mainly looks after all affairs regarding teacher education, whereas the National Council of Educational Research and Training (NCERT) is a government institution, which advocates on teacher education issues. The NCERT 2009 is an advisory committee to the government of India, which conducts various research projects on education and particularly on teacher education. Both government bodies, NCTE and NCERT, have played significant roles in preparing the NCF 2009 policy.

The NCF 2009 policy document stretches over 103 pages including the cover page, abbreviations, preface and six chapters of content. There are three broad curricular areas which can be identified by this framework: (1) *Foundations of Education* which includes courses under three rubrics, namely Learner Studies, Contemporary Studies and Educational Studies; (2) *Curriculum and Pedagogy* including Curriculum Studies and Pedagogic Studies; and (3) *School Internship*, leading to the development of a broad repertoire of perspectives, professional capacities, teacher sensibilities and skills. Internship and practicum subjects form the curriculum for the teacher education program across various stages, i.e., pre-school, elementary, secondary and higher secondary. These parts of the curriculum are interrelated and interconnected and focus on providing training to the teachers according to the varied needs of pupils at the different levels. This area provides us with basic ideas/thoughts/concepts/themes on which the courses and curriculum are to be prepared (NCF 2009, p 24). The whole policy's six chapters are: (1) context, concern and vision of teacher education; (2) curricular areas of initial teacher education; (3) transacting the curriculum and evaluating the

developing teacher; (4) continuing professional development and support for in-service teachers; (5) preparing teacher educators and (6) implementation strategies. These chapters can be divided into four sections: the current scenario of teacher education in India; the concerns of Indian teacher education; the solution of the student-centred approach along with various examples and activities; and the strategies to pursue the goal of the NCF 2009. Hence, the policy was intended as a way to improve the professional quality of Indian teachers through proposing the student-centred learning approach (SCL).

3.7 Analytical Strategy

This section aims to explore the roles of deconstruction strategy, assemblage (Deleuze & Guattari, 1987), and the untamed narrative approach in analysing the policy document and stories. It presents the rationale for why the deconstruction approach was chosen over other available approaches to analyse the NCF 2009. In addition, the deconstruction approach will be coupled with the notion of assemblage (Deleuze & Guattari, 1987) to conceptualise the binary concept – the student-centred approach (SCL) – which is an integral part of the NCF 2009 reform. To that end, the untamed narrative approach was chosen to examine the empirical data of teacher educators' interviews.

The untamed narrative approach and the deconstruction approach (with the concept of smooth and striated spaces) and their rationales are presented to unfold the untamed stories of teachers and the NCF 2009 policy document, respectively.

3.7.1 Deconstruction Strategy and Assemblage Approach

Something unstable, always heterogeneous, in which style carves differences of potential between which things can pass, come to pass, a spark can flash and break out of language itself, to make us see and think what was lying in the shadow around the words, things we were hardly aware existed.

(Deleuze & Guattari, 1995, p. 141; Honan, 2016, p. 3).

What this quotation shows us with its concept of a “shadow around the words” is that language has silent spaces, which could be assumed to be true in the policy text as well. Most importantly, the uncaptured language can count here as binary logic. In other words, the intensive use of language to all symbolic or simply signifying usages could be read as unformed expression (cited in Honan & Bright, 2016). This is how the deconstruction strategy is applied to the reading of the NCF 2009 policy text.

Czarniawska's (2004) book *Narratives in Social Science Research* discusses a strategy of deconstruction to examine the text. In chapter seven, she briefly presents the seven steps of deconstruction strategy, however, she does not provide specific details. In order to understand the deconstruction strategy in-depth I visited Jacques Derrida's (1982) original work, *Margins of Philosophy*. In the book, he talks about *difference*. To him, *difference* is inherent in the writing; it's actually a criterion to produce meaning. The concept implies that words and notions in the text often keep changing from interpretation and their producer. Basically, he points out that in *difference*, the concept (signified by a word) is traditionally understood in contrast to other concepts (for example new/old, light/dark, and good/evil), which in turn take on meaning in relation to yet other concepts. The opposite meaning of the notion is seen as the departure point, wherein the binary meaning of the text is destabilised. In other words, deconstruction is not attached to signifiers (e.g., the written sign) of the text; rather, it uses oppositional logic of signifiers as a departure point to highlight gaps created in the text.

Moreover, Derrida argues that the interpretation-meaning is taken for granted while examining (policy) texts. The opposite logic of deconstruction strategy allows us to investigate the spaces between text and language, which is more likely to be submerged with its other meaning (Calás, 1993, p. 310). It attempts to count the gaps which the policy text omits, ignores, or devalues in highlighting an opposition narrative/discourse. Calás (1993) says “Deconstruction readings of discourse knowledge help not only to show other possibilities for what has been conventionally accepted as what is but also to show on whose backs what is being constituted (the submerged, omitted, devalued others).” (pp. 310-311)

Deconstruction undoes spaces by discussing the opposition logic. Hence, deconstruction strategy sees the text and its effects as floating signifiers, which are often open to interpretations and possibilities.

Likewise, Adkins (unpublished 2017b) elucidates on deconstruction's differences. To him, deconstruction is a metaphysical opposition, but he calls it "un-decidability," wherein there is always a condition of possibility and impossibility to study binary logic further. He also stresses that the deconstruction strategy is an investigation of the metaphysics of language/text. To this end, he explains the core difference in deconstruction strategy as follows:

Différance, the disappearance of any originary presence, is at once the condition of possibility and the condition of impossibility of truth. At once. "At once" means that the being-present (on) in its truth, in the presence of its identity and in the identity of its presence, is doubled as soon as it appears, as soon as it presents itself. It appears, in its essence, as the possibility of its own most proper non-truth, of its pseudo-truth reflected in the icon, the phantasm, or the simulacrum. What is not what it is, identical and identical to itself, unique, unless it adds to itself the possibility of being repeated as such. And its identity is hollowed out by that addition, withdraws itself in the supplement that presents it ([*"Plato's Pharmacy"* in *Dissemination*, tr. by Barbara Johnson, Chicago: University of Chicago Press, 1981, 168] as cited in Adkins, unpublished, manuscript, 2017b, p. 8).

Thus, the point he stresses, in my reading, is that deconstruction strategy and its application do not only create the conditions to study binaries in the text; they also create the conditions to study impossible conditions, which are difficult to see in the text. What he observed as "other concepts, for other thoughts beyond the concept and another form of general theory or rather another discourse, another logic that accounts for the impossibility of concluding such a general theory." (p. 2) Said differently, the moment of time is the condition to understand the text. There are differences in the text over time and not in the grammar or syntax of the text.

Moreover, to Adkins (2017b) the deconstruction strategy does not represent the structure of language, but rather it often adds something new to the study by presenting new views of the text by deconstructing and reconstructing it. In fact, he orients the text as:

A text is not a text unless it hides from the first comer, from the first glance, the law of its composition and the rules of its game. A text remains, moreover, forever imperceptible. Its law and its rules are not, however, harbored in the inaccessibility of a secret; it is simply that they can never be booked, in the present, into anything that could rigorously be called a perception. And hence, perpetually and essentially, they run the risk of being definitively lost. (as cited in Adkins, 2017b, p. 9)

What counts here is not the lexical richness, the semantic infiniteness of a word or concept, its depth or breadth, the sedimentation that has produced inside it two contradictory layers of signification (continuity and discontinuity, inside and outside, identity and difference, etc.). What counts here is the formal or syntactical praxis that composes and decomposes it. (as cited in Adkins, unpublished manuscript, 2017b, p. 13)

In other words, the text often has to say something in the front as well as in the back. The meaning is something other than what meaning appears in the text. Largely, Adkins' work helps to pinpoint one significant aspect, which is that deconstruction holds the potential to analyse policy text or another chosen text through binary logic that reveals the hidden meaning behind the text production.

In similar fashion, Martin (1990) concluded the significance of deconstruction strategy by exploring two questions: what deconstruction is and how it can be applied to analysing text: "Deconstruction peels away the layers of ideological obscuration, exposing the conflict that has been suppressed; the devalued "other" is made visible" (Martin, 1990, p. 340).

Thus, the deconstruction strategy allows the writer to identify the *silent spaces* in the text through a binary logic or deterritorialisation, which helps to underline the intention behind the text production. In addition to this, deconstruction strategy's reading provides freedom to the writers. It refuses to accept the text as given, especially in policy documents. It questions the claim/truth presented by the text (Calás, 1993, p. 307). Rather than looking into the meaning of the text and language discussion, it simply presents a strategy and commentary of opposition logic of assemblage into the text.

In addition to this, Deleuze and Guattari's (1987) thoughts on assemblage that we covered in chapter three explain what smooth and striated space is. In summary, smooth and striated space is a mix, but still separate from each other. Deleuze and Guattari (1987) provide some principles which

can determine smooth and striated space. The concept has two directions to define space and time. Smooth spaces are complex and unstable or unfixed, whereas striated spaces are stable or fixed. There are some principles that can be used to show the differences between them, but to me it is part of the assemblage machine process, wherein some data and content form and become stable, whereas other forms and content continue their journeys further. Moreover, assemblage could appear as a mixture, but they are not forces which shape each other. For example, the assemblage can be a desert, whereas its extension of assemblage is growing in the desert. In other words, assemblage when it appears as smooth spaces are known for their change quality, whereas when assemblage appears as striated spaces are well known for their composed or organised quality:

The striated is that which intertwines fixed and variable elements, produces an order and succession of distinct forms, and organises horizontal melodic lines and vertical harmonic planes. The smooth is the continuous variation, continuous development of form; it is the fusion of harmony and melody in favour of the production of properly rhythmic values, the pure act of the drawing of a diagonal across the vertical and the horizontal. (Deleuze & Guattari, 1987, p. 556)

The smooth space of patchwork is adequate to demonstrate that “smooth” does not mean homogenous, quite the contrary: it is an amorphous, non-formal space prefiguring op-art. (Deleuze & Guattari, 1987, p. 554)

An example can be found within policy work, where the assemblage logic is used to examine policy. Wise (2002) investigates policy text and stresses the usefulness of assemblage spaces in policy study. He points out the differences between the ‘tracing’ and ‘mapping’ processes. In essence, he works with the question, how can one comprehend tracing and mapping in industry policy through the principles of assemblage (smooth and striated spaces)?

To answer this question, he explains that policy cannot be reduced to one particular dimension, since there are inherent binaries and dualism in language/discourse, and that therefore policy can be read as having multiple dimensions. Since he reads policy as multi-dimensional he applies the assemblage logic (smooth and striated spaces notion) to study policy text, wherein he

defines them as “striated spaces that are between organized and disorganized procedures. Smooth space follows no pre-given pattern or rules but produces these through its movements” (Wise, 2002, p. 226).

Moreover, he points out that smooth and striated spaces should not be seen as opposite words, but rather they are different processes and constitute different assemblages. In other words, smooth and striated spaces do not overturn or appropriate each other, but work in tandem as a complementary unit (Wise, 2002, p. 227).

To him, what needs to be understood in policy is the space of policy production and policymaking, which are often placed in opposing camps. Therefore, there is a need for a tool to work with complex practices and relations with a range of multiplicities, without being trapped in or by the sector’s own representation of itself to itself (p. 228).

In short, he applies assemblage (smooth and striated spaces) to identifying and understanding particular relationships and the possibilities of rethinking multiple spaces in policy as stable and smooth at once; what can be seen as *silent space or unformed expression in the policy text*.

Drawing on a similar understanding of the assemblage (smooth and striated spaces) function, I approach the NCF 2009 policy production, where singularity becomes striated spaces, and multiplicity becomes smooth spaces, similar to what deconstruction strategy and binary logic present. In this particular research context, I read striated spaces as a formation of the NCF 2009, which is stable and well organised, and I read smooth spaces as that which not only helps to form policy but also continues to emerge with multiple links of NCF 2009 policy documents.

In summary, space is always appearing as assemblage (smooth and striated spaces). Smooth space always indicates the quality of changing through time, whereas striated space shows the quality of stability though a certain period, but they always perform concurrently. In fact, space is understood here as a point, wherein a transformation of notion/discourse emerges in new ways, and indicates its

multiple links to NCF 2009 policy documents. To me, the idea of space is significant here, since it highlights the conversion point of multiplicity. Additionally, it is an account of the edge of the NCF policy's reterritorialisation, wherein notions like the Student-Centred Approach appear not only as striated space, but also as smooth space, which can also be read as *silent space* in the NCF 2009.

Therefore, we see the rationale for using deconstruction strategy (not logic) to read the NCF 2009 laid out above, wherein first the NCF 2009 is seen as deconstructed – *what was said and unsaid within the policy* – and the assemblage rational/logic (smooth and striated spaces) is then laid out as reconstruction or reconceptualisation by mapping *silent spaces* or *unformed expression* (unsaid).

3.7.2 Sensing Untamed Stories

What do we mean by “sensing untamed stories”? The sense notion is drawn from Deleuze and Guattari's work. It means reassembling expression and utterances of dominating narratives, which are emerging through multiple stories. In Deleuze and Guattari's words, it is the body and its effect in a narrative encounter. Here, the encounter of the co-researcher is seen as thought expression (logic of sense) as well as verbal expression (statements), or what Semetsky (2006) pointed out in her work as an encounter of two ‘discover conditions’, under which new concepts – “for unknown lands” – might be produced (p. 212). In simple words, teachers’ stories are unfolded as a *self-understanding* event, rather than teachers’ reflective practices (Webb, 2000).

Deleuze (1962) pointed out the imperative of the sense notion in *The Logic of Sense*: “Only sense, as the domain of internal difference expressed through infinitives, serves as the unconditioned and formless condition, which does not take the form of the conditioned as its ultimate ground” (as cited in Polat, 2012, p. 106).

Moreover, the narratives of the teachers presented in this project are responses to open-ended questions, which are fragmented small stories. Due to their multi-voiceness, they can be read as “untamed stories” (multi-voiced). In addition, these multiple narratives open up new understanding of the narratives approach as an alternative to understanding selfhood or subjectivity,

as opposed to the classical notion of the narrative approach. Sermijn Devlieger & Loots (2008) highlight the significance of an innovative use of narrative as a new alternative in the postmodern discussion. The authors' work is an experiment of selfhood narratives, and a promotion of the notion of rhizome, which Sermijn learned during her encounter with research participants. She finds that her co-researcher's narratives do not bear any connection with the classical notion of narratives, but rather open up a new way to look at narratives due to the co-researcher's fragmented story with multi-voiced characteristics. She reads the empirical data of her co-researchers as multiple responses through the postmodern notion of narratives, namely untamed stories. As she contends:

Adopting the postmodern story notion, we could view the self as an untamed story, a story that consists of a heterogeneous collection of horizontal and sometimes "monstrous" story elements that persons tell about themselves and that are not synthesised into one coherent story from which they derive their selfhood. This vision – the narrative self as a postmodern story – is related to the postmodern idea that the self has no stable core but is multiple, multi-voiced, discontinuous, and fragmented. From this viewpoint, the self is not something that is inherently given, is fixed, or has one core. On the contrary, the self can be compared with "a buzzing beehive so agile and inconsistent, we can barely keep track of it". In this "buzzing beehive" there aren't fixed coherent and united stories but rather variable, temporary, interacting components. (Sermijn, et al., 2008, p. 636)

To support her claim, she further stresses several characteristics of the postmodern notion of the narrative approach (see Currie, 1998) that are considered as 'typical' for postmodern stories, which are contradictory to the classical notion of narratives:

- No synthesis of heterogeneity (the story elements are not synthesised around a plot)
- No hierarchy but rather narrative laterality (a story is a compilation of horizontal story elements)
- Acceptance of the "monster" (of the entirety of elements that do not fit in to a traditional story structure)
- Monstrous time (nonlinearly organised time; e.g., story elements that are difficult to date or that conflict with the separation among past-present-future)
- Monstrous causality (a lack of clear, linear cause-and-effect relationships)
- Monstrous space (space that is constantly in motion and that lacks a fixed central point)

The point she makes here is that the narrative approach could be used in innovative ways. Tamboukou (2008) stresses the same line of innovative use of the narratives approach. She studies art, education, women and space, and applies the concept of machine assemblage. She stands for the narrative twist and its innovative use in exploring Deleuze and Guattari assemblage theory – *machine assemblage*. On the one hand, she rejects narratives such as classical and fixed forms, and on the other hand, she argues that an alternative narrative approach can be used to conceptualise new spaces and multiple narrations of a subject. She asserts:

I want to challenge an image of narratives as unified representations of lives and subjects; at the same time I am arguing for their importance in opening up micro-sociological analyses that focus on processes, deterritorialisations, becomings and lines of flight, rather than striated spaces and structures, institutional segmentarities and motionless or fixed identities. (Tamboukou, 2008, p. 360)

She also sheds light on how innovative use of narratives can overcome and be different from the claims of hidden meaning, truths, biographical subject, self as effect of power relation, etc., and instead offer an opportunity to learn about desire. She asks an intuitive question to explore new forms of narratives, exploring “how narratives have been used and analysed in the field of gender and education and rethinking desire as a constitutive force of the social” (2008, p. 361).

Likewise, the PhD project of Sharma (2012) also adds further beliefs that the innovative use of narratives can be applied to operationalise Deleuze and Guattari’s toolbox. The core question she raised in her PhD thesis is: *How can we understand Indian art education and teacher identity as assemblage through narratives in the context of postcolonial globalisation discourse?* Even though her PhD work concentrates on ground theory, she strongly relies on other researchers’ narratives orientation and a borrowed understanding from the postmodern notion of narratives to deal with her empirical data. In fact, she combined Deleuze and Guattari’s (1987) theory of assemblage and Vedic philosophy to investigate the post-colonial influence on Indian art education and its educational practices. To some extent she also touches on the issue of Indian education policy and its enactment, but she primarily focused on the identity of the art teacher. In essence, she argues that the narrative

approach relives individual experience enough to be used as a method to uncover experiences: “narrative inquiry involves an interdisciplinary approach in the empathic drawing of meaning and value from stories of human experience” (p. 88). Thus, she puts the potential experience of co-researchers in the centre to explore her study, and she applies the narrative form in an untraditional way.

In my view, the sensing untamed narratives as a non-traditional method within policy research opens up the possibilities of seeing new perspectives in policy implementation. In fact, the presentation of narratives here represents the empirical essence of this study. Narratives do not claim universal truth, or generalisation; rather, they shed light on the teachers’ micro-sociological enactment of the NCF 2009 policy, wherein teachers’ utterances have been accounted for. Their *selves* have been paid attention to, as well as how they actually unfold a social-machine.

Put differently, narration holds significance in this study, because I approach the empirical data by sensing stories. I narrate the experiences of teachers and policy makers to relay the dominant reality (Deleuze & Guattari, 1987). I hold their expressions, experience, utterances and thought as the centre point of discussion in the assemblage creation process, since I see my co-researchers as creators of their own stories. As Deleuze and Guattari (1987) educate us:

Expression should be understood not simply as the face and language, or individual language but as semiotic, collective machine that pre-exists them and constitutes regimes of signs. A formation of power is much more than a tool; a regime of signs is much more than a language. Rather, they act as determining and selective agents, as much in the constitution of language and tools as in their usages and mutual or respective diffusions and communications. (as cited in Honan & Bright, 2016, p. 5)

I try to neither insert myself nor create possible meaning in narration, nor represent them while examining their experiences. Rather, I follow their line of flight or an assemblage, which they indicate through their thoughts. So is it possible to have an objective view about subjects and their experiences? The study does not intend to have either. Instead, I borrowed some inspiration from narrative inquiry to map open and creative spaces for the informer. I intend to see the teachers’ sense

of *self-understanding* and will read their *desire* through machine assemblage, as well as mapping their articulation as action-thought and its attribution. In other words, I follow the thoughts proposed by Deleuze and Guattari – desire – and connect through narration of expressions, which is basically their utterances and thoughts that took place during the conversations.

Thus, to me, Honan's (2007) case study highlights the use of narrative inquiry moulding. Moreover, Sermijn, et al. (2008) guide us on the same question: how can narrative inquiry, as a *self-story*, open up spaces to experiment beyond its traditional frame and post-structuralism version. She uses the rhizome metaphor as a centre point to discuss a fragmented story and finds it as an experimental concept. Furthermore, Sermijn justifies the use of the word *reflect*/selfhood as a self-constructive narrative. Thus, she puts it:

By comparing the narrative self with a rhizomatic story, we create a vision that can help researchers to reflect on the abstract concept of narrative selfhood, on the way selfhood is narratively constructed, and on their own positions in this construction work. When we use the word reflect here, we refer to the fact that "the researcher understand that she/he is also caught up in processes of subjectification and sees simultaneously the object/subject of her/his which the object/subject is being constituted" (the co-constructed character of the self-story and the position of the researcher herein). (p. 637)

In short, the sensing narrative is an experimental way to explore stories. It does not narrate a story's beginning, middle and end in the classical tradition, but rather as a fragmented event with connections. Such experimental thought could offer a means to use and analyse Deleuze and Guattari's concepts, wherein stories of narratives can be unfolded in a non-linear understanding and process of *self-understanding* at that particular time and space. In other words, sensing an untamed narrative inquiry is a viable choice over classical narrative inquiry to carry out this investigation. In Deleuze and Guattari's words, such different or innovative way of looking at things can be observed as "*becoming minor*."

To illustrate, untamed stories are not represented, but consideration is given to each utterance and statement produced during the dominant reality and conversations between

researcher and co-researcher become part of each other's assemblage, whereas in a conventional narrative inquiry re-presentation is key, wherein whatever conversation takes place occurs as informal or non-informal and is interpreted as a re-presentation logic. In untamed stories, there are no fixed steps or stages but rather the focus is on the flow of intentions which are expressed during the conversation. Most importantly, all conversations are considered temporal, and may continue after the interview, whereas in the conventional or classical narrative there are fixed steps and data interpretation of expression which took place during the conversation. In short, untamed stories use narrative expression and intention as the mode of knowledge, whereas in the conventional inquiry the present narrative is the mode of knowledge. In untamed stories, validity, generalisation, authenticity, etc. do not hold the weight of importance, whereas conventional inquiry requires those elements to be considered well-executed.

In summary, the intent of this section was to provide a bird's eye view of the means that are used to conduct this investigation, namely sensing untamed narratives and the selection of the NCF 2009 policy document. In addition, the analytical strategy was outlined, helping to explain how the stories were conceptualised, wherein narrative was not read in a traditional or classic way, but rather in a non-traditional, post-qualitative or post-structuralist way as a narration of stories. Moreover, the deconstruction strategy is put together with the notions of assemblage, and applied to analyse the NCF 2009 policy document, which is presented in the following chapter.

The following section shall present a brief comparison between the assemblage research approach and the classical field research approach.

3.8 Assemblage Method vs. Conventional Research Method

This section will take a brief look at the differences between the assemblage approach and the traditional/classical research field. In my observations, the assemblage approach advocates for the research field as having multiple layers and constantly transforming, which is opposite to the traditional way of viewing the research field as a singular logic and static field.

In this regard, Anderson (1998) defines research in *Fundamentals to Education Research*.

According to him:

Research is the scientific process which assumes that events in the world are lawful and orderly and, furthermore, the lawfulness is discoverable. This is the meaning of determinism and the researcher acts in the belief that the laws of nature can be understood, and ultimately controlled to at least some degree. In a nutshell, education research is the systematic process of discovery how and why people in education setting behave as they do. (p. 8)

In addition, Anderson (1998) advocates that researchers should ask themselves specific questions to find their way into education research such as, “What questions are important to you? What is your approach to know Deleuze and Guattari? What personal strengths do you have that can help you to adopt a particular methodological approach? With what type of studies would you prefer to be associated?” (Anderson, 1998, p. 3). Moreover, Anderson highlights that there many ways one can get know Deleuze and Guattari such as reading, debate, observation and discussion, but in his opinions if one wishes to carry out research then one must look for the unknown to know Deleuze and Guattari. It should be independent discovery. According to him, this is the quality of good research. Anderson also enumerates the characteristics of a good researcher and explains what good research should contribute to. The below citation captures his thoughts:

The competent researcher, unlike the untrained person, is a skilled observer, familiar with patterns and theories that govern human behavior, sensitive to recognize which manifestations are important and which are routine. He or she knows how to observe, record, analyze and share this worldview, so that other researchers can criticize, replicate, and extend this new knowledge. Indeed, the human species differs from other forms of animal in life in that humans are able to learn from the experience of others. Information is collected, analyzed, communicated, and over time the body of accumulated knowledge increases and provides the basis for social progress. (p. 15)

In short, Anderson says that the researcher not only has to undergo an investigation to create new knowledge of Deleuze and Guattari, but the new research knowledge should also be repeatable by others. Simply put, the researcher and research must be linear and should be comprised of productive elements.

In contrast to the above view, this study is interested in non-linear thinking. Mainly, the research process in this study is understood here as a non-linear process, wherein the understanding of research is rhizomatic, and the research is seen as a process and not a product. This study is interested in examining *self-understanding* or self-awareness (Strom, et al., 2018).

In this regard, the work of Strom, et al. helps to bring some clarity, wherein they highlight several characteristics of Posthuman research work. According to them, there is a fine but definitive line between the humanist and Posthuman approach. The Posthuman worldview says the world is constantly transforming, having multiplicities or collectives. In addition, it is a heterogeneous world and complex – according to this logic it implies the school is not only just a polluted place, wherein the classroom is where teachers are autonomous and children are passive, but also school is a place, wherein humans and nonhumans connected via thousands of assemblages (2018, p. 4).

In essence, Strom, et al. (2018) argue that, in today's context, rational humanistic logic such as "I think therefore I am", which posits a conscious subject with the ability of rationality is "*ethically questionable*" because such beliefs are reducing the world to only one essential truth or identity. To them, this is too simplistic to explain the complex world. Most importantly, what they argue through their study is that a complex world cannot be condensed down to one single logic of truth or identity. Rather there is need to observe the world's multiple layers and multi-folds.

To illustrate, there are a few key differences between an assemblage approach and traditional/conventional research methods; namely, the assemblage approach does not define the boundaries of the research field, whereas in conventional research one has to particularly define the boundaries of the research field. In the assemblage approach there are always discontinuities and movement that cannot be captured, repeated or re-presented, whereas in conventional research methods, one is required to define the field research in such a way that the work of movement can be captured, repeated or re-presented. In the assemblage approach each actor is equally important and has significance in action, so there are no nodal points, whereas conventional research requires

the researcher to define each actor's position, and their status is of great importance during the investigation. Therefore, it is important have some sort of nodal point in the conventional research field. The assemblage approach works with a logic of multiplicity, wherein there is no fixed point or specific way to work with the researcher, contrasted with conventional research wherein there are fixed points and the researcher's role is well defined. Within assemblage, research demands an observation and description, but there is always a scale or continuum in how one links or interprets those observations. Said otherwise, the assemblage approach cannot capture the whole picture, but rather it always sees the individual action unfolding within the assemblage process, which is constantly changing and transforming. Contrary to that, the conventional research field demands accurate observations and descriptions within research work. Perhaps the most striking difference between assemblage and conventional research is that assemblage attempts to address a problem, whereas conventional research attempts to solve the problem. In this sense, assemblage does not consider the validity of the research process, whereas conventional research attempts to find an objective, unbiased solution to the problem and places great importance on the validity of the procedures employed by the researcher.

In short, this study veers away from the belief of "describing the power of theory to produce the world – and our subjectivities – differently, argues that 'living and theorizing produce each other; they structure each other. Not only do people produce theories, but theories produce people'" (Strom, et al., 2018, p. 3). In addition, this study also stays away from the meta-narrative of class ideology, which Marxists advocate (St. Pierre, 2000, p. 501). Rather this study focuses on the assemblage logic of multiplicity and constant transformation.

3.9 Conclusion

To answer the questions raised in the introduction – what is assemblage theory? How does it aid us in examining the interaction between desire and policy documents? The answer is an assemblage is a process of events, wherein human and nonhuman interaction, particularly the desired event, can be unfolded with the logic of multiplicity and constant transformation. In addition, various

notions of assemblage help clarify the specific notion of assemblage used within this study. Although DeLanda and the ANT assemblage notions appear similar to Deleuze and Guattari's notion of assemblage, there are distinctive differences among them, especially when it comes to conceptualising assemblage and its application. In my opinion and reflected throughout this study is the takeaway that Deleuze and Guattari's notion of assemblage is the most organic one.

Another question raised in the introduction was about how sensing untamed stories (multi-voiced) works. It is an alternative inquiry to the traditional mode of narrative inquiry. The answer to this question presented above is that sensing narrative is an experimental way to explore stories. It does not explain a story's beginning, middle and end in the classical tradition, but rather as a fragmented event with rhizomatic connections. It is in line with post-qualitative inquiry. Therefore, this study claims the relevance of sensing untamed stories to examine teachers' multi-voiced stories. Above all, this study argues that sensing stories opens up the possibilities of seeing new perspectives within policy implementation.

Overall, the assemblage approach could be employed to examine policy documents through smooth and striated spaces and deconstruction strategy. In addition, sensing untamed stories/narratives could be employed to sense and analyse teachers' multi-voiced stories.

One of the natural follow-up questions after this overview may be how this particular understanding of assemblage aids in the unfolding of the policy document. The next chapter shall answer this question.

CHAPTER 4

India's Teacher Education Reform Case Study National Curriculum Framework for Teacher Education (NCF): Towards Preparing Professional and Humane Teachers 2009

To 'deconstruct' a text is to draw out conflicting logics of sense and implication, with the object of showing that the text never exactly means what it says or says what it means.

(Norris, 1988, p. 7)

4.1. Introduction

The aim of this chapter is to examine the NCF 2009 policy, and to this end, apply the deconstruction strategy of Jacques Derrida (1982) and Deleuze and Guattari's (1987) notion of assemblage (smooth and striated space). As pointed out in the previous section there is still a need to examine policy formulation and its contextual conceptualization across the globe as an open-ended field, rather than a field of pre-assumptions or one that is deliberately defined. Most importantly, there is an intent to unfold policy analysis differently. In simple words, the question asked here is: *How can one comprehend the NCF 2009 policy reform as a process of assemblage (smooth and striated space)?*

To answer this central question, the chapter is organized into four sections. The first section provides a *historical* account of Indian teacher education and its struggle with neoliberal and market rationales, and then follows up with positioning Indian teachers and teaching in the historic and current frame of professionalism. The second section, titled *deconstruction*, reveals the text of the NCF 2009 policy through two questions: 1) What is said in the NCF 2009 policy; and 2) What is unsaid? This section will also discuss the notion of student-centred learning (SCL) and how it is identified as permeating the NCF 2009 concept and further discussed as a contested notion in the policy text. The third section, *reconstruction*, rebuilds the story of SCL. This is done

by analysing SCL in light of policy documents produced by transnational actors (UNESCO 2005, Bologna 2009 and Global Report 2006) as well as policy documents and education philosophies inherent to the local Indian context (National Policy on Education, Educational Act, Yashpal Report on higher education and Ghandi and Tagore's ideas of philosophy of education). In the fourth section, *e-conceptualizing/rereading NCF 2009*, I argue that assemblage (smooth and striated spaces) can actually be employed to conceptualize the appearance of the SCL in the policy document.

Section I

4.2. History of Indian Teacher Education

Kritagyādrohime dhāśvisūchikalyānsuyakah |
Adhyāpyā dharmatah sadhuśakāptagyavittada |
(Saxena, 2007, p. 1)

The Sanskrit citation above means “grateful, benevolent, intelligent, pious, free of mental and physical pains, apathetic to fault-finding, virtuous, capable of serving others, amiable, educated and the giver of wealth – such men are fit to teach” (2007, p.1). In simple words, in ancient Indian philosophy, both the teaching and the learning process are understood in context of individual spiritual, mental and physical liberation. There are roughly five historical periods which influenced Indian teacher education expansion, namely: the Vedic or Midvale period, the Buddhist period, the Islamic period, the British period and post-independence periods.

The Vedic period lasted roughly from 2500 to 500 B.C. During this time teacher education was mainly conducted and maintained by Brahmins¹⁸ through one family generation to another. Teaching and learning activities normally took place in a Gurukula (the home of a teacher), wherein teachers

¹⁸ A Brahmin is a member of the highest caste or varna in Hinduism. The Brahmins are the caste from which Hindu priests are drawn, and are responsible for teaching and maintaining sacred knowledge.

were trained under one main teacher, called 'Rhishi' or 'Seers'. The training was mostly about religious education and teaching methods included discussion, seminars and sharing. There was a great emphasis on pronunciation of different sounds.

The Buddhist period of teacher training was observed between 500 B.C. and 1200 A.D. This education system in India was completely different from the Vedic one. Teaching not only focused on religion, but also on values and disciplines. The teacher was called the 'Bhikkhu' or 'Acharya'. The students were admitted according to their abilities and interest. The teaching methods were primarily debate and discussions. Every teacher had an equal opportunity to advance in the profession and reach higher levels of recognition, such as Acharaya.

The Islamic period, from 1200 to 1700 A.D., coincided with the arrival of Islam to India. In this period, teacher education took a different turn. Teaching became formal and religious, namely Islamic. The main text studied was the Quran. Student teachers became fully-accredited teachers after they completed their training and were recognized by an imam. Schools were known as *madrasas* and *maktabs*. Teaching focused on moral development. Education was unanimously supported by the kings and various royal facilities and rewards were given to the scholars. Teaching methods were one-to-one and new teachers were appointed in consultation with scholars.

During the British period, 1700 to 1947 A.D., Indian teacher education fell under the influence of British colonization/ imperialism. The initial aim of the British government's new system of teacher education was to serve the British interest. During this period, Indian teacher education was built and promoted through various commissions, such as the Monitorial System of 1880, Wood's Despatch (1854), Lord Stanley's Despatch (1859), the Government of India's Resolution on Education Policy (1904) and so on. Mainly, Wood's Despatch (1854) on education brought out the need for teachers' training: "Wood's Despatch on education brought out the need for teachers' training, as it desired 'to see the establishment of training schools and classes for masters in each presidency in India.' The grant- in-aid rules framed made a provision of salary grant to those schools only having teachers who had obtained a certificate of teacher training." (cited in Saxena, 2007, p. 21) As a direct result, training

schools were established in Mumbai, Madras and Lahore. Specially, in 1884 various secondary teacher-training schools were established. Then commissions in 1912, 1919, 1929 and 1937 recognized teaching standards and upgraded Indian teacher education through various suggestions. There were two different kinds of curriculum proposed, one long term (three years) and one short term (one year).

Another twist in Indian teacher education took place after the country gained independence from the British. In 1945 a separate Education Department ministry was established, which is now recognized as the Human Resource Development Ministry (HRDM). The first education commissions in 1964-66 emphasized teachers' roles in the society, asserting "the destiny of India is now being shaped in her classrooms" (Bhattacharjee, 2015, p. 213). National Policy on Education in 1986 was another key reform in Indian teacher education, where the emphasis was on teacher professionalism: "The status of the teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above the level of its teachers" (NCTE, 1992, p 31-32). The key change of this reform was to bring changes to the way the teaching profession was seen in Indian society. Moreover, the National Commission on Teachers (1983-85) was another stepping stone in Indian teacher education, wherein various school subjects and educational disciplines like psychology, sociology, philosophy, etc. were introduced. The key qualifications were (and remain today) post-graduation and internship programs as part of curricular activities. Furthermore, in modern India, the Kothari Commission (1964-66) was set up to advise on education policy and management in post-independence India. It gave several recommendations regarding education curriculum, administration, teacher education, etc.

The National Policy of Education (NPE, 1986) reform brought about notable change. The reform emphasized splitting teacher training institutions to be more efficient. As a result some training schools were upgraded to District Institutes of Education and Training (DIETs) and some training colleges were upgraded to Colleges of Teacher Education (CTEs) and Institutes of Advanced Studies in Education (IASEs). The Acharya Ramamurti Committee (1990) suggested four regional teacher training colleges, which are now fully functioning and part of major government teacher

training. Not long after, the Yashpal Committee (1993) again considered the teacher training schools, and the committee advocated for internship and Indian cultural values education to be added as part of the curriculum. The National Curriculum Framework (NCF) in 2005 and 2007 introduced nationalism, globalization and neo-liberal logic, whereas the NCF 2009 and 2010 came out with more emphasis on teacher professionalism and student-centred learning. In addition, post teacher-training courses such as the Master in Education (M. Ed.) were introduced along with research activities and project work.

4.3. Influence of Neo-liberal and Nationalist Rationales on Indian NCF Policies

In developing countries, globalization has influenced education policy reforms (Rizvi & Lingard, 2011). In the Indian context, globalization has played an active role in shaping and reshaping teacher education policy and teachers' subjectivity. Globalization strongly influenced the NCF 2000 (Selvam, 2010), and the NCF 2009 policy document is written in light of the culture of performativity (Batra, 2006).

To illustrate, the NCF 2000 reform stressed that culture and identity are interconnected with the political economy in a "shape-shifting phenomenon" (Kamat, 2004, p. 268). Moreover, the reform has been extremely influenced by Hindu nationalism, which had been introduced as a new comprehensive reform. In Kamat's words, "the culture nationalist discourse of the new curriculum is part of India's postcolonial history that finds new meaning and purpose in the current phase of globalization" (p. 267). In contrast, Selvam contends that globalization is an opportunity to compete in the world and claims that India's economy is growing due to liberalization, privatization, and globalization (LPG) reforms (Selvam, 2009, p. 155). There is also optimism about new educational reform, though the reform did not acknowledge the lack of educational scholars in the education sector (Selvam, 2009, p. 170). Thus, Kamat and Selvam observed that globalization played a key role in the Indian teacher education policy reform NCF 2000, which was put together with Hindu nationalistic values.

Kumar's (2010) lecture delivered at British Association International and Comparative Education informs us about the Indian teacher education and the neo-liberal link. According to him, market logic has brought an 'outcome-oriented culture' into education, wherein teachers are expected to spend more time "planning, describing, justifying and assessing their own activities" (Kumar, 2010, p. 37). To illustrate, teachers' autonomy and professional freedom is reported. The control of teachers' behaviours in classrooms and in institutions is what Kumar calls "re-embracing behaviourism", and he claims that market rationales of profit in the classroom have put teachers and education policy at risk. As Kumar asserts,

The idea that educational institutions can be run along market principles has gained both currency and a sense of normalcy. Privatisation of educational services has expanded, along with the acceptance of profit making as a legitimate aim of such enterprise. Apart from profitability, efficiency, accountability and quality have acquired wide currency in the world of not just policymakers and institutional leaders (as administrators are now called), but also among teacher educators and scholars of education. It does not take much time or imagination to realise that the new parlance of quality with cost-effectiveness is targeted at teachers. (p. 38)

As a result, teacher education policy is inclined towards a performative rationale, in the movement to reformulate education policy around the world. In this new landscape, teachers are accountable through curricular schedules and are supposed to achieve predictable outcomes served through policy reform.

In conclusion, matching globalization expectations as well as applying such rationales to the teaching profession were key aims in the 2000 and 2005 NCF policy reforms. Mainly, these reforms adopted market and nationalist rationales in the formulating of education policy. Moreover, globalization brought changes in the NCF 2000. The Knowledge Society movement produced the NCF 2005 policy reform, whose intent was to make India a learning society. Also present was the performative movement that proposed professionalization and accountability of teachers in the NCF policies

4.4. Professional context of teachers/teaching in India

As Indian educationist philosopher and Nobel Prize winner Rabindra Nath Tagore says, “A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame” (Bhattacharjee, 2015, p. 213). This citation illustrates the expectations from teachers in their own society, where the stress is on teachers’ roles as moral leaders, inspirational and spiritual figures who shape the future of society. According to an Indian prayer, “The teacher is Brahma, the Creator, He is God Vishnu, He is God Maheshwara. He is the entire universe, salutation to him” (Bhattacharjee, 2015, p. 213). Today, teachers are still regarded as Gurus (teacher), meaning the ones who help their students to reach the enlightenment.

However, after globalization, neo-liberalisation and marketization principles were introduced, Indian teacher education underwent rapid and dramatic change. As result, teachers are now seen more as facilitators and participatory co-learners. Moreover, the teaching profession and professionalism are defined based on what sorts of skills one develops during pre-service training and in-service training (NCTE).

For pre-service training, the National Council of Teacher Education (NCTE), a statutory body of the central government, is responsible for planning and coordinating development of teacher education in the country. The NCTE lays down the norms and standards for various teacher education courses, minimum qualifications for teacher educators, course and content, and duration and minimum qualifications for entry of student teachers into various courses. It also grants recognition to institutions (government, government-aided and self-financing) interested in undertaking such courses and has in-built mechanisms to regulate and monitor their standards and quality.

For in-service training, the country has a large network of government-owned teacher training institutions (TTIs), which provide in-service training to the school teachers. Working from the top down, At the national level, the National Council of Educational Research and Training (NCERT), along with its six Regional Institutes of Education (REIs), prepares a host of modules for various teacher training courses and also undertakes specific programmes for training teachers and teacher

educators. Institutional support is also provided by the National University on Education, Planning and Administration (NUEPA). Both NCERT and NUEPA are national-level autonomous bodies. At the state level, the State Councils of Educational Research and Training (SCERTs) prepare modules for teacher training and conduct specialised courses for teacher educators and school teachers. The Colleges of Teacher Education (CTEs) and Institutes for Advanced Learning in Education (IASEs) provide in-service training to secondary and senior secondary school teachers and teacher educators. At the district level, in-service training is provided by the District Institutes of Education and Training (DIETs). The Block Resource Centres (BRCs) and Cluster Resource Centres (CRCs) form the lowest rung of institutions in the vertical hierarchy for providing in-service training to school teachers. Apart from these, in-service training is also informed by an active role in the civil society, unaided schools and other establishments (MHRD).

With regards to teacher professionalism, the Education Commission 1964-66 (Kothari Commission) first advised that the Indian government has the daunting task of developing teacher education. They called it a “key area of work.” The commission also stressed preparation of professional teachers and teaching quality (p. 6-21). The recommendations primarily concerned themselves with the pay scale of teachers and teaching quality. Moreover, the National Education Policy (NPE) brought about new thoughts in teacher education. Of utmost importance, the word “competences” (1992, p.39) was used for the first time to describe the professional qualities of teachers. In addition, it stressed teachers’ freedoms of writing on national and international issues as well as allowing teachers to be researchers. However, the understanding of teacher professionalism was unclear. So, the Central Advisory Board of Education (CABE) was established in 1991 to enhance the NPE policy.

As a result, the NPE 1992 second version was realised. It was simply a modified version of 1986’s NPE policy. It did not change any structural or curricular frame works but the policy was able to elaborate on teacher professionalism and its importance. It mainly highlighted teachers’ role in society, and the document underscored that the teacher reflects the value of society, and, as such,

were aptly labelled, “mirror of the society.” As NPE 1992 described teachers’ role, “the status of the teacher reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of its teacher” (NCRT, 1992, p.31). Moreover, the policy stressed giving teachers the freedom to experiment with their teaching methods and teaching activities. Furthermore, the policy emphasized creating a “Code of Professional Ethics for Teachers” (NCRT, 1992, p. 32) to sustain teachers’ professional integrity and dignity in their work.

The policy, the National Curriculum Framework Teacher 2005-06, was highly influenced by the Universal Elementary Education Act, which is also known as Education for All. Moreover, the policy represents the “critical role of government as the actor most able to invest in quality”, referencing the Global Monitoring Report (p. 7), while stressing quality of education and policy measures. In the context of teacher professionalization, the policy has been able to give a wide range of explanations about the meaning of “professional”; however, it is mainly talked about in terms of in-service and continuous training of teachers. Teachers were labelled as translators of curriculum between students and the National School Curriculum Framework (2005), and their role determined as “facilitator who encourages learners to reflect, analyse and interpret in the process of knowledge construction” (p. 24). It is interesting to look at the definition since a teacher here is seen as a “knowledge constructor and facilitator,” which is quite a revolutionary understanding of teacher and its functions as compared to the traditional mindset of Guru or master.

The NCF 2009 brought another twist in conceptualizing teacher education and professionalization. The NCF 2009 is therefore examined below in extensive detail.

Section – II

4.5. Deconstructing the binary of the NCF 2009 policy: What is said and what is unsaid?

The NCF 2009 policy appears to redesign Indian teacher education. Particularly, it sheds light on the area of teacher professionalization and SCL practices. The document is published by the

National Council of Teacher Education, which is a well-recognized Indian governmental institution active in teacher education affairs. The document stretches more than 100 pages, including the cover page, abbreviations, preface and six chapters. There are three broad curricular areas that can be identified in this framework: (1) *Foundations of Education*, which includes courses under three rubrics, namely Learner Studies, Contemporary Studies and Educational Studies; (2) *Curriculum and Pedagogy*, including Curriculum Studies and Pedagogic Studies; and (3) *School Internship*, leading to the development of a broad repertoire of perspectives, professional capacities, teacher sensibilities and skills. Internship and practicum subjects form curriculum for teacher education programs across various stages i.e. pre-school, elementary, secondary and higher secondary. These parts of the curriculum are interrelated and interconnected and provide crucial training to the teacher educators according to the various needs of their pupils at different levels. This area provides us with basic ideas/thoughts/concepts/themes on which the courses and curriculum are to be prepared (NCET, 2009, p. 24). Nevertheless, the document's preface mainly highlights the problem with regard to teachers in India. The concern presented in the NCF 2009 policy document is that Indian teachers are unprofessional due to a lack of proper curricula and outdated teaching methods. In order to conceptualize the policy and its rationale, one needs to know what this policy actually stands for. Put differently, I ask the first question: What does the NCF 2009 policy say?

In order to answer this question, first I have cited a few key quotes below. These citations shed light on why Indian teacher education needs to be reformed and new teaching practices adopted. Mainly, these citations express that there is no effort made at the levels of Diploma in Teacher education (D. T. Ed.), Bachelor in Education (B. Ed.), or Masters in Education (M. Ed.) to ensure the acquiring of professional skills among teachers. The following citations reflect this problem:

People in the country have been slow to recognize that education is a profession for which intensive preparation is necessary as it is in any other profession (NCF, 2009, p. iii).

The attempt is to organize the entire teacher education curriculum as an organic, integrated whole. The contours of each of these curricular areas indicate the kind of learning experiences they offer and the opportunities they provide for the beginning teacher to develop professional knowledge, capacities, sensibilities and skills (p.25).

“...there exist no programmes for the professional preparation of elementary teacher educators. Neither B. Ed. nor M.Ed. programmes in their present form equip prospective teacher educators with the required capacities, sensibilities and skills” (p. 82).

The above citations highlight a rationale and reasons why the NCF 2009 policy reform is needed in Indian teacher education. Specifically, these quotes contend that the previous policies de-emphasized teachers’ professional skills. As well, due to privatization and globalization, new challenges have sprung up in the teacher education arena (see NCF 2009, p. 4). In order to deal with such new challenges, Indian teachers require better professional skills. Therefore, the policy pronounces that there is an urgent necessity to rethink the way teaching students are being trained and organized in Indian society, and what kind of curricula are suitable to meet the challenges posed by globalization and privatization.

So, to deal with the globalization and privatization challenges the Indian NCF 2009 policy introduced reforms. Moreover, the policy expresses an intention. It conveys the desire to rearrange teaching practices. The policy argues for reorganizing curricula in elementary (D. T. Ed.), secondary (B.Ed.) and university teacher (M.Ed.) training schools, in order to enhance professional skills through new curricula and teaching methods.

What is more, it re-articulates the problem of ‘the professional’ in Indian teacher education again and again throughout the document. The below quotation is from the first chapter. It strongly stresses that teachers are lacking knowledge and practice in professional skills at teacher training schools. Also, the curriculum/institutions/schools are disconnected from the real lives of pupils and contemporary Indian society:

There is now public acknowledgement that the current system of schooling imposes a tremendous burden on our children. This burden arises from an incoherent curriculum structure that is often dissociated from the personal and social milieu of children as also from the inadequate preparation of teachers who are unable to make connections with children and respond to their needs in imaginative ways. Teachers need to be creators of knowledge and thinking professionals. They need to be empowered to recognize and value what children learn from their home, social and cultural environment and to create opportunities for children to discover, learn and develop. (p. 4)

The quotation rests on four observations: the current curricula are unfit, teachers are unprofessional, there is lack of communication between teachers and students, and teachers are uncreative. This sets the stage for arguing for a change in Indian teacher education, which the 2009 policy then addresses. The document offers an explanation to government, teachers, and policy scholars, etc., as to why current teacher training programmes in India need to be changed. Plus, it presents a binary logic of insiders vs. outsiders and there is a constructed difference between the two groups.

Binaries often cover complexity – in this case, that the present teachers are maybe not bad or unprofessional, but just different in many ways. But in order to legitimise a change one needs persuasive power, achieved by constructing someone or something as our problem. Here, the argument is that current teaching methods presented a problem for all of India or the whole world. That is indeed an attempt or an act of domination to divide a complex situation into two trenches. In the binary logic of insiders vs. outsiders there is a constructed difference between the two groups, and so we must ask: How is the binary of the teacher professional used as a rationale to accommodate the global and local scopes of SCL in the NCF 2009 policy text?

Indian teacher education policy used a binary/discourse rational of the teacher professional as a debate, which highlights the *differences* in the NCF 2009 policy text (see chapter three) (Derrida, 1986). This is a contradiction, which is deeply discussed and debated in the policy text. Plus, the SCL approach is proposed as a solution to deal with the professionalism problem of Indian teachers. This debate over unprofessional and professional meanings can be turned around and imagined as a binary. But, the point is that the *differences* are natural in policy text/language. Difference always

exists in language and ordinary practice in everyday life. So, instead of embarking on an interpretation of the text or discursive logic of the text, deconstruction imagines a space in the text through *differences*, which appear, both said and unsaid, throughout the NCF 2009 policy document. It helps to spot the gaps that appear inside and outside the policy text. Thus, ideas of unprofessional and professional with regards to Indian teachers are *differences* and points of departure to examine the NCF 2009 policy. Particularly, I closely study SCL and the teacher professionalism discourse/binary and their meanings and their uses in the NCF 2009 policy.

To sum up, my interest and purpose in this analysis is to examine the NCF 2009 policy and conceptualise it through the lens of assemblage. To this end, I have asked in the above section: What does the NCF 2009 policy say? The answer is that the policy presents the binary that the Indian teacher is antiquated and unsuitable. As well, privatisation and globalisation are posing challenges to Indian teacher education. In order to deal with these problems, SCL has to be adopted so teachers' professional skills can be improved, according to this policy document.

SCL creates space in the NCF 2009 policy as the dominant binary. Now, the question is what is left unsaid in the NCF 2009 policy? Seen from this perspective, one can see the relevance of the analytical framework applied in this study: the deconstruction approach and smooth and striated spaces.

4.6 Observing Silent Spaces in the NCF 2009 Policy

What is left unsaid in the NCF 2009 policy document? Or to put the question differently, what are the silent spaces in the NCF 2009 policy? The silent spaces here appear between the policy text/language, wherein the subject (teachers) is the centre of the discussion, but unseen and unheard in the text. In addition, a new notion is adopted and recommended, but difficult to trace in the text (Martin, 1990, Czarniawska, 2004). On the one hand, I elucidate on how the SCL approach pops up in the NCF 2009 policy, wherein the professional binary is contested. Policy makers and the government have assumed teachers' participation in the conversation while formulating policy, and policy makers'

argument how Indian teachers are lacking professional skills, and what teachers need to do in order to improve the professional skills is clearly observed in the NCF 2009.

The below citation underlines the intent of the NCF 2009 policy. Therefore, the whole paragraph is quoted:

This chapter gives concrete suggestions on how the education of teachers can be redesigned to focus on the learner, to provide a greater 'space' for the personal, social and professional development of the teacher and to equip him/her to evolve pedagogic approaches and create a learning environment that addresses the need of learners. Through the process of weaving theoretical knowledge across multiple disciplines with the student teachers' own experiential realities and learners' social milieu, teachers can be prompted to reflect, develop habits of self-learning and independent thinking. (NCERT, 2009, p. 24)

The above paragraph highlights the discourse that underscores the benefit of the SCL approach. This piece of policy text advocates that teachers need to change their current teaching practices and adopt new ones. For this to happen, teachers need to identify themselves as facilitators, rather than traditional teachers or Gurus. Now, teachers have to respect learners' spaces in learning. They have to build ways that relate to students' actual experiences. Moreover, teachers' responsibility is not only to create a conducive learning environment in the classroom, but also to be reflective of and critical of their own thinking and practice – in other words, *self-learning and independent thinking*. By extension, the advice of the NCF 2009, in the above citation, is to rethink students' roles in learning and teachers' roles in participating in teaching. Hence, one could read SCL as merging into the NCF 2009:

Also, I observe and underscore here that the teacher's role and participation seems presumed in the policy formulation process. Particularly, the absence of teachers' voices in the conversation can be observed. Teachers' voices have been invented, and their participation is assumed. "...the urgency is to address ourselves seriously to examining the issues related to the preparation of teachers as well as to prune the theory, and practice of teacher education" (p. iii).

The quotation and the word *ourselves* shows how policy scholars assumed teachers' voices were with them in formulating policy. It expresses in the citation that all teachers are in agreement with Indian

policymakers to formulate the NCF 2009 policy. To me, policy scholars who formulated the NCF 2009 are already speaking on behalf of teacher educators and teachers, whereas other members are alternative and presumed included. This is what Calás (1993) describes as: “deconstruction readings of discourse knowledge help not only to show other possibilities for what has been conventionally accepted as what is but also to show on whose backs what is been constituted (the submerged, omitted, devalued others)” (p. 310-311).

To summarise, the SCL and teacher professionalism silent spaces/binary/discourse are observed in the NCF 2009 policy. There are two things that can be said about the above analysis. First, SCL is present in the NCF 2009 policy, but it is referred to as Child Centred Learning (CCL) to cover up its direct relation with the globalising discourse/binary of teacher professionalism (Pandey, 2011; Wang, et al., 2011). Second, teachers’ and teacher educators’ presence are presumed in the admission that there is a problem with teacher professional skills. Said differently, questions of what is unprofessional and professional (*opposite notions* – see chapter 3, p. 24) with regards to the Indian teacher are discussed. But teachers’ presence and viewpoints are missing. NCF 2009 defines the Indian teacher situation today as problematic in a very simplified way, leaving out thousands of viewpoints of the actual teachers. How this can happen through antagonising discourse/binary of professionalism is a question to consider.

Having said this, the intent is to show how the SCL, as an example, through different activities became part of the NCF 2009 policy. These activities or examples underline how SCL is present not only in policy text, but it also appears in many places and contexts. Thus, we can start to see and understand the answer to the question at the beginning of this section: What is unsaid in NCF 2009?

4.7 Attending Silent Space, the SCL Binary, in Concrete Example of Teaching and Evaluation

As elucidated above, the binary of SCL is presented in the NCF 2009 policy text. It appears at various points and can be traced throughout the entirety of the document. In light of that, the aim of this section is to understand the story of SCL through some concrete examples. The examples are taken from activities suggested by NCF 2009, particularly with regards to transitions from traditional teaching practices to new teaching practices and old evaluation strategies to new evaluation strategies. In short, the SCL space indirectly appears in advocating new teaching practices and evaluation technique.

4.7.1 Dominant/Traditional Teaching Practices vs. Proposed/New Teaching Practices

Dominant and proposed teaching practices and their binary shed light on the promotion of SCL in teaching methods. This is due to the fact that the SCL concept is loaded with specific meanings and practices, which are introduced in teacher training schools by introducing new teaching methods. As a consequence, all Indian teachers now have to agree with the overall diagnoses of the Indian government: that there is a need to accept new teaching practices to enhance the teaching profession. Therefore, the next example about teaching practices highlights the shift of dominant and traditional teaching practice to new teaching practices.

Dominant Practice of Teacher Education	Proposed Process-Based Teacher Education
Focus on psychological aspects of learners without adequate engagement within contexts. Engagement with generalised theories of children and learning.	Understanding the social, cultural and political contexts in which learners grow and develop. Engagement with learners in real-life situations along with theoretical enquiry.
Theory as a “given” to be applied in the classroom.	Conceptual knowledge generated based on experience, observations and theoretical engagement.
Knowledge treated as external to the learner and something to be acquired.	Knowledge generated in the shared context of teaching, learning, personal and social experiences through critical inquiry.
Teacher educators instruct and give structured assignments to be submitted by individual students. Training schedule packed by teacher-directed activities. Little opportunity for reflection and self-study.	Teacher educators evoke responses from students to engage them in deeper discussions and reflection. Students encouraged to identify and articulate issues for self-study and critical inquiry. Students maintain reflective journals on their observations and reflections, including conflicts.
Short training schedule after general education.	Sustained long-term engagement of professional education integrated with education in liberal sciences, arts and humanities.
Students work individually on assignments, in-house tests, field work and practice teaching.	Students encouraged to work in teams undertaking classroom and learners’ observations, interaction and projects across diverse disciplines. Group presentations encouraged.
No “space” to address students’ assumptions about social realities, the learner and the process of learning.	Learning “spaces” provided to examine students’ own positions in society and their assumptions as part of classroom discourse.
No “space” to examine students’ conceptions of subject-knowledge.	Structured “space” provided to revisit, examine and challenge (mis)conceptions of knowledge.
Practice teaching of isolated lessons, planned in standardised formats with little or no reflection on the practice of teaching.	School Internship – students teach within flexible formats, larger frames of units of study, concept web-charts and maintain a reflective journal.

*Dominant Current Practice and Proposed Process-Based Teacher Education
(NCF, 2009, p. 52)*

The above table illuminates the differences between old and new teaching practices in the NCF 2009 policy. Traditionally, students are used to doing their own assignments at home per teachers’ guidelines/suggestions. Old teaching methods have fixed structures and guidelines to complete any assignment at home or school. In fact, the teacher often plays the role of informer in

the class and students have to jot down information and try to memorise the information for monthly and yearly exams. Also, evaluations conducted at the end of year and during the year are criteria used to elevate students to the next grade/class. In case students do not secure certain marks, then they are not allowed to advance to the next class. The NCF 2009 policy document, however, points out that the traditional teaching practices are useless, and do not pay attention to each learner's comprehension. Therefore, the NCF 2009 policy advocates new teaching practices. As follows below, the suggested teaching activities reflect the change.

Dominant Practice of Teacher Education (Visible power)	Proposed Process-Based Teacher Education (Invisible power)
Students work individually on assignments, in-house tests, field work and practice teaching.	Students encouraged to work in teams undertaking classroom and learners' observations, interaction and projects across diverse courses. Group presentations encouraged.
Teacher educators instruct and give structured assignments to be submitted by individual students. Training schedule packed by teacher-directed activities. Little opportunity for reflection and self-study.	Teacher educators evoke responses from students to engage them in deeper discussions and reflection. Students encouraged to identify and articulate issues for self-study and critical inquiry. Students maintain reflective journals on their observations, reflections, including conflicts.

*Dominant Current Practice and Proposed Process-Based Teacher Education
(NCF, 2009, p. 52)*

Thus, the above two new activities reveal a need to engage with students/learners in the classroom differently compared with the traditional approach. The activities recommended in the NCF 2009 policy indicate that the learners have to be put in a new classroom situation, new activities need to be invented and new interaction with the learners is expected. Traditionally in India, teacher educators engage with his/her student teachers through the lecture method, wherein the teacher always plays the role of informer. In teacher training schools, teacher educators' old teaching method

is to make a strictly scheduled practice, wherein students have less opportunity for reflection and self-study.

However, the new approach suggests and argues that teacher educators and student teachers need to interact with each other and work in groups and teams. They should engage in group presentations, group fieldwork and observation. Plus, student teachers should be reflective, critical and participate during discussions.

In summary, new teaching practices, teachers' changed roles and learners' changed roles all reflect the new model of Indian teacher training schools as well as SCL's appearance at NCF 2009. It is not just adoption of SCL in the curricula, but also the negation of old teaching practices, traditional values attached to the teacher's role, context and socio-economic history of the country and so on. In light of these factors, there is more at stake than just upgrading Indian education to a more student-centred approach. Reorganising teaching practices, rethinking the role of the learner, and the structure of teacher training schools are just a few examples of areas that will feel the effects of this change. The binary of old and new teaching practices can be observed as part of SCL construction or emigration in the NCF 2009 policy. The SCL construction is nothing but the desire of the Indian government (policymakers).

4.7.2 Old Evaluation vs. Teacher Learning Centre (TLC) and Internship

In a corresponding manner the NCF 2009 policy advocates for traditional and non-traditional ways of evolution in teacher education schools and a new internship model. Since the teacher and teacher educator are now helpers in a classroom, students are not only listeners, but also they become knowledge constructors. And, they are now active participants in meaning-making in the classroom. The following citations shed light on these issues:

A glaring weakness of existing teacher education practice is the restricted scope of evaluation of student teacher and its excessively quantitative nature. It is confined to measurement of mainly cognitive learning through annual/terminal tests; skill measurement is limited to a specified number of lessons. The qualitative dimensions

of teacher education, other professional capacities, attitudes and values remain outside the purview of evaluation.
(p. 59)

A TLC would serve as a platform for undertaking short research projects that aim to broaden teachers' understanding of learning and prompt them to enhance their knowledge of subject-content. For instance, an investigation project on numeracy of how children learn mathematics by focusing on the strategies they use to solve arithmetic tasks. By increasing teachers' understanding of how children develop increasingly sophisticated ways of solving arithmetic tasks, the research based learning framework (used in such projects) provides direction for teaching and learning. This in turn would improve students' learning through teachers' professional development. (p. 56)

Assessment should cover an understanding of the process of child and adolescent development; societal context of education; nature of children's thinking – mathematics, language, natural and social phenomena; philosophical and social frameworks; the school as a system and the ways in which developing teachers demonstrate their changing dispositions, professional skills in organizing group learning and teamwork. (p. 59)

The first citation underlines the problem of evaluation in Indian teacher education. According to NCF 2009, Indian teacher education schools miss the core elements of evaluation, namely the aptitude test, professional skills and values. More importantly, the current evaluation technique puts more weight on cognitive aspects, rather than on other more comprehensive aspects. It includes weekly, monthly, and yearly tests, wherein students have to go through mostly written exams. Also, it lacks a practical experience for student teachers. So, again, this simply underscores concerns about traditional evaluation in Indian teacher training schools.

In order to deal with the old evaluation techniques, the next two citations offer a solution. The NCF 2009 policy advocates a teacher learning centre platform. In doing so, teachers and teacher educators get an opportunity to conduct small-scale research in teacher training schools. Through evidence-based research, teachers get help to experience innovative ways of teaching techniques. Additionally, teacher learning centres will help teachers to understand new evaluation methods, which lead to improved professionalism and create SCL environments in classrooms.

Finally, there is a suggestion about assessment preparation. According to NCF 2009 the assessment should reflect a pupil's development progress, and every pupil should be noticed in the classroom by teachers who are able to explain in which aspect or area the pupil is progressing and which areas need improvement. In other words, there will be a checklist reflecting each pupil's progress. This is a shift from old evaluation techniques to a new evaluation method. Old ways of evaluation are not irrelevant, but the new evaluation practice is appropriate for our current context. So, the binary between old and new evaluation techniques creates space for the new evaluation technique.

The change from *marks* to *grades* is also noteworthy: "Qualitative indicators specific to each area of assessment need to be drawn up and initial allotment of *marks* should lead eventually to *grades*" (pp. 60-61). This suggestion clearly presents a new way of conceptualising evaluation. It is similar to the European Credit Test System (ECTS) model. These seem to be synonyms and related words, but these words are just understood differently in NCF 2009 due to the influence of SCL. Moreover, the quality indicator is introduced to teachers so that they can do everyday evaluation of pupils in the classroom through the observation technique. Hence, the first citation explains how the Indian teacher education evaluation system is inadequate, followed by the last citations, which propose new evaluation techniques such as assessment observation, quality list, grade system, etc. All three activities suggested here by NCF 2009 represent a shift in teacher training schools and continued teacher education training. All these activities replace the old evaluation method, which is seen as totally outdated and useless, with new evaluation practices. Put differently, the binary between the old and new conceptualisation of evaluation creates space for a new evaluation concept: *grade*.

In addition to this, a new internship programme model is suggested. According to NCF 2009, there are many drawbacks to the old internship model and it is out of date with real life and student teachers' experiences. The comparison table below sheds light on the differences between the old and new internship programmes.

Major drawbacks of current model of practice teaching (old model of internship and evaluation)	Sustained engagement with learner and the school (new model of internship and evaluation)
Current practices in teacher education take the school curriculum and textbooks as 'given' and train teachers to adjust to the needs of the existing school system through meticulous planning of lessons in standardised formats, fulfilling the ritual of delivering the required number of lessons.	Visits to Innovative Centres of Pedagogy and Learning, wherever feasible.
Repeated 'practice' in the teaching of a specified number of isolated lessons is considered a sufficient condition for professional development.	Classroom-based research projects.
There is no opportunity for teachers to examine their own biases and beliefs and reflect on their own experiences as part of classroom discourse and inquiry.	Internship in school for a period of 4 weeks and a minimum duration of 6-10 weeks for a two-year programme and 15 -20 weeks for a four-year programme, including an initial phase of one week for observing a regular classroom with a regular teacher.
Theory course has no articulation with practical work and ground reality.	Developing unit plans and maintaining reflective journals.
The evaluation protocol is too theoretical, excessively quantitative and lacks comprehensiveness.	Creating and maintaining resources for teaching-learning in the internship schools.

Area-C: School Internship	School Internship	Sustained engagement with schools; internship as a partnership model; teaching and participating in school activities; recording observation of learners, analysis and reflection on teaching; developing and maintaining teaching-learning resources; developing unit plans and maintaining reflective journals	4 days of teaching for a period of 12-20 weeks, including an initial one week of classroom observations; case studies, classroom research, development of learning resources
--	--------------------------	--	---

(NCF 2009, p. 45)

The above table explains the new model of internship. The old internship practices centre on repeated practice lessons, adjustment of teachers with text and so on. In contrast to this, the new model utilises innovative centres for learning, classroom-based projects, a 6-10 week internship,

reflective journals, and creating and maintaining resources and increasing engagement with students. The change reflects a shift in practice and actual experience of student teachers at school, but also it sheds light on how other alternatives are being cut. In short, the binary between old and new internship techniques creates space for the new internship model.

In summary, the above examples (new teaching method and evaluation) provide insight into SCL promotion and its rise through binary logic in the NCF 2009 policy text. Changes are seen in the teaching method from teacher-centred to learner-centred through activities like teamwork, reflective activities, critical thinking and discussion activities at one end, and the adoption of a new evaluation system with stress on quality indicators, assessment, and grade system introduction on the other end. Moreover, the use of the internet, innovative thinking in organising internship and reflective journals are additions to the old internship model. The contrast shown in the examples of old teaching methods, evaluation and internship models is unworkable; therefore the new teaching method, new evaluation techniques and new internship model are espoused. Hence, the SCL approach in NCF 2009 is submerged in the policy text and one could trace it through these above examples. But, instead of saying that the SCL approach helps to improve learning, the NCF 2009 policy argues that it is strongly linked with teachers' professional and unprofessional binary, so that it can be easily inserted into policy and easily accepted by teachers.

Having said this, the question still remains of how to conceptualise this unconscious adaptation of the SCL binary and its process in the NCF 2009 policy, or rather, how the smooth and striated space process can be mapped through the SCL binary. In this regard, the section below is a detailed discussion on SCL's emergence in NCF 2009.

Section III

4.8 Reconstructing a Binary of the NCF 2009 (SCL)

In the above sections the SCL binary has been traced and its silent space has been noted in the NCF 2009 policy text/language. This section re-organises a binary of SCL, looking at how the SCL

and teacher professional binary/discourses are contested in various transnational and national policies and reports before it became part of India's NCF 2009 policy. In this regard I first look into the UNESCO policy and National Knowledge Commission (NKC) link, which seems to indirectly advocate the adoption of the SCL binary into the NCF 2009 policy. Then, I look into the National Policy on Education (NPE), the Indian Education Act and Ghandi and Tagore's ideas of philosophy of education. NKC is a high-level advisory body to the Prime Minister of India, with the objective of transforming India into a knowledge society. It was established under Prime Minister Dr. Manmohan Singh in 2005. The commission has given 300 recommendations in 27 focus areas over the last three years. NKC has submitted three summary reports to the Prime Minister, and all three have been combined with other recommendations into the 2008 report, *Towards a Knowledge Society*. This report provides in-depth explanations about concepts in the knowledge society, knowledge creation and lifelong learning discourses. All recommendations are mainly about education. As compared to UNESCO's 2005 report, the most noticeable aspect is in their titles – NKC's 2008 report is titled *Towards a Knowledge Society*, and UNESCO's 2005 report is titled *Towards Knowledge Societies*. UNESCO's report makes use of the word "societies," which is a plural noun and therefore ultimately addresses all societies around the world, whereas NKC's report makes use of the word "society," which is a singular noun, yet echoes UNESCO's intended deterritorialisation, with a focus on Indian society. What is more, in inspecting both reports' proposed recommendations, similarities immediately become clear. For example, UNESCO's report suggests in chapter 4 of *Towards Lifelong Education for All?* wherein the report asks, why does South Asia need reform in its educational systems? To answer this question I cited a few paragraphs from the report, wherein binary logic or opposition of South Asia and Europe education systems are presented (UNESCO, 2005). Basically, the below quotations highlight how European systems perform better than South Asian systems and how the SCL approach has been a successful practice in Europe. Therefore, South Asia needs to adopt it, the report claims:

In Europe, for every illiterate man there are two illiterate women. In 2000-2004, illiteracy affected 48 per cent of women in sub-Saharan Africa and over 53 per cent of women (for over 32 percent of men) in West and South Asia.

The battle against illiteracy is absolutely vital and urgent. That being said, school is being undermined by a crisis in education, although the forms this crisis is taking vary from one region to another ... in the countries of the South, universal enrolment efforts are often hampered by population growth, poverty, social barriers of various kinds and, in some instances, a lack of political will. Even when a real effort has been made in terms of schooling and literacy, this effort is not always homogeneous. ... in Asia, with the rapid development of education systems, the number of out-of-school children fell by some 20 per cent in a decade (1990–2000) ... In the South, primary education statistics speak for themselves. In 2003, some 100 million children of primary school age, most of the educational research and proposals have focused, in recent decades, on new learner-centred approaches to education. These new approaches have taken over from the conventional model in which learners are often considered as the passive receptors of knowledge to which they have not contributed. On the contrary, one acquires knowledge not just by receiving it, but by actually constructing it. Knowledge is built up within a network of interactions with others (teacher, schoolmates, family, society, etc.). The teacher here is seen as a guide, a person who accompanies the learning process, rather than an authority imposing codified knowledge that the learner must simply assimilate or absorb. (UNESCO, 2005, p. 82)

Hence, illiteracy, gender equality, drop-out rates, lower enrolment rates for girls, and so on, are high on the agenda of worries in South Asian education systems. Moreover, the quality of education and teacher professional skills are not good enough. The binary can be traced here: the South Asian education system is inadequate, whereas Europe's education system results in less of a gap when looking at the difference between girls' enrolment or literacy rates between Europe and South Asia. So, in order to deal with these problems the 2005 UNESCO report suggests that South Asian countries should adopt the SCL approach.

Hence, the fact that the recommendation explicitly mentioned certain countries that could appropriate it indicates that this – and other suggestions and recommendations – were suggested purposefully. Although India and other countries have different contexts, on this account the National Knowledge Commission 2008 (NKC) and UNESCO 2005 reports on knowledge society shared the same goals and vision. Most importantly, it is clear from NKC's 2008 report that UNESCO's suggestions were accepted, or rather rearticulated and incorporated into the text. Now, if one looks into the NCF 2009 policy document, it is clearly mentioned that the policy is set up in line with NKC's guidelines. Hence,

the SCL approach is well promoted in the NCF 2009 policy aiming to improve teachers' professional skills.

Likewise, I looked into the Bologna 2009 report *Student-Centred Learning Bologna Process International Conference a Report*. The intent of the Bologna 2009 report, which is a continuation of the 1999 Bologna Declaration, is to promote SCL in Europe's HE and teacher education. Thus, the core intent behind organising the conference was to discuss the SCL approach in education as a first phase of the Bologna process in Europe. It was conducted by the National Team of Bologna Experts (NTBE) and chaired by Dr. James Calleja, who is a coordinator of the NTBE. There is a detailed discussion in the Bologna Conference Report 2009 on SCL's aim and objective, its relevance and meaning, etc. The 2009 report expresses SCL's two core aims: 1) to challenge the learning process in HE in the context of a desired student-centred approach; and 2) to identify indicators that show how programmes in HE can be recognised as student-centred (Bologna, 2009, p. 6).

There is a lengthy debate about the form and the relevance of SCL in European HE and the conference report discusses the possible implementation of SCL. Although the SCL concept has been discussed in Europe for the last 25 years, the argument presented in the Bologna report is that SCL has never been seen beyond the school context of Europe. Therefore, it is now discussed and promoted in HE. As said in the 2009 Bologna Conference Report:

The concept of Student Centred Learning (SCL) extends beyond the classroom. As a matter of fact, the role of Higher Education Institutions (HEIs) is to stimulate a SCL approach by providing the adequate environment. There is no one-size-fits-all method in implementing SCL. Changes in curricula are also indispensable in order to ensure the effective implementation of SCL. (p. 8)

A participant argued that SCL is something which the teaching profession has been advocating for, over the past 25 years, due to quite a lot of research which argues that the most effective learning method is when the learner is also involved actively. The language of SCL is completely different because the focus is on the students and not on the teacher. Thus, there still needs to be a paradigm shift towards the student-centred approach. Teachers are facilitators of learning. (p. 12)

In addition to this, the scope of SCL observed that its values are expressed as *responsibility, accountability, active learning, deep learning, autonomy, respect, collaboration, and commitment to continuous change*. The SCL concept of mutual responsibility between the students and the teachers as jointly active contributors to the educational process highlights the autonomy of the learners. This approach is not about pouring knowledge into the learner but about active collaboration. The concept of mutual responsibility between the students and the teachers as mutual active contributors to the educational process highlights the autonomy of the learners:

This approach (SCL) is not about pouring knowledge onto the learner but about active collaboration. Collaboration does not only involve the teacher and learner. It is interesting to note that SCL is not a static process but it is just a provision of principles, which are adaptable to changes with time and current priorities. One has to be reactive and proactive to these changes. (National Team of Bologna Experts [Malta] 2011, p. 10)

In short, the Bologna Report 2009 stresses the application of SCL in European HE because HE is facing challenges from the globalising world and therefore the HE learning process needs to be reorganised to meet the challenges. Here, the binary is that European HE is not good enough to deal with the challenge of globalisation, so the SCL approach has to be adopted to enhance European HE. Thus we see that the Bologna Conference Report 2009 highlights the significance of SCL and its relevance in European HE, and that it also defines SCL as a future promising teaching and learning practice among European nations.

Furthermore, I look into the report *The State of the Right to Education Worldwide: Free or Fee; 2006 Global Report*. The report argues for the right to free and compulsory education. The binary presented in the report is that the Nordic education model of free education for all their citizens is an ideal one, whereas 170 countries' models of education are not. The reason is that an education has to be free for everyone and Nordic countries are providing free education to all their citizens, unlike other countries. Basically, the less-developed countries are having problems providing free and compulsory education (universal primary education), which is ultimately seen as a human rights violation by all 170 less-developed countries.

The Nordic model, where education is a free public service, stands out in opposition to access to education dependant on the ability to pay its cost, which has become a global norm. This free or for-fee dichotomy guides this report. If the Nordic model pertains to the best practices, the global pledges to universalize primary education are a prototype of a 'worst practice' because so far they have all been broken. Reasons for their failure are not discussed. The information which would trigger such analysis is not collected. If the first step towards finding a solution is to agree on the problem, global policymakers are a long way from solving the problem because key questions are avoided. Hence, this report ... this report advocates the rights-based approach, but acknowledges that it is excluded from the global design of education. Although UNESCO is formally committed to the right to education, many other global stakeholders are not. UNESCO has listed them to include other ... UN agencies, civil society organizations and NGOs, groupings and alliances of countries, development banks and bilateral aid agencies and parts of the private sector. All these diverse global actors have a stake in education, but their definitions of education are incompatibly different. (as cited in Tomaševski, 2006, p. x- xi)

In 2006, a judicial challenge aimed to hasten the translation of the right to education from the law on the books to the living law. The Supreme Court [in India] has issued notices to the central and state governments [Indian govt.] regarding their obligation to ensure education for all children as the Constitution requires. The incentive was anguish because some 97 or 98 million school age children were still labouring. The case was lodged by a coalition of non-governmental organizations, which have argued that elimination of child labour and free and compulsory education were two sides of the same coin. Necessitates integrating children's rights in policy-making and overcoming disjointed policies on education, labour, children and human rights. (as cited in Tomaševski, 2006, p. 133)

The comparison between East and West (Nordic countries vs. 170 less-developed countries) providing free education for all pinpoints a hegemony process. As well, it informed the Right to Education notion in South Asia, and suggests that the Right to Education should be part of policy formulation since it will give rights to children to receive education free of cost. The question, though, is how this report is relevant to the study of the global appearance of SCL? The answer is the Right to Education concept used in policy formulation across the world. It instructs teachers to be sensitive towards children's right to education and see it as a human right. This argument is reflected in NCF 2009 policy formulation, wherein it says:

Critical awareness of human and child rights equips the teacher with a proactive perspective and a sense of agency. Respect for human rights cannot be seen in isolation from an analytical awareness of the contexts in which human rights are to be observed, starting from Constitutional Provisions (e.g., reservation and the right to education), and the institutional context, extending to the social, national and global contexts. Teachers also need to be aware of children's rights, the role of the NCPCR in protecting these rights, rights for gender equality and their implications for social change. (NCF, 2009, p. 30)

The suggestion given by Global Report appears in the NCF 2009 policy formulation (see Klees & Thapliyal 2007), which shows SCL's appearance on the global stage. Thus, the binary of the different situations of the Right to Education concept in Nordic and Asian countries is used to promote SCL. Plus, NCF 2009 carries the core message of the 2006 Global Report, stressing the importance of the Right to Education Act. NCF 2009 is precisely advocating for teachers to respect children's rights by allowing pupils to construct meaning during teaching and learning activities. Put differently, the Global Report advises on the Right to Education, and NCF 2009 policymakers interpreted this act/law as SCL teaching-learning practice, which reflects the of Right to Education and European influence.

To sum up, I reconstruct the SCL story from the viewpoint of global scale. In doing so, I observed the promotion of the SCL binary (which is a core piece in NCF 2009 policy) detected in the UNESCO, Bologna and Global reports as global efforts to endorse SCL. The international reports mainly create a space within their reports through binary logic. Said differently, one thing is the official policy languages; another thing is all those different discourses/binaries and stories competing to fix the policy language. Particularly here, SCL appeared due to its emergence on the global stage.

The next question raised here is whether there is another explanation for SCL's appearance in NCF 2009? Or is there another side/narration of SCL's appearance in NCF 2009? To answer this question I look into a few reports and social events in the Indian context, which argue that SCL is not a product of overseas influence. Rather it is deeply rooted in Indian ancient practices, including those of Indian philosophers Gandhi and Tagore.

First and foremost the link can be observed in NCF 2009's formulation as a continuation of National Policy on Education (NPE) 1986 and its modification in 1992. NPE 1986 and NPE 1992 and

NCF 2006 are all concerning teachers and their skills, as stated in the 1986 policy. Specifically the concern of teacher professionalism was expressed in the University Education Commission 1948-49: “People in this country have been slow to recognize that education is a profession for which intensive preparation is necessary as it is in any other profession” (as cited from NCF 2009, p. 1). Similar concern was expressed in The Education Commission’s report (1964-66). They professed in chapter one, point 1.01, that, “The destiny of India is now being shaped in her classrooms...” (p. 1). This means that the teacher bears the weight of the responsibility to educate children as the future of India. It is therefore of utmost importance that the teacher acquire all necessary professional skills to help make each child’s future. Furthermore, the National Policy on Education (1986) emphasises: “The status of the teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above the level of its teachers.” (NPE, 1986, p. V). This sentence explains the importance of teachers and their contribution to school development. If the teacher’s social and cultural morals are committed, then it means teachers are the best people in a particular society, whose work cannot be compared with anyone else’s. NCF (2009), NPE (1986), and UGC (1948-49) have been raising the question of teacher professionalism over the years and the NCF policy deals particularly with professionalism. So, the argument here is that there is no influence from overseas to develop the notions of teacher professionalism or SCL.

Second, NCF and SCA can be observed in the context of Indian social movements and Indian High Court Orders. In 1991 in India, a law was passed called the Right of Children to Free and Compulsory Education Act (Part II, Section 1). This Act was introduced to ensure that all children in India receive free and compulsory primary education. Even though there is a specific guideline in India’s Constitution (1951) concerning compulsory primary education, it was not codified into law until 1991. One of the arguments to introduce this law was to make the Indian government, government institutions, administrators and teachers aware of their duties. In the Right to Education Act, it is mentioned in Chapter 2 that “Every child of the age of six to fourteen years shall have a right to free and compulsory education in a neighbourhood school till completion of elementary education”

(RTE Act, 1991, p. 3). Teachers' roles are discussed in Chapter 4, "Responsibility of School and Teachers" and Chapter 5, "Curriculum and Completion of Elementary Education". These two chapters prescribe schools', administrators' and teachers' roles and their duties to support children and their learning. For example, "learning through activities, discovery and exploration in a child friendly and child-centred manner" (p. 9). So, how does the Indian Act link appear in NCF 2009? According to NCF 2009, "Teachers must recognise the role evaluation plays in motivating children to learn. This is particularly crucial to achieve the goals of the *right to education* and to bring every child into the fold of quality education" (NCF, 2009, p. 39). Thus, links between the NCF 2009 and the Indian High Court Act can be identified. The link shows the transformation from Indian social movement to NCF formulation.

Likewise, Yashpal in *The Committee to Advise on Renovation and Rejuvenation of Higher Education 2009* talks about an adoption of the SCL approach in higher education (HE) and Indian teacher education. Particularly, I aim to shed light on the link between Yashpal and NCF 2009. According to Yashpal's report, Indian HE needs to reorganise since it is going through various difficulties. The problems are:

Loss of primacy of the universities in the scheme of the higher education sector in India, erosion of their autonomy, undermining of undergraduate education, the growing distance between knowledge areas and the isolation of universities from the real world outside and crass commercialization. (Yashpal, 2009, p. 12)

After identifying the above binary in Indian HE, Yashpal argues for reform within HE. Mainly, recommendations are seen in the areas of HE structure, curricula and syllabi reform, teacher education training, infrastructure, and international collaboration. In my view, the possibility of promoting the inclusion of SCL in HE is an avenue worth considering. As Yashpal points out:

The mode of transmission is also generally quite poor in terms of its pedagogic quality. The methods of teaching and evaluation used are not conducive to improving the ability of students for abstract thinking. If the syllabi were to be designed with a view to inducting the student into a community of participant citizens, a new kind of institutional culture and ethos can be created in our general and professional colleges ... Knowledge – both theoretical and applied – when pursued with reference to the milieu is qualitatively different from knowledge,

which is pursued in isolation from the surroundings. The difference becomes apparent both in the depth to which the acquisition of knowledge shapes the learner's mind and personality, as well as in the nature and productivity of the relationship between the learner and the teacher. (Yashpal, 2009, pp. 18-19)

There are two significant points in this citation. First, the quality of pedagogy and its relation to students' learning is worrying. Second, in order to overcome the problem of teaching and learning and its quality in India, HE needs to bring a new culture of teaching-learning to Indian HE. In other words, there is an urgent necessity to redefine the relationship between teacher and student. I understand the above counsel to be a promotion of SCL in Indian HE, since it argues that the participatory role of students and teachers' role as shaping knowledge presents SCL practice and forms school curricula.

Regarding teacher education, Yashpal's 2009 report recommends "All levels of teacher education to be brought under the purview of higher education" (p. 66). Moreover, Indian teacher education should take up the new approach and plug them into HE, which underlines the significance of teacher education and university system coordination:

For historical reasons, the involvement of universities in school-level teacher education has been confined to secondary and senior secondary-level school – teachers' pre-service training under the B.Ed. degree programme. The State governments manage the preparation of teachers for the primary and pre-primary levels. Although these levels have been recognized as being fundamental to the development of children and the nation, the absence of university-level interest has resulted in poor academic quality. It is also necessary to enhance the quality of teacher education within higher education. At present, Academic Staff Colleges are serving to provide refresher courses required by faculty to acquire eligibility for promotion. While this role is important, the manner in which it is being fulfilled is far from satisfactory. It is necessary to develop full-fledged orientation programmes for newly recruited teachers in colleges and universities. Such courses should orient teachers towards the proposed curriculum framework as well as to impart communication and assessment skills. (Yashpal, 2009, p. 21)

Yashpal's reflections above were obviously incorporated into NCF 2009's policy formulation. Specifically, it recommends linking teacher education and HE so that teachers will have more professional skills as well as gaining more knowledge of modern SCL practices. So, the NCF 2009 policy translates the advice as follows:

Teacher education as a whole needs urgent and comprehensive reform. There is need to bring greater convergence between professional preparation and continuing professional development of teachers at all stages of schooling in terms of level, duration and structure. Considering the complexity and significance of teaching as a professional practice, it is imperative that the entire enterprise of teacher education should be raised to university level and that the duration and rigour of programmes should be appropriately enhanced. (NCF, 2009, p. 8)

Setting up of Schools of Education in selected (30) university departments including the RIEs for breaking the isolation of elementary and secondary teacher education from the mainstream and integrating it with higher education. The Schools will have Centres for pre-service teacher education, curriculum research policy and educational development, learning and pedagogic studies, assessment and evaluation, professional development of teacher educators and teacher education curricula and teacher resource and academic support. (p. 85)

On the one hand, the above quotations show that there is a lack of coordination between HE-University and teacher training schools. On the other hand, it points out that the problem will be solved once HE and teacher education schools start addressing the problem with collaboration. Mainly, it suggests that teachers should take up research and engage with university researchers. In addition, teachers should be proactive in innovating new ways to learn through research. Hence, the Bologna Report of 2009 and Yashpal's 2009 report examine HE and highlight that HE needs to be reformed due to new trends challenging the current status quo within HE. In response to these current trends, they suggest embracing SCL within HE. Bologna and especially Yashpal's advice carry over to the NCF 2009 policy. Based upon my research, I see a direct link between the NCF 2009 policy and Yashpal's report.

In summary, the above analysis reveals that SCL has appeared at the global and local levels at the same time, in different forms. But are there only local and global versions of SCL? Or is there only one single interpretation of SCL? SCL is coming into different forms in different contexts. In other words, it is hard to fix one point that could give a clear explanation of SCL's appearance since deeper-level SCL can be put within any context and can be understood differently through economy, gender, social issues, political efforts, social movements, and so on. Therefore, the question again is can we

conceptualise multiple versions of SCL's appearance as a process of smooth and striated spaces? This is the discussion in the following section.

Section IV

4.9 Reconceptualising/Rereading the NCF 2009 (SCL) as a Process of Assemblage (Smooth and Striated Spaces)

This section discusses *how one can conceptualise the emergence of the SCL binary in the NCF 2009 policy as the process of smooth and striated space*. To answer this question, first I highlight the borrowed notion of smooth and striated space (process of rhizome) in Deleuze and Guattari's (1987) work. Second, I explain the logic of process of smooth and striated space in the re-assemblage of the SCL notion.

The concepts of smooth and striated space are observed here as points of change/transformation. What do Deleuze and Guattari (1987) mean when they talk about space/context? What does it refer to? And how do these concepts function here, in this research context? To answer these questions, I draw upon Deleuze and Guattari's work *A Thousand Plateaus* (1987) and Ian Buchanan and Gregg Lambert's work *Deleuze and Space* (2006) in which space/context as a combination of smooth and striated space is stressed. As Deleuze and Guattari (1987) put it, "we must remind ourselves that the two spaces in fact exist only in mixture: smooth space is constantly being translated into a striated space; striated space is constantly being reversed, returned to a smooth space" (Deleuze & Guattari, 1987, p. 552).

To Deleuze and Guattari (1987) smooth and striated space is a constant process of making and unmaking. It is precisely the mode of deterritorialisation and reterritorialisation. According to them, deterritorialisation stands for territory of being, an object, or system, and reterritorialisation stands for a *new* object, a *new* beginning. In their words, "reterritorialisation must not be confused with a return to a primitive or older territoriality: it necessarily implies a set of artifices by which one

element, itself deterritorialised, serves as a new territoriality for another, which has lost its territoriality as well” (as cited in Buchanan & Lambert, 2006, p. 28).

Buchanan (2006) explains space as coded-spaces, which is a point of departure to a new beginning or new understanding of space. It is a new configuration of lines and points of variation (or becoming). For Buchanan, space is precisely “cutting edges of de-territorialisation” (2006). To Wise (2012) space is a line; wherein the notion/binary/discourse not only changes over time, but it also follows an unexpected change to form new spaces. He stresses that: “striated space that is between organised and disorganised procedures. Smooth space follows no pre-given pattern or rules but produces these through its movements.” (p. 227). He then investigates ‘policy’ by applying the logic of smooth and striated spaces. Mainly he explains how one could comprehend tracing and mapping in industry policy through the principles of smooth and striated spaces. He examines the ‘creativity’ discourse and its practical use in the industry, which is currently elevated by industry policy. In doing so, he observes particular relationships and the possibilities of rethinking about creative concepts. So to him the space concept introduced by Deleuze and Guattari (1987) is actually an opportunity to map the transformation of notion and change and its ongoing folding and unfolding.

Hence, space always appears as a combination of smooth and striated space. Smooth space always indicates the quality of changing notions through time, whereas striated space shows the quality of stable notions throughout certain periods, but they always perform in concert and often have a complex relationship. In fact, space is understood here as a point, wherein the transformation of discourse/binary emerges not only as new ways, but also indicates its multiple links. To me, the idea of rhizome/space is significant here, since it highlights the conversion point of multiplicity.

4.10 Conclusion

After giving a historical account of Indian teacher education training, I focused on examining NCF 2009. I observed the UNESCO, Bologna and the Global reports’ contested SCL binary. These reports mainly debate and promote SCL in a higher education (HE) reform context and mainly in a teacher education context. The presence of SCL on the global stage is smooth space, wherein the

binary logic of knowledge society in UNESCO 2005, the binary logic of enhancing HE in Bologna 2009, and the binary logic of human rights in the Global Report help to uphold the notion of SCL in European literature. Moreover, these reports tried to stabilise the meaning and form of SCL. However, due to SCL's smooth character it got moulded into European policy documents, but equally it overflowed to other countries in what Deleuze and Guattari (1987) describe as the transversing/contesting of smooth to striated space. So when SCL moves across various policies it actually works as a smooth space, whereas when SCL gets particularly defined in the context of a knowledge society, HE and human rights, then it becomes a striated space/essential concept. However, the characterisation of SCL as smooth and striated does not stop at that point but rather travels to other countries, specifically finding new ground in the Indian NCF 2009 context, wherein the binary and contradiction of Indian teachers' professionalism and unprofessionalism lift SCL. The way it appears here is that Bologna, OECD, and Right to Education ask for participation in SCL promotion at the global level. India, indeed, responds to the call for participation and does follow similar guidelines as suggested by Europe as a hegemonic influence. Mainly, the Indian policymakers adopt and accept SCL as a foundational new way and stress that the reason for doing this is because Indian teachers are lacking professional skills and facing privatisation as well as globalisation problems. Moreover, there is a totally different argument presented in the NCF 2009 policy document about SCL's emergence and its roots in Indian social and philosophical movements and court reports. I read this transformation as smooth and through putting it into an Indian policy context it starts stabilising the SCL notion's meaning and form, which sees it develop into striated space with an argument that Indian teachers are unprofessional, at which point NCF 2009 introduces SCL to uplift them. In other words, the binary always emerges in policy text because someone is in a process of excluding someone else and it appears because one wants to include other meanings in the concepts. Alternatively, the SCL can be seen at the edges of NCF 2009 as a smooth and striated space, since it presents multiple entry points and overlapping positions, which cannot only be captured in a cultural context, local and world cultural context,

referential, discursive, network, flows or scalar context. But it is rather a context which can be observed with every *changing* or transforming to and from smooth/striated spaces.

The story of SCL as smooth and striated will not end here and now; rather, it will march further. When the NCF 2009 is operationalised at national, local, institutional and personal levels, it will open up new meanings and contexts or it will grow and develop depending on its use by various users. By identifying those tendencies, it might be possible to see *what informal spaces/discourses/binary teacher educators bring into practice, which might challenge the boundaries of the official discourse/binary of SCL*. The answer to this question lies in the next chapter.

CHAPTER 5

Teachers and Assemblage

Nothing is permanent or Sanatan. Everything is subject to change. Being is always becoming.

(B. R. Ambedkar, 1968, p. 2)

Desire no longer dares to desire, having becomes a desire of desire, a desire of despot's desire. The mouth no longer speaks, it drinks the letter. The eyes no longer sees, it reads. The body no longer allows itself to be engraved like the earth, but prostrates itself before the engravings of the despot, the region beyond the earth, the new full body.

(Deleuze & Guattari, 1977, p. 206)

5.1 Introduction

The aim of this chapter is to examine the empirical data collected in India, where teacher educators were interviewed. The intent was mainly to learn about their responses to, and their conceptualisation and application of the National Curriculum Framework (NCF) from 2009. This was done through narrative¹⁹ interviews. The chapter stresses that the assemblage framework offers possibilities to conceptualise the enactment of globalising Indian education, especially in the NCF, as well as to explain creative spaces in which actors emerge during the conceptualisation and implementation phases. To this end, Deleuze and Guattari's (1987) desire – “any human being not only produces effect or change within, but also produces connection in relation with the surrounding social world” (chapter 1) – is used to establish an understanding of globalising Indian teacher education policy-NCF 2009.

¹⁹ Narrative is multiple, multi-voiced, discontinuous, and fragmented... (Sermijn, et al., 2008, p. 636); the philosophical concepts offered by Deleuze and Guattari (1988) give us a battery of different approaches in our analysis of social and material relations. In this analysis we will primarily approach our data through Deleuze and Guattari's assemblage concept (Cole, 2005, p. 4).

During the fieldwork, I observed that the student-centred approach (SCA), which is inspired by the global movement towards a professionalisation discourse, is a part of the NCF 2009 policy as a new reform (Kale, 1970; Kudva, 1990; Mooij, 2008; Pandey, 2011). The actual practice of SCA thinking is complex. On the whole, teacher educators' inspiration in conceptualising SCA can be traced back to their own desires, which are influenced by global flows. The results of the analysis have shown that two assemblages are observable: the assemblage of individual desire and the assemblage of a rhizome web. Both of these assemblages constitute an open-ended framework of multiple narratives connected to the desire machine and rhizome web.

Put differently, this chapter explores two questions: 1) How have teacher educators started taking action to master responsibility and accountability by educating themselves, and thereby formed subjectivity²⁰ and assemblages of articulation that would bring into existence unforeseen propositions? and 2) How do we conceptualise teacher educators' personal and creative re-assembly in the face of the NCF 2009 reform process through multiple sources?

5.2 Sensing²¹ Assemblage²² in the Untamed Stories²³

Kavita, Vijay, Karlekar, Sunita and Surendra have been selected among other co-researchers to be examined for this study. Kavita is a teacher educator at KTHM Teacher Training College Nashik (Maharashtra, India), which is an affiliated college of Pune University. Kavita has been working there for the last four years. She is the teacher educator who has worked with both the old and new curricula, which changed in 2009. Vijay is a teacher educator at SSB College of Education at

²⁰ Subjectivity: A process of becoming, wherein stories emerge in multiple ways. Stories emerge through flows of desire and it opens up new spaces and possibilities.

²¹ Sensing: means reassembling expression and utterances of dominating narratives, which emerge rhizomatically through multiple stories. This is what Deleuze and Guattari called body and its effect in narrative encounter. Here, the encounter of co-informer is seen as a physical expression (logic of sense) as well as a verbal expression (statements), what Inna Semetsky (2006) identified in her work as encounters to 'discover conditions', under which new concepts "for unknown lands" might be produced (p. 212.). Hence, the co-construction of the narratives is produced through reassembling.

²² Assemblage: A process or arrangement of events; smooth spaces, flows of desire.

²³ Untamed stories: "Adopting the postmodern story notion, we could view the self as an untamed story, a story that consists of a heterogeneous collection of horizontal and sometimes 'monstrous' story elements that persons tell about themselves and that are not synthesized into one coherent story from which they derive their selfhood. This vision—the narrative self as a postmodern story—is related to the postmodern idea that the self has no stable core but is multiple, multi-voiced, discontinuous, and fragmented" (Sermijn, et al., 2008).

Shrirampur, a small city in Ahmednagar, which comes under the umbrella of Pune University affiliated colleges. Vijay became employed five years ago, but is still quite new in the school. He is very active and considered to be a younger candidate. Karlekar is a teacher educator at Aranyeshwar College of Education, another affiliated college of Pune University. He has been working there for the last eight years and is also a member of various committees at Pune University, and Surendra is working on the MIT school education faculty. He holds four years of experience as a teacher educator, and has been active in the teacher education (TE) curriculum reform committee at Pune University for Bachelor in Education (B. Ed.) courses over the last two years. Sunita is not only a teacher educator but she also held the post of Head of Education Department at Pune University as well as being a principal in teacher training college at Boar College. In addition, she was the key person to implement NCF 2009 policy reform in Pune University.

All of them have been trained in the traditional way of teaching, the lecture method, which is well known and widespread in India. Their teaching preparation used to be based on the lecture method in the classroom, and they used to provide written notes to the students. Now, Kavita, Vijay, Sunita, Surendra, and Karlekar are no longer using the lecture method because the new Indian teacher education reform has introduced a new pedagogical approach – SCA.

The citations below are taken from Karlekar, Kavita, Vijay, Sunita and Surendra's responses to my inquiry about SCA, the new pedagogical approach introduced by NCF 2009. Originally, the presupposition I had was that teacher educators must undergo an official training program in order to learn about the new reform and develop new pedagogical practices that will match the aims and objectives of the NCF 2009. However, all of the participants' responses made it clear that policy implementation is not a straightforward process. It is clear that during the NCF 2009 enactment they were already deeply involved in bringing their own approaches to the reform in a way that matched their own interests and competencies. This project identifies teacher educators' articulations in two related categories: 1) assemblage of auto-presentation and 2) assemblage of rhizome web.

5.2.1 Sensing Assemblages in Auto-Presentation

The word 'auto-presentation' is borrowed from Webb's work *Teacher Assemblage* (2009), wherein he argues that teacher educators exercise their power based on their beliefs and desire. Taking inspiration from Foucault and Deleuze and Guattari's works, he examines teachers' self-interested behaviour, which teachers use to improvise their teaching professionalism. Similar acts are observable with Kavita, Karlekar, Vijay, Sunita and Surendra's behaviours, wherein they were guided by their desire to enhance their pedagogical practices. However, I also observed, away from Foucault and Webb's work, the deep engagement of the teacher educators in educating themselves, wherein they explicitly spelled out their intentions to continue their self-education, and also took responsibility for being accountable for it, what Webb (2009) calls "becoming grafted or assembled onto the accountability machine" (p. 105). Thus, the empirical data presented here highlights the teacher educators' accountability to the act of self-education in relation to policy enactment. Moreover, teacher educators also used other sources to enhance their learning about new policy reforms. However, in doing that, they were pro-active and purely driven by their desires, rather than by power and knowledge or by organisational influence to enact policy reform or by meta-narrative. Therefore, I argue desire produces and shapes teacher educators' subjectivity, and furthermore creates an assemblage. In order to get deeper into their behaviours I made some observations. Kavita, a teacher educator at Nashik Teacher College (Pune University region), shared her thoughts with me. Mainly, she talked about how she enacts the new policy. She claimed that she always educates herself about new policies. She went on to say:

I have to educate myself; I have to bring changes in by myself. Having some training if at all I get it, if I got an opportunity to train myself, get training from other people and other institutions so that I can upgrade. (Kavita, 2012).

In addition, she raised a question with physical gestures, which gives some clues about her intention. She appears to indicate with gestures: *Am I telling too much about myself?*, and she smiles. She noticed during our conversation that she was talking a lot about herself, and I was allowing her to do so. Because of this, she asked the above question with a smile to get friendly confirmation from me that it was ok for her to talk about herself, which I read as part of her desire flow. In further conversation, she revealed how she conducts her teaching by using various sources, even though some of them have nothing to do with the curriculum, again giving a clue about the flow of desire that influences her teaching preparation and accounts for her new pedagogical practice. Kavita narrated her teaching preparation as follows:

Actually, I am not 'studies person' so I just don't like to read curriculum textbooks. I like to read autobiographies like that because I want to get to know human. How human being is there, what their experiences are like, I just really love autobiography. I have read many autobiographies or any simple stories or description of any area or natural data, some reasons. Also regarding environment I used to take environmental education in our college or when I read or while surfing on the internet if I get anything what is thing, how global warming or what are the problems at local level. So I am quite interested, I used to give these examples etc., that practical, whatsoever practical, whatever I have seen or whatever I have heard". I used to give these examples. I never used to give definition. I literary detest definition of any concept. (Kavita, 2012)

The above citation indicates how autobiographies and environmental study interests have been part of Kavita's teaching practice and assemblage formation. In other words, she not only reads such literature, but also uses them as reference points during her teaching. Another interesting fact is that she also used her own past experience.

Thus, on the one hand, Kavita educates herself and takes responsibility for that, but argues that she was influenced by the initiation of the new policy because that provided her with an opportunity to enhance her teaching. This observation could be seen as an intention to learn about the new curriculum, and preparation to bring change in her teaching; what Deleuze and Guattari (1987) called "affect of body" which is enacted through desire. Desire to Deleuze and Guattari is not something that occurs due to a lack of something, but rather as something productive or additional

in the body machine. On the other hand, Kavita used various resources to account for her pedagogical practices that were driven by her desire as well. Autobiography and its relevance to teaching, the environment and its relevance to teaching methods, the traditional and her new way of providing information in class, and telling jokes and including students' experiences in the classroom, show a multiplicity of sources used in her preparation and delivery of lectures. To paraphrase, Kavita's actions unfold and answer Deleuze's meditative question on desire, "what I can do, what am I capable of doing. Given my degree of power, what are my capabilities and capacities? How can I come into active possession of my power? How can I go to the limit of what I can do?" (as cited in Smith, 2012, p. 176).

Kavita's desire can also be seen as an energy that is circulating and bringing connections together. These connections could be structures, behaviours of individuals or a group, an arrangement of spaces, etc. In Deleuze and Guattari's explanation of *collective assemblage* and its process as *attributes* (1987, p.88), they can be described here: "the only assemblages are machine assemblage of desire and collective assemblage of enunciation" (Deleuze & Guattari, 1987, p. 25).

A contrary example, but one still characterised by desire-driven pedagogy practice can be seen in Karlekar's case, where he expressed a need to change his conventional pedagogical practices. He believed that the traditional approach, the lecture method, is no longer useful in school. Even though he was still practicing conventional teaching, he was dissatisfied with it. He was not able to make any changes until the new policy was in place, allowing him to apply his desire to experiment with his teaching method. To recall Deleuze and Guattari again here, desire is not something that is lacking but something which one would like to add. So, once the new reform was initiated, Karlekar drew motivation from that to make changes in his conventional pedagogical practice. He welcomed the change, but on his own terms, where he was able to explain why and how he is changing his pedagogical practice. Putting it another way, Karlekar used the policy implementation as an opportunity to change his conventional teaching, but his desire was also a strong driving force behind his actions: "So, one and half year I was doing this conventional teaching. I was not satisfied myself. I asked questions to myself how long I am going to do this, then I changed myself" (Karlekar, 2012).

Karlekar reflected for one and half years on his conventional teaching before he changed it, which is different from Kavita's case. However, both were driven by their desires when it comes to teaching preparation and accepting the new policy. In regards to Karlekar's teaching practice and the sources he used to prepare and deliver lectures, he used various sources as well. But, unlike Kavita, Karlekar drew inspiration from his teachers and mentors:

As soon as I joined I was watching it. I was going through my own learning process. Even today, I also keep learning. ... All my seniors were using this method lecture method, and so do I. But as I went through the orientation course, I learned about new approaches to teaching. I learned these methods from my mentors, I saw them using them and it was very effective. ... Then immediately, I started learning these new methods, and started learning how they make preparation for their lectures. Dr. Vartak, Dr. Sonawne and Priya Kulkarni were my mentors, and used new methods during training sessions. In the orientation programme, I saw Dr. Suman Karindkar probably, you will hear her name later, she was asking us to work in groups some of the points and issues ... I really I came up with an idea to just give a blank paper sheet to the student with some issues to discuss as a part of student-centred learning. Students can really think and reflect on these issues deeply and engage themselves in discussion. (Karlekar, 2012)

Here he is rearticulating what was taught to him, and also deeply reflecting and acting in his own way (even though he does not identify actions). Because of this, one of the ways he now conducts lectures is to distribute blank papers and share PowerPoint presentations to encourage students in their group work in the classroom. Karlekar takes whatever he has learned from his teacher and mentors and he institutes that in his classroom. However, his practice is not a precise replication of what he learned from his mentors and teacher, but rather a practice which is inspired by them. According to him, good student-centred teaching consists of lots of activities, but the lecture is still an integral part of it. In other words, a student-centred learning model for Karlekar is a mixture of lecture and activities.

Hence, Karlekar conducts lessons through the activity of working in groups. He is using more than one source of information to inform his teaching practice, highlighting the complexities of his job on the one hand, and how he follows his intention as a driving force on the other, something which Deleuze and Guattari (1987) described as "processes molecular energies". Karlekar's desire plays an

important role in defining his teaching practice and preparation, wherein he was inspired by his teacher and mentors as well as the new policy initiative.

Different but still driven by desire, Vijay shares a surprising point of view in his conversation. To Vijay, what stands out is his belief in God. He thinks that whatever he has been able to achieve is due to God's blessing. In addition, he was just so happy that he got the chance to work at a government-funded college due to reservation – a status/provision, which helps those from historically lower castes to get jobs and/or education in government colleges. In short, he is enjoying his work and calling himself the luckiest person on earth.

I am totally stratified. I am happiest person in my institution where I can get everything. I can share anything. There are interaction among the students or among the professor or among what you say principals and administrators. Everything is with there for you. Because the founder of this institution is Dr. Karmaveer Bhaurao Patil. He only for seeks of people advantage. He had that type of attitude that spends his life for the people. Actually, there were many problems. As you know, caste problem was there. Many religions were there. Although we have secularism but still some people are following such type of what would you say, traditions, spiritual. (Vijay 2013)

There are two distinctive pieces of information he provides in the above citation. First, Vijay's state of mind and love for his work. Second, he also indicates that it was not easy for him to just be a regular teacher, since he had to face caste discrimination issues during integration in the school. What is most interesting is how he believes that his current position was a gift from God, and he doesn't recognise or talk about his own efforts to reach that position, or even the reservation right that helped make the position available to him. In short, Vijay unfolded his heartfelt joy of getting the job, but he also pointed out that due to his social status as lower class, he had experienced hardship and problems that he considered traditional holdovers.

Another thought that Vijay emphasised was how the caste problem was reflected in the institutional culture.

We cannot change people's mentality, but we still face such type of casteism in school, even at college level, even at institution level. Educated people behave this way because they live in company of that type of mentalities

people. Those who has same nature. Why it is happen people from lower caste (socially backward class) acquiring or occupying that type of position or rank. They do not want to bear someone is there and he will rule, one have to listen, one have to follow order. Even the person ... higher class does not have qualification and skills. The person has such type of attitude. It still happens. (Vijay, 2012)

Hence, Vijay takes things out of context while talking about NCF 2009 policy to bring the social discrimination issue into the conversation, since those were the issues he was facing when he started his work. Most importantly, Vijay also felt proud that he was able to prove to his colleagues that his skills measured up to the standard. This appears to be a line of flight, wherein Vijay not only has to go through the normal job selection process, but also he had to prove to his colleagues that he is the best person suited for the job.

When he began to talk again about NCF 2009 and its influence on his teaching, he first defined his view on what makes a good teacher. According to him, a good teacher is as follows:

An average teacher test, but best teacher inspired. ... it is duty of every teacher that he or she should inspired their students by anyway. Because you (teacher) are there to shape personalities, you are there to shape their thoughts, to make student perfect person, perfect man and perfect woman. Because student are really product of the society. So teacher are engineer of the society. Teacher have to combine everyone, mould them and inculcate all values, ethics everything within that. (Vijay, 2012)

The above citations can be read with the understanding from Wise, wherein he explains how assemblage can create. In Wise's words: "We can enter into an assemblage through a process of taking up or taking on the particular relation of speed, slowness, effectivity and language that makes it up" (Wise, 2002, p. 94). In the relation Vijay took up here he not only draws inspiration from his own struggle, but also stresses standards of what he thinks good teaching is or a good teacher is. Furthermore, he adds why teachers should be serious about their work, what he calls 'an engineer of society'. He even goes further to mention how much a teacher can influence his/her students to keep the values and ethics that were modelled and moulded in the classroom. In other words, Vijay has developed an awareness and responsibilities to educate himself to prove a point.

Furthermore, Vijay thinks or one can see his desire drive him to take responsibility. He loves teaching. In fact, he has his own way of doing things, wherein he uses various methods to conduct his class, such as roleplay and lecture methods, among other options. He takes total ownership of his teaching, what one can observe as a “non-linear self-conscious” (Honan, 2007) which can be observed as his self-understanding/desire, and the below citation can help to understand it.

No one told me how to teach. I am teacher I know my abilities very well and I have gone through many books and same content is there. But it is duty of each teacher to think himself. I really think differently. ... but right now, I am quite happy with my profession because of my students. ... it is really rely on your sincerity, your own values, and your own attitude. (Vijay, 2012)

Hence, Vijay’s relation to define his teaching practice means owning all possible responsibility. He educates himself about new teaching skills not only by reading books, but also he thinks his students are his strength. What’s more, he believes that his responsibility includes engendering values and the approach he takes is the key aspect of his teaching skills. Particularly, Vijay’s self-understanding and observation help to understand his construction of assemblage. Recall here that Deleuze and Guattari’s (1972) desire is not characterised by some form of lacking; rather it is instead a positive action, wherein ‘desiring production’ happens. It is a process, which always produces connections. In this way, desire becomes an autonomous force, freed of its object and of its subject (chapter 2). In short, for Vijay, approaching the NCF 2009 with connections or lines to God, caste and auto-awareness defines his way of assemblage production in regard to policy practice.

Surendra’s story is altogether different when it comes to approaching policy and preparing his lectures. However, he is also driven by his desire. He has participated in some training, which was held by a British organisation, PERSON, at his college. Additionally, he has been inspired by his college principal and other people. However, Surendra does not simply assimilate what they have been trying to teach him, since he wants to study everything by himself so that he can be better at it, and he welcomes the policy initiative. Rather, Surendra adjusts the training that was given to him. Surendra stressed that the policy initiative is an important step towards changing traditional teaching methods,

and believes that its recommended student-centred approach (constructivism) will contribute something meaningful to his teaching. As he explained:

Yes, yes. Actually, PERSON institution was mainly educating us. Their trainer came over here and then they educated us about constructivism. Also they have published handbook on constructivism. Then how it works and how we can use it. But, all of these things I studied myself. ... Ok. Madam by Veerkar (principal of the college). She brought this thought to us. Mainly Dr. Hemlata Parasnis in 2009 brought constructivism in Maharashtra. (Surendra, 2012)

Thus, he primarily draws inspiration from his principal and the PERSON training session but he decides himself how to conceptualise what the student-centred learning approach is. As Deleuze and Guattari (1987) describe,

Desire is never separable from complex assemblages that necessarily tie into molecular levels, from microformations already shaping postures, attitudes, perceptions, expectations, semiotic systems, etc. Desire is never an undifferentiated instinctual energy, but itself results from a highly developed, engineered setup rich in interactions: a whole supply segmentarity that processes molecular energies and potentially gives desire a fascist determination ... the fascist inside you, the fascist you yourself sustain and nourish and cherish with molecules both personal and collective. (Deleuze & Guattari, 1987, p. 215)

With regards to Surendra's teaching preparation and delivery, he invited me to see his class so I could get first-hand experience. He was conducting a lesson on the "various structures of teacher training courses in India." Instead of talking about the issues he formed random groups, and asked his students to use the internet to educate themselves. He also asked them to use the library to get more information. He recommended some books and left the class, saying that they would meet again in the classroom in 30 minutes. After 30 minutes, we came back to the class and he invited several students to talk about the issue. However, students started to complain that there was no electricity so they could not access the internet. Additionally, there were not many books available in the library so they were not able to do the work properly. This situation was not only surprising to me but to him as well. As a result, he distributed some copies of books in the class and asked them to read and

present in groups. Upon asking him why such a situation occurred in his class, he said, “Students cannot use the internet. Therefore, I asked them to do it this way.” He further added:

Students use IT skills for only ICT subject but they do not use IT skills to study other subjects. This is the main thing, for example, in B. Ed. we are doing everything as per curriculum design but we still give lectures in traditional methods. (Surendra, 2012)

Surendra was disappointed with the old method used by teachers, and wanted his students to have more access to the internet to study. He believes that it is better that students use the internet to study, rather than listening to lectures. He thinks this way of learning in the classroom constitutes unconventional teaching. However, the facilities are not available in his school, nor is there an environment to implement such activities, “I don’t know much about constructivism since I am still learning. But it is certainly good to have constructive approach over behaviourism. Since constructive approach brought more responsibilities to teacher” (Surendra, 2012).

The citation can be read through the lens of Blackman, Cromby, Hook, Papadopoulos and Walkerdine’s (2008) claims, where they point out “what bodies can do, and what relational connections change and alter bodies as they move and sense in the world” (pp. 16-17). In simple words, Surendra admits that the constructive approach or student-centred approach means more work for him and other teachers. This utterance shows that he is being effective and assuming that other teachers will also be effective if they work with constructivism.

The below citation is a response by Sunita, a local policy maker (she was a member of the curriculum reform committee) and a teacher educator/principal, wherein she talks about Choice Based Learning (CBL) being introduced in new B. Ed. curriculum practice in relation to SCA, “Choice-based learning theory from USA; we learned that it is what is needed in our syllabus. Every student has to choose himself what he/she wishes to study. I really like it.” (Sunita, 2013)

Thus, she responded to SCA while conceptualising and practicing it. According to her, there is a need to adopt choice-based learning (CBL) in India. To her, it will help Indian students to improve

their way of learning because everyone will get the chance to choose what they want to study. Therefore, she believes that CBL should be part of the syllabus. Most importantly, one can observe Sunita's strong drive to adopt CBL, so much so that she conflated the concepts of CBL and SCA, and considered them the same. What's more, Sunita introduced CBL in B. Ed. at Pune University – though she does not have the power to mandate her thinking, NCF 2009 offers her space to bring her experience into play before SCA becomes a part of the curriculum or syllabi of B. Ed. (see B. Ed. curriculum syllabi as practice lesson, p. 38). As Deleuze and Guattari (1984) pointed out

It (desire) is at work everywhere, functioning smoothly at times, at other times in fits and starts. ... Everywhere it is machines – real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary coupling and connections. (1984, p. 1)

Hence, the desire of Sunita functions here by being active and simultaneously connecting the American CBL notion with SCA and various machines (assemblage) to make the meaning or translate the meaning and convey action at Pune University when she was posted as the Head of Education department and became a member of the curriculum committee to implement NCF 2009.

In brief, all five of the above untamed narratives unfold two key things: First, the narrative of “student-centred approach” (SCA) and secondly, its “inspiration source” to conceptualise the SCA concept and practice. Upon a closer examination of the citations, it appeared that the actors' actions are disjunctive, haphazard and improvised²⁴. As I observed, their inspiration resources were not linked to one single point like a policy document or the power/discourse/knowledge (Foucault) notion or the structure/meta-narrative (Marx) or the identification process of subjective behaviour. Rather they are seen as multiple dimensions, constantly changing and creating new connections. In other words, it is shown that the inspiration and practice of SCA does not have a single reference point.

²⁴ Prince, R. (2010). Policy Transfer as Assemblage: Making Policy for Creative Industries in New Zealand. *Environment and Planning* (pp. 169-186).

In summary, the objective of the chapter is to sense subjectivity through assemblage. The above examples of teacher educators' subjectivity could be sensed by following their conversations. Educators' bodies were functioning through the potential input of the NCF 2009 policy reform, wherein teacher educators spelled out their desiring actions as part of the policy process. Here we see teacher educators' bodies met with the event of the NCF 2009 policy reform to create their subjectivity (through desire) – which Deleuze and Guattari (1987) identify as “machine assemblage” (machine body and assemblage, wherein body is affected through policy implementation).

Kavita was affected by the changing policy direction. She was proactive. Her body became a machine to form an assemblage with her own pedagogical practice and experience through her desire. Likewise, Karlekar reflected for 1.5 years before changing his conventional teaching approach; in order to do that he had to wait until the NCF 2009 policy introduction, which meant he had inspiration and the possibility to make changes to his approach. Sunita found inspiration in America during her visit, and by talking with her family. Vijay believes he was/is responsible for changing his teaching practice and made his own effort to fulfil the demand of his own expectations, but he appreciated the help of a colleague who is working in primary school and who shared books and experience with him. Surendra also learnt from different sources, but still admitted that he defines the notion and practice on his terms, highlighting the role of desire.

Moreover, all of the teacher educators utilise various sources to conduct and prepare their lectures, showing the multi-dimensional and complex character of their work.

Thus, the above discussion explored Kavita, Karlekar, Vijay, Sunita and Surendra's words and actions, which highlight not only *change* in their pedagogical practice by using their own respective desires, but also their accounting (assembling) of their actions in the context of the NCF 2009 reform, which is forming and shaping their behaviours. In Deleuze and Guattari's (1987) words, assemblage notion and subjectivity formation function together to describe “the body conceived of as a machinic assemblage ... Its function or meaning no longer depends on an interior truth or identity, but on the

particular assemblages it forms with other bodies” (as cited in Malins, 2004, p. 84). In other words, Kavita, Vijay, Sunita, Karlekar and Surendra’s desiring energy creates conditions wherein their subjectivity forms, shapes and generates assemblage in relation with the NCF 2009; what I call an auto-presentation assemblage.

5.2.2 Sensing Assemblage of Rhizome²⁵

The overall aim of this section is to sense subjectivity (body/bodies-affect) in teacher educators. On the second account of the teacher educators’ narratives, it is revealed that they engage with more than one resource to conceptualise SCA. Upon close inspection of their narratives, I observe their utterances and actions as multi-sourced, which is again shaping and forming teacher educators’ subjectivity – what can be observed as assemblage of a rhizome web.

As we recall, Deleuze and Guattari (1987) defined rhizome as:

the rhizome connects any point to any other point and its traits are not necessarily linked to traits of the same nature ... it is composed not of units but of dimension or rather directions in motion ... the rhizome operates by variation, expansion, conquest, capture offshoots. (Deleuze & Guattari, 1987, p. 21)

In simple words, the citation means the quality of the rhizome emerges through many dimensions, which often create new connections or relations and transform them with new plateaus or assemblage.

Similarly, Elizabeth de Freitas (2012) draws on rhizomes to examine how they help to study interaction in the classroom and subjectivity. She observes two qualities of rhizome as process and as a useful tool to examine “knots” of multi-dimensions. According to her,

²⁵ What is this rhizome? Rhizome thought (1987) is a ‘line of flight’ or ‘map’, which has multiple entrance point and could not be traceable. It is a metaphor to explain certain philosophical points that things are connected with each other in a non-linear level, where every connection has its own centre as well as its own identities and form, which is totally separate from old characteristics of multiplicity, which they called deterritorialisation. Rhizome also means it is an unending process of inside to outside, it is multiple connections of becoming, and it is ever-changing becoming, wherein two heterodox contexts emerged after meeting each other to form a new one. It does have some temporary forms and meanings which are always (somewhere) in process and has very little time to be stable. Therefore, they compared rhizome to a short memory, which helps us to understand particular events, but as soon as the event passes it will change into a new form.

Rhizomes, unlike trees, are such that any node can be connected to any other – there is no strict hierarchical structure that confines contact. A rhizome can be broken or cut, but it starts up again elsewhere on one of its old lines or it starts new lines. (Freitas, 2012, p. 557)

She observes an education system where subjectivity emerges through the involvement of multiple interweaving rhizomatic assemblage in the classroom. Hence, what she points out is that a rhizome web can suddenly split off and erupt into another potential pattern, which has some link to the past, but often appears in new ways.

In a similar way, I draw from the above arguments and I seek insights into how rhizome webs (different points/lines of flights) are assembling through Kavita, Karlekar, Vijay, Sunita and Surendra, and forming their subjectivity. My initial proposition was that these educators would be informed about the NCF 2009's student-centred approach through a proper official government process and training. However, a reading of these educators' articulations revealed to me that the educators are interacting with and affected by multiple dimensions to conceptualise policy reform, and are accepting and adopting the SCA concept through various sources. Though Kavita mentioned that the somewhat official way of being informed about policy reform was a strong influence, she also says that that was not only way in which she learned about it. Equally, Vijay thinks that he had some education about the SCA at Pune University as part of his M.Ed. syllabus, but the actual learning he draws from different sources, whereas Sunita admits that she was inspired by the American notion of choice based learning and her grandchild. In Surendra and Karlekar's cases, they did not recognise the reform as part of official government policy initiation, and used other many more sources to learn about NCF 2009. The following paragraphs will uncover the discussion of rhizome and its assemblage.

Surendra's interview revealed that he learned about the SCA (constructivism) approach through various sources such as his principal, Hemlata Parasnis, a professor of another university, an article by Shikshan Sankraman, etc. As he informed me: "Ok. Madam by Veerkar (principal). She brought this (SCA) thought to us" (Surendra, 2012).

Veerkar Madam is the head of the department, and Surendra is working under her leadership.

Therefore, he followed her suggestion because she is the principal.

Mainly Dr. Hemlata Parasnis in 2009 brought constructivism to Maharashtra. So, she wrote an article in “shikshan sankraman” journal. She is not there anymore but in 2009 there was continuous publishing of articles on constructivism. That’s how everyone knew about it. She was writing on certain methodology, and how we can understand constructivism and use it. It was her publication that brought everyone’s attention, then she started practicing this approach in her department of SNT in 2009 since she was the head of the department. So she wrote article and explained constructivism. (Surendra, 2012)

Surendra educated himself through a third source of information on the SCA. According to him, an American-Indian professor, Dr. Joshi, was giving lectures in the Pune city and SNT University, which Surendra attended.

Surendra’s fourth source of learning about the SCA and the syllabus related to the study of various syllabi from across India and other universities with his colleagues. Specifically, they studied syllabi of two different universities and compared them, and took aspects from the other university syllabi if they wished to make it a part of their own SCA practices.

Ah! Online we look for some other university syllabus and compare between the two syllabi ... Also, sometime when people from our group go abroad, so whatever experience they got there and whatever they saw over there, those things we brought here. (Surendra, 2012)

He mentioned above that his colleagues not only learned about SCA over the internet, but that they had also travelled abroad. They learned in other countries about new teaching methods and practices. They brought these new practices and ideas with them, comprising the fifth source of information.

To get better understanding we search more on the net. And then we follow it ... University, NCTE, national and international seminars and conferences. New discovery took place and then it becomes part of our curriculum. For example, Pune University syllabus is prepared by us. People like us. I have prepared syllabus for subject Contemporary India and Education (paper-II) so what we did is what I have learnt new and heard new in conference, news, magazine and article. So what we do is we try to bring all of them into curriculum. And that’s how it’s become a part of syllabi. For example, our MIT is soon going to start a new course ‘education and leadership’, which is mainly structured by University of Sterling (UK). We have collaboration with them. From next year in September we are going to start M. Sc. in teaching and learning leadership course and it will be available

to all teachers. So there will be international co-operation in regard with curriculum formulation, evaluation, teaching method etc., as we may go there to learn and teach from them, they will also come over here to teach and learn from us. The Sterling University is going to provide teacher education course over here. We have taken many things in teacher education and all foreign concepts we are following now. (Surendra, 2012)

Thus, Surendra utilised various sources like the internet, meetings with visiting Indian-American scholars and teachers, reading articles etc., to educate himself about SCA. This highlights the complex character of the rhizome web, the assemblage by Surendra, wherein multiple sources are used. As Deleuze and Guattari (1983) explain, the “rhizome can connect any point to any point...” (Deleuze & Guattari, 1983, p. 21). Thus, Surendra is actively connecting various sources to conceptualise SCA. In doing so, he has created a new assemblage of rhizomes, leaving the old one by connecting all resources together to conceptualise SCA. In other words, Surendra’s use of various resources highlights the significance and quality of the rhizome web and its process of creating assemblage.

In Vijay’s case, the M.Ed. college curriculum in 2005-2006, conversation with Western teachers, self -study, and a book given by a primary teacher who has been trained somewhere in India were key sources in learning of SCA. As he explains in the following citation:

I talked with many foreigner (western people) I like their style of teaching and lecture ... I have read NCF 2009 little bit ... it was part of my M.Ed. syllabus. It was introduced there. But at the time of my joining (he means when he took up job) after 2 years of my career I came to know SCA while I was teaching educational psychology at that time no one in Pune campus had any idea of what is SCA and what does it mean. I got some copy of NCF 2009 and some written paper. Then I got a book especially given by primary teachers. The teacher had training on SCL. (Vijay, 2012)

The value of the above citation is that it informs us as to how Vijay explores the SCA non-traditionally. He wasn’t receiving the education or information from a training, seminar or any workshop, which is the typical course of action taken by Pune University to educate teachers about changes to the curriculum, but instead Vijay had to find different ways to educate himself about the SCA notion. What stands out for him was help from a primary teacher who had been trained elsewhere in India, who end up being his primary source of information. When the notion of SCA was introduced, according

to him no one was aware of it, so he had to research it differently. One day, he coincidentally had a conversation with this teacher while he was observing a practice lesson in the school. During their conversation, he learned that the primary teacher had some in-depth knowledge of SCA so Vijay asked for his help and advice, which the primary teacher not only shared willingly with him, but he also gave Vijay a book, which eventually help him to learn more about SCA. Another source for Vijay was his conversations with various foreign teachers. During his visits to Pune University, he would meet with various Western teachers and talk about the SCA concept and get their opinions. The third source for Vijay was his prior experience when was doing the master's course at Pune University. The final source he had was his self-study to learn more about the SCA by intentionally researching NCF 2009.

Thus, the point here one can observe is that Vijay, like Surendra, finds various sources such as a book given by his primary teacher, his old curriculum and conversation with Western teachers to conceptualise the SCA. What Deleuze and Guattari (1987) aptly observe as the character of rhizome, “we watched lines leave one plateau and proceed to another like columns of tiny ants. We made circles of convergence. Each plateau can be read starting anywhere and can be related to any other plateau” (p. 22)

In Kavita's case, she has also been using various sources to educate herself. She has some similar sources to Surendra's, such as the internet, but she also used different sources such as reading multiple books covering a variety of topics. Additionally, she gets information from her friends who are living in other cities as well as other countries like America and the UK. These friends help her to get updates on changes and new approaches in education. In this way, she learned about student-centred learning. As she explained:

For myself regarding that, I will make printout from the book and from internet. At the same time, I am having interest in the near future so I will just study curriculum or all syllabi. I will study what is going to be implemented in other B. Ed. colleges in India (Maharashtra) as well as other countries, like U.K. or America. What type of education systems is over there? I would like to learn about it. I want to get more knowledge. (Kavita, 2012)

Another source of information to inform her practice that Kavita clearly mentioned is the official process that educated teacher educators about the new policy reform, showing that she is aware of the official products of enacting the policy process. As she mentioned,

Actually... the official process is there... orientation and refreshing courses. For lecturers (teacher educators), 21 days are compulsory. At the same time refreshing courses are there. Now, Academic Staff College, you may know, in the university they are having academic staff college and for this academic college, it is has been established to upgrade lecturers' knowledge or give them new techniques or new things which are coming in education to conduct 1 to 10 days programmes on various topics, that is (for example) psychology, ICT, etc. (Kavita, 2012)

Thus, through government training, conferences, personal reading, internet etc., Kavita educates herself, which shows that there are multiple sources she draws on to build her understanding. As Deleuze and Guattari (1987) describe:

Multiplicity is defined not by the elements that compose it in extension, not by the characteristic that compose it in comprehension, but by the lines and dimensions it encompasses in "intension". If you change dimensions, if you add or subtract one, you change multiplicity. (p. 270)

Thus, Kavita's efforts to use various resources to conceptualise SCA shed light on her intention and skill to apply multiple orientations of SCA to enhance her understanding.

Unlike Surendra, Vijay and Kavita, Karlekar had entirely different sources in regards to learning about SCA. First of all, Karlekar disagreed that SCA has something to do with the NCF 2009 policy. He said:

...we cannot link it (NCF 2009) to the curriculum. The curriculum was changed in 2003 and then later it was framed again in 2008. When I joined 1 January 2003 it was the first year when the changed, the revised curriculum was implemented. It was not the same curriculum which I had been through. Then it was again revised in 2008. We all have worked on the revised curriculum as well in 2007 so you cannot link it to the revised curriculum. (Karlekar, 2012)

Instead, Karlekar linked his learning of SCA with a seminar he had been to at Baramati town, where he attended a workshop. Many guest lecturers were invited to this conference, and among them was one from the United States. This professor was talking about SCA and ICT teaching. This was the event at which Karlekar became aware of SCA. As he articulated:

Yes, I had gone through one course which was conducted at Baramati. It was very good effort by B. Ed. college. Dr. Alison Savage If I am not making mistake...there were two mentors there who were dealing with various issues within student-centred and ICT based education teaching methods. It was 5 to 6 days course there. And how we can best integrate ICT and how we can shift our classroom from teacher-centred to student-centred classroom. So that was the workshop which really made me think. I read the presentation (he means at the Baramati conference) with one of my colleagues there and got first prize there. That really motivated me. Yes, it is working out. (Karlekar, 2012)

Other sources of learning that Karlekar revealed through his narration about SCA is that of his teacher and mentors. According to him, he has drawn lots of inspiration and information from them; he kept mentioning his teacher and mentors' names and their influence in learning about SCA:

I learned these methods from my mentors, I saw them doing this and it was very effective so I thought even I should be using it. Maybe from Dr. Vartak, Dr. Sonawne and from Priya Kulkarni, they were being my mentors. (Karlekar, 2012)

In reading the above citation, one can see that Karlekar was informed about SCA through other sources. This observation can read from a rhizome view with a principle of connection, heterogeneity, multiplicity, a signifying rupture, cartography and decalcomania. Thus, a rhizome is segments of lines, which cannot have a single access. Deterritorialisation and reterritorialisation of the rhizome during extension and formation are constantly fleeting, which only creates new ways of understanding the phenomena.

For Sunita, she actually was inspired by CBL rather than SCA during her visit to America. She was visiting her son who is currently living in America and during her visit, she reads about CBL, which was used to American schools. Upon further thought and meditation, she found it to be a very attractive and inspiring concept.

Another source of inspiration was her own granddaughter who is studying in an American primary school. During her visit, she used to visit her granddaughter's school and inquire about the learning process. She was so surprised to see how well her granddaughter was doing, so she compared her granddaughter with Indian students and declared that Indian students cannot compete due to the

fact that American students have choices about learning whereas Indian students do not have such provisions. As she put it,

In America, students from kindergarten (KG) have choice based learning; a 4 year old child demands what he/she wants to learn at school- language or other skills, 4 year old child, my own grand-daughter and son. My granddaughter who is studying in such way can do her work herself and successfully because of choice-based learning. She can count from 1 to 100; she can do addition, multiplication and so on even though she is only 4 years old. I think an Indian 4 year child cannot compete with her. We have to do comparison and learn from it, it will be possible that we can take Choice Based Learning. We have done it at the B. Ed. level, also we changed the methodology, but it needs further implementation up to the school level. Now it depends on government and government will decide what they want. (Sunita, 2012)

Thus, 'new or creative forms SCA' as it passes from one individual to another one: Sunita saw the SCA as in line with 'choice oriented learning' (CBL). In short, the above citation helps to perceive a question: what new sensations and perceptions work and open in Sunita's body? In addition, there was a long pause after the above conversation that indicated a very negative viewpoint towards the Indian education system. The phone rang, she picked up and told tells the person that she would call them back. Again, she took more time, before turning to me and continuing the conversation. What Deleuze and Guattari (1983) pinpoint is a similar quality of rhizome: "an underground stem a rhizome is absolutely distinct form of roots and radical one." Here CBL is underground; no one in Pune University knows about it, but it appeared in new ways when the NCF 2009 policy offered an opportunity to Sunita to introduce CBL under the name SCA.

Thus, the point here is not how Sunita translated the concept, but rather the point is how she links the source to SCA conceptualisation, which was the outcome of her visit to America and her conversations with her granddaughter about school.

5.3 Conclusion

Kavita, Karlekar, Vijay, Sunita and Surendra's narratives provide a sense (re-assembling expression-utterances of dominating narratives) of the enactment of the NCF 2009 policy as both an

assemblage of auto-presentation and an assemblage of a rhizome web. On the one hand, these teacher educators use their desires as a source to welcome the NCF 2009 policy reform on their own terms. They also see the NCF 2009 as an opportunity, wherein teacher educators' auto-presentation assemblage shows that educators take the responsibility to define and implement new pedagogical practices through educating themselves. Subsequently, their subjectivity forms and assemblage of articulation bring into existence unforeseen propositions. On the other hand, these educators are becoming part of the rhizome web. Through drawing their inspiration from multiple sources such as foreign visits, social media, internet, conversations with various people etc., the teacher educators' personal and creative re-assembly takes place in the face of the NCF 2009 reform process, and through multiple sources.

Thus, not only do teacher educators form assemblages through their subjective positions by interacting with desire and the rhizome web, but they are also becoming part of an assemblage whilst simultaneously constructing them as part of their subjectification²⁶— what Deleuze and Guattari framed as “variable and extraordinarily diverse process of subjectivation” (as cited in Smith, 2012, p. 180). Julie Allan (2008) reminds us, “The action by which something or someone continues to be become other... is invention of new forms of subjectivity and new connection” (p. 67). And, as Carney (2016) highlights, “Rather than conceptualizing subjectivity in terms of interior and exterior dimensions, the idea of the fold opens up for the study of the ‘relations one has to oneself’” (p. 61), what Conley (2005) described as “subjectivity becomes an ongoing negotiation of things perceived, both consciously and unconsciously, within and outside of the body” (as cited in Carney, 2016, p. 19).

²⁶ Subjectification : “the specific processes forming individual existence in the multiple interrelations between persons and their surroundings”. Meaning subjectification corresponds to the idea of an individual as the intersection of the production of meaning and the efficacy of power. (Hildebrand, 2001, p. 1)

CHAPTER 6

Discussion

All memories are machines. All machines are memories.
(Deleuze & Guattari, 1987)

6.1 Introduction

This chapter briefly reviews the previous chapters in order to summarise and refresh the reader on the overall aim of this project. In chapter one a research question was raised – how can one conceptualise the NCF 2009 policy as assemblage? The answer can be broken down into four further questions, in which we emphasise the need to know how Indian teachers are in the process of becoming; how such becoming can be observed as a desire machine; how desire leads to multi-voiced stories, which can be conceptualised by assemblage; and are these stories assemblage or are these stories a glimpse of the assemblage process?

If this rationale is accepted, then all Indian teachers' untamed stories and their process of becoming presents a strong claim and case for the application of assemblage and conceptualisation. In addition, a question of does the researcher then claim to be a master of research or not is discussed.

In short, all these points/questions lead to an explanation and justification as to why there is a need to observe the relevance of assemblage in education policy studies and how the NCF 2009 presents an example of policy analysis through the looking glass of assemblage. With that, we will delve further into the questions and statements posed above, with some reflective remarks by myself.

6.2 The Subject as Becoming

What is becoming? According to the *Oxford Dictionary*, the meaning of becoming is suitable, appropriate and proper. It is an adjective word, which describes the quality of how things fit or suit to something or someone. This study observes the adjective in light of the Indian teacher experience as they are in the process of becoming (Webb, 2012). In the becoming process, teachers engage themselves in a situation, wherein they generate his/her productive power (see chapter 2) to exercise

his/her beliefs, ethics, habits, motivation, inspiration etc., in regard to his/her own desire. In addition, the situation/event of becoming always remains in the middle; it does not end then and there, but rather it continues to unfold in various ways as it progresses.

Before we go into further detail regarding what is considered in the process of becoming, one needs to note here that there is a difference between the subject being and the subject becoming. May (2005) distinguished between the ideas of being and becoming when he said,

In traditional philosophy, being is contrasted with becoming. Being is that which endures, that which underlies, that which remains constant. Being is the source and the foundation, fixed and unchanging. God is being; Nature is being.... On the other hand, becoming is ephemeral, changing, inconstant, and therefore less substantial than being. (as cited in Webb, 2012, p. 59)

Thus, this study only refers to becoming from the Deleuze and Guattari (1987) point of view. As Deleuze and Guattari (1987) define what it means to be becoming:

A line of becoming is not defined by points that it connects, or by points that compose it; on the contrary, it passes between points, it comes up through the middle... a line of becoming has neither beginning nor end, departure nor arrival, origin nor destination... Becoming is the movement by which the line frees itself from the point, and renders points indiscernible: the rhizome, the opposite of arborescence; break away from arborescence. (Deleuze & Guattari, pp. 293-294)

In this regard, Webb's (2012) work helps us to understand teachers' becoming, what he calls "becoming professional." According to him, there is no stage wherein he or the teacher would claim that he/she has become a professional teacher since becoming a professional means continuing effort to be professional. According to him,

It is fairly straightforward to identify teacher-becomings. They are everywhere... teacher-becomings are the affective lines between multiplicities. For instance, teachers experience anger, confusion, hostility, frustration, indignation, joy, pleasure. Teachers encounter these affects every day. Sometimes they experience several of these affects in an hour. Affective lines, then, are the creative trajectories the self traverses as it attempts to move among, sometimes escape, a myriad of different affects. (Webb, 2012, p. 164)

In addition, Honan (2007) noted how teacher-becomings were manifest through the coding and decoding of governmental curriculum policy. Honan defined how teachers interpreted and adapted curriculum policy to classroom practice – what the author described as a “rhizo-textual” process (Honan, 2007, pp. 273–275).

In this sense, Vijay’s story (and others) presents a strong claim of how he is becoming. Hypothetically, Vijay was supposed to talk about his change in teaching skills and profession during a conversation of the new NCF 2009 policy reform as well as how he deals with the implementation of said policy. But rather, his story takes twists and turns, which touch on his struggle as a new teacher who is caught in caste prejudice with his colleagues and we go beyond the NCF 2009 policy conversation. However, it still holds an important place in his consciousness, since we see that the policy engages his desire to talk about both personal and professional struggles. In addition, his belief in God keeps him strong in his teaching preparation. Moreover, his conversation with overseas friends and use of the internet make his work much easier than just attending in-service training courses and so on. Therefore, on the one end Vijay uses his strong determination as a self-driven act or desire to improve his teaching skills and belief in God helps to motivate him and hope to do good, whereas on the other end we see the subject using multiple sources to wrestle with and enhance his understanding of student-centred learning. These sources can be linked to the NCF 2009, but when they open up with new stories, new angles and new forms, we are able to see what Deleuze and Guattari observed as invisible lines of rhizome or what Webb (2012) observed as an effective line of multiplicity. In short, Vijay’s story (and the others listed) produces more stories. Their stories have multiple links within, which keep multiplying and producing (see chapter five). It is post-signifying and continual production.

To illustrate, the point here is the multiplicity of production by Indian teachers. A new line on Vijay’s behaviour and thinking is vastly different from the talk on his teaching and NCF 2009 policy implementation, but the NCF 2009 talk had activated or initiated Vijay’s desire to function, so then

his story slips into a different mode, wherein he stresses the caste system in India, the effects of which are still felt in school. To Vijay, it is imperative to bring the subject up since it demonstrates aspects of his struggle within the system, but also his positive determination and plan to deal with it in his own way, what I identify as productive power.

In short, unfolding is a new product, which one can observe in Vijay or other teachers' stories. Most importantly, all of the reported stories produce inconsistent forms of effective multiplicity or invisible rhizome. Said differently, the more one reads these stories the more links one adds or observes in these stories via different angles. The more desire opens up, the more production of multi-voiced stories can be observed. In this sense, I observe that Vijay and the other teachers are in the process of becoming within their policy implementation, wherein there is no stable point but an effective multiplicity of their desire production.

6.3 The Subject as Desire Machine

Now, the question is why the subject needs to be observed as a desire machine. The short answer is that the study stresses that desire is nothing but production of production (see chapters one and two). It is producing all the time; while sleeping, while walking, while eating etc., the function of desire can be best described as an "and + and + and..." rationale. So when Indian teachers start telling their stories, the stories becomes multi-voiced, and since one story links to many other stories, stories that slip to different points from time to time, the stories have a non-linear rationale. In this sense, the teachers become machines, which is a symbol Deleuze and Guattari used to describe the function of desire. As Deleuze and Guattari (1972) put it:

It is at work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats. It shits, and fucks. ... Everywhere it is machines – real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary coupling and connections. (p. 1)

Additionally, this study began with the ambition to unfold the moving target and unformed concept of subjectivity. In order to work with this ambition the thesis took refuge in Deleuze and Guattari's

work regarding assemblage and desire wherein subjectivity is observed as: a process of becoming, wherein stories emerge in multiple ways. Stories emerge through flows of desire, opening up new spaces and possibilities.

We can consider the example of Karlekar, wherein he says, *“I was not satisfied myself. I asked questions to myself how long I am going to do this, then I changed myself”* (Karlekar, 2012). This statement highlights how he used self-motivation to welcome NCF 2009 positively, and make changes in his teaching style and lesson planning. Due to this initiative, student-centred learning was not new to him when it was released as part of the NCF 2009 policy. Instead, he had previously educated himself so that he learned about the concept by attending a conference at Amrawati, through a conversation with a western teacher, as well as reading material through internet and distributed at Pune University. In short, he has used several optional sources to enhance his understanding as well as his own initiative and self-motivation to change his teaching style.

Said differently, the most important factors are related to how the teachers extended their rhizome action to educate themselves about the new policy reform and as long as teachers keep producing desire, they will multiply production of different experiences and behaviours to learn about the new policy.

In summary, the desire machine always produces, meaning it is a process of production and desire, a continuous production of various kinds of behaviour, e.g., the mouth machine’s multiple work – speaking, eating, pleasuring, etc. The way it works is that it creates an incorporeal sense (Alliez, 2006), wherein the desire machine constructs come into becoming. Actually, it is the body-machine which finds association to establish certain views and behaviours. This expansion is always expressed positively as we see with Karlekar, Kavita, Vijay, Sunita and Surendra – how they use various sources to educate themselves about the new policy reform, rather than depending on official training. As long as they apply their longing (desire) to understand the NCF 2009, there are always possibilities of post-signifying. In short, I observed Indian teachers’ becoming as part of the desire machine. This

becoming, or the constantly moving aspect of unformed behaviour seen in Indian teachers, is the key feature of the desire machine.

6.4 Assemblage in untamed stories (multi-voiced)

Now the question becomes: does one need a different approach to sense these multi-voiced narratives/stories? In my mind, the answer is yes, one needs a different framework to work with the multi-voiced stories. As pointed out in chapter three, teachers' multiple narratives/multi-voices are sensed (Deleuze & Guattari, 1962) as untamed stories or wild stories (Czarniawska, 2004; Semetsky, 2006; Sermijn, et al., 2008), and in fact this study argues that thinking is also an act and needs to be accounted for. Therefore, these stories are examined in this study, but these stories were not able to be unfolded with a traditional notion of narrative within the conventional field research framework. Therefore, an assemblage approach was applied to examine the multi-voiced stories of teachers.

When I refer to the assemblage notion here I do not mean what DeLanda (2006) described as assemblage – territorialisation and deterritorialisation (spatial boundaries), and coding and decoding (language) interacting and establishing relationships within the assemblage machine. Nor do I subscribe to the Actor Network Theory (Latour, 2005) version of assemblage, which points out observations of interaction between material and nonmaterial relations and their influence or effect (see chapter three). Rather assemblage here is understood through Deleuze and Guattari's view wherein *assemblage is a construction of desire, wherein singularity breaks down and multiplicities form through connections* (see chapter three). Simply put, assemblage here displays a stress on functions such as emerging, being in process, and vibrant webs of heterogeneous connections, which often engage and appear in new ways, both inside and outside a specific context.

As articulated in the first chapter, this study's aim was to unfold subjectivity as unformed or unstructured, but then I realised that such ambition presented a huge epistemological or methodological challenge to undertake. Specifically, the challenge was how to conceptualise the multi-voiced stories as well as how to conceptualise the research work differently since the

conventional notion of field research would be unhelpful to examine multi-voiced stories. Therefore, the study took refuge in Deleuze and Guattari's notion of assemblage, wherein multi-voiced stories can be examined since it offers a logic of non-linear rationale. In fact, assemblage itself presents a new way of conceptualising research work differently and presenting alternatives to traditional field study.

For instance, Surendra's story not only shed light on how he uses various sources to conceptualise the student-centred learning idea, but his story also has sub-stories such as getting educated at the British Academy, hosting an American professor at home for dinner and discussing the student-centred learning idea, reading articles, etc. All of these aspects demonstrate how he connects and reconnects all the experiences with the NCF 2009 policy. This sense can be fully captured by assemblage. As Deleuze and Guattari stress in their function of assemblage, "We will not ask for anything to understand in it. We will ask what it functions with in connection with ... other things" (Deleuze & Guattari, 1987a, p. 4). Most importantly, Surendra's story has been linked with the existence and conceptualization of the NCF 2009. In Deleuze and Guattari's (1987) words: "What is an assemblage? It is a multiplicity which is made up of many heterogeneous terms and which establishes liaisons, relations between them, across ages, sexes and reigns" (p. 399).

Thus, all five educators – Surendra, Kavita, Vijay, Sunita and Karlekar – show through their actions that they used many sources to conceptualise SCA. These point towards multiple dimensions one could use to sense a certain notion. Surendra gets inspiration to learn about the SCA in conversation with his principal and friends, through reading articles, attending seminars, searching the internet etc., indicating that he used more than one source to conceptualise SCA. Likewise, Kavita understands that the SCA is a part of the NCF 2009 policy reform, but she educated herself about it through friends who are living and studying in other countries. She also used the internet, and read various books to conceptualise the SCA. In other words, she also used many sources to enhance her understanding of the SCA. Karlekar refused to admit that the SCA was initiated by the NCF 2009 policy.

In his experience he learned about the SCA from an American lecturer, his mentors, and through his internet skills. To Vijay, SCA knowledge was not given to him by any official seminar, nor it was it part of any academic discussion, rather he got help from a primary teacher who inspired him to understand SCA, his conversations with foreigners and self-study. To Sunita, the inspiration of SCA was laid during her visit to America as well as in conversations with her granddaughter who made her realise how good SCA can be.

In short, the stories of Surendra, Kavita, Sunita, Vijay and Karlekar take lines of flight from self-motivation, which lead to another story, but unfold multiple links of each story. Said differently, folds in each story have many other folds and layers.

6.5 Desire is a Glimpse of Assemblage

A question may now be: is the subjective desire captured fully in assemblage or is it just a glimpse? I have already presented the logic of how subjectivity is becoming and how becoming can be observed as desire machine production due to continued production by the subject, which then led to multiple stories and their understanding and examination in assemblage. So, all stories presented here as an example are just a glimpse within assemblage, because assemblage is an unending process. It is everything, everywhere and works all the time; all teachers' stories showed multiple links, therefore Deleuze and Guattari (1987) said: "All we know are assemblages" (p. 25).

Most importantly, each story of these Indian teachers only opened up a discussion about a wide range of possibilities to fold, unfold and refold. And this study only captured a glimpse of these teachers' desire machine production and their becoming in that time and space. It is a tiny understanding of the assemblage process, wherein teachers' becoming can be observed.

For instance, Sunita visited an American school and had conversation around the topic of what is student-centred learning at school and with her granddaughter, which then she unfolded into Pune's curriculum and syllabus. Now, Sunita's story does not stop at that moment, but it continues to open up or refold further at the school level, at the teacher educator level, the student level and so

on. It is continuous flows of assemblage which slowly become complex if observed further and deeper. In fact, Sunita's story itself may explore thousands of different ways, as there are thousands of different plateaus in her story, and each time the conversation goes deeper it will uncover different line of flight or plateaus.

Through these untamed stories, we see that every story gives only a glimpse of how their subjectivity is becoming in assemblage, but also the study cannot claim *the assemblage*. Nevertheless, the study rather points out how assemblage could be used to unfold multi-voiced stories and make sense of complex policy issues. As Deleuze and Guattari put it:

A theorising intellectual, for us, is no longer a subject, a representing or representative consciousness. Those who act and struggle are no longer represented, either by a group or a union that appropriates the right to stand as their conscience. Who speaks and acts? It is always a multiplicity, even within the person who speaks and acts. All of us are "groupuscules." Representation no longer exists; there's only action-theoretical action and practical action which serve as relays and form networks. (cited in Kay, 2006)

We are writing this book as a rhizome. It is composed of plateaus. We have given it a circular form, but only for laughs. Each morning we would wake up, and each of us would ask himself what plateau he was going to tackle, writing five lines here, ten there. We had hallucinatory experiences, we watched lines leave one plateau and proceed to another like columns of tiny ants. We made circles of convergence. Each plateau can be read starting anywhere and can be related to any other plateau. (Deleuze & Guattari, 1987, p. 22)

In addition, the NCF 2009 policy document analysis presents a glimpse of assemblage through silent spaces, which can still be explored further and deeper. In essence of chapter six, the student-centred learning can be seen at the edges of the NCF 2009 as a smooth and striated space, since it presents multiple entry points and overlapping positions, which cannot only be captured in a cultural, local and world cultural context, referential, discursive, network, flows or scalar context. Rather it is a context which can be observed with every changing or transforming to and from smooth/striated spaces. Thus, how assemblage paves the way to examining a complex and multi-voiced narrative through

assemblage could be the primary takeaway of this study. Most importantly, the assemblage unfolding and being highlighted here is merely a glimpse of the assemblage process or event.

6.6 Researcher is Part of the Analysis, Not the Master

While the ocean covers 70% of the planet and provides more than half of the vital oxygen to all life on the earth, it figures comparatively little when it comes to understanding the subject. Said differently, the key challenge or problem this study faces is that the study ends up answering the opposite questions of whether subjectivity is definitively this or that. The study is unable to produce *the* definition of subjectivity. But in order to construct and build this thesis, I endeavoured to do some kind of reassembling stories to constitute the heart of this thesis. In a seemingly contradictory way, the study on the one hand argues about the importance of untamed stories, while on the other hand it does end up weaving some kind of structure through and around all the stories mentioned. Thus, there is a dilemma. In addition, this admission and awareness of said dilemma goes even further when someone gets involved with reading this project. Therefore, if one reads this thesis through, it is best to not view it as stories of science-subject, nor stories of the researcher's ambition, but instead it is best to view it as a process and what happens in the assemblage process among the science-subject, researcher and potential reader of this thesis. It is only by putting aside these preconceived notions that one might rise above the challenge and sense this thesis.

In other words, on the one end science-subject has his/her assemblage to unfold through untamed stories, whereas on the other end the researcher has his desire machine to plug into to conceptualise assemblage, and it becomes an altogether different story of assemblage process when a reader gets involved in reading the thesis. Said differently, if one read this thesis from the researcher's point view, or subject-science view, then it will be difficult to follow and understand what this study wants to achieve. Instead, this study needs to be read from the view of a process, a pure process of assemblage, wherein the point is to shed light on how you become, who you become, how social conditions influence and affect becoming. Specifically, this studies lasers in on how Indian

teachers' subjectivity can be observed as an emerging assemblage through the production of desire in the context of NCF 2009.

Thus, one would see the cracks and connections and rationale why the assemblage approach is needed to present an alternative here from other approaches. Additionally, this study does not suggest how to work with any pre-given format to carry out research nor how to conceptualise subjectivity in a pre-decisive manner. For instance, if I were to choose to unfold this thesis through ideology, then I have already accepted an assumption that the subject is oppressed. So I assume certain definitions of what subjectivity is and I am going to look and leave all other possibilities aside in which the subject could possibly be engaged. Rather, this study points out the multiplicity of Indian teachers' desire and its effect on the implementation of NCF 2009.

Most importantly, a conventional research projects means drawing a box, wherein each boundary of research is well defined and the mastery of the researcher would be announced perfectly. However, this study argues against that position and took a different path, wherein I plug in my body into teachers' assemblage, wherein I relinquish the desire to master the definition of subjectivity is this or that, and accept multiple orientations of subjectivity and refuse to believe that any pre-assuming logic, ideology and structure would capture subjectivity in its full essence. In light of this, I do accept what Buchanan emphasises: "desire is viewed not just as an experimental, productive force, but also as a force able to form connections and enhance the power of bodies in their connection." (Buchanan, 2005, p. 66)

Thus, I try to highlight the productive power of Indian teachers and the thousands of possibilities they bring to the table to discuss, which I think can possibly be observed through assemblage thought.

6.7 Conclusion

Thus, there are four key points, namely subjectivity becoming, the subjective self as a desire machine, assemblage in multi-voiced stories, and desire is a mere glimpse of the assemblage process. These points, as summarised above, present my key claim that assemblage has great relevance and can be an alternative method in education policy studies, with the example of the Indian NCF 2009 policy examination. There is also a fifth point – that the researcher is part of the analysis, not its

master, and this is explained by how the researcher viewed his position within the research project. In fact, the researcher must renounce the idea of mastery over the data, to the point where he cannot produce a fixed definition of subjectivity, otherwise he minimises and diminishes the multiple orientation of subjectivity. Rather the researcher is a part of the emerging assemblage. Put differently, the subject becoming sheds light on every time the subject tries to define his/her understanding of the NCF 2009 but the story slips to another direction and produces an entirely different story, as Deleuze and Guattari humorously (1987) noted, “Since each of us was several, there was already quite a crowd” (p. 3). Therefore, the study not only argues about the imperative and application of assemblage approach to unfold education policy, but also contends that the subjective desire machine plays a key role in subjectivity construction and needs to be acknowledged in policy studies. To further that goal, this study presents and applies different research alternatives to better conceptualise the epistemological and ontological understanding of the narrative in education policy studies.

In the next chapter, I will conclude with a few final remarks.

Concluding Remarks

7.1 Introduction

Over the course of this project, I made two key observations, which I will share here. Firstly, based on the analysis presented in chapter six on teachers' wild stories and assemblage, I observed that *subjectivity is the process of desire production*, wherein two specific assemblages are highlighted from among others, namely an auto-assemblage and assemblage of the rhizome web. Moreover, based on chapter five's analysis I observed that the *NCF 2009 policy is a process of assemblage*, wherein the NCF 2009 policy production was examined.

To briefly illustrate these observations, this chapter will discuss how subjectivity is formed differently due to a teacher's becoming, what I called *subjectivity is the process of desire production*. In addition, it will show how globalisation and its policy assemblage aided me in understanding the NCF 2009 policy production, what I called *NCF 2009 policy is the process of assemblage*. In short, the following paragraphs shall discuss how metatheory assemblage could aid in further exploration of education policy studies.

7.2 Subjectivity as a Process of Desire Production

This study accepts and supports a position that subjectivity is a process, wherein stories emerge in multiple ways. Stories emerge through flows of desire, which open up new spaces and possibilities. In light of these multiple flows and spaces, the process is open-ended where bodies and narratives are emerging, but also in which a body accepts a particular open-ended way of organising itself, where it moves beyond discursive determinism and unfolds subjectivity in multiple ways through what Deleuze and Guattari called the 'body-affect' (as cited in Ringrose, 2011). We also see that assemblage is a construction of desire, wherein singularity breaks down and multiplicities form through connections which this study has defined in chapter 2 and 3, respectively.

Hence, this insight into subjectivity is different from what Ball (2015) highlighted through the Foucauldian view as oppressive power, wherein teachers are struggling to perform, and their subjectivity is torn between the self and political power, which means they then fail to implement official policy intentions. In this sense, subjectivity now becomes the key site of political struggle. As we see in the untamed story of Karlekar, his intention to educate himself is a different anthropological cultural angle, wherein we see Levinson (2004) and Anderson-Levitt's (2003) observations, developed through an identification process. It is different from what system theory observes through internalisation of new policy reforms by using cultural code. What's more, the desire understanding of subjectivity goes beyond the logic of labour conditions in capitalism and economic influence on the subject behaviour (Marx, 1975). Most importantly, Marx and Robertson omit multiple possibilities to contribution of the subject, and solely accounted for his/her work and economic conditions, or as Deleuze and Guattari phrased it, Marx (and Robertson) de-emphasised surplus value created by multiple subjects and objects (1989). In short, desire helps to point out how teachers' self-understanding was/is influencing policy implementation.

As a result, Deleuze and Guattari's notions of desire and assemblage best apply here in this examination of the NCF 2009 policy implementation through untamed stories, wherein teacher educators' conversations and behaviours are noted to better understand changes in them, and wherein the conversation and participants' thoughts are assumed as acts or behaviours. Thinking is an act of expression or behavioural change (see chapter three).

In this vein, two observations as to the type of assemblage in process have been made while sensing teachers' encounters; namely, auto-presentation assemblage and rhizome web assemblage. These two assemblages are self-driven acts (Webb, 2016). All of the untamed stories' authors found that the new policy reform of NCF 2009 was an opportunity to change traditional teaching culture in their respective classes. According to them, the policy reform served as a chance and platform to design their teaching lessons as they wished. For example, Karlekar says, *"I was not satisfied myself. I*

asked questions to myself how long I am going to do this, then I changed myself" (2012). This statement highlights how he used self-understanding, self-affirmation and self-preservation, like Vijay, Sunita, Kavita and Surendra, to welcome the NCF 2009 positively, and make changes in his teaching style and lesson planning.

More so, the interviewed educators do not depend on formal training to learn about the new policy reform, instead all of them used multiple ways and means to conceptualise the notion of SCA, rather than one single rationale or one single way. Most importantly, these teachers are self-motivated – what I call sensing auto-presentation.

In other words, these teachers applied their desires in a “positive production of production” (Deleuze & Guattari, 1972; 1994) and made conscious and unconscious efforts (Carney, 2016) to learn and educate themselves about the new policy reform, which highlights machine assemblage to create meaning and translate and convey action simultaneously. In addition, the teachers extended their rhizome networks to educate themselves about the new policy reform. For example, Karlekar discovered inspiration in seminars, formal training, the internet, teachers and his own reflection on traditional teaching practices, whereas Surendra found hope in training himself in a British Academy (Pune), reading articles, the internet, and through conversation with a foreign visitor. Vijay received inspiration from a primary textbook and primary teacher, conversation with foreign friends, and self-study. To Sunita, the source was her visit to America as well as her conversations with her granddaughter and the school. For Kavita, the inspiration to educate herself came from reading biographies, chatting with her teacher friend in the US, reading stories, and the internet.

All of these aspects combine to show that each educator did not apply one single act or source to educate themselves. There are multiple actions and inspirations used to conceptualise NCF 2009 (student-centred learning). Put differently, Karlekar, Vijay, Sunita, Surendra and Kavita are being in the event of new policy reform, since they not only produce self-motivating acts of learning activities for themselves, but they also force and are able to form several connections to connect their bodies

(Buchanan, 2005; 2010) with the purpose of educating themselves about the NCF 2009. These teachers handled multiple sources and roles at different times depending on the desiring machine (Webb, 2015, p. 7). In short, this indicates that subjectivity often crops up as emergence assemblage, in which it carries a temporary fold of the subjective.

Put more systematically, in this research project there was a process of production of subjectivity, wherein stories emerged in multiple ways. The stories are linked through flows of desire, which opens up new spaces and possibilities to examine teacher educators' assemblages. This study primarily highlights the production of subjectivity that is shown by auto-representative assemblage and rhizome web assemblage, among many other assemblages. Therefore, I call this form of subjectivity the process of desire production (in policy studies).

7.3 The NCF 2009 Policy as a Process of Silent Spaces

The NCF 2009 policy document is analysed (in chapter four) using the deconstruction strategy, which is a tool to read the document and present the document as it appears. Next, the silent spaces or unsaid rationales in the document are unfolded in the light of smooth and striated spaces logic. This is what I call a process of assemblage.

To illustrate, the NCF 2009 came into existence after the issues of Indian teacher education and the unprofessional aspect of Indian teachers were highlighted. In order to make Indian teachers more professional, the document suggested new curriculum reforms at teacher training schools across India. Although the document is just a reference, as policy guidelines, it is considered significant since it was prepared by a central government agency and passed on to all states/regional governments and universities. Most interestingly, the document appeared to indicate India's need, but with a close and analytical look one will see other references (especially the notion of SCA); UNESCO 2005, Bologna 2009 process, Global Report 2006, Indian RTI, and so on. The point here is that several external links/references were used to produce the NCF 2009, despite its seemingly national focus.

This study observed the document production as assemblage since the various rationales travelled from different parts of the world (smooth spaces) and became part of the NCF 2009 (striated spaces). Importantly, the NCF 2009 intent and rationale of SCA did not stay there, but travelled to the state/regional level, university level, teacher training schools, and to individuals, and by doing so, it creates new spaces. It creates new connections. In short, there are uncountable rationales and connections attached to the document. Deleuze and Guattari (1984) describes this process: “We will not ask for anything to understand in it. We will ask what it functions with in connection with ... other things” (Deleuze & Guattari, 1987a, p. 4). What Ureta (2015) advocates for is to pay attention to the assemblage character presented by Deleuze and Guattari in relation to policy studies in *Policy Assemblages* as he cited Deleuze and Guattari’s work:

Following Deleuze and Guattari (1988) a collection of heterogeneous elements. These elements could be diverse things brought together in particular relations ... But the elements that make up an assemblage also includes the qualities present ... and effect and effectivity of the assemblage: that is, not just what it is, but what it can do.” (as cited in Savage, 2017, pp. 311-312)

In other words, what assemblage connections create is “incorporeal senses” (Alliez, 2006), because assemblage is made up of lines of segmentations and stratification as its dimensions and lines of flight, or deterritorialisation as the maximum dimension which the multiplicity undergoes.

Thus, acknowledging multiple spaces and references of the NCF 2009 document and processes of the document without any predetermined logic such as discursive, flows, culture, power, network, scales/structure, identification, systems, etc. teaches us that there will always be silent or unsaid lines in the NCF 2009 document as it travels. This is especially true when the document encounters events. Therefore, an assemblage (smooth and striated spaces) could open up a new way to look at policy documents as having a transversed (connective) character, which allow us to conceptualise globalising education policies as a process of “reconfiguration, rupture and indeterminacy” (Carney, 2016). And what Ureta (2015) observed as policy assemblage “are seen as distributed and non-localized entities, as performative events rather than well-defined instruments

and/or process. They are alive and moving, continually evolving as new elements are added, removed, and/or transformed” (as cited in Savage, 2017, p. 311).

7.4 Further Investigation

This section gives a brief outline about how the investigation project could open up new ways to work with policy studies. In fact, this study presents and argues that the assemblage approach is an alternative way to unfolding education policy, or assemblage is an alternative approach to examining education policy, but it is still an ambitious act because there are many challenges to applying the assemblage approach. The challenge is to get recognition of the assemblage approach in the research community. Most importantly, the challenge is not only epistemological, but also ontological, due to that side of the work needing to be buttressed and further supported. So we see there is a need to investigate and apply the assemblage approach to unfold various aspects of education policy.

Moreover, as noted in previous chapters, the researcher’s role as being part of the research analysis rather than a master of the analysis also needs further investigation and support, since this is an unconventional method that clashes with the established understanding that the researcher is the master of the thesis research. But as I have pointed out repeatedly, subjectivity is just the process of becoming, including the researcher and his/her profession. In other words, there is a need to develop vocabulary and language that supports this understanding of the researcher as part of the process, which will be recognised among the research community. Otherwise we deny the researcher’s own process of becoming as well as their contribution to and examination of the stories/narratives they are collecting.

Most importantly, a process of desire production needs to be investigated and applied further in schools and at the classroom level in the context of policy implementation. In addition, it would be a challenge to apply the assemblage rationale to unfolding learning and leadership studies in education. Thus, not only is the assemblage approach needed as an analytical tool within policy study,

but it and the desire process also need further investigation at the school and classroom levels as well as in learning and leadership studies in the context of education policy. In short, the assemblage approach is needed as we endeavour to unfold various aspects of education policy.

7.5 Burning Down the House

I had been inspired to work with Deleuze and Guattari in the initial stage for two reasons: 1) during my first meeting with my supervisor, Stephen Carney, he asked me to read two articles which he sent me and wanted to discuss with me. I read an article about assemblage which was my first encounter and attraction towards their work, and 2) subsequently I got a chance to participate in a summer school at the University of Stirling in Scotland, wherein I first heard and came to know the word rhizome and desire as well as worked with the notions in the peer group to deepen my understanding of these concepts. Thereafter, I became very curious and passionate to work with these ideas. Furthermore, my participation in two conferences in Australia and Istanbul were also key turning points. My conversations (in person and via email) with Dr. Ronald L. Bogue were also a source of great inspiration source to work with Deleuze and Guattari's notions. In other words, on one hand I was intrigued by the indifference, sophistication, and uniqueness of Deleuze and Guattari's work, whereas on the other hand I was compelled by my spiritual journey wherein I plugged into my desire machine with Deleuze and Guattari's assemblage machine. It is a rhizomatic connection with Deleuze and Guattari's work. There is certainly a power in thinking rhizomatically, but one needs to emerge into the rhizome.

Mainly, when I started working with the concepts of Deleuze and Guattari I was initially challenged and criticised not only during my study, but also especially during my presentation on working with the Deleuze and Guattari framework and notions such as rhizome, desire, and assemblage, at Roskilde University, Denmark. One critique I often came cross was that my colleagues started saying that working with Deleuze and Guattari's notions means pouring oil on a burning house, causing the fire to spread further and burn longer. According to my colleagues, Deleuze and Guattari's

work is unable to bring any of their concepts into a definite form. Their ideas are attractive and pleasing, but they come with many avenues for trouble. Mainly, their work challenges existing literature and ideology. Hence, according to my colleagues Deleuze and Guattari's work does not apply to practical life; rather their thoughts are more destructive, like setting fire to a house or destroying a house, which puts me in mind of the Hindu god Shiva, who is known as the destroyer of everything and everyone, the god of destruction. Nevertheless, I understand their critiques to be based on their perception that Deleuze and Guattari's concepts are doomed to failure due to disingenuity and a lack of practical utility, and it is true that it is extremely difficult to find the flow of their thoughts and see where they are going with these ideas. However, one must take courage and make the decision to find infinite complexities and paradoxes of reality, wherein possibilities of reasoning, narrating and arguing are rewarded plentifully (Gao, 2013, p. 418-419). Just as the flip side to understanding Shiva is that if he does not destroy, then there is no way to create new life, so too are the ideas and concepts of Deleuze and Guattari.

On a personal level I observe Deleuze and Guattari's work on the one hand as very helpful, but on the other hand there is an inherent *escapism* within it, wherein I explained how Deleuze and Guattari's work takes us 'elsewhere', and this is what I find difficult to comprehend. Therefore, the question then becomes: is this thesis only *escapism*? The answer is no. The *escapism* critique is like a sword which can be used two ways – it can be used to kill somebody, or it can be used to save someone. It all depends on how one uses the sword. Meaning, the inherent *escapism* can be used to mislead, or it can be used as an alternative way to work creatively, depending on how the scholar wields the concept. In short, Deleuze and Guattari's work has a flip side, but it depends on how one wants to approach their work and perceive it, whether one will be working a desire machine or becoming part of an assemblage.

7.6 Conclusion

I have shown how subjectivity and silent spaces in the NCF 2009 can be explored through desire and assemblage metatheory, keeping in mind the above two sections. Assemblage helps to conceptualise silent spaces in the NCF 2009 because the NCF 2009 production points out several rational and complex links attached to it, which is a multiple and complex process of production of a policy document.

In addition, an individual (teacher stories/interviews) tries to use his/her self-understanding, self-affirmation and self-preservation, what I call teachers becoming, to explore the NCF 2009 policy within the condition of desire. This insight argues the point that subjectivity is a process of desire production. To recall Stengers' work (2008), subjectivity is always a part of an assemblage in which subjectivity is used and in which subjectivity gains its craft to forge efficacious propositions, which are far different from the nodal points.

Hence, not only does globalising the NCF 2009 policy as a fluid and transient character offer conditions that affect the individual, but also how individual desire functions is a way to influence NCF 2009 policy *intentions* (Webb, 2013). In particular, this observation highlights that there could be alternative ways (beyond the rationale of power, culture, flows, networks, structure approach, etc.) to examine policy production and implementation non-traditionally. Most importantly, the NCF 2009 production will deal with transience, and Indian teacher educators' desire will constitute an assemblage. In this sense, policy studies need to acknowledge the significance and metaphysics of assemblage theory and its possible application in policy studies during development and enactment, as is shown here through a study of the relationship between "first" (Indian teachers) and "third" (NCF 2009 policy) worlds as an assemblage.

As we can see, assemblage as an analytical tool needs further support and application at school and classroom levels as well as various other policy studies in order to sense policy development and implementation in an alternative fashion.

Bibliography

- Adkins, B. (2012). Deleuze and Badiou on the Nature of Events. *Philosophy Compass*, 7(8), 507-516.
doi:10.1111/j.1747-9991.2012.00498.x
- Adkins, B. (2015). On the Subject of Badiou: A Deleuzian Critique. *The Journal of Speculative Philosophy*, 29(3), 395-402. doi:10.5325/jspecphil.29.3.0395
- Adkins, B. (Access dated: 2017a). One or Several Wolves, Or The Unconscious is a Crowd. 1-9. Unpublished manuscript.
- Adkins, B. (2017b). Jacques Derrida: An Introduction. 1-15. Unpublished manuscript.
- Allan, J. (2010). *Rethinking inclusive education: The philosophers of difference in practice*. Springer.
- Alinje, R. (2010). *Comparative study of India and England's TPD policies: Understanding the influence of England's teacher professional development (TPD) policy on India's teacher education (TE) policy*. Germany: VDM Verlag Dr. Muller Aktiengesellschaft & KG.
- Alliez, E. (2006) Anti-Oedipus – Thirty Years On (Between Art and Politics), 151-168, in Fuglsang, M., & Sørensen, B. M. (2006). *Deleuze and the social*. Edinburgh: Edinburgh University Press.
- Ambedkar, B. R. (2009). *Buddha or Karl Marx*. Delhi: Siddharth Books.
- Anderson, G. J. (2002). *Fundamentals of educational research*. London: Routledge Falmer.
- Anderson-Levitt, K. M. (2007). *Local meanings, global schooling: Anthropology and world culture theory*. New York: Palgrave Macmillan.
- Andrews, M., Squire, C., & Tamboukou, M. (2013). *Doing narrative research*. Los Angeles, CA: SAGE.
- Appadurai, A. (1990). Disjuncture and Difference in the Global Cultural Economy. *Theory, Culture & Society*, 7(2-3), 295-310. <https://doi.org/10.1177/026327690007002017>
- Appadurai, A. (1996). *Modernity at Large*. USA: Public Works Publication.
- Appadurai, A. (2013). *The Future as Cultural Fact: Essays on the Global Condition*. London, UK: Verso.
- Apple, M. W. (1983). Politicizing "Civic Values" in Education. *Journal of Teacher Education*, 34(6), 55-56. doi:10.1177/002248718303400617
- Apple, M. W. (1992). Do the Standards Go Far Enough? Power, Policy, and Practice in Mathematics Education. *Journal for Research in Mathematics Education*, 23(5), 412. doi:10.2307/749562

- Apple, M. (1996). *Cultural Politics and Education*. New York: Teacher College Press.
- Apple, M. (2001). Markets, Standards, Teaching, and Teacher Education. *Journal of Teacher Education*, 52 (182), 182-196. doi:10.1177/0022487110385428
- Apple, M. (2007). Ideological Success, Educational Failure?: On the Politics of No Child Left Behind. *Journal of Teacher Education*, 58(2), 108-116. doi:10.1177/0022487106297844
- Apple, M. (2011). Global Crises, Social Justice, and Teacher Education. *Journal of Teacher Education*, 62(2), 222-234. doi:10.1177/0022487110385428
- Astiz, M., Wiseman, A., & Baker, D. (2002). Slouching towards Decentralization: Consequences of Globalization for Curricular Control in National Education Systems. *Comparative Education Review*, 46(1), 66-88. doi:10.1086/324050
- Bajwa, S. (2003). ICT policy in India in the era of liberalisation: its impact and consequences. *GBER* 3(2), 49-61. <http://unpan1.un.org/intradoc/groups/public/documents/un-dpadm/unpan042672.pdf>
- Ball, S. J. (1990). *Foucault and Education: Disciplines and Knowledge*. London, UK: Routledge.
- Ball, S. J. (1997). Policy Sociology and Critical Social Research: A personal review of recent education policy and policy research. *British Educational Research Journal*, 23(3) 257-274. <https://doi.org/10.1080/0141192970230302>
- Ball, S. J. (1998). Big Policies/Small World: An introduction to international perspectives in education policy. *Comparative Education*, 34(2), 119-130. <http://dx.doi.org/10.1080/03050069828225>
- Ball, S. J. (2000). Performativities and fabrications in the education economy: Towards the performative society? *The Australian Educational Researcher*, 27(2), 1-23. doi:10.1007/bf03219719
- Ball, S. J. (2003). The teacher's soul and the terrors of performativity. *Journal of Education Policy*, 18(2), 215-228. <https://doi.org/10.1080/0268093022000043065>
- Ball, S. J., Maguire, M., Braun, A., and Hoskins, K. (2011). Policy actors: Doing policy work in schools. *Discourse: Studies in the Cultural Politics of Education*, 32(4), 625-639. <https://doi.org/10.1080/01596306.2011.601565>
- Ball, S. J. (2014). *Politics and policy making in education: Explorations in policy sociology*. London: Routledge, Taylor & Francis Group.

- Ball, S. J. (2015). Policy actors/policy subjects. *Journal of Education Policy*, 30(4), 467-467.
doi:10.1080/02680939.2015.1038454
- Ball, S. J. (2015b). Subjectivity as a Site of Struggle: Refusing Neoliberalism? *British Journal of Sociology of Education*, 37(8), 1-19. <https://doi.org/10.1080/01425692.2015.1044072>
- Bartlett, L., Knight, J., & Lingard, B. (1992). Restructuring Teacher Education in Australia. *British Journal of Sociology of Education*, 13(1), 19-36. doi:10.1080/0142569920130102
- Batra, P. (2005). Voice and Agency of Teachers: The missing link in the National Curriculum Framework 2005, *Economic and Political Weekly*, 40(36), 4347-4356.
<http://www.jstor.org/stable/4417232>
- Bayne, S. (2004). Smoothness and Striation in Digital Learning Spaces. *E-Learning and Digital Media*, 1(2), 302-316. doi:10.2304/elea.2004.1.2.6
- Bechmann, G. & Stehr, N. (2002). The Legacy of Niklas Luhmann. *Society*, 39(2), 67-75.
<https://link.springer.com/article/10.1007/BF02717531>
- Beech, J. (2006). The Theme of Educational Transfer in Comparative Education: A View over Time. *Research in Comparative and International Education*, 1(1), 2-13.
doi:10.2304/rcie.2006.1.1.2
- Bencherki, N. (2017) Actor-Network Theory. *John Wiley & Sons, Inc.*,
<https://doi.org/10.1002/9781118955567.wbieoc002>
- Bharathi Vidya Bhavan (2018) Dnyaneshwari. Retrieved from
<http://www.bvbpune.org/index.php/dnyaneshwari>
- Bhargava, P. M. (2007). How to make India a knowledge-based society. *Futures*, 39(8), 997-1007.
doi:10.1016/j.futures.2007.03.001
- Bhattacharjee, J. (2015). Progress of Teacher Education in India—A Discussion from Past to Present. *International Journal of Humanities & Social Science Studies (IJHSSS)*, 2349-6959. Retrieved From <http://www.ijhsss.com>
- Biebuyck, W., & Meltzer, J. (2017). Cultural Political Economy. *Oxford Research Encyclopedia of International Studies*. doi:10.1093/acrefore/9780190846626.013.140
- Blackman, L., Cromby, J., Hook, D., Papadopoulos, D., & Walkerdine, V. (2008). Creating Subjectivities. *Subjectivity*, 22(1), 1-27. doi:10.1057/sub.2008.8

- Boli, J., & Thomas, G. (1997). Boli, J., & Thomas, G. (1997). World culture in the world polity: A century of international non-governmental organization. *American Sociological Review*, 62(2), 171-190.
- Borgatti, S. P., Mehra, A., Brass, D. J., & Labianca, G. (2009). Network Analysis in the Social Sciences. *Science*, 323(5916), 892-895. doi:10.1126/science.1165821
- Bowe, R., Gewirtz, S., & Ball, S. J. (1994). Captured by the Discourse? Issues and Concerns in Researching 'Parental Choice'. *British Journal of Sociology of Education*, 15(1), 63-78.
Retrieved from <https://www.jstor.org/stable/1393349>
- Boyer, D. C. (1996). The cultural production of the Educated Person: Critical ethnographies of schooling and local practice. In Levinson, B. & Holland, D. (1996), *The cultural production of the Educated Person: Critical Ethnographies of Schooling and Local Practice* (p. 338.). Albany: University of New York Press.
- Brenner, N. (2001). The limits to scale? Methodological reflections on scalar structuration. *Progress in Human Geography*, 25(4), 591-614. doi:10.1191/030913201682688959
- Buchanan, I. (1997). The Problem of the Body in Deleuze and Guattari, Or, What Can a Body Do? *Body & Society*, 3(3), 73-91. <https://doi.org/10.1177/1357034X97003003004>
- Buchanan, I., & Parr, A. (2006). *Deleuze and the Contemporary World*. Edinburgh, UK: Edinburgh University Press.
- Buchanan, I. (2010). *Oxford Dictionary of Critical Theory*. New York, NY: Oxford University Press.
- Buchanan, I. (2015). Assemblage Theory and Its Discontents. *Deleuze Studies*, 9(3), 382–392.
<https://doi.org/10.3366/dls.2015.0193>
- Calás, M. B. (1993). Deconstructing charismatic leadership: Re-reading Weber from the darker side. *The Leadership Quarterly*, 4(3-4), 305-328. doi:10.1016/1048-9843(93)90037-t
- Carney, S. (2000). Imagining Globalization: Educational Policyscapes. In G. Steiner-Khamsi, & F. Waldow (Eds.) *World Yearbook of Education 2012*, 339-351. Routledge.
- Carney, S. (2009). Negotiating Policy in an Age of Globalization: Exploring Educational “Policyscapes” in Denmark, Nepal, and China. *Comparative Education Review*, 53(1), 63-88.
doi:10.1086/593152
- Carney, S. and Rapple, J. (2011). Education reform in Nepal: from modernity to conflict. *Globalisation, Societies and Education*, 9(1), 1-9. doi:10.1080/14767724.2010.513274

- Carney S., Rappleye J., and Silova, L. (2013). Between Faith and Science: World Culture Theory and Comparative Education. *Comparative Education Review*, 56(3), 366-393.
<https://www.jstor.org/stable/10.1086/665708>
- Carney, S. (2016). Global Education Policy and the Postmodern Challenge. In K. Mundy, A. Green, B. Lingard, & A. Verger (Eds.) *The Handbook of Global Education Policy*, 504-518. John Wiley & Sons, Ltd.
- Carnoy, M. (1975). The Role of Education in a Strategy for Social Change. *Comparative Education Review*, 19(3), 393-402 <https://doi.org/10.1086/445846>
- Carnoy, M., and Manuel, C. (2001). Globalization, the knowledge society, and the Network State: Poulantzas at the millennium. *Global Network*, 1(1), 1-18. <https://doi.org/10.1111/1471-0374.00002>
- Clark, I. (1998). Beyond the Great Divide: Globalization and the theory of international relations. *Review of International Studies*, 24(4), 479-498. doi:10.1017/s0260210598004793
- Cole, D. R. (2005). Deleuze and the Narrative Forms of Educational Otherness. In I. Semetsky (Ed.) *Nomadic Education: Variations on a Theme by Deleuze and Guattari*, 17-35. Sense Publishers.
- Collier, S. J. (2006). Global Assemblages. *Theory Culture Society*, 399-401. Retrieved from https://pages.uoregon.edu/koopman/courses_readings/ong_collier_ga.pdf
- Cowen, R. (2006). Acting comparatively upon the educational world: Puzzles and possibilities. *Oxford Review of Education*, 32(5), 561-573. doi:10.1080/03054980600976155
- Cressman, D. (2009). A Brief Overview of Actor-Network Theory: Punctualization, Heterogeneous Engineering & Translation. 9(1). Retrieved from <http://www.sfu.ca/cprost/?p=272>
- Creswell, J. W., Hanson, W. E., Plano, V. L., & Morales, A. (2007). Qualitative Research Designs. *The Counseling Psychologist*, 35(2), 236-264. doi:10.1177/0011000006287390
- Currie, M. (2011). *Postmodern Narrative Theory*. New York: Macmillan.
- Czarniawska, B. (2004). *Narratives in Social Science Research*. London: SAGE Publications Ltd.
- Dale, R. (1999). Specifying globalization effects on national policy: A focus on the mechanisms. *Journal of Education Policy*, 14(1), 1-17. doi:10.1080/026809399286468

- Dale, R. (2000). Globalization and Education: Demonstrating a “Common World Educational Culture” or “Locating a Globally Structured Educational Agenda”? *Educational Theory*, 50(4), 427-448. doi:10.1111/j.1741-5446.2000.00427.x
- Dale, R., and Robertson, S. (2002). The Varying Effects of Regional Organizations as Subjects of Globalization of Education. *Comparative Education Review*, 46(1), 10-36. doi:10.2307/3542020
- de Freitas, E. (2012). The classroom as rhizome: New strategies for diagramming knotted interactions. *Qualitative Inquiry*, 18(7), 557–570. doi:10.1177/1077800412450155
- de Sousa Santos, B. (2006). Globalizations. *Theory, Culture & Society*, 23(2-3), 393-399. doi:10.1177/026327640602300268
- DeLanda, M. (2006). *A New Philosophy of Society: Assemblage Theory and Social Complexity*. London: Bloomsbury Academic.
- Deleuze, G. (1969). *The Logic of Sense*. Paris: Columbia University Press.
- Deleuze, G. & Guattari, F. (1972). *Anti-Oedipus: Capitalism and Schizophrenia*. England: The Penguin Group.
- Deleuze, G. & Guattari, F. (1986) *Kafka: Toward a Minor Literature*. Minneapolis: The University of Minnesota Press.
- Deleuze, G. & Guattari, F. (1987a). *A Thousand Plateaus: Capitalism and Schizophrenia (First Edition)*. UK: Bloomsbury Publishing Plc.
- Deleuze, G., & Guattari, F. (1987). *A thousand plateaus: Capitalism and schizophrenia*. Minneapolis: University of Minnesota Press.
- Deleuze, G. & Guattari, F. (1987b). *A Thousand Plateaus: Capitalism and Schizophrenia (Second Edition)* UK: Bloomsbury Publishing Plc.
- Deleuze, G. (1988). *Spinoza: Practical Philosophy*. (R. Hurley, Trans.). San Francisco: City Lights Books. (Original work published 1970).
- Deleuze, G., & Boundas, C. V. (2001). *Empiricism and subjectivity: An essay on Hume’s theory of human nature*. New York: Columbia University Press.
- Deloche, J. (2010). Roman trade routes in South India: Geographical and technical considerations (1st century BC–5th century AD). *Indian Journal of History of Science*, 45(1), 33–46.

Retrieved from

https://www.insa.nic.in/writereaddata/UpLoadedFiles/IJHS/Vol45_1_2_JDeloche.pdf

Denzin N. K., & Lincoln Y. S. (1998). Introduction: entering the field of qualitative research.in Denzin N.k. & Lincoln. Y. S. (eds.) *The Landscape of Qualitative Research: Theories and Issues*. Thousand Oaks: Sage. pp. 1-34.

Dowding, K. (1995). Model or Metaphor? A Critical Review of the Policy Network Approach. *Political Studies*, 43(1), 136-158. doi:10.1111/j.1467-9248.1995.tb01705.x

Durham, M. G., & Kellner, D. (2012). *Media and cultural studies: Keywords*. Malden (Mass.): Wiley-Blackwell.

Dhyaneswar. (Accessed 2011). Dhyaneshwari. Retrieved from

<http://www.bvbpune.org/contents1.html>

Estrid, S. & Ernst S. (2013) Subjectivity. *Palgrave Journals*. 6(1). 12-32 www.palgrave-journals.com/subjectivity

Exley, S., Braun, A. & Ball, S. (2011). Global Education Policy: Networks and Flows. *Critical Studies in Education (1750-8487)*, 52(3), 213-218. doi:10.1080/17508487.2011.604079

Expert, N. T. (2009-2011). *Bologna Process Malta Seminars Student-Centered Learning. A Bologna Process International Conference*. Malta: The European Union Programmed Agency.

Fischman, G. E., & McLaren, P. (2000). Schooling for Democracy: Toward a Critical Utopianism. *Contemporary Sociology*, 29(1), 168. doi:10.2307/2654941

Fischman, G. E. (2001). Teachers, Globalization, and Hope: Beyond the Narrative of Redemption. *Comparative Education Review*, 45(3), 412. doi:10.2307/1188772

Fischman, G. E. (2005). *Critical theories, radical pedagogies, and global conflicts*. Lanham, MD: Rowman & Littlefield.

Fordyce, R. (2013) DDoS Attacks as Political Assemblages. *PLATFORM: Journal of Media and Communication* 5(1), 6–20.
<https://www.ingentaconnect.com/content/doi/18365132/2013/00000005/00000001/art0002>

Foucault, M., & Gordon, C. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977*. Brighton, Sussex: The Harvester Press.

- Gale, K. (2007). Teacher education in the university: Working with policy, practice and Deleuze. *Teaching in Higher Education*, 12(4), 471-483. doi:10.1080/13562510701415466
- Gao, J. (2013). Deleuze's Conception of Desire. *Deleuze Studies*, 7(3), 406-420. doi:10.3366/dls.2013.0120
- Gewirtz, S. (1997). Post-welfarism and the reconstruction of teachers' work in the UK. *Journal of Education Policy*, 12(4), 217-231. doi:10.1080/0268093970120402
- Gewirtz, S., and Ball, S. (2000). From 'Welfarism' to 'New Managerialism': Shifting discourses of School Headship in the Education Marketplace. *Discourse: Studies in the Cultural Politics of Education*, 21(3), p. 253-268. doi:10.1080/713661162
- Gewirtz, S., and Cribb, A. (2002). Plural Conceptions of Social Justice: implications for policy sociology. *Journal of Education Policy*, 17(5), 499-509. <https://doi.org/10.1080/02680930210158285>
- Gewirtz, S., Ball, S. J., & Bowe, R. (1993). Values and Ethics in the Education Market Place: The case of Northwark Park [1]. *International Studies in Sociology of Education*, 3(2), 233-254. doi:10.1080/0962021930030205
- Gewirtz, S. (2007a). Ethical Reflexivity in Policy Analysis: what is it and why do we need it? *Práxis Educativa*, 2(1), 1-11. <http://177.101.17.124/index.php/praxiseducativa/article/view/299>
- Gewirtz, S., Helgøy, I., & Homme, A. (2007b). Local Autonomy or State Control? Exploring the Effects of New Forms of Regulation in Education. *European Educational Research Journal*, 6(3), 198-202. doi:10.2304/eej.2007.6.3.198
- Gewirtz, S., & Cribb, A. (2007c). Unpacking Autonomy and Control in Education: some conceptual and normative groundwork for a comparative analysis. *European Educational Research Journal* 6(3), 203-213. doi:10.2304/eej.2007.6.3.203
- Ginsburg, M. B., Chaturvedi, V., Agrawal, M., & Nora, A. (1988). Teachers and the Ideology of Professionalism in India and England: A Comparison of Cases in Colonial/Peripheral and Metropolitan/Central Societies. *Comparative Education Review*, 32(4), 465-477. <https://doi.org/10.1086/446797>
- Goldstein, D. M. (2017). Invisible harm: Science, subjectivity and the things we cannot see. *Culture, Theory and Critique*, 58(4), 321-329. doi:10.1080/14735784.2017.1365310

- Gomes, A., Robertson, S. & Dale, R. (2012). The Social Condition of Higher Education Globalization and (beyond) Regionalization in Latin America. *Globalization, Societies and Education*, 10(2), 221-245. <https://doi.org/10.1080/14767724.2012.677708>
- Gonzalez, S. (2006). Scalar Narratives in Bilbao: A Cultural Politics of Scales Approach to the Study of Urban Policy. *International Journal of Urban and Regional Research*, 30(4), 836–57. <https://doi.org/10.1111/j.1468-2427.2006.00693.x>
- Gorur, R. (2010). *Policy Assemblage in Education* (Doctoral Thesis). Melbourne: The University of Melbourne Press. Retrieved from MLA International Bibliography Database.
- Gorur, R. (2011). Policy as Assemblage. *European Educational Research Journal*, 10(4), 611-622. doi:10.2304/eerj.2011.10.4.611
- Gorur, R. (2010). *Policy Assemblage in Education* (Doctoral dissertation). Retrieved from MLA International Bibliography Database.
- Gough, N. (2004). RhizomANTically Becoming-Cyborg: Performing posthuman pedagogies. *Educational Philosophy and Theory*, 36(3), 253-265. doi:10.1111/j.1469-5812.2004.00066.x
- Gözaçan, G. (2005). *Species Being and Biophilosophy in Marx, Deleuze, and Guattari* (Doctoral Thesis): Retrieved from MLA International Bibliography Database.
- Graham, Linda J. (2005) Discourse Analysis and the Critical Use of Foucault. In *The Australian Association of Research in Education Annual Conference*, 27th November - 1st December 2005, Parramatta, Sydney. (Unpublished)
- Griffin, R. (Ed.) (2002). *Education in Transition: International Perspective on the Politics and Processes of Change*. UK: Oxford Symposium Books.
- Guattari, P. F. (1996). Regimes, Pathways, Subjects. (Massumi, B., Trans). In G. Genosko (Ed.), *The Guattari Reader* (pp. 95-108). Cambridge, UK: Blackwell Publishers Inc.
- Gupta, A. & Ferguson, J. (1992). Beyond "Culture": Space, Identity, and the Politics of Difference. *Cultural Anthropology*, 7(1), 6-23. <https://doi.org/10.1525/can.1992.7.1.02a00020>
- Harrison, P. (2000). Making Sense: Embodiment and the Sensibilities of the Everyday. *Environment and Planning D: Society and Space*, 18(4), 497-517. doi:10.1068/d195t
- Harvey, D. (2005). *A Brief History of Neo-liberalism*. United States: Oxford University Press.

- Helgøy, I., Homme, A., & Gewirtz, S. (2007). Local Autonomy or State Control? Exploring the Effects of New Forms of Regulation in Education. *European Educational Research Journal*, 6(3), 198-202. doi:10.2304/eerj.2007.6.3.198
- Hextall, I., Gewirtz, S., Cribb, A., & Mohony, P., (2007). Changing Teacher Roles, Identities and Professionalism: An Annotated Bibliography. Presented at the Changing Teacher Roles, Identities and Professionalism, London, UK: Routledge.
<https://www.kcl.ac.uk/sspp/departments/education/research/research-centres/cppr/research/pastproj/changingteacherroles/bibliography.pdf>
- Hill, D. (2003). Global Neo-Liberalism, the Deformation of Education and Resistance. *Journal for Critical Education Policy Studies*. Retrieved from:
<http://www.jceps.com/?pageID=article&articleID=7>
- Hill, D. and Kumar, R. (2009). *Global Neoliberalism and Education and its Consequences*. New York: Routledge.
- Hodgson, N., & Standish, P. (2006). Induction into Educational Research Networks: The Striated and the Smooth. *Journal of Philosophy of Education*, 40(4), 563-574. doi:10.1111/j.1467-9752.2006.00533.x
- Honan, E. (2007). Writing a rhizome: An (im)plausible methodology. *International Journal of Qualitative Studies in Education*, 20(5), 531-546. doi:10.1080/09518390600923735
- Honan, E., & Bright, D. (2016). Writing a thesis differently. *International Journal of Qualitative Studies in Education*, 29(5), 731-743. doi:10.1080/09518398.2016.1145280
- Huber, J., Caine, V., Huber, M., & Steeves, P. (2013). Narrative Inquiry as Pedagogy in Education: The Extraordinary Potential of Living, Telling, Retelling, and Reliving Stories of Experience. *Review of Research in Education*, 37(1), 212-242.
<https://doi.org/10.3102/0091732X12458885>
- Imade, L. (2003). The Two Faces of Globalization: Impoverishment or Prosperity? (Publication, from Shaw University International Studies Center)
http://globalization.icaap.org/content/v3.1/01_imade.html#7
- Jesiah, S. (2009). Response of Higher Education to Globalization: Empirical Evidences from India. *SSRN Electronic Journal*. doi:10.2139/ssrn.1432383

- Kale, P. (1970). The Guru and the Professional: The Dilemma of the Secondary School Teacher in Poona. *Comparative Education Review*, 14(3), 22-24. Retrieved from <http://www.jstor.org/stable/1186149>
- Kamat, S. (2004). Postcolonial aporias, or what does fundamentalism have to do with globalization? The contradictory consequences of education reform in India. *Comparative Education*, 40(2), 267-287. doi:10.1080/0305006042000231383
- Kamat, S. (2009). In Emergent India. Genealogies of “Actually Existing Neoliberalism”. Unpublished manuscript.
- Kapur, D. and Mehta, P. B. (2007). Indian Higher Education Reform: From Half-Baked Socialism to Half-Baked Capitalism. *NCAER India Policy Forum 2007*, 1-65. doi:10.1.1.472.6367
- Kay, J. (2006) Intellectuals and power: A conversation between Michel Foucault and Gilles Deleuze. 19(13). <https://libcom.org/library/intellectuals-power-a-conversation-between-michel-foucault-and-gilles-deleuze>
- Kazi, T. (2017). Foucault and Weber on Leadership and the Modern Subject. *Foucault Studies*, 153. doi:10.22439/fs.v0i0.5238
- Kelly, M. (2013). Foucault, Subjectivity, and Technologies of the Self. In Falzon, Christopher. *A Companion to Foucault* (pp. 510-526). Blackwell Publishing Ltd.
- Kirk, D. (2009). Education and development in a global era: Strategies for ‘successful globalisation’, by A. Green, A.W. Little, S.G. Kamat, M. Oketch, and E. Vickers. *Compare: A Journal of Comparative and International Education*, 39(1), 115-116. doi:10.1080/03057920802567649
- Klees, S. & Thapliyal, N. (2007). The Right to Education: The Work of Katarina Tomasevski. *Comparative Education Review*, 51(4), 497. doi:10.2307/30133042
- Knights, D., & Willmott, H. (1989). Power and Subjectivity at Work: From Degradation to Subjugation in Social Relations. *Sociology*, 23(4), 535-558. doi:10.1177/0038038589023004003
- Kudva, P. (1990). *Relevance of Knowledge Base for a Teacher as a Professional*. Mumbai: EDRS.
- Kumar, R. (2010). Education and the Politics of Capital: Perspective and Agenda for Resistance against Neoliberalism. *Social Scientist*, 38 (9/12), pp. 51-60. <https://www.jstor.org/stable/27896289>
- Lambert, G. (2008). *Who's afraid of Deleuze and Guattari*. London: Continuum.

- Lambert, G. (2012). *In Search of A New Thought*. London: University of Minnesota Press.
- LamMaga, M. (2008). Globalization: the key concepts. *ProQuest Central*, 45(6). p. 963
- Laruelle, F. (2014). *Intellectuals and power: The insurrection of the victim*. Cambridge: Polity.
- Lather, P. (2013). Methodology-21: What do we do in the afterward? *International Journal of Qualitative Studies in Education*, 26(6), 634-645. doi:10.1080/09518398.2013.788753
- Latour, B. (2017). On Actor-Network Theory. A Few Clarifications, Plus More Than a Few Complications. *Philosophical Literary Journal Logos*, 27(1), 173-197. doi:10.22394/0869-5377-2017-1-173-197
- Law, J. (1992). Notes on the Theory of the Actor Network: Ordering, Strategy and Heterogeneity. Retrieved from <http://www.lancaster.ac.uk/fass/resources/sociology-online-papers/papers/law-notes-on-ant.pdf>
- Law, J. (2009). Actor Network Theory and Material Semiotics. In B. Turner (Ed.), *The New Blackwell Companion to Social Theory* (pp. 141-158). Blackwell Publishing.
- Law, W. (2003). Globalization as Both Threat and Opportunity for the Hong Kong Teaching Profession. *Journal of Educational Change*, 4(2), 149-179.
- Levin, K. (2015). *The Body of Capoeira and the Deterritorialization of ADHD (Doctoral Thesis)*. Denmark: RUC. Retrieved from MLA International Bibliography Database.
- Levinson, B. A., Foley, D. E., & Holland, D. C. (1999). *The cultural production of the educated person: Critical ethnographies of schooling and local practice*. Boulder, CO: NetLibrary.
- Levinson, B. A. (2005a). Citizenship, Identity, Democracy: Engaging the Political in the Anthropology of Education. *Anthropology Education Quarterly*, 36(4), 329-340. doi:10.1525/aeq.2005.36.4.329
- Levinson, B. A. (2005b). Programs for Democratic Citizenship in Mexico's Ministry of Education: Local Appropriations of Global Cultural Flows. *Indiana Journal of Global Legal Studies*, 12(1), 251. doi:10.2979/gls.2005.12.1.251
- Levinson, B. A., Sutton, M., & Winstead, T. (2009). Education Policy as a Practice of Power. *Educational Policy*, 23(6), 767-795. doi:10.1177/0895904808320676
- Levinson, B. A. (2011). *Beyond critique: Exploring critical social theories and education*. Boulder, CO: Paradigm.

- Lingard, B. (1993). The Changing State of Policy Production in Education: Some Australian Reflections on the State of Policy Sociology. *International Studies in Sociology of Education*, 3(1), 25-47. <https://doi.org/10.1080/0962021930030102>
- Lingard, B., Knight, J., Bartlett, L. (1994). Reforming Teacher Education Policy Under Labor Governments in Australia 1983-93. *British Journal of Sociology of Education*, 15(4), 451-466. doi:10.1080/0142569940150401
- Lingard, B., and Rizvi, F. (1998). Globalization and the Fear of Homogenization in Education. *Change Transformations in Education*, 1(1), 62-71.
- Lingard, B., and Rizvi, F. (2000). Globalization and Education: Complexities and Contingencies. *Educational Theory*, 50(4), 419-426.
- Lingard, B., Hayes, D., and Mills, M. (2003). Teacher and Productive Pedagogies: Contextualizing, conceptualizing, utilizing. *Pedagogy, Culture & Society*, 11(3), 397-422. doi:10.1080/14681360300200181
- Lingard, B., Ngo, T., Mitchell, J. (2006a). The policy cycle and vernacular globalization: a case study of the creation of Vietnam National University – Hochiminh City. *Comparative Education*, 42(2), 225-242. <https://doi.org/10.1080/03050060600628082>
- Lingard, B. (2006b). Globalisation, the research imagination and deparochialising the study of education. *Globalisation, Societies and Education*, 4(2), 287-302. doi:110.1080/14767720600752734
- Lingard, B., & Mills, M. (2007). Pedagogies making a difference: Issues of social justice and inclusion. *International Journal of Inclusive Education*, 11(3), 233-244. doi:10.1080/13603110701237472
- Lingard, B., Knight, J., & Porter, P. H. (1993). *Schooling reform in hard times*. London: Falmer Press.
- Li, T. M. (2007). Practices of assemblage and community forest management. *Economy and Society*, 36(2), 263-293. doi:10.1080/03085140701254308
- Luhmann, N. (1977). Differentiation of Society. *Canadian Journal of Sociology / Cahiers canadiens de sociologie*, 2(1), 29-53. doi:10.2307/3340510
- Malins, P. (2004). Deleuze, Guattari and an Ethico-Aesthetics of Drug Use. *Janus Head*, (1524-2269), 7 (1), p. 84-104. Malins, P. (2004). Body-space assemblages and folds: Theorizing the

- relationship between injecting drug user bodies and urban space. *Continuum*, 18(4), 483-495. doi:10.1080/1030431042000297617
- Marcus, G. E., & Saka, E. (2006). Assemblage. *Theory, Culture & Society*, 23(2-3), 101-106. doi:10.1177/0263276406062573
- Mark, B., Ginsburg, M., Chaturvedi, V., Agrawal M. & Nora A. (2003). Teachers and the Ideology of Professionalism in India and England: A Comparison of Cases in Colonial/Peripheral and Metropolitan/Central Societies. *Comparative Education*, 32(4), 465-477. doi:10.1086/446797
- Marston, S. A. (2000). The Social Construction of Scale. *Progress in Human Geography*, 24(2), 219-242. doi:10.1191/030913200674086272
- Martin, J. (1990). Deconstructing Organizational Taboos: The Suppression of Gender Conflict in Organizations. *Organization Science*, 1(4), 339-359. doi:10.1287/orsc.1.4.339
- Martin, A. D., & Kamberelis, G. (2013). Mapping not tracing: Qualitative educational research with political teeth. *International Journal of Qualitative Studies in Education*, 26(6), 668-679. doi:10.1080/09518398.2013.788756
- May, T. (2005). *Gilles Deleuze: An Introduction*. New York: Cambridge.
- Mehlman, J. (1972). The "Floating Signifier": From Levi-Strauss to Lacan. *Yale French Studies*, (48), 10. doi:10.2307/2929621
- Meyer, J. W., Boli, J., Thomas, G. M., & Ramirez, F. O. (1997). World Society and the Nation-State. *American Journal of Sociology*, 103(1), 144-181. doi:10.1086/231174
- Meyer, J. W., Ramirez, F. O., & Soysal, Y. N. (1992). World Expansion of Mass Education, 1870-1980. *Sociology of Education*, 65(2), 128. doi:10.2307/2112679
- Mirra, N., & Morrell, E. (2011). Teachers as Civic Agents. *Journal of Teacher Education*, 62(4), 408-420. doi:10.1177/0022487111409417
- Ministry of Education. (1966). *Report of the Education Commission (1964-66) Education and National Development*. New Delhi: Ministry of Education. Government of India.
- Ministry of Human Resource Department. (2008). *Teacher Education Overview*. Retrieved from <http://www.mhrd.gov.in/teacher-education-overview>
- Ministry of Law and Justice. (2009) *Right of Children to Free and Compulsory Education Act 2009*. New Delhi. 1-13. Government of India.

- Molly, A., Squire, C., & Tamboukou, M. (2008). *Doing Narrative Research*. London, UK: SAGE Publications, Ltd.
- Mooij, J. (2008). Primary education, teachers' professionalism and social class about motivation and demotivation of government school teachers in India. *International Journal of Education Development*, 28(5), 508-523. <https://doi.org/10.1016/j.ijedudev.2007.10.006>
- Mulcahy, D. (2012). Affective assemblages: Body matters in the pedagogic practices of contemporary school classrooms. *Pedagogy, Culture & Society*, 20(1), 9-27.
doi:10.1080/14681366.2012.649413
- Mulcahy, D., & Kriewaldt, J. (Access dated: 2018). What counts as accomplishment in geography teaching? On signature pedagogies, professional standards and the performativity of practice. *paper code 2329*.
https://www.researchgate.net/profile/Dianne_Mulcahy/publication/266045509_What_counts_as_accomplishment_in_geography_teaching_On_signature_pedagogies_professional_standards_and_the_performativity_of_practice/links/564c043808ae4ae893b81bd6.pdf
- Murdoch, J. (1998). The Space of Actor-Network Theory. *Pergamon*, 29(4) 375-374.
doi:10.1016/S0016-7185(98)00011-6
- Hodgson, N., & Standish, P. (2009). Uses and misuses of poststructuralism in educational research. *International Journal of Research & Method in Education*, 32(3), 309-326.
doi:10.1080/17437270903259865
- National Team of Bologna Experts (2011). *Student-Centred Learning A Bologna Process International Conference*. Malta. European Union. Retrieved from www.llp.eupa.org.mt
- Nathan, J. & Smith, D. (2011). *Deleuze and Ethics*. Edinburgh: Edinburgh University Press.
- NCTE. (1986). *National Education Policy*. NCTE. New Delhi.
- NCTE. (1992). *National Education Policy 1986*. NCTE. New Delhi.
- NCET. (2009). *National Curriculum Framework for Teacher Education: 2009*. NCTE. Delhi: NCET.
- NCET. (2005). *National Curriculum Framework for Teacher Education: 2005-2006*. NCTE. Delhi: NCET.
- NCTE. (2012a). *Annual Report 2010-2011*. NCTE. New Delhi: NCTE India.
- NCTE. (2012b). *Policy Perspective*. NCTE. New Delhi.

- Nietzsche, F. (2009). *On the Genealogy of Morals: A Polemical Tract*. Virginia, USA: Richer Resources Publications.
- NKC. (2008). *Towards A Knowledge Society*. New Delhi: National Knowledge Commission. Government of India.
- NKC. (2009). *National Knowledge Commission Report to the Nation 2006 - 2009*. New Delhi: National Knowledge Commission. Government of India.
- Norris C. (1998) *Deconstruction: Theory and Practice*. Routledge. London.
- Ochs, K., & Phillips, D. (2002). Comparative Studies and Cross-National Attraction in Education: A typology for the analysis of English interest in educational policy and provision in Germany. *Educational Studies*, 28(4), 325-339. doi:10.1080/0305569022000042372
- Olssen, M., Codd, J. and O'Neill, A. (2004). *Education Policy: Globalization, Citizenship and Democracy*. London: SAGE Publications.
- Ong, A. & Collier, S. (Eds.) (2005). *Global Assemblages: Technology, Politics and Ethics as Anthropological Problems*. UK: Blackwell Publishing Ltd.
- OECD. (2005). *Towards Knowledge Societies*. OECD. Paris.
- OECD. (2010). *Teacher's Professional Development Europe in International Comparison: An analysis of Teacher Professional Development Based on the OECD TALIS*: OECD. Retrieved from <http://hdl.voced.edu.au/10707/176573>.
- Osho (2010) *Appa Deepo Bhava*. Retrieved from <https://www.o-meditation.com/2010/05/21/appa-deepo-bhava-osho/>
- O'Sullivan, S. (2010) *Definition Fold*. Retrieved from <https://www.simonosullivan.net/articles/deleuze-dictionary.pdf>
- Pandey, S. (2011). *Professionalization of teacher education in India: A critique of Teacher Education Curriculum reforms and its effectiveness*. Retrieved from https://www.researchgate.net/profile/Saroj_Pandey4/publication/281935136_professionalization_of_techer_education/links/5762972508aee61395beefaf.pdf
- Pathania, S. (2014). Critical Appraisal of NCFTE 2009. *The International Journal of Humanities and Social Studies*. (ISSN 2321 - 9203) www.theijhss.com
- Peck, J. and Tickell, A. (1994). Jungle Law Breaks Out: Neoliberalism and Global-Local Disorder. *The Royal Geographical Society*, 26(4), 317-326. <https://www.jstor.org/stable/20003479>

- Peck, J. (2001). Neoliberalizing states: Thin policies/hard outcomes. *Progress in Human Geography*, 25(3), 445-455. doi:10.1191/030913201680191772
- Peck, J. (2010). Zombie neoliberalism and the ambidextrous state. *Theoretical Criminology*, 14(1), 104-110. doi:10.1177/1362480609352784
- Phillips, D. (1989). Neither a Borrower nor a Lender Be? The Problems of Cross-National Attraction in Education. *Comparative Education*, 25(3), 267-274. doi:10.1080/0305006890250302
- Phillips, J. (2006). Agencement/Assemblage. *Theory, Culture & Society*, 23(2-3), 108-109. doi:10.1177/026327640602300219
- Polat, B. (2012). The Idea of Internal Genesis in Deleuze's The Logic of Sense. *Parallax*, 18(1), 104-111. doi:10.1080/13534645.2012.632983
- Prince, R. (2010). Policy Transfer as Policy Assemblage: Making Policy for the Creative Industries in New Zealand. *Environment and Planning A*, 42(1), 169-186. doi:10.1068/a4224
- Ramirez, F., Luo, X., Schofer, E., & Meyer, J. (2006). Student Achievement and National Economic Growth. *American Journal of Education*, 113(1), 1-29. doi:10.1086/506492
- Ringrose, J. (2011). Beyond Discourse? Using Deleuze and Guattari's Schizoanalysis to Explore Guattari's Schizoanalysis to Explore Striated Space, and Lines of Flight Online and at School. *Education Philosophy and Theory*, 43(6), 599-618. doi:10.1111/j.1469-5812.2009.00601.x
- Radhakrishnan, S. (2007). Rethinking Knowledge for Development: Transnational Knowledge Professionals and the "New" India. *Theor Soc*, 36 (2), 141-159. <https://link.springer.com/article/10.1007/s11186-007-9024-2>
- Ritzer, G., & Dean, P. (2015). *Globalization: A basic text*. Chichester: Wiley-Blackwell.
- Rizvi, F. & Lingard, B. (2010). *Globalizing Education Policy*. New York: Routledge.
- Rizvi, F. & Lingard, B. (2011a). Social equity and the assemblage of values in Australian higher education. *Cambridge Journal of Education*, 41(1), 5-22. doi:10.1080/0305764X.2010.549459
- Rizvi, F. & Gorur, R. (2011b). Challenges Facing Indian Higher Education. *The Fearless Nadia Occasional Papers on India-Australia Relations*, www.aii.unimelb.edu.au.

- Robertson, S., Bonal, X., & Dale, R. (2002). GATS and the Education Service Industry: The Politics of Scale and Global Reterritorialization. *Comparative Education Review*, 46(4), 472-495. doi:10.1086/343122
- Robertson, S. L. (2005). Re-imagining and Re-scripting the Future of Education: Global Knowledge Economy Discourses and the Challenge to Education Systems. *Comparative Education*, 41(2), 151-170. <https://doi.org/10.1080/03050060500150922>
- Robertson, S., Novelli, M., Dale, R., Tikly, L., Dachi, H., Alphonse, N. (2007). Globalisation, Education and Development: Ideas, Actors and Dynamics. *DFID*.
- Robertson, S. L. (2012). Placing Teachers in Global Governance Agendas. *Comparative Education Review*, 56(4), 584-607. doi:10.1086/667414
- Rosen, M. (1998). Marx, Karl (1818–83). *Routledge Encyclopedia of Philosophy*. doi:10.4324/9780415249126-dc051-1
- Saar, M. (2002). Genealogy and Subjectivity. *European Journal of Philosophy*, 10(2), 231-245. doi:10.1111/1468-0378.00159
- Sassen, S. (2008). Neither global nor national: novel assemblages of territory, authority and rights. *Ethics & Global Politics*, 1(1-2), 61-79. doi:10.3402/egp.v1i1.1814
- Savage, G. C. (2017). Policy assemblages and human devices: A reflection on 'Assembling Policy'. *Discourse: Studies in the Cultural Politics of Education*, 39(2), 309-321. doi:10.1080/01596306.2017.1389431
- Saxena, C. (2007) A Historical Overview of Teacher Education in India Education from Rig Vedic Age till 1947. Retrieved from http://www.academia.edu/940530/A_Historical_Overview_of_Teacher_Education_in_India_from_Rig_Vedic_Age_till_1947
- Scheerens, J. (2010). *Teachers' Professional Development Europe in international comparison*. Luxembourg: European Union.
- Scholte, J. A. (2005). *Globalization: A critical introduction*. Basingstoke: Palgrave Macmillan.
- Schriewer, J. (2003). Globalisation in Education: Process and Discourse. *Policy Futures in Education*, 1(2), 271-283. doi:10.2304/pfie.2003.1.2.6
- Semetsky, I. (2006). *Deleuze, Education and Becoming*. The Netherlands: Sense Publisher.

- Semetsky, I. (2010). The Folds of Experience, or: Constructing the pedagogy of values. *Educational Philosophy and Theory*, 42(4), 476-488. doi:10.1111/j.1469-5812.2008.00486.x
- Sermijn, J., Devlieger, P., & Loots, G. (2008). The Narrative Construction of the Self. *Qualitative Inquiry*, 14(4), 632-650. doi:10.1177/1077800408314356
- Sharama, M. (2012). *Indian Art Education and Teacher Identity as Deleuzo-Guattarian Assemblage: Narratives in A Postcolonial Globalization Context* (Doctoral dissertation). Retrieved from MLA International Bibliography Database.
- Shaw, J. E. (2012). *The Good Teacher in contemporary times: A Discourse Analytic Approach* (Doctoral dissertation). Retrieved from MLA International Bibliography Database. Retrieved from MLA International Bibliography Database.
- Silova, I., & Rappleye, J. (2014). Beyond the world culture debate in comparative education: Critiques, alternatives and a noisy conversation. *Globalisation, Societies and Education*, 13(1), 1-7. doi:10.1080/14767724.2014.967482
- Sjunnesson, J. (2005). Power and Desire in the Political Ontology of Spinoza and the Political Ontology of Spinoza and Deleuze/Guattari. *Выпуск*: Retrieved from http://www.situation.ru/app/j_art_902.htm
- Smith, D. (2012). *Essay on Deleuze*. Edinburgh: Edinburgh University Press.
- Smith, N. (1988). The region is dead! long live the region! *Political Geography Quarterly*, 7(2), 141-152. doi:10.1016/0260-9827(88)90025-0
- Smyth, J. (1989). Developing and Sustaining Critical Reflection in Teacher Education. *Journal of Teacher Education*, 40(2), 2-9. doi:10.1177/002248718904000202
- Smyth, J. (1995). Devolution and Teachers Work: The Underside of a Complex Phenomenon. *Educational Management & Administration*, 23(3), 168-175. doi:10.1177/0263211x9502300304
- Smyth, J. (2007). Teacher development against the policy reform grain: An argument for recapturing relationships in teaching and learning. *Teacher Development*, 11(2), 221-236. doi:10.1080/13664530701414837
- Springgay, S., & Rotas, N. (2014). How do you make a classroom operate like a work of art? Deleuzeguattarian methodologies of research-creation. *International Journal of Qualitative Studies in Education*, 28(5), 552-572. doi:10.1080/09518398.2014.933913

- Squire, C., Andrews, M. & Tamboukou, M. (2013). Introduction: What is narrative research? In M. Tamboukou, C. Squire & M. Andrews (Eds.), *Doing Narrative Research*, 3-33. London: SAGE Publications, Ltd.
- St. Pierre, E. A. (2000). Poststructural feminism in education: An overview. *International Journal of Qualitative Studies in Education*, 13(5), 477-515. doi:10.1080/09518390050156422
- St. Pierre, E. A. (2004). Deleuzian Concepts for Education: The subject undone. *Educational Philosophy and Theory*, 36(3), 283-296. doi:10.1111/j.1469-5812.2004.00068.x
- St. Pierre, E. A. (2017). Haecceity: Laying Out a Plane for Post. *Qualitative Inquiry*. 23(9) 686–698 <https://doi.org/10.1177/1077800417727764>
- Stark, D., Law, J., & Hassard, J. (2001). Actor Network Theory and After. *Contemporary Sociology*, 30(1), 96. doi:10.2307/2654376
- Steger, M. (2003) Globalization: A Very Short Introduction. *Oxford*. New York.
- Stengers, I. (2008). Experimenting with Refrains: Subjectivity and the Challenge of Escaping Modern Dualism. *Subjectivity*, 22(1), 38-59. doi:10.1057/sub.2008.6
- Steiner-Khamsi, G. & Stolpe, I. (2006). *Educational Import: Local Encounters with Global Forces in Mongolia*. England: Palgrave Macmillan.
- Steiner-Khamsi, G. (2010). The Politics and Economics of Comparison. *Comparative Education Review*, 54(3), 323-342. doi:10.1086/653047
- Steiner-Khamsi, G. (2014). Cross-National Policy Borrowing: Understanding Reception and Translation. *Asia Pacific Journal of Education*, 34(2) 153-167. doi:10.1080/02188791.2013.875649
- Stewart, J., and Ayres, R. (2001). Systems Theory and Policy Practice: An Exploration. *Policy Sciences*, 34(1), 79-94. doi:10.1023/A:1010334804878
- Stevenson, H., & Carter, B. (2009). Teachers and the State: Forming and re-forming 'partnership'. *Journal of Educational Administration and History*, 41(4), 311-326. doi:10.1080/00220620903211547
- Strom, K., Mills, T., Abrams, L., & Dacey, C. (2018). Thinking with Posthuman Perspectives in Self-Study Research. *Studying Teacher Education*, 14(2), 141-155. doi:10.1080/17425964.2018.1462155

- Świątkowski, P. (2015). *Deleuze and Desire: Analysis of The Logic of Sense*. Leuven University Press.
- Tamboukou, M. (2008). Machinic assemblages: Women, art education and space. *Discourse: Studies in the Cultural Politics of Education*, 29(3), 359-375. doi:10.1080/01596300802259129
- Talpalaru, M. (2011). "What Drives Your Own Desiring Machines?" *Early Twenty-First Century Corporatism in Deleuze-Guattarian Theory, Corporate Practice, Contemporary Literature, and Locavore Alternatives (Doctoral Thesis)*. Retrieved from MLA International Bibliography Database.
- Thoburn, N. (2003). *Deleuze, Marx and Politics*. London: Routledge.
- Thornton, Ed. (2013) *5 Ways to Understand Deleuze Through the Work of David Byrne and the Talking Heads*. Retrieved from <http://www.critical-theory.com/5-ways-approach-deleuze-work-david-byrne/>
- Tomaševski, K. (2006). *The State of the Right to Education Worldwide. Free or Fee: 2006 Global Report* Retrieved from [http://www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/Tomasevski Free or fee Global Report 2006.pdf](http://www.right-to-education.org/sites/right-to-education.org/files/resource-attachments/Tomasevski%20Free%20or%20fee%20Global%20Report%202006.pdf)
- Tickell, A., & Peck, J. A. (1995). Social regulation after Fordism: regulation theory, neo-liberalism and the global-local nexus. *Economy and Society*, 24(3), 357-386.
doi:10.1080/03085149500000015
- Toumajian, D. (2005). *Desire, Fantasy and Control: An Investigation of the Consumer Imagination*. Utah: ProQuest Dissertations and Theses.
- Turner, D. W. (2010). Qualitative Interview Design: A Practical Guide for Novice Investigators. *The Qualitative Report*, 15(3), 754-760. Retrieved from <https://nsuworks.nova.edu/tqr/vol15/iss3/19>
- Tsing, A. (2000). The Global Situation. *Cultural Anthropology* 15(3), 327-360.
<https://doi.org/10.1525/can.2000.15.3.327>
- UNESCO. (2005). *Towards Knowledge Societies*. France: UNESCO Publishing.
- Vavrus, F., Bartlett, L. (2006). Comparatively Knowing: Making a Case for the Vertical Case Study. *Current Issues in Comparative Education*, 8(2), 95-103. <http://www.tc.columbia.edu/cice> or <https://eric.ed.gov/?id=EJ847389>
- Venn, C. (2006). A Note on Assemblage. *Theory Culture Society*, 23(2), 107-108.
doi:10.1177/026327640602300218

- Vera, E. R., & Schupp, T. (2006). Network analysis in comparative social sciences. *Comparative Education*, 42(3), 405-429. doi:10.1080/03050060600876723
- Wang, J., Lin, E., Spalding, E., Odell, S. J., & Klecka, C. L. (2011). Understanding Teacher Education in an Era of Globalization. *Journal of Teacher Education*, 62(2), 115-120. doi:10.1177/0022487110394334
- Webb, T. (2000). The Use of Language in Reflective Teaching: Implications for Self-Understanding. *The Journal of Educational Thought (JET)*, 34(3), 223-238. <https://www.jstor.org/stable/23767274>
- Webb, T. (2008). Re-mapping Power in Educational Micropolitics. *Critical Studies in Education*, 49(2), 127-142. doi:10.1080/17508480802040183
- Webb, T. (2009). *Teacher Assemblage*. The Netherlands: Sense Publishers.
- Webb, P. T., & Gulson, K. N. (2013). Policy Intensions and the Folds of the Self. *Educational Theory*, 63(1), 51-68. doi:10.1111/edth.12009
- Webb, P. T., & Gulson, K. N. (2015). Policy Scientificity 3.0. *Policy, Geophilosophy and Education*, 3-17. doi:10.1007/978-94-6300-142-7_1
- Webb, P. T. (2015). Fucking Teachers. *Deleuze Studies*, 9(3). 437-451. <https://www.euppublishing.com/doi/abs/10.3366/dls.2015.0197>
- Weinstein, M. (2005). *Globalization*. ProQuest Publication, from Columbia University Press:
- Weis, L., McCarthy, C., & Dimitriadis, G. (2006). *Ideology, curriculum, and the new sociology of education: Revisiting the work of Michael Apple*. New York: Routledge.
- Wertz, F. J. (2011). *Five ways of doing qualitative analysis: Phenomenological psychology, grounded theory, discourse analysis, narrative research, and intuitive inquiry*. New York: The Guilford Press.
- Williams, D. D. (1993). Teachers as collaborative learners: Challenging dominant forms of supervision. *Evaluation Practice*, 14(2), 211-213. doi:10.1016/0886-1633(93)90020-p
- Wise, P. (2002). Cultural policy and multiplicities. *International Journal of Cultural Policy*, 37-41. Retrieved from <http://www.tandfonline.com/loi/gcul20>
- Wise, J. M. (2012). Assemblage. In C. J. Stivale, *Key Concepts: Gilles Deleuze: Key Concepts (2nd Edition)* (p. 107). Routledge.

Wisniewski, A. H. (2003). *Life History and Narrative*. UK: The Falmer Press.

Yashpal. (2013). *Report of 'The Committee to Advise on Renovation and Rejuvenation of Higher Education'*. New Delhi: <http://mhrd.gov.in/documents-reports-departments/dept-higher-education>

Zembylas, M. (2007). Risks and pleasures: A Deleuzo-Guattarian pedagogy of desire in education. *British Educational Research Journal*, 33(3), 331-347. doi:10.1080/01411920701243602

Zembylas, M. (2007). The specters of bodies and affects in the classroom: A rhizo-ethological approach. *Pedagogy, Culture & Society*, 15(1), 19-35. doi:10.1080/14681360601162030