JASON WALLIN

4. GET OUT FROM BEHIND THE LECTERN

Counter-Cartographies of the Transversal Institution

Deviating Currere

As a tool for rethinking the material organization of the school, the concept of transversality might be introduced by way of a specific problematic linked to the conceptualization of *currere* in curriculum theory. Following the reterritorialization of the concept as a tool for resingularizing life in schools (Pinar, 1974), Pinar and Grumet (1976) mobilize *currere* against the specific problem of the subject's becoming within the institution. What curriculum theory should attempt to do, Pinar and Grumet argue, but "transfer [its] attention..to the ways in which a student uses… and moves through [institutional forms]" (p. 2). Following this challenge, Toward a Poor Curriculum mobilizes *currere* as an analytic tool for thinking 'the course to be run', or rather, for negotiating the institutional background that both informs upon and is productively informed by the institutional subject.

The problem of how the subject negotiates institutional formations renders *currere* more than autobiographical. That is, in distinction to *currere's* autobiographical grounding and emphasis on individual psychodynamics, its germinal conceptualization commences a way of thinking qualities of exchange and connection between the subject and the institutional milieu with which it becomes. Put differently, the problem against which *currere* is mobilized in Toward a Poor Curriculum might not be exclusive to the way in which a bracketed subject orients themselves to the symbolic laws of the institution (Pinar and Grumet, 1973). Instead, what might be relaunched in Pinar and Grumet's conceptual reterritorialization of *currere* is its function as a tool for apprehending the ways in which institutional organizations affect subjective perceptions, habits and mobilities. As Guattari (2009a) develops, the institution is not merely a background to subjective action. As students know well, the effects of institutional organization inform upon potential behaviours and becomings (Genosko, 2002). While ostensibly moot, this understanding would entail thinking the connection between a runner and their course (*currere*) as one that avoids devolving upon the experience of the individual. Rather, to run the course (*currere*) is already a matter of constituting an assemblage, hence producing a different kind of onto-ecology or counter-cartography for thinking institutional life. Such an emphasis on counter-cartography, or rather, alter-

cartography, is a key characteristic of Multiple Literacies Theory (MLT), which shifts the educational terrain by rendering collective desire into a productive pedagogical force for the transformation of ossified organizational and conceptual dynamics (Masny and Cole, 2009; Masny, 2012). MLT promulgates an approach to pedagogy that productively deviates from the idea that the individual constitutes the basic unit of education. Rather, it begins with the Deleuzeguattarian idea that classroom life is always-already a matter of collective becomings.

To rethink currere as a tool for analyzing the function(s) of the institution marks a potential entry point into transversal thinking. Delinked from the analysis of personal psychology, transversality pertains to the ways in which institutional 'group-subjects' (a formation developed later) might be liberated from under repressive or stultifying forms of institutional organization. This conceptualization follows from Guattari's (2009b) militant institutional activism in which the group and not the individual would become the focal point for institutional transformation. This is not to say that in Guattari's focus on group formations, the individual is jettisoned (Bryx and Reynolds, 2012). Rather, "the [individual] functions, as Genosko aptly explains, as a liberating mirror through which individuals produce new singularities resulting from intersubjective relations, collective affects and enunciation, explorations of desires and passions, among others" (p. 296). Today, Guattari's analytic emphasis on the revolutionary potential of group-subjects maintains its import for educational thought insofar as schooling almost-always pertains to the organization, regulation and management of multiplicities. As Aoki (2005) writes, pedagogy pertains more to the formation and conceptualization of assemblages as it does the orthodox scene of student-teacher transference. Here, an underanalyzed aspect of Aoki's (2005) thought experiment on how science might be taught as a humanity pertains to the setting in which such thinking might be most vigorously commenced. That is, Aoki's experimental rethinking of science pedagogy is not operationalized within the school board room, but rather, through the carnivalesque and singular affects of Bourbon Street. As Aoki suggests through the incorporation of this background component, *currere* is already imbricated within the form of institutional organization. Following, the organization of life in the image of such institutional forms must be rethought if curriculum is to be liberated from its overdetermination.

The Institution Made me Ill

Guattari's work with Jean Oury at the La Borde psychiatric clinic would reveal a key problematic against which transversality would be composed. For Guattari, it was not simply the case that the 'mentally ill' were being cured at institutional clinics. Rather, what Guattari's work within the psychiatric institution would

reveal was the more pervasive problematic of illness becoming an effect of the institution itself. Within the traditional psychiatric setting, Guattari observed, patients "[lost] their characteristics, becoming deaf and blind to all social communication" (Guattari, 2009a, p. 177). Working against such horrific institutional effects, Guattari would begin to articulate the ways in which the institution had failed to treat the patient and further, the ways in which it had effected the production and acceleration of patient neurosis. In Guattarian terms, a key factor to the production of institutional illness would figure in the institutional sedimentation of vertical power relations. That is, Guattari would detect within the psychiatric organization the hierarchical arrangement and bureaucratic isolation of 'specialist' roles ultimately informing upon the alienation of institutional subjects. In this 'molar' image of institutional life born from the vertical production of power relations, the function of doctors, nurses, cooks, patients, and others would become non-proximal or rather, confined to their 'specialist functions' within the institutional order (Deleuze & Guattari, 1987). This non-proximal sedimentation of the institution would become a key feature of institutional alienation through which subjects would become confined and isolated to their stratified and regulated positions. Amongst psychotic patients, Guattari (2009a) observed, the verticalization of subject roles produced paranoia, misunderstanding, and feelings of isolation from institutional life. Under such conditions, patients regressed into non-communicative and sometimes violent states (Guattari, 2009a). In turn, staff armored themselves against the depressive detachment of their patients while protecting themselves from their own sense of alienation within the institutional order. This territorialization would establish new forms of reactivity and isolationism reifying the problem of verticality. That is, the repetition of obligatory and largely predetermined institutional roles within the segmentary structure of the organization not only ensconced stereotypes and entrenched institutional subjects within 'specialist', non-proximal compartments, but further, produced a reactive scenario of identitarian territorialization "worse than resistance to analysis" for its absolute indifference to becoming (Guattari, 1973, p. 79). Coupled with the organizational "segregation of inmates…locked rooms, severely limited freedoms, [and] intense surveillance", the institution would become less oriented to treatment than its absolute obstruction (Genosko, 2002, p. 68).

The stratification of institutional life Guattari witnessed in the psychiatric institution was not limited the sedimentation of molar roles and the non-proximal or alienated segmentation of institutional life. Manifesting in face-to-face therapy, the institutional focus on transference rethought the patient in relation to her/his capacity to assume and incorporate the superegoic components of the analyst. Put differently, the model of transference informing the doctor-patient relationship would produce a hierarchized exchange of psychical components through which the desire of the patient would become captured and reenunciated via the analyst as the subject-supposed-to-know (Guattari, 2009a). In Guattarian

terms, this orthodox image of institutional transference is born through the territorialization of the therapeutic scene upon the authority of the analyst. Producing a dispensation toward the "elitization of analysts", Guattari (2009b) would critique transference for overemphasizing the logos of the therapist and its subsequent sublimation of patient pathos under the analysts' enunciation (p. 42). Exemplifying this transferential capture-apparatus, Deleuze and Guattari (1987) recount Freud's clinical work with Sergei Pankejeff (Wolf Man), whose articulation of a dream in which he is pursued by wolves is recoded upon the Oedipal, or familial (mommy-daddy-me) mytheme. Rather than acknowledging the non-human intensities or unique social assemblage that populates Pankejeff's dream of a wolf-pack, Freud reterritorializes the enunciation upon the familial order, hence delimiting the patient's enunciation by colonizing it within a signifying regime regulated by the analyst. This superegoic overcoding does not amount to a cure. Rather, as Guattari would remark on Freud's treatment of Little Hans, signs of pathological fear would emerge only after the commencement of face-to-face treatment (Guattari, 1972). The policing force of the superego had effectively made the patient worse.

For Guattari, the superego remains an institutional problematic. More specifically, Guattari's composition of transversality as a tool for revolutionizing the institution is oriented to nothing less than the decolonization of desiring-production from under the regulatory injunctions of the superego, or rather, the institution's introjection by superegoic policing (Genosko, 2004, p. 66). While Guattari's development of an institutional counter-cartography would be actualized through his militant interventions at La Borde clinic, he would witness similar depressive symptoms inhering the function of the prison, the factory, and the school. Within each of these institutional structures, Guattari detected symptomologies extensive of vertical stratification, the bureaucratization of educational experts, and a general cutting-off of group-subjects from the broader social fabric. As a corollary to the symptoms Guattari attributed to the verticalization of the psychiatric institution, contemporary reports issued by the mental heath advisory of Britain's' National Union of Teachers suggest that educators are facing the highest rates of suicidal ideation, fear of surveillance and sense of powerlessness in the modern history of the profession (NUT Health and Safety Unit, 2008). In the United States, The National Commission on Teaching and America's Future (NCTAF) have similarly reported that a combination of abysmal working conditions and alienating institutional dynamics have lead to an unsustainable scenario in which one-third of all teachers new to the profession voluntarily leave within their first five years of practice (NCTAF, 2012). While these statistics point to a complex socio-political imbroglio, they concomitantly suggest ways in which the organization of the educational institution functions to produce stultifying affects and forms of illness distinct from the rhetoric of 'bad' or 'unfit teachers' which has hitherto masked this growing problematic.

Unfree School

The revolutionary educational thinking of A.S. Neill (1992) would point to the effects of such regulatory systems upon the psychical development of children and youth. In his experimental work at Summerhill, Neill argued that the organization of schools around the primacy of the boss, the maximization of knowledge acquisition, and the insertion of the body into habitual routines failed to alleviate the psychical and emotional damage produced by institutional life. Following Wilhelm Reich's psychoanalysis of group dynamics, Neill would argue that the institution functioned to produce the conditions of repression optimal for subjective self-enslavement and the production of neurotic and unfree subject-territories. For Neill, Reich's (1970) question of how one could get to the point of willing their enslavement (More taxes! Less bread!) points not to ignorance, but the contraction of desiring-production with highly coded subjective arrangements and enunciative potentials (Deleuze & Guattari, 1983, p. 29). Neill would point to such overdetermination through the implicit psychical dependency education places on the authority of 'bosses'. That is, insofar as education is organized under an institutional superego, the potential for student autonomy and autonomous manifestations within the school would be functionally crippled. Neill would advance this critique by citing education's overwhelming focus on knowledge as a vehicle for restricting the school's capacity to instantiate new subjective and enunciative formations. Schools, Neill would insist, are organized for the regulation of difference within narrowly defined or 'blinkered' constrictions of potential. Such emphasis not only functions to delimit the referential universes available to institutional subjects, but further, inculcates thought and action along highly habitualized circuits of production. Against this institutional background, Neill would concomitantly probe the failure of institutional organizations to acknowledge their repressive power effects upon the lives of the institutionalized. These conditions would constitute an untenable problematic against which Neill would begin the experimental task of rethinking the school in a manner capable of releasing blocked or otherwise overregulated institutional energies. In a reference bearing fidelity to Deleuze and Guattari's entreaty on the powers of the schizo over the repressed desires of the neurotic, Neill (1992) provoked: "I would rather see a happy street-sweeper than a neurotic Prime Minister" (p. 10). As Guattari would similarly remark, Neill would see as a central problematic of schooling the 'blinkering', or more specifically, the narrowing of institutional life according to the stratified edicts of both the National Curriculum and the vertical overdetermination of the institutional-object itself. Herein, Neill's diagram of the pre-world war II educational paradigm would fulminate on an image of the school-as-barracks, the teacher as superegoic drill-Sargent, and the institutional-object as a mechanism for containing, ordering, and regulating the desire of the student (Foucault, 1975). "Not only are prisoners treated like children" Deleuze

writes, "but children are treated like prisoners…[they] are submitted to an infantilization that is alien to them" (cited in Foucault, 1977, p. 210).

The stratified image of institutional life against which Neill would rethink the function of the school finds its presupposition in the early theoretical works of Bobbitt (1924) and Tyler (1949), in whose Fordian image the student is always-already the product of State thought. Preoccupied with the organization of educational experience and the conformity of student behaviors to pre-established norms, the canon espoused by early curriculum rationalists would begin by answering the question of what a school might do by installing teleological aims connecting thought and action to pre-established norms, orders, and subjective formations (Bobbitt, 1924; Tyler, 1949). Such modelization would not only inform the cognitive or epistemological transmission of institutional contents, but facets of affect, percept, and volition informing upon the material reality of student and teacher subject-groups (Guattari, 2009a). "It may be no exaggeration" Neill writes, "to say that all children live in a life-disapproving atmosphere [in which they become] prone to obey authority, [fear] criticism, and [become] almost fanatical in [their] desire to become normal, conventional, and correct" (p. 95). Herein, Neill alludes to the institutional production of "seriality" articulated by Sartre, for whom institutional habits and neurotic forms of repetition were symptomatic of the ways in which vertical organization functioned to segment group potentials (Guattari, 2009b, p. 180). That is, the serial, or otherwise ritualized image of quotidian life produced by the regulated segmentation of the institution delimited and repressed the potential for varied group arrangements by 'blinkering' group-subjects into practico-inert formations (Guattari, 2009b). The 'illnesses' Neill detected within the organizational cartography of the orthodox school would similarly allude to the problem of 'blinkering' as a cutting off of education from a virtual ecology through which it might be materially rethought (Guattari, 1995).

Transversal Maneuvers

Genosko (2002) defines "[t]ransversality [as] the tool used to open hitherto closed logics and hierarchies" (p. 78). In Guattari's hands, transversality becomes an tool for liberating the expressive potentials of institutional life. More specifically, Guattari operationalizes transversality toward the desedimentation of subject roles and the universalization of institutional semiotics informing upon institutional subjectivizing processes. At La Borde, the verticalization of subjects posed a particular problematic insofar as it functionally alienated the patient from the social fabric of the institution. As Guattari would argue, this extreme 'blinkering' of both doctors and patients into crystallized roles would effectively undo the attempt at patient rehabilitation. In its place, Guattari would witness a general mistrust of institutional staff, a despondency born from the patient's alienation from the policies of the clinic, and in extreme circumstances, the regression of patients and emergence of new neurosis. Mobilizing transversal

thinking against the overstratified routinization of the clinical model, Guattari would rethink the institution by drawing clinical staff into direct and non-hierarchical relationship with patients. Waging a critique of the institution from within, Guattari and Oury would help produce a transversal cartography dubbed 'the grid' (la grille), a rolling system of work rotation in which medical and non-medical clinical personnel and patients would work in heterogeneous groups to perform clinical duties. 'The grid' at La Borde would draw new group-subject cartographies by modulating universes of reference.

Within the rolling rotation schedule of the Labordian grid, group-subjects would alternate between manual and intellectual labor. A group-subject might at one point perform medical care duties while at another, assume responsibilities for housekeeping or maintenance. At certain times, a group-subject might be involved in the facilitation of clinical workshops while at another, function to organize art and theatrical activities (Dosse, 2011). Within the grid, patients would work alongside clinical staff and hitherto 'untouchable' doctors at tasks for which neither possessed 'specific' expertise. In this vein, 'the grid' became an experiment in assessing the permeability of space through which patients, doctors and other clinical staff became productively delinked from their bureaucratic segmentation within the clinic's organization. This transversal remapping of the institution would dilate the potentials for movement amongst patients, some of whom would come to assume administrative duties in the daily decision making of the clinic. Herein, the transversal relations produced by the work rotation schedule produced a militant critique of professional roles and qualifications sedimented within the vertical institution. For example, a particular rotation in the grid would see patients assuming responsibility for the distribution of medications, hence demystifying the role of clinical staff and disalienating the patient from the fabric of the organization (Dosse, 2011). Further to this effect, Guattari was instrumental in the establishment of a patient's club where non-medical personnel, clinical staff, and patients could mix (Dosse, 2011). The patient's club at La Borde would be more than a transversal meeting space, however. It would establish its own forms of transversal relation to the clinic's newspaper, *La Borde Éclair*, hence producing a new forum for the enunciations of the club's unique group-subject.

Object Modification and the Group-Subject

Guattari's militant revolution of the clinic would induce the transformation of the institutional-object. By operationalizing the transversal potentials of the institution, Guattari would counter-actualize those isolating and compulsive habits intimate to the disempowerment of clinical staff and patients. As Oury challenged, the clinic should not resemble a "shoe factory" ordered by way of specialist roles, rigid forms of management, and routinized modes of production (cited in Dosse, 2010, p. 45). To liberate life from such forms of habituation, Guattari would relaunch the mediating objects of the institution into new modes

of material arrangement. Drawing from Winnicott's analysis of institutional pedagogy, Guattari would refocus treatment at La Borde upon the collective, or rather, upon the operationalization of a space for collective creativity and the concomitant release of institutional energies from under the varied effects of verticalization (Genosko, 2002). Rather than relying upon the authority of the analyst to 'reorient' patients to the Symbolic order, treatment at La Borde would proceed by conceptualizing the subject as always-already a group phenomenon (Guattari, 2009b). Simply, the subject is always-already a 'group' effect. No longer thought as an egology (personological and egoic), Guattari would relaunch subjectivity along ecological lines capable of thinking the group-subject as an ecological assemblage born from differences of group association, connection, and alliance (Guattari, 2000).

Eschewing the psychological image of the egoic whole over subjective 'part-components', Guattari (2000) would commence a mode of therapeutic action sensitive to the heterogeneous ecology of the subject and those institutional objects that palpate the subject's becoming. As the experimental revolution of La Borde clinic would demonstrate, such ecological thinking would be commenced via the transversal unblinkering of institutional group-subjects and the concomitant displacement of authority in the therapeutic relationship. As Guattari argues, the dyad model of transference particular to clinical treatment not only suppresses transversality by reducing it to a two-part (superego-ego) system, but establishes the conditions for the patient's rehabilitation upon a potentially destructive and retraumatizing signifying regime alienating them from the fabric of social life. Against this, transversality aims to instantiate new territories or autonomous social refrains oriented to a modulation of the group-subject's association to daily life (Guattari & Rolnik, 2008). Following, the patient's reterritorialization at Le Borde would be commenced within an open space for creative enunciation immanent to the non-hierarchical tasks of 'the grid' and indefinite space of the patient's club. Yet, La Borde's therapeutic ecology would extend its emphasis on heterogeneity even further. Mobilizing transversality as a material weapon, Guattari and Oury would recreate La Borde as a baroque institutional space "always in search of new themes and variations in order to confer its seal of singularity…[and] permanent, internal re-creation" (Guattari, 2009a, p. 182).

Resingularization I: Aoki

To redeploy Oury's challenge for education necessitates rethinking the institution from under the image of the 'shoe factory'. Such a task becomes crucial insofar as education constitutes a "true [factory] where labor power and the socius as a whole is manufactured" (Guattari, 2009b, p. 47). Of course, the image of the school-as-factory maintains contemporarily through the standardization of institutional life, its a priori arrangement of subjects and regulation of transversal potentials via grade-grouping, achievement tracking,

and the alienation of students from both the mediating object of the curriculum and the institutional superego, whose rules and values they are meant to incorporate. Corollary to the overdetermination of institutional organization, much contemporary curriculum thought continues to derive from the image of verticalization Guattari found detrimental to group-subject autonomy and health.

Drawing from Deleuze and Guattari's (1987) conceptualization of molarity, Aoki (2005) argues that curriculum thought inheres an implicate archi-tecture, or rather, an arborescent schema through which it becomes easily adapted to instrumentality, epistemic territorialization and superegoic injunction. This is to say that for Aoki, the ecology of institutional life is already foreclosed by a series of blinkers that constrict disciplinary thought within highly coded territories of knowledge and production. It is in this way that Aoki's thought experiment on how the sciences might be taught as a humanity necessitates accessing a virtual ecology unthought by the arboreal or otherwise hierarchical schematization of curriculum and instruction. Aoki's thought experiment is not simply novel, but rather, linked to the problematic of student dropout rates from Canadian post-secondary science faculties. Corollary to the symptoms Guattari recognized within the verticalization of the clinic, dropouts articulated their non-proximity to curriculum as a major factor in their decision, citing that the work demanded by the institution was "irrelevant to…human crisis in these times" (p. 200). Further, the dropouts highlighted by Aoki pointed directly to the highly 'blinkered' organization of the institution, citing that the image of life advanced within institutional space overemphasized instrumental skill acquisition and the routinization of experimental method.

Aoki's thought experiment aims to rethink the mediating objects of pedagogical thought along similar lines, drawing the question of how the sciences might be taught in relation to a heterogeneous ecology populated by unforeseen disciplinary alliances and a-signifying references. As Aoki challenges: "How would it be if we brought together a scientist, a novelist, and a bottle of scotch at a café on Bourbon Street?" (p. 201). While Aoki eschews the transversal assemblage of science, literature, alcohol, and Bourbon Street as a joke, this belies the fact that this composition begins to articulate the conditions under which thought and action might be freed. Specifically, Aoki mobilizes a lesson from Le Borde by producing a transversal exchange between the 'expert' scientist and the literary fabulist. Moreover, while Aoki avoids specifying the intent behind the incorporation of alcohol into the transversal exchange, one could imagine that its function is oriented to a general decrease of superegoic inhibition and concomitantly, an increase in flows of exchange. While mentioned previously, Aoki's focus on the background, or rather, the mediating setting upon which to recommence the question of how science might be taught is instructive. That is, through the selection of Bourbon Street, Aoki incidentally suggests the necessity of a carnivalesque semiotics no longer caught within ossified patterns of meaning and interpretation. In this vein, Aoki's thought-assemblage detects a virtual ecology maximizing the coefficients of transversal

exchange across heterogeneous territories. As Deleuze and Guattari (1983) advocate, a detour through other disciplines, styles of thinking, and group-subject assemblages is necessary in order to clear up those 'false problems' borne from closed territories of thought. It is here that Aoki's approach to counter-actualizing the pedagogical image of science education bears fidelity to Multiple Literacies Theory (MLT). As Masny and Cole (2009) articulate, MLT's focus pertains to desedimenting habits of thought and action in education through the material production of innovatory assemblages and practices. Forging new circuits of enunciatory expression distinct from the overcoded concept of 'educational literacies', MLT aims to promulgate a new literary ecology through which the subject and its relation to the world might be thought anew.

Aoki's concern is less one of producing a specific image of science education than of creating the conditions for how it might be thought as a singularity. Herein, transversality functions as a tool for desedimenting the territory of curriculum and instruction, producing in lieu of its sedimented overdetermination (how the life of the institution ought to go) an unanticipated nuptials for a discipline yet to come. Ultimately, the tool of transversality functions as an implicit reference throughout Aoki's curricular scholarship insofar as his challenge entails a radical deterritorialization of the arborescent or vertical legacy inhering institutional curriculum and subsequently, the detection of a virtual ecology for thinking the lived-curriculum as a baroque creation. Hence, where the bureaucratic curriculum-as-plan is destratified through its transversal invasion by the group-subject desires of a singularity (a class, for example), what remains is not the curriculum, but for Aoki, a multiplicity of curriculums "as many as there are teachers and students" (p. 426). Via the transversal unblinkering of the curriculum and instruction archi-texture, Aoki palpates a virtual ecology for educational thought delinked from subsisting territories and hence, the presumption of what subjectivities and modes of enunciatory production are possible in the first place.

Resingualization II: Freinet

Guattari's transversal reconfiguration of *La Borde* would ultimately point to the rarity of singularities. As Guattari would challenge, what potentials exists to counter-actualize the clinic, the prison, or the school against schemes of "auto-centered" disciplinary power, the "phenomena of practical and theoretical domination", or the production of "subjugated groups" into highly coded vertical formations (Sauvagnargues, 2011, p. 174)? Against this image of desingularized or universalized life, Guattari initiates the radical task of redirecting the institution toward its permanent molecular revolution, or rather, a permanent reinvention aimed at freeing group-subject assemblages from oppressive forms of routinization and habit (Guattari, 2009a). Against the freezing of the institution, Guattari's militant organization, the Federation of Study Groups in

Institutional Research (FGERI), would produce active allegiances with primary school teachers from the Freynet movement. Already actively engaged in rethinking the institutional along the lines of pedagogical psychotherapy, proponents of Freinetian education along with the FGERI helped to uncover the failure of institutions to make their organization a focus of analysis and material transformation. As the FGERI would detect, institutional power effects would be obfuscated through the 'individualization' of the subject, its diagnosis, and subsequent 'treatment' within a dyadic model of transference. Herein, the FGERI would task itself with overcoming the encasernée scolaire (school-as-barracks) and its segmentation of group-subjects into strictly ordered roles and functions (Genosko, 2009). In this vein, the project of the FGERI would be oriented to the analysis of institutional assemblages and their effects on subjectivity.

Both the FGERI and Oury's Group for Therapeutic Education (Groupe d'éducation thérapeutics, GET) would draw upon the radical pedagogy of Célestin Freinet in their material revolution of institutional organization and recommencement of institutional group-psychotherapy. As an institutional militant and agitator, Freinet's molecular struggle against formal educational methods would eschew the universalization of education and its alienation of the institutional subject from the social fabric of the institution. Toward this material revolution of the institution, Freinet would nascently employ transversality as a tool for rehabilitating group-subject proximity to institutional life while collapsing the student-teacher dyad and its presumption of a superego for guiding student identificatory processes. Freinet's intervention would come in three conjoined formations.

To begin, Freinet would incorporate the use of a school journal, or rather, an enunciatory vehicle for group-subject interest and commentary on issues of local and regional concern. Occurring every other day, the interscholastic exchange of the journal would reach upwards of twenty different schools and social groups (Acker, 2007). Through this transversal exchange, Freinet aimed to adjust the general dissociation of schools and students by opening the potentials for following each others' lives and forming collective movements relative to shared experience and desire. The second transversal vehicle in Freinet's pedagogy would be operationalized via the incorporation of a printing press. The function of the press would be two-fold, enabling the mass production and exchange of the school journal while concomitantly reterritorializing the group-subject as a collective formation. Herein, the press functions as a circuit for the creation of highly singular group formations particular to group-subject desire. In this vein, Freinet resisted the territorialization of the classroom printery as a mechanism for the 'official' work of the institution. This was accomplished through a third innovation of creating of a cooperative student council whose task it was to oversee the journal in a manner adequate to the singularity of the group-subject. Herein, Freinet's institutional revolution would extend to transcendent knowledge, supplementing the 'school journal' and its enunciation of group-

subject desire in place of 'official' textbooks (Acker, 2007). That is, rather than being derived transcendently, Freinet would rethink institutional life through the transversal potential of the classroom press as a mediating object for the permanent revolution of educational contents.

Freinet would abandon preordained lessons in lieu of rendering group-subject enunciation into a transversal curriculum. The function of this transversalization is clear: Freinet's adjustment of institutional blinkering is connected to the task of overturning an impersonal curriculum and the ossification of student production under the regulatory gaze of the institutional superego. Indeed, what becomes evident in the counter-actualizing image of pedagogical life created by Freinet is its focus on creating a "collectivity sensitive to heterogeneous components as well as local conditions that would otherwise be steamrolled if one arrived with prefabricated interpretive grids" (Genosko, 2008, p. 66). Through the transversal force of the classroom printery, Freinet reorients schooling to the singular events informing upon the group-subject. In part, Freinet's transversal remapping of the institution commenced by unblinkering the desiring-production of the institutional group-subject operationalizes a new educational politics. Replacing "official schoolbooks [and classes] with student-produced material", Freinet overturns the education of children and youth as it is imagined by the elite (p. 83).

Practicing a form of institutional schizoanalysis, Freinet would rethink the task of education as one oriented to both the analysis of life in schools and the creation of new group-subject potentials for the liberation of life from under the stultifying power of verticalization. Mobilizing the school journal, local printery, and cooperative council on matters of editing and publication, Freinet would promulgate a pedagogical singularity oriented to the affirmation of collective autoproduction and the counter-actualization of institutional anguish and hopelessness. Herein, Freinet would affirm the "technical and political choice" of the school printery as a "molecular revolutionary activity" for the creation, possession, and communication of collective enunciation freed from transcendent models and a priori superegoic imperatives (p. 68). What is most original about Freinet's use of the printing press "is its role in mediation" and further, its creation of "a transversalizing space in which material hierarchy is restructured...and existing institutional structures at all levels from the classroom through the school board…are called into question" (pp. 67–68). Yet, Freinet's production of a 'transversal' educational space is more than critical insofar as it actively produces new forms of social arrangement and processes for subjectivity delinked from an image of how pedagogical life *ought to go*. Where Multiple Literacies Theory (MLT) functions by detecting and affirming affective flows of desire in the classroom, it bears fidelity to the radical institutional revolution at the heart of Freinet's work. That is, akin to Freinet, MLT affirms that flows of social desire are always-already operative within the classroom and further, that desire constitutes a productive and connective force in learning literacies (Masny, 2006; Masny, 2010). Connecting desiring-flows to enunciatory vehicles

of production, MLT aims to palpate desire into the social organization the classroom, effectively reterritorializing the life of the classroom into a singularity distinct from education *in general* (Masny and Cole, 2009; Cole, 2009).

Resingularization III: Oury

How might a group be moved out of serial being? (Genosko, 2002). As Genosko articulates, this concern is intimate to Guattari's interest in transversality and its potential to remedy the organization of the group-subject according to external, or otherwise superegoic power. That is, the liberation of the institutional group-subject necessitates analyzing the conditions of group unification in the first place. Where the unification of the group-subject would be accomplished through the instantiation of an external organizing metric, Guattari (2009b) would detect the production of practico-inert forms of being or what he would dub 'subjected groups'. At La Borde, such practico-inert formations would inform upon the clinic's nurses insofar as their roles were ossified according the "psychopharmacological imperatives of the institution" through which the function of their clinical role would be routinized and structured independent of other group functions and institutional spaces (Genosko, 2002, p. 84). While functionally unified, the nursing staff at La Borde would be subjugated under the edicts of their role presupposed by drug manufacturers, diagnostic taxonomies and orthodox university training. In part, what would be required to deterritorialize the serial role of nurses at La Borde would be the instantiation of a "common praxis" borne through both the work rotation (la grille) and reconfigured relationship to patients (Genosko, 2002). At other points, the transversal desedimentation of the nurses' practico-inert group formation would be accomplished through the transformation of the institutional backdrop. Rather than distributing medications in the infirmary, nurses moved their practices to new clinical sites such as the dining hall (Genosko, 2002). By altering their relationships to clinical space, Guattari detected a transformation in group-subjectivity. Minimally, the nurses at La Borde began to transform the assemblage of practices into which they had been locked, hence commencing a more experimental and varied approach to their clinical practice and group-self-definition.

The liquidation of seriality at La Borde would be affected through a transversal approach to pedagogy. Where Guattari saw in the university the creation of conditions for the overidentification of residents with the medical hierarchy, La Borde's work rotation schedule would pedagogically intervene by placing residents alongside their teachers in both medical and non-medical tasks (Genosko, 2009). Breaking apart the territories of transferential reference produced in the university, La Borde's transversal pedagogy would produce new conditions for relation, dialogue, and behaviour. In thinking a transversal pedagogy of the institution, both Jean and Fernand Oury would draw upon the institutional militancy of Freinet to emphasize the import of a mediating object

between analyst and analysand or otherwise, its corollary in the teacher student dyad. For Freinet, Oury, and Guattari however, it should be said that the mediating institutional object is always one that is more than an object. For example, in Freinet's incorporation of the classroom printery, Oury's reorientation of pedagogy in terms of 'labour tasks', or Guattari's militant support of Radio Alice, the object would constitute a circuit for a new social assemblage oriented to auto-production and the instantiation of new group-subjectivities. It is on this point that the transversal pedagogy of La Borde orients thought away from a treatment of 'individuals' in lieu of a schizoanalysis of what institutional assemblages are capable of producing.

It is such an orientation that inheres the militant work of Fernand Oury and his criticism that the founding of modern education is premised upon the botched conceptualization of the student as a passive receptor of the institutional superego with which it is impelled to identify. A contemporary of Freinet and brother of La Borde founder Jean Oury, Fernand Oury would compose a form of 'institutional pedagogy' oriented to the material revolution of institutional organization. In an innovation that would subsequently form a 'core' aspect of A.S. Neill's Summerhill 'free-school', Oury would draw upon Freinet's notion of cooperative student council (counsil de cooperative). Distinct from contemporary notions of classroom democracy founded upon anonymity and bureaucratic constraint, Oury's particular conceptualization of the cooperative council focused upon the enunciation of student feedback pertaining to classroom life (Genosko, 2009). Non-anonymously, the class would advance, refine, and defend issues proximal to the fabric of their group-subject experience. Put differently, Fernand Oury's 'institutional pedagogy' would rehabilitate the severed relationship of students from the fabric of the institution by tethering the enunciations of the cooperative council to tangible transformations of institutional life (Guattari, 2000). In this vein, Fernand Oury would relink institutional pedagogy to its experimental potential to modulate the organization from within. Transversally, the school would be opened to its immanent molecular revolution.

Guattari would encounter Fernand Oury at the age of 15 as a member of the youth hostelling movement (Guattari, 2009a). This encounter would spark Guattari's militant activism insofar as the youth hostelling movement would bear upon the production of collective autonomy and group-self-definition apart from superegoic injunction. Comprising a para-scholastic education, the youth hostelling movement shifted the backdrop of pedagogical experience upon a quasi-nomadic heterogeneity born from the experience of collective caravan travel. Such heterogeneous experience would subsequently be drawn back into relationship with the school. That is, Fernand Oury would rethink 'institutional pedagogy' as a transversal space between the youth hostelling movement of post-war France and the function of the school as a space for auto-production and group enunciation. In this vein, Oury's transversal approach to education would produce a connection between the social fabric and the life of the school.

Counterposed to the contemporary cutting-off of the school from collective social action and politics, Oury's 'institutional pedagogy' jettisoned the false demarcation of social space as something peripheral to the school, mobilizing para-scholastic activity as a school curriculum and classroom life as a site for the enunciatory production of new social formations. Herein, both Fernand Oury's 'institutional pedagogy' and Jean Oury's material experimentations with the organization of the clinic were commencing a rhizome (n-1) by subtracting an external organizing principle in affirmation of a heterogeneous multiplicity (Deleuze and Guattari, 1987).

Following Singularities

It is Aoki (2005) who suggests that the task of education should not only entail the affirmation of the singular, but further, the active composition of singularities. This, of course, has nothing to do with the 'individual' or the elevation of the neo-liberal self-styled subject as an aspirational model. Rather, Aoki's focus on singularity advocates for the practical analysis of social assemblages for the maximal liberation of life from under subjective and enunciatory constraint. Where Guattari points to the contemporary sclerosis of the singular within institutional life, it is through schizoanalysis or rather, the practico-material analysis of what social assemblages produce and are capable of producing that opportunities for transversal exchange or molecular revolution might be detected (Sauvagnargues, 2011). This is one of the key challenges advanced in Roy's (2004) *Teachers in Nomadic Spaces*, where the conventional organization of the school relative to the "possessive individual" and the specification of its role is transversally relinked to the "pack" formation denied in Pankejeff's (Wolf Man) dream (p. 109). Akin to Guattari's analysis of the clinic, Roy's detects in school life the necessary articulation of a virtual ecology or qualitative multiplicity for expression and reference. Where this virtual ecology is severed, Roy articulates, teachers and students encounter a kind of institutional "insanity" marked by a symptomatic adherence to fixed positions and the presumption of personal ownership over scholastic knowledge, skills, and attitudes (p. 110). Mobilizing transversal thought against this institutional myopia, Roy articulates the case of a high school where students design and offer semester-long courses in areas of collective interest and further, where forms of collective mentorship emphasize listening to students without grafting their enunciations into preexisting interpretive grids. To paraphrase Deleuze (cited in Foucault, 1977), if one were to heed the protests and questions of a [kindergarten] student, the educational complex would be revolutionized. Where life in schools is deintensified through arboreal ossification, Roy contends, the institutional must be relaunched through its virtual ecology, or rather, its molecular potential for counter-actualization. In lieu of the molar 'individual' and its neuroticized attachment to the institutional superego, Roy advances a 'transversal pedagogy' through the heterogeneous and connective potential of the

pack, swarm, or open system where concepts are brought into relation with circumstances rather than essences (Watson, 2009). Continually overturning centralizing powers, masters of authority, and the conditions for fascism born through the habituation of thought and action, 'transversal pedagogy' challenges education to get out from behind the desk, to form "new lines of allegiance" and "new spaces of freedom" (Guattari and Negri, 2010, p. 116).

The task of creating such a school is, of course, not an easy one. As Guattari writes, La Borde would continually face the challenge of overly territorial staff, the overidentification of doctors with the medical hierarchy, and the continual threat that transversal group-subjects would become subjected under external metrics of organization (Guattari, 2009b). Habits of individuality borne from university training continued to inform the self-willed isolation of staff into practico-inert roles, while in-fighting threatened to dissolve transversal "packs" and the heterogeneous universes of reference produced therein. Even the transversal desedimentation of the institutional structure would not, in itself, amount to liberation. As Deleuze and Guattari (1987) warn, "[n]ever believe that a smooth space will suffice to save us" (p. 500). Even at La Borde, the formation of groupuscles and micro-fascisms would continually challenge the therapeutic project. Against these territorial edifices however, Guattari would follow Oury's challenge that 'institutional pedagogy' should remain vigilant over its desiring-machines, or rather, the arrangement of institutional organs of production and anti-production. Here, Guattari emerges as a revolutionary counter-cartographer of the finest order, mobilizing an ethics of experimentation for remachining the productive potential of institutional life. Drawing upon the tool of transversality, Guattari advocates a way of operationalizing a revolution of organizational life through the careful reinvention of institutional ontology. Drawing life from behind the analyst's couch and teacher's desk, Guattari's militant ethics posits new ways of living sensitive to the virtual ecology entwined to the actual. Indeed, we do not yet know what an institutional body can do. As Guattari demonstrates, the creation of the institution is a matter for practical experimentation - it must first be made. This is to recommence eco-pedagogy as a mode of material expression for the task of institutional revolution.

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