Perceptions and possibilities: a school community's imaginings for a future 'curriculum for excellence'

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Abstract

This thesis reports research undertaken to explore a school community's imaginings for secondary education for future generations. The research was designed to trouble the seemingly straightforward constructs of imagination and creativity, not merely to trace or audit their inclusion in the secondary curriculum, but rather to invite a secondary school community to put these constructs to work in exploring their imaginings and desires for good education 25-30 years ahead. The objectives used to structure the research involved: tracing the discourses of imagination and creativity in education curriculum policy; exploring a school community's experiences and perceptions of secondary education; examining a school community's imaginings for future secondary education; and exploring a school community's desires for a future 'curriculum for excellence'.

The research was carried out during the development phase of *Curriculum for Excellence* (Scottish Executive 2004a) in Scotland which is explicit in its desire to provide opportunities for school communities to be/come imaginative and creative. This is not a new aspiration as imagination and creativity are familiar and enduring constructs in education. At a policy level the resurgence of interest in (imagination and) creativity is closely aligned to a desire for economic sustainability. The focus of my study is to explore how the concepts of imagination and creativity might become an impetus for the school community to think differently about good education for future generations.

The study took place in a large comprehensive school community in a rural town in Scotland. Groups of participants, including pupils, parents, early-career

teachers, mid-career teachers and school managers were drawn from across the school community. The method of data collection was adapted from Open Space Technology (Owen 2008) to provide an unstructured forum for participants to discuss their experiences and imaginings. A theoretical framework which offered a way of thinking differently about the data was devised from readings of concepts drawn from Deleuze (1995) and Deleuze and Guattari (2004) and used to analyse the school community's perceptions, imaginings and desires.

The findings suggest that whilst the new curriculum seems to open up a space for imagination and creativity the school community's imaginings tend to be orientated to past experiences and/or closely aligned to the policy imaginary which appears to close down openings and opportunities for becoming. However there was a discernible desire in the school community for 'good' education in a fair and equitable system which appeared to be less narrowly focused on economic imperatives than that of the policy. I argue that there is a need for a new way of thinking about future education within current structures and systems which I have conceptualised as an 'edu-imaginary interruption'. The thesis concludes with some reflections on the potential forms of such interruptions to impact on research and professional practice.

Acknowledgments

Looking out from my writing space
to the beach at Griais, Isle of Lewis.

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Looking out from Great Bernera, Isle of Lewis 2011

'To see oneself on a strange island, clearly, is to imagine oneself in another space, looking at an unfamiliar world. To poke around is to investigate that world, to pay attention to it, to think about it'.

(Greene 1995, p.24)

Chapter 1 Beginning...

Walking in the Cairngorms there is a tendency to focus on 'seeing things small' (Greene 1995, p.11). The immense scale of the place seems to draw the eye (weather permitting) to the skyline – to the line in-between huge rocky, scree covered mountains, great corries and crags and the vast ever-changing sky. Perhaps it is desire that draws the attention, desire to be on the edge, to be in that in-between space. However, if you do not take the time to interrupt your steady monotonous, step-by-step progress along the glen or mountain path, and stop to examine for a moment the ground beneath your feet then you fail to 'see things close up and large' (Greene 1995, p.16). You fail to notice the carpet of golden-yellow moss with vibrant red stems, *Hylocomium splendens,* which blankets much of the hill. You fail to notice the few late remaining blueberries, *Vaccinium myrtillus,* contrasting starkly against fading leaves. You fail to see the various grasses springing from rhizomic rootstock, or to notice the delicate pale purple flowers of *Calluna vulgaris* which frame the photograph below and you fail to smell their faint perfume. You fail to hear the quiet buzz of insects as they zigzag across this vast landscape. Indeed to lock one's gaze on the distant horizon and 'see things small' is to fail to notice the rich carpet of flora which sustains the diversity of fauna and insect life in their daily struggle for survival in this challenging habitat.

The academic researcher must also slow down, interrupt, examine and listen if they are to 'see things close up and large' (Greene 1995, p.16).

(Journal 2011)

Flora on Meall a Bhuachaille

An invitation…

Let me begin with an invitation:

> Remember, if you will, your 13 year old self walking along the
> science corridor during your first year at secondary school.
> What are you wearing? What can you see? What do you
> hear? What do you smell? How will you feel when you enter
> your science class? What will you do?

The genesis of the research questions for this enquiry arose from my personal

reflections on these very questions, during a moment of noticing, a moment of

'wide-awakeness' (Greene 1978), one day as I walked along the science

corridor in the large secondary school where I had taught for nearly 30 years.

On this day the walk triggered memories of my own familiar educational

experience of walking down a similar corridor over 35 years earlier and which I

share briefly with you now.

'The science corridor' circa. 1970/2008

I walked along the science corridor this morning as I do several times each day. Most of the doors were closed but through the small observation windows I glimpsed pupils, some seemingly engrossed in their work, others much less so, some writing furiously in jotters, listening to teachers whilst others stared into space or out of windows, their interest or attention elsewhere... Teachers' voices drifted into the corridor – informing, directing, cajoling, questioning, disciplining and controlling.

A sense of déjà vu stimulated perhaps by the sounds, or glimpses of laboratory benches or the distinctive science corridor smell awakened memories from over 35 years previously and I remembered my 13 year old self walking along an almost identical science corridor in 1970.

I remembered my long black blazer, its top pocket emblazoned with school crest and stuffed with school diary and pens. The knot of my school tie dropped below the open collar of my white shirt worn over a slightly too short skirt with knee high boots. A hint of rebellion, a sign of the times, but not quite enough to attract the attention and subsequent displeasure of the somewhat formidable Depute Head. I remembered entering the S1 science class where the rather stern physics teacher sat at his desk at the front of the room, as we made our way to the benches with their tempting gas taps, to sit and listen or not as scientific knowledge was duly dispensed. This activity interspersed by occasionally intriguing demonstrations and rather fewer opportunities to engage in somewhat less exciting scientific activities than those demonstrated. We too spent much of the time listening and responding, answering when prompted and scribbling notes in jotters as and when directed. And then as now, some pupils received more attention, more encouragement, whilst others were less motivated, less engaged, excluded for a variety of reasons.

I wonder if I had taken the time then to imagine what school would be like nearly 40 years later that I would have imagined so little would have changed for my own child and those I teach...

(Journal 2008)

Introduction

Imagination and creativity are familiar and enduring constructs in education. Too familiar perhaps, the words loosely woven through policy documents, their traits unproblematically linked to pedagogies and pupils, professionals and practitioners, practices and performances, their meanings all too often unquestioned and uncontested. I wanted to interrupt this comfortable acceptance, to make the familiar strange, to trouble these seemingly straightforward concepts - not merely to track and audit their presence in the secondary curriculum - but rather to put these constructs to work in exploring a school community's imaginings for secondary education for future generations. This thesis is the report of the research undertaken to explore their imaginings. It was undertaken during the development phase of an education policy devised to implement a radical new curriculum, *Curriculum for Excellence* (Scottish Executive (SE) 2004a). The setting was a large comprehensive secondary school with a mixed catchment area set in a small rural town in central Scotland. I invited participants drawn from across the secondary school community, including pupils, parents, teachers and managers, to describe their current experiences and perceptions of secondary education before asking them to put the constructs of imagination and creativity to work in their imaginings for secondary education 25 - 30 years ahead.

The research questions which this study sought to explore are as follows:

- How are the discourses of imagination and creativity promoted through education policy?
- How does a school community experience secondary education? What factors enhance or detract from this experience?

- What are a school community's imaginings for secondary education in 25-30 years ahead?
- What does a secondary school community desire in a future 'curriculum for excellence'?

The methodological approach was designed to promote imagination and creativity. An unstructured discussion forum, adapted from Open Space Technology (Owen 2008), offered a space for participants to explore their experiences and imaginings. The theoretical framework was developed using concepts drawn from Deleuze (1995) and Deleuze and Guattari (2004) in an attempt to open a smooth, creative space to analyse the school community's perceptions, imaginings and desires. Discourse has been used throughout this study in a Foucauldian sense i.e. 'the assumption that discourse, or sets of statements, constitute objects and subjects. Language put together as discourse, arranges and naturalizes the social world in a specific way and thus informs social practices' (Alvesson and Karreman, 2000, p. 1127).

A new policy imaginary

> Education policy always sits at the intersection of the past, present and future, with the latter often expressed in policy texts as an imagined desired future. (Rizvi and Lingard 2010, p.xi)

As a teacher and member of the management team working in a large secondary school in Scotland I became increasingly aware of both the dearth of opportunity and reticence or lack of desire of some teachers and managers to adopt a more imaginative and creative disposition in problematising and/or planning their work in curriculum, pedagogy and assessment. The teachers' and managers' desire to replicate past practices which 'work' appeared to be endorsed by the *National Debate on Education* (SE 2002a) which indicated that there was strong support for the comprehensive education system with its

socially inclusive ethos. The Debate recognised 'the quality of teaching and professionalism of teachers' in Scotland (Munn *et al.* 2004, p.440). However it also raised a number of concerns in the current education system, in particular in the secondary curriculum, which might impact on its capacity to support individual young people's needs and prepare them for living and working beyond the period of compulsory education (*ibid.* 2004). The main concerns focused on a perceived lack of flexibility, choice and relevance of some learning for young people as well as constraints imposed by an excessive emphasis on assessment and examinations (*ibid.* 2004). A short while later a new and potentially radical curriculum, *Curriculum for Excellence* (CfE), was devised to address these concerns (SE 2004a). CfE was just beginning to filter into the consciousness of school managers and teachers when the Organisation for Economic Co-operation and Development (OECD) report on the *Quality and Equity of Schooling in Scotland* was published in 2007. This report reiterated the strengths of Scottish education highlighted in the National Debate but was unequivocal in its articulation of key issues which remained to be addressed:

> […]Scotland also faces challenges. The biggest challenge is to make its comprehensive secondary schools work consistently well and equitably. Little of the variation in student achievement in the country is due to the differences between schools. Most is due to differences "within schools". In Scotland, who you are is far more important than what school you attend, and at present Scottish schools are not strong enough to ensure that "who you are" does not count. (OECD 2007, p.140)

The call to address the enduring inequities faced by a significant number of young people in Scotland was loud and clear, schools must plan to meet the needs of individual pupils as a matter of urgency. This report also identified schools as a community resource to be shared which had implications for the way in which schools plan their work (OECD 2007). The issues and challenges

highlighted in this report continue to inform the development of CfE education policy in Scotland, for example, through the development of the Scottish Government (SG) *Skills for learning, skills for life and skills for work* agenda (SG 2009b) and *A framework for assessment* (SG 2011a).

Curriculum for Excellence (SE 2004a) appeared well positioned to address the challenges in the OECD report. It was heralded by the policy makers as a new dawn for Scottish education, an opportunity to take account of global influences and to address some of the particular health, social and economic challenges facing Scotland. CfE (SE 2004a) set out a vision of the dispositions and attributes the policy makers had decided young people required to cope with the challenges which lay ahead. But such aspirations are complex and policy implementation is far from straightforward. Rizvi and Lingard note how policy makers seem to avoid such issues as they set out their policy imaginaries:

> Policy desires or imagines change - it offers an imagined future state of affairs; but in articulating desired change always offers an account somewhat more simple than the actual realities of practice. In many ways policy eschews complexity. (2010, p.5)

And consequently innumerable, often unforeseen, factors serve both to amplify and dampen policy aspirations as the policy is interpreted and enacted by various actors in the educational structures and systems during the implementation process (Reeves and Drew 2012).

The initial CfE (SE 2004a) policy text appeared to prompt little interest or debate and preliminary engagement was at a fairly superficial level. Perhaps this was because it was difficult to argue against a set of worthy values including 'wisdom, justice, compassion and integrity' (SE 2004a) 'borrowed' from the Mace in the Scottish parliament as anything other than the qualities

'we' desired for young people. An aspiration 'to enable all young people to *become*: successful learners, confident individuals, responsible citizens and effective contributors' or any combination of these four capacities helped to give shape to 'our' responsibilities for the development of future generations (SE 2004a, own emphasis).   A range of principles, old and new including challenge and enjoyment, breadth, progression, depth, personalization and choice, coherence and relevance completed the advice to inform curriculum planning which would hopefully meet the needs of individual children and young people. However the lack of (requirement for) professional debate at the time of publishing CfE (SE 2004a) meant many of these elements remained relatively unchallenged. It was only later when the implications of putting these into practice, especially in devising the secondary curriculum, began to disrupt some of the traditional structures, systems and subject boundaries that there was a great deal of angst within the teaching profession (Hulme *et al.* 2009). And whilst some of the educational community welcomed *Curriculum for Excellence* with open arms and lauded the possibilities for school communities to invoke their collective imagination and be more creative in the ways in which they educate all young people for their lives now and in future beyond compulsory education, some teachers felt they were lacking the appropriate knowledge, skills and capacity required to implement this new curriculum model (Drew in press 2013). CfE continues to unfold across the educational landscape albeit with continued angst and debate (Priestley and Minty 2012a; Educational Institute for Scotland (EIS) 2013), but whether the potential for radical change will be realised or it will be 'business as usual' (Priestley 2010,

p.25) still depends on the capacity, will, creativity and imagination of the educational community to realise this new curriculum's inherent possibilities.

A social imaginary

Greene (1995) believes teachers have a responsibility to realise possibilities arising in the curriculum. Her seminal work on the social imaginary published in 1995 remains as pertinent now as when first published. For many years she has suggested teachers need to call upon their imagination to enable them to become open to possibilities and opportunities which would help to overcome the disappointing lack of motivation and conviction in many of our schools. She urges teachers to continually question policies and practices in an attempt to provide a good educational experience for all the young people they meet in their classrooms and to ensure that social justice and democracy are central to the educational project. Greene (1995) suggests:

> we who are teachers would have to accommodate ourselves to lives as clerks or functionaries if we did not have in mind a quest for a better state of things for those we teach and for the world we share. It is simply not enough for [teachers] to reproduce the way things are. (p.1)

However Greene cautions that 'the work of the imagination is not to resolve, not to point the way, not to improve. It is to awaken, to visualise the ordinarily unseen and unexpected' (1995, p.28); in other words to question our assumptions about what seems possible in education and to imagine alternative perspectives to some of the accepted practices which are at odds with our values and beliefs about good education.

Education might be considered key to the development of a nation's imagined future community, however many different understandings exist of what constitutes good education. Policy makers across the globe have tended to

focus recent curriculum reform on the 'reconstitution of education as a central arm of national economic policy, as well as being central to the imagined community' (Rizvi and Lingard 2010, p.96); this economic focus might be considered inconsistent with Greene's values. Rizvi and Lingard recognise this claiming:

> Policies often seek to suture together and over competing interests and values. At the same time policies usually seek to represent their desired or imagined future as being in the public interest, representing the public good. (2010, p.6)

However they suggest curriculum change through new pedagogies is required to develop young people who are 'creative thinkers' with the 'entrepreneurial dispositions' necessary to meet the 'perceived human capital demands of a globalized economy' (*ibid.* p.100).

The dissonances and ambiguities between Greene's (1995) construct of a social imaginary and the dominant policy imaginary highlighted by Rizvi and Lingard (2010) are discernible in current educational policy (SE 2004a). CfE (SE 2004a) appears to expose the policy makers' desire to address issues of social justice *and* ensure economic success in the global marketplace. However the current policy drive to develop the 'entrepreneur of the self' (Simons and Masschelein 2006, p.296) or 'entreployee' (Woods 2011, p.67) with the capacity to meet designated needs, whether these are skills for self-directed learning or those required to maximise the individual's contribution to national economic growth, remain elusive to some young people. As a result this entrepreneurial drive (European Commission (EC) 2012) sometimes appears to further disadvantage and exclude those young people Greene (1995) is so very anxious to include.

Invoking imagination and creativity in 'HE'

My personal interest in imagination and creativity and their potential to enable us 'to look at things as if they could be otherwise' (Greene 1995, p.19) has its origins in my early professional background. I began my higher education in creative studies in fashion and textiles before undertaking a post graduate certificate in secondary education which led to a career teaching Home Economics. During the early years of my career in the late 1970s and early 1980s Home Economics was situated in the 'creative and aesthetic activities mode' of the school curriculum (SEED 1977) where the focus on creativity was linked to the expressive arts. During the 1980s the Scottish Consultative Council on the Curriculum (SCCC) published guidelines for Home Economics which increasingly focused learning towards the technological mode (SCCC 1985, 1987). In 1989 the SCCC published curriculum design guidance for head teachers which removed Home Economics from the Creative and Aesthetic Activities mode and placed it in the Technological Activities and Applications mode alongside subjects such as computing studies, craft and design, and technological studies which required a revised focus on technological creativity. During the 1990s the aims of the subject continued to undergo considerable changes, not surprising in a subject so closely intertwined with technological, social and cultural activities:

> The aims of home economics have evolved in response to changing circumstances. The last 10 years have brought rapid and fundamental change in technological and scientific knowledge and in the structure, economy and value systems of society. Many traditional craft skills have been rendered redundant by developments in products and equipment. Improved living standards, changing patterns and roles in the world of work and the experience of living alongside other cultures have had a major impact on life-style. Society needs people who have developed essential life-skills, who relate well to each other and can co-operate in shared endeavours, who are *imaginative* and *creative*, who are

knowledgeable about the physical, emotional and social needs of human beings and who can bring technological capability to the home and workplace. (Her Majesty's Inspectorate of Education (HMIe) 1995, own emphasis)

Such changes necessitated engaging in on-going school-based curriculum development to accommodate the transient nature of the content of the Home Economics syllabus and enable teachers to support young people becoming imaginative and creative. These developments required Home Economics teachers to be imaginative and creative in planning and implementing the curriculum (HMIe 1995). Imagination and creativity were called upon as the subject diversified and extended its reach and teachers were asked to develop courses in food and nutrition studies, practical food preparation, consumer education, health education, hospitality, childcare and fashion and textiles, as well as the additional challenge in some schools to justify the value of the subject in the timetabled curriculum. In recent years there has been a renewed focus in Home Economics (increasingly known as Health and Food Technology) and its related subjects within CfE (SE 2006a) where it makes an important contribution to the Technologies and Health and wellbeing curriculum areas. These changes have witnessed a shift from an aesthetic focus on creativity and imagination to an emphasis on their technological or entrepreneurial value. This constantly changing landscape demanded a flexible, imaginative and creative stance to professional practices over the years and therefore I embraced the possibilities and openings offered by CfE to re/develop future curriculum for young people. It is perhaps unsurprising that I was both bemused and troubled that others did not seem to share my enthusiasm at the possibilities for change and improvement offered by the radical restructuring of the curriculum offered by CfE. However many teachers

of other secondary school subjects had not been required to engage in on-going school-based curriculum development to any noticeable extent. They tended to habitually implement curriculum devised by others to meet the requirements of their subject, for example, following syllabi designed by national bodies and local authority education services or use commercial packages in maths and science. Such practices seemed to remove the need and/or desire to ask educational questions and consequently some teachers have become mere technicians delivering packages to their pupils.   As Greene noted over thirty years ago:

> because of the proliferation of bureaucracies and corporate structures, individuals find it harder and harder to take initiative. They guide themselves by vaguely perceived expectations; they allow themselves to be programmed by organisations and official schedules or forms. (Greene 1978, p.43)

More recently Priestley *et al.* (2012a, p.192) noted similar concerns in their discussion of the form of 'positive' teacher agency promoted through CfE policy which they suggest is couched in terms of teachers as agents of change who engage in 'successful' implementation of policy. They highlighted the influence of ecological, contextual, temporal and spatial factors on the sense of teacher agency and teachers' perceptions about what it is possible to do or not to do (*ibid*. p.192). It must be hoped that at a time of potentially some of the most radical changes in Scottish education for generations, teachers' desire to influence policy implementation through critical engagement in school-based curriculum making might help to re-establish a sense of agency to enable teachers to play an imaginative and creative role in shaping the future of Scottish education.

In spite of the views expressed above, I am not naive about the many challenges currently confronting the educational community; a considerable body of literature confirms radical change is problematic (see for example Priestley *et al.* 2012b; Fullan 2001). As James and Connelly (2000) suggest:

> Change is complex because it is inextricably linked to our emotions. Imposed change can call up a whole range of emotions: anger at the imposition and the denial of personal autonomy, sorrow at the loss of the old, and anxiety at the uncertainties that the new will bring. (p.16)

However the social, economic, technological, environmental landscape outside the school gates is rapidly changing and schools have a responsibility as part of a wider community to prepare young people to cope with complexities and uncertainties beyond the school gates, since, as Greene proposes 'the challenge is to refuse the artificial separations of the school from the surrounding environment' (1995, p.11). This research provided just such an opening for one school community as I invited them to invoke their imagination and creativity in becoming open to possibilities of how things might be otherwise.

A desire 'to see things or people big'

I began this chapter with a description of a wide-awake moment. Maxine Greene cites Alfred Schutz's definition of wide-awakeness as 'a plane of consciousness of highest tension originating in an attitude of full attention to life and its requirements" (Schutz cited in Greene 1978, p.42). She suggests 'this attentiveness, this *interest* in things', is in complete contrast to 'the attitude of bland, conventionality and indifference' (*ibid.*1978, p.42, original emphasis) which seems so symptomatic of many people. Working in education there is a tendency to see and speak of 'the class', 'the year group', 'the staff', 'the parents' and 'the school'. In contrast I have often been 'accused' of being too

inquisitive, too intrusive in my interest in individuals' lives and practices. However I suggest this intrinsic curiosity has enabled me to see individuals in spaces where some only saw the collective, to engage with individuals' desires and disappointments, hopes and fears where others often only engaged at superficial levels. And it has prompted me to ask critical questions of systems and structures, to question assumptions and query why things have to be done in particular ways and often to see possibilities where others saw constraints. Greene (1995) suggests there is a tendency 'to see things or people small' (p.10) and that 'to see things or people big, one must resist viewing other human beings as mere objects or chess pieces and view them in their integrity and particularity instead' (p.10).

In this study I have attempted to channel my natural curiosity and develop this into a more systematic form of enquiry which pays attention to the desires of the individuals in this community, and through the research methodology I aimed to 'open a doorway' to provide an opportunity for others to awaken their imagination and 'to look at things as if they could be otherwise' (Greene 1995, p.16) as I examined how the individuals in a school community experienced curriculum and explored their imaginings and hopes for a future 'curriculum for excellence'.

In chapter two I engage in an exploration of literature from the constructs which frame this enquiry, namely: imagination, creativity, curriculum and policy. Due to the disparate nature of these constructs I have not attempted to synthesise these but rather to explore some of the pertinent ideas and discourses from each construct which helps to establish the context for this study. In heeding Somekh and Lewin's (2005) advice I read widely and followed lines of interest

to seek out ideas to interrupt my thinking and help me to make sense of the school community's perceptions, imaginings and desires.

In chapter three I describe the framing/organising of the study methodology and theoretical framework. I discuss my struggle to engage with theory as I sought a theoretical framework which would enable me to engage with my data from a perspective other than one which imposed a particular way of looking at and thinking about the data. Deleuze and Guattari (2004) offered a creative solution to my problem as they provided a 'toolbox' of concepts to choose from which enabled me to select the most appropriate tools to disrupt and explore my data from new perspectives. In this ethos of being open to possibilities I discuss the data collection methods and describe how I collected the data through Open Space Technology to enable participants to have some control of the research process rather than feeling constrained by it and to enable them to exercise their creativity and imagination in exploring open ended questions.

In chapter four I begin to map the lines of creativity and to a lesser extent imagination through the current educational policy landscape, *Curriculum for Excellence* (SE 2004a), which provides the context for this study. This mapping reveals the limits of these discourses within CfE. I begin to explore the value ascribed to creativity and imagination in some of the transnational and trans-European discourses which influence Scottish education policy.

In chapters five, six and seven I draw upon concepts derived from my readings of the work of Deleuze and Guattari, namely the control society, desire and becoming and the body without organs to disrupt/open up my thinking in the

analysis of the school community's perceptions, imaginings and desires for future education.

In the final chapter I reflect upon my own experiences and perceptions of the outcomes and process of the research. I then invoke my imagination and creativity in deliberating the future implications for my research and practice and present my conceptual idea for an 'edu-imaginary interruption' which offers a new way of thinking about future education.

Imagining concepts (in solitude and silence)

The challenge for this study was to open a space in which to explore possibilities and to follow lines of enquiry whilst resisting the urge to search for answers, or find solutions and achieve closure. Consequently writing this thesis was not a linear process from beginning to the production of the [in]complete project; rather it was an iterative and creative process which invoked my imagination and provoked me to challenge my previously held assumptions about the future direction of secondary education. I have provided an example of this creative process below.

During my doctoral studies I received an (ill-timed but irresistible) invitation to participate in the creative *Natural Change Project - Catalysing Leadership for Sustainability* (World Wildlife Fund for Scotland (WWFS) 2011) which took place outdoors in wilderness places, often in solitude. Anyone who knows me at all will understand the immense personal challenges presented by solitude and silence. However I have to reluctantly admit the experience was intensely satisfying, transformational perhaps in a number of ways, not least of which stimulating one's senses and understanding wide-awakeness. The only

requirement of participation was to blog throughout the Project (Natural Change 2010). I found myself a little uncomfortable about 'publishing' informal writing about such an intense personal experiences just as I was becoming familiar with the (unwritten) rules of writing for academic publication. But I was also conscious, like Latour (1987, p.40), that 'there is still something worse, however than being criticised or dismantled by careless readers: and that is being *ignored'*. I wondered how I might stimulate interest in my writings. My first 'wilderness' experience served to stimulate my thinking about some of the concepts I was encountering through my readings of Deleuze and Guattari (2004) which I was using to develop my data analysis and I began to explore some of my thinking through the visual images in the environment during and beyond this project. I began to take photographs of 'things' which provided visual stimuli for my thinking and incorporated some of these in my blog. On my return I discovered that those who had read my blog had found my use of these photographic images both stimulating and intriguing and so I decided to incorporate these into my doctoral writing where possible. Prompted by Greene's (1995) work on using the arts to stimulate the imagination, I offer a number of these images to support my writing throughout the thesis and hope these might serve to stimulate the readers' imagination and engagement with my work.

Chapter 2: Exploring [...the literature]

It is both sensible and recommended to plan the intended route before taking to the mountains. This is especially true in the Cairngorms where the weather can change without warning at a moment's notice and walkers can quickly find themselves struggling to navigate in blizzard conditions; and you were wise to have taken a well-trodden path, to have some reassurance that retracing the line beneath your feet will hopefully lead you safely to shelter. However in settled weather conditions during long summer days the desire to select an unfamiliar route or better still to stray from a designated path, to take if you will, a line of flight, can be both tempting and rewarding. It is often through following a new line that one discovers an unexpected vista, hidden river or waterfall or has the opportunity to see some well-known feature from a very different perspective... Somekh and Lewin (2005) seem to advocate that it is a good thing for the researcher to follow new paths when reading suggesting 'the secret is to treat reading irreverently...', 'widely rather than narrowly — often tangentially... so that you can bring to your work insights from key thinkers from both your own discipline and interdisciplinary sources' (p.337).

(Journal 2010)

Introduction

It was problematic to decide in advance which literatures might be most valuable to this study and so I heeded Somekh and Lewin's (2005) encouragement to draw together insights from a selection of literatures. In the first half of this chapter I begin by exploring the complexity of the constructs of imagination and creativity which provided the framework for both the methodology and the context of this study. In the latter half of the chapter I complete my review of literature by bringing together ideas on curriculum and education policy which influence the context in which this research is situated.

Imagination and creativity

Imagination and creativity are inextricably linked, each definition borrowing from the other. This interdependence is evident in theory, policy and practices where these slippery terms are often used interchangeably. Furthermore the discourse of creativity within current education policy appears to be part of an overt attempt to drive economic competitiveness in the global market place (EC 2009; SG 2010). As a result, creativity, along with associated constructs such as imagination and innovation, are explicit or implicit within current educational policy at both aspirational and operational level (see chapter four). In the first half of the literature review I attempt to tease apart the concepts of imagination and creativity and to explore the literature, much of it also intermingled, in order to examine various definitions and identify issues of both constructs which are pertinent to education.

Imagination

Definitions and dimensions of imagination

It is useful to begin by considering definitions of imagination before exploring connections and overlaps with creativity albeit this is not an easy task given the range of definitions in the literature. Fettes *et al.* (in Neilson *et al.* 2010) seem to confirm this notion suggesting that whilst imagination has been the focus of attention for writers in philosophy, psychology and the arts over many years 'it would be hard to argue that we are much closer to elucidating its central mysteries' (p.1).

Vygotsky's (1964/2004) writing on creativity and imagination provides a useful place to begin. His definition of imagination is relevant to the design of this research:

> If a human activity were limited to the reproduction of the old, then the human being would be a creature orientated only to the past and would only be able to adapt to the future to the extent that it reproduced the past. It is precisely human creative activity that makes the human being a creature orientated toward the future and thus altering his own present.
>
> This creative activity, based on the ability of our brain to combine elements, is called imagination or fantasy in psychology. Typically people use the terms imagination or fantasy to refer to something quite different than what they mean in science. In everyday life, fantasy or imagination refer to what is not actually true, what does not correspond to reality, and what, thus, could not have any serious practical significance. But in actuality, imagination, as the basis of all creative activity, is an important component of absolutely all aspects of cultural life, enabling artistic, scientific and technical creation alike. In this sense, absolutely everything around us that was created by the hand of man, the entire world of human culture, as distinct from the world of nature, all is the product of human imagination and of creation. (*ibid.* 1964/2004, p.9)

In this definition Vygotsky identifies a number of dimensions of imagination (which he posits as fundamental to creative activity) namely: orientation to past or past experience, orientation to future, status and value. These dimensions

are perceptible, either individually or in combination, in a number of other authors' definitions, some of which I explore below.

Robinson (2001, p.115) develops his understanding from past and future dimensions as he distinguishes between the 'imaginal' ('mental images drawn from real experience') and the 'imaginative' ('hypothetical images of possibilities that are composed in the mind rather than recalled to it'). Craft (2005, p.18), in an attempt to distinguish between creativity and imagination, seems to focus on future orientation, citing Passmore's (1980) definitions of imagining as 'supposing' or 'hypothesising' and being imaginative as 'generation of a novel outcome' thus introducing an additional innovation dimension. Jackson and Shaw (in Jackson *et al.* 2006) also focus on future orientation suggesting imagination is 'the faculty or action of producing ideas, especially mental images of what is not present or has been not been experienced' (p.96) as well as 'a capacity and a way of being that is central to the construction of new perceptual worlds that can only be imagined, not experienced' (p.105). Mary Warnock's definitions of imagination are frequently cited by other authors who draw on different works to suit their purposes. McKernan (2008, p.34) cites, for example, Warnock's (1973, p.113) future orientated definition of imagination as 'the faculty by means of which one is able to envisage things as they are not'. Others such as Portelli (1986) draw upon Warnock's (1977, pp.152-153) later work which defines imagination as:

> 'a human capacity shared by everyone who can perceive and think, who can notice things and can experience emotions'; it is 'involved in all perceptions of the world, …it is that element in perceptions which makes what we see and hear meaningful to us'. It is also an "image-making capacity" related, but not confined to, creativity. It is that by virtue of which 'the significance of the world we live in' is increased. (Warnock, 1977, pp.151-152 cited in Portelli 1986, pp.28-29)

This more detailed definition encompasses many of the dimensions identified by Vygotsky as well as introducing an affective dimension. Sutherland (1971) also alludes to this dimension in her attempt to tease out the differences between remembering past experiences and imagination, suggesting it is the ability to use past experiences to invoke and sustain emotional responses that is a distinct and positive feature of the imagination.

A number of writers hint at a perceived lack of value or status attributed to imagination. Vygotsky (1964/2004) identified a lack of 'practical significance' whilst Sutherland (1971) alludes to its status highlighting an earlier reputation as a 'lowly form of activity' (p.1). Winch and Gingell (2008, p.99) suggest imagination may be problematic in educational terms due to the connections between imagination and 'mere fancy'. This 'elusive value' (Sutherland 1971, p.2) or perceived lack of purpose might partly be to blame for its lack of prominence in education. Antonietti and Cornoldi's research (cited in Kaufman and Sternberg 2006, p.131) into the distinctions between fantasy and imagination, may provide some further insight into this problem as they cite Giacchetti's (1912) definitions of '*passive fantasy,* a form of fantasy free from the constraints of reality' and *'active fantasy,* where the ideational flow is orientated to the generation of useful thoughts' (original emphasis). Bohm (1996) incorporates several dimensions including innovation, past orientation and value in his attempt to define imagination. He offers an interpretation of Barfield's writing on the distinction between imagination and fancy: he interprets 'primary imagination' as 'the display through such images of creative and original *insight*' and fancy as 'the corresponding display of the more mechanical and routine aspects of thought' (*ibid.* pp.50-54, original emphasis). This leads

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him to propose that imagination might be considered by its 'content' on a continuum from 'imaginative insight' or 'creative imagination' to 'imaginative fancy' or 'constructive imagination'. These understandings which allude to purposeful imagination, that is the production of something useful, whether cognitively or practically, are likely to appeal to education policy makers.

Bohm expands his deliberation to consider how the notions of 'rational insight and rational fancy' might enhance our understanding (*ibid.* p.61) of imagination. This leads to a distinction between:

> *imaginative and rational insight*, which is the primary act of perception through the mind, along with its immediate display, and *imaginative and rational fancy*, which is the construction or putting together of known concepts and images in a logical order. (Bohm1996, p.64)

In making such distinctions Bohm highlights the value of imagination as a tool for solving difficult problems as he suggests:

> with the right quality of mental energy, insight and skill, the art of intelligent perception will enable us sooner or later to meet whatever difficulties arise, without getting lost in the fixity of categories that leads to irresolvable confusion. (1996, p.75)

This small sample of definitions selected from the literature provides an indication of the complexity of this construct and demonstrates how challenging it is to devise a succinct definition of imagination. Consequently, the operational understanding of imagination which informs this study necessarily incorporates a number of dimensions including: orientation to past or past experience; orientation to future; perception of value linked to some form of productivity and/or innovation; perception of status; and an affective dimension.

The role of imagination in creativity

Imagination is both implicitly and explicitly linked with creativity in the literature. As noted above Vygotsky (1964/2004) suggests that imagination may be

considered as the basis of all creative activity. Bohm (1996, p.50) also appears to link imagination to creativity as he defines imagination 'as a power to display the activity of the mind as a whole through mental images'. Craft (2005, p.18) suggests that some aspects of imagination are 'implicit' within creativity. Robinson (2001, p.115) also suggests that 'creative processes are rooted in imaginative thought, in envisaging new possibilities' and his view is that creativity might be understood as 'applied imagination' since 'private imaginings may have no impact on the public world'. Indeed this notion of imagination as an independent and 'entirely private process of internal consciousness' (*ibid.* p.115) may be one of the reasons why the role of imagination has an uneasy role at times in education as it is not always perceived to have productive value in an educational culture which focuses on outcomes.

A number of writers including Vygotsky (1964/2004) and Mouchiroud and Lubart (in Kaufman and Sternberg 2006) have been influenced by Ribot's (1906) study of creative ideas. Ribot (cited in in Kaufman and Sternberg 2006, p.104) suggests creative ideas have 'intellectual, emotional and subconscious' dimensions. He also developed a typology of creative imagination namely: artistic; numerical; mystical; scientific; practical or mechanical; commercial and utopian. Although there is some overlap with the dimensions in the operational definition devised for this study (see previous page), for example, a value dimension, these additional categories might provide some insight into how imagination is promoted through education policy and curriculum.

The role of imagination in curriculum, pedagogy and learning
Eisner (1985, p.vi), widely known for work on imagination and curriculum, suggests there was a growing requirement 'for educators to have an

educational imagination'. He argues for imaginative ideas to be incorporated into practice in order that these might be tested: he identifies the curriculum as the testing ground and pedagogy as the testing medium. He discusses the opportunities for testing ideas through 'a less compartmentalized and more integrated approach to the curriculum' but warns that teachers will require time to plan and incorporate different approaches to integrate these new ideas (Eisner 1996, p.83). His proposals appear as pertinent to current curricular reform as they have been over the last 25 years. Greene extends these concerns about the lack of imagination to the classroom suggesting that 'to learn and to teach, one must have an awareness of leaving something behind while reaching towards something new, and this kind of awareness must be linked to imagination' (1995, p.20). These somewhat aspirational visions for teaching are no less demanding of teachers today than at the time of writing. Furthermore the type of imagination they are promoting is challenging and may be beyond the understanding of many in education who tend to link the construct too simplistically to the type of 'tool' one might call upon to write an essay or create an interesting painting. On the contrary, Greene and Eisner promote an understanding of imagination as a powerful construct with potential to challenge assumptions and think differently about how we live in the world (Greene 1995; Eisner 2002).

Beare and Slaughter (1993) also highlight the potential of the imagination to engage educationalists in future orientated thinking to counteract the unquestioning acceptance of others' preferred visions which often disguise 'an attempt to persuade by stealth and to secure one set of interests at the expense of others' (p.142). They urge teachers not to adopt a 'passive role' but

rather to take the initiative in beginning 'to explore and analyse images of futures, identify the interests they represent, develop their own vision and explore commonalities with others' (*ibid.* p.142). But Greene (1995) cautions that it is challenging for teachers 'to intervene and say how *they* believe things ought to be' (p.9, original emphasis) when 'the dominant voices' in school 'are still those of officials who assume the objective worth of certain kinds of knowledge, who take it for granted that schools' main mission is to meet national economic and technical needs' (p.9).

The call to invoke the imagination extends to children and young people. Jackson (in Moon *et al.* 2002, p.119) paints a realistic picture of life in many classrooms listing both the mundane and the motivating, a place where: 'tests are failed and passed', young people 'sit, and listen and wait' or 'stand in line' and stifle yawns but also where 'new insights are stumbled upon' and perhaps most notably in this context 'where the imagination is unleashed'. As Greene suggests:

> [W]hen [however] a person chooses to view herself or himself in the midst of things, as a beginner, learner or explorer, and has the imagination to envisage new things emerging, more and more begins to seem possible. (1995, p.22)

However whilst Greene warns that 'we have to decide on the value of provoking students to speak in their own voices in a world where other voices define the mainstream' (1995, p.109), she is unequivocal about the potential of the role of imagination in education to support and enable 'transformations, openings and possibilities' (*ibid.* p.17). She suggests the school community needs to look for 'ways in which [they] and [their] students might come to use imagination in a search for openings without which [their] lives narrow and [their] pathways become cul-de-sacs' (*ibid.* p.17). Her writing is applicable at the macro-, meso-

and micro-level in education; suggesting that developing a 'sense of agency' is as pertinent to educationalists as it is to the students in their classrooms (Greene 1995, p.177).

Jackson and Shaw (in Jackson *et al.* 2006, p.2) also promote this deeper understanding of imagination in education suggesting that 'our ability to imagine and invent new worlds for ourselves is one of our greatest human assets and the origin of all human achievement'; they believe that all students will become more effective learners if they develop their creative capability alongside conventional academic abilities. They provide a strong argument in support of its educational value and potential:

> Imagination as a thinking process acts as a source of personal inspiration, it stimulates curiosity and sustains motivation, it generates ideas from which creative solutions are selected and facilitates interpretations in situations which cannot be understood by facts or observations alone. (*ibid.* 2006, p.96)

Jackson and Shaw argue that much of what we know about the world is the result of experience and observation they also recognise that 'there are many things that we cannot experience, and to understand it in the way we have come to understand it we also have to *explore and see it* through our imaginations' (ibid, p.105, original emphasis). Indeed it is crucial to enabling us to make sense of the shifting landscape in this rapidly changing world. Jackson (in Jackson *et al.* 2006) further develops this argument asserting that being imaginative:

> involves using the imagination to think in certain ways that move us beyond the known into the unknown, that see the world in different ways or form different perspectives, that utilise analogical reasoning and metaphors to transfer concepts form one domain to another, that generate possibilities and produce novel interpretations and solutions. (p.199)

It might be suggested that the development of critical thinking and cognitive

agility will support the sense-making process and so the imagination is an

essential element of the educational process for young people but this

demands that educators also engage in this type of activity in order to provide

such opportunities in the first place. For that reason it seems ironic that

despite what appears to be an overwhelming case for invoking the imagination,

'in an educational world dominated by frequent high stakes testing of students'

learning, the imagination still takes a back seat in many classrooms, if it can

squeeze through the door at all' (Judson and Egan 2012, p.39). Greene (1995,

p.50) puts this down to 'dissonances between what some of us hope to do in

the schools in the way of teaching critical thinking and imaginative futuring and

the demands of conservative community'. She highlights the conflicting

messages which dampen aspirations, inhibit imaginings and restrict

educationalists' abilities to see things otherwise:

> [since] meanings that emerge from the transactions between schools
> and the existing socioeconomic order tend to have more to do with
> channelling than opening up opportunities, with constraining than
> emancipating, with prescribing than with setting persons free. (Greene
> 1995, p.51)

Claxton (2008, p.103) seems to offer a ray of hope, implying that 'inhibition

makes imagination possible'. And whilst this argument is made for the

individual, the educational community is comprised of a multiplicity of

individuals with potential to make changes if they so desire.

The potential of imagination in educational reform

Despite the increasing recognition of imagination as 'not only desirable but

necessary in education' (Judson and Egan 2012, p.40) it is still barely

discernible in education policy at national and local level (see chapter four).

This seems to support Greene's scepticism about the role the imagination plays in educational change where:

> It will surely be admitted that the imagination has seldom been tapped within the long debates and discussions about educational "reforms". The participants, with few exceptions have functioned within the limits of the official language; they have acceded to the conceptual taken-for-granted and have seldom wondered whether things might be otherwise than proposed. (1995, p.173)

This lack of conviction concerning the potential role or value of imagination in educational policy making, curriculum development, pedagogy and learning is noticeable as the imagination still appears to be linked most powerfully to arts education: 'In the arts, imagination is given license to fly' however in 'academic fields…little time and attention is given to matters of imagination' (Eisner 2002, p.198).

Creativity

Defining creativity

Creativity, like imagination, is another elusive concept to define. In contrast to imagination however there is perhaps, as Runco (in Beghetto and Kaufman 2010, p.235) suggests, 'too much literature, with too many suggestions' concerning definitions of creativity. An exploration of some of this literature quickly uncovers a complex network of interrelated and sometimes conflicting ideas and concepts which makes the study of creativity 'large, unwieldy and hard to grasp' (Kaufman and Stenberg 2006, p.3). I have decided that it might therefore be judicious to heed Runco and Jaegar's (2012) advice that any research on creativity should be informed by the standard definition of creativity which has its roots in the 1930s, 1940s and 1950s. Runco and Jaegar draw heavily upon Stein's (1953) work to inform their assertions:

The standard definition is bipartite: creativity requires both originality and effectiveness. (*ibid.* p.92)

They argue that originality (being 'novel' or 'unique') alone is insufficient and any definition of creativity necessarily involves effectiveness (for example 'usefulness, 'fit', 'appropriateness' and increasingly 'value') (*ibid.* p.92). I believe this twofold definition provides a useful reference point from which to explore literature on creativity pertaining to education.

The construct of creativity linked to ideas and/or processes related to education policy, curriculum, educators, pedagogy, pupils and their work remains a rather vague concept which does not appear to be directly informed by any succinct definition. Indeed it appears that creativity is often referred to, or alluded to, in education, with little or no concern for definition. Simonton (2012, p.103) emphasises the importance of reaching a consensus on 'what is meant by a "creative idea." After all, the creative idea is an essential component of what we mean by the "creative process" (that generates the idea), the "creative person" (who produces the idea), and the "creative product" (which contains the idea)'. He argues for the addition of a third criterion borrowed from the United States Patent Office, that of 'non-obviousness' which he amends to 'surprise', to enable the criteria to be used to provide more sophisticated analyses and assessment of creativity (*ibid.* p.103). The addition of the 'unexpected' or 'unpredictable' dimension (Klausen 2010, p.349) seems to offer another useful criterion to explore how creativity is promoted in and through education. It is pertinent to note however that in his alliance to the US Patent Office's definition, Simonton seems to allude to the increasing desire to evaluate or assess creativity and I will discuss this later in this section of the literature review.

An explicit concern with the value of creativity increasingly permeates definitions of and literature on creativity and so it is perhaps pertinent to ask 'why did creativity become a value, when did creativity become a value?' and 'why did it take this particular form being applied almost exclusively to artistic and cultural activity?' (Hope Mason 2003, p.6). Hope Mason defines the value of creativity in terms of its significance: 'to create is to act in the world, or on the world, in a new and significant way' through action (acting in the world) or artefact (acting on the world) (*ibid.* p.7), a definition which alludes to originality and effectiveness. He suggests our 'dependence' on 'non-human forces' in traditional agricultural society originally meant creativity was understood as an external construct, associated with 'moral goodness, harmony and spirituality' (*ibid.* pp.5-6), a force for good. Then during the transformation to the industrial society, between the 17th and 19th centuries, communities began to take control of 'a world, which in the most important respects, they were making themselves' (*ibid.* p.5). This led to a new understanding of creativity as a value encompassing scientific, technical and economic dimensions emerging aligned to the 'the idea of progress' and 'continuing improvement'… 'making the new not only possible but also desirable' (*ibid.* p.5); however this has also led to creativity being sometimes being regarded as a problematic 'amoral, dangerous and disruptive' construct (*ibid.* p.6). These new dimensions seem to explain why creativity is not only linked to the artist and the arts but also to the inventor or entrepreneur through the scientific, technological and economic modes (see chapters one and four). This understanding of the value of creativity offers us a framework for exploring how creativity is both promoted and perceived in

current education policy. And this increasing emphasis on value, particularly

economic, in current education policy might explain why:

> an action is not [necessarily deemed] 'creative' if it is of little or no consequence to people other than the agent. It may be imaginative, playful or dazzling, and valid in those terms; but that value is of a different order from something which, attaining significance, justifies the use of the word creative'. (*ibid.* p.231, original addition)

Kaufman and Stenberg's (2006) research identified a number of characteristics

related to creativity which are common to different countries and cultures and

which seem to permeate the literature. They suggest creativity 'is not domain

specific nor wholly domain general…, …can be measured, at least in some

degree and developed, in at least some degree, …but is not as highly rewarded

in practice as it is supposed to be in theory' (*ibid.* p.2). I will explore these

issues throughout the remainder of this section of the literature review.

Creative attributes and behaviours

Bohm (1996) understands creativity as 'a general state of mind' rather than a

'special talent' or something which operates in 'special fields'; but that which

requires attentiveness, alertness, awareness and sensitivity' (pp.5-6).   Such

requirements may offer a challenge in educational settings where the learning

environment is not always conducive to developing such nuanced attributes.

Indeed Bohm goes as far as to suggest that some young people are 'falling

asleep' (*ibid.* p.31) in schools due to a lack of creativity (*ibid.* p.7).   However he

warns against understanding creativity as a construct which can be added to

educational processes and activities since this 'is a denial of the very nature of

what one hopes to achieve' and proposes that creativity can only be developed

if embedded at the strategic planning stage (*ibid.* p.32). Allan (2007a, p.108)

also warns against seeing concepts such as citizenship and creativity 'as 'add-

ons', complete with their own content, form of delivery and outcomes, rather than as vehicles for participation, learning and forms of expression' which she declares 'is precisely where their value lies' (*ibid.* p.108). This has implications for education where there is often an expectation that such constructs can be assimilated in later stages of the educational process.

Feldhuson in Kaufman and Baer (2006) understands creativity as 'adaptive behaviour' and proposes a continuum with 'low-level adaptive behaviour', creativity with a 'small c', at one end and very 'high-level creative behaviour', Creativity with a 'big C', at the other end of the scale (p.137). He also identifies a range of behaviours which he suggests are characteristic of both, for example:

> make, plan, design, construct, solve, erect, compose, invent, discover, search, theorize, write, innovate, see connections, put two and two together, adapt, organize, assemble, integrate, interpret. (*ibid.* p.137)

Within this range it is easy to see how we might consider some of these behaviours on the continuum from 'those that have local and personal significance' to 'inventions and interventions that change the world' (Jackson and Sinclair in Jackson *et al.* 2006, p.121). However Kaufman and Beghetto (2009, pp.1-2) argue that this Big-C 'eminent'/little-c 'everyday' creativity dichotomy is too restrictive and does not allow for recognition of 'more nuanced levels of creativity' (*ibid.* p.2). They argue this framework 'run[s] the dual risk of overlooking the creative potential of children, on one hand, and minimizing professional-level creative productions of expert creators on the other' (*ibid.* p.10). They propose a 'Four C' model of creativity which firstly incorporates 'mini-c' creativity which helps to distinguish between 'the genius of creative expression (mini-c) and the more readily recognizable expressions of creativity

(little-c)' (*ibid*. p.2).   The 'Four C' model also incorporates professional or 'Pro-c' creativity which 'represents the developmental and effortful progression beyond little-c (but that has not yet attained Big-C status)' (*ibid*. p.5).   These additional dimensions prove helpful in exploring the understandings of creativity in the educational context to avoid simplistic judgements about the role of creativity and its enactment in educational policy, curriculum development, pedagogy and learning experiences and outcomes.

At times it appears that there is an unhelpful perception within the literature of creativity as a separate skill or attribute devoid of any associated knowledge domain and such a belief may possibly have a detrimental effect on the potential development of creativity in any situation.   In his exploration of the role of the knowledge-base in creativity Feldhuson (in Kaufman and Baer 2006, p.138) distinguishes between 'declarative knowledge' (knowing that) and 'procedural knowledge' (knowing how).   Feldhuson (*ibid.* p.138) suggests that whilst declarative knowledge is important in adaptive creative behaviour, the simultaneous learning of procedural knowledge is fundamental to enabling this knowledge to be applied to the creative thinking process.

The assimilation of declarative and procedural knowledge seems to fit with Runco's argument for a parsimonious theory of creativity that incorporates the bipartite standard definition.   The parsimonious theory involves 'judicious freedom of thought' in which creativity may be considered 'a unitary process that generates only what is consistent with judgements of values and effectiveness' (Runco in Beghetto and Kaufman 2010, pp.246,247).   This is contradictory to the process used in many brainstorming activities which appear to suggest that the generative process can be separated from the judgment of

appropriateness and might indicate why some people find this form of creative activity more complex than others; and whilst this theory could possibly remove some of the ambiguity about whether or not an idea, process or product might be considered creative, we might ask whether it is desirable to close down creativity in this way.

Creativity, curriculum and pedagogy

White (2004) suggests that one of the key aims of the school curriculum is to 'enable pupils to think creatively and critically, to solve problems and make a difference for the better' which will in turn 'give them the opportunity to become creative, innovative, enterprising and capable of leadership to equip them for their future lives as workers and citizens' (p.3). However there is a range of barriers which appear to restrict this worthy aim. According to Bohm this aim is within reach of all young people as he considers creativity accessible to all. He suggests the 'originality' he identifies as an essential quality of creative persons is depleted as children move from the 'wonderfully creative' space of early childhood to the restrictive and boundaried space of school where '[s]he learns by repetition to accumulate knowledge, so as to please the teacher and pass examinations' (1996. p.4). Bohm blames an educational system which prioritises content over the 'action of learning' (ibid. p.5). But whilst the Four C model might enable us to distinguish between expressions of everyday creativity, would any of these young children's behaviours be considered creative in the first instance according to the standard definition of creativity (Runco and Jaegar 2012)? It appears that we are in danger of attributing creativity without any justification.

Kaufman and Sternberg (2006, p.2) suggest that 'governments say they want creativity, but their actions sometimes belie their words'. They allude to the potential threat of 'critical and creative thinking', 'divergent thinking', 'problem solving' and 'idea generation' to governments' authority as a possible reason for this dichotomy (*ibid.* p.2). However Robinson (2001, p.5) suggests governments and businesses recognise that 'new forms of work rely increasingly on high levels of specialist knowledge and on creativity and innovation particularly in the uses of new technologies', although he thinks they are unsure what creativity involves or which people have it. This lack of clarity has repercussions for educators who are required to implement education policy. Craft (2005) alludes to the ambiguities and tensions rooted in the discourses of performativity in current education policy arising from 'a dual emphasis on excellence on one hand and on creativity on the other' (*ibid.* p.49) which sometimes results in restrictive and prescriptive practices. She suggests that 'teaching creatively, teaching for creativity and fostering creative learning all involve a high level of pedagogical sensitivity and skilfulness in being alert to the meld of environment, learner engagement and experience, moment, domain and so on' (*ibid.* p.49). This implies there is a need for teachers to research and develop their own understandings of creativity and link these to their own context and/or domain specific knowledge in order to embed creativity effectively within the curriculum and their pedagogies (Jackson and Sinclair in Jackson *et al.* 2006, p.130).

Evaluating and/or assessing creativity

A concern with the evaluation or assessment of creativity is an increasing focus of a number of writers in the creativity literature (see for example *Creativity*

Research Journal special issue 2012, 24:1; Hingel, 2009: Villalba 2008); and whilst it is not possible to discuss this concern in detail here I have identified a few issues which are of particular interest to education. Firstly, an understanding of creativity as an elusive phenomenon is immediately at odds with '[the] tendency to assimilate the definition of [creativity] to those properties that happen to be most conveniently measurable' (Klausen 2010, p.348). The desire to value what we measure rather than measure what we value is especially problematic since 'of all the cognitive capabilities… creativity is arguably the most difficult to assess' (Cowan in Jackson *et al.* 2006, p.157). Furthermore this tendency may lead to a focus on the products of creativity which appear to be considered easier to assess than the creative process (Klausen 2010), despite the fact that 'creative behaviour need not necessarily bring about a creative product' (*ibid.* p.350). This has implications at all levels, from the development of policy through to the classroom experience, for evaluating the creative potential and enactment of creativity in educational policy and experiences.

Weisberg (in Kaufman and Baer 2006, p.7) stresses the importance of the 'intentional production of novelty' in creativity which suggests that ideas, processes or products which have previously been produced should not be considered creative. This means that just because something is new to you it cannot be considered creative which has consequences for the way we judge creativity in education. Likewise McWilliam and Haukka (2008, p.653) raise the issue of how we understand what is happening when an idea is transferred 'from one location in which it seems mundane, to another in which it comes as a value-adding discovery' which they suggest is more akin to brokering than

invoking creativity. The question of evaluating creativity through dimensions of uniqueness, effectiveness and non-obviousness begs the question 'who is to judge' and 'who is to judge the judges' (Runco and Jaegar 2012, p.95). Kaufman and Baer (2012) suggest 'the most valid judgements of the creativity of any product or idea in a domain are the collective opinions of those people who the world has deemed experts in that domain' (p.84). This seems to be a problematic notion in education systems which increasingly promote self-assessment at all levels, for both educators and students, as new education structures and systems are continually devised and implemented (SE 2004a). Small (2011) suggests that developing learners' skills and understanding through 'co-designing' assessment criteria in enquiry-based learning activities will help to alleviate this problem but I suggest that a lack of domain-specific expertise must impact on the effectiveness. The issues identified in this section seem to endorse the problematic nature of evaluating creativity in education.

In the second half of the literature review the focus turns to more striated territories – that of education policy and curriculum – which despite being arguably less abstract constructs than imagination and creativity are similarly complex and multi-dimensional. In the following two sections I will identify some of the pertinent issues from these vast literatures which help to set the background context for this study. In the first section I examine understandings of policy, explore some frameworks for analysing policy and examine the role of values. In the final section I explore understandings, models and trends in curriculum.

Policy

Policy as product or process

Colebatch (1998, p.4) defines policy as 'a prior statement of actions and commitments of a future government in respect of some area of activity' but suggests that there is sometimes more interest in the 'existence of policies than there is in their significance' resulting in policy often being [mis]understood as product or outcome. He suggests that policy discussion tends to centre on potentially problematic 'assumed characteristics' of 'cohesion, hierarchy and instrumentality' (*ibid*. p.4), assumptions which need to be questioned since many participants in the policy making process feel that they struggle to influence policy direction. Despite this feeling hierarchical power tends to be diluted as policy is enacted 'down the line'; and so whilst policy may set out to achieve particular objectives it often tends to develop into a problem solving exercise (*ibid*. p.4). Others stress there is 'no clear division between policy development and implementation and it is not a straightforward hierarchical process of 'something that happens 'up there' but 'down here' too' (Bell and Stevenson 2006, p.9; see also Reeves and Drew 2012). These understandings have resonance for this study as I explore both the policy makers' imaginary and the perceptions of those implementing and enacting policy.

Ozga suggests 'no fixed, single definition of policy' does justice to its complexity (2000, p.2). Ball (1990, p.3) affirms education policy making as 'unwieldy and complex…' and 'not simply a response to dominant interests… but as a response to a complex and heterogeneous configuration of elements' and stresses that we need to attend to the 'discontinuities, compromises, omissions and exceptions' in our examination of what policy is trying to do. Indeed a

number of authors believe there needs to be a change in the way policy is perceived and suggest it would be more useful to consider policy as '*process*' than product (Ozga 2000, p.2, original emphasis) as this enables us to explore how policy is read, re-read, developed, redeveloped, implemented and enacted within a multiplicity of locations and contexts (Ball, 2008). Bell and Stevenson (2006, p.9) also draw attention to the 'complexity' of policy and suggest our understanding would be enhanced by consideration of the 'multi-stage and multi-tier character of policy' as a process with 'neither beginning nor end'. In this respect Ozga (2000, p.2) believes that it would be helpful to remove policy from its 'pedestal' and argues that acknowledging that 'policy is to be found everywhere in education' would contribute to a more 'democratic project'.

Opening up policy

This acknowledgement of the complexity and ubiquitous nature of policy is behind many of the models and frameworks which have been developed to explore how policy works and what it does. I have selected two models from the work of Stephen Ball (see for example Ball 1990; 2008) whose work has been particularly influential in education policy analysis, to structure my exploration of the dynamic process of education policy in the following section.

- *Policy dimensions*

The first model is a three-dimensional framework (Ball 1990 from Althusser 1969) which opens up policy to enable us to examine its political, ideological and economic dimensions. The political dimension of policy is concerned with how education is governed, whose voices are dominant within that discourse and its role in maintaining social and political order (Ball 1990). Colebatch also suggests policy is concerned with 'the participants' position in the game' and

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suggests we need to ask questions of policy such as 'Who are the people proposing this? Do they think like us and support what we do?' (Colebatch 1998, p.73). This view is shared by Bell and Stevenson (2006) who claim '[p]olicy is political: it is about the power to determine what gets done. It shapes who benefits, for what purpose and who pays. It goes to the very heart of educational philosophy - what is education for? For whom? Who decides?' (p.9). These questions have become more pertinent over recent years as educational policy-making has become highly politicised (Ball 2008). This increasing politicisation is evident in the way in which the government's 'ideas of transformation, modernisation, innovation, enterprise, dynamism, creativity and competitiveness' (Ball 2008, p.14) are both privileged and prioritised in current educational reform as demonstrated in CfE (SE 2004a). However a potentially and progressively more influential and perhaps more concerning element of politicisation, is increasingly initiated from out with nation states by supra- or trans-national corporations such as the World Bank or the Organisation for Economic Co-operation and Development (OECD) (see for example Ball 2008; Rizvi and Lingard 2010; Priestley and Biesta 2013). Indeed in assuming the role of a 'globalizing agency' (Lingard and Ozga 2007, p.101) the OECD is gaining some notoriety for its substantial influence on education policies in countries across the world in relation to particular and measurable outcomes for pupils (Priestley and Biesta 2013).

The second dimension of the tripartite framework, the ideological dimension, enables us to explore how policy conveys particular principles, for example 'images of an ideal society' (Ball 1990, p.3). Ball *et al.* (2006) suggest this is not straightforward:

> Policy should not be seen as 'a vehicle for communicating 'information' or transmitting a 'plan of action'; but as an ideologically constructed product of political forces. Because it is unable to produce a coherent and internally consistent representation of a contradictory social world, the policy text, in spite of itself, embodies incoherencies, distortions, structured omission'. (*ibid.* p.180)

Indeed ideological underpinnings have a tendency to be problematic if they conflict with political ideology. Olssen *et al.* (2004, p.3) argue that we need to reject the 'dominant liberal/idealist' nature and theory of policy sciences because 'educational policy must be contextualised both nationally and globally as a transformative discourse' which could have real social implications in response to [temporary] crises of survival and sustainability.

Lastly and by no means least the economic policy dimension provokes consideration of the contribution of education to economic prosperity (as well as an exploration of education funding). The economic dimension tends to dominate education reform (Bell and Stevenson 2006; Ball 2008; Rizvi and Lingard 2010) and during the current extended global financial crisis this dimension has assumed even greater prominence. Indeed at such times the role of education as 'a producer of labour and skills and of values like enterprise and entrepreneurship', and of 'commercial' knowledge' is highlighted as key to economic recovery (Ball 2008, p.11). This understanding has particular relevance to this thesis since imagination and creativity tend to be promoted as intrinsic to enterprise and entrepreneurship education with an explicit emphasis on their economic value.

- *Reading education policy*

The second model I consider offers a three dimensional framework for reading the language of education policy (Ball 2008). Olssen *et al.* (2004, p.2) argue

that we need a framework for reading policy since it 'is not just a matter of understanding its educational context or reading it as the 'pronouncements' of 'policy makers' rather there needs to be an understanding of the underlying social dynamics of policy texts'. They suggest these highly politicised texts 'await decoding so as to reveal the real relations that this specifically cultural form of official discourse helps to construct, reconstruct and conceal' (*ibid*. p.2) since policy is 'politically, socially and culturally contextualised practice' and 'the meanings do not reside unproblematically within the text as something to be 'discovered' or rendered 'visible', but in the relationship between the text and the social structure' (*ibid*. p.3). Although Olssen *et al.* (2004) focus on policy at supranational level they suggest that this in turn influences policy developments at national and local level consequently this concept has implications for all policy texts. Policy sociology offers a framework of 'sociological concepts, ideas and research' to be used as tools for 'making sense' of our readings of policy which do not provide 'definitive accounts of 'how things are' but methods for thinking about 'how things might be'' (Ball 2008, p.4). Rizvi and Lingard (2010, p.51) refer to this as the imaginative purpose of policy sociology; which they suggest helps to identify 'strategies for progressive change which might challenge oppressive structures and practices'. The theoretical approach to this study is informed by an understanding of policy sociology based on principles of a just, fair and sustainable world. A key instrument of policy sociology is the analysis of the language of policy through text, discourse and rhetoric (Ball 2008) and these three dimensions are elucidated in the sections which follow.

o ***Policy as text***

Ball suggests '[T]he work of policy is done in and through policy texts, written and spoken, and the ways in which these represent policy subjects – teachers, learners, managers etc. in certain ways' (2008, p.13). Olssen *et al.* (2004, p.60) describe the technocratic model of policy in which the text communicates educational intentions, values and beliefs to those who will interpret or enact the policy. In this model it is assumed that policy analysis is about the 'correct interpretation' of the intentions of the text and that any controversy is due to policy recipients' misunderstandings. Such assumptions are known as 'intentional fallacy' (Wimsatt and Beardsley in Olssen *et al.* 2004, p.60) since 'nothing can be said about an author's intentions apart from various features of the text itself and the context in which it is interpreted'. Whilst Olssen *et al.* (2004, p.62) stress that 'for any text a plurality of readers must necessarily produce a plurality of readings' it must also be noted that many policy texts have multiple authors representing a plethora of interests resulting in a multiplicity of intentions from the outset, described by Ball as compromise which tends to result in a 'blurring of meanings' (1993 in Ball 2006, p.45). Indeed attempts to analyse policy documents by 'explicating ideas and clarifying intended meanings, presuppose a theory of language which may be called idealist' (Olssen *et al.* 2004, p.62). Ball (2008, p.7) reinforces this notion stating that 'policies are contested, interpreted and enacted in a variety of arenas of practice and the rhetorics, texts and meanings of policy makers do not always translate directly and obviously into institutional practices'.

Ball (1993 in Ball 2006, p.46) suggests policies are 'textual interventions into practice' which present problems to be solved although it is impossible to

envisage how, when and if these are acted upon. We cannot know how policy will be enacted in different settings and contexts or what the impact will be or how actors will be constrained. As Ball has also suggested, it is perhaps often the case that 'grand intentions are not realised in practice' (Ball 1990, p.98). Ball believes any responses must be 'creative' since 'innovation and adaptation' are key to translating texts into practice as policy texts do not dictate procedures but instead set targets or present a range of options or outcomes to guide action. As a result we must not presume that teachers and context will adapt to policy but more likely that the policy will adapt to the context. Ball reminds us that sometimes 'things stay the same' or 'change differently in different settings and are different from the intentions of the policy authors' as a result of the way in which 'policies typically posit a restructuring, redistribution and disruption of power relations' (Ball 1993 in Ball 2006, p.47).

- ○ *Policy as discourse*

Policy as text focuses on exploring action or possibility of action with attention to individual agency but fails to consider what is missing. Policy as discourse offers an additional dimension which enables us to explore 'what can be said, and thought, but also about who can speak, when, where and with what authority' (Ball 1990, p.17). In proposing '[W]e do not speak the discourse. The discourse speaks us', Ball implies that discourses construct certain possibilities for thought and predicate a 'particular and pertinent way' of understanding 'the way things could or should be' (*ibid*. p.18); it is 'an enlightenment project, it is about progress, it is about moving from the inadequacies of the present to some future state of perfection where everything works well; and works as it should' (Ball 2008, p.7). Olssen *et al.* (2004, p.66) claim that 'theories of

discourse are centrally concerned with the relationship between language and ideology' where 'ideology refers to the relations between systems of representation and power as it is unevenly expressed in the social system'. They suggest that the concept of discourse 'enables us to conceptualise and comprehend the relations between the individual policy text and the wider relations of the social structure and the political system' (*ibid.* p.66). The discourses of choice, inequality and social diversity (Ball 2006) are interwoven through educational policy and these challenging issues are often addressed through intervention strategies which assume a deficit model of the child or family and policy adopts a problem solving role. In this instance education policy can be perceived as part of a complex policy solution that has led to the introduction of inter-professional working and this involvement of clients and businesses has introduced 'new kinds of actors' and initiated new discourses resulting in 'new forms of policy influence and enactment', which has disturbed the roles of 'established actors and agencies' (Ball 2008, p.156). These sorts of disturbances are likely to be more widely experienced during times of economic crisis as a result of policy adopting a policy solving role.

○ *Policy as rhetoric*

Ball suggests that policy is by definition 'restless and future orientated and often works rhetorically by devaluing the present' (Ball 2008, p.55). These 'discourses of derision' often provide 'rhetorical spaces within which to articulate reform' whether social, economic and/or education dimensions (*ibid.* p.96). The rhetoric of 'transformation' or modernisation (Ball 2006, 2008; Olssen *et al.* 2004) through policy in order to bring about desired change in social provision across the public sector prompts the questions: 'whose desired

change?' and in 'whose interests?' A noticeable impact of the transformative discourse surrounding the modernisation of the public sector has been the adoption of the business model in an attempt to raise standards and the development of discourses of 'excellence, effectiveness and quality improvement' set within the structure of new managerialism which aims to initiate innovative and sustainable change (1997 in Ball 2006, p.10). This has resulted in the development of head teachers as leaders whose role it is to promote and present an aspirational vision for others to follow in a competitive pursuit of becoming excellent by attending closely to client needs and quality assurance. Ball suggests this rhetoric of quality improvement has resulted in a regime of professional accountability and a displacement of professional ethics; a culture in which 'value replaces values' (Ball 1997 p.11). The discourses of professionalisation also deserve comment at this point since 'teachers have been remade within policy, and their work and the meaning of teaching have been discursively rearticulated' (Ball 2008, p.147). Ozga (2000, p.14) suggests that some of the tension in policy relates to teachers' 'contradictory and ambivalent role in contributing to wealth, to legitimating differences in opportunity… and to socialisation...' where teachers' perceptions of the purpose of education may differ considerably to that of their employers. These ambiguities and tensions provide in-between spaces in which educators could potentially be both playful and subversive in their implementation and enactment of policy although this might also be perceived as risky behaviour by managers. These dimensions of policy and policy sociology provide the framework used to inform my reading of policy as I trace the lines of imagination and creativity in education policy in chapter four.

Value or values in education policy

Education is a normative activity (Rizvi and Lingard 2010) and hence no discussion of education policy would be complete without alluding to values. '[V]alues help us to decide which narrative is most convincing and engaging, both as an account of how things are and as a statement of how we want things to be (Ozga 2000, p.44). Indeed education policy has been characterised as 'the authoritative allocation of values within education systems' (Lingard and Ozga 2007, p.3) and in an effort to strengthen these, policy intellectuals are sometimes acknowledged 'to attribute a sense of integrity and honesty' (Ball 2008, p.5) which may or may not be fitting. Bell and Stevenson (2006, p.9) argue from another perspective and suggest that policy develops through 'the values of individuals and the values embedded in wider societal institutions and structures', however this may be problematic if these are in tension with each other. Furthermore, 'values do not float free of their social context' and we must consider 'whose values are validated in policy and whose are not' which leads to consideration of the 'centrality of power and control' in policy (Ball 1990, p.3). Stone (2001 in Rizvi and Lingard 2010, p.75) suggests whilst 'most liberal societies are structured around five key values – equity, efficiency, security, liberty and community' - some are 'foregrounded' whilst others are 'masked' at different times. It is perhaps easier to imagine how these inform Pring's (2013) discussion on the role of education in learning to become human and the understanding of education as personal or pubic good than to see these articulated in the often simplistic (and measurable) statements etched on a school door.

It is suggested that globalisation is having significant impact on the values of nation states and is 'blurring distinctions between the international and the domestic, the global and the local' (Ozga and Lingard in Lingard and Ozga 2007, p.65). The political dimension is regarded as most dominant since it has most impact on reducing the autonomy of the nation states (Olssen *et al.* 2004, p.6) and the apparent 'globalisation' of policy has raised questions about the capacity of nation states to develop 'local' solutions to growing problems of inequality (Ozga 2000, p.96). Pacquette (1998 in Ball *et al.* 2006, p.350) suggests that major socio-economic changes as a result of globalisation have resulted in a questioning of the traditional value base of education and 'creates new and fundamental challenges to the perceived importance of equity in public-sector education'. This is exemplified in the tension between the espoused values in education polices (see for example SE 2004a; GTCS 2012) and the increasing importance attached to the comparative discourses of supra-national corporations such as the OECD.

Future Policy

Ball (2008) suggests:

> Contemporary education policy faces two ways: towards an imaginary past of a British heritage, traditional values and social order and authority, within which social boundaries are reinforced, and towards an imaginary future of knowledge economy, high skills, innovation and creativity and a meritocracy within which social boundaries are erased. (p.205)

In 1990 Ball alluded to 'disputes over and struggles for control of meaning and definition of education'; in particular disputes over 'pedagogy, curriculum and assessment and thus what it means to be educated' (1990, p.21). Such struggles and disputes are currently taking place as Scottish Education has become 'an area of hyperactive policy change' (Ball 2008, p.xi) in order to

implement imagined curricular reform (SE 2004a; SE 2006a; SE 2006b; SG 2008a). The assertion is that the 'imagination' of new policies will ensure a new 'creativity in public service delivery' (Ball 2008, p.16). However we are warned that 'new policy contexts are, paradoxically, both more transparent and less visible' and it is sometimes difficult to know 'which voices count most, or where and how key decisions are made' (*ibid.* p.201). This is a new millennium and 'the ecology of education, what it looks like, when and where it happens, is being changed and as a result, so too is the learner' (*ibid.* p.3). The current emphasis on personalisation and individualisation has resulted in 'the myth of meritocracy being reconstituted in new economic and social conditions, but which, as in the past, ultimately blames the individual for educational failure' (Avis 2007, p.36).

Ball (2008, p.202) suggests that 'futurology is a mysterious and dangerous art' and so limits his consideration to the immediate future, for example, the discourses of 'personalisation', 'individualisation', 'digitalisation', 'commercialisation' and finally the 'responsibilisation' of education (p.204) in which individuals are encouraged to take more responsibility for learning - and consequently for any associated failure to do so. In addition Ball (2008, p.202) notes the change of discourse from education to 'learning policy'; a discourse Biesta (2009a) highlights as the learnification of education. The discourse of lifelong learning is also considered in its role in the development of a 'pedagogised society' where we are 'expected to make the most of ourselves – to be creative, innovative and entrepreneurial' (Ball 2008, p.203). Kenway *et al.* (1994) are concerned that we have 'accepted unproblematically the dominant values of the postmodern age' and incorporated these into education policy:

they suggest we must consider 'how can it [education] help to produce people who are not simply clever workers and committed consumers but cultured, compassionate, creative, critical and courageous human beings?'   Although some 15 years old this question seems very relevant today. Bell and Stevenson (2006) suggest an alternative socio-political discourse is required to cope with unpredictability and uncertainty.

Curriculum

Definitions, understandings and levels of curriculum

The final section of this literature review focuses on yet another complex construct to define concisely, that of curriculum. Kelly (2009) warns that the term can infer 'a limited concept of the curriculum, defined in terms of what teaching and instruction is to be offered and sometimes also what its purposes, its objectives, are' (2009, p.7). However whilst Thijs and Akker (2009) suggest that the number of definitions of curriculum, ranging from restricted to expansive understandings, equates roughly to the number of authors in this area, they suggest a simple definition of curriculum as 'a plan for learning' does not 'narrow the perspective, but permits all sorts of elaboration for specific curricular levels, contexts and representations' (*ibid*. p.9). This understanding is exemplified through the selection of definitions below and begins with a relatively simple definition of a plan which incorporates pedagogy and assessment:

> [curriculum as]…concerned with what is planned, implemented, taught, learned, evaluated and researched in schools at all levels of education. (McKernan 2008, p.4)

More elaborate definitions make explicit reference to desired attributes for learners and allude to the purposes of education:

> The curriculum… is not the means to a fixed outcome, but the engagement, assisted by the teacher, with a body of knowledge (theoretical and practical) through which learners come to understand and act intelligently within the physical, social and moral worlds they inhabit. (Pring 2013, p.103)

> …an educational curriculum at all levels should be concerned to provide a liberating experience by focusing on things such as the promotion of freedom and independence of thought, of social and political empowerment, of respect for the freedom of others, of an acceptance of variety of opinion, and of the enrichment of the life of every individual in that society, regardless of class, race or creed. (Kelly 2009, p.8)

The final example points to a more complex understanding of curriculum which alludes to a more equitable relationship between teachers and learners and a richer understanding of the purposes of education:

> [curriculum as] a complicated conversation between teachers and students over the past and its meaning for the present as well as what both portend for the future, curriculum theory is focused on *educational experience.* Through the study of academic knowledge we articulate our experience in the world so that we may understand what is at stake in what we read and say in schools and in other educational settings. The curriculum is our conveyance into the world. (Pinar 2012, p.2, original emphasis)

This small sample of definitions seems to uncover some of the 'inconsistencies, irregularities, contradictions, muddles, and aporias' (Scott 2008, p.3) within 'different and at times conflicting curriculum ideologies' in curriculum models (p.142) and may help to explain why the study of curriculum is such a complex activity.

Whilst these definitions seem to focus on educators and their classrooms, it must be noted that the curriculum policy imaginary is often devised and developed far from these spaces. Kennedy (in Law and Nieveen 2010) suggests that 'centralised control of curriculum will remain the dominant motif in curriculum policy-making' for the foreseeable future (p.15); consequently the dominant influence tends to be top-down from the supra (international) level,

through the macro (system, national), meso (school, institute), and micro (classroom, teacher) levels to the nano (pupil, individual) level (Thijs and Akker 2009). This direction of influence is exemplified by the dominant economic focus in global curriculum imaginaries highlighted by Rizvi and Lingard (2010). Pinar (2012) notes that whilst the purpose of schooling has changed little over the last century 'the economy it supports has' and it is now 'less industrial and more service orientated' which has led to the introduction of the 'corporate school curriculum' and 'corporate classroom' with an 'instrumental and calculative' ethos where the teacher becomes a 'social engineer… directed to manage learning' (p.37) to prepare young people for their role in the corporate world. However it is also pertinent to point out that curriculum policy will be transmitted and translated at each of the levels from supra to nano, as it travels from one space to another (Reeves and Drew 2012), and this helps to explain the discernible differences between the proposed curriculum planned at supra level and that which is received and experienced at nano level. Perhaps the gaps between these levels provide spaces in which the curriculum might be translated into more valuable educational aims.

Curriculum models and trends

Priestley and Humes (2010) draw upon Kelly's (2009) three models of curriculum planning to develop a framework to support understanding and analysis of curriculum. In their discussion of the first model, curriculum as content and education as transmission, they note the problematic issue of 'fundamentally political and ideological' decisions about the selection of knowledge in the curriculum and they suggest we must always ask '[B]y whom?' was this content selected and '[F]or whom?' (Priestley and Humes

2010, p.348). The second model, curriculum as product and education as instrumental, is structured through objectives which they suggest tend to restrict the educational experience to predetermined pathways and so reduce valuable opportunities for unplanned learning experiences which arise in classrooms. The third model, curriculum as process and education as development, is '[T]ypically… predicated around a view of what an autonomous adult should be and a learning process… that may serve as a route to achieving that state' (*ibid.* p.350). They suggest this model tends to be based upon notions of democratic values and the provision of opportunities to 'practise citizenship', and demonstrate reflexivity and critical questioning (*ibid.* p.350). However these requirements raise questions for the education community about constructs of teacher agency and the educational environment (i*bid.* p.350). It should be noted that these models are often conflated in curriculum planning but using this framework will help to make the curriculum-makers' principles more transparent to those who are required to translate their desires into [educational] practices.

Priestley and Minty (2012b) identify a number of current international trends in the development of curriculum policy related to these models. Firstly there appears to be some understanding of the downgrading of knowledge in the 'shift from knowledge to skills' as well as an increasing emphasis on interdisciplinary learning (*ibid.* p.2) with little regard for differences between declarative and procedural knowledge. Secondly they identify a shift from teaching to learning as the focus of education which has implications for pedagogies and relationships between teachers and pupils. Finally they note an increasing focus on school-based curriculum development which requires

teachers to work in ways which they sometimes perceive as being in tension with the accountability regime in which they work (Priestley and Minty 2012b). This seems to suggest a requirement for changes in the cultural and structural environment of schools if educators are to be supported in implementing change.

The refocusing on school-based curriculum development (SBCD) (see for example Kelly 2009; Kennedy in Law and Nieveen 2010 and Priestley 2010) has particular resonance for this study. Skilbeck (1984) defines SBCD as 'the planning, design, implementation and evaluation of a programme of student's learnings by the educational institution of which these students are a member' (p.2). He argues that schools and educators require 'educational freedom and responsibility' to undertake the SBCD required to build schools' capacity 'to respond creatively to challenges' which enable them to overcome the 'inadequacies of top-down strategies of change' (*ibid*. p.19).

So whilst SBCD may begin as a 'policy construct', 'it ends up as a practical curriculum process that becomes part of the lived experience of teachers and school communities' and which empowers them to respond to local concerns such as socio-economic issues and inequalities (Kennedy in Law and Nieveen 2010, p.4). However as Kennedy points out, SBCD requires particular teacher knowledge and skills as well as sufficient time and an ethos of teacher leadership in order to flourish successfully (*ibid.* 2010). It also takes courage to seize opportunities to shape change.

Bryce and Hume (2008, p.906) suggest that the current Scottish education system might be 'too robust' and consequently 'insufficiently flexible to respond

to the many social trends and global pressures that impact on schools'. They

speculate whether this may be the time 'to reconceptualise our understanding

of what schools are for' and propose deliberation of more radical changes 'in

the social role and operational practices' of our schools (*ibid*. p.906). McLaren

(1993) also strongly advocates the requirement for reconceptualisation:

> We need the ideals surrounding teacher as liminal servant to be re-embodied in the character and actions of future generations of teachers. We also need our curriculum planners to deliver an apologetic suited to the realities of our times. We must accept the fact that many of our instructional forms have died of exhaustion. Misguided but undaunted we continue to embalm them with sterile enthusiasm, paint them in gaudy colours and dress them in the latest pedagogical finery in gaudy colours. We have become trained morticians of the mind who make pitiful attempts to give our corpses the illusion of life. We would serve our students far better if we would prop up our tired symbols and rituals and dance them one last jig over their graves. Then we should dismiss them on the grounds of their patriarchal and colonialist assumptions' (p.248).

Bryce and Humes outline possibilities for enacting more radical changes in

curriculum but not without a codicil reminding us of the 'territorial sensitivities of

powerful groups' who patrol the boundaries including amongst others school

inspectors, head teachers, education authority officers and perhaps most

problematically 'the ethic of professionalism to which most teachers prescribe'

(Bryce and Humes 2008, p.906). Kelly (2009) puts forward a similar argument

and issues a timely warning regarding the politicisation of the curriculum:

> the placing of the school curriculum in the hands of a series of politically motivated quangos, which reconstruct themselves – or, at least, rename themselves – almost annually, along with their use and abuse of devices such as assessment and inspections to achieve what are fundamentally political goals, has not only reinforced the need for continued and careful study of all those aspects of the curriculum; it has also called for a focusing of attention on this process of politicization itself. (*ibid.* p.18)

Some might consider that the recent merging and morphing of Scottish

Government education bodies into a rebadged Education Scotland in 2011 will

serve to constrain what is deemed pertinent and possible and serve to narrow

and restrict imagination and creativity within the curriculum. As Pinar (2012) suggests educators need to engage in complicated conversations about their understandings of the educational value and purposes of the curriculum prior to devising their plan for learning.

Postscript to the exploration of literature

The original version of the literature review was written at the outset of this research. During those early stages of writing I felt (needlessly perhaps) constrained by the in/formal expectations of the traditional format of a doctoral thesis for example the requirement to define complex or 'contentious terms' (Kamler and Thomson 2006, p.29). Thus in my attempts to ensure some clarity to ground my research I sought to define the constructs of imagination, creativity, policy and curriculum which provided the context for my research and to provide stimulus for my thinking.

 When I revisited and updated the literature review in the final stages of writing I became aware that this chapter had a different 'feel' to the rest of the thesis. This chapter appeared to have developed as a striated space in contrast to the smooth space (Deleuze and Guattari 2004) I had deliberately created in the remainder of the thesis as I sought to incorporate Deleuzian influences in my approach to research and writing. It appears that in 'framing the literature' to bring about and 'impose order' I had made it 'very difficult if not impossible to 'see otherwise' (p.36),

somewhat ironic perhaps since this is what I was inviting others to do.   This

has resulted in some contradiction between a desire to close 'things' down

throughout this chapter and a desire to open 'things' up through the research

and writing of the thesis

Chapter 3: Dis/organising [...the research]

The sky and lake seem to dominate the landscape around the Bay of Quinte, Ontario, an area which once witnessed a more nomadic way of life. Agriculture, and in recent years viticulture, continue to play an important role in the economy and so the rhythm of the seasons still dictates the patterns of a generally unhurried but purposeful, rural life. Vines and fruit trees flourish and early plantings of crops such as corn, sunflowers and lavender grow rapidly in the heat of the early summer sunshine. Trees are in full leaf and the maple syrup lines lie dormant in readiness for the next spring 'harvest'. Myriad boats and bicycles proffer modes of transport suited to this pace of life. This area is a haven for artists with the promise of smooth, creative space.

Toronto is a shock to our system after our rural retreat: a frenetic, fast paced global city space where everyone appears to be on the move. Even buildings are 'moving' as each empty lot seems to have been appropriated to construct yet more towering skyscrapers which close in on the streets below. Criss-crossing highway lanes, multiple train tracks, overhead tram wires and walkways form a complex highly striated transport structure which appears to compartmentalise places, people and their activities. I am reminded of Sassen's description of 'the city as a lens' through which it is possible to explore the complex interaction of 'major macro-level social, political and technical trends' (ECER keynote address 2011).

Yet, on further examination these two 'spaces' are not all that they first appear. The previously nomadic First Nations Peoples have been assigned to reservations on the north shore of the Bay of Quinte. Many small farms have merged to form larger corporate organisations and tractors working the fields are fitted with GPS field navigation systems to facilitate financially viable precision farming. Many of the boats and bikes belong to weekend visitors; some of the smallest boats use radar to navigate the lake and expensive Harley Davidson's replace pedal bikes. Artists are linked 24/7 to the global marketplace from rural workshops. Likewise in the city, 'the striated space par excellence' (Deleuze and Guattari 2004, p.531), smooth spaces develop in-between its complex interactions, as 'even the most striated city gives way to smooth spaces' (*ibid. p.551*).

Research develops in 'in-between' spaces, complex interactions of theory, methods, researcher, researched, context, settings and so on. The researcher's methodological choices, like complex striated structures, sometimes appear to restrict them to particular routes and patterns but which if ignored lay them open to critique by those who follow stringent guidelines and observe set rules about how research should be conducted. Law (2004) suggests we should 'divest concern with method of its inheritance of hygiene' and 'move from the moralist idea that if only you do your methods properly you will lead a healthy research life….' (p.9). His desire 'to divest [research] of a commitment to a particular version of politics: the idea that unless you attend to a certain more or less determinate phenomena… then your work has no political relevance…' rather his wish is 'to help to remake methods: that are not moralist; that imagine and participate in politics and other forms of the good in novel and creative ways' (*ibid. p.9*).

The theoretical framework assembled for this study from the work of Deleuze and Guattari (2004) was 'an effort to create a smooth space of nomadic thought' within the constraints of systems and structures (Massumi in Deleuze and Guattari 2004, p.xiii) which enabled me to adopt a creative and imaginative approach to data analysis.

The method adapted from Open Space Technology (Owen 2008) helped to disrupt familiar and taken for granted assumptions within the school community of which I was a member and open up new ways of thinking about experiences and future imaginings.

(Journal 2012)

Methodology

Searching for a theoretical framework

The decadent phase of languishing in literature was over. The mood and pace changed. 'Theory' seemed to be a thing to be grappled with, a difficult decision waiting to be made, an interruption to the slow but steady progress in the drafting of the thesis. Initial anxiety at the humiliation of invoking inappropriate theory and methods subsided into significant concern of having no theory at all to call upon. I began to realise that this thing we call theory was restricting my ability to engage with the data when it began to dawn on me that I was guilty of seeing theory as a thing or product rather than a tool or a process just as I considered those in the educational community perceived policy as 'product' rather than 'process' (Ozga 2000, p.2). I agonised over what theory meant and what it might do for me, but my restricted perception meant I was perhaps seeking a perfect fit, a complete theory to serve my purpose – whatever that might be. Theory assumed the status of another body of knowledge to research, make sense of and summarise – to understand through others' voices rather than an organic process or practice which I would make sense of and manipulate and manage to fit my own needs and purpose.

An opportunity to explore some of my questions and allay some of my fears and anxieties arose through the establishment of **'**The Laboratory for Educational Theory' within my own Institution (Stirling Institute of Education (SIoE) 2009). The Laboratory provides a space for 'the systematic exploration of the roles of theory in educational research and educational practice and of the specific nature of educational theory as theory of and for education. Its focus is on experimentation, engagement and capacity building' (SIoE 2009). However my

initial engagement with the Laboratory further complicated my search for 'a theory' since, not surprisingly, the Laboratory's raison d'être was to ask questions. Over the following months I attended seminars and conferences where my understanding was tested time and again as a series of esteemed academics offered their uncertainties for exploration as well as proffering numerous questions more challenging than my own. However the Laboratory's initial aims were explicit starting 'from the assumption that there are theoretical elements in all practices, that good educational research involves evidence and theory, and that theory can indeed be very useful, both for educational research and for educational practice'; its founders believe that 'Theory can help to think differently, which often is a crucial condition for being able to think at all. It can help to ask new, different and critical questions. Theory is important in its own right and for the conduct of empirical research' (SIoE 2009). I continued to attend the Laboratory when the opportunity arose, and to my great pleasure I was even invited to contribute on one occasion, and in time I became slightly more at ease with the discomfort surrounding my search for a theoretical framework. I began to understand the complex questions and problematic and nature of theory as being a necessary element of academic endeavour.

I persevered in my quest, if only to demonstrate my tenacity. Theory was not initially forthcoming, but interestingly I was beginning to think about my data differently in light of the dialogue, readings and seminars I participated in, and experienced a creeping realisation that this was why I could not find 'a theory' – theorising doctoral data is a personal process, a result of independent thinking. I needed to be brave – to grasp theory and use it to help me to see my data differently in order to challenge my thinking. My supervisor urged me to begin

writing, since this process would help me to become more open to the type of

theory I desired to help me theorise my data:

> Writing has nothing to do with signifying. It has to do with surveying,
> mapping, even realms that are yet to come. (Deleuze and Guattari 2004,
> p.5)

This sentiment seemed like an aspirational and appropriate sentiment with

which to begin my discussion of my selection and application of theory. I want

to say something to policy makers - albeit probably in a subtle and indirect way

(Cohen *et al.* 2011); to ask them to think about openings rather than closures,

possibilities rather than procedures; and to consider what we need to think

about what is yet to come. I am content in knowing that they may not listen

since they have ignored far more important people than someone as

insignificant as me but I will speak all the same. It seems important then to

think about what I say as well as how I speak and I now believe that theory will

help to add a certain depth to my discourse.

Allan (2007b, p.3) reminds us the policy makers are satisfied by concise

reports with 'an even briefer 'executive summary' and list of 'recommendations'

which will fulfil [their] expectations of epistemic – predictive and explanatory –

research and will point them to the way ahead' however she is adamant that

this does not encourage them to ask important questions about education.

Allan (2007a) offers an alternative way of theorising data which might prompt a

more productive discourse, suggesting that 'the kind of analyses produced

when the philosophers of difference are implicated are, on the one hand, messy

and complex and, on the other hand deep and pervasive' (p.1).   Such

sentiments seemed to offer hope to my project since after having carried out an

initial laborious analysis of my data by sorting numerous parcels into bundles,

from which I developed themes, I was left thinking 'so what?'   This clinical, almost quantitative, reduction of, at times fascinating, conversations into a tabulated format appeared to render the ponderings, postulations, problems, and passions almost clinical and devoid of meaning (see appendix 1).   Allan (2007b, p.1) offered a lifeline, albeit a fine thread rather than a sturdy rope, with her proposal that 'the philosophers of difference can be involved in both 'top-down' or theory testing and 'bottom up' or theory building'. In the 'top down' model she suggests 'examining one's data to see if some of the key concepts, such as Deleuze and Guattari's (2004) rhizome, deterritorialization, difference and becoming, Derrida's undecidability and difference…' are discernible whereas 'a bottom up analysis might identify themes and issues emerging from the data and look to some of the concepts to further explore them'.   This late encounter with dead French philosophers was both daunting and demanding but raised the possibility of asking more searching and indeed more interesting questions of my data.

I began with *A Thousand Plateaus* (ATP) (Deleuze and Guattari 2004) which seemed to indicate an intention to engage with 'post-structuralist' theory. On my first encounter with the text I 'read' the introduction, chapters one and fourteen but did not feel inclined or indeed qualified to delve further; consequently I discarded both the book and any possibility of using Deleuze and Guattari's work to theorise my research, believing it to be quite inappropriate to simply select particular aspects from the body as a whole. Time passed.

(Still) searching for a theoretical framework

At a later date, whilst listening to a seminar delivered by my supervisor,

Professor Julie Allan, at the Stirling Institute of Education in June 2010 I was re-

enthused and drawn again to the ideas or concepts offered by Deleuze and

Guattari (2004) as I considered they still offered the most interesting and

imaginative way of looking at my data. I located my copy of *A Thousand*

Plateaus and on re-reading Massumi's foreword discovered the incentive I

required to re-engage with their work: Massumi suggests we might approach

the text in a similar way to how we to play an album:

> When you buy a record there are always cuts which leave you cold. You
> skip them. You don't approach a record as a closed book that you have
> to take or leave. Other cuts you can listen to over and over again. They
> follow you. You find yourself humming them as you go about your daily
> business. (Massumi in Deleuze and Guattari 2004, p.xiv)

Elements of the text permeated my consciousness and I found myself

introducing rhizomes and smooth spaces into everyday conversations at work

and beyond (often much to the surprise or bemusement of colleagues and

bewilderment of my friends) in an attempt to open up discussion and/or debate.

On further reading of *A Thousand Plateaus* the confirmation I required to select

particular aspects of their work I considered most useful and work with these

was implicit in the following excerpt:

> The reader is invited to follow each section to the plateau that rises from
> the smooth space of its composition, and move from one plateau at
> pleasure. But it is just as good to ignore the heights. You can take a
> concept that is particularly to your liking and jump with it to its next
> appearance. (Deleuze and Guattari 2004 p.xv)

Furthermore Deleuze and Guattari suggest that it is appropriate to 'lift a

dynamism out of the book entirely, and incarnate it in a foreign medium' (2004,

p.xv), something they freely acknowledge doing with the work of other

philosophers (Buchanan 2000, p.12). I read and re-read sections of *A Thousand Plateaus.* I sought out concepts which were 'particularly to [my] liking' (*ibid.* p.xv). Furthermore I began to think with Deleuze (and Guattari).

Constructing the theoretical framework

The theoretical framework for this study is drawn from my readings of the work of Deleuze and Guattari (see for example Deleuze 1995 and Deleuze and Guattari 2004) and developed from my understanding of a selection of their concepts which I have used to both disrupt my thinking and to generate new or alternative ways of thinking about the issues and/or themes I encountered in my readings of the school community's perceptions, imaginings and desires.

Prising open Deleuze (and Guattari's) toolbox

Maclure (2010, p.277) suggests theory is not just about 'opening new possibilities for thinking and doing'; she argues 'the value of theory lies in its power to get in the way: to offend and interrupt.' At the outset of my doctoral studies I held a managerial post in the school community where I had worked for some time and which formed the focus of my research; consequently I required a theoretical framework which would enable me to 'pry open' the data and interrupt my thinking about familiar situations and structures. Colebrook (2002, p.2) suggests Deleuze invites us 'to invent, create and experiment...' and in deference to the essence of Deleuze (and Guattari)'s approach to philosophy I have both borrowed from and developed my own interpretations of a selection of their ideas/concepts (hereafter concepts) to develop a framework for data analysis. The framework draws on the following concepts:

control societies (Deleuze 1995);
smooth and striated spaces (Deleuze and Guattari 2004);

desire and becoming (Deleuze and Guattari 2004); and,

the body without organs (BwO) (Deleuze and Guattari 2004).

These will be discussed in more detail later in this section.

'Grasping' the concepts

In order to develop an effective theoretical framework it was necessary to establish an understanding of philosophical concepts, and what is distinctive about these, informed by the work of Deleuze and Guattari since this influenced my approach to the data analysis. Colebrook (2002, p.15) suggests 'concepts are not labels or names that we attach to things; they produce an orientation or a direction for thinking'. She explains how the philosophical use of concepts is 'creative' whereas everyday use of concepts 'follows the model of representation and opinion, where we assume that there's a present world that we then represent in concepts and that we all aim for agreement, communication and information' (*ibid.* p.16). This distinction was key to the development of my theoretical framework in an attempt to avoid data analysis that was mere opinion which according to Deleuze 'is the very inertia or failure of thinking… a laziness directly opposed to the expansiveness of philosophical thinking' (*ibid.* p.16). I wanted to develop a creative stance from the outset.

Deleuze (1995) suggests:

> [P]hilosphy has always dealt with concepts, and doing philosophy is trying to invent or create concepts. But there are various ways of looking at concepts. For ages people have used them to determine what something is (its essence). We, though, are interested in the circumstances in which things happen: in what situations, where and when does a particular thing happen, how does it happen and so on? A concept as we see it, should express an event rather than an essence. (p.25)

My purpose was not to establish 'what is' or how things are; rather my interest

was in the event, in what was happening in the school community as a result of

the implementation of education policy, and to explore how things happened.

In addition Deleuze's creative approach to philosophy seemed to fit well with

the focus on imagination and creativity in this study:

> … concepts don't, first of all, turn up ready-made, they don't pre-exist: you have to invent, create concepts, and this involves just as much creation and invention as you find in art and science. Philosophy's job has always been to create new concepts, with their own necessity. (1995, p.32)

Deleuze's approach to creativity incorporates a strong element of adaptation

through innovation as he freely admits to borrowing concepts from other

philosophers. Buchanan (2000) notes this admission which he proposes is

implicit in Deleuze's use of 'tools' as a code word for concepts (p.34) and

suggests that in using the metaphor of the 'toolkit':

> Deleuze treats his predecessors as, say, artisans treat theirs: just as a stonemason will steal a neat solution to the problem of creating seamless facades…, so Deleuze takes solutions to particular problems he has encountered in the course of his daily practice from other philosophers. (p.12)

Massumi informs us that the 'toolbox' concept is a kind of philosophy which

Deleuze terms 'pragmatics':

> …because its goal is the invention of concepts that do not add up to a system or belief or an architecture of propositions that you either enter or you don't, but instead pack a potential in the way a crowbar in a willing hand envelops an energy of prying. (Massumi in Deleuze and Guattari 2004, p.xv)

This understanding of theory as the fashioning of tools to do a particular job

helped me to understand that it is not theory that is the thing to be grappled with

but rather theory provides the instrument/s or tool/s which I can use to grapple

with my data.

In his foreword to Deleuze and Guattari's seminal text outlining their

philosophical toolkit Massumi concludes by suggesting:

> the question is not: is it true? But does it work? What new thoughts does it make possible to think? What new emotions does it make possible to feel? (Massumi in Deleuze and Guattari 2004, p.xvi)

This is how I decided to use theory – to enable me to think in differently in my

approach to my data analysis as I explored those things which were unusual,

intriguing or simply mundane. I wanted to avoid a routine and mechanistic

approach and consider how I might think more imaginatively and creatively in

order that I might offer alternative perspectives. As Colebrook suggests

'[C]oncepts are philosophical precisely because they create possibilities for

thinking beyond what is already known or assumed' (2002, p.19).

Assembling the tools

During my first presentation at a doctoral conference where I tentatively shared

my initial somewhat naive readings of Deleuzian concepts I was asked how I

would 'avoid using them to re-describe rather than analyse my data' (Pers.

Comm. B. Morgan-Klein May 2012). This form of caution shaped the rationale

for a special edition of the *International Journal of Qualitative Studies* edited by

Mazzei and McCoy (2010, p.504) who warn against 'simply re-inscribing the old

methodology with a new language' and suggest that the challenge for authors

is:

> to experiment with the idea that thinking with Deleuze is not merely to 'use' select metaphors presented by Deleuze and Guattari (e.g., nomadism, rhizome, lines of flight, smooth and striated spaces) and to illustrate these metaphors with examples from data but to think with Deleuzian concepts in a way that might produce previously unthought questions, practices, and knowledge. Such a stance sets the stage for a critique of those who 'use' Deleuze merely by appropriating metaphors that were never intended as metaphors. (p.504)

They invite qualitative researchers to engage with Deleuzian concepts and processes 'in order to consider how [this] prompts the possibility of new questions and different ways of thinking research and data within a Deleuzian frame' (*ibid.* p.504). Buchanan (2000) concurs suggesting:

> when Deleuze denies that any of the terms he uses are metaphors even in so much as figuratively conceived it is because to his mind they are conceptualisations, that is to say, creative extrapolations of the indiscernible idealist of a thing, whether the thing is purely ideational or lumpishly physical... The key implication of this is that in Deleuze's philosophy the phenomenal does not give rise to the conceptual in an immediate fashion. (p.60)

This challenge was both daunting and liberating. As I became slightly more familiar with some of the concepts of Deleuze (and Guattari) my inclination for visual imagery was revealed in my tendency to call to mind metaphorical representations of their concepts. As a result I have worked hard to try to move beyond representation and demonstrate how I have used these images to provoke and generate new ways of thinking about the data. In this regard it is pertinent to state at this point that the photographs incorporated in the thesis are not presented as simplistic metaphorical interpretations or representations of Deleuzian concepts but rather as illustrative of the way in which I have used these concepts or 'tools' to provoke new ways of thinking about un/familiar structures and systems in the environment.

In my quest to select pertinent concepts from Deleuze and Guattari's (2004) toolbox to analyse this disparate and complex range of imaginings I heeded Colebrook's (2002, p.4) advice 'to read each Deleuzian term and idea as a challenge to think differently…' since '[T]he difficulty of Deleuze is tactical; his work attempts to capture (but not completely) the chaos of life'.   I identified the control society (Deleuze 1995), smooth and striated space, desire and

becoming and the body without organs (Deleuze and Guattari 2004) as the concepts with greatest potential to disrupt some of my established values, beliefs and assumptions about how things are and/or ought to be in the secondary education community in which I had worked for nearly thirty years.

Having assembled the range of tools from Deleuze and Guattari to disrupt or 'pry open' my data it is important to state that since '[T]ools only exist in relation to the interminglings they make possible or that make them possible (Deleuze and Guattari (2004, p.99) my understanding of these tools was enhanced and further developed as I began to use them to analyse the data. I discovered that concepts do not exist/work in isolation (Philips 2006) but rather complement or juxtapose, overlap or meld thus increasing their potential 'often [in] unpredictable ways' (p.108).   This complexity is compounded as each researcher develops their own style or methods of handling these tools in developing new ways of thinking. Consequently in this section I will introduce the key elements of the concepts I have assembled from my readings and further explanation of how my understanding developed will be revealed within the following chapters as I utilise these concepts to analyse my data.

The control society

> Deleuze's 'control society' provides a conceptual tool for theorizing the relationship between power and distribution in a society which increasingly depends on instantaneous and continuous communication. (Watson 2010, p.97)

The control society offered a useful concept to explore the school community's experience of secondary education since a number of continuous control systems, for example tracking and monitoring, continuous assessment and self-evaluation, were evident in my initial reading of the data. Deleuze's (1995)

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understanding of the control society is developed from Foucault's discourse on disciplinary societies which reached their peak at the start of the 20th Century. Foucault described how disciplinary societies operated through a series of major sites of confinement from the family, through school, into work in the factory and for some the hospital and/or the definitive site, the prison (Deleuze 1995). These sites of confinement operated by 'bringing everything together, giving each thing its place, organizing time, setting up in this space-time a force of production greater than the sum of its component forces' (Deleuze 1995, p.177). The school is a good example of these elements at work: the bringing together of pupils into classes and year groups in one building with activities allocated to teachers, spaces and time slots. However, Deleuze (1995) suggests that just as sovereign societies earlier gave way to disciplinary societies so the disciplinary society is now breaking down and is now giving way to the control society. He suggested this shift was signalled by '[T]he appropriate ministers constantly announcing supposedly appropriate reforms' in health, education, industry, the armed forces and prison services (*ibid.* p.178). I was particularly interested in how this shift has manifested itself in the school community through recent and current reforms in education policy.

It is important to state that the shift towards the control society is not necessarily a simple change for the good. Deleuze warns that control societies are no less unforgiving than disciplinary societies and cites Burroughs' suggestion that "[C]ontrol is the new monster' and 'it's not a question of asking whether the old or new system is harsher or more bearable, because there's a conflict in the ways they free and enslave us' (*ibid.* p.178). Deleuze suggests there are indications that some of the more recent methods of supposedly

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assigning increased individual liberty, such as care in the community, mask

'mechanisms of control as rigorous as the harshest confinement' (*ibid.* p.178).

It is with this understanding that I explored how the shift from a disciplinary

power which 'depends on surveillance' (Watson 2010, p.95) to a control society

with new and/or different forms of continuous observation is currently being

experienced in educational settings. And in so doing it helped me to develop a

better understanding of the role of policy discourses and of educationalists in

'shaping the subjectivities of others' (Watson 2010, p.102).

Smooth and striated space

Deleuze and Guattari's concepts of smooth and striated space offered another

way of thinking about some of the school community's experiences of

secondary education:

> The space of the nomad thought is qualitatively different from State
> space. Air against earth. State space is "striated" or gridded.
> Movement in it is confined as by gravity to a horizontal plane, and limited
> by the order of that plane to preset paths between fixed and identifiable
> points. Nomad space is "smooth", or open ended. One can rise up at
> any point and move to any other. (Deleuze and Guattari 2004, p.xiii)

This notion of restricted movement in striated space seemed to aptly describe

some of the perceptions of school-based education in the compulsory sector.

The school appears to be an institution which serves to align, mold, train and

indeed constrain its occupants to follow predetermined routes, a space where

individuals appear to be restricted from moving or thinking freely. Using the

concept of smooth and striated space to examine the data helped me to explore

perceptions of 'space' and 'movement' within the school community.

Deleuze and Guattari (2004) develop a number of models to illustrate the

characteristics of these two spaces and the movements/relationships between

them. In their first example they use fabrics to illustrate a technological model of smooth and striated space. This was one of the 'cuts' on *A Thousand Plateaus* (Deleuze and Guattari 2004, p.xiv) I 'listened to' time and again, drawn by its familiar lines from my background in textile studies. In this analogy they suggest woven fabric inherently possesses a number of the traits of striated space:

> First it is constituted by two kinds of parallel elements; in the simplest case, there are vertical and horizontal elements, and the two intertwine, intersect perpendicularly. Second the two kinds of elements have different functions; one is fixed, the other mobile, passing above and beneath the fixed… Third, a striated space of this kind is necessarily delimited, closed on at least one side: the fabric can be infinite in length but not in width, which is determined by the frame of the warp; the necessity of a back and forth motion implies a closed space (circular or cylindrical figures are themselves closed). (*ibid.* p.524)

This example presents striated space as limited and bounded, which serves to restrict movement and creative thinking. The repetitive action of the shuttle moving back and forth might also represent to-ing and fro-ing, both physical and cognitive, traipsing along familiar routes/corridors day in and day out or engaging in familiar conversations, which seem to restrict choice and change.

In contrast the smooth space in this model is exemplified by felt:

> Felt is a supple solid product that proceeds altogether differently as an anti-fabric. It implies no segregation of threads, no intertwining, only an entanglement of fibers obtained by fulling… An aggregate of intrication of this kind is in no way homogeneous: it is nevertheless smooth, and contrasts point by point with the space of fabric (it is in principle infinite, open, and unlimited in every direction: it has neither top nor bottom nor center; it does not assign fixed and mobile elements but rather distributes a continuous variation). (*ibid.* p.525)

This concept seemed to point to opening up an altogether more creative and imaginative space in which to explore the data, to explore possibilities, choices, alternatives, or new lines of flight fleeing in all directions.

Desire and becoming

A number of authors (Gale and Wyatt 2009; Colebrook 2002; Buchanan 2000; Jackson and Mazzei 2012) begin their discussion of desire with an explicit assertion that Deleuzean desire is not about lack. For example, Tuck (2010, p.639) suggests for Deleuze 'desire is not an absence - not something that is blocked or missing, so therefore wanting. It is not a hole, not a gap, not a lacking, but an exponentially growing assemblage'. Deleuze developed his understanding of desire in his work with Felix Guattari:

> Desire does not lack anything; it does not lack its object. It is rather the subject that is missing in desire, a desire that lacks a fixed subject; there is no fixed subject in desire. (Deleuze and Guattari 1983 p.28)

An understanding of desire as 'the capacity for *imagination* to expect, anticipate or extend experience that produces formations that *seem* to govern human life but which are actually outgrowths or 'fictions' produced from life (Colebrook 2002, p.82) is of particular relevance to this study which explored a school community's imaginings for secondary education. Colebrook (2002, p.135) further develops this understanding by suggesting Deleuze and Guattari 'do not set desire against life. Life is desire, and desire is the expansion of life through creation and transformation'.

Buchanan suggests desire is the 'one of the least understood' aspects of Deleuze's work (p.15) and suggests desire is 'defined by what it does' (p.21). Bifo in O'Sullivan and Zepke (2008) alludes to misunderstandings of this concept claiming that 'a simplified reading of Deleuze and Guattari's thought has often misinterpreted the notion of desire… as a subjectivity, a positively marked force' (p.22) (see for example Jackson and Mazzei 2012; Gale and Wyatt 2009). Bifo suggests '[D]esire is not a force but a field. It is a field in

which a strenuous battle takes place, or better said, a dense intertwining of different and conflicting forces' (*ibid.* p.23). It is this understanding of desire which I called upon to work with my data, to enable me to explore the conflicting forces at work in the school community's imaginings for education.

The concept of becoming is inseparable from desire and sometimes these concepts are used interchangeably. For example Buchanan (2000) suggests that 'from the point of view of the Deleuziast doctrine' desire attracts a 'host of names and guises (becoming, life, and so forth)...' (p.15). Similarly Gale and Wyatt (2009, p.209) understand Deleuzian desire as 'a flow or a process, a constant becoming...' which is 'free-flowing and nomadic'. A number of authors highlight the productive quality of desire/becoming. Gale and Wyatt (2009) suggest:

> Desire is a synthesizing life force in which production and creativity come together in the ever-changing processes of becoming. In this productive sense of desire there is always a challenge to the structured and determinate nature of life; nomadic enquiry motivated by desire always leads to breaking out. (p.36)

Whilst Colebrook (2002) states:

> The supposed real world that would lie behind the flux of becoming is not, Deleuze insists a stable world of being; there is nothing other than the flow of becoming. All beings are just relatively stable moments in a flow of becoming. (p.7)

> Desire, for Deleuze is also positive and productive, and this allows for a radically new approach to politics and the relation between politics and the imagination. Desire does not begin from lack – desiring what we do not have. Desire begins from connection; life strives to preserve and enhance itself and does so by connecting with other desires. These connections and productions eventually form social wholes; when bodies connect with other bodies to enhance their power they eventually form communities or societies. Power is, therefore, not the repression of desire but the expansion of desire. (p.91)

This understanding of desire enabled me to begin to identify productive

characteristics of the flows within the data and begin to think about connections

between these and the work that they do.

However Buchanan adds a further dimension to this framework. He suggests
that:

> [O]ur first task will be to get behind representation to the real production
> of desire. According to Deleuze… if we want to apprehend desire for
> itself we have to look on the reverse of any representation that we are
> confronted with, whether it is a book, a dream or a building. To get to
> that reverse side, though, we first of all need to seek out dark precursors,
> those minute and myriad indices of connections, disjunctions and
> conjunctions, in short, all the flows and their schizzes, which all but
> imperceptibly dot the surface of a text.   (Buchanan 2000, p.146)

Tuck (2010, p.638) develops this idea as she proposes that 'a desire based

research framework recognizes and actively seeks out complexity in lives and

communities'. She poses the following questions: 'How is it that everything

does not go as planned? As predicted? How is that human beings act in ways

that do not match their intentions? Even betray themselves?' and suggests that

the 'multiplicitious, complicated, paradoxical' characteristics of Deleuzian desire

offer a way of answering such questions (*ibid*. p.639). It is this capacity of

desire to 'make room for the unanticipated, the uninvited, the uncharted and

unintended' (*ibid*. p.641) which I believed further opened up the analysis of my

data to my previously unchallenged and rather narrow perspectives of good

and/or effective education. Bifo in O'Sullivan and Zepke (2008) is unequivocal

in his assertion that '[D]esire is not the good boy, not the positive force as a

psychic field in which imaginary fluxes, ideologies and economic interests

continuously clash' (*ibid.* p.23) there is also 'a Nazi desire' (p.22).

Tuck (2010, p.641) suggests desire is 'unpredictable, loyal to no one, can

interrupt that which seems already determined, and set in stone' and

furthermore it 'is an unstable element – it works by breaking down. Desire is radioactive'. I consider this particularly valuable to my research: I was a member of the school community during the data collection phase and had a propensity in that role to consider most developments in educational policy as a force for good. This tendency has been disrupted by an enhanced understanding of the complexity of desire and has helped me become more open to alternative understandings/interpretations within my data analysis.

Body without organs (BwO)

The concept of desire was invaluable in helping me to open up the data relating to imaginings, and to explore some of the hidden and conflicting forces at work. Desire is closely entangled with the concept of the BwO, however the BwO proved the most challenging concept or tool to get to grips with. This was not unexpected since as Buchanan (2000, p.147) suggests the BwO 'is without doubt the least understood and the most easily misunderstood' of the Deleuzian concepts.   My predilection for visual representation further complicated the situation since the only image I could call upon was a line drawing created to illustrate a colleague's book which I found both intriguing and perplexing.

The body without organs. Copyright: Bruce Tuckey in Watson 2008.

I set the concept aside and turned to others with little success. I worried that 'a

bad workman blames his tools' whilst a craftsman becomes competent through

practice. I read and re-read and in so doing began to develop an

understanding which helped me to think about the school community's desire

for 'excellence' in education in a more creative and expansive way.

Deleuze and Guattari (2004) elucidate the link between desire and the BwO.

> ... the BwO reveals itself for what it is: connections of desires, conjunction of flows, continuum of intensities. You have constructed your own little machine, ready when needed to be plugged into other collective machines. (p.179)

> The BwO is desire; it is that which one desires and by which one desires. And not only when it is the plane of consistency or the field of immanence of desire. Even when it falls into the void of to-sudden destratification, or into the proliferation of a cancerous stratum, it is still desire. (p.183)

But I still struggled with the imagery and further elucidation from a couple of

authors helped me to move beyond a simplistic and raw reading of this concept.

Mercieca and Mercieca (2010) provided a helpful definition to take me beyond

this raw understanding:

> ...the BwO is obviously not a call to remove the organs in a physical sense. It is rather a call to loosen the constraints of Organisation, Signification and Identity, and to be sensitive to, and engage with, the intensities that may pass through them. (p.87)

Gale and Wyatt (2009, p.8) also suggest the BwO should not be seen as

'rejecting the organs that might be seen to constitute it, but, rather as rejecting

the type of organization that encourages it to exist in particularly narrow, fixed

and stable ways'. They develop this understanding through their collaborative

writing:

> Desire both lives within and nurtures the body-without-organs; it is always breaking free from the hierarchical fixed structure of the organized body, opening doors, breaking them down with lines of flight that produce new and vibrant rhizomatic shoots. (*ibid.* p.209)

This understanding of the BwO as 'a call to loosen constraints', 'breaking free' and 'opening doors' was particularly helpful to me in beginning to think about the perceived disconnect between the possibilities offered through education policy and curriculum frameworks and the school community's desires for future education.

Methods

Developing research questions

My interest began with a concern that life inside many schools had changed little to that of my own personal experience nearly 40 years earlier whilst life outside school had changed considerably and seems to continue to do so at a much faster pace.   I believed that I was a different type of teacher to what I had been when I started out; I was considered to be fairly creative and innovative, and yet I was apprehensive that the systems and structures I operated so efficiently and effectively sometimes acted as boundaries and constraints which restricted my freedom to do things differently, to be more creative, to use my imagination and further develop my practices. My initial set of aims, objectives and research questions was devised at the outset of the doctoral process prior to developing my theoretical framework. At that stage I was in a management post in the secondary sector and not surprisingly interested in mapping educational policy development and implementation with some notion of measuring the effectiveness of the policy. I was interested in the potential of Curriculum for Excellence (CfE) to open new spaces and provide opportunities for doing things differently in compulsory education in Scotland and in how a school community's imaginings might be realised through this developing

curriculum policy. I initially developed the following set of aims, objectives and research questions.

Initial Aim:

To explore the potential of the current programme of curricular reform to develop a future for excellence imagined by a school community.

Initial Objectives:

1. To map the development of Curriculum for Excellence (CfE) in the secondary school context.

2. To examine the disconnections between CfE policy, implementation and enactment within the secondary school

3. To explore a secondary school community's imaginings for excellence in the curriculum.

Initial Research Questions

1. How has Curriculum for Excellence (CfE) developed since its inception?

2. How does CfE position practitioners and other members of the school community?

3. How has CfE impacted on secondary education in the last 5 years?

4. How is CfE being interpreted and enacted in secondary schools?

5. What are the school community's imaginings for a curriculum of the future? (where do they want it to go/not want it to go?)

6. How does the school community imagine excellence in the curriculum?

Revising the aim and research questions

On re-visiting this plan after taking up a new post as a lecturer in professional education I realised that these questions revealed previously held implicit

assumptions about how policy should be implemented. Consequently there appeared to be some dissonance between this initial research plan and the theoretical framework I developed from Deleuzian concepts. These questions seemed to reveal a desire to establish the essence of CfE rather than the event (Deleuze 1995). This was increasingly at odds with my understanding of CfE and appeared to establish CfE as a thing or product. In my readings of Deleuze I became more interested in expressing 'an event' in other words 'to explore the circumstances in which things happen: in what situations, where and when does a particular thing happen, how does it happen and so on?' (*ibid.* p.25). I wanted to explore how a school community put the constructs of imagination and creativity, both implicit and explicit within new and existing curriculum policy, to work in their imaginings and desires for secondary education for future generations. This necessitated re-writing the aim and research questions as detailed below.

Revised Aim:

To explore a school community's imaginings for secondary education for future generations.

Revised Objectives

1. To trace the discourses of imagination and creativity in education curriculum policy.

2. To explore a school community's experiences and perceptions of secondary education.

3. To examine a school community's imaginings for future secondary education.

4. To explore a school community's desires for a future 'curriculum for excellence'.

Revised Research Questions

1. How are the discourses of imagination and creativity promoted through education policy?

2. How does a school community experience secondary education? Which factors enhance or detract from this experience?

3. What are a school community's imaginings for secondary education in 25-30 years ahead?

4. What does a secondary school community desire in a future 'curriculum for excellence'?

The revised questions enabled me to examine why things happen as they do and in so doing to begin to explore how things might be otherwise.

Ethical considerations

This research was undertaken in accordance with the British Educational Research Association's Ethical Guidelines for Educational Research 2011 (www.bera.ac.uk/system/files/3/BERA-Ethical-Guidelines-2011.pdf).   Informed written consent for the research project was sought from the Director of the Education Authority and Head Teacher of the school community in which the research took place prior to approaching participants. Participants from the school community were informed verbally about the research project prior to committing to become involved. Informed written consent was obtained from each participant prior to taking part in their Open Space Technology session (Owen 2008) and they were reminded of the right to withdraw after each of the sessions had taken place.

Data collection – Open Space Technology

Schools tend to be hierarchical and authoritarian establishments where many voices, including those of pupils, parents, teachers and other partners, are often muffled or indeed silenced. The structures within schools seem designed to control and filter discourses and dissent and I wanted to break with this restrictive framing and create an open forum where members of the school community would have the opportunity to speak out, to be heard, and to be listened to. I wanted to provide an open space, a forum for members of the school community to discuss their experiences, their concerns, their imaginings and their hopes for the future.

I had used focus groups quite successfully in the past to carry out informal educational research but was aware that even in these less structured conversations the agenda is often that of another, agreed elsewhere and steered by a number of pre-planned focus questions included in order to provide data to suit a particular purpose and some underlying notion of possible answers. Owen (2008) proposes Open Space Technology (OST) as 'a simple and very effective way to enable more effective and productive meetings' (p.xi) which 'is particularly powerful when nobody knows the answer' (p.15). It therefore seemed fitting to use OST to collect data:

> People in rows (classroom or theater-style), where they all face the source of power and authority, and it is clear who will talk and who must listen. In squares and triangles, there is separation that may be useful to keep combative parties part, as in negotiation, but genuine, free communication tends to occur only at a minimum. Circles create communication. (*ibid.* p.5)

In planning to use OST I needed participants who had a desire to be involved and explore issues. I pondered who might wish to be involved, who would make a positive contribution, even briefly imagining the feeling of rejection if no

one volunteered. In the end I heeded Owen's advice and decided to invite a range of participants from across the school community and see who would reply. Owen (2008, p.25) suggests that 'whoever cares should come, and the fact that they care is sufficient to ensure their attendance'. Indeed he further reinforces this, advocating 'the right people for an open space event are the ones who want to come: voluntary self-selection is the rule' (p.27). I did not want participants to have an opportunity to plan in advance so I said 'as little as possible' (*ibid.* p.28) since I considered it desirable 'to stimulate the imagination of the potential guests to the point that they perceive the pertinence and attractiveness of the issue'.

I awaited replies, heeding Owen's advice that 'it is infinitely better to have a small, select group that truly cares than a cast of thousands whose minds and hearts are elsewhere' (2008, p.27).   In the event I was pleased that a reasonable number of the invited school community agreed to participate. I decided to plan open space events for homogeneous groups, generated from 'peer' traits, for example, year groups or career stage in order to provide some semblance of familiarity in the spaces where participants could share their thoughts, ideas, concerns or disagreements comfortably without fear of repercussion or embarrassment.   Furthermore in creating homogeneous groups I deliberately disrupted the prevalent heterogeneous groups within schools. And so whilst Flick (2006, p.192) proposes heterogeneous groups 'increase the dynamics of the discussion' in this case I believed the opposite would be the case: hierarchical groups might serve to stifle voices. Powerful voices would appear to carry more weight to some participants and result in stifled creativity and imagination for fear of embarrassment or ridicule. Owen

suggests 'Open Space is often used for collegial gatherings where the discussion itself is the final objective' (2008, p.35). I wanted to create a 'safe environment' (p.59) where participants would be comfortable to: 'show up, be present, tell the truth and let it all go' (p.60).

Although open space has developed as a method of enabling large numbers of participants to put their voice(s) on the table, Owen (2008, p.7) suggests that '[A]t the other end of the size spectrum, groups of five have found the approach quite effective' and whilst he acknowledges one person may have a greater impact in a smaller group he believes 'there is no reason to believe that fewer than five would be unworkable' (*ibid*. p.28). He also notes that whilst OST events are typically 2-3 days, with one day being his preferred minimum, his colleagues have satisfactorily fitted the process 'into a fifty minute school hour' (*ibid*. p.33); this backing enabled me to use the approach successfully without undue anxiety about losing the ethos of the approach. This endorsement presented a feasible opportunity to use OST, enabling me to gather more interesting data, since any notion of access to my participants for an entire day was fanciful to say the least. I arranged a series of one and a half to two hour slots, one for each group (see below), to suit participants out with the school day.

The Open Space Technology sessions involved each of the groups meeting face to face in a circle which Owen (2008, p. 5) considers 'the fundamental geometry of open human communication'. In this instance the circle comprised seats around a hexagonal table to enable individual participants to make some notes prior to engaging in dialogue (see Data Collection). I acted as a neutral chair, merely introducing the research and asking each of the four open

questions (see Step1, 2, 3and 4 on next page) at appropriate breaks during the conversations. I only prompted participants if they had not yet spoken to ask if they had anything to contribute from their notes which had not been addressed so far to ensure that all participants in each group had their voice on the table at the beginning of each session. I did not probe for further information or clarification since my role was to create and hold time and space for the school community to discuss their own possibly diverse, complex and /or conflicting thoughts and ideas to which the answers were not already known (Owen 2008).

Participants

A suitably varied group of 32 members of the school community responded to the initial invitations. And, although aware of shortcomings in spread and group size I decided to hold with Owen's (2008, p.25) principle that 'the right people' choose to attend and 'the issue is quality and not quantity'.

The final sample of the school community is detailed below.

Group No.	Number of participants in group	Group Identification Number (GIN)	Female (F) Male (M)	Unique Identification Number (UIN)	Description of participants
Group 1:	6	S6 students: **S6**	**F1** **F2** **F3** **M1** **M2** **M3**	**S6F1** **S6F2** **S6F3** **S6M1** **S6M2** **S6M3**	Students in sixth year of secondary school in final term at school (studying one or more Advanced Higher) prior to sitting final exams before leaving with intention of enrolling in Higher Education at the start of the next academic session
Group 2:	6	early- career teachers: **ET**	**F4** **F5** **F6** **F7** **F8** **M4**	ETF4 ETF5 ETF6 ETF7 ETF8 ETM4	Early career teacher aged from early twenties to early thirties with less than five years teaching experience
Group 3:	4	mid- career teachers: **MT**	**F9** **F10** **F11** **F12**	MTF9 MTF10 MTF11 MTF12	Mid / later career teacher with over 20 years teaching experience
Group 4:	5	chartered teachers: **CT**	**M5** **M6** **M7** **F13** **F14**	**CTM5** **CTM6** **CTM7** **CTF13** **CTF14**	Chartered Teachers* or aspiring Chartered Teachers who has or is undertaking the CT programme route involving professional post-graduate study at Masters level
Group 5:	3	parents: **P**	**F15** **F16** **M8**	**PF15** **PF16** **PM8**	Parents with 1,2,or 3 children with at least one child still, at school and perhaps other(s) having recently left
Group 6:	4	middle managers: **PT**	**F17** **F18** **F19** **M9**	**PTF17** **PTF18** **PTF19** **PTM9**	Middle managers – a Principal Teacher or Principal Teacher (Curriculum) with responsibility for a departments or 2 or 3 departments across school
Group 7:	4	S5 students: **S5**	**F20** **F21** **F22** **M10**	**S5F20** **S5F21** **S5F22** **S5M10**	Students in fifth year of secondary school studying a range of subjects including an element of vocational training in their curriculum course choice
Total	32		F=22 M=10		

*A professional award for Chartered Teacher was bestowed on teachers who undertook Masters Level study and met the Professional Actions of the Standard for Chartered teacher (www.gtcs.org.uk).

Data collection

The 'thought bubble technique' in Open Space Technology (OST)

As stated in the previous section I was conscious that in any conversational space, open or closed, some voices are much louder than others. This understanding, as opposed to mere feeling, arises from personal experience; as one of the loudest voices in many conversations. Hence I wanted to provide an inclusive space where 'others' could be heard tentatively whispering their thoughts and offerings in addition to the more dominant, opinionated voices although it was imperative not to restrict the flow of this data collection process. I decided to adapt the OST method to encourage all participants to become involved by developing a tool, a form of prompt, to provide each participant with the opportunity to gather and jot down initial thoughts and ideas prior to each segment of the discussion taking place. This was particularly important as the participants had no firm idea of the OST topic prior to attending the Open Space and this would help them to begin to consider their own thoughts before being seduced by others' thinking and ideas

I developed a series of 'thought bubble' A4 paper proformas to issue at the start of each segment of the open space conversation to enable participants to jot down their initial musings; in addition these coded sheets would provide additional data.

The OST events were loosely structured in a series of steps (1 – 4) taking place over a period of 1½ - 2 hours. Most time was allocated to step 3 but time was used flexibly depending on participants' conversations and areas of interest.

Step 1   Participants invited to take a few minutes to note down their initial thoughts/feelings/perceptions about their experiences in Scottish secondary education in the last 5 years based on: How did it feel? What was it like for you? Describe how it felt to be a pupil/parent/teacher/manager/leader during this time. Participants invited to use words, diagrams or pictures

Steps 1b   Participants invited to share thoughts and discuss with others

Step 2   Participants invited to take a few minutes to note down their initial thoughts/feelings/perceptions on thinking about their experiences in Scottish secondary education in last 5 years: Which factors enhanced or detracted from this experience? Were there any constraints/restrictions/limitations on learning in your experience as a young person/parent/teacher/manager/leader/or on the system? Participants invited to use words, diagrams or pictures

Step 2b   Participants invited to share thoughts and discuss with others

Step 3   Participants invited to leave those thoughts behind and think forward - to think 25 - 30 years ahead for Scottish secondary education and to take a few minutes to note down their own initial thoughts/feelings/perceptions to think without any of the identified constraints and to imagine what it should/might look and feel like. Use words, diagrams or pictures to help

Step 3b   Participants invited to share and discuss their imaginings with others. Participants are invited to note consensus/non-consensus

At each of the first three stages individuals have own thought bubbles to make notes on (see Appendix 2) – issued colour copied on A4 to enable participants to focus on their own reflective thinking or imagining at each of the stages

Step 4   Participants invited to take a few minutes to note down their initial thoughts/feelings/perceptions on 'What does a secondary school community desire in a future 'curriculum for excellence'?' What will good education/look like and feel like for learners, parents, teachers, managers, leaders?

Step 4b   Participants invited to share and discuss what they consider "excellence" will look and feel like.

Data Analysis

Analysing the data: phase one

> The most creative part of research and the part which paradoxically many people find the hardest, is analysis. (Somekh and Lewin 2005, p.335)

The initial phase of data analysis as outlined in Appendix 1 was straightforward but somewhat uninspiring. The OST forum conversations were recorded and transcribed in full. Each individual was allocated a Unique Identification Number (UIN) and each group was allocated a Group Identification Number (GIN) according to their role in the school community. The transcriptions included information on hesitations, inflections, laughter and volume where noticeable; and double spaced for ease of hard copy annotation (Cohen *et al.* 2011). I listened to the recordings and read all the transcripts several times. I was interested in what was being said, how it was being said and in trying to work out what was not being said.

I worked through all the transcripts of the four OST phases from each of the seven groups across the school community and began to pull out/identify issues and ideas and patterns in the transcriptions for example: examinations; workload; and, change. These were recorded in a tabulated list against each GIN. I began to consider and identify key themes (i.e. those discussed by most groups that is four or more) arising from the tables for example: attainment; flexibility; and curriculum. I collated the responses under appropriate headings cross referenced to the GINs. I also noted themes pertaining to few (one or two) groups. I employed the same techniques to collate the written data collected through the 'thought bubble technique' in the same way.

As I noted in the introduction to this section I was left thinking so what? Indeed I was more than a little disappointed by my initial observations.

Analysing the data: phase two

I laid aside my tables and charts of themes and revisited the recordings and transcripts. I read Deleuze and Guattari and I listened and read the participants experiences, desires and imaginings again (and again). I assembled my tools – the concepts I had drawn from my readings of Deleuze (and Guattari) (control societies, smooth and striated spaces, desire and becoming and the body without organs) to engage in theory testing and theory building (Allan 2007a). I began to 'to think with [my selected] Deleuzian concepts in a way that might [enable me to] produce previously unthought questions, practices, and knowledge' (Mazzei and McCoy 2010, p.504).   In other words I began to think with Deleuze and Guattari about the events in my data, that is, what things were happening 'in what situations, where and when does a particular thing happen, how does it happen and so on' (Deleuze 1995, p.25) within the complex setting of the school community.

I begin the analysis in chapter four by examining the inter/national policy discourses of imagination and creativity which inform the rationale for this study using tools developed from my reading of literature on educational policy in chapter two. In chapters five, six and seven I put my theoretical framework, developed from concepts drawn from Deleuze (1995) and Deleuze and Guattari (2004), to work to interrogate the school community's experiences, perceptions, imaginings and desires. In the data analysis chapters five, six and seven I have deliberately reintroduced the heterogeneous nature of the school community

through intermingling the homogeneous OST groups' responses where relevant within each section in order to re-assemble a community conversation. This process enabled me to develop the analysis of the school community's imaginings through a cohesive discussion rather than present separate groups' accounts which might mistakenly lead to focussing on the differences between groups rather than their collective experiences, perceptions, imaginings and desires.

Chapter 4: Tracing [...the policy discourses of imagination and creativity]

Walking along Eorapaidh beach at Ness on the Isle of Lewis on a clear bright day; the sound of the relentless tumbling of waves along the shore draws my eye to the sea and into the distance... To that in-between space where a faint haze over the ocean serves to obscure the horizon and causes the sea to merge with the sky. The beach is pristine, washed twice daily by the Atlantic ocean, and today there is no flotsam or jetsam along the shore. Occasionally my footsteps follow the recent high tide line where small pockets of shells have been washed up and sit as if waiting until the next tide moves them on. My friend searches for cowries while I scan the faint tide-line for pieces of sea-glass. We come across a piece of bladderwrack, Fucus vesiculosus, artistically presented by the previous tide, in a three dimensional rhizomic form... However seaweed, unlike the rhizomic seagrass, is a marine macroalgae which propagates via spores: it does not have roots below the surface, rather it grows in a branching tree-like fashion from a 'holdfast' which anchors it to the rock.

(Journal April 2012)

Later that year over two thousand miles away whilst walking along the beach at Cadiz in Southern Spain with the same friend, we happened across a piece of rhizomic seagrass from the Posidiniacease family being tumbled betwixt sea and sand as the tide rushed in.

[A] rhizome has no beginning or no end: it is always in the middle, between things, interbeing, *intermezzo*. The tree is filiation, but the rhizome is alliance, uniquely alliance. The tree imposes the verb "to be" but the fabric of the rhizome is the conjunction, "and…and…and…" This conjunction carries enough force to shake and uproot the verb "to be." Where are you going? Where are you coming from? What are you heading for? These are totally useless questions. …[p]roceeding from the middle, through the middle, coming and going rather than starting and finishing…' (Deleuze and Guattari 2004, p.27)

In her analysis of policy texts Honan (2004, p.270) suggests 'looking for the middle disrupts the taken-for-granted understanding of texts as linear' and that 'searching for the middles, and mapping of plateaus' enables the researcher to concentrate on 'the connections between various discourses operating within the texts rather than the differences'.

(Journal September 2012)

Introduction

The discourses of creativity (and to a lesser extent imagination) are no strangers to education policy, but have become increasingly prominent over the last fifty years due in part to the emphasis on technology and creativity in the post-Sputnik era (Kelly 2009). The recent resurgence of interest, particularly in creativity, appears to be linked to a desire to develop, through education, the creative capacity required to drive and sustain economic growth in new times (Humes 2011; Hulme *et al.* 2011). This policy drive, which is not restricted to education, seems to have reached a crescendo of late as demonstrated through the spawning of:

- a bill [C*reative Scotland Bill 2008*, www.scottish parliament.uk];
- a body [*Creative Scotland* http://www.creativescotland.com/];
- an action plan [*Education, arts, culture and creativity: an action plan* (SG 2010)];
- a portal [*Creativity Portal* www.creativityportal.org.uk]
- a town [*Creative Stirling* http://www.creativestirling.org/],
- and even an entire year [*Year of Creative Scotland 2012* http://www.creativescotland.com/explore/2012-2014/year-of-creative-scotland-2012]

all devoted to the promotion of creativity in Scotland. These manifestations illustrate the seemingly insatiable government desire for creativity.

The aim of this study is not to examine the instrumental integration, implementation and enactment of the discourses of imagination and creativity in current educational policy and practices but rather to explore how these policy discourses influence the thinking of a school community in their desires and imaginings for future secondary education. This chapter provides a context for this study through an exploration of how these discourses are manifested in national, trans-European and transnational education policy. I begin by tracing discernible lines of imagination and creativity in the Scottish education policy

landscape as it evolved from its inception in 2004 (SE 2004a) before tracing these through European education policy and into the wider global policy landscape of transnational organisations' education policies.

Reading policy from the middle

I decided to begin my exploration in the middle. I had originally started logging explicit references to creativity and imagination in *Curriculum for Excellence* (SE 2004a, 2004b) in tabulated form and continued to log appearances in the burgeoning policy documentation as it was published in subsequent years (see for example SE 2006a; SE 2006b; SG 2008a; SG 2009a; SG 2011a; HMIe 2006). However I became aware that this method was more about the 'essence' of the policies than the 'event' (Deleuze 1995, p.25). This process seemed to lead me down a particular path, to assume an uncontested understanding of these complex constructs. This reading of the policy seemed to resist alternative understandings and paid scant attention to the origins or development of these discourses in education or what (can) they do. Honan (2004) calls upon her reading of the work of Deleuze and Guattari to develop a rhizo-textual approach to policy analysis. She suggests:

> texts can never be read as linear, and readers will never take the only official path through the rhizome intended by the writers of these texts. The relationship between the text and the reader is not one-dimensional or uni-directional... The selection of a possible beginning with the rhizome affects the trails travelled.' (*ibid.* p.279)

I decided to disrupt my rather linear approach to analysis by engaging in more rhizomic mapping (akin to policy genealogy) in order to open up the policy texts to other 'plausible readings' (Honan 2004, p.279). This led me to explore how these constructs were being communicated through the text, what value was being attributed to them by the policy makers and what role they might play in

the policy imaginary (Ball 1990; Ball 2008). These questions form the basis of

the analysis which follows.

A political desire for creativity and imagination

The voracious desire for creativity is palpable across the current policy

landscape in Scotland where a discourse of creativity, linking the past, present

and future, is promoted as key to economic success (SG 2011b, p.3). The First

Minister, Alex Salmond, claims:

> Scotland's greatest asset is its people. Throughout history, Scots have demonstrated their capacity for creativity, ingenuity and resilience. A modern Scotland must build on this rich tradition of innovation. We will invest in our children, young people and workforce. With this investment, we will rebuild and reinforce Scotland's vibrant communities, our thriving businesses and our world-class public services... (*ibid.* p.8)

Furthermore he suggests the Scottish Government is committed to:

> ... bring creativity and innovation back to the heart of the Scottish way of life – in our schools, colleges and universities, in our public services, and in our communities, including prosperous and empowered rural communities. (*ibid.* p.8)

This commitment is directly linked to their belief in the role of creativity in

securing 'sustainable economic growth' (*ibid.* p.2) and the role of the people in

realising this potential:

> Scotland is a country rich in economic potential. Our people are creative, ambitious and resilient and we are home to world-class entrepreneurs, scientists and engineers... (*ibid.* p.18)

It appears that the Scottish Government is unequivocal in their belief of the

economic, scientific and technological value of creativity in securing some

progress during the protracted global economic crisis. In an earlier publication

(SG 2010), creativity was initially portrayed as 'a vital element of a good

education' thus attributing some moral or ethical value which the uninitiated

reader may have construed as being related to the role of education in

developing a good citizen. However the document goes on to suggest that 'the development of creative skills is crucial to the futures of our young children and young people' which would benefit 'significantly Scotland's business and enterprise sectors' (SG 2010, p.1). This reiteration of the SG's vision for the contribution of creativity to the economy appears to override any notional aesthetic, moral or ethical value. Furthermore the action plan also appears to harness imagination in developing the economic value of creativity:

> [O]ur vision is that all children and young people will be empowered as well-rounded individuals to develop their imagination, demonstrate capacity for original thought and understanding of meaningful innovations, contributing effectively to the world at large. (SG 2010, p.2)

Humes suggests creativity is a 'malleable' term 'which can be mobilised for different purposes, some benign, others less so' (2011, p.15), and perhaps in this instance the same can be said of imagination.

A desire for creativity and imagination in Scottish education

A distinct line of creativity and a rather less conspicuous line of imagination are discernible in the text of *Curriculum for Excellence* (SE 2004a). The education policy makers appear to desire [imagination and] creativity at both strategic and operational levels in everything from policy development through to curriculum design, in educational leadership and partnerships, in planning, timetabling, teaching, assessing and reporting, in learners' experiences and outcomes, and in the way the environment and resources are used to support the curriculum (SE 2004a; SE2004b;SE 2006a; SE 2006b; SG 2008a; SG 2009a; SG 2009b; SG 2010). Indeed it is suggested this potentially radical and organic policy is the result of a creative partnership between the government, HMIe, Learning and Teaching Scotland, Scottish Qualifications Authority (SQA), local authority

education services, further and higher education and included representatives from parents' associations and businesses (SE 2004a). The resulting policy imaginary desires educational leaders, managers and practitioners to think creatively about future education and to be creative in their endeavours to develop creativity in 'our' young people (SE 2004a, p.9). The desire for 'creativity' in the policy is explicit, if ill-defined from the outset. The initial *Curriculum for Excellence* (SE 2004a, p.14) document suggests challenge and enjoyment in learning will be promoted if young people are 'active in their learning and have opportunities to develop and demonstrate their creativity' and that this will be enabled if there is 'time and space for innovative and creative teaching and learning (p.16). This opening of possibilities to change the way things are seems to provide a gap through which new ideas might flow and on first reading the Ministerial Response appears to endorse this desire for creativity by stating the expectation that education authorities and schools 'will use the arrangements creatively and flexibly' (SE 2004b, p.10) to develop the new curriculum. However this flow appears to be curtailed by a codicil which states this must be 'in ways which will raise levels of achievement and attainment for all young people' (*ibid.* p.10), and subsequently a potential threat to creativity is evident in the more dominant discourses of attainment and accountability.

Notwithstanding this challenge the next tranche of policy documentation articulated some of the detail of the new curriculum philosophy suggesting 'activities such as enterprise, citizenship, sustainable development, health and creativity, which are often seen as add-ons, can be built into the curriculum' (SE 2006a, p.8). This document also proposed that there must be 'flexibility and

space so that teachers can use their professional judgement creatively to meet children's needs' (*ibid.* p.11) implying an understanding of creativity as integral to both the what and the how of teaching. Later in the document creativity is exemplified through the science curriculum area where it is suggested that 'young people will develop important transferable skills to prepare them to be enterprising and creative adults' (*ibid.* p.30) thus attributing both an economic and scientific value to creativity. The second wave of policy, the *CfE Building the Curriculum* series issued to inform curriculum planning, called for schools and other centres to think beyond the current structures and systems to invoke their imagination and creativity in planning for the future (SE 2006b). Schools and other centres are informed that 'there will be considerable scope for innovative approaches to building the curriculum' *(ibid.* p.3) and any reluctant adopters are provoked into action by a terse reprimand which stated '[I]ndeed, schools and other centres are already thinking imaginatively about how experiences and outcomes might be organised in new and creative ways' (*ibid.* p.3). There are 33 mentions of creativ/e/ly/ity in this 47 page document exemplifying the Government's desire for creativity across every element of the education community from curriculum to critical thinking, in teachers and pupils, in planning and pedagogy to name but a few (SE 2006b). The policy does not only suggest what must be done, but how, and by whom to ensure creativity is intrinsic to this curriculum project. This policy also includes an explicit request for opportunities for young people to be given opportunities to invoke their imagination 'to be creative and imaginative' (*ibid.* p.10) 'to find imaginative solutions to problems' (*ibid.* p.10) and 'to solve problems' (*ibid.* p.40) which appears to suggest an overriding understanding of the importance of the

effectiveness of creative act. It is not surprising that the call for creativity and imagination is less explicit in the assessment policy given the problematic issue of assessing creativity (see chapter two). Notwithstanding these challenges the policy makers allude to their desire to capture and assess creativity as educators are informed that '[A] greater emphasis will be placed on the teaching and assessment of higher order skills, including creativity' (SG 2009b; SG 2011a). The renewed emphasis on assessment will require clarification of the definitions of 'creativity' and 'imaginative and innovative' learning as currently desired by the school inspectorate since there is a distinct lack of clarity in their current self-evaluation tool (HMIe 2007). Perhaps this will be forthcoming in the exemplification materials the SG is committed to providing to encourage creativity in 'learning, teaching and assessment' (SG 2011a, p.39).

Creativity and imagination and the European economy

This drive to promote and develop creativity in and through education is evident in educational policies across the world. The emergence of an international discourse of creativity (often linked to innovation) has been linked to the growth of the knowledge society where it has been recognised that 'the *creation* of new knowledge and the *innovative* use thereof' is what is valuable and not just the acquisition of knowledge (Hammershoj 2009, p.545, original emphasis). In developed countries this policy discourse increasingly manifests itself as an attribute to be cultivated or developed in individuals to maximise their contribution to the economy (Hulme *et al.* 2011). Gibson and Klocker (2005, p.93) argue that the increasing recognition of the contribution of 'creativity, cultural diversity and the cultural industries' to the economy in Australia is evident in the 'cultural turn' which is responsible for the transition of 'individuals

from 'citizens' into 'entrepreneurs and consumers'. This phenomenon is by no

means restricted to Australia; similar aspirations are evident through the

European Union (EU) education and training policies where an aspiration 'to

develop critical appreciation: an understanding of the cultural heritage and

cultural diversity; individual expression; and creativity (imagination, problem-

solving and risk-taking)' (EC 2009, p.78) is articulated in the policies of the

nation states. The global practices of 'policy transfer', 'borrowing' and

'convergence' (Ball 2008, p.11) are evident in the Europeanisation of education.

Grek e*t al.* (2009) recognise that this:

> can provide a vehicle for the transmission of global agendas into the
> national arena and it can also provide a focus for the support of a
> European social model in response to neoliberal pressures from
> transnational organisations like the Organisation for Economic Co-
> operation and Development'. (p.6)

The transmission of the messages from the European Union (EU) 2020 policy

statement into the Scottish policy landscape (see previous section) is one such

example. The *EU 2020* policy statement suggests that 'achieving smart,

sustainable and inclusive growth' will be achieved by 'equipping citizens with

the skills and competences which the European economy and European

society need in order to remain competitive and innovative, but also by helping

to provide social cohesion and inclusion' (Council for European Union 2011,

p.1). 'Enhancing creativity and innovation, including entrepreneurship, at all

levels of education and training' and '[P]romoting equity, social cohesion and

active citizenship' are two of four long-term strategic objectives for 2020

(Commission of the European Communities 2008, p.6). The OECD discourse of

innovation, explicit in EC policy, was a key strand of the *European Year of*

Creativity and Innovation (EU 2008) initiated to raise awareness of the

contribution of creativity and innovation to economic prosperity as well as to social and individual wellbeing. Cachia and Ferrari (2010) suggest 'creativity is seen as the sparkle for innovation, which is in turn acknowledged as one of the key drivers of sustainable economic development' (p.15). McWilliam and Haukka (2008) reaffirm the role of education in 'creative capacity building' as they suggest 'creative *capital* - the human ingenuity and high level problem-solving skill that leads to fresh opportunities, ideas, products and modes of engagement' (p.652, original emphasis) is perhaps the most valuable form of capital in organisations. In these texts the overt promotion of the development of human capital and creative capital through education is closely aligned to a dominant economic value of creativity; with a few openings which seem to reveal a desire to realise the moral and ethical value of creativity through objectives related to issues of social justice. However perhaps there is hope for change as the EU highlight creativity as one of the essential attributes in lifelong learning competences 'for achieving the objectives of sustainable development' (EU 2010, p.1) thus attributing a moral value with some focus on the scientific and technical understanding rather than the dominant focus on economic value.

A global necessity for imagination and creativity

The search for the discourses of imagination and creativity in global education policy led me first to UNESCO and two of their programmes *Education for All* and the *Millennium Development Goals* (UNESCO 2011). And, whilst neither of the programmes explicitly cited imagination or creativity in their aims and objectives their aspirations demand imaginative and creative responses from the global community if we are to begin to realise these goals by 2015

(UNESCO 2011, pp.9-10). Similarly the World Bank (WB), another transnational corporation which continues to emphasise the link between quality education and healthier, wealthier and more resilient individuals does not explicitly cite imagination or creativity within the key aims of their education policy *Learning for All* (WB 2011), however I suggest there is a need for a global imagination if we are to develop the quality education required to deliver their worthy aspirations.

The Organisation for Economic Co-operation and Development (OECD) (2010, p.1) also acknowledges the considerable global and social challenges to be faced, distinguishing between those which are 'global in nature' for example climate change and those which 'require global action' such as health, food security and water shortage. They identify innovation, defined as 'the introduction of a new or significantly improved product, process or method' as 'a powerful engine for development' in addressing such problems (*ibid.* p.2). Innovation is strongly linked through definition to imagination and creativity, for example 'creative' and 'imaginative' are frequently proffered as synonyms for innovative and, it has been suggested that creativity is aligned with innovation as a 'policy solution' (Hulme *et al.* 2011, p.441). The OECD outlines five principles for promoting innovation in the 21st century: 'empowering people to innovate', 'unleashing innovation', 'creating and applying knowledge', 'applying innovation in global and social change', and 'improving the governance and measurement of policies' (OECD 2010, p.3). They are adamant that formal education will help to develop the 'human capital' which is 'the essence' of innovation and requires:

curricula and pedagogies that equip students with the capacity to learn and apply new skills throughout their lives. Emphasis needs to be placed on skills such as critical thinking, creativity, communication, user orientation and teamwork, in addition to domain-specific and linguistic skills. (*ibid.* p.9)

It might be argued that despite the dominant economic role of the OECD and explicit introduction of the desire to foster an entrepreneurial culture, both of which can be directly linked to an economic and political value of creativity, the OECD appear to value a much wider understanding of creativity since their strategic priorities also encompass strands which reveal a moral and ethical, scientific and technical value of creativity in their desire to address global and social challenges.

Lines of imagination and creativity in the policy imaginary

The lines of imagination and creativity are most conspicuous in the policy imaginaries where these are overtly linked to an economic value. These lines appear to encompass a policy desire to develop imagination and creativity as a personal attribute (Hulme *et al.* 2011) to enable individuals to maximise their contribution to the sustainable economic growth of their member states in the competitive global economy and develop their capacity as an 'entrepreneurial self' (Peters 2005, p.123) or 'entreployee' (Woods 2011, p.67). These aspirations appear to forefront the economic, scientific and/or technological value of imagination and creativity. There are however, other less noticeable lines which indicate some desire to invoke a moral or ethical value (Hope Mason 2003) of imagination and creativity, for example as intrinsic to good education. In these lines there is an indication of some implicit desire to develop young people with the aspirations to develop sustainable solutions to current social and global problems with particular emphasis on social injustice

and inequality. Watson (2009, p.8) suggests '[A] curriculum for constructing the subjectivities required of the entrepreneurial self, …tells you not what you should know, but what you should become'. There is ambiguity and some lack of clarity about the type of person the governments suggests it wants 'our' children and young people to become as presented through the four capacities of CfE (SE 2004a) and that articulated through the policy discourse.

Chapter 5: Experiencing [control through confinement and continuity]

The gate across the path ahead is closed. We walk one-by-one along the path up to the gate. The first walker opens the latch, pushes the gate open and walks through. Last in the line I close the gate behind me and walk on.... The sound of laughter disrupts the silence. There is no fence on either side of the gate. Why I asked myself, if there is no fence did we choose to walk through the gate? Why are we so compliant? The gate, a remnant of an earlier site of confinement, which was installed to prevent animals straying beyond this boundary line without 'permission' could also be used to control access (both animal and human) to/from this estate. A simple device: a clear indication of power.

Gates or stiles signify a technique of confinement with which we are familiar and often acquiescent. As regular hill walkers we are aware that you are expected to 'know the code before you go', that is the Scottish Outdoor Access Code, its very name signalling a tension between rights and responsibilities (Scottish National Heritage (SNH) n.d.). The Code informs us how to exercise access rights responsibly in order to '[H]elp land managers and others to work safely and effectively' by ensuring that we '[U]se a gate, stile or other access point where these have been provided' and we are urged to '[M]ake sure that [we] leave all gates as [we] find them (SNH n.d., p.35). The introduction of the Code is perhaps indicative of the breakdown of the discipline society of which the gate is a remnant. The Code might be understood as a form of 'continuous and unbounded' control; part of 'the widespread progressive introduction of a new system of domination' (Deleuze 1995, p.181). By all means 'Enjoy Scotland's Outdoors' (SNH n.d.), but remember how you are expected to behave. (Journal 2012)

Introduction

Deleuze's (1995) control society provides the theoretical framework for my exploration of the school community's perceptions of secondary education in the previous five years. The introductory phases of the Open Space Technology sessions (see chapter 3) provided an opportunity for participants from the school community to discuss their perceptions of secondary education in the previous five years including any constraints or limitations they experienced. Initial readings of the data indicated that elements of discipline and control featured predominantly in these experiences. I have drawn upon Deleuze's (1995) concept of the control society which has (partially) replaced sites of discipline as a framework to explore how discipline and control were being enacted/experienced in the school community through recent reforms in curriculum. In this chapter I consider aspects of the control society which are pertinent to the school community's experiences namely: confinement, control, continuity and change. I explore how these constructs are manifested through my readings of the data and identify some of the technologies being devised and implemented to effect control and continuity. This analysis also reveals the enduring hold of some of the technologies of the discipline society.

The participants' accounts of their experiences in the preceding five years seem to indicate that although the disciplinary society is breaking down there are some elements which appear to retain a lingering and enduring hold. There are however signs of the strengthening hold of the control society manifested through control and continuity in the education system (Deleuze 1995). Furthermore, it appears that many of the participating actors are complicit

and/or compliant in some of the covert operations involved in implementing these technologies of control.

Control through confinement

The students' accounts of their experiences in the preceding years appear to evidence the lingering hold of some of the technologies of the disciplinary society, for example claiming it was 'such hard work' (S6F2) or by likening the experience to being 'in prison' (S6F3). This enduring hold is also evident in the importance which continues to be attributed to (preparation for and success in) the examination system, a system which is far from being displaced to any notable extent by the continuous assessment of the control society (Deleuze 1995). Students' acquiescence in this disciplinary regime appears to manifest itself through the significance attributed to external endorsement and verification of the standard of their work and attainment in formal assessment systems. One student (S6M1) admitted:

> unless there is an external exam I'm not actually going to work and the closer it gets to external assessment, the actual assessment you know and stuff, the harder you work.

This 'strange craving to be "motivated"' (Deleuze 1995, p.182, original emphasis) was evident in another student's discussion about the benefits or otherwise of early presentation (one year early) for the Standard Grade English examination in the third year of secondary education. The student commented in the form of a rhetorical question 'how much of waste of time was fourth year?' (S6F1), appearing to infer that education lacks purpose unless directly linked to some form of examination and external endorsement.

Other students expressed some irritation that they had not been aware of the importance of this external attainment agenda at an earlier stage:

> [T]here was no pressure in first and second year, like I felt I had to do my work and that was it, but when it started to [get to] exam times like, there's pressure from everywhere and that's like a bit new to me. (S5F20)

This seemingly unforeseen lack of pressure, which might partly be due to some shift towards an emphasis on formative assessment in first and second year, was perceived to have had implications at a later stage in their school career when their examination course choices were restricted by teachers' judgments on their earlier performances:

> I didn't really think about first and second year being much you really had to care about but you do because those results you got in tests will result whether you do standard grade or you do a level below that. I didn't really know about that so my grades kind of dropped in the science department so I was doing Int[ermediate] 1 last year so now I'm only getting a chance to do Int[ermediate] 2 this year but whether if I'd tried in first and second year harder than I would have been doing standard grade and then possibly be doing higher this year... (S5M10)

This overt pressure and/or expectation on students to perform, from within and outwith school, led the students and wider school community, including parents, to declare that this had been a very 'stressful' experience (PM8, S6F2). In addition, managers reported that the increasing demands of the attainment agenda had contributed to their growing workload due to 'expectation constantly rising in terms of achievement, administration, methodology, and every aspect of my work' (PTF18) with one declaring this 'weighed heavily on [her] head and shoulders' (PTF19). This seems to provide some indication of how seriously teachers take their role in implementing and policing this agenda. It might be suggested that these experiences constructed by the examination system constitute one of the enduring technologies of '*confinement*' (Deleuze 1995, p.174, original emphasis), a system of 'different moldings' (*ibid.* p.178) which form and shape particular end points or goals. And, just as 'factories formed individuals into a body of men for the joint convenience of a

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management that could monitor each component in this mass' (*ibid.* p.179) the examination system enables state/schools and/or teachers to monitor individual students within a school population and to assign them 'places in a register standing for their position in a mass' (*ibid.* p.179, original emphasis). The disciplinary authority of the state system is thus administered through a set of rules and regulations (www.sqa.org.uk) which help to ensure that each of the actors in this site of confinement performs tasks and activities according to set procedures and facilitates the administration of examinations to large cohorts of pupils. The allocation of grades to individuals where an A pass at Higher might be considered akin to the discipline society's monetary system with 'molded currencies containing gold as a numerical standard' (*ibid.* p.180), serves to reinforce this notion. The community's collective explicit and implicit desire for gold, to perform well in high stakes external examinations was evident throughout their accounts, for example '[Y]ou know you want to see standards that includes a range of A passes or B passes' (PTM9), and appears to indicate that students, their parents, teachers and managers and are all compliant and/or complicit in maintaining the value of the currency and in so doing contribute to sustaining this enduring technology of the disciplinary society.

Shoring up the cracks in the walls of institutions

In spite of the enduring grasp of some of the technologies of the disciplinary society there are cracks in the walls of the disciplinary society which are revealed through the school community's references to 'forms of delinquency or resistance (two different things)' (Deleuze 1995, p.175). Threads of the school community's discussions included accounts of negative behaviours in and around the community which appeared to point to a breakdown of traditional

roles and rules and a deterioration of the family as a closed site of confinement. This seems to indicate that since individuals no longer go directly from 'one closed site to another, each with its own laws' (*ibid.* p.177) there are openings, spaces perhaps, which provide creative opportunities for delinquency or resistance.

Accounts of delinquency and/or resistance from inside the classroom began with one student bemoaning 'individuals... certain people who cause a problem for teachers, who cause problems for other people learning...' but suggested that '[T]he problem or likelihood is that maybe they are from broken homes...' (S6F1). Another student began discussing his experiences of secondary education with the admission that 'my behaviour and attitude towards teachers and the education process wasn't particularly great so that affected a lot of things in school for myself' (S5M10). One of his fellow pupils provided a glimpse of the wider impact of such behaviour:

> I got put in a class in English in third year, it was only boys and then they were like quite bad, they never did any work so the teacher would always be trying to sort them out so I never got to work and I never got taught anything in English... so I asked to get moved and the teacher was like well, it'll be fine, just give it a few weeks and if you don't like it. But I just gave up and I just got left in the class. (S5F21)

Managers also expressed concern at how this breakdown in behaviour manifested itself outside school in the wider community. One manager suggested how she might help solve some of the problems:

> I mean these bairns are going out and getting drunk... [it's] terrifying to me... I've even thought about going out on a Friday night and howking them out the bushes and saying let's go to the school and use the swimming pool... (PTF18)

but she immediately pulled back, identifying barriers, firstly in problems of access '...but can *we* open up the swimming pool at night and get them in?

(PTF18) before hinting at likely resistance from the young people which she

attributed to a lack of purpose and perhaps traits of delinquency:

> ...but they probably wouldn't want to, but that's the bottom line... empty lives... there is a horrible nothingness about kids just now. You know there is not a lot a cohort have to hang on to. Except that fact that they will get pissed on Friday and Saturday night with their pals and that gives them some sense of something to look forward to, because they do, and that's tragic... their meaning is in the bottom of a bottle of Buckie and that's tragic. (PTF18)

She suggested these problems extended beyond young people in the school

community:

> [A] lot of adults are lost as well, they have lost their meaning as well. .. you know it's easy to understand everybody else out there getting sucked into their malaise... (PTF18)

Teachers noted students' 'lack of respect, and lack of respect for themselves ...'

(MTF10) and expressed concern that some 'children don't know what their role

is anymore; they don't know what their responsibilities are' (MTF9). However

these behaviours might be considered a creative response from young people

who live in in-between spaces, an indication of resistance to the conformity of

the traditional sites of discipline and a sign that they have not yet assumed

responsibility nor acquiesced to new forms of control.

Another teacher expressed some dismay at what she framed as the

delinquency taking place in 'our' community:

> I get the local paper... every week there is vandalism, there is somebody getting mugged or whatever you think can't happen. And I'm thinking these are the people I teach you know, they have to be because I live and work in this town and I can't believe that it's happening... in our community. (MTF10)

But one of the managers appeared to suggest some of these problems might

be attributed in part to changing attitudes, perhaps a form of resistance, as a

result of current policy discourses in education:

...maybe as part of the celebration of diversity we are now seeing that anything goes and everybody has the right to do anything they want to and the problems that are falling out the bottom of that. You can be a single parent, as you know fifty years ago you got hung drawn and quartered because being a single parent was so unacceptable. But, at least then you had more stability in family homes and I'm not saying you have to stay together just because you have children but I do think on the other hand it is so easy not to have a family unit. (PTF19)

Her colleague's desire to take responsibility, 'but we do have to try and sort of glue it...' (PTF18) is yet further indication of the strengthening hold of the control society (Watson 2010) and an indication of the liability they assumed for the behaviours and attitudes of young people they teach. Her colleague cautions against temporary measures to repair the crumbling mortar of the family institution claiming:

'[At] the moment we are shoring up all aspects of education. I mean, that talk this morning [on the radio] about giving people £200 to feed their kids nutritiously and stuff in the early stages so we shore that up.... we are now stopping them buying drink in [local village] from a Thursday onward and we are just shoring up and shoring up but actually we are not fundamentally changing anything. So you are right, will we be successful in changing anything or will it be a generation thing? (PTF19)

Despite these further examples of the tightening up of state control other managers seemed to feel that there was no expedient solution to halt the decline of the institution as they suggested:

I think it's a societal problem - education can't solve it (PTF17)

...you mean school education can't (PTF19)

...school education can't deliver that (PTF18)

The discussion concluded with a resigned exclamation which appeared to allude to the widening cracks in the walls of the disciplinary unit of the family and suggesting yet more control:

it has to be *family* education. (PTF19, original emphasis)

This seems to provide further evidence to support Deleuze's (1995) claim that '[W]e're in the midst of a general breakdown of all sites of confinement – prisons, hospitals, factories, schools, the family. The family is an "interior" that's breaking down like all other interiors – educational, professional, and so on' (*ibid.* p 178) however it appears that there is desire for the government to intervene and take further steps to control not just the young person's education but also how they are raised, what they eat and what they (do or do not) drink.

From one closed site to another

Another indication of the lingering hold of the disciplinary society is apparent in the importance attributed to preparation for work, the next 'closed site'. One teacher was anxious about a perceived gap 'between what we teach and what is demanded in the workplace' (MTF11). Her desire for a smooth transition from one closed site to another manifested itself through her concern that schools were not 'singing from the same hymn sheet' as employers and she worried that '[W]e send pupils out into the workplace and they are not capable of holding down jobs' (MTF11). She believed certain skills were lacking:

> I don't think we are teaching them the right skills. We've lost it somewhere along the line… I think presentation skills, simple things like time keeping and eh taking responsibility, I know but I'll use it loosely but taking responsibility. Our pupils are leaving with good qualifications, you know, five Highers, but they can't hold down jobs. (MTF11)

Students also commented on the value of the systems and procedures used to prepare them for their working life as an important aspect of their education, in particular the notion of gaining 'independence' (S5F20) and 'getting more responsibilities and stuff' (S5F22), 'because you have to organise yourself in secondary school because in primary it was more like, like teachers organised you' (S5F20). There appears to be some ambiguity in these aspirations. There

is some contradiction between a desire for 'independence' (S5F20) from disciplinary regimes and a desire for 'getting more responsibilities' (S5F22) which may be perceived as an opportunity to become acquainted with the technologies of the control society. When prompted to elaborate on how this responsibility was enacted in practice one student suggested it was 'like you get more homework in secondary school and you have to hand it in on time' (S5F22) and when asked 'what happens if you don't?' the student replied 'you get a warning, you get a punishment exercise' (S5F22) demonstrating that there is a lack of understanding surrounding what it means to become independent or to assume responsibility for your own actions.

Notwithstanding these ambiguities the students appeared to value the period of formal work experience outside school and used this experience as a benchmark to compare work with school:

> You have to use like your initiative and that, and you have to like work out what to do yourself but teachers like, tell you what to so. (S5F21)

Their discussions kept returning to procedures, such as the issuing of punishment exercises, which they perceived as beneficial in developing a work ethic:

> Like when you're late and that you might get a punishment exercise but you can't really be late and if you're late in work so many times you get like warnings and then you could get fired, like, so it prepares you that way. (S5F21)

> Also, Mr X said this year if you're not interested this year in the course, then you just, you get put out of it so it's like if we're not interested if you're not showing interest in your job you'll obviously not go far. I was like, I didn't know you could just get chucked off the course so that is a bit like outside as well. (S5F20)

It is not surprising perhaps that systems and procedures seemed to dominate students' discussions. They have spent the last twelve years being initiated into

daily routines and rituals in an institution which retains many of the technologies of a site of confinement in the discipline society. Indeed their accounts appeared to indicate desire for the security offered through knowing how these technologies work (Deleuze 1995). Watson (2010) however offers another perspective, suggesting this desire might be evidence of the strengthening hold of the control society since 'control happens when our own desires appear to align with, but in fact emanate from, the interests of the state (or whatever it is that desires our desire)' (p.96). I must suggest, however, that there is some irony in young peoples' apparent desire for the security of the factory site during the current global phenomenon of rising youth unemployment.

Control through continuity

Deleuze (1995) informs us that 'we're moving towards control societies that are no longer exactly disciplinary' which operate 'through continuous control and instant communication' rather than confinement (p.174). This control through continuity is perhaps most evident in the implementation of formative assessment practices in the school community. These practices have been promoted as giving pupils more responsibility for and autonomy in their learning, with the attendant promise of possibilities for improving pedagogy and realising a more developmental approach to learning (Black and Wiliam 1998). I suggest however that it is naive to assume these new practices will afford increased autonomy for individuals or be any less punishing than the technologies of the discipline society since 'responsibilisation' (Ball 2008, p.204) might be considered one of the principal technologies of the control society. Indeed the introduction of formative assessment or *Assessment is for Learning (AifL)* (SE 2002b) may aptly be considered the introduction of a new

form of 'control by stealth' and undoubtedly this form of 'continuous control' will

involve 'new kinds of punishment' (Deleuze 1995, p.175) not least of which the

enduring burden of continuous self-evaluation which is at the heart of this

initiative (Black and Wiliam 1998). The policy drive to implement *AifL* (SE

2002b) in schools was a fairly predominant feature of the school community's

experiences of secondary education in the previous five years and was

welcomed by many of the participants. One teacher suggested the introduction

of initiatives such as *AifL* had been both inspirational and motivating:

> it was making you look again and think again and I actually started to
> enjoy marking again as I had got to the stage where it was just the
> biggest drag in the world, you know. Um, and the way I was asking
> questions and the way we talked about making children independent
> thinkers or responsible for their own learning and stuff. I found myself
> actually changing because I wanted them to do that... I've been around
> long enough to see that every few years something changes and that
> make you rethink or it makes you revisit something or it makes you think
> a bit differently about how you address things and I think had we not had
> that I wouldn't still be in teaching to be honest. (MTF10)

This example demonstrates the Deleuzian understanding of repetition where

'[R]epetition is not the occurrence of the same old thing over and over again; to

repeat something is to begin over again, to renew, to question, and to refuse

remaining the same' (Colebrook 2002, p.8); and is consequently a positive

force which facilitates continuity of change.

However it seems that, despite an explicitly stated desire to promote pupil

autonomy, some teachers and managers use the language of control which

suggests that permission has to be granted by teachers for pupils to work

differently, that is independently, within the clearly defined boundaries of

classrooms. One manager (PTM9) who implemented *AifL* to redevelop the first

and second year course work in their department claimed this methodology

shifted the direction and focus onto what the pupils needed to know and do in order to be successful in their work. However in wording his proposal 'let's give them responsibility' (PTM9), there is an implied delegation of responsibility for self which hints at the retention of control within this relationship. A second manager's discussion also appears to indicate how formative assessment is becoming a technology of control for students and teachers suggesting *AifL* strategies 'are now formal in the department and people are all on board and using them' (PTF17). However whilst managers appear to acknowledge the size of the task ahead suggesting this was 'a big thing for me' (PTM9), 'a *big* change' (PTF17), and 'a huge step forward for the kids' (PTF18) they appeared not to understand the contradictory nature of their actions. It might be suggested that in allocating responsibility to young people within tight school structures they are not 'letting go' or 'letting them discover' (PTF17) rather they are lengthening the reins whilst retaining a firm hold or to use a more up-to-date analogy, assigning an electronic tagging device. A third manager seemed to recognise the problematic nature of the task:

> It will take a shift I think, a whole shift, you know a whole national shift till we address our dependency of young people and yes, *AiFL* is one thing but you know it's a societal thing (PTF18).

This shift, from discipline to control society, to letting go of one form of control would of course be diminished when an initiative such as *Assessment is for Learning* (SE 2002b) is adopted by the whole. However whilst teachers struggle with an initiative which appears to shift the balance of power the evidence seems to demonstrate that '[W]e're definitely moving towards "control societies" (Deleuze 1995, p.174). Indeed the *Assessment is for Learning* (SE 2002b) initiative provides evidence that:

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> New kinds of education… are being stealthily introduced… one can envisage education becoming less and less a closed site differentiated from the workspace as another closed site, but both giving way to frightful continual training, to continual monitoring of worker schoolkids… (Deleuze 1995, p.175)

Furthermore teachers appear to be implicated in these practices which possibility renders them more insidious and more oppressive than the discontinuous practices of the disciplinary society. The implementation of formative assessment might be considered a clear exemplification of teachers' complicity, conscious or otherwise, in this continuity of control where the '*school* is being replaced by *continuing education* and exams by continuous assessment' (Deleuze 1995, p.179, original emphasis) which Deleuze claims is 'the surest way of turning education into a business' (p.179) where 'control is based on floating exchange rates, modulations depending on a code setting sample percentages for various currencies' (p.180).

This 'continuous control' (*ibid.* p.174) and 'continual monitoring' appeared to be actively welcomed by one teacher who seemed happy to engage pupils in formative assessment practices as well as engaging in self-surveillance. Furthermore she extolled the virtues of this practice for the wider community:

> …evaluation, self-evaluation being able to look at yourself and identify where you are and how you are wanting to make improvements and that's not only been for myself but also at department level, at school level and it sort of filters out with yourself into the wider picture into the wider educational framework. (CTF13)

This desire for continuous control and undertaking activities to improve practices or outputs linked to technologies of self-evaluation is highlighted by another teacher. He valued his experience of undertaking a Master's qualification which enabled him to identify through self-evaluation the learning he required to undertake to improve his professional practice:

> there's always new things to learn and take on, there's always new skills to bring yourself up to date with and it's always felt difficult to do that. Ehmm, as far as doing the CT [Chartered Teacher] course, that has been a super experience because to me it's been a focus thing, usually you're just trying to catch up with this that and the other and it's very difficult to, to, to take it all in at once, the learning curve is very steep but that for me has been a piece of personal development that's very focused and had a real purpose and I feel really good about that. (CTM7)

These narratives seem to provide evidence of the subjects' desires being related to and deriving from '...whatever institution it is that desires our desire' (Watson 2010, p.96). In addition these articulations of characteristics of lifelong learning appear to endorse Deleuze's (1995) suggestion that 'in control societies you never finish anything – business, training… a sort of universal transmutation' (p.179). A flash of resistance appeared amidst this apparent submission to the ethos of continuation as one teacher alluded to his unease about this form of control where individual self-evaluation is linked to the corporate quality agenda. He articulated his concern at the tension between his perception of his role as a teacher and what he was being asked to do to satisfy his superiors:

> There is a lot of emphasis on quality assurance which actually is time-consuming. We are not trained to do it and actually there is a huge conflict between what we are supposed to be doing in order to cater for our classes and what we are supposed to be doing in order to satisfy the people at the top, there is actually a clash of interests in here. (CTM5)

His underlying concern might be the loss of focus on the educational purpose of his work or perhaps some unease at his unwilling collusion in this project of self-surveillance. This increasing 'emphasis on quality assurance' (CTM5) might be an indication of '"business" being brought into education at every level' (Deleuze 1995, p.182, original emphasis) which provides further evidence of continuity as a technology of the control society. Deleuze (1995) suggests either way 'it's not a question of asking whether the old or new system is

harsher or more bearable, because there's a conflict in each between the ways they free and enslave us' (p.178). This has implications for the way self-evaluation practices in formative assessment are promoted and perceived. One view might be that the self-knowledge developed as a result of engaging in formative assessment practices is emancipatory. It might be considered one of the 'new weapons' Deleuze urges us to find (1995, p.178) which appears to offer freedom from the surveillance of others' gaze, whilst from another perspective it might appear that we are becoming entangled in more insidious forms of self-evaluation and control to satisfy the other's agenda.

Continuity of control through change

Aspects of change related to curriculum reform and implementation (SE 2004a) featured prominently in some participants' accounts of their experiences of the preceding five years, being expressed both in terms of desire for change and a plea for stability, often within the same account. A number of teachers reported in fairly positive terms the considerable change they had embraced in their pedagogical practices over the last five years. One teacher appeared to actively seek and embrace opportunities for change, as she proudly stated that her classroom was now 'a different place than it was five years ago' as she continued to make changes to her practices:

> learning and teaching in the classroom has changed considerably, the
> content of most of my classes has changed. The biology is the same,
> but huge changes and huge requirements from me in how I teach these
> children in front of me. Ehm, I don't know what anybody else thinks but,
> for example, using all the assessment for learning techniques – not using
> them in place of the old fashioned standard teaching, but using them to
> complement and bring children on in the subject. (MTF12)

And, whilst others displayed apprehension that change might just involve 'reinventing the wheel' (MTF10), a metaphor which implies continuity or

repetition, there was some positive feeling about change which involved getting teachers out of their 'comfort zone' (MTF10). This experience was actively welcomed by one teacher:

> … people imagine that because we have been in the classroom for twenty years, that we are stagnating and we are absolutely not stagnating as teachers [because] the students are changing, everything is changing so we have to change – otherwise we won't survive. (MTF12)

This statement reveals both a desire to change and to comply with policy drivers through demonstrating her commitment to change thus ensuring her survival in the school community by doing what others desire of her. Furthermore she asserted 'things have to change; if things don't change then they are dying' (MTF12) which seems to demonstrate her belief, authentic or otherwise, that there is a need for continual change in the educational policy landscape. One teacher was so committed to change that she expressed disbelief at the need for some of the policy initiatives required to drive change in education. She highlighted the introduction of *Determined to Succeed* (SG 2008b), devised to promote and develop enterprising teachers who would in turn promote and develop enterprising students, as an example of a policy devised to introduce activities which she assumed were intrinsic to most teachers' professional practices. Her incredulity was apparent in her voice:

> *You mean you have to tell teachers* to be *creative and* to think of new ways of doing things. That was a *huge* learning curve for me because I just assumed *every* teacher made changes *all the time.* (MTF11, original emphasis)

Although she partly excused others for what she perceived as their weaknesses she suggested found change stimulating:

> … it could be the nature of my subject because I'm teaching totally different subjects now than even what I was trained in. I had to change

> because business changes but to me it's very exciting. It's just the jargon I have a problem with, not the changes. (MTF11)

Her desire for and commitment to engaging in change, perhaps as a result of her business studies background, is demonstrated through an understanding of change as an implicit characteristic of education. There is no sense of understanding change as a technology of control.

The introduction of technologies of continuity, such as *AifL* (SE 2002b) and *Determined to Succeed* (SG 2008b) borrow heavily from the business model and appear to strengthen continuity of control through the businessification of schools. Deleuze (1995) suggests a business is like 'a soul, a gas' (p.179) and it is possible to conceive of the introduction of *Curriculum for Excellence 3-18* (SE 2004a) as a technology par excellence of continuity in the control society where government discourses permeate the wider education community like a gas with the capacity to expand to occupy all the available space. As the CfE gas seeped into the school community some teachers initially displayed enthusiasm for the purposes and principles of the new curriculum but they revealed some apprehension at the unknown future 'shape' of this appositely amorphous policy. One teacher suggested the four capacities of the new curriculum (SE 2004a) 'are sitting in some isolated framework, just now they don't have, we don't have the context they're going in yet' (ETF6). The choice of the phrase 'just now' seems to display some sense of enthusiasm for future possibilities. However the changing of 'they' to 'we' might infer either a desire to take responsibility as befitting the ethos of the control society or indicate some resistance in taking a more emancipatory stance in the desire to seize some control in shaping future curriculum. A further indication of resistance to

the perceived impact of control through the curriculum policy was expressed by a teacher to her colleague, a geography teacher. She expressed concern about how the permeation and implementation of the principles of CfE might diminish the place of subject knowledge in the curriculum through the introduction of creative pedagogies:

> I mean…you wouldn't want CfE to change any of your Geography, I mean we're here to teach children of course but your subject is geography. I'm scared that my classes will forget that biology is the subject I teach and they can go on with all these great ideas of looking at genetic engineering but if the children don't know what a gene is, let alone a cell *that's rubbish*. (MTF12, original emphasis)

This might be considered a somewhat 'delinquent' retort perhaps, but also hints at some gathering resistance to control.

A more sinister strand of the continuity of control was discernible in the feelings engendered by continuous change. The sense of entering 'a stage of instability' (PTF17) or of a 'lack of stability' (PTF19) set alongside the demands of the accountability agenda seemed to have a negative impact on the climate within the school community. And as one teacher suggested it feels like 'we almost operate under/in this sort of climate of fear' in case 'someone doesn't pass their Level F test' (ETF6) and furthermore it seemed that her worries were likely to be realised:

> [Y]ou can almost predict that you're gonna hear something back can't you? You get to that stage and you think this is it, you know… if somebody's prelim mark or something…. you just know that that's not the last you've heard of it… (ETF8)

These anxieties, which originate from the continuity of control, instil an uneasy disposition in teachers and vulnerability which may have a negative impact on their performance. Managers also alluded to the constant pressure in their angst ridden perceptions 'of the demands now, your skills have to be high, the

expectations are high, our response times are expected to be quick' (PTF19).

These technologies of continuity of control seem to adopt some of the practices

of the business model in setting the community up in competition against each

other as they strive to demonstrate their competence. This resonates with

Deleuze's (1995) observations:

> ...businesses strive to introduce a deeper level of modulation into all wages, bringing them into a state of constant metastability punctuated by ludicrous challenges, competitions and seminars… Factories formed individuals into a body of men for the joint convenience of a management that could monitor each component in this mass, and trade unions that could mobilise mass resistance; but businesses are constantly introducing an inexorable rivalry presented as healthy competition, a wonderful motivation that sets individuals up against one another and sets itself up in each of them, dividing each within himself. (*ibid.* p.179)

However competition also leads to failure for some and a sense of

underperforming. This was evident in one teacher's voice as she confessed her

[under] performance in this particular challenge:

> I've got the curriculum and examinations, national tests, like everything that we've got – you've got to have this done by then, that done by then. We had like National tests, we had all the 3rd year exams and things like that and I couldn't finish, I didn't finish my 2nd year course, I just couldn't. (ETF5)

It is the desire to continually drive oneself to do better that makes the

technology of continuity of control so effective.

The control society appears to be strengthening its hold in the school

community, as pupils, parents, teachers and managers are both complicit and

compliant in engaging with the technologies of control. And it seems that control

oscillates between these groups at times as each become more proficient in

utilising these technologies. However it is naive to assume that developing

competence in technologies of continuity and control such as self-evaluation

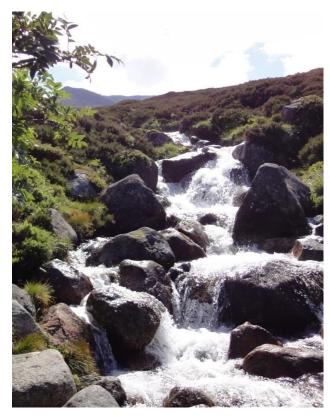necessarily offers more freedom than the assessments and examinations of the

past, some of these new technologies are more insidious since they are not left behind, but rather control is 'continuous and unbounded' (Deleuze 1995, p.181).

Chapter 6: Desiring [dissonances, silences and smooth spaces...]

Water seeps from the ground high on the hill above Glenfeshie, more of a leak than a flow. The surrounding grass is lush and green due to the constant supply of moisture. The water runs off in various directions and some seeps back into the ground.

Lower down the hill the leak becomes a trickle and further down merges with a small burn, sparkling in the sunlight, one of many small rivers winding its way to the valley floor.
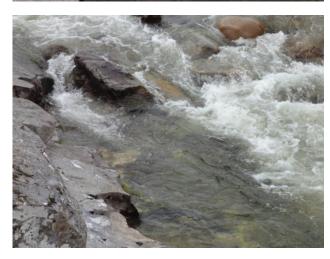
It is late summer and in the glen below a wide braided river meanders along the valley floor, a deep layer of sediment causing it to branch into small tributaries flowing at differing speeds dependent on the course they take before joining again to flow downstream.

As the river approaches the wooden bridge, it is funnelled through the rocks lining the river bed into a deep, narrow channel where the rock has spilt.

The flow is concentrated here and when water levels are high due to heavy rain or melting snow the water gushes through this confined space, foaming and splashing over the sides sending spray up onto the bridge. At times the rate of flow is so high that the river bed cannot cope and the river floods the surrounding area leaking into the ground. Today water flows quickly beneath the bridge, without bubbling or splashing but the noise of the water tumbling over the rocks downstream provides a constant reminder of the changing rates of flow.

As the river narrows and changes level, rocks on the river bed serve to interrupt the speed and direction of the water creating fluxes, swirling pools and eddies and as the water 'flees all over the place, and it's very interesting to try and follow the lines of flight taking shape at some particular moment or another' (Deleuze 1995, p.171).

(Journal 2010)

Introduction

In chapter five I drew upon my reading of Deleuze's (1995) concept of the control society to explore the school community's experiences of the previous five years of secondary education from their discussions in the first two steps of the Open Space Technology (OST) sessions. In this chapter I analyse the discussions from the next step in the OST sessions which created a space for participants to invoke their imagination and creativity in thinking about secondary education 25-30 years ahead. I selected concepts drawn from Deleuze and Guattari's (2004) work namely desire and becoming, smooth and striated spaces and lines of flight to enable me to engage in thinking about the community's imaginings beyond my assumptions (Colebrook 2002) as a member of the school community at that time. Thinking about desire as 'a field in which a strenuous battle takes place, or better said, a dense intertwining of different and conflicting forces' or 'the psychic field in which the imaginary fluxes, ideologies and economic interests continuously clash' (Bifo in O'Sulliven and Zepke 2008, p.23) offered a useful perspective from which to begin to analyse some of the school community's diverse, complex, and often contradictory or conflicting imaginings for future secondary education.

The school community's imaginings revealed some of the complexities of the wider educational project as participants discussed their hopes and aspirations for secondary education which ranged from increased flexibility and choice across structures and systems to thinking differently about curriculum and assessment. However these conversations also exposed some of the tensions and contradictions inherent in a notionally inclusive system of secondary education which appeared to cause some angst and restricted more fanciful

flights of imagination as participants tussled with issues of equity and fairness in the current system.

Dissonances and desiring silences

The most significant of the school community's imaginings for future education was a desire for schools to offer a good experience for all young people. Each of the participant groups articulated their aspirations for an inclusive education system which actually met the needs of all young people, revealing desire for a fairer and more equitable experience. However within these discussions participants in each of the OST group sessions highlighted conflicting ideologies which seemed to indicate failings within the current secondary education system and at times they appeared to find it difficult to imagine how these might be addressed in future educational structures and systems. This established the starting point for this segment of my data analysis.

The teachers, parents and managers struggled from the outset to imagine things differently for young people in their contexts and settings as they kept pulling back from the imaginative (hypothetical images) to the imaginal (images from experience) (Robinson 2001, p.115). This past oriented imagining highlighted some of the dissonances and perceived failings in the current system. For example, one of the most salient remarks was made by a teacher who claimed:

> I think it's just damaging for some people, school, they shouldn't be here, you know, it's not the pathway to open up possibilities.... I don't think they should be forced to do it. (ETM4)

This teacher was quite resolute in his declaration that schools appear to be set up to enable some pupils to fail through restricting opportunities and limiting potential to take more appropriate routes to success. Other teachers seemed

to agree that school was not the most suitable option for all commenting '[F]orcing them to be in school is not the way forward' (PTF17) or '...we don't serve our young or quite a significant portion, and a growing one in this school, we do not serve these young people well at all' (PTF18). This exchange prompted the following quietly spoken response from their colleague who suggested '[T]here are some we don't serve well and there are some who cannot be served well because of what they are bringing with them (PTF19). She finished with the following resigned statement '[I]t can't continue' (PTF19). If we consider desire as productive then how do we begin to understand statements such as these which appear to close down rather than open up the imagination to future orientated thinking? PTF19's utterances appear to demonstrate what Jackson and Mazzei (2012, p.86) term 'a desiring silence' which they suggest is 'not to be confused with a desire *for* silence' (*ibid.* p.92) but rather where 'competing forces, intensities and interests' work to produce silence and maintain the status quo. In this example the effect is to silence questions which this teacher and her colleagues in the wider school community seem to consider too complex to be dealt with in this forum or that they choose not to explore.

In imagining how education might become more relevant for all pupils one of the managers suggested that '[pupils'] learning skills have to be relevant to the world they are walking into' but she cautioned 'I'm not wholly convinced, really, that is what we are doing...is what any of us do' (PTF18). She exemplified this perceived failing in the system by suggesting that '[W]e hide. The school, the system hides - from the reality of literacy through the demands of raising attainment' (PTC18). Her colleague further elucidated:

...some pupils are low ability, there is a limit to what we can achieve and it's not just about work harder, work harder and they will achieve, it's not just about that. There is a limit to what we can achieve for some kids. (PTF17)

She conceded that there may be 'a better place for them somewhere else because all you're doing is reinforcing failure actually' (PTF17). This desire for 'a better place' seemed apparent in the teachers' collective understanding of a sense of failure of secondary education to meet the needs of some of the young people.

Pupils began their discussions from a different perspective as they initially explored imaginings for future education through their own recent experiences and/or feelings of personal fulfilment. One pupil acknowledged the role of her family in shaping the educational values which influenced her attitude to education:

we sit in a very privileged position in the fact that we've been brought up in the sense that you should get an education because it will lead up to the rest of your life and you want to do well. I mean the six of us will have had encouragement from our families... (S6F1)

She did not have any grand aspirations for future education suggesting 'there are smaller things, but there is nothing drastic that needs to be changed' (S6F2) thus linking her imaginings in a similar way to her teachers', to images from her experiences (Vygotsky 1964/2004; Robinson 2001). She gave the impression of being a satisfied 'customer'.

Her fellow pupil seemed to agree that the system had satisfied his needs and wants but alluded to failings of the system to meet the needs of all pupils and expressed his particular concerns:

I'd be happy if I came back and…my kid got the same education as I did. I think that would be great but I think that there are a lot of children who haven't got the best out of this educational system, whether that be in

general, whether this means in this particular school where standards are really high. I wouldn't be chuffed if I came back and there was still the sort of proportion of... there was still a proportion of people who were still, you know, leaving school with nothing to do and with no real qualifications and with no real goal in life, which I do have at the end of my school years. (S6M2)

The desire for a good experience for all appeared to tinge this pupils' personal sense of satisfaction in the experience although it did not lead to any explicit imaginings as to how it might be altered or even modified. More significantly perhaps was his peer's 'closing' hanging comment '[T]here's always going to be people...' who 'can't be bothered' (S6F2) to help themselves so why should anyone else care. This apparently easy acceptance that systems work well for some of us but not for others appears to provide further evidence of the 'desiring silence' (Jackson and Mazzei 2012, p.91) which serves to maintain the current situation, a collective silent agreement not to open up problematic issues. This dissonance in desire also provides an illustration of 'a dense intertwining of different and conflicting forces' at work in the school community (Bifo in O'Sullivan and Zepke 2008, p.23).

As they sought to imagine a better secondary education system some of the teachers revealed their desire for:

> people valuing education more, the way that we used to in Scotland so it's maybe going back a bit. Valuing education for its own sake, you know, everybody living in a culture of mutual respect within this place because it is a good place to be and not feeling that you have to be here and everybody feeling valued. They are recognised for being individuals and we need to recognise they are all intelligent in different ways and they have different needs and so on (MTF9)...

> a place where everybody wanted to learn for learning's sake and they were all motivated and they all value education and are respectful, decent citizens, good individuals. I'd love that... (MTF12)

And then came the 'but', another interruption to the productive flow of desire 'What would we do with the people that don't want that?' (MTF10). Her

colleague had nothing to offer '....well, I don't know, I'm just imagining' (MTF12).

The challenger seemed to agree and reverted to discussing her notions of the

perceived failings of the institution:

> I know, and I think that's right. How many times do we say, why is that child coming to school? What are we offering them? It's not their fault you know. They are really in the wrong place at the wrong time. School is doing nothing for some of these kids. (MTF10)

This feeling that some young people 'are quietly tolerating things that are quite

unpleasant for them, giving them no success' (MTF9) continued to erode the

teachers' imaginative thinking; it appears that engaging the affective dimension

(Portelli 1986) of the imagination has the power to disturb the flow.

The teachers considered alternatives. There was an aspiration to establish 'the

right school… then everybody would come [here] and they would value the

opportunity they were getting...'(MTF12). However again there was a 'but' as

this teacher claimed 'but they're not hungry for education.... if they were

desperate for education...' (MTF12). Time and again there is evidence of

pulling back, closing down openings, stemming the productive flow of desire.

This teacher closed down this discussion with yet another 'but' prefacing her

final observation:

> But we would still be trying to put them into boxes that they didn't want to go in. It would have to come from within them... they'd need to want to be here to do that. (MTF12)

Pupils too highlighted what they perceived as the importance of personal

motivation in valuing the educational experience. As one recounted:

> My last [point] was, if people don't want to be in a class then that's their choice, 'cos that's something we all mentioned. We all got held back by people not wanting to be there so I think if someone doesn't want to be in a class, like if I picked graphics then decided I didn't want to be there, so I just sat and mucked about, so I like ruined your education. I think the teacher should say to me "do you want to be here?" and if I say "no",

I should get put out and that's my loss. I either get a free period and don't get a merit at the end of it or I get put in a different class that I want to be in, if I get that choice. But if people are serious about not wanting to be in the class I think they should not have to be in it but I think they should get put out 'cos it holds everyone else back for the sake of one person... Yeh, only people in a class who are motivated. (S5F22)

Similar sentiments were echoed by others in the school community. One of the parents also alluded to the impact of an affective dimension of the school experience which provides some insight into this problem:

as a parent, if my child is not very academic I think at the moment [school] is a pretty negative experience. I wouldn't think they enjoy school and I can see why. (PM5)

Through this utterance this parent demonstrated his concern that not all young people are offered the same opportunity to have a good experience in secondary education.

One of the managers articulated similar concerns as well as a desire to identify a solution to this problematic issue:

…an environment where the people there want to learn and that the learners are not being held back. You know, twenty learners, because one of them is misbehaving and doesn't want to be there and actually that person would be better placed on a vocational course perhaps... you know, they don't have to be in a school building within this constraint. You know, there are a hundred ways to learn and it might be that a place of work, a college course but forcing them to be in school is not the way forward. (PTF17)

This desire for the secondary education experience to be a positive one for all was taken up by others. One teacher also alluded to the affective dimension when she suggested that she wanted pupils 'to enjoy being at school' because 'we have a huge cohort of kids who hate school, absolutely hate and detest it' (CTF14). One of her colleagues agreed school should be appealing and proposed we should rise to the aspirational challenge of ensuring pupils wanted to attend school in future by 'making learning interesting and enjoyable for the

pupils and giving them a choice' (CTF13), an element of desire which is discussed later in this chapter. These sentiments seem to reveal some will to break the 'desiring silence'. However as Mazzei (2011, p.668) suggests 'these silences don't just appear or happen out of nothing. They are produced in response to the dominant reality of our communities and our attempt to maintain privilege, power and acceptance'. As a result, interrupting or breaking these desiring silences is a complex task and it is unlikely that individuals will feel that they are in a strong position to take this on. It appears that there is much work to be done in this area evidenced in this pupil's observations:

> I feel we haven't been listened to as well. It's like you ask our opinions, we tell you them, then you ignore them... Teachers and students are all human beings so they should still listen to each other and treat each other with respect. (S6F1)

These observations seemed to point to the subversion 'of education as a means of transformation or change' and to ways in which desiring silence can become 'a means of control' (Mazzei 2011, p.661). Perhaps this is an illustration of how exploring desire 'makes room for the unanticipated, the uninvited, and the unintended' (Tuck 2010, p.641).

Desiring care

Elements of this aspiration for mutual respect were evident within pupils' and parents' conversations in the OST sessions where they revealed a desire for a system in which pupils felt supported throughout their school experience. One pupil seemed to think this related to teachers' qualifications as she envisioned 'better trained teachers' who were 'really good at the subject they were teaching' (S5F21) as she noted 'some are better than others' (S5F21). Her peer suggested this might be because 'some think of it as a job but others

really, really care...' (S5F20) which she exemplified by describing one of her teacher's conversations with her:

> I know you can succeed.... and he really, really tried but other teachers just say oh well, it's their choice... But if you're trying really hard some teachers will go to lengths to try and help you. (S5F20)

I had not expected caring and supportive teachers to seem so elusive and this desire for teachers who care appears to provide further evidence that the current classroom experience is not good enough for all pupils. One parent alluded to similar misgivings about the quality of support pupils could expect in voicing his desire for:

> ...support across the board for all pupils whatever level they are at. You know if they are struggling they get limited support but it should be across the board. In an ideal world there would be support mechanisms for all pupils whatever they are doing, if they are struggling with their Advanced Higher there should be somebody they can go to [in order to] to access support at that time. (PM8)

The other parents imaginings ranged from 'smaller classes' (PF16) which would mean 'more attention for pupils, more staff, more rooms' (PF15) to pupils being allocated 'a tutor once a week or something and they go to the tutor and they discuss how they are doing, and get help' (PF15). However just as the parents started opening up to imagining possibilities they were closed down quickly by acknowledging the demands this might place on the system. This led to reduced aspirations for example one suggested 'if individual [tutorials] was too much' then 'small tutorial groups' (PM8) would be a way forward and he strengthened this argument by promoting the benefits of peer support rather than focusing on a perceived lack of resources. Somewhat ironically, as if unaware of their own self-imposed constraints on the productive flow of desire, parents noted that significant changes are unlikely to take place within the education system as 'we only tend to tinker with things' (PM8). This noticing

led to another closure as this parent suggested some young people would continue to endure 'a completely negative experience for 4 or 5 years, struggling... they do their bit, they turn up…' (PM8). Or as another parent suggested, in what seemed like a nod to the lingering hold of remnants of the discipline society 'they put in their time, don't they?' (PF16).

It seems that the productive flow of desire for a good educational experience is not only strengthened as it is channelled through the deep and narrow bedrock which represents the structures of secondary education (see second page of this chapter), but it is also brought in to sharp relief in the whirlpools and eddies spawned around this deep channel which represent the field in which the imaginings are taking place (Bifo in O'Sulliven and Zepke 2008).

Desiring smooth structures and space/s

An aspiration for increased flexibility appeared to be a key focus of the school community's imaginings for education in the future: this vision included more flexibility in structures and systems as well as increased choice and movement for young people in the system. This desire for smooth, nomadic space (Deleuze and Guattari 2004) was evident across all the OST sessions as pupils, teachers, parents and managers sought to imagine alternative ways of enacting secondary education within schools.

A desire for a loosening of the organisational structures which were perceived to constrain and restrict as well as have some negative impact on the transition process out of secondary school was articulated by pupils. One group of pupils decried the constraints of the timetable and imagined that 'it would be cool to have not sort of strict timetables' (S6M2). The timetable, a technique

associated with disciplinary societies (Deleuze 1995), is a traditional manifestation of highly striated space and time in secondary schools. However, whilst this structure was initially developed to organise time and control movement it has more recently, in my experience, been promoted as a technique to encourage and enable movement between different spaces or subjects by offering grouped choices and allocating sections of time to each. The students seemed aware of some form of control by stealth since the timetable was not perceived as enabling movement by young people who appeared to feel constrained to following predetermined paths at set times and suggested 'perhaps you do not have to be in classes for 6 hours' (S6M2). They began imagining how this might look by discussing a future model they perceived as less restrictive, 'a sort of university' with 'lectures' (S6F2) 'and tutorials' (S6F1) for more 'independent learning' (S6F3) where you could choose to build in more time for private study which would be helpful for future studies. Whilst this model might not be radical as it is based on images already held in their minds (Robinson 2001) it would require some radical and innovative thinking in schools. However no sooner had they begun to explore their ideas before they decided 'it's not going to work with younger children' (S6F1) because 'they need to be told what to do' (S6F2) and 'there has to be classes' (S6M2). The possibilities for deterritorialisation or smoothing of striated space are immediately reterritorialised (Deleuze and Guattari 2004) as thinking is pulled back into familiar territory along with some acknowledgment of their desire for the retention of power within the structures and systems.

Other pupils considered the restrictions of the timetable structure in relation to preparation for life beyond school. They suggested the traditional structure of the

school week/day constrained possibilities for alternative experiences linked to their future opportunities. They proposed spending fewer days in school each week to enable more constructive work experience placements to be organised in order to help prepare young people for the world of work. However their imaginings were restricted by their perceptions of a notional time required in school and so their proposal involved working 'longer hours' in school each day because 'you would need to do a lot in those three days' (S5F20). This desire for a new model, for deterritorialisation, was again tempered by a need or desire to retain the familiar (a similar number of hours allocated to a particular mode of learning) which resulted in a pulling back to the known, to a reterritorialisation (Deleuze and Guattari 2004).

Some teachers articulated their desire for more flexible working structures to accommodate individual preferences, in this case through patterns of shift working:

> I don't like the fact that we are trying to do everything between 9am and 4pm, I think that is so restrictive, so restrictive. And it really doesn't capture either staff nor students because some of them are dead until 1pm in the afternoon and there are others who are dead by the afternoon so you've only got a few hours either side of that. I just feel it should be a much more… I think it should be a longer day, starting earlier and finishing much later as well... Maybe things should start happening at 7 in the morning and finish at 7 or 8 at night. Especially staff, staff could choose to work when they are at their best and for some people that would be coming in and doing the 2 – 8 slot, but others would do 8 – 2 because otherwise I'd be useless. (MTF10)

But yet again this desire to imagine structures differently was dampened by the assertion that teachers could manage this 'to a certain extent but less for children because obviously you know you can't do that for every child, they need some structure…' (MTF10). According to Roy (2003, p.12) these examples seemed to provide an illustration of what might be a case of 'the

boundaries and categories affirmed daily through organisational "habitus" that school is experienced in a certain way' which some teachers appeared to recognise as the correct way. Yet another door was partially closed to possibility, the productive flow of desire restricted or diverted.

The desire to unravel the tightly woven threads of current organisational structures was further evident in teachers' and managers' aspirations to loosen the constraints of age and stage restrictions throughout secondary education. There was a plea for pupils to be allowed to enrol in formal schooling at a later age than the current statutory five years old (MTF11) and a call to remove the fixed age for leaving compulsory schooling. One teacher was quite indignant in her claim:

> it's a nonsense that children have to leave at 16 or 18 or whatever. Especially in my subject we get children in 3rd and 4th year and I think why are they studying maths because they have actually learnt all the maths they will ever need. Why do they have to study it until 16 to get an exam at whatever level and why do they have to stay at school? (MTF 10)

This led to some discussion about more flexible 'classes set by ability as opposed to their ages' (ETF5). However a voice of dissent came from her colleague who suggested this might work with 'higher ability pupils going into a class above' (ETF6) but she expressed anxiety at the psychological issues surrounding a 'lower ability pupil' being asked to 'go and sit with the first years' (ETF6). Her colleague suggested 'it wouldn't be like that because it wouldn't be a 1st year class, they wouldn't be called that anymore, it would be, for example Algebra 1' (ETF5). However she claimed it would still be 'dominated by a younger group' and said she worried that a pupil might 'be 25 and still in the group…' (ETF6) and reiterated her concern about the impact of this strategy on

pupils' self-esteem as she remarked 'I think it's very difficult, the whole idea of having the ability... it is very difficult to find a way that doesn't stigmatise the pupils that haven't ... (ETF6). This highlighted the problematic issue of evaluating progress within a level or stage as the traditional assessment system was predicated on demonstrating progress or movement to the next level or stage.

This desire to offer a curriculum which is 'more flexible towards their ability' (ETF5) stretched the imaginations of the managers beyond the delimited boundaries of the current secondary school curriculum. Their vision for future education was connected to the community beyond the immediate school community as they imagined an education system 'with a commonality of focus, bringing in communities, bringing in families and working together…' since 'education is for life and we would be educating the whole community and making progress…' (PTC19). This vision for bringing together families and communities through learning, work and leisure according to interests and abilities rather than age and stage presents a challenge to current structures and would necessitate the creation of more permeable boundaries in the institution.

It appears that there is some desire to unravel the threads of the tightly woven structures of the secondary school. However whilst it may be possible to unpick the looser weft threads which weave through the structure by exploring and trialling new ideas; the stronger vertical warp threads 'infinite in length' (Deleuze and Guattari 2004) form a rigid framework which serve to constrain and influence future change. This striated structural framework with its interwoven

constraints such as: 'a restricted choice of subjects' (S6F3); 'timetabled periods too short to develop activities' (MTF10); 'the rigidity of the timetable' (PF15); and 'age and stage regulations' (ETF5) seems to inhibit movement within this structure. There was a desire for a more fluid or felted system which is 'infinite, open and unlimited in every direction' (Deleuze and Guattari 2004, p.525) and would therefore be open to possibilities such as 'more flexibility in the curriculum' (PTF19); 'longer periods of time for projects and more private study time' (S6M2); 'groups set by abilities not age' (ETF6) and 'world-wide collaboration between pupils as a matter of course' (CTM6). However as Deleuze and Guattari (2004, p.524) suggest striated and smooth space 'exist only in mixture' which suggests it should be possible for the school community to seek and follow lines of flight since these 'undo that which is thought to be static, not by returning to earlier freezes, but by exploring what is possible and practical through the processes of desire' (Tuck 2010, p.645).

Desiring movement through and between structures

The dissonances and conflicts experienced by individuals were evident throughout the OST sessions as participants struggled to follow lines of flight in order to move beyond the 'imaginal' in their attempts to engage in 'imaginative' future orientated thinking (Robinson 2001, p.115). Imaginings for a smoothing of the subject silos, age and stage model began with one of the managers proposing a relaxation of the traditional mode of organising learning:

> [I]nstead you could have it by topics, skills or whatever so you could take a skills development group it doesn't matter where they come from you know just group them together and that way you would have a range of experience in there and range of people able to take responsibility do different levels of work and I think that would be really good. (PTF19)

This proposal for a form of interdisciplinary learning (IDL) which encompasses several levels (stages) is now being promoted through current policy (SG 2012). However whilst this has been introduced in some schools, it is not widely practised since it has implications for the current striated structures because it requires a radically new approach to curriculum planning and timetabling. One teacher took up this point as he imagined a more interdisciplinary way of working:

> The problem is the current curriculum and the way its assessed because some of the projects that CfE talks about are across the curriculum … it's a project, it's not just 'away and do this exercise and come back in 10 minutes even if you've not got the right answer we'll tell you it anyway'. It's a project they need to develop, where they've got to work and solve and they need to speak and to communicate and we've done this kind of work but the way the exam structure is and school day and the way the kids zoom round the school it's all structured, it's structure gone mad and that is what I think is turning kids off. It needs 'to be really flexible, I think much more flexible… we're all stuck in our pigeon holes. (CTM7)

This teacher was frustrated by the lack of opportunity in this highly structured or striated space, which he attributed to the emphasis on the attainment agenda, to develop an interdisciplinary approach which appears to offer 'chances of continuity, evolution and of holding a gap in which innovation might be conceived, defined and grow' (Goodson *et al*. 1998, p.2). One group of teachers imagined how they might 'hold the gap' as they proposed a modular system, leading to a generic educational baccalaureate, which would improve pupils' choice within courses as well as across the curriculum and which would utilise teachers' expertise through cooperative teaching methodologies. They suggested this smoother structure would support pupils in making and understanding conceptual links between and across subjects to 'stop pupils thinking in boxes' (ETF7) and asking 'why am I learning this? When am I ever going to use this? (ETF6).

Not everyone was happy with the idea of smooth curriculum space. One teacher demonstrated a desire to retain a firm hold on his discipline at this time of perceived radical change. And as his colleagues tussled with their ideas for new practices and began to discuss some of the leaks and fissures through which they might follow lines of flight, he urged caution with a plea to recognise the importance of 'the knowledge base' (PTF17) which underpins pupil learning. This way of thinking appears to provide evidence of 'the limiting assumptions about the boundedness of the learning situation, the role of the teacher, and the fixed reference points of school subjects, all of which inhibit creative movement' (Roy 2003, p.12) in secondary education and serve to maintain the status quo either overtly or covertly as teachers hold onto their deeply held professional values and beliefs about how things ought to be.

Teachers articulated a need for appropriate professional learning opportunities to develop their knowledge, skills and understanding of curriculum, pedagogy and assessment to support these ways of working:

> There should be a greater understanding and research by teaching staff as to what learning is. I mean proper time for teachers to sit back and for teachers to re-assess what learning is, not what learning and teaching is within your subject area, that's a bit shallow… I am talking about giving sabbaticals, giving months, going back to uni …….going back to what learning is and methods of learning... (PTM9)

> Why is that fairly common in other areas? I mean you would be asked to justify your year but by golly I bet folk would love to get going away to university, I bet they would love it. (PTM9)

> I really like sabbaticals. When I was a young teacher we had the opportunity the way they have, or I don't know if they still have it in Australia, where it is encouraged after so many years. You are expected to go away and I would have taken that opportunity but we really don't have that culture here. (MTF9)

This aspiration to open up a smooth space for professional learning was highlighted by other teachers, some of whom were more demanding in their desire for smooth space:

> I would make every teacher leave the classroom after five years. You teach here for five years and then you are out for a year doing something else and then you come back in refreshed. (MTF9)

However, for me, one of the most convincing and poignant pleas for smooth professional space came from one of the teachers who declared in a rather accusatory tone '[T]here is no time to be creative' (MTF11).

A desire for further dismantling of walls or barriers which constitute the striated physical space of the institution was perceptible in the discussions as teachers noted that by 2030 the building would be very outdated and need to be modernised. Parents noted that 'classrooms haven't changed all that much have they, they just don't change, since time immemorial, although the desks are a bit more pleasant than the old wooden ones...' (PM8). They imagined an increased number of smaller classrooms to accommodate smaller classes which they considered would result in more attention for pupils but would of course require more staff to facilitate this. Pupils echoed this desire through their proposal for 'individual teaching' and indeed more teachers as some pupils perceived an issue with 'the supply of teachers to cover teacher absence' (S5F20). There seemed to be a strong feeling that smaller classes are more effective because 'I still think you learn, well me personally, I learn better with a smaller class where I am able to get the attention' (S6F2) and 'it just makes such a difference' and 'it seems ridiculous for 3rd, 4th and 5th year to have 30 children in a higher class' (S6F6). However his peer had some reservations as she asked 'how do you decide on smaller classes, because you could have a

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class of ten and nine of them are brats. Or you could have class of ten and nine of them are good' (S6F3). A fellow pupil put an end to this discussion when he reminded the other pupils that when they left school for higher education there would be 'up to four hundred people in a lecture and [so you would] not be able to ask anything' (S6M1). He thought it was therefore important to get used to larger groups. This was yet another vote to retain the status quo.

In contrast to pleas for smaller spaces some teachers imagined bigger classrooms with more space for learning to allow different types of activities, for example:

> We have been trying to use more active learning techniques to hook kids in and with thirty 2nd year pupils it is really difficult. There are things we made up which we are going to abandon... (MTF9)

Another teacher echoed this sentiment in her desire for 'nice massive big spaces' (ETF8) 'for groups doing different things like in primary classrooms' and 'where we would be focusing on gearing lessons to an individual need' (ETF6). Her colleague imagined how this might work:

> I think there will be less focus on the teacher, maybe more with learning assistants, there will be less like you know once you have done your lesson I don't think it will be all up to you there will be more input from other people not necessarily teachers but I think there will be less focus on the individual teacher... You will still be there to direct but it will be mainly a director's role. You won't be there to say "this is the lesson" I think it will be more of a "this is what we are going to do today". (ETF5)

The desire for new spaces for learning extended to discussing the importance of the context for learning such as learning outdoors. The hope that in future more learning would take place in appropriate settings illustrated with a seemingly straightforward request for 'having lessons outside school, basically

outside trips...not very far... like biology, you could be learning more about nature' (S5M10).

Such imaginings are not the stuff of dreams; on the contrary many of these ideas seem to be promoted in policy but the school community appears to think that it is difficult or impossible to imagine these ideas being put into practice as they continually offer up challenges and barriers. This seems to indicate that secondary education is a highly striated space where 'you may make a rupture, draw a line of flight yet there is still a danger that you will re-encounter organisations that restratify everything' (Deleuze and Guattari 2004, p.10).

Desiring choice

Pupils' imaginings were less focussed on organisational structures and directed instead to their desire for choice within existing structures for example within the curriculum, providing yet another illustration of how their imagination was frequently linked to experiences already held (Robinson 2001). Pupils began by questioning the relevance of what is taught in the first and second years of secondary schooling: with one pupil suggesting 'I always found that what I learned in first and second year was nice but the work I was actually doing was irrelevant' (S6M3). Another pupil was more specific in his criticism as he questioned the choice of modern languages on offer suggesting 'we should have a choice of different languages to learn' (S5M10) since the current choice in primary school and the first and second years of secondary was limited to French and German which he suggested were less relevant today as they are not widely spoken across the world. This raises the problematic issue of

choice. Roy (2003) identifies "school choice" as an example of order-words in Deleuzian terms:

> whereby the order-word word "choice" is projected as value-free and available for the asking. Thus, tacked onto a set of presuppositions the question is avoided as to who is really free to choose and under what circumstances. (p.28)

Some teachers demonstrated awareness of such tensions in their proposal 'to actually give pupils the choice, they should choose what to learn' (CTM5). However this discussion prompted a debate about whether pupils could knowledgably make these choices. This led to further discussion on the relevance of particular topics in maths and science for young people in their life beyond school. For example one teacher observed that 'you need to be able to calculate the area of the kitchen floor if you want to go and buy tiles for the kitchen' whilst another suggested 'there isn't a requirement for a child to necessarily know anything about the pH scale' although currently there is requirement 'that every single child beyond 2nd year at the moment has to do that in science' (CTF14). These observations seem to highlight the 'largely accepted givenness of the school curriculum' (Claxton 2008, p.46).

Desiring academic and vocational education

In their desire for increased choice each of the groups across the school community identified some problematic aspects of the relationship between academic and vocational education. One pupil started his discussion with a categorical assertion that 'academic work isn't for everybody' (S6M3). Parents framed their desire more positively calling for further opportunities to engage in experiential learning to develop life skills in preparation for life beyond school such as 'practical subjects and parenting classes', learning to drive safely and

financial skills including how to open a bank account, handle a mortgage, save money and how to budget. This somewhat prescriptive list appears to be more constraining than what is currently on offer and there is a danger of narrowing choice even more for some pupils. This parent was quite resolute in his suggestion:

> if they are not academic [we need to] find out what they are going to be able to do then. Is it joinery? Is it plumbing? ... because right now in this country there's a severe shortage of tradesmen and there's not enough emphasis on these now, it's all towards academic. (PF16)

The desire to open up possibilities to becoming through education appears to be constrained by the desire to fulfil an economic agenda and seems likely to deny some young people the chance of a broad educational experience.

Some teachers also discussed the role of vocational education in preparing young people for life. They suggested this could be achieved through providing:

> a choice, a guided choice, so that, you know, there are academic choices still available and there is still a need for that but also vocational. You know a mixture of the two and a chance to try things out at school. Not necessarily you choose to be a hairdresser when you are 13 and you go on that track and that's it fixed, but a choice and a trying out of things... (MTF10)

But this desire for de/reterriorialisation articulated in their appeal for 'guided choice' only serves to further reinforce Roy's (2003) point about who gets to choose.

The theme of vocational education invoked passionate discussion across the school community. One teacher called for 'parity of esteem' so that 'in future it wouldn't be a bad thing if you wanted to be a fashion designer or hairdresser but at the moment... only those and such as those do these kinds of things...' (PTM9). Some teachers suggested there was a need to move from 'traditional

academic' (ETF6) 'to a greater vocational provision' (ETF7). They envisioned

increased choice at an earlier stage and a wider range of alternatives, not

imposed on the existing curriculum but 'a proper recognised course' (ETF6)

which 'shouldn't be seen as a get out of school, it should be seen as a career

route, not a, they don't want you here' (ETF5). She suggested apologetically

that currently 'we are giving them absolutely no choice... either take that or

don't' (ETF5) and she envisioned 'a more pupil orientated' system and another

plea for genuine choice, not just choice of curriculum but an element of choice

within each course or subject which would help to engage pupils in something

which interested them or helps to increase motivation in those who were

experiencing difficulties. This group of teachers specifically highlighted

'flexibility and choice' (ETF8) as desirable attributes of a curriculum that would

provide 'more routes' (ETF6) which would remain open to enable young people

to move between the routes. This desire for movement and the creation of

nomad space where 'one can rise up at any point and move to any other'

(Deleuze and Guattari 2004, p.xiii) is essential if young people are to be

enabled to imagine and create their chosen future.

Desiring more [or less] technology

> You still need skills and you still need teaching and that's my possible
> vision of the future. (PTM9)

A desire to retain the human interface of education whilst harnessing the

benefits of technologies was perceptible in the OST sessions across all groups

in the school community. A loud plea for 'laptops for every pupil' (ETM7)

seemed to be a rather lowly aspiration for 25 years hence during a period of

rapid and unprecedented developments in technology although it is perhaps

indicative of the desire within the school community to keep pace with

technological developments. However this desire was counterbalanced by an equally strong plea at the start of the pupils' OST session 'not to lose teachers to technology' (S6F2). It appeared that these 'digital natives' (Prensky 2001) still valued the opportunity to engage with real-life teachers since 'if you get a really good teacher that just makes the subject, you know what I mean?' (S6F2), a claim which met with immediate agreement by her peers who cited particular teachers as a reason for choosing a particular subject (S6F1) and suggested there was no substitute for a good teacher (S6M2). This desire for the continued focus on face to face contact between teachers and pupils was also alluded to as a motivational tool when one teacher suggested her experience was that pupils were less inclined to work on Scholar (See http://scholar.hw.ac.uk/Scotland/) when she was present with them in class because 'they don't want to be logged into Scholar and doing that', they need to be 'coerced into things' (MTF9) and 'we use our experience to say that would be good for you if you did that' (MTF12).

There was recognition that 'we don't know what technology is going to bring, it could all be learning from home...' (MTF10). And whilst this teacher could 'see the value of [learning through technology]' she declared that she 'could not do a distance learning package' (MTF10) indicating some preference for face-to-face learning. So there was some recognition of how technology might impact on pedagogy but more in a technical sense rather than any real desire to harness the benefits to enhance learning.

More disturbing perhaps was pupils' and parents' desire to harness the capacity of technology to play a role in what might be considered modes of surveillance;

and in so doing demonstrating some desire for continuous control. One pupil

imagined a school where every pupil carried their own hand-held networked,

interactive device. (It should be pointed out here that the OST sessions took

place just prior to the widespread adoption of smart phones, however pupils

were familiar with touch screen tablet computers and interactive whiteboards.)

He suggested that:

> if you were to have an even smaller whiteboard… instead of jotters and
> things, just that for each classroom and you had a pen and could write on
> it and you could take it home with you instead of having to write it all in a
> jotter. (S5M10)

This appealed to his peer who liked the idea that 'you wouldn't have to bring

bags and stuff like that' (S5F20) and even more to her friend who remarked 'and

everyone always loses their books!' (S5F22). However the real benefits of

being able to 'take the wee thing home' (S5F22) was perceived as the facility to

send work 'through the technology thing' (S5F21), 'to just send it through even if

you were ill' (S5M10). This led to a hidden desire to increase connectivity

between school and the individual pupils – a desire for more permeable

boundaries:

> [I]t would be good if we had them all, like you know how all the
> computers are linked, because if we are off you get your homework sent,
> even if you can't do it and you could get notes sent through so you could
> read them over and stuff and if you've missed something you could get it
> online. Even your teacher could email you and say you have missed, do
> you like it would be faster and some people miss stuff and it would be
> faster 'cos it's vital for their course. (S5F20)

This spurred on further flights of fanciful imaginings, not regarding the

possibilities offered by technologies which were already both possible and

happening in places within the school community, but for a smoothing of the

rigid structure of education – a call for ubiquitous learning:

> [at present] you are not allowed to go on holiday during the school term
> so I thought maybe using the Smart Board so if you were on holiday, I

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> think they have it in America now, where you have a laptop and work is broadcast to you from a webcam which is in the classroom and you would be able to take part in the classroom although you could be 2,000 miles away. (S5M10)

This pupil's peers were quick to respond with one pupil voicing her displeasure at the thought of a holiday being interrupted whist another seemed to warm to the idea but decided that there would need to be constraints, a case of pulling back to the familiar:

> I think you should have a limit on that though 'cos then everyone would be like oh, it's ok, I can go on holiday. I think there should be a 2 week limit, once you use your 2 weeks that's it, like putting in for holidays in a job… like a holiday allowance. (S5F20)

Pupils framed their desire for technology in terms of the perceived freedoms it appears to offer when the technology seems to be restricting their freedom as it appears to increase the opportunities for others to carry out surveillance of their progress/ion like some form of electronic assessment tagging device (Deleuze 1995). The pupils' imaginings seem to go beyond agreeing to switching on the global positioning system on a smart phone so that others can 'see' where you are to a system where they are actively seeking two way 24/7 communication with those who are 'watching' them. Deleuze informs us that Guattari imagined a future society where control of the 'dividual' is operated by a computer 'that is making sure everyone is in a permissible place... effecting a universal modulation' (Deleuze 1995, p.182), perhaps in future it might be the computer which grants permission for holidays.

One parent's first imagining also alluded to a desire for control as she asked '[Well] we've got a good enough communication system at the moment with the internet. Why are we not making better use of it for contacting parents?' (PF15). She lamented the demise of a homework system introduced two years

earlier which involved teachers uploading pupils' homework activities to the internet which triggered an automatic email alert to parents (PF15).   There was no hint of recognition of the increased teacher/parent surveillance and even some irony that her statement prompted one of the other parents to call for 'open, clear and honest' digital communication (PM8) to improve relationships between parents and staff; with no mention of the impact on relationships with pupils. A less sinister parental imagining involved the integration of technology for pupil work with course materials and home work all being accessible on the web, blurring the boundaries between home and school, although the parents queried why the school did not already make more efficient use of the available technology to do so.

One of the managers imagined quite radical changes in the setting which seemed to bring together a number of the ideas put forward in the discussions thus promoting secondary education as a smooth, blended space:

> I see a different environment for learning and working together it isn't a classroom... it's more like a work environment and... we will have banks of… and I can't imagine what computers will be like by then but you know it will be banks of technology. I see people working together across ages like adults, kids and at some point yes you will have to step back and lead and others you will be part of that learning with them and there will be areas within that zones or whatever where you are going to be able to collaborate and work together as a team away from the ICT... (PTF18)

In her imaginings this manager envisioned all ages and stages, people from the community engaged in collaborative interdisciplinary learning, both face to face and distance learning in a more flexible system where the teacher is also a facilitator. But, importantly whilst she seemed to promote technology as an enabler in this project she was adamant about the value of personal and social

development through education, also alluded to by others in the community, as she states:

> I wanted to be a teacher, to work with young people... the area of expertise was almost irrelevant, that's just what I was best at so that's the medium and a lot of what I feel I do, and we all do, is for the person, you know the development of the whole person not just you know Shakie's play ... go and write an essay on it, that's important, but it's equally important that you learn other things like how to behave and how to interact … and that we value them. (PTF18)

Desiring continuity and control through continuous assessment

Whilst the teachers opened up their imagination to questions about the purposes of education the pupils revealed their worries about any loosening of tightly interwoven threads of the assessment system. A pupil group discussion about the need for exams versus alternative structures and systems was unresolved with arguments for and against examinations. These past orientated imaginings reverted to previous discussions (see chapter six). Some demonstrated desire for the security of the disciplinary society (Deleuze 1995), 'there should still be an exam structure' (S6M1) whilst others stated a preference for techniques of control: 'I think there is too much emphasis on exams' (S6F3) and 'I wish there was a bit more time to do course work… like the dissertations and things, it's not just like on the day, the exam, how you perform, it is sort of like you've put in loads of effort, you've done this project or research' (S6F2). Conversation ensued about the value of dissertations which were thought to be 'the bits that create responsibility' (S6M3) and which really helped people to learn and were subsequently perceived as 'more personal learning' (S6M1) in contrast to exams where 'questions are limited, it's not about your own personal learning' (S6F3). They did propose a reduction in testing in lower years with less focus on 'one big exam' (S6F4) but as they prepared to sit

their Advanced Higher Exams they did not seem entirely convinced that alternatives would deliver what was required and finished their discussion on a distinct note of indecision:

> Less focus on exams? (S6M2)
> [pause 2 seconds]
> Mmm (S6F2)
> Less focus on passing exams? (S6M2)
> No I think exams are needed (S6M1)
> Exams aren't for everyone though... (S6M2)

This brief snatch of conversation provides evidence of yet another incidence of desiring silence (Jackson and Mazzei 2012) in action where the will to retain the status quo serves to silence questions about those not included or served well by the educational structures.

One group of teachers were more inclusive and aspirational in their vision of freer assessment structures which they imagined would develop from the more flexible modular courses where pupils they accumulated grade point averages for each module similar to the American assessment system. But this is further indication of the desire to loosen the grip of the discipline society by increasing control (Deleuze 1995), a case of a more insidious form of continuous surveillance.

(Interrupting) the flow of desire

There were glimpses of the 'active, becoming and transformative' production of desire (Jackson and Mazzei 2012, p.86) as the participants engaged in future orientated imaginings for fair and equitable secondary education for all young people. However there were inconsistencies in their espoused values as some of the school community admitted that the education system did not serve all young people well. In some instances the desire for good education was

constrained by desiring silences which served to limit what seemed possible.

Furthermore the school community struggled to engage in future orientated

imaginings which seemed to create stasis and restrict the flow of desire thus

limiting possibilities for becoming. The orientation of their imaginings towards

past experiences, processes and practices often seemed to act as a constraint

in the same way that the narrow channel of rock interrupted the flow of the river.

Chapter 7: Being [excellent] becoming [good]

The declaration on the back of a coach halted at the traffic lights in the centre of Ottawa positively glowed in the evening sunshine. Her Majesty's Inspectorate for Education's (HMIe, 2006) desire was being realised... the ubiquitous spectre of 'excellence' appears to be everywhere. On reviewing my photographs after returning home this one brought a smile to my face once again and I was prompted to find out if the coach company had been able to articulate their understanding of the term emblazoned so boldly on their coaches. A few clicks later and a successful Google search revealed their particular interpretation of the term:

> Autocar Excellence is a motor coach transportation specialist since 1986, which is dedicated to excellence! With qualified, courteous and distinguished drivers, we continually raise our standards to maintain the appreciation of our customers at the highest level.   (Autocar Excellence n.d.)

However given the businessification of education it is not surprising this transport company's aspirations appear so closely aligned to HMIe's desire for Scottish education as set out in The **Journey** to Excellence Part 1 (own emphasis):

> 'Excellence' is a term we use to describe the farthest end of the quality spectrum. When we think of excellence, we think of an aspect which is outstanding, a model of its kind – the very best there is. (HMIe 2006, p.5)

I paid scant attention to the HMIe journey metaphor beyond the satellite navigation device graphic on the document cover until now, but as I scanned the document to find the

preceding quotation I discovered some interesting tensions and contradictions. In one sentence I was surprised to discover some understanding of becoming as HMIe (2006) claim 'Excellence is seen as a journey rather than as something fixed and pre-determined' (p.21). I was less surprised to find this opening for becoming immediately reterritorialised in the next sentence as excellence is reduced to a destination point through the suggestion that 'How to get there will depend on the road chosen, the conditions at the starting point and along the way, and the interactions of the group of travellers who make up the party' (p.21). More concerning perhaps was the text in the following paragraph where the over utilised journey metaphor would appear to do little to motivate those travellers up for this trip, never mind the reluctant traveller:

> With this guide, as with all guides, it is up to you to decide which of the various routes you wish to follow. Some may take you into completely new territory. Others will be more familiar. For some you will already be well prepared. For others, you and those around you will need to develop new skills, and adopt altogether different ways of operating. Some of your team may be carrying 'baggage' which may slow you down. Some may be quite wary or sceptical of the likelihood of success, perhaps because they have had fruitless or difficult experiences in the past. You will need determination and resilience to achieve your goal. (HMIe 2006, p.21)

Whilst it is possible that the adventurous traveller will discern openings for becoming in HMIe's suggestions to explore new territories, their enthusiasm will surely be dampened by HMIe's articulation of the gloomy prospect of travelling with those who have previously had a bad experience and are now averse to setting out on any journey. HMIe's final note of encouragement informs schools and other settings that '[T]here are no shortcuts to excellence' (HMIe 2006, p.21). This travel advice left me quite disconsolate, akin to reading a travel advice warning on the Foreign and Commonwealth Office website. I am beginning to understand why some teachers seemed so reluctant to take their first steps on this potentially arduous 'journey'. I doubt Autocar Excellence would wish to add any of this copy to their advertising materials given its likely negative impact on enrolling potential travellers. I believe the *Journey to Excellence* (HMIe 2006) metaphor has been exhausted and has lost its way rendering its many travellers weary and disconsolate.

This is a good time to consider new perspectives. Let us begin by imagining a coach as a body without organs (Deleuze and Guattari 2004). The BwO is free of the organisation which serve to constrain it (for example free from structures and systems of company mission statements and rules, financial concerns, pre-planned routes, timetables, travel guides with set agendas, associations with hospitality venues and other baggage). In what ways might this BwO with its 'connection of desires and conjunction of flows' afford a good passenger experience through offering flexibility, possibility, becoming rather than a predetermined destination?

(Journal 2012)

Introduction

In chapter six I developed my analysis of the school community's imaginings for secondary education 25-30 years ahead using Deleuze and Guattari's concepts of desire. In the final phase of the OST sessions I wanted to explore the school community's desire for good education. I introduced the final phase of the OST group sessions by acknowledging the ubiquitous and problematic nature of the excellence agenda in education policy. This agenda is informed by HMIe's definition of excellence: 'the farthest end of the quality spectrum... an aspect which is outstanding, a model of its kind – the very best there is' (2006, p.5). I asked the groups to consider if this agenda was feasible or indeed desirable. I suggested it might be more pertinent to consider what we understood by a curriculum for 'good' as opposed to 'excellent' secondary education for all since as Biesta (2009b, p.1) suggests, 'questions about education always raise normative issues and therefore always require value judgements, i.e., judgements about what we consider to be desirable'. Each of the groups of participants from the school community was then invited to invoke their creative thinking in imagining what they desired for 'good' rather than 'excellent' secondary education 25-30 years ahead. In other words, participants were invited to articulate their hopes for a future experience of 'good' secondary education which would fulfil their aspirations as pupils, parents, teachers or managers. In this chapter I have further developed my theoretical framework drawing upon my readings of Deleuze and Guattari's (2004) body without organs (BwO). The concepts of desire and becoming are integral to this amorphous concept, and working together these concepts provide a way of opening up, exploring and interrogating the school community's imaginings and

avoiding any tendency to reduce these desires to a simple list of unfulfilled wishes or crude set of 'quality' indicators (HMIe 2006).

Being good, being controlled

The most predominant feature of the data analysis of this final phase of the school community's imaginings was the identification of a wide range of desirable features for good secondary education closely aligned to the purposes of Curriculum for Excellence as enshrined in the four capacities, namely: 'successful learners'; 'confident individuals'; 'responsible citizens'; and, 'effective contributors' (SE 2004a, p.12). Indeed the language of these four capacities (SE 2004a) appears to have seeped into the groups' imaginings as their discussions were punctuated with words and phrases such as: successful (S6F1), enthusiastic (MTF11), motivated (MTF9) (CTF13) (S5F21), learn independently (CTM6) (CTF13), confident young people (S6F1) (PTF18), healthy (MTF12), respect [ful] (MTF11) (MTF10) (MTF12) (PTF19) (S5F22), responsible or [good] citizens (S6M2) (MTF12) (CTF13) (PTF19), able to communicate (PM8), and working [or interacting] collaboratively/together (S5F20) (CTF13). This evidence might indicate that the school community shared the policy makers' imagined future vision for good secondary education and this may appear to bode well for young people in the years ahead.

However the school community's and government's desire for young people to *be* excellent at something might be understood as the identification of a range of attributes to be mastered before they move on to the next level or site of discipline (Deleuze 1995); this is an interpretation which may be construed as yet another sign of the lingering hold of the discipline society.

On the other hand it is perhaps an indication that the language of the current policy discourse has seeped into the consciousness of the school community and has already become part of the lexicon of continuous self-regulation in the control society (Deleuze 1995), thus strengthening the policy discourse of control. Indeed this seems most likely since many of the 'desired' features listed above together with a host of other features highlighted by the groups appear to describe a range of 'attributes' and 'capacities' (SE 2004a, p.12) which the student is expected to possess. Additional features highlighted by the school community included their desire for students 'being': 'active members of uni/at work' (S6F1), 'engaged' (ETF4), 'qualified' (ETF6), 'skilled' (ETF8), 'achieving' (ETM4), 'happy' (ETF8, F4, S6F1, S6M2, S5F21), 'kind, caring and responsible for the looking after the environment' (MTF12), 'prepared for the outside world' (PM8), 'positive' (S5F21) (S5F22), and 'determined' (S5M10). These desired features appear to be closely aligned to the construct of a state of 'being' found in the introduction to purposes of CfE which claims '[O]ur aspiration for all children and for every young person is that they should *be* successful learners, confident individuals, responsible citizens, and effective contributors' (SE 2004a, p.12, own emphasis). It is not surprising that the school community's imaginings have been channelled in this way. Their day-to-day life takes place within a dominant policy discourse of excellence where these actors are required, for the foreseeable future at least, to aspire to excellence in all that they do (HMIe 2007): to aspire to being excellent in and through curriculum, teaching, learning, attainment, achievement, assessment, equality, ethos, policy development, management and demonstrating their progress in the four capacities (SE 2004a). This

discourse is explicit within the data; for example, one pupil imagined a future with 'an excellent secondary education system which would be known to learners in the form that they would have the best possible start for the rest of their lives' (S6M1). And, whilst he recognised that 'this is already the case for many people now' he hoped that 'it would be a much more common feeling' in future; in summarising he indicated desire for the 'Scottish system to have a strong reputation for academic excellence throughout the world' (S6M1). It appears that the pervasive rhetoric of excellence in Scottish education (see for example SE 2004a; SE 2006; HMIe 2006; HMIe 2007) has also permeated students' lexicon and helps to orient their desire to be excellent. However this desire to be x, y or z might suggest a restricted understanding of CfE (SE 2004a) as a set of competences which might be demonstrated as enunciated in the *Experiences and Outcomes* (SG 2009a) through narrow instrumental means rather than opening opportunities for becoming. A possible 'line of flight' (Deleuze and Guattari 2004) might be discernible in the text in the centre of the ubiquitous CfE diagram which suggests the purpose of the four capacities is 'to enable young people to become…' (SE 2004a, p.12) rather than to 'be' but it would be surprising to discover that the Scottish Executive had knowingly introduced the Deleuzian understanding of 'becoming' into current policy. It seems more likely that becoming in this context is linked to a government's desire for continuous control 'where you never finish anything' (Deleuze 1995, p.179). In other words there is an explicit expectation that you will spend the years from three to eighteen aspiring to be or becoming a successful learner, confident individual, responsible citizen and effective contributor within a *Curriculum for Excellence* (SE 2004a). Furthermore the introduction of the

lifelong learning strategy seems to extend this form of continuous control far

beyond the age of eighteen (SE 2003) and appears to confirm Buchanan's

(2000) suggestion that:

> '[D]eleuze is undoubtedly right to suggest that we have moved into a
> new age of invisible power – what he calls the society of control –
> because we rarely see panopticons these days, they are too obvious.
> Mechanisms of control have deepened. (p.157)

The problematic rhetoric of 'being' excellent which has seeped into the school

community's accounts of their experiences and imaginings is counter to

Deleuze and Guattari's (2004) concept of becoming which Jackson and Mazzei

(2012) so eloquently define as 'a state of being-in-between, …not a

transcendent, linear process between two points. There is no origin, no

destination, no end point, no goal' (p.87). In contrast the discourse of

excellence informing the structures and systems in which this school

community is both positioned and positioning, appears to indicate a desire to

achieve a static or stable state with little or no opportunity for flux or flow. Thus

being excellent would appear to restrict possibilities for movement and

consequently seems more likely to diminish rather than enhance opportunities

for becoming.

Becoming good, becoming body without organs

In the first section of this chapter I framed my analysis around the purposes of

the *Curriculum for Excellence* (CfE) (SE 2004a). In this section I have used the

four capacities of CfE (SE 2004a) to frame the analysis and draw upon my

readings of Deleuze and Guattari's (2004) body without organs (BwO) to open

up the school community's imaginings to reveal possibilities for becoming. I

have suggested it is possible to understand *Curriculum for Excellence* (SE

2004a) as a body without organs (BwO) because as the data seems to indicate

and as Watson (2010) suggests '[T]he BwO attracts desiring machines, which then seems to originate from it. What seems like our desire, is in fact the desire of the BwO' (p.96). With this understanding I re-examined the data and identified attributes which, despite being aligned to the purposes of education promoted through the current policy, appeared to present opportunities for becoming.

Becoming a successful learner

A desire for future education to support the development of individuals with characteristics closely aligned to those identified for successful learners (SE 2004a, p.12) is explicit within the school community's commentaries. The parents' aspirations for their children to become successful learners were articulated through their desire for a positive ethos and environment for learning to facilitate this capacity. They suggested that if their children were 'very happy at school and … getting as much individual help as needed with lots of resources available at all times at home as well as at school' (PF15) such as 'access to support mechanisms within and out with the school' (PM8) they would become successful in their learning. This proposal was also accompanied by the desire for young people to have opportunities to engage in and enjoy education for its own sake rather than be overburdened by too much additional 'work', often done at home, which sometimes appeared to diminish the enjoyment of learning:

> As a parent it would be rewarding to watch your child enjoy education, you know, to come through it as a positive experience, you know, to have them coming home at night saying I loved that today, we were out doing this or that rather than, oh god more homework. Of course homework is a part of education but as a parent what I would like it to watch my child mature and develop and to thoroughly enjoy their time in education. It's all too short, you tell them that, once you are out in the

world it like, god I wish I was back in school, it's a true thing if only you knew. (PM8)

In this commentary, the parent's desire for their child to desire what the policy makers desire of them so that they might become successful learners 'with enthusiasm and motivation for learning' (SE 2004a), illustrates how CfE might be conceived as a BwO which connects the flows of desire.

These connections in the flows of desires were also discernible in teachers' discussions of pedagogy. Their desire to provide good education which supported young people's learning through '[G]iving variety in terms of opportunities to learn in different ways…' (CTF13) involved stimulating young people's desire to learn through making learning purposeful:

> a connected learning experience so [pupils] see the relevance of everything that they are learning in the school, and it's not isolated and it's something that they've got to learn and then feedback and then be summatively assessed and do well in. It's actually relevant to understanding. I think that's my main theme here, related relevant themes. The curriculum should be regularly updated to recognise changes in, for example technology which is rapid, we just don't see enough of it at this moment. Independent learning should be encouraged you know there are so many resources out there. (CTM6)

This teacher also suggested that educators would need to modify their role to remain integral to this activity:

> I think we should be more facilitators in many respects as well or I think as teachers there is a danger that we may well become slightly obsolete if we stick in our current patterns. We have to learn that students can learn a lot more about the world in other places as well… (CTM6)

In other words they would secure their future by ensuring their desires were connected to those of the policy makers. However this commentary also reveals some of the dissonances in the school community's imaginings for good education. Whilst this teacher expresses his aspirations to open up the curriculum to possibilities to support learning; these are tempered by a desire to

retain focus on content, 'it's something that they've got to learn' (CTM6) and a prerequisite for summative assessment. It appears that the danger of becoming obsolete may be of less concern than the desire to retain existing practices of control. His colleague also proposed a more connected learning experience through her desire to '[make] learning active as well as being able to allow people to apply their knowledge in different contexts' (CTF13). These statements reveal potential barriers to becoming or blockages in the BwO which may stem or divert the flows of desire as this teacher seemed to suggest that pupils required some form of permission to engage in the application of knowledge to new situations and provides further evidence of the level of control teachers seek to retain.

Another potential blockage to the CfE BwO stems from the remnants of the discipline society. One teacher voiced her concern at a reduced emphasis on traditional examinations which she perceived to be an intrinsic part of a good secondary education experience:

> I have put exams because I think however much we try there is always going to have to be some sort of number or letter or something because business and industry and universities all demand that. Unfortunately as much as we would love to we can't write a report saying well I feel that they have achieved their potential and blah, blah, blah. There has to be I think, almost every outside organisation wants a quantifiable something and however we do it, however it's assessed or however it's done whether it's in stages or one exam or whatever there will always be some sort of ultimate qualification. I would not have liked as an academic person, I would not have liked to not have a qualification. It's all very well to say she is a well-rounded person and confident and things however I think for academics certainly you like to have that endorsement and I think that's part of what feeds your happiness, what feeds your own confidence and success that you've got that. (ETF6)

In this case her imaginings were explicitly shaped by her beliefs about the purposes of education and her experiences as a successful learner. Her colleague noted her concern at how the desire for practices linked to

preparation for examinations seemed to restrict openings for becoming as she

suggested:

> [We] spoon-feed them, "this is what is going to be coming up in your exam, this is what you have to learn, and you must take down all my notes...". Then they go to uni[versity] and someone just writes things up on a board and it's like … no-one puts bubbles round it and says this is the bit you've got to remember with a star. So we don't [help] but I think that's what we have to be able to do, we have to teach them to be able to cope without us. (ETF5)

This commentary seems to suggest an opening for autonomy or an opportunity

to escape control but this possibility was quickly closed down by her colleague

who articulated her understanding of the purposes of schooling through a pre-

determined set of competences for which the school might assume

responsibility:

> [Schools] need to be equipping people for the rest of their lives… providing them with the skills employers or universities are looking for… not as some kind of side route. You know one week work experience. Are they literate? Are they good with numbers? Do they have people skills? Can they work? Can they make money in our society? (ETF8)

And, whilst initially she defended her somewhat narrow view claiming

'[O]bviously, we are not a factory churning out people for work' she went on to

suggest that 'there needs to be an expectation that ultimately that's what

everyone is going to go on to do' (ETF8). Such comments appear to

demonstrate that the purposes of education behind being a 'successful learner'

(SE 2004a, p.12) seems to be more about learning how to make a successful

contribution to the workforce than enabling individuals to begin to value

education for its own sake. This understanding restricts possibilities for

becoming.

Becoming a confident individual

A desire for becoming through developing self-reliance was perceptible within the school community's imaginings and seems to be aligned with the government's desire for 'confident individuals' (SE 2004a, p.12). One teacher articulated a desire for education to develop young people who are 'able communicators, independent and capable to reach their potential' (MTF10). Another suggested a good education system would enable the development of 'genuinely confident young people ready to take their own place in the world whatever that may be, people who care about themselves and others' (PTC18). In these accounts the anticipation of beginning is more akin to becoming than being. Pupils articulated their desire for themselves to be 'happy and confident' (S6M1) young people who were educated in 'a good, safe place' (S6F2) which provides further indication of the importance of environmental factors in nurturing becoming. One of the pupils articulated their vision of what needed to happen to make this experience a reality as she outlined:

> a more flexible education whereby the potential of everyone can be explored, not just by pupils of good academic abilities but those which aren't as academically gifted can explore their talents more fully than they perhaps can at the moment…an educational system whereby the quality of education is not at all hindered by the area you live in or the school you go to. That all pupils have the right to as good an education as every other pupil and that there is no particular school which pupils may aim to getting into … all schools should have the same facilities as every other school. (S6F2)

In this exploration of possible environmental factors which might offer openings for becoming there is some attempt perhaps to break the desiring silence and speak out in support of those individuals who are not accommodated in the current system. However in this utterance there is a naive assumption that equal resources will provide equity of experience.

Becoming a responsible citizen

The government's desire for 'responsible citizens' (SE 2004a, p.12) is difficult to understand other than as a technology of the control society since their articulation of the attributes and capabilities for the responsible citizen seems to articulate 'a conception of citizenship and citizenship education that focuses too strongly on individual responsibility and individual traits, values and dispositions' rather than 'a view in which citizenship is more explicitly connected with wider social and political action and with a view of democracy as requiring more than just active, committed and responsible citizens' (Biesta 2008, p.50). The managers' imaginings seemed to resonate with the government's conception of citizenship as they expressed their desire for engaged, responsible young people actively participating in their education which they suggested would be an improvement 'because at the moment we are delivering it, we are imposing it and it's not actually coming from the kids themselves' (PTF19). This is yet another instance of the connections of desires, as the teachers desire the pupils to desire what the policy desires of them. And just as pupils had outlined environmental characteristics which would nurture becoming, the teachers also identified elements which needed to change to provide openings for young people to develop the relevant attributes of a responsible citizen:

> We are not allowing children to develop to their full potential and again that's either down to the way we set kids, it doesn't need to be by age but we should have opportunities outside school time, you know, if you want to pursue that then take it to the next stage. We all have to do that… Then I'm starting to look at things like the environment, the allocation, you know having people available, having the support mechanism there to make sure you can deliver whatever you want to. (PTC19)

Yet again there is evidence of potential for blockages in the flow of desire in the CfE BwO as the desire to support pupils' becoming is restricted by the language of control where it appears that this can only happen if the teacher grants permission.

Another characteristic which seemed to align closely to the government's conception of the responsible citizen was that of respect. One teacher began the discussion by stating:

> I just have a couple of words down here respect and enthusiasm and I don't even know if I'm thinking straight but to me if you have respect and enthusiasm you will be successful whatever you are studying, whatever you are doing and we don't have that now so I find I am saying to myself, what is the point in coming to school. There is no respect, nobody seems to be interested in doing things. (MTF11)

Respect was identified by a number of other teachers and pupils too. They expressed desire for pupils to demonstrate respect for: themselves, for education, for others, for things and for the environment. Some of this desire seemed to emanate from the fear that young people 'don't seem to know what is right and wrong anymore, it's blurred' (MTF12). And there was some hint that the current system appeared to be failing as one teacher suggested that 'we are not being excellent if some of our young people are ending up in the gutter through drug and alcohol abuse' (MTF12) which led to the conclusion that 'no matter how old fashioned it sounds for society to get on you have to have standards' (MTF10). It is not clear from this statement whether this is a desire to increase control or some indication of the fear of losing control. Alternatively it may be that in the 'will to (strive for) quality' (Simons and Masschelein 2006, p.292) the disappointment is linked to the point that 'we are not being excellent' perhaps rather than letting young people down. It appears that teachers desire the same attributes for their pupils to which they themselves have succumbed;

to becoming self-regulating, accountable, dividuals (Deleuze 1995). In other words they desire what the other desires of them.

Becoming an effective contributor

The desire to become entrepreneurial student or teacher (Simons and Masschelein 2006) who desires what others desire of them seems to link closely to the fourth capacity of the CfE namely 'effective contributors' (SE 2004a). One pupil imagined the role of future education was to ensure young people are ready and able to be active participants in their chosen future (S6M1). One of the teachers expressed a similar desire: 'I want them active in the class I want them enjoying what they do, I want them asking questions' (ETF8); both of these desires appear to offer openings for becoming. However the teacher offered some resistance to this opening as she pondered her role in this revised relationship between teacher and learner as she closed with the following statement 'but I sometimes think, I sometimes forget why we're here' (ETF8).

Another trait attributed to the 'entrepreneurial student' (Simons and Masschelein 2006) or 'effective contributor (SE 2004a) is the capacity to work collaboratively and in teams. Teachers wanted 'greater collaborative projects' (CTM6) and '[P]upils being able to work together, pupils being able to enjoy what they learn and obviously the motivation aspect' (CTF13). This desire mirrors the policy desire for individuals to be a resource for others and is what Simons and Masschelein (2006, p.297) describe as 'adding value to the self (for oneself as a customer or for others)' and which is interwoven into the constructivist language of school learning. It appears the students have little

choice but to accede; the individual is becoming dividual and this is not an in-between space of possibilities but rather a striated space where opportunities for becoming are constantly being reterritorialised.

Each of these four opportunities for becoming discussed in the preceding sections (becoming a successful learner, becoming a confident individual, becoming a responsible citizen and becoming an effective contributor) can be interpreted as the way in which CfE 'presents itself precisely as a body without organs – its own body (as imagined by its [burgeoning policy documentation]' (see for example SE 2004a; SE 2004b; SE 2006a; SG 2008a; SG 2009a; SG 2009b; SG 2010)] 'radiates outwards, in a glorious series of concentric rings encompassing…' the wider Scottish educational community (Buchanan 2000, p.148). In this instance the first flow was 'an influx' (Buchanan 2000, p.147) enticing the educational community to engage with the values, principles and purposes of CfE through glossy brochures and corporate publicity machine initially *Learning and Teaching Scotland* now rebadged as *Education Scotland*. The second flow was 'an outflux' (Buchanan 2000, p.147) demonstrated in the data analysis in this chapter through the adoption of the language of CfE by the school community into their everyday vocabulary. In other words, as Buchanan suggests 'the first flow create[d] a body without organs, while the second is its miraculate' (*ibid*. p.147). It appears CfE 'reveals itself for what it is: connections of desires, conjunction of flows, continuum of intensities' and the participants from the school community 'have constructed [their] own little machine ready when needed to be plugged into other collective machines' (Deleuze and Guattari 2004, p.179); thus whilst CfE seems to offer possibilities for becoming it appears more likely that the school community will succumb to the policy

makers' desires and adopt these as their own rather than seek out crevices through which to follow lines of flight.

Blockages to becoming in the BwO

The school community acquiescence with the policy makers' desires is suggested by the number of 'buts' which punctuate the data. It appears that for each opening, possible line of flight or intensity the school community actively sought out possible closures, barriers or disconnections and offered a 'but', a reason why it might not be possible. One teacher who professed to actively creating opportunities to enable young people to open up to new experiences for becoming was resolute in his criticism of the support from management:

> every time I do something different from our well-worn SQA path in courses - every time I do something different it engages the kids, it engages the kids who would normally misbehave and so on. It takes longer and the end results are often very, very good - they are way ahead of what a 2nd year would normally be doing. It's brilliant. But I've got somebody sitting there saying "you're off track, you're doing it wrong, you're too late, you're too slow" and that can go right up to the top…(CTM7)

His colleague seemed to recognise these issues and responded:

> You're never going to take risks then… (CTM6)

He replied:

> I'm always swimming against the tide. It's very frustrating that, it's not a thing I enjoy, to be known as the person who is always swimming against the tide. It gets wearing at times. (CTM7)

The CfE body without organs connects the flows of desire between the individuals across the school community with the policymakers' imaginary. At times the lingering hold of the discipline society acts as to restrict the flow and some of the members of the school community enact pockets of resistance but generally the technologies of control help to facilitate the flow of desire and the BwO ensures their desires are aligned.

Chapter 8: Imagining

BlaBheinn

Like a door   between the sky drifting
and everywhere you are: shifting
yellow light;   ridge after ridge
of cloud and scree-run falls:
sgurr and rock in bands of glare
and heavy shadow;   layer
on layer   rising up
from the corrie in different hues
of stone and splintered light;
where granophyres   gabbro   dolerite
(sharp as axeheads and cinders
balanced on a narrow shelf)
slowly unlock the steady route
between space   and our careful boots.

When we stepped through
the yellow haze
we saw another shore.
(Door upon door).

Roderick Watson 2004

As I walk along the corridor to work each day I pass this poem, written by a colleague in the School of English, stencilled on the wall. I often stop to read the poem and on each reading I imagine myself walking along a high ridge as the haze begins to clear with layer upon layer of mountains in the distance, the promise of new vistas and experiences laid out before me.

It is difficult to capture through poetry, lens or digital recorder the depth and intensity of emotions or thoughts at a moment in time, and even more challenging to replicate this later in a poem, photograph (or thesis). This photograph taken on Ben Macdui in the Cairngorms was such an attempt. At 1039 metres the Ben is higher than BlaBheinn referred to in the poem and of a different geological composition, being underlain almost entirely by granite. And on this cool summer day the haze is blue-grey rather than yellow. But the photograph is good enough for my purposes. This scene provides a glimpse of **my** reading of 'door upon door'; layers of mountains folded into the distance, which open my imagination to a multiplicity of perceptions and possibilities.

This photograph, of the friend I met during my studies forty years ago, was taken on the first day of our holiday a couple of years ago when, fuelled by enthusiasm, we did not allow the mist and rain to dampen our spirits and were later rewarded for an arduous slog as a clearing sky revealed the landscape through the mist bit by bit as we walked along the length of the high plateau. The vista before us was exhilarating. We felt energised – filled with anticipation of the possibilities of the week ahead and the promise of a large G & T on our return! We consulted the map and planned an alternative route back to take a wider sweep of the Cairngorm plateau, in our desire to retain the height, to hold onto the heady feeling of achievement, to sustain the intensity of the experience.

Massumi suggests:

> A plateau is reached when circumstances combine to bring an activity to a pitch of intensity that is not automatically dissipated in a climax. The heightening of energies is sustained long enough to leave a kind of afterimage of the dynamism that can be reactivated or injected into other activities, creating a fabric of intensive states between which any number of connecting routes could exist. (in Deleuze and Guattari 2004, p.xiv)

There appears to be a relentless desire for excellence in education, a desire to reach the summit, destination or target. However the push to reach the target and complete a journey hastily may result in a speedy dissipation of the intensity of the plateau. I suggest there is a need to invoke imagination and creativity in our thinking about future education to sustain the productive flow of desire and the process of becoming if we are to play our part in building a fair, just and sustainable world.

(Journal 2010)

Introduction

The aim of this research was to explore a school community's imaginings for secondary curriculum for future generations; consequently it seemed incongruous to write and present a conclusion to close down a study focused on imagination and creativity with inherent elements of future orientation. Furthermore since I am currently exploring how imagination and creativity might play a more prominent role in holding educational spaces open to possibilities, and becoming, it seemed apt that my thesis should culminate on a plateau, on a plane of intensity, following lines of flight and offering questions to provoke the imagination.

Since imagination has been core to this research project I have chosen to frame this final chapter using the dimensions which informed my operational definition of imagination for this thesis (see chapter two). I begin this chapter with a section orientated to the past (through exploring experiences which informed the imagination) and where I reflect upon the outcomes and process of the research. Next I engage in future orientated thinking as I deliberate the implications of this study for future policies and practices and professional implications for myself as I outline some of the innovative 'products' of my professional imaginings as a result of undertaking this research. I offer an explanation of some of the projects I have already initiated from this research and finally I allude to the affective dimension as I reveal my imaginings and desire/s for future research and engagement with school communities.

Orientation to past: un/expected outcomes of the research process

Getting into theory

My erudite colleague berates the over-utilised and trite metaphor of the 'journey' when applied to life's experiences (especially pertaining to participants on the BBC's *Strictly Come Dancing*) with its connotations of a few challenges along the way, some painful, before the 'traveller' arrives safely at a delightful destination (Pers. Comm. C. Watson, December 2012). In a recent paper on the process of reflexivity in doctoral studies, Fox and Allan (in press 2013, n.p.) sought to discover a more effective method of recalling the process which 'avoided romanticising (from a position of doctoral success), rendering it smooth and linear (through a forgetfulness of the more troubled aspects) or seeking to 'capture' a series of truths (out of a misplaced concern for accuracy)'. They proposed a more apposite metaphor of 'a [doctoral] 'trip' with its potential properties of hallucination, and an 'adviser' who may be more or less helpful' (*ibid*. n.p.). Leaving aside personal experiences of medically induced hallucinations, I might recount my doctoral 'trip' as one which engendered similar hysteria to that I would have encountered on arriving in some remote foreign destination in the middle of the night, getting into an ancient, barely roadworthy taxi and speeding along a steep, winding cliff-side road which falls away sharply on the passenger side to reveal a sheer drop to the rocks below. The absence of road markings or crash barriers and signs of recent landslips increasing my blood pressure exponentially as we speed towards some second rate accommodation inconveniently positioned off the beaten track. And, the rising sense of panic reaching a crescendo as I realise I left my bag with my passport and purse at the now distant airport and I do not

speak a word of the local dialect… Need I go on? But I must state here and now that this metaphor relates almost entirely to my experiences, early encounters and struggles with theory, which like the taxi driver on my trip, were both moody and complicated by a lack of a shared language, or indeed at times any language at all. In contrast the early stage of the trip at the airport [akin to the taught modules and data collection phase] seemed to go so well: meeting new friends, making plans, selecting readings at the airport bookshop, checking–in and even having time for a relaxing drink. How things changed. [The search for] Theory became the raw sewage seeping through the pipes in the hotel bathroom, the bout of food poisoning and the unseasonal thunderstorms; pervasive, energy sapping and disappointing. My personal trip advisor had a lot to do to convince me not to go home. But I have to admit that later, beginning to 'get' Deleuze engendered some of the sheer pleasure akin to that of discovering a beautifully arranged piece of seaweed on a pristine beach on a remote island (see chapter four Journal entry April 2012). It *has* been a memorable 'trip' and I have taken hundreds of photographs!

From themes to theorising – stepping beyond the 'so what' question

As reported in chapter three I spent a great deal of time during the initial data analysis phase working with my data - making tables, sorting and shifting it into rows and columns, into charts and sub-charts - all the while looking for pieces of sea-glass and searching for the point when all this data analysis would begin to mean something interesting or indeed mean anything at all. This did not happen… instead I was left asking 'so what'? The themes or categories, for example: attainment, choice, engagement, resources, subjects, timetables or technology to name but a few were neither surprising nor enlightening and did

little to challenge my thinking. Getting [into] theory was gradual, at times unpleasant and remains partial and incomplete. There was no euphoric 'moment' (no piece of sea-glass) but rather a growing realisation that identifying themes had not disrupted my thinking – these categories were derived from my old ways of looking and thinking. Schostak and Schostak (2013) might argue this was due to an apparent lack of 'dignified thinking' during this naive, early data sorting:

> [T]he themes and opening to the "new" that result from the writing project pose questions to be addressed by the research project through which data is collected, processed and organised not through the application of routine procedures of categorisation but through what Gori (2011) calls the dignity of thinking. (*ibid.* pp.159-160)

Furthermore they suggest it is this form of thinking 'around an attitude of questioning' that enables us to 'to identify something that may be found acceptable to provide grounds for 'knowledge', 'value', 'belief', 'behaviour' and 'action'' (*ibid.* p.160). And they propose that whilst this thinking originates as an individual process it has 'its grounds in an orientation towards others and otherness' (*ibid.* p.160). This is exactly what Deleuze and Guattari enabled me to do as I began to engage with their ideas and use them to interrogate my school community's perceptions, imaginings and desires (and to see that interesting things happen in the space betwixt tide and sand). The initial data sorting had been an individual process with little regard for the 'other' but the attitude of questioning that developed through engagement with theory brought the 'other' into sharp relief as I was provoked into challenging not only my own my own values and beliefs but more importantly to listen to and consider others' perceptions of their experiences in secondary education, how they were positioned and controlled within the school community and their imaginings and

desires for the future. In other words I was forced to let go, and not without

considerable angst, of years of firmly held beliefs about what I believed to be

the right way to think and do education in this very school community and to

realise that some of these processes and procedures were not only ill-

conceived but some were actually flawed. Theorising disrupted my thinking

and made the very familiar quite strange. Theory does that – it interrupts, it

opens up and 'offends' (Maclure 2010, p.280).

Getting theory [and getting on with the trip]

It requires courage for the early career researcher to take concepts from

renowned philosophers and fashion them into a framework to use in their own

work. Furthermore they need to be prepared to make mistakes at the start as

they misinterpret or misrepresent others' ideas. But this process is

symptomatic of learning outside the comfort zone and makes shaping these

ideas into a workable framework all the more satisfying. Buchanan (2011)

takes this understanding further and suggests:

> [W]e should read [Deleuze and Guattari] - and indeed all philosophers –
> creatively as well as critically; that is to say we should read with an eye
> to both identifying, weaknesses in their work and to bringing forward
> something new and useful to our own purposes, even if the authors in
> question would not recognise themselves in what we do with their
> thought. (p.8)

Is this what I have done? At lunch one day my colleague, a philosopher,

member of the Theory Lab (www.stir.ac.uk/education/theorylab/) and ex-

teacher of English, was regaling us with tales of his experiences of learning to

use the sewing machine in his first year Home Economics course at secondary

school, and not unsurprisingly in my experience of such stories, the Home

Economics teacher was a 'real tyrant'. He informed us that he had been

banned from using the sewing machine after just two lessons. He recounted 'I

could not get to grips with how it worked, I did not understand what I needed to do to make it work correctly which meant I just kept screwing things up until it was completely broken…' and he finished by stating that he was 'relieved to have nothing further to do with sewing machines' [Pers. Comm. I. Munday, 4 February 2013]. I thought for a minute and rather than respond with my now well-rehearsed defence of the educational rationale for Home Economics or less graciously suggesting how boring many of my school English lessons had been, I told a similar story albeit with a different ending. I informed him with a wry smile that I had done to Deleuze and Guattari what he had done to 'my' sewing machines, the only difference being I stuck with them. I informed him that at first I could not get to grips with Deleuze and Guattari at all.

Furthermore, at times, I could not see the point, and nearly gave up on many occasions. But I stated proudly, I decided to keep going, to keep working with them and so I 'screwed' around with them (I think this might have amused Deleuze and Guattari) until I worked out my own way of 'using' them, in other words developing my own readings and understandings. My colleague smiled and said he would probably agree with my assessment of the situation. And what is more I am sure that my early naive readings of their work will mature as I extend and deepen my thinking through new projects.

Orientation to past: un/expected research outcomes

This thesis set out to answer four research questions and I will briefly revisit these before presenting my thoughts on the importance of the findings and the questions they prompted me to ask.

Research Question 1: How are the discourses of imagination and creativity promoted through education policy?

In chapter four I used dimensions of policy sociology to trace the lines of imagination and creativity in current national, European and international education policy. This process revealed a strong discourse of creativity and a rather less noticeable line of imagination. The policy sociology framework enabled me to uncover what appeared to be an insatiable political desire to develop and harness the economic value of creativity as a way of securing sustainable growth for nation states. And whilst there was some evidence of a desire to develop a scientific and/or technical value of creativity, this tended to be promoted in terms of their contribution to the economy. The policy rhetoric strengthens the discourse by promoting creativity as an attribute which will ensure nation states remain competitive during the current sustained global economic downturn. This national policy discourse is explicit in education policy where the ubiquitous desire for creativity and imagination are discreetly but directly linked to the need to prepare young people 'to be enterprising and creative adults' (SE 2006b). In utilising dimensions of policy sociology it became evident that the policy text positions the school community as a potential creative resource to be developed primarily for economic purposes which consequently appears to restrict the broader development of creativity and imagination. The lack of significance attributed to an aesthetic, moral or ethical value (and at times the scientific and technical value) of creativity is of concern given their potential to support the global community addressing the additional and perhaps more pressing challenges in health, food security and water shortage.

The answer to this research question raises the following future orientated question:

- How can we promote a wider understanding of creativity with a moral and ethical value as well as a scientific, technical and economic value through education in ways which would support young people in their imaginings of how we might live in a fair, just and sustainable future world?

Research Question 2: How does a school community experience secondary education? What factors enhance or detract from this experience?

In chapter five (and part of chapter six) I used my reading of Deleuze's (1995) control society to explore the school community's perceptions of their experiences in the previous five years of secondary education. This analysis helped me to understand how the school community perceives what might be possible to imagine in this context. Evidence of the enduring hold of some of the technologies of the discipline society was apparent for example in the inflexibility of the timetable, the way in which the examination system is revered and administered and, in the structures and systems which have been developed to prepare young people for future confinement in the workplace. But more concerning and sinister perhaps is the evidence of the strengthening hold of the control society through technologies of control and surveillance; in particular the technology of control par excellence, self-evaluation, with its focus on self-control at all levels of the hierarchy throughout the school community aligned directly to the accountability agenda. This technology of control is galvanised by a robust policy framework (see for example HMIe 2007; SE 2004a; SE 2002b; SCQF 2012 and GTCS 2012). The ways in which teachers and pupils appeared to be both complicit and compliant in the implementation

and administration of these technologies through their eagerness to engage in peer- and self-evaluation provided some indication of the strength of the control. Ironically it might be suggested that some of the technologies of control initially appeared to offer 'new freedoms' which may provide openings for creativity and imagination through enabling individuals to take charge of their own lives through becoming more self-aware and independent. However the technologies which seemed to offer freedom now appear to imprison the school community by ensuring they stay narrowly focussed on the policy makers' imaginaries which are articulated and reified through policy (see for example HMIe 2007; SG 2009a; SCQF 2012; and GTCS 2012) and seem to have become 'mechanisms of control as rigorous as the harshest confinement' (Deleuze 1995, p.178). These policies appear to narrow the school community's focus on the policy imaginary and past orientated experience, leaving few openings and little time or desire for them to imagine how education might be otherwise. This analysis revealed the ways in which the lingering hold of the discipline society and the enduring influence of the technologies of control served to constrain the school community's imagination and creativity.

The answers to this research question raise a number of future orientated questions:

- How can we loosen this tightening continuity of control which closes down thinking?
- In what ways might imagination and creativity become 'new weapons' (*ibid.* p.178) which the school community could adopt to resist some of the practices which serve to enslave them so they might contribute to their own imaginary?

Research Question 3: What are a school community's imaginings for secondary education in 25-30 years ahead?

In chapter six I invoked Deleuze and Guattari's (2004) concepts of desire and smooth and striated space to examine the school community's imaginings for future secondary education. Many of the participants' imaginings were orientated towards their past experiences which appear to be continually reinforced through the self-evaluation procedures outlined in the response to RQ2. This has resulted in some stasis in the school community's ability to imagine things otherwise as their imaginings are closely aligned to current processes and practices which act as a barrier to change. Furthermore since these self-evaluation procedures tend to position attainment high on the agenda the community's discussions kept pulling back to issues they perceived as most challenging to this agenda. Rather than imagining alternative and more equitable solutions to the problematic structures and systems in secondary education, there seemed to be some recognition that not all pupils will experience success in secondary education as it was not the right place for all young people and so it was suggested that they would be better served elsewhere.

Participants struggled to engage in future orientated imagination but when they did many of their imaginings for good education were related to values and the desire for a fair and equitable system for all. However there were inconsistencies in these espoused values as they admitted that the education system served some young people well but failed others. There was evidence of 'desiring silence' as they did not appear to act on this information. Furthermore they appeared to fail to consider that some young people were not

motivated or engaged and/or did not want to come to school because the young people themselves recognised the system was failing them.

The answer to this research question raises the following future orientated question:

- How can we interrupt the desiring silences and provoke the community to imagine how they might incorporate the flexible structures, systems, groups and spaces they desire to ensure appropriate ways of providing good education for all young people?

Research Question 4: What does a secondary school community desire in a future 'curriculum for excellence'?

In chapter seven I suggested it is possible to conceive of Curriculum for Excellence (CfE) as a body without organs which has the capacity to 'reject[ing] the type of organisation that encourages it to exist in particularly narrow, fixed and stable ways' (Gale and Wyatt 2009, p.8). However in light of the answers to RQ2 and RQ3 I suggest that perhaps CfE is an 'organism which establishes concepts and ideas as organs in fixed and established ways' (ibid. p.8) but is disguised as a body without organs since CfE appears to offer the very elements the school community desired in good education. However when examined these more closely it appears that these desires are derived, directly or indirectly, from the policy imaginary. The purposes of CfE (successful learners, confident individuals, responsible citizens and effective contributors) (SE 2004a) have penetrated the sub-conscious of the school community and so they align their desires to those of the policy imaginary and use the policy discourse to express their desires. This manifestation of the body without organs as 'that with which one desires and by which one desires' (Deleuze and Guattari 2004, p.183) seems to offer some explanation of the way desire is channelled for example where the responsible citizen is perceived as compliant

and the successful learner is one who achieves satisfactory levels of attainment according to external criteria.

The answers to this research question raises the following future orientated question:

- How can we interrupt the plugging in of desiring machines to ensure the school community's energies are focused towards their own imaginary to enable them to be courageous in taking back some control in shaping their desired future/s?

Interrupting the comfortable continuity

The findings of this study seem to indicate that it will be challenging to address the questions raised by the research. Schostak and Schostak (2013) appear to agree:

> Becoming an actor engaged in thinking the new, the starting point is always now, with these conditions, these circumstances, these resources. That is we begin with our powers in the place we find ourselves. And that can seem so small and confined, so lacking in the power adequate to do the job. It is easy perhaps to think new in a big organisation that has the resources to make a difference and prevent differences being made. How does a thinking subject emerge in an environment that is over determined with the controls and surveillance mechanisms of organised power? (p.143)

I was initially surprised and disappointed at the school community's perceptions, imaginings and desires for future secondary education. I had imagined they might explore futuristic visions of virtual hub classrooms linked to others across the globe, providing spaces where young people would work together daily to debate significant issues and solve problems. Instead the school community seemed to desire the technologies of discipline and control which serve to retain the status quo with which they profess to be dissatisfied and there were only glimpses of lines of flight as they explored their desire for more flexibility within the current system. But what did surprise me was the

large number of participants who exclaimed their genuine thanks for the opportunity to engage in the OST sessions and discuss their imaginings for future education. The school community seems to be tied in and tied down to ways of thinking and acting which restrict possibilities for becoming. I believe we need to introduce deliberate 'interruptions' in the thinking and practices of our educational community so that they remain open to imaginings of alternative ways of educating young people which might be more fitting for good future education. I suggest that there is a need to interrupt this comfortable continuity by introducing 'circuit breakers, so we can elude control' (Deleuze 1995, p.175).

Orientation to future: implication for policy and practice

Stimulated by these findings I began to explore how I might address some of the questions raised by my research.   And, in this section I offer some of my imaginings for a possible 'circuit breaker' (*ibid.* p.175) to interrupt the educational community's thinking and stimulate their imaginings for future education.

A number of futures thinking technologies have been devised and are currently used in education to explore possible futures. However I suggest many of these are implemented through pedagogies which appear to be too closely m/aligned to the policy imaginary to interrupt thinking. Education Scotland (ES) (ES 2012) has introduced a number of technologies such as *Three Horizons* and *Implemento* but these appear to be specifically designed as management tools to 'bring a future perspective to the fore within existing improvement planning cycles' (ES 2012 n.p.) and they incorporate specific predetermined strategies or pedagogies to guide their use with the school community. In

England a programme entitled *Beyond Current Horizons* (www.beyondcurrenthorizons.org.uk) has developed resources for schools and pupils including an *Activities for 2025* pack (Futurelab 2010) designed for teachers to use with their pupils. This pack is directly linked to curriculum outcomes which resonate with the purposes of CfE (SE2004a) such as being 'a responsible citizen' however these instrumental learning activities seem to constrain imagination and creativity as they appear to set a policy agenda for participants' imaginings. Such approaches can tend 'to see 'the future' as something that is to be managed and planned for, rather than something that is to be actively shaped… as a problem to be solved rather than a world to be created' (Facer 2011, p.5). These technologies, like many so initiatives in education, appear to close down the very smooth spaces they proclaim to open and instead seem to offer a space striated by restrictive tasks with specific steps usually leading to expected outcomes. This is borne out by Schostak and Schostak who suggest:

> [F]undamental to the novel or the new is the search for a space where people can meet and together do things they did not do before. What prevents them finding such a space is the prevailing configuration of power through which people are seduced to conform… (Schostak and Schostak 2013, p.154)

I suggest there is a need to introduce an 'edu-imaginary interruption' in the education community which holds open a smooth nomadic space for the community to indulge in future orientated imaginings and explore their desires for good education for coming generations; and which is quite separate from the educational policy imaginary and curriculum outcomes.

An 'edu-imaginary interruption'

One day during the Natural Change (NC) project (see chapter one) the participants were invited to create some 'thing' from the materials along the riverbank to represent their experience/s. I created a structure from reeds in an attempt to capture some of the complexity of the NC project experience throughout the year. The structure comprised a number of reeds to represent the trajectories of individual participants and the to-ing and fro-ing of their thoughts and experiences as they engaged and re-engaged with the group throughout the project. It was held together with knotted grasses to indicate the complex interactions between the group and their lives and work outside of the project. I photographed the structure on the river to represent the continuous flow of ideas and influences originating from within and out with the group and the constantly changing background context for their work.

It snowed that evening but the next day I discovered my structure still holding together beside the river. I decided this structure was too stable and that twelve identical reeds did not represent the multiplicity and diversity of the participants or their distinctive contributions to the project.

Later that year on holiday I decided to create a new structure to portray a more realistic picture of the multiplicity and diversity of participants, their ideas and experiences and their different paths in and out of the project. I selected a range of vegetation to represent the individual qualities of the participants. I collected twigs, some fresh and flexible, some older and more brittle, some encrusted with lichen and a selection of plants — some woody and some in flower.

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I assembled a new structure, although the scarcity of dried grasses at that time of year meant tying knots was more difficult and the knots were looser, consequently this was a more fragile structure. I placed the structure on the plank which served as a bridge over the river. It was only later when screening the photograph that I noticed the overlay of chicken wire on the wooden plank – it seemed to represent the rigidity of some of the background structures within which we all worked.

Next I placed the structure gently on the river and attempted to take a photograph. The river carried it away quickly. It seemed to indicate the temporal quality of the NC group and the fast pace of their busy personal and professional lives… The loose knots of the fragile structure began to unravel, some of the pieces were carried away quickly, others stayed loosely linked together and travelled more slowly along the side of the river bank… just as the NC participants took different routes and moved at different speeds after the formal NC project ended. I watched the structure disappear from view and tried to imagine how the ideas and experiences from the NC project would influence the participants' thinking in their future lives and work.

I decided to use this idea of a loose and temporal coming together of a multiplicity and diversity of ideas to inform the development my concept of an edu-imaginary interruption to facilitate a new way of thinking about future education.

(Journal 2012)

An edu-imaginary interruption

This edu-imaginary interruption takes a line of flight from the social imaginary. The social imaginary is 'a way of thinking shared in a society by ordinary people, the common understandings that make everyday practices possible, giving them sense and legitimacy' which is not fixed and stable but 'in a constant state of flux' (Rizvi and Lingard 2010, p.34). It is 'a creative force', 'a collective social force that is not only specific to time and space but is always multiple and highly contested within and across particular communities' ,'a means by which communities are able to understand their identities and their place in the world differently, able to suggest transformations of the prevailing social order' (*ibid.* p.35). In essence I envision an edu-imaginary interruption as a smooth, nomadic space (Deleuze and Guattari 2004) where members of an education community come together to explore their questions, imaginings and desires for 'good' education. It is a space where participants will be provoked to imagine how things might be otherwise in future education system/s. The operational definitions of imagination and creativity as discussed in the literature review inform this concept. The edu-imaginary interruption is underpinned by the principles for a fair, just and sustainable future. The methods are loosely drawn from Open Space Technology (Owen 2008). It is envisaged that participants engaging in an edu-imaginary interruption will be invited to invoke their imagination and creative thinking to explore big questions about future education. A facilitator will provoke the education/school community to explore questions they have raised about the future and prompt the participants to engage in future orientated imaginings unrestrained by others (policy makers') expectations. There will be no expectation of product or

outcomes and no requirement to account to education authorities or government agencies. The process will be unimpeded by planning or pedagogies, activities or assessments. The only anticipation is of thoughtful participation in the process. The edu-imaginary interruption will be a space in which resistance may be cultivated and the imagination may take flight. The lack of clarity associated with imagination and creativity highlighted in this study mean that it is apposite to clarify the intentions of an edu-imaginary interruption and to clarify what it is not.

An edu-imaginary interruption:

- invokes the imagination
- promotes creative thinking
- is smooth nomadic space open to possibilities and becoming/s
- is future orientated rather than past orientated
- opens up striated systems and structures to critique
- provokes thinking as to how things might be otherwise
- opens up the policy imaginary to critique through a focus on the participants' imaginary
- is an individual and collective activity
- may enable resistance to flourish

An edu-imaginary interruption is not:

- a 'thing' i.e. it is not a product nor a formal process
- part of the planned curriculum
- prescribed through content
- an organised learning event i.e. has no formal pedagogy
- a thing to be implemented
- assessed
- timetabled
- an accountable space
- age and/or stage dependent
- part of an organisation, an action plan, portal or themed day/week

The hope is that participants from the education/school community will take thoughts, imaginings and desires from this opportunity which will stay with them and perhaps these will 'weave into the melody of their everyday lives' (Massumi in Deleuze and Guattari 2004, p.xiv) and act as a provocation to interrupt their

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thinking as they go about their learning, life and work. It is hoped that these will prompt them to think about how things might be otherwise in future education. However, more important than the essence of an edu-imaginary interruption i.e. what it is or is not, is what it does, what happens in this 'space' and how it can remain/be held open to possibilities. These issues will inform my practice as I actively seek opportunities to promote and facilitate this new way of thinking about future education through my work:

- in teachers' career-long professional learning opportunities
- in the development of the methodology of professional enquiry
- in the wider education community with for example local authority education departments, GTCS, HMIe/Education Scotland
- in research and writing for publishing in journals and professional magazines
- in presentations at conferences and seminars

I begin to explore how I intend to develop and have begun to incorporate elements of this edu-imaginary interruption as a way of provoking the education community to think about future education in my research and teaching in the remainder of this chapter.

Orientation to future: professional implications and desire/s

Following lines of flight

In the introduction to *A Thousand Plateaus* Massumi shares Deleuze and Guattari's desire with the readers:

> *A Thousand Plateaus* is conceived as an open system. It does not pretend to have the final word. The author's hope, however, is that elements of it will stay with a certain number of its readers and will weave into the melody of their everyday lives. (Massumi in Deleuze and Guattari 2004, p.xiv)

Since I began my doctoral studies I have 'entered the Academy', albeit I often feel I have only made it into the foyer, but even loitering in the entrance hall has disrupted my thinking and shifted my perspectives beyond measure. It is

therefore significant to note how elements of Deleuze and Guattari's work have woven colour and texture into the melody of my everyday personal and professional life. However it is even more significant to note how these elements have woven into the work I do within the education community. This research has encouraged me to actively seek opportunities to interrupt and disrupt others' thinking and urge them to seek out and follow lines of flight through invoking their imagination and creativity. In this section I tentatively offer some of the innovations/products of my professional imaginings and I allude to the affective dimension as I reveal my desire/s for future research and professional practices.

Professional action does not take place as a result of professional learning; rather, it happens simultaneously. Invoking the imagination has the potential to provoke more creative actions. As I progressed through my doctoral research I began to mobilise concepts from some of the literatures I was reading to interrogate particular aspects of our professional programmes and practices. To suggest this was always welcomed by my colleagues would be an exaggeration; however it has perhaps become an expectation that I will interrupt programme discussions with ideas drawn from literature on imagination or Deleuzian concepts. One colleague no longer refers to me as a 'critical friend' but as a 'very critical' friend; I consider that a compliment. I grasped the opportunity to lead the development of the new Postgraduate Certificate in Advanced Practice in our MEd Enquiring into Professional Practice. My desire was that this should become an innovative programme for early-career teachers. I had become increasingly concerned through working with teachers and managers in our programmes at how quickly many teachers

seemed to be socialised into a sometimes stagnant or constricting staffroom culture with restricted views about the purposes of education linked mainly to the qualification function (Biesta 2009a). I wanted to interrupt the professional socialisation of teachers and to develop creativity, criticality and confidence in their thinking and practices which would enable them to remain open to possibilities – so they could be imaginative and creative in their approach to theory, policies and practices. The first aim of the programme '[t]o promote creative and innovative approaches to developing practice' informs our development work and articulates our purpose clearly to prospective students. I introduced innovative pedagogies into the course to disrupt thinking and provoke imagination. For example, I introduced a pedagogy of interruption on taught days to stimulate imagination and creativity in the form of a provocative question, podcast or other activity. On induction day I formed collaborative groups using jigsaw pieces of photographs of sculptures on campus and invited the cohort to find the fellow members of their group and take a 40 minute 'walk and talk' through the campus to find their designated loch side sculpture. During this time they were asked to introduce themselves and to 'notice' something unique or interesting about the 'place' where their sculpture was situated in an attempt to open up their thinking about education in the discussion which followed. A central activity during this module was the requirement for participants to work collaboratively in their groups to explore why sustainability was becoming such a high priority in g/local education policy. Each student was asked to contribute to creating a wiki which was designed to inspire other educationalists to consider their professional practices in relation to sustainability. Changes were also made to the assessment for this module

and the key task now involves students being required to identify and articulate

three 'ideas' which have disrupted their thinking about professional practices

through their engagement in the module. This replaces the previous

assignment which stipulated given topics for critical discussion.

In the second module of this certificate students were required to read about

creativity and imagination as well as engage in critique of policies and

practices. They were asked to create collaborative concepts maps to identify

links between theories, policies and the practices in their settings.   In the final

section of the assignment in this module they were required to develop a

creative response to the issue/s which their work has highlighted, and to devise

constructive recommendations to inform improvement in an attempt to

encourage their role in shaping educational practices. In other words we are

interrupting their thinking and enabling them to put their imagination and

creativity to work in improving practices.

In subsequent modules of this programme the students will be required to plan

an interruption to practice in the form of a (collaborative) professional enquiry

(see Appendix 2) which enables them to critique current policy constructs such

as learning for sustainability, interdisciplinary learning, technology enhanced

learning and outdoor learning. I am currently modifying this methodology to

ensure teachers focus their critical enquiry on imagining how things might be

otherwise since:

> Practitioner research and action research have the capacity to open
> communicative spaces in which 'the way things are' is open to open to
> question and exploration. It can imagine and explore how things might
> be. It can learn from the consequences – social, cultural, material –
> economic, personal – of how things are and other ways of doing things
> that we deliberately set out to test. It aims both to understand reality in

order to transform it, and to transform reality in order to understand it. (Kemmis 2006, p.474)

These may appear to be small steps but they have improved teaching and assessment practices through provoking the imagination and creativity of the professionals we work with on our programmes. The hope is that this will enable them to become more open to the possibilities in their practices to ensure good education for all young people in their settings. As a result of this development work on our programmes I have become involved in a research project through the GTCS with two other Universities into developing 'Accomplished Teaching' where my research project will focus on evaluating the impact of these new pedagogies in developing accomplished teaching. Another 'line of flight' I sought to follow originated from participating in the Natural Change (NC) Leadership for Sustainability Project (WWFS 2011) during my doctoral studies. I was invited, after this project was completed to become a member of the GTCS Learning for Sustainability reference group to inform and implement the revision of the Professional Standards framework in Scotland (GTCS 2012). This work involves education colleagues from another University, Education Scotland, a Local Authority and three non-governmental organisations including WWFS. I have been able to use my research to inform our discussions and it has been noted that '[I] always ask challenging questions and constantly challenge [the group] to think from different perspectives, to imagine how this might influence Learning for Sustainability practices and experiences in schools'   (Pers. Comm. Tanya Wisely, February 2013). This is helping to promote the role that imagination and creativity might play in helping educationalists to take forward the Learning for Sustainability agenda (GTCS

2012) as part of their professional responsibilities. The group is currently

developing questions to support teachers in this work (GTCS 2012, p.10).

These two practical examples demonstrate how my doctoral studies have

already informed my research and teaching, and I am now seeking

opportunities to progress further innovative ideas through my research. In the

near future I have an opportunity to discuss my findings from this study at the

European Conference on Educational Research 2013 aptly themed *Creativity*

and Innovation in Educational Research. In addition I would like to explore how

I might promote, through the work I do with teachers and managers, smooth

edu-imaginary space, an edu-imaginary interruption, based on OST sessions

where everyone in the school community has the opportunity meet to discuss

their personal desires and imaginings for future education liberated from the

constrictions of the policy imaginary.

Finding leaks and flows and seeking new lines of flight through professional desire/s

In the introduction to this chapter I suggested the thesis was culminating on a

plane of intensity – seeking new lines of flight. It seems appropriate to explain

this process through one of Deleuze and Guattari's concepts which links to my

early studies in textiles in many years ago:

> She had been working on it for fifteen years, carrying about with her a shapeless bag of dingy, threadbare brocade containing odds and ends of coloured fabrics in all possible shapes. She could never bring herself to trim them to any pattern; so she shifted and fitted and mused and fitted and shifted them like pieces of a patient puzzle picture, trying to fit them to a pattern or create a pattern out of them without using her scissors, smoothing her coloured scraps with flaccid, putty-coloured fingers. An amorphous collection of juxtaposed pieces that can be joined together in an infinite number of ways… the smooth space of patchwork. (2004, p.526)

It strikes me that I have carried about the 'bits and pieces' of this thesis for nearly five years initially in my briefcase and lately on my iPad but most of all in my thinking and writing. The thesis, like the 'smooth space of patchwork' (*ibid.* p.526), has provided an imaginative and creative space in which I could think and write and, just like the patchwork, it appears the bits can be reworked in an infinite number of ways. Furthermore the spaces between these pieces - between the literatures, the concepts, the perceptions, imaginings and desires and the analysis created a 'gap across which desire might spark' (Maclure 2003, p.3) and from which some of my professional imaginings have taken lines of flight.

Throughout my doctoral studies and the work which has developed from these I have become increasingly drawn towards thinking about the implications of issues of sustainability for educators as 'ecological constraints [are] now throwing an ever darker shadow over what lies ahead' (Hope Mason 2003, p.229). If, as my findings seem to indicate, the school community struggles to engage in future orientated imaginings, then how can young people and those who educate them engage in big questions such as exploring our desires for education for a more sustainable future?   Schostak and Schostak (2013) suggest '[T]he new emerges in the tensions, the shivering of boundaries between the certain, the possible and the unthinkable' (p.150). If education is to play its role preparing young people to think critically about the challenges we are facing we need to work together to re/engage a collective smooth edu-imaginary space unstriated by policy desires, pedagogical constraints, or accountability measures; a smooth edu-imaginary space in the 'tensions' and 'shivering boundaries' (*ibid.* p.150) which is open to possibilities and becoming

in which young people have time and freedom to explore and imagine alternative ways of being and becoming in the world. Perhaps the edu-imaginary interruption will play a role in in facilitating a new way of thinking about education and enabling the participants to imagine alternative ways of being and becoming which contribute to the realisation of a fair, just and sustainable world.

Postscript

I began with an invitation. I end with an[other] apology. My apology is [yet again] to Deleuze as I draw upon his writing to help me elucidate my feelings at this early stage of my research career:

> 'Academics' lives are seldom interesting. They travel of course, but they travel by hot air, by taking part in things like conferences and discussions, by talking, endlessly talking. Intellectuals are wonderfully cultivated, they have views on everything. I'm not an intellectual, because I can't supply views like that. I've not got a stock of views to draw on. What I know I know only from something I'm actually working on, and if I come back to something a few years later, I have to learn everything all over again. (Deleuze 1995, p.137)

I do not think of myself as an academic. I am not an intellectual. I do not have views on everything. However I like to travel and take part in things like conferences and discussions. And, as everyone knows I love to talk, endlessly talk, although I have to admit that through this research I am beginning to discover some pleasure in knowing through thinking and writing.

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Appendix 1: Methodology - Data Analysis

Format adapted from Mamoon's analysis in Radnor (2001).

```
Offer participants
7 x 'open spaces'
using adaptation
of Open Space
Technology (OST)
to discuss four
open questions
```

↓

```
Transcribe digital
recordings of seven
OST conversations
→ digital recordings
```

```
Transcribe and collate
participants 'thought
bubble' proformas used
to jot down initial
thoughts / reactions
→ documentary record
```

```
Identify issues / ideas
```

```
Data analysis
```
↓
```
Assign each OST group a group
identification number e.g. ET
and assign each participant unique
identification number e.g. M3
```
↓
```
Listen/re-listen to recordings and
read/re-read transcripts
```
↓
```
Consider what is being said [and
begin to consider what is not being
said]
```
↓
```
Work through all digital transcripts
from 4 questions across the 7
sessions across and pull out / identify
issues and ideas from group
transcription - record in unstructured
tabulated list form against group
identification numbers.
```

	S6	ET	MT
Future imaginings			
Technology – increase / improved /		•	•

```
Listen/re-listen to recordings and
read/re-read transcripts and begin
thinking with Deleuze (and Guattari)
```
↑
```
Develop theoretical framework using
Deleuzian concepts to disrupt the
data.
```
↑
```
Ask so what question....
```
↑
```
Consider and identify key themes
arising from analysis. Highlight key
themes (i.e. those discussed by most
groups - 4 or more) in tabulated list.
Also note themes pertaining to few (1
or 2) groups.
```

Future imaginings – collated themes	S6	ET	MT
Increased flexibility timetables and choice: of and within subject, relevance, appeal	•	•	
Increased use of technology: improve/ update/ remote learning/media		•	•

↑
```
Consider and identify themes arising
from unstructured tables. Collate
identified issues and ideas in
tabulated list form under appropriate
headings cross referenced to group
identification numbers.
```

Future imaginings – collated themes	S6	ET	MT
Increased flexibility school day	•		•
Increased flexibility timetables and choice: of and within subject, relevance, appeal	•	•	
Increased use of technology: improve/ update/		•	•

Appendix 2: Methodology of (Collaborative) Professional Enquiry