Rethinking agency as an assemblage

Abstract

Keywords

Introduction

In this paper we contest the neo-liberal practice where individuals – who are less or more competent – are held responsible for the transformations that educational institutions are undergoing or must accomplish. We will argue that the agency is not solely lodged in the body or will of an individual agent (teacher, special needs coordinator, principal, child, ...), but the agency lies in the event which involves multiple intra-acting agents (Bennett, 2010). The anticipated event, in this case, is the transformation of schools ‘whereby persons of many abilities and appearances share common spaces, activities and interactions’ (Danforth, 2015).

The epistemological move toward the acceptance of many forms of humanity in the common community – the shift from segregation to inclusion – is made visible through various statements that advocate the inclusion of children with special needs. For example the UN convention on the Rights of Persons with a disability (United Nations, 2007), in which States who were party to the Convention committed themselves to ensuring an inclusive education system, in which reasonable adjustments to individual's needs are provided. As a result of that ratification, eight years later a new government policy (M-decree) has come into force in Flanders (Belgium), as a first step in meeting the expectations of the UN Convention (Vanobbergen, 2015).

The M-decree mobilizes the neoliberal strategy of audit in order to document changes already occurring and to mandate further changes. It thus puts in place the quantification of children who make the transition from special schools to regular school. For example 'in the school year before the decree came into force the number of pupils enrolled in special education at the primary school level already decreased by 3% (more than 900 pupils)' (Vanobbergen, 2015). The audit discourse pays no attention to how the numbers are to be achieved or to whom children are involved and with what effect; it is simply interested in what can be measured, what is quantifiable. It's not about who is included, and how children are included. Children may sit isolated at the back of the class, or they may only be allowed to attend some lessons; some children if they are 'lucky' get a 30 day try out before final enrolment, to see if they can convince the school that they are regular school material; and still there may be schools who refuse to enrol children with special needs. In this way inclusion is defined as no more than placement, and the ideal of giving all children the full benefit of education is narrowed down to 'access to general curriculum for children with disability' (Miles and Singhal, 2009), without any consideration of the work that might need to be done to enable the various players to contribute to the event of bringing about education for all.

In this paper we want to problematize this audit mentality, and the individualization of accountability and responsibility that comes along with it (Bansel, 2010). A lot of the discussion that has taken place in response to the implementation of the new policy is about who is responsible and what is the responsibility of each participant. In this way individual agents are seen as the ones that must carry out the changes, and therefore become responsible for its success or failure. Sometimes this is the

is ook real belangrijk voor kinderen!
individual child who is put on trial, sometimes it is the teacher, and sometimes it is the special needs coordinator (SENCO).

Individual agents

In the current educational system children are identified by their category membership and treated as if the category defines them. The child who is seen different from the norm is perceived as having a problem that is located in the child. (De Schauwer et al., 2015). It is not seen in the light of what a concept of normality produces, most notably boundaries where certain students fit in as if their belonging were self-evident and others are placed outside the school boundary. Brantlinger (2006) notes that:

> 'Individuals and groups who fail to achieve dominant standards are identified (marked, labeled, branded) with stigmatizing names (e.g. failure, disabled, at-risk) and sent to separated locations (special education rooms, low tracks, vocational schools). These distinction-making processes create a binary of (dominant) insiders and (subordinate) outsiders'. (Brantlinger in Annamma et al, 2013, p. 1279).

This process can be described as objecting the other, placing the difference in the other, in order to secure the self's clean and proper body, and thus to construct and protect normalised individualized identities (Shildrick, 2002). This is both an ontological and an epistemological problem. The normalised self is experienced as real and is a taken-for-granted and celebrated entity within liberal discourse. It is both an epistemological and an ontological challenge for those who have been identified as normal individual entities to see the work they do to abject and thus exclude those who do not or cannot perform themselves as that generic normalised entity; it is much less challenging to place responsibility at difference by those whose embodiment and practice challenges the norm.

The agentic assemblage that makes up the event of exclusion is made up out of neoliberal discourses and practices, the processes and practices of neoliberalisation, the regular school system, government policies and funding practices, medical technologies and practices, globally shifting value systems expressed in such documents as the United Nations 2007 convention, teachers and teacher education, disability discourses, normalised students who see their own normality as natural and as a product of their own effort and will etc. Yet in the current educational system, under the current new policy it's the child who has been excluded who is required to adapt to the very institution that positions them as not-normal, not the same, not able to be the same as others.

In neo-liberal practice there is a focus on individual competence, that comes together with pushing responsibility down to 'low level workers' it demands knowledgeable workers who work in teams to assess themselves, appraise quality, take corrective action, and plan for improvement (Walloller, 2015). At the same time it is the individual participant that is held responsible for the accomplishment of required changes. This is made clear in the communiqué about the new policy from the Department of Education, which states: "The M-decree is about children who are challenging the mastery of the teacher. You could say the reference to mastery, the mastery of the individual teacher to educate children with special needs" (Department of education, website, my translation). The communiqué is explicit here that responsibility will rest with individual teachers, and that their success will be counted as evidence of their mastery of the profession. The surveillance of that mastery will no doubt also be established through audit style surveillance. Audit strategies are implemented to bring about desired change, regardless of the complex assemblage involved in
creating and maintaining the problem. It’s the child that has a problem, or the teacher is not competent, and audit strategies can be used to change their behavior. In an audit technology judgements about individual teachers are made in terms of their success or failure in meeting numerical targets, or against individual children for not acquiring targeted norms; there is rarely any attention paid to the way thought/spatial arrangements/funding/attitudes/technology etc one conspire to bring about the state of affairs (Humphry, 2014).

The presence of a child (with a disability) in the classroom does not automatically result in inclusion (Rayton, 2005). Governments are searching for years how to support the changing practice, an important figure in the support of teachers and the development of inclusion is the Special needs coordinator. We find this function/position in various countries (UK, Finland, The Netherlands...), it is possible that the function has a different title but the main goal is “creating opportunities for all children”. The SENCO is seen as an agent of change for children with special needs (Swedz, 2007), in that way schools have powerful advocates for inclusion (Wilson, 2000). In positioning the SENCO as a change agent, this suggest that s/he is responsible for creating a school where all children can be educated and will hold responsible that fewer children are referred to special schools. The success of the implementation will also be established through audit surveillance. This mechanism of regulation produce highly individualised, responsibilised and accountable subject (Davies and Bansel, 2007). The current is that it becomes an unquestionable truth, that there is no other way, that we don’t have a choice to act differently. In this article we want to challenge that inevitability by look at the world at a different way, not as separate entities but as entanglement, as an assemblage. By looking at the world differently we want to transform what is thinkable and open up the possibility of choice.

Molar and molecular level

The success of the transformation process of inclusive education is monitored at the molar level, the category able/disabled students, regular/special schools. Throughout their writing, Gilles Deleuze and Félix Guattari draw a distinction between molar and molecular level, with the molar being a ‘macro’ way of considering wholes, structures, and systems of organization, while the molecular is a ‘micro’ way of considering changes, particle flows, and the way that elements and forces interact to produce effects (Deleuze and Guattari 1984, p.279-281). Molar lines of rigid segmentarity, supple lines of segmentarity made from molecular fluxes, and lines of flight that cut right across things and launch us into the unknown (Deleuze and Parnet, 1987, p. 124). Molecular level is primarily concerned with deterritorialising flows and movements that cross thresholds other than the edges traced by molar segments. The molecular fluxes slip between the more rigid structures and categories of our lives. A line of flight is a deterritorialisation that creates an assemblage to open up towards an unknown future, or to mutate into a new form. These ruptures are often completely unexpected, but can also be provoked or sought out.(reference).

Each society is constituted of both molar and molecular segments, or as Deleuze and Guattari put it, “every politics is simultaneously a macropolitics and a micropolitics.” Moreover, macro and micropolitics cannot be reduced to being constituted upon the identity of individuals or society (One or multiple), but rather to being a multiplicity of variations and flows (Bell,date). In the 70’s there was the development of special education because there was a need that children with a disability got appropriate support and education; now there are parents who are advocating the
integration of their child with a disability so there is a new policy, and new structures will arise. This example shows that they are interconnected.

The two forms are not simply distinguished by size, as the terms seem to suggest "as if a small form and a large form; although it is true that the molecular works in detail and operates in small groups, this does not mean that it is any less coextensive with the entire social field than molar organizations (ATP, 215, (Stivale, 2005)).

Transition – focus on molecular, not easy to see, visible

Methodology as diffractive analyze

Bronwyn, have to work this out... now just points, form the paper we read from Barad I think I have to frame the shift form representation to performative studies - than I make clear what the picture is about – and introduce the concept of agency

- We use the concepts of Deleuze and Guattari, of molair, molacular lines and assemblage.
  They do not offer solutions to the 'problem' of inclusion, but they offer new ways of understanding, new line of flight.
- To open up this way of thinking/ inquiry we use stories gettered form a collective biography.
- The picture of the workplace is not used to give an description of someone's workplace or to analyze it as a case study.
- The liberal social theories have the idea that the world is composed of individuals – The idea that beings exist as individuals with inherent attributes,...
- We are now in an era to conceptualize the part-whole relation (Bennert, 2010)
- "The move from representationalism to more performative alternatives shift the focus from questions of correspondence between descriptions and reality to matters of practises/ doings/ actions, (...) and it brings important questions about ontology, materiality and agency (Barad, 2008, p.122)
- Moving away from the representationalism, where the epistemological gets bounced back and forward, to shift the focus to questions of diffraction rather than reflection (Barad, 2008, p.122)
- The picture of the workplace is not to tell or to analyze a case study. In analyzing the pictures of the workplace, and working with Deleuzian concepts, the molecular level becomes visible. Through the picture we can see the movement, and Jrizomatic nature of the event of becoming where difference is valued, focusing on the molecular level – where the movement is.
- This individualized subject is understood as an active agent and the construction of it as such within western cultures is so pervasive that it’s difficult to think against the grain of it
- Using a disability studies perspective which constructs differences as natural, acceptable and ordinary (Baglieri, 2004) and can transform inclusive practice. DS has always contravened the classical conception of what a human can be, of what is to be a human
- It’s not about generalizing ideas but it helped to turn our gaze differently, working with the pictures and the concepts opened up the practice.
- A research encounter in this sense is experimental – the researcher does not know in advance what onto-epistemological knowledge will merge from it. (davies, 2014).
- A diffractive methodology opens the possibility of seeing how something different comes to matter. (see p. 3)
- Diffraction is a mapping of interference, not a replication, reflection or reproduction (Barad). It's about becoming different to what one was before.
- Reflection is about representing what is already there, what task they do- that is research that describes the task and responsibilities of the SENCO. It document difference, already established categories,
- It's not therefore a study of completed subjects or objects, but subjects or objects in the making.
- The research methodology is like Barad (2007) calls a diffractive methodology, diffraction does not reflect an image of what is already there, but is actually involved in its ongoing production, the process whereby a difference is made.
- It focus on the movement when the new emerges. Diffraction is entangled and intra-active.
- In order to make visible the movement, ... What we hope to assemble is the insight into the aan elkaar verweven...
- Working in this way, it can have this particular impact; it's not about following a recipe
- In a first draft of this paper I became clear that the analyze was a from a point of view of morality, binair. She is the ideal, that is problematic, she is the one that is getting it right – morality, dogmatisch – such representation is double problematic.
- This situation / assembage because there is movement, not because she is such an exceptional person
- It's an exploration of the movement, of the event,
- So we are not looking at the individual self but we are looking at the event, the multiple forces that are in play.
- Shifting form what an fantastic person she was, and amazing job she was doing – if everybody would be like her, had a room like here, had companions, ... then everything would be different the new analyze is looking at the new forces – interplay between the different forces, it comes a live, the energy that comes out of it.
- Bennet has slip in the witer, what you can assemble at that point... Barads, deleuzes concepts offer tools for opening up a way of thinking and being in which discourses, practices and ethics interfere with each other. So as researchers and practitioners we are part of this encounter, already entangled.
- It was because of the discussion we had, the reading group ..., everything could fall into together...
- The researcher worked as a support and is mother of a child with learning difficulties ..., zij heeft attentive voor welbewapinde lijnen- lines becoming fixed in oppressive striations.
- "The researcher is not a pre-existing entity who sees something that exists independent of the researchers gaze but inextricably part of it all, constantly becoming – p. 19
- As a researcher I'm not separate of my observations.
- The researcher does not know in advance what onto-epistemological knowledge will emerge form it.

Assemblage, unstable and movement

Rie Hickey - Mealey!

I have to rewrite it, it's too much literally form the book form Bennet, Barad and your papers. -- but this would be the content
The concepts of an assemblage is useful for keeping in play the combination or coordination of discrete parts that produce multiple possible effects (Bennet, 2010). Agencies are distinct only in their mutual entanglement and do not otherwise exist as individual elements (Barad, 2008). Following Deleuze and Guattari, we think in terms of assemblages “Assemblages are ad hoc groupings of diverse elements, of vibrant materials of all sorts. Assemblages are living, throbbing confederations that are able to function despite the persistent presence of energies that confound them from within. (...) Assemblages are not governed by any central head: no one materiality or type of material has sufficient competence to determine consistently the trajectory or impact of the group. (Bennet, 2010). Each member of the vital assemblage has a certain force, but there is also an effectively proper to the grouping as such: an agency of the assemblage. An assemblage is never stable. An assemblage as the movement to inclusion is, is a movement through which the world changes and continues to change. Something new can appear or occur, it vibrates and merges with other currents, to affect and be affected (Bennet, 2010, p. 31-32). A movement for a directionality away from somewhere, not in a linear way, causality appears 'instead of an effect obedient to a determinant, one finds circuits in which effect and cause alternate position and redound on each other (Bennet, 2010, p. 33). The multiple forces at play are simultaneously at work affecting each other, territorializing and de- and re-territorializing each other (Deleuze and Guattari, 2004).

Line of descent and line of ascent (this is form the paper of 9/11)

Although we live according to the myth of stability, we never actually experience stability (Fritsch, 2015). To understand the way changes can be continually folded back into the existing social order, Bergson gave us the concepts of lines of descent and ascent. To think in fixed, categorical terms describes Bergson as a line of descent, hold things the same. A mode of thought that can happen instantaneously and without effort. If however, we resist this temptation, and open ourselves up to the not-yet-known, line of ascent

While creative lines of flight that open up new modes of thought and ways of being are at one and the same time necessary for life, sometimes dangerous and always subject to being reincorporated back into lines of descent.

The two lines of force, ascent and descent depend on each other. It’s a constant entangled movement. The lines of ascent and descent are not mutually exclusive lines of force and they cannot simply be mapped onto binaries such as good/bad, old/new. They continually affect each other and they depend on each other. No one of them is transcendent, each is at work within the others. P. 72 Lines of descent may foreclose the emergence of new thought, but they may also create a coherent space in which the new can emerge. Lines of ascent or in deleuzeian terms, lines of flight – are life-giving and powerful, but they are not always good and may sometimes be sad and even dangerous: Bronwyn p. 8

Line of descent and their striations are always waiting to re-assert themselves.

Assemblage of Gratienne’s school

- Transition - so we are not looking at the individual self but we are looking at the event, the multiple forces that are in play. The assemblage is the molar line and the molecular line.
The concept of an assemblage is useful for keeping in play the combination or coordination of discrete parts that produce multiple possible effects. Assemblages are not simply object or things, but qualities, speeds, flows, and lines of force. Their character is defined not by what they are, but by what they can do, or become. Like evolution, assemblages have no predetermined end point or conclusion, they are always in the process of becoming. (Davies, ? paper of Oscar)

To act in the way of an assemblage, we are not introducing Gratienne and her team members as specific individuals, but we analyze Gratienne’s school through Deleuze and Guattari (2004) concept of assemblage along two axes, one horizontal content (machinic assemblages), and expression (collective assemblages of enunciation) and one vertical (territorializing sides and deterritorializing sides).

Assemblage: An assemblage comprise two segments, one of the content, the other of expression. On the one hand it is a machinic assemblage of bodies, of actions and passions, an intermingling of bodies reacting to one another, on the other hand it is a collective assemblage of enunciation of acts and statements, of incorporeal transformations attributed to bodies. Then on a vertical axis, the assemblage has both territorial sides, or reterritorialized sides, which stabilize it, and cutting edges of deterritorialization which carry it away. (Deleuze, Guattari, 2004, p. 97-98).

Concrete refers to an assemblage of bodies and states of bodies in various degrees of interaction.

Deleuze and Guattari emphasize that the material or machinic aspect of an assemblage “relates not to the production of goods but rather a precise state of intermingling of bodies in a society, including all the attractions, repulsions, sympathies, antipathies, alterations, amalgamations, penetrations, and expansions that affect bodies of all kinds in their relations with one another” (Deleuze and Guattari 2004, 99). All parts work together in complex ways. 

- In Gratienne’s school they try to work child-centered and being open for difference among children. In the classrooms teachers adapt their practice more and more, and differentiate, in curricula, tempo and support. They set out goals adapted to each individual child. When the children make the transition from kindergarten to primary school, what is located in another school/building, teachers get the critic that children are not prepared to first grade because they don’t achieve the same standards. The educational discourse is “devoted to the production of generic individuals whose function is to make a contribution to the market economy” (Davies and Bansel, 2007). Because of the dominance to qualification and outcomes in education (Biesta, 2011), teachers feel ‘scared’ to do something wrong and have the feeling they have to give accountability what and how they are teaching (De Schauwer et al., 2010). The fear of not being good enough is exacerbated under neoliberal regimes. Neoliberalism heights individualism by intensifying competition and making the management of risk an individual responsibility (Davies and Bansel, 2005-2007). As a result of this the previous, intensive cooperation between the kindergarten and primary school doesn’t exist anymore. It’s exceptional that they organize cross-class activities.

- The history of exclusion, discrimination and oppression of children with disabilities is still continuing into the present; Flanders has the highest percentage of students (5.2% of the
total student population) in special schools all over Europe (NESSE, 2012) and it continuously increases (over the last ten years the numbers raised with 12%). As a result of this, segregation is embedded in our educational system and this is not based on empirical evidence of benefits, rather it is a normative choice. For a lot of teacher this tradition of categorization on the basis of ability and labels, makes segregation unobjectionable (Dartforth, 2014). Gratiene experiences together with the teachers, that more and more parents opt for inclusive education, this challenges the school in valuing diversity.

Although PISA results shows that Flanders provides high-quality education, they also show that the socio-economic achievement gap in Flanders is among the highest in Western countries (OECD, 2013). Students from low-SES and immigrant backgrounds, have lower performance levels, higher dropouts in regular education and an overrepresented in special education (Nicaise, 2011). The class difference is visible in Gratiene’s her school, only one location has many children from low-SES, immigrant background and children of refugees. The other locations or not that open to enroll them although they are located in low income neighborhood. So children end up in limited number of regular schools.

There is a focus on labelling in education and our society (marked). Determining a specific label gets more attention than thinking about what is necessary or possible for this child in the given situation. This comes together with the incompetent feeling of school personnel and this translates into training about the range of children’s deficits they are likely to see in their classroom, “to grasp the Other and make them into the same (deleuze) it our ‘recipes’ in order to ‘fix the world concretely and reductively’ (Allen, 2008). Gratiens experience that having a focus on specialism’s, teachers are more likely to pass questions and ‘hand over/children to her and believe that she can provide magic solutions or help to excluded them form class, or school.

The technologies of neoliberal government provide mechanisms to facilitate change, so that the work that is done is more useful, more productive and effective (Davies and Bansel, 2005), one of the mechanism is evolving to bigger entities. For Gratiens this means being responsible for 400 toddlers located over three different units. As a result we can see that Gratiene is enlarging her tasks, working more hours,... Tactics and strategies establish the subject as an individual, who is capable of transforming themselves into recognized and rewarded subjects (Bansel, et.al. 2008). The schools get a lot of autonomy how they carry out the support. Here the neoliberal subject assumes an autonomy and responsibility that suggest a freedom to choose and act, but it comes together with an audit mentality to justify the work is doing and a freedom in which the self is always the locus of success or failure(Bansel, et.al. 2008).

Expression: collective assemblage of unification

Expression emphasizes language or discursive practices, acts, or statements; all those “incorporeal transformations attributed to bodies” (Deleuze and Guattari 2004, 98). Collective assemblages of enunciation make some statements possible and others not. They account for the social character of utterances and constitute possibilities for, and limits to, the sayable.
Individuals may be part of expression, but not the author of it 'there is no individual enunciation. There is not even a subject of enunciation (deleuze and Guattari, 1987 p.79)

- Belgium has a high proportion of students identified as having 'special educational needs'. This indicates a high degree of labeling (6.73% of the total student population). This comes together with talking in term of labels (ADHD, dyslectic, autism, ...) and stigmatizing names (e.g. failure, disabled, at-risk) and talking in terms of deficit (cannot concentrate, lack of selfcontrol, hypersensitive...). It's a negative and damaging language whereby the person is reduced to his category and the problem lays in the individual agent/body. (norm, tekst CB Fritsch)

- This neoliberal moment in which we are each caught up depends on and generates increase measurement of performance (Bansel et al. 2008), have become more sophisticated and frequent in schools (for example monitoring readings skills and connection with remedial program) (Waitoller, 2015). In conversation, language we find numbers, rates, ... back with a big focus on the students' abilities and comparison between students, or to a benchmark, 'based on the micro-management of the measurable and uniform outcomes...'

- The dominance of efficiency, standardization, .. installs procedures, checklist, test, ... all of this to act more systematic and transparent. For example with the new policy, teachers and senco's have to define in which care-level a child find himself (from no support to high level of support)- so the school can justify their decisions of referring to a different (special) school. The high importance on assessment brings in the conversation students' scores. The data from these measures serve as proxies for education quality. It is assumed that the better the academic scores of a school, the better the quality of that school (Waitoller, 2015). For auditing practice those measurement or used and result in a language as 15 level 1 children, 3 level 2 children,... The desire to regulate and control, exacerbate these days by neoliberal governments (Davies and Bansel, 2007) and close down creativity. The search for quality is considered an endless process in which teams of workers continuously revise and improve quality through the collective examination of quantitative data and ongoing innovation of their practices (Demings, 1982). This all comes together with measurement, procedures, control,... As Davies points out: “It suits our current neoliberal governments, in particular, to think of everyone in a community as having measurable and manipulable characteristics, and to this end, to think of any community and its members as entities, or objects, that can be pinned down, categorized and made predictable. p. xii

- Teachers do not feel part of the educational changes and find it difficult to fit their selves to the demands and therefore it’s not uncommon for classroom teachers to describe their initial reactions to inclusion in terms of "scared", "nervous", "apprehensive", "angry", and "worried" (De Schauwer et al., 2011). The new policy has been discussed by teacher unions whereby they connect teachers well being with the presence of certain children, especially those with behavioral difficulties, in regular education. Also Gratienne notice in her school negative perception and language on inclusion. Teacher talk about inclusion as a burden, 'a nightmare', unrealistic, impossible,...

- The image of the teacher working alone in his or her class is still prevalent in the Flemish context (Struyf et al., 2012). Teacher collaboration in the form of reflective practice and sharing experiences with other teachers is uncommon. Rarely it’s a critical and reflective practice, whereby Gratienne notice that teacher rarely question their practice or pass
questions and responsibility to others. Support is often given one-to-one and the interactions are not reciprocal, and teachers are not actively participating in the search for a solution.

The lives of teachers, senso as they are, are constituted in and through neoliberal time (Davies and Bansi, 2005), the stress is constructed as a problem for individual workers to solve, either through technologies of time management and other work efficiencies, or through technologies of self-management such as meditation, exercise, and in some cases therapy and medication.

[so in a way neoliberal strategies created the problem - in responding to them the teachers strove to succeed in their terms and so this led to increasing exclusion. But neoliberalism simply gets out the same strategies to solve the problem it created placing enormous stress in the bodies of the teachers who are judged as lacking in two different directions at once]

Territorialization, retrerritorialization and deterritorialization

Territories are not fixed for all time, but are constantly being made, remade and unmade; territorialized, retrerritorialized and deterritorialized; always coming together and moving apart (Davies, 7 Oskar):

Forces that territorialize and te territrotoalize through endless repetition of the already known and the emergent possibility of de-territorialize

- **Differentiated teaching deterritorialize** the existing understanding and way of acting that every child has to achieve the same standards. The judgment of the teacher of the primary school retrerritoralize the teaching again. Gratiennne noticed that teacher are using the standards again to decide whether a child can make the transition to primary school.

- In recent years, various policy proposals have been made to reduce the segregation of children with special needs but none could count on sufficient support of the educational practice. The ratification of the UN Convention has as a consequence that States Parties have to justify to what extent they ensure an inclusive educational system, otherwise, restriction will be taken by the United Nations Committee which are immediately enforceable. As a result the M-decree comes into force to correspond the UN convention, but limited support is provided. The government first want to see a shift of children from special to regular education.

- Because of the financial crisis, the years of resistance, and support that is already available like a SENCO who didn't accomplish a decrease of children in special education. If less children attending special education, resources comes available to give support to regular education. We can see the early impact of the M-decree, so it deterritorialize the space, Gratiennne notice that she can 'use' the M-decree to convince teachers to welcome a student with special needs. At the same time the new policy can retrerritorialize when teachers don't feel prepared, competent,... and oppress and singelout children with special needs.

- Gratiennne school also accommodate the guidance counselor of the region. This means that there are possibilities to work intensively together. The guidance counselor is authorized to classify students, what comes together with the right on educational resources. For some teachers this means that the support deterritorialize the current practice, different children enter the classroom. For Gratiennne schools this means that in the last years there were some children with an individual trajectory in the school. The school also extend a cooperation
with the university to have students who give support, so more children with high needs can enrolled. On the other hand Gratiennie also sees that support can mean that the teacher doesn’t feel responsible for the child with special needs.

- There is an enormous press to become a individual competitive subjects in neoliberal regimes. Through endless regulations and measurements that shape us up as always- yet-more — productive (Davies, 2015). Neoliberal practices and principles value and validate individual competition and narrow economic conceptions of ‘success’ rather than participation as active and worthwhile citizens (Hardy & Woodcock, 2015). Being recognizes as one who can be included requires mastery (Clarborne,). Some people (with disability) are read as less than human (reference) and are excluded from schools, society etc.

The analyze of the assemblage, show the multiple forces that are in play, the deficit- thinking and speech, the subordination and marginalization, the expert discourse,...Once humans themselves are assessed not as autonomus but as vital materialities and nonhuman things are seen as actors a lot happens to the concept of agency. Agency always depends on the collaboration, cooperation or interactive interference of many bodies and forces(Bennet, 2010). Every entity, force, human, nonhuman is a mosaic or assemblage of many simply bodies. In analyzing the picture we now we focus on the movement that happens on a micro level and the agency of the assemblage of inclusion.

**Analyzing the workplace**

![Image of a workplace]

1. Creating space

Gratiennie her workplace, is a former classroom, it’s a spacious room with two large desks, a number of sorting trays and a large round table. In the beginning of her mandate her workspace consisted of three closets in the staffroom, where she had to carry on conversations with teachers, students and parents. For Gratiennie the situation was no longer maintainable because it gave her the feeling that the different actors (teachers, parents, students and herself) weren’t taken seriously and she couldn’t create a private, confidential space what was needed to establish a culture of learning. She made a priority to advocate a better place, where encounter is possible, a space for
the work that has to be done to let teachers think differently about difference/children with special needs. "Schools are highly stratified spaces in which the flow of students through the building itself, through the curriculum and in relation to teachers, other adults and other students- is intensively regulated (Allen, 2008, p. 62)." Children with a disability are seen as another category, ‘a categorical difference, in which the other is discrete and distinct from the self, with the difference lying in the other’ (Davies, & Gannon, 2009), leads to binary thinking in terms of able/disable, appropriate/non-appropriate, normal/abnormal. Deleuze offers another approach to difference in which difference comes about through a continuous process of becoming different, of differentiation (Davies, & Gannon, 2009). It focuses on opening up to the child, thus opening up to difference, and differences between children are regarded as natural. Differentiation does not fix subjects or objects in place, or tie them to static, individualistic, or binary identities, in which someone is always this or that, never and. It opens up a space where creative energies are mobilized (reference). To think differently about difference and to support teachers in this way of thinking were made possible by parents and professionals who work together with Gratienné across boundaries. These collaborations de-territorializing the school which open up the possibility of transformation. As a result of this shift her job gradually evolved from being a remedial teacher, where she focused on closing the gap between one child and the group, towards working on the level of the teachers, to accomplish they would think and act differently toward children with special needs.

It’s not about the place, the office in itself, there is no causal relationship about having a (spacious) office and creating space for children with special needs. What the analysis makes clear is that the office has the agency, the power to engage with others, to make encounters possible. The room is located in the middle of the school and is open to everyone. It’s nearby the staffroom, the meeting place of the school, so her office is accessible for all teachers, parents and children. In this way she makes her place very approachable, the downside is that people disturb her easily and a lot. She deliberately decided not to have a coffee device in her work office because otherwise no moment of rest would remain. She finds it important that she has a relationship with all the different actors, to have already connections in times that there are problems/difficulties with a teacher/child/parent. The space is further away from the headmaster to create the possibility that that teacher can come to her without any control of the management. In the beginning she experience that her colleagues could be skeptical and critical to her work. "Now they know what I’m doing and that I’m not a second headmaster".

The SENCO Gratienné can be depends on what kind of a subject is recognizable in this context. Gratienné is simultaneously being recognized as a devoted teacher, as somebody who has a heart for children, who is a loyal colleague, who is advocating and negotiating about the place of children with special needs... She wants -and has to be for her own survival - be recognizable as still being a member of school team. “Therefore I do some tasks as organizing the annual school party, doing duties... this means I cannot do all my work between the office hours but I think it’s important that they see I do things like them and I’m still a member of the school team.” Gratienné is afraid of being marginalized and with her also the children with special needs. To make sure this would not happen she uses the strategy of working very hard. It is her defense of don’t get singled out. By having three location, this means a lot of work that comes on top of her already full agenda. In those moments she driven by competition (being a good SENCO), accountability (justifying what she is doing) and fear (= to be singled out).
The movement on the molecular level can become a creative line of flight that open up new modes of thought and being necessary for life and at the same time sometimes dangerous. The creation of space de-territorialize the place children with special needs have in the regular school and indicates the task of supporting them. At the same time there is a danger, re-territorialization can happen when the workplace is seen as an exclusive place just for Gratienne and could be read as a signal of her superiority. It can position her outside or above the team and special needs are seen as an isolated aspect of school whereby questions are passed to specialist – the SENCO.

It’s all the things (the office in the centre of the school, near the staffroom, the open door, Gratienne being approachable, further away of the headmaster, etc...) working together that enables to create space for children with special needs. Those relation, encounters, entanglement with other, where those others are not just human but also not human (Bennet, 2010) are intra-active players.

2. Encounters with companions

Picture – 2 desks

Gratienne shares the space with the management of the childcare, Sven. By chance he has been given a place in her office, normally he would share the office with the headmaster of the school. For Gratienne this means a chance to build a partnership and collaborative relationship. This collaboration de-territorialize the place for children with special needs in the regular school. True this teamwork support can be given beyond the boundaries of school. For example Gratienne had noticed that children in childcare had to stay a lot in the time out corner or were punished. Because of the shared office and possibility for encounter Gratienne can discuss this issues with Sven, on his turn he can support and guidance the personnel of the childcare. The shared place also leads to connections between the school and the home context. By working intensively together communication can flow from school to home and otherwise. For example lately there’re more parents who doesn’t pay their school bills or child care bills and have financial problems, when they get the bigger picture they can suggest a profitable rate. Gratienne has the feeling that because of the good teamwork they have made a difference for some families. The cooperation also opens up possibilities to create time for teachers to attend meetings and make encounters possible. Gratienne has made an agreement with Sven when teachers have a meeting the personnel of the child care does an activity with the children of the class. The teachers experiences this as very valuable because they can take time to have a meeting and the children are in good hands.

So Gratienne is constantly in search of encounter that make her more powerful, more able to act. For example she find support in the cooperation with Sven when they have to do difficult and demanding tasks for example when they have to testify to the youth welfare committee. In the past this were moments she felt powerless, but now she can prepare and the discuss the meeting and experience more possibilities to act. So Sven is a perfect companion that makes her job manageable and she gets energy out of the encounter.

Gratienne has been active for a long time and knows the ins and outs of the school. This allows her to give background, navigate him through bureaucracy and rules etc. Although Sven is younger in age and is less experienced Gratienne learns a lot from him. For example the way he engages with
the personnel of the child care). Svens opens up possibilities to have an open mind and to see the things differently. This reciprocity makes that there is an equal relationship between them. Gratiene also believes that Sven is the first person who takes leadership and she recognizes a similar way of working, rather than judging, he tries to support and have a further look at the situation. Gratiene and Sven are continually transform themselves into each other, cross over into each other... (so that) becoming and multiplicity are the same thing. (Deleuze and Guattari, 1987: 2489- Davies, p. 9). So they are no longer the persons they were before but are produced through intra-actions, they are no discrete entities existing side-by-side but beings that affect and affect each other. But those alliances may also, sometimes be harmful both to ourselves and to others (Davies, 2014) Sven has a management function with more control (for example he does job evolution conversations), it could be dangerous for Gratiene to be associated with this kind of micromanagement.

The Senco, like every other individual in our neoliberal society, is regulated and controlled through technologies of management (Peterson and Davies, 2010). Gratiene feels that over the years she has to do more administration, write more reports, more following up measurements,... The audit surveillance gives evidence of being a good school, where good teaching takes place "I sometimes have the feeling that if the papers are filled in correctly that's the only thing that counts, but how you do it in the classroom it doesn't matter. It comes along with a lot of procedures and endless paper work. It just never stops. " Neoliberalism and the audit mentality undermining new thoughts and ideas, it's a line of descent, it re-territorialize the place again. Because of the increased administrative and bureaucratic work, the first things that are abandoned are the talks with colleagues, the extra time spend in the classes,... all the work that does not load to measurable outcomes. (Davies and Bansel, 2007). "As I like being in the class, talking with teachers, playing with children, etc. It's just not manageable. So it's the first thing you stop doing, but it comes together with less work joy".

3. Encounters with teachers

The school has three locations and so Gratiene has three workplaces, she divides her time between the three locations. On Sunday Gratiene makes a schedule for the next week and send it to anyone (headmaster, all teachers, supporters, administrators). This way everyone knows where Gratiene is and she tries to maintain an open and clear communication. This transparency can also been seen as a system of regulation and control. Gratiene gives inside, accountability what she does in her function as a special needs coordinator. She tries to divide her time equally as possible among the three sites because she want to give recognition that everyone has a place. Because of the different population of children between the different schools, Gratiene finds it important, in this way she tries to contributes that all children have place no matter their social economic background. By this action, things comes to matter.

Gratiene knows that working with diversity is about reflection on your practice and your teaching and reconfiguring the world. "to reflect and reconsider previously assumed positions about the social and educational meaning of disability (Giangreco et al, 1993). Gratiene notice that teachers still work alone in their classes, they rarely question their practice or pass questions and responsibility to others. So what Gratiene does is creating moments for encounters.

Gratiene gives the message to email her, call her ... to make an appointment as soon as possible. This means there are many meetings, the scheduling of all the meetings (35 teachers) creates an
almost impossible task. The teachers do not like to stay after school hours this means that the time is very limited.

The agenda of Gratienne has a central place and is continuously open, to scheme immediately the many appointments. As a result of that, teachers tell Gratienne when they want to have an appointment. This openness comes together with difficulty to create space for her administration. Gratienne had the advice of her headmaster to reserve time in her week schedule to do her administration. But Gratienne struggles to keep these moments; soon she feels the need of the other and she will reschedule her own administrative work. This makes that her work is highly demand-driven and tries to answer the needs of teachers. Gratienne wants to serve the teachers because she experience that the teachers find educating children with special needs heavy and sometimes a burden. Teachers don’t take it for granted that children with special needs are part of the class group. This (re-)territorialize practice tries Gratienne to transform, to de-territorialize by being very mobile between the three locations. Teachers stay at their unit and Gratiennes cycles around (sometimes she has to change 5 times a day). Being very mobile creates possibilities and is a line of flight that escapes and build new assemblages (Davies,¿, oskar). Gratienne discovers together with the teachers new opportunities to intra-act with each other, to talk about the exploration and experimentation how a child can participate and become part of the group. ‘An encounter is an intensity, a becoming that takes you outside the habitual practices of the already-known: it’s intra-active, and corresponds to the power to affect and be affected’ (Deleuze and Partner, 1987, in Davies, 2014, p. 10). Like Gratienne puts it: “When I see the teacher in their classroom, I sometimes see another teacher than when she is in my office. Some teachers like to show material, want to sit down where the child is sitting, show the art work,...Being in their environment helps them and me to picture how it is to be this child in this classroom, with this teacher and this classmates.” The excitement, the struggle, the doubts,...of the teachers becomes the excitement, the struggle, the doubts,... of Gratienne. In these micro-moments of being Gratienne experience how they are re-configuring the world. In moving this direction, of becoming a school where difference is valued, it could be that Gratienne might have to re-territorialize the space again because it’s not manageable. The following quote gives an insight in Gratiennes experiences: “I want to be very approachable but it’s like I don’t have a door. They just come inside and ask their question or tell a story. If I say that I have to work they say: ‘Oh Gratienne but it will just take a minute.’"
This movement of being very mobile and establishing encounters leads to experimentation, it opens up a line of ascent, but being there, being present as a SENCO can interrupt this line of ascent and fold back in a line of descent. By being very present, Gratienne brings the focus on difference – questions and problems. ‘The more I walk in the hallway the more problems there are’.

She decorated this part of the room with colorful chairs a round table, that gives a different atmosphere than the rest of the office. It gives a family / homely atmosphere where everybody feels comfortable. GRATIENNE wants to make clear “They (children with special needs) are persons and not problems. And teachers and parents are humans who can make mistakes and faults, I hope to create an atmosphere where we can talk and learn from each other”.

In the room we also find a large round table, where discussions are held with parents and other stakeholders. It becomes more common to discuss practices and difficulties together. Gratienne: “We can give so much advice but it’s the teacher who has to do it. So in a meeting I focus on the practical level. “How can it work in the class with me as a teacher”. But I have to put that question in the centre of the conversation, they (the teachers) easily shifts to ‘what is wrong with this child’.

Normally at the beginning of a meeting teachers start with pointing out the problems, discussing test results, Gratienne experiences that it becomes common to talk in terms of labels and results, therefore she starts with the question: “Can you first tell me how it is with this child, what the connection is, were he/ she is good in...” “Language functions not to communicate neutral information, but to enforce a social order by categorizing and ordering the world. (ref. reading group Deleuze). This way of communicating becomes a forceful line of descent, it closes down creativity. The attention to the encounter with the child, the talents of a child, the different set of questions, etc. could be read as a line of ascent into the not yet known. Gratienne de-territorialize categories and the limitations that comes along with it. It opens up to talk and see the child differently, “Muhammed is not only the child that disturbs the classical moments but he also has a lot of human”. A lot of work is done by Gratienne to acknowledge the multiplicity of identities (Davies, 2014); that children are not stigmatized and being reduced to their problems, to their labels. Categorisation is used to fixed persons, to hold somebody at place. (Davies, 2014). The SENCO examines how the teacher constructs categories, teaching and classroom because it is these constructions which decide the boundary between inclusion and exclusion in the specific classroom. (Hamilton and Keckemeter, 2015).

When Gratienne has a consultation with teachers, she expects that they are prepared, that they already thought about the situation, put their questions together, made an observation, take a drawing to the meeting... “Otherwise it’s small talk, it’s sharing anecdotes... and then teachers starts very easily talking in labels; he has ADD instead of showing his work where you see he colors one thing and then another piece is colored but never a drawing is finished.” If Gratienne sees teachers are not prepared she postpones the meeting, some teachers have the feeling that she positions herself above them. “They don’t like it but I’m very strict, there is no negotiation, I will explain why I ask the preparation but the meeting is rescheduled.” By expecting a preparation Gratienne and the teacher can enter a line of ascent, but the line of descent is simultaneously at play, for example if teachers feel dictated and controlled how they should think and act, it could close down
the creative line (Davies, 2014). Than this collaboration is experienced as a form of control, where no thinking is happening.

Working together with parents is strongly integrated in the work of Gratienne. She sees parents as potential catalyst of new thoughts, they de-territorialize normative assumptions and practice. Because in a lot of times they bring in who the child is and not ‘what’ the child is (paper monster). Listening is central in these/ those encounters, without a focus on governing the other. In those moments it’s not about individualism and normativity, it’s not about telling the parent what to do and managing and controlling the teacher. It’s not being bound by what we already know and pre-existing categories (Davies, 2015). “When we all sit together the search process comes in a flow, not one person has the simple answer here, not the parent, not the teacher, not the speech therapist, not the special needs coordinator. When we see each other there is more respect for each other. It’s not the lazy teacher anymore, it’s not the terrible child... other words are used, how we speak, how we judge,...” It requires a lot of energy and organization to get all the parties around the table but Gratienne likes to facilitates those moments because they bring another dynamic. Gratienne works together with all the others around the table to establish an encounter. Instead of focusing on the deficit and creating problems through the “what-if reasoning” (for example What if the child is being bullied? What if the child can participate at the end of the year? Etc.), there is a flow excitement. They are able to take this line of flight together, because of the openness to the unexpected. All participants are engaging into dialogue, entering a process of transformation where you lose absolutely the possibility of controlling the final result (Rinaldi, 2006 p. 184 Bronwyn, 2014). The moments around the table are going away from the orderly situations of the teacher/special needs coordinator brings in superior knowledge, is the expert. It’s about taken up other positions than they are used to, to work against oneself and let get the taken-for-granted discourses. It about openness or being open. The possibility is there that it becomes a transformative moment. To see the multiplicity of children,” to see possibilities , to see openness. “Transformation means the generation of the kinds of shifts in consciousness, or movements, that open up different ways of knowing and thinking about difference (Deleuze & Guattari  in Hamilton & Kecskemeti, 2015). This affection can affect the teacher their interaction/vision to the child with special needs. In that sense Gratienne her office becomes a place where different ways of experience, of knowledge can have a place. Gratienne describes these de-territorialize moments as magical moments, “You get sometimes goose bumps, suddenly other possibilities and other approaches for difficulties are seen.” Moments and places where dominants discourses our crossed over, where role changes, - a space to escape over-coded situations. It becomes moments where there is a possibility of valuing difference, not as a categorical difference but an emergent differentiating (Davies, 2014). But the potency of the lines of force, of the category of seeing oneself as an expert, cannot be underestimated. The ontological-epistemological accomplishment of self as belonging in whatever categories one has been assigned becomes real very quickly (Davies, 2015).
The pictures of her children and grandchildren makes her office personal. Her grandson goes to daycare in the same building and sometimes he comes at lunch breaks. He offers her distraction. Coffee helps Gratienne through the day, we can identify practices of work intensification, including job enlargement, extension of the working day and speeding up work (Bansel and Davies, 2005). Neoliberal discourse requires an never ending flexibility and increased responsibility for survival. She has to protect herself of the too muchness of the job and has to take care for herself. Therefore she tried to abandon child activities, working in the classrooms,...

The elements of the assemblage are working together.
- Objects like the office, the desk,... are intra-active players, and it’s important to be aware of our relationship with them.
- Agency in traditionally terms referred to a capacity located in the individual human body.
- Bodies enhance their power in or as a heterogeneous assemblage.
- Event: Where children with special needs become legitimate members of the school.
- Molecular level things are moving
- Gratienne pulling things together, so that there is movement, but it’s not she as a individual agent. It requires being open that we can be surprised by encounters, being affected by each
other, have imagination to see possibility - this comes together with risk - which may entail risks.

- Gratienne is being open, being vulnerable to being affect by the other, is how we accomplish
our humanity, it is how the communics, of which we are part, create and re-create
themselves. P. 10

- Our capacity to enter into encounters, to re-compose ourselves, to be affected, enhances
our specificity and expands our capacity for thoughts and for action (Dalberg and Moss,
2005), Bronwyn, p. 1

- Not in anyone point is she a single person in control
- The multiple agencies that are functioning together, to work against the taken-for-granted
discourse ...
- Schools are striated, place of discipline and control of thinking in fixed and categorical terms,
procedures, efficiencies, predictability - but at the same time emergent, experimental spaces,
that holds and enfolds encounters.
- Communities cannot exist without some striations, and will always tend toward re-
territorializing, at the same time a community's power to endure comes from multiplicity
from encounters from an always - emergent openness to the not-yet - known.
- To escape for the will- to-order and to predicable, valuing of difference, along with
being open - contramovement
- Double movement of ascent and descent, opening up the new and re-establishing the state
of the situation
- The double movement of ascent and descent requires of us a willingness to give up on the
status quo, safety and predictability - it involves a commitment to the being open for new
truths - or tendency to turn movement into stasis, ascent into descent.

- A line of ascent are sometimes risky and even dangerous.
- It is a continuous struggle, the seductions of the lines of descent that requires no effort, that
end up in a status quo, hold the world in place.
- Line of descent or not only negative, they are necessary to get change, they enable us to
reduce the chaos in the world, and have 'grip' of the world.
- Line of descent that are stabilizing the schools, but the school also needs lines of ascents to
keep them alive, om veranderin te bekomen, to enable changes - to reconfigure the world,
to go beyond the current binaries/ boundaries
- Stratified systems, no matter how rigid they seem, need movement.
- De-territorializing the categories of able / disabled of normal / abnormal of mastery and non-
mastery.
- Gratienne haar aandeel? - community
- Aldo at times Gratienne is afraid to get in the margin, to have no space for her, to get
excluded.
- Not driven by social exclusion, anxiety but by a shared sense of social justice (barad) being
open and alive to each intra-action an asking p. 59
- Next to the fight to get some space for children with special needs there are everyday
negotiations, ... This fights will go on. Those battles will go on, but there are everyday
negotiations, rationality, recognitions, ..., Are equally important.
- with sometimes opposing forces. The forces where over the place, the un convention, the
M-decree, the whole concept of neo liberalism, surveillance / control to numbers ...
Communities are emergent assemblages with multiple entry points, and multiple, often opposing lines of force (Deleuze and Guattari, 1987, Bronwyn, p. 7).

The established community is far from stable, the analyze shows movement, heterogeneity, entanglement,...

If we think in terms of an assemblage, if we think beyond the self … the individual agency.

The event – more inclusion - allows us to come a strange of dominant values, it allows us to think about ourselves, relationships.

The event has the agency – that is the power to engage with others in ways that open up the capacity for thought and being –

We, children, teacher, the office, … are each produced through intra-action. We are multiplicities, always in a process of becoming other than we were before.

Our need for security, you don't need to take responsibility with procedures. You have followed the procedure and that is

In(Conclusion)

The dictatorship of no alternative, the neoliberal discours is the only one. – contesting the neoliberalisme discou

The agency, in Barad’s terms, does not lie in the individual, but in the event, the intra-action of entangled elements; the relationship, the room, the principle, the teachers, kids,... the agency is in the event and the event is the transformation of the school - one that can included children with special needs

As agency is understood as a confederation of human and non-human, what responsibility does it establish? What does it mean to taking up responsibility?

It’s not about the individual and the individual responsibilities

Inclusion is not a single thing, it’s a movement, an assemblage.

Inclusion opens up the possibility of change, the possibility of becoming different, these are change that matters.

Stratified systems, no matter how rigid they seem, need movement.

Inclusion, is reconceptualizing the world, what education do we want, what will count as human?, as a viable life?

The power of thinking – what education do we want, form the obligation to obey

In the assemblage what will count as human, as a viable life? Where children with special needs become legitimate members of the school.

Procedures vs thought (critical thinking) – comes together with a different kind of responsibility, ethics ...

It doesn’t tie the other down in terms of their category membership, it’s ethical practice.

An ethical practice that requires thinking beyond the already known, being open in the moment of the encounter, pausing at the threshold and crossing over. Ethical practice is emergent in encounters with others.
The reflexive methodology makes transformations visible. We can see in the data that special needs coordinators not only confirm the neo-liberal discourses (how normal is desired, testing, ...) but, at sometimes crossing categories taking other discourses (the talents of students, differentiation pedagogy). This ambivalence provides that transformative moments are possible (Davis, 2000).

- Transformation are usually of molecular kind – movement
- Connect that responsibility want be taken anymore if we can pin responsibility on something or someone, what does this mean? Is there a danger in it? – connection responsibility In this way I acted, I’m responsible, I’m not the original cause of the event, this are the way I acted on reflection, at law, ... I acted as a force in here ... It’s how agency shifts from the liberal agency to the distributive agency of assemblage – responsibility shift from a single cause-morality, as an event on folds ... the meaning of the word has to change
- She loves her job – because there is life, movement.
- Agency is moving in between
- If you take everything in account there are a lot more possibilities to act, to do ... to get movement.
- A theory of vibrant matter presents individuals as simply incapable of bearing full responsibility for their effects. The notion of a confederate agency does attenuate the blame game, but it does not thereby abandon the project of identifying the sources of harmful effects. To the contrary such a notion broadens the range of places to look for sources. Bennet, p. 37
- Perhaps the ethical responsibility of an individual human now resides in one’s response to the assemblages in which one finds oneself participating! Long live assemblage!
- An understanding of agency as distributive and confederate thus reinvokes the need to detach ethics from moralism and to produce guides to action appropriate to a world of vital forces p. 38 Bennet

This mutual entanglement does not absolve one form ethical responsibility. "quite the reverse: paying attention to the ways in which thought and action affect others makes each individual all the more responsible for the impact of their words and actions (Davies, p. 11)

Assamblage and responsibility – beeld bronwyn, postcards die wegvliegen, voor een aantal momenten paralized, en een van de personen begon achter de kaarten te hol len en zes van ons gingen er achter ... in een minute all the cards where picked up and handover to the owner of the shop... movement is there ... one starts and other distributive agenc come into force – gang gezet ... we can act together

There is nothing to gain – than just picking up to act responsible in a way, in a moment is a nice thing to do...

But it can be a burden, I have no choice, a lot of guilt here...

The concepts of Deleuze and Guattari and Barad takes us into the not-yet-known, the movement, the experiment, ... and helps us to escape from fixed positions, the already known and repetitive thinking

It's in the assemblage that things comes to matter

21
To explore what happens when something comes to matter, and when it actively changes the way things are and are perceived to be.

Each moment matter – ethics – ethical implications

- Bringing forth new worlds, a re-configuring the world as place where self and other matter, and make a difference, to each other and with each other.
- From the feminist new-materialist perspective that the authors work with, – don’t think in individualistic terms, that disability is in the body, individual competence instead the child is configured not as an entity prior to, or separate from, encounters with education systems, but emergent with-in them.

Reference

Aanvullen


