Deleuze and the subversion(s) of 'the real':

Pragmatics in Education

David R. Cole, University of Western Sydney

Abstract: This paper will examine Deleuze's notion of the real, and relate this notion to educational practice. The fundamental philosophical question that will be addressed is: What is real for Deleuze? and, the secondary point is, how does the first question help us to understand education? The contention behind this paper is that the search for 'the real' in Deleuze helps us to get closer to the 'qualia' of educational practice; and the host of its political, social and cultural influences. More specifically, the models of desire that one may derive from Deleuze (1990) in the *Logic of Sense*; and Deleuze & Guattari (1984) in *Anti-Oedipus*, helps us to understand how change perambulates through learning experience without the superimposition of latterly imposed subjectification (or learning goals). This understanding comes about because the designation of pre-personal affects and singularities in the fields of investigation relieve the subject of agency to the extent that particular non-representational affect and contextual singularities may be articulated. This paper will exemplify the processes within the search for the real in Deleuze with reference to recently collected data on Sudanese immigrant families in Australia. Data from qualitative research on families from the Sudan will be used to demonstrate the power of the Deleuzian perspective in education; as this perspective enables the stripping away of imposed nuances on research participants. The data is therefore remodelled and recast as a means to understanding the fields of emergence that are present as the Sudanese families enter the educational system in Australia. Another way of looking at these fields is through multiple literacies (cf. Masny & Cole, 2009); which are determined by social-cultural forces that exemplify unconscious desire. What is particularly interesting about this conjunction of data and Deleuzian theory is how it leads to a pragmatics of education, and an insightful appreciation of the needs of research subjects in learning contexts.

Introduction

This paper puts Deleuze to work in education. The field of educational studies is open to new ways of understanding and conceptualising knowledge, such as those that we derive from Deleuze, to the extent that this new knowledge can be used for educative purposes. However, this statement of educative intent means that humanism and morality could immediately take us away from the focus of this investigation (see Denzin, 2003); because new knowledge in education is subject to the duality of questions about application. The point of this study is to push the empirical nature of the work done to the limit, and beyond applicative dualisms; in order to understand what is happening to the Sudanese families, as they start their new lives on a new continent and as part of a different society. I have located the notion of the real as being of critical importance to this process, as within the 'field of the real' lies the sometimes dormant forces and factors that determine the possibilities of the truth. As Jeffery Bell (2011) has argued: "For Deleuze, the real is to be associated with processes that constitute the givenness of objects rather than with the constituted, identifiable objects and categories themselves," (p. 4). This statement in this study means that there are

1

elements within what is happening to the Sudanese families that act as markers or portals to the real of the Sudanese, and these can be reformulated as empirical evidence for claims about how to aid with their education in Australia. One might cogently argue that it is not enough to state the empirical facts of the dislocation, refugee status and resettlement of the Sudanese according to the humanitarian programme in Australia. The truth of what is happening to the Sudanese families lies in their thought processes and multiple creation(s) of a new, unstable, Australian real. This research project does not take narrative inquiry to be adequate to explain the real of the Sudanese, as the limitation to linguistic explanation and articulation is a false limit to impose in terms of the types of evidence that could be appropriate to constructing the Sudanese-Australian real. The field of inquiry is open and includes the anomalous, exceptional or extraordinary, which may or may not be expressed in words and artefacts. This study signals a Deleuzian inspired take on ethnography that is 'unethnographic' in the sense that the Sudanese families are not considered to be 'ethnographic others' to the mainstream, or representative of a purely qualitative study of Sudanese family life in Australia. Rather, the givenness of their lives is opened up and explored through this work, with the aim of discovering an unknown point in empirical investigation, where the Sudanese-Australian real is emergent and the incipient learning may be understood in terms of multiple literacies and pragmatism.

Deleuze and the real

What is real for Deleuze, and why is it important? Recent critiques of Deleuze and have targeted the notion of the real in Deleuze as being a weak point in his philosophy (e.g. Žižek, 2004). The argument is that Deleuze's promulgation of the real, which is at heart a dissection of Lacan's emergence of the real due to a symbolic lack (an unreal real); sets the unconscious up as being consummately productive, and it could be argued that this move misses the mark in that reality is henceforth reduced to productive desire, thus reintroducing anthropomorphic centralisation through human wanting — and importantly misunderstanding 'unproduction'. On one side of the critique of Deleuzian production in the unconscious is the proposition that his philosophy misrepresents the darker aspects of reality, especially those made real due to depression, madness, suicide, nihilism, etc.; because these mental and social conditions precisely require 'a lack' (see Brassier, 2007); and secondly, that the Deleuzian approach is unable to truly think nature, due to the chaotic preponderance of desire which potentially obscures and libidinalises the forces of nature, even those concerned with decay and death (e.g. Grant, 2006) or with the extinction of the human race. To answer these important counterarguments to the real of and in Deleuze, one must first go back to the period in his life where 'the real' was a vital player in his thinking and where he was grappling with its implications. I have identified this period as being between the publication of the *Logic of Sense* and the joint release with Félix Guattari of *Anti-Oedipus,* because it signifies a time when he was working with Lacan, Freud and psychoanalytic interpretations of reality, and the beginning of the grand synthesis with Guattari*.*

Deleuze in the *Logic of Sense* is searching for the real through a psychoanalytic 'curtain' that had been drawn by Freud, Lacan and Melanie Klein. One's desires as a young child, which lead to growth and development in the psyche, are coopted and controlled by Oedipus according to Freudian psychoanalysis. The Freudian analyst engages the patient in a narrative monologue

whereby the real emerges from the entanglement of adult and child oedipalised sexualities and fantasy, until the therapeutically healed 'ego' is able to emerge as whole and reborn; free from the initial psychic impingement and impact of oedipal desire. Yet how do we know when this has happened? What if the psychoanalyst becomes superimposed as the parent, and therefore coopts and extends oedipal desire through analysis? How do we know the truth of the patient's monologue in the first place? Lacan set about refining and focusing the Freudian story about the real, in that he made the real a player in his structural analysis of the psyche. In fact, Lacan (1966) called the link between one's reality of desire and any articulation of this reality — the real; to emphasise its importance and to provide a symbolic marker in the 'order of things'. For Lacan, Oedipus is not a real impingement on psychic development, but a symbolic artefact of living and desiring, whereby the mind has produced a piece of dramatic attachment, embedding the real as a lack in life.

Lacan's influence can be felt throughout the *Logic of Sense* and *Anti-Oedipus* as a symbolic and imaginary Oedipus is present in both texts, though subject to the processes of nonsense and defamiliarisation by Deleuze. Lacan's real took psychoanalytic practice away from the closure and potential tension of the analyst-analysand relationship, and merged the articulations of the real with symbolic renditions of public and social life (see Lacan, 1966). Social critics of capitalism such as the early Žižek (1989) have used Lacan in terms of explaining how the self under capitalism develops a symbolic and ideological order that is crippled and reduced by alienation, isolation and 'the fetish'. The real from Lacan serves in Žižek's analysis as a means to explain how desire is manipulated and aggrandised by the processes of capitalism and 'the market'— essentially to sell products. Deleuze and Guattari (1984) do something similar in *Anti-Oedipus*, though they go further than Lacan and Žižek; in that the real of desiring-machines and schizo-analysis inverts and rechannels capitalist desire through synthesis, in order to deal with capitalism's othering effects. Capitalism according to the real in *Anti-Oedipus*, does not fundamentally incur a symbolic or linguistic lack in desiring (the Lacanian real); which could be located between the things one wants and the things that one is able to get, but is part of a disjunctive synthesis by which one may understand becoming in the world. This is because according to Deleuze and Guattari (1984) the apartness and confusion that capitalism incurs may be traced back to the first developments and power structures in primitive societies. The real of capitalism was already immanent in human society (Deleuze and Guattari, 1984), and is lodged in our collective unconscious through the flows and material practices of history and the drives that this has created. Yet to get to this point, Deleuze needed to work carefully through the real of psychoanalysis and the death drive as presented by Freud and Melanie Klein.

The non-conformist, anti-herd real of *Anti-Oedipus* comes about after examining the play of forces in the 'death drive'. The real of the *Logic of Sense* is a paradoxical series of events that comes about as an accumulation of experience and as a means to understanding how sense emerges under the influence of synthesis. Key to this understanding is the 'death drive' and how it ultimately overrides Oedipus both as an external influence (Freud) and as a symbolic other (Lacan). The death drive has the most formative part to play in Deleuze's formulation of the real as it is fundamentally connected to one's notion of life and the in-between play of forces that life entails (see Deleuze, 2005). Deleuze is here referencing Nietzsche, as a means to construct a philosophy of the future that outmanoeuvres Oedipus, and to present a positive rendition of the functioning of the drives. Deleuze constructs thinking as a 'virtual real', not as a reflection or copy of reality or in the actual, but as a means to creatively inventing the world through the unconscious, and by following the lines of power that pass through it (see Cole, 2011). This philosophy of life critically includes reference to

Spinoza and Bergson, as the subject is redesignated through pre-personal affect and biological vitalism. I believe that the realist criticisms of Deleuze's philosophy as being unable to explain the darker aspects of reality, as had been previously articulated by the philosophies of Schelling (see Brown, 1972) and Schopenhauer (2007); are unsustainable as Deleuze's philosophy of life critically includes death, decay, extermination, hopelessness and madness. Furthermore, the point that reality is reduced to chaotic human desire, simple affirmation or 'yeah-saying' by Deleuze is also far from the truth, as the proliferation of weird machines, strange referents and peculiar scientists in his writings does not produce a picture of 'happy-clapping' normative adherence. On the contrary, one begins a search for anomaly when one engages fully with Deleuze. The real lies at the edges of consciousness, as one grasps the influences of desire on perception, or begins to understand how practices have been conditioned and controlled for many years before one's body has experienced particular affects. The real for Deleuze is akin to moving to a foreign country and realising the overlay of new experiences as a singularity: i.e. one's difference as becoming other and reproducing itself without volition.

Deleuze and the investigations of the real

What are the consequences of Deleuze's 'virtual real' for empirical studies? In *Difference & Repetition* Deleuze characterised his philosophy as transcendental empiricism. This means that the real is out there in the world, beyond human consciousness, yet also subject to the contortions and distortions that human thinking can produce. This is the 'virtual real', wherein thinking can include memory, the imagination, affection and the playing with time and space of the creative unconscious (cf. Deleuze, 1994). For example, if one is examining bacteria and its place in the world, one is able to deploy the 'virtual real' as a means to extending empirical observations to explain the unpredictable ways in which bacteria is able to reproduce and relate to its outside. Deleuze's philosophy opens up scientific thinking, and produces resonance between precise observation and documentation, and the modes of writing executed by, for example, Proust or Joyce. According to Deleuze (1994), one is able to deploy calculus to differentiate and to explain the processes of individuation that exist in the world, and at the same time represent these modes of difference and change as being unstable from within, or as creating inner caverns wherein secrets may be withheld or half-truths come to light as fuzzy, unclear units of thought. An example of such a 'virtual real', empirical experimentation and articulation; is H.G. Wells', *The Island of Dr Moreau*:

> At last the song ended. I saw the Ape Man's face shining with perspiration, and my eyes being now accustomed to the darkness, I saw more distinctly the figure in the corner from which the voice came. It was the size of a man, but seemed covered with a dull grey hair almost like a Skye terrier. What was it? What were they all? Imagine yourself surrounded by all the most horrible cripples and maniacs it is possible to conceive, and you may understand a little of my feelings with these grotesque caricatures of humanity about me. (Wells, 1896, p. 66)

This description allows us to get close to the 'virtual real' in thought and that is available for empirical investigation. The 'virtual real' is ultimately a state of absolute otherness, and is accompanied by fear, withdrawal and the requisite questioning of assumptions about reality. In contrast to the description

4

of Deleuze's thought as being primarily based on simple affirmation (see Massumi, 2002) or the efficaciouness of human desire; the 'virtual real' as described in this investigation, is when one is confronted face-on by a reality that is alien, strange and impossible to fully embrace. To a certain extent, this involves a type of manoeuvring in reality, to make sure one comes to the real as an outsider, so that one does not reproduce normative assumptions or familial perceptions of reality that are relayed through an 'average consciousness' or 'everyday banality'. One could say that the use of the 'virtual real' is a means to disentangle the influences of state science in terms of phenomenology and the assumptions of psychological thought that have come to dominate investigations of the real, especially in the humanities and education (cf. Woolfolk & Margetts, 2007). Putting oneself outside of psychological and phenomenological paradigms for the investigation of the real is a risky move, yet one that could prove to be invaluable to understanding the study of Sudanese migrants with refugee backgrounds in Australia.

Such an understanding of the Sudanese-Australians comes about because the 'virtual real' designates a means to examining forces and relationships that bisect, designate and run through the real. In contrast to actor network theory (e.g., Latour, 2005), i.e. agentic relationality, or any form of social constructivism in the humanities or the arts; the' virtual real' is a form of 'terrainic' thought process, demanding that, as Manuel DeLanda has said, we: "think like rocks" (see DeLanda, 2002, p.1). One could say this is a slow investigation of the real, allowing for and encouraging a thoughtful sedimentation of the ways in which the real is immanent and pantheistic for the Sudanese in Australia; i.e. the 'virtual real' of the Sudanese is in everything they experience and attests to many Gods. In other words, we are searching for the geo-plastic forces that are embedded in the creation of a new vision for society by the introduction of the Sudanese-Australians. The meaning that one might take from these forces can be particularly bent and misshapen, and not respond to any form of equilibrium or constancy within the real. In contrast to Jean Baudrillard's construction of the real through contemporary media networks and in forces such as the silent majorities (2007); the 'virtual real' is not a plainly nihilistic rendition of reality, or a form of relativism or chaos theory writ large through social intervention. However, the absolute loss of meaning is not excluded from the 'virtual real', as the study of empirical evidence may prove this to be the case, and the bottom-up pertinences of chaos theory are largely adhered to in and through the 'virtual real'. It could be stated that the' virtual real' is akin to being able to put on glasses to see the truth of quantum mechanics and how it acts in the world. One might argue that such a process requires the cognitive ability to understand quantum mechanics in the first place, and this could act as a form of subjectivation within the investigations of the real. Yet this is a part of the slow revelations of the real from a Deleuzian philosophical position. The layers of the real have to be peeled away before any core concerns and drives can be understood. 'Thinking like rocks' means that the focuses and linkages and intensive concentrations of the study are paramount, especially if one wants the 'virtual real' of the Sudanese to crystallise clearly.

Sudanese immigrant families: 2 case studies[i]

The two Sudanese families (A & B) in this study have come to Australia over the past ten years. The families have travelled from the far south (A) of Sudan, and the central highlands (B), and these two places are separated by thousands of kilometres, yet they have settled approximately thirty

kilometres apart in the western Sydney districts of Penrith and Prospect. The project has involved filmed observations in English adult classrooms, interviews with the adult Sudanese English learners, interviews in the houses with the family members, and giving the participants 'flip cameras' so that they can make short films about their everyday lives in Australia. The project lasted eight months, with the families working with the researchers[ii] to enable insights into their lives in Australia and particularly with respect to their experiences in education. In the first family (A), the male (Nallowa) has joined his wife and seven children two years ago; he is an Arabic and Dinka speaker, and is learning English at the local adult education centre (TAFE). In family (B) the couple, Ema and Serena, has come to Australia three years ago, and they are both learning English at the local TAFE centre. Family (B) has nine children, with the eldest still in Egypt. Family (A) were much more forthcoming and ready to help with the research, which was mostly due to the fact that Nallowa encouraged interaction between the researchers and the family, as he saw advantage in taking part. Nallowa wore suits to the adult English classrooms as we were filming and told the family members what to do in the house when we visited. To understand the 'virtual real' from his perspective, I would like to take a phrase from the interview transcripts and dwell on it so that the synthetic connections may become apparent in the construction of a Sudanese-Australian reality.

Nallowa said in the second interview: " Now I ah ah, because I'm like to say in in ah, Africa you don't have ah, a country now, Africa you have two river," (Interview transcript). Nallowa discussed the issues of drought in the interview and how the populations must live close to water in order to survive; but beyond this survivalist point, is the deeper relationship that the Sudanese refugees have with the land and how they conceptualise space. Something that was especially noticeable about working with the Sudanese in Australia was how they meet and congregate at the intersections of streets and buildings. Sudanese youth gather in groups in Blacktown at night in the small squares between commercial buildings and around the railway station exits. Nallowa was usually late for appointments, yet when he did turn up; his arrival was always unexpected and a surprise. The 'virtual real' for Nallowa and the Sudanese youth did not include timetabled schedules and designated queuing spots, but rather followed flows and points of confluence; whereby the map of the place or time were altered to fit in with the 'virtual real'. The connections and relationships that the Sudanese-Australians are developing as part of the Sudanese-Australian real depend on their mapping processes of the terrain, and how the Sudanese refugees are forming new ways of working in 'the real'. This aspect of the research has less to do with consciousness, as it has to do with the journeys that the Sudanese have embarked upon and are still living through in terms of their new realities in Australia.

Both families (A & B) had stayed for an extended period of time in Egypt before coming to Australia. The Sudanese use Egypt as a transit location to apply for refugee status and to wait for the chance to be resituated in another country. The participants in the research articulated their main reason for wanting to leave the Sudan as being the war, which has lead to starvation and instability in their local regions. The memories and sense of the flight from war via Egypt and to Australia, sits inside the 'virtual real' of the Sudanese families as a destabilising and displacement agent with respect to conforming to the sedentary, middle class and capitalist values in Australia (see Harris, 2011). Working in the manner of the Deleuzian real, means that the large scale influences of war, the transplantation to and from Egypt and the humanitarian resettlement in Australia, are as likely to affect and transform their situation, as any latterly imposed discrimination, alienation or otherness experienced in the form of everyday encounters in western Sydney. This is because the 'virtual real'

depends on a formulation of time derived from Bergson (2008) that stays with the agents, not as subjectivation; but as a connection with unconscious and social forces that play with drives, motivation and affect. The trauma of the displacements, family separations, disjunctions and coming to terms with their new situation has not been without its inhuman and surreal moments, described by the participants in terms of joblessness, English classes and being embroiled with bureaucratic systems of housing, benefits and health. The reality of the Sudanese-Australian lives is characterised by the ways in which trauma, displacement and disconnection is affecting them generally and is often played out beyond expression.

The Sudanese boys in the study particularly contributed to the impression of 'mute disparity'. The boys' 'virtual real' consists of playing sport, attending school, dressing up and going out with their friends, and dealing with their masculinity via media images of teenage male heroes framed and produced in the USA. Beyond this reality, lies the deeper and more dangerous memory and thought of being a young Sudanese male in the war; wherein child soldiers are common (see AHRC, 2010). This research project found no evidence of child soldier conscription, yet what was striking was that the boys would not express themselves as openly or enthusiastically as the girls. This gender divide in articulation was consistent between families (A & B) and relates to the manners in which Sudanese males and females are succeeding (and failing) in the Australian education system (see Cassity & Gow, 2005). The gendered 'virtual real' of this study is due in part to the fact that the boys were questioning the reality that confronted them in Australia, and were often finding it unexciting and banal. The allure of consumerism, educational success and the 'petit bourgeoisie' is diminished if one has the embedded memory or thought of war, however much that memory may be mediated by displacement or supported by family life (cf. Brown, Miller & Mitchell, 2006). The eighteen year old, eldest teenage male in Australia in family (B) was especially susceptible to such thoughts, and barely took part or expressed any opinions for the research project interviews. The boy's father had been absent from their Nubian, mountain home for several years before the family had gone to Egypt, and during this time he could have been either recruited or taken part in military operations. The youth would not talk about such events, as he was unwilling or unable to divulge such information, yet the atmosphere of a child soldier hung around him like the unnatural framing of some supernatural, unearthly force.

The Sudanese-Australian boys are strong-willed, attracted to American gangster rap, sports, designer clothes and gold plated jewellery. Outside of school, and beyond articulation in the research interviews of this project; the boys are lively and fun, forming close-knit groups who like to go out and inhabit the streets with their own sense of space as has been noted above. In contrast, the girls would willingly express random desires to the researchers such as wanting to become sportswomen, actresses or pop stars. The girls were able to converse about their developing Sudanese-Australian identity, what they thought of school and Australian life. These findings of the case studies point to the gender division within the Sudanese-Australian 'virtual real'. On one side, the girls were forward, animated and lively, and able to use their submerged, 'virtual real' Sudanese-African aspects of their identity to their advantage in the new location. Contrariwise, the boys were dwelling in the Sudanese-African 'virtual real', which accumulates an image of manhood from Africa, and that doesn't correspond to the prototypical Australian male. The gender-divide in the empirical field of investigation of this study is principally a question of desire, and this may be profitably approached through the Deleuzian real. This real offers through-lines and new ways of looking at the development of Sudanese-Australian identity. The' virtual real' is not a set cognitive ability or

patterning of thought (see Cole, 2011); rather, the 'virtual real' signals the ways in which the Sudanese males are able to express themselves, currently outside of institutional situations. These habits and abilities are henceforth folded into understandings of Sudanese-Australian learning and adaptive potentials in terms of multiple literacies.

The observations and videotaping in the English language classes, gave rise to the clear point that the Sudanese adults were in the main struggling with learning English. Nallowa (family A) is a fluent Arabic and Dinka speaker, who has previously studied English in Kenya. In family B, Ema (male) and Serena (female) were both learning English at TAFE. Serena especially needed special attention with her English exercises, her teacher usually staying behind to help her catch up and understand what she was meant to be doing. The fact is that the older (over 40), Sudanese refugees will pass through their adult classes without becoming fully literate in English. This means that their job opportunities will be curtailed in mainstream Australian life. Ema asked me how he could get a better job than his current cleaning position. Nallowa considered his involvement in the project and his relationship with me very hopefully, and as a means to bettering the position of himself and his family. Nallowa showed the researchers traditional, embroidered materials that the women had prepared, perhaps with the hope that we might buy them. Both families (A & B) go to church and were involved with church communities. Christianity had an important place in their lives, as it brought them together with other members of the Sudanese Diaspora. The Sudanese-Australians have extensive support networks, and their houses are meeting places and crossroads for relatives and friends. In one of the flip-cam videos, a wake was filmed, wherein family members and relatives congregated in the house for several days. The men sat in the garage and played games. The women attended to each other's hairstyles in the front room, adding extra hair and beads for adornment.

The Sudanese-Australian 'virtual real' consists of a highly sociable bricolage. Neither loneliness nor isolation seems to figure in their world. Equally, the place of study and reflection does not have a place in the Sudanese-Australian 'virtual real'. The Sudanese-Australian homes contain large sofas and padded chairs, TVs, religious imagery on the walls and flashy audio stereo systems, and do not have the ordered apartness of separate areas for discrete functionality. There are no books on display or within easy reach of the children. Rather, the 'virtual real' of the Sudanese-Australians reinstitutes tribal and village spaces in their homes, without the mapping of petit bourgeoisie capitalism or the reification of the home amongst the oedipalised English middle classes (cf. Vickers & McCarthy, 2010). However, the atmosphere of such places is not an unhappy one, with the constant movement of young children threading with the chatter of African conversation, TV sounds and low music. The 'virtual real' of the Sudanese-Australians depends greatly on the ways in which the children are emergent from these family homes with an African flavour. The children want to get jobs, earn money, buy cars and have attractive clothes. The indications are that they will achieve such goals, as they leave their parents behind in terms of their linguistic abilities in English, understanding mainstream Australian mores and their resultant chances of securing employment. How much they will recreate their African heritage in their subsequent homes is a matter of speculation. The Sudanese children will retain strong Sudanese-African connections because the Diaspora from Africa has created powerful and supportive social networks through dedicated communality. These forces will play out in the 'virtual real', as the seductions of commerciality, ownership, capitalism and sedimentation within Australian society jostle with Sudanese-African identity.

Figure 1. Collage of frames taken from participant made flip-cam films (de-identified images of participants used with permission)

Pragmatics in Education: MLT

What do these case studies and the application of the Deleuzian real help practitioners to do in education? The first point is that this paper is not an example of state imposed multiculturalism, or a result of solely considering questions about social justice with respect to the Sudanese-Australians. The understanding of the 'virtual real' of the Sudanese-Australians is a deliberate strategy to circumvent the dualism of educational application as described above. This application of the Deleuzian 'virtual real' takes the facts of the case studies of the Sudanese in Australia, with the aim of extending such a virtually emergent reality to bend and shape pockets of Australian society. This study and its consequences are not a type of social constructivism, phenomenology or educational psychology as has been discussed; rather, this study aims to take the current functioning of the Australian education system, and alter its track given the 'virtual real' from the Sudanese-Australian perspective. Such an alteration means that pragmatic measures should be adopted that include the 'virtual real' of the Sudanese-Australians; this pragmatism has been described as a form of 'shimmering web' with respect to the Deleuzian notion of affect and how it applies to the humanities, arts and science (see Gregg & Seigworth, 2010). This web could also be figured as a lens or glass through which new possibilities in education can be seen which take away the normative blueprints for development as they currently exist. This point has been previously taken up by qualitative researchers in education, who have used Deleuzian theory to break up the everyday banality of doing video research in the classroom:

> The need for new thought seems especially urgent in research concerning children, buried as they are under the weight of psychological and educational narratives that frame them into generality and string them out along the predictable plot of 'normal' development. Children who offer resistance, whether intentionally or not, to the disciplinary embrace of this emplotment risk becoming invisible or deviant. Research frequently fails to interfere with this everyday banality of the normal child and thus unwittingly colludes with the production of exclusion, disadvantage and a stunted set of possible futures for children. (MacLure et al., 2010, p. 544)

The new thought that can be used in this study is called Multiple Literacies Theory or MLT (Masny & Cole, 2009). MLT is an example of a Deleuzian inspired literacy theory, which acts parallel and complementary to the 'virtual real' as a form of unhinging that works to release multiple and minor literacies from their iron castings inside of, for example, English language development or the 'refugee self'. The Sudanese refugees, perhaps with the exception of the oral abilities of the young girls, were clearly struggling with most aspect of traditional English literacy. This section henceforth describes the pragmatic, minor and multiple literacies that would help to extend the Sudanese-Australian 'virtual real' into the mainstream of education:

1. Peer and youth literacies. The Sudanese-Australians respond well to kinship and group bonds being preserved as much as possible. In mainstream educational practice,

children are traditionally assessed, streamed and divided into year, subject and class groupings. The Sudanese-Australians thrive in social arenas where they can listen to peers and older members of their community speak about educative or social matters. For example, a year 7 Sudanese-Australian student would respond well to being taught Mathematics by a year 10 Sudanese-Australian student or at least having him or her there for peer support and knowledge.

2. The literacy of synthetic time. The clockwork mosaic of discrete knowledge areas to study one at a time and after each other, and the confusing multitude of subjects in the secondary context, is a hindrance to the development of the Sudanese-Australian 'virtual real'. Rather, the Sudanese students could be taught for extended periods of unequal length and duration to encourage the synthesis of time, whereby their knowledge acquiring apparatuses are switched on and they are attuned to learning according to the 'virtual real'. The introduction of the literacy of synthetic time requires a new timetable for the Sudanese-Australians to be introduced into schooling, with longer and interconnected subject and study periods (see Cole, 2011).

3. War literacies. The reality of war must not be watered down, sublimated or diluted in the context of schooling the Sudanese-Australians. Rather, the' virtual real' of the Sudanese would be stimulated and engaged by understanding what war means and being able to articulate ideas connected to war, and not only how they have impinged upon Australian life and its people. This type of literacy cannot be isolated or designated as being merely relevant to the subject of Australian history, but extended further into the curriculum.

4. Oral literacies. Spoken language must take precedent with the Sudanese-Australians and the use of their 'virtual real'. The imposition of literate moves too quickly and too universally, i.e. the deployment of educational practice involving reading and writing with the Sudanese-Australians, will take the study focus away from their oral abilities and the use of such a pivot, and the sense of community that orality has embedded within it. Oral literacies coincide with the need for code switching in the classroom (see Milroy & Muysken, 1995); in the case of this study, between Dinka, Nubian, Arabic and English, so that knowledge and conceptual development may be supported between languages.

5. Tribal literacies. The tribalism of the Sudanese-Australians refugees cannot be overlooked, but used effectively as part of their learning practices. This set of literacies, that would benefit the 'virtual real' of the Sudanese-Australians because of the socialisation processes in Sudan; which requires educators and students to reintroduce a pre-modern space into the teaching and learning arena, whereby neither capitalist nor industrialised education is incumbent on the forms of sociality that are apparent in learning.

6. Physical literacies. The sustained use of abstract knowledge in the classroom will hinder the progress of the Sudanese-Australians in the mainstream. This literacy is important because the ways in which their 'virtual real' is constructed necessitates the physical reality of what is being discussed or studied to be paramount. Education can be a physical, indeed, visceral experience for the engagement and development of the Sudanese-Australian 'virtual real'. This literacy means the acting out and physical activation of knowledge, ideas and concepts in and out of the classroom.

Conclusion

It would be hard to imagine that Deleuze could have envisaged the use of his conception of the real to help Sudanese-Australian students and their learning adaptation(s). However, the fit between philosophical conception and the application of his philosophy to an 'other' in the Australian education mainstream is compelling. Such a relationship has been mapped in this paper and this a mapping is robust because Deleuze (1990) was concerned with questions of realism and how psychoanalysis can be taken away from the confines of a self-serving practice, limited to constructing a 'theology of the self'. Rather, we may take from Deleuze an ontology of becoming that works on a pragmatic, political and scientific level. In this study, the careful observation and research work with the Sudanese-Australians has not lead to verifiable categories of qualitative data, or sets of analysable phenomena, but a conception of the 'virtual real' that points to necessary changes in the educational system through MLT. These changes would have to be made if the Sudanese-Australians are to succeed in Australia, and not be consigned to a peripheral sphere in the mainstream and the consequent welfare dependence and placement in public housing. Recent studies of African communities in Australia have indicated that young Sudanese (under 25) are especially prone to become involved with crime and the infringement of Australian law (see AHRC, 2010). The introduction of the six forms of multiple literacies as mentioned above into mainstream secondary and primary education as a practice; would be a starting point to address the worrying tendency towards crime that the Sudanese-Australians are currently demonstrating. This is because the deployment of these multiple literacies would help the Sudanese to construct a substantive counter-narrative to the mainstream in Australia of their own. Such a change in the fortunes of the Sudanese-Australians, would benefit the whole of Australian society, and make real the possibility of a true multiculturalism as 'multiple culturalism' and a subversion of the current real of Australian educative life — which is often still dominated by a white, colonial past.

References

AHRC (Australian Human Rights Commission). (2010). *In Our Own Words. African Australians: A Review of Human Rights and Social Inclusion Issues*. Sydney: AHRC.

Baudrillard, J. (2007). *In the Shadow of the Silent Majorities* (S.Lotringer Trans.). New York: Semiotext(e).

Bell, J. (2011). Between Realism and Anti-Realism: Deleuze and the Spinozist Tradition in Philosophy. *Deleuze Studies*. 5 (1) 1-17.

Bergson, H. (2008). *Time and Free Will: An Essay on the Immediate Data of Consciousness*. New York: Cosimo Books.

Brassier, R. (2007). *Nihil Unbound : Enlightenment and Extinction*. New York: Palgrave Macmillan.

Brown, R. (1972). *The Later Philosophy of Schelling: The Influence of Boehme on the Works of 1809-1915*. Lewisburg, Pa.: Bucknell University Press.

Brown, J., Miller, J., & Mitchell, J. (2006). Interrupted schooling and the acquisition of literacy: Experiences of Sudanese refugees in Victorian secondary schools. *Australian Journal of Language and Literacy*, Vol 29, (2) 50 — 62.

Cassity, E., & Gow, G. (2005). *Making up for lost time: Young African refugees in Western Sydney high schools.* Sydney: Centre for Cultural Research.

Cole, D.R. (2011). *Educational Life-forms: Deleuzian Teaching and Learning Practice*. Rotterdam: Sense Publishers.

DeLanda, M. (2002). A New Ontology for the Social Sciences. Paper presented at *New Ontologies: Transdisciplinary Objects*, University of Illinois, 30th March.

Deleuze, G. (1990). *The Logic of Sense* (M. Lester & C. Stivale, Trans.). New York: Columbia University Press.

Deleuze, G. (1994). *Difference & Repetition,* (P. Patton, Trans.). London: The Athlone Press.

Deleuze, G. (2005). *Pure Immanence : Essays on a Life* (A. Boyman Trans.). New York : Zone Books.

Deleuze, G., & Guattari, F. (1984). *Anti-Oedipus: Capitalism and Schizophrenia* (R. Hurley, M. Steem & H.R. Lane, Trans.). London: The Athlone Press.

Denzin, N.K. (2003). *Performance ethnography: Critical pedagogy and the politics of culture*. Thousand Oaks, CA: Sage.

Grant, I.H. (2006). *Philosophies of Nature after Schelling*. London: Continuum.

Gregg, M., & Seigworth, G.J. (Eds.). (2010). *The Affect Theory Reader*. London & Durham: Duke University Press.

Harris, A. (2011). Singing into Language: Sudanese Australian young women create public pedagogy. *Discourse: Studies in the Cultural Politics of Education*, 32:5, 729-743.

Lacan, Jacques. (1966). *Écrits.* Paris: Seuil.

Latour, B. (2005). *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford: Oxford University Press.

MacLure, Maggie, Holmes, Rachel, MacRae, Christina and Jones, Liz (2010). Animating classroom ethnography: overcoming video-fear. *International Journal of Qualitative Studies in Education*, 23: (5) 543 — 556.

Masny, D., & Cole, D.R. (Eds.). (2009). *Multiple Literacy Theory. A Deleuzian Perspective*. Rotterdam: Sense Publishers.

Massumi, B. (2002). *Parables for the Virtual: Movement, Affect, Sensation*. Durham & London: Duke University Press.

Milroy, L., & Muysken, P. (Eds.). (1995). *One Speaker, two languages. Cross-disciplinary perspectives on code-switching*. Cambridge: Cambridge University Press.

Schopenhauer, A. (2007). *Studies in Pessimism* (T.B. Saunders Trans.). New York: Cosimo Books.

Vickers, M.H., & McCarthy, F.E. (2010). Repositioning Refugee Students from the Margins to the Centre of Teachers' Work. *The International Journal of Diversity in Organizations, Communities & Nations*, Vol 10 (2) 199 — 210.

Wells, H.G. (1896). *The Island of Dr. Moreau*. New York: Bantam Books.

Woolfolk, A., & Margetts, K. (2007). *Educational Psychology*. Frenchs Forest: Pearson Education Australia.

Žižek, S. (1989). *The Sublime Object of Ideology*. London: Verso.

Žižek, S. (2004). *Organs Without Bodies: Deleuze and Consequences*. New York: Routledge.

---

[i] This study was funded by the SSHRC (Canada) International Opportunity Grant - *Immigrant Families and Multiple Literacies: Policy, Classroom and Community Connections Across Australia and Canada.* Full ethics permissions were obtained for this study and all names and pictures have been de-identified.
[ii] The research was carried out by Professor Diana Masny (University of Ottawa), Associate Professor David R Cole (University of Western Sydney) and a research assistant.