

“I don't want them to feel like we're part of the establishment”: teachers' learning to work with refugee families as entangled becomings

Abstract

In this paper we ‘plug in’ ideas from post-qualitative thinking to read empirical material from Erasmus+ project, *Open School Doors*, and mobilise new ways of conceptualising teachers’ work with newly arrived families. Driven by commitments to inclusion and social justice teacher participants described tacit, in-the-moment, knowledge-making, that felt contingent and risky, as they sought to respond to encounters with families that demanded compassionate action but pushed them beyond the threshold of professional certainty and the would-be neutralities of ‘professional’ identities. We understand these affective responses to the work of teaching as ‘abductive’ moments (Brinkman 2014) of breakdown, rupture and estrangement, that draw attention to the always already *becoming* nature of professional practice. We put to work the concepts of entanglement, assemblage (Barad 2007) and rhizomes (Deleuze and Guattari 1987) to make use of ‘abductive’ moments as productive opportunities for exploration of teachers’ messy, implicated, intra-relatedness to their practice worlds and to imagine models of professional learning that promote connection and knowledge-in-the-making as ethical, ‘response-able’ (Barad, 2007) post/rhizo-professional alternative to linear forms of professional learning. Our

discussion is embedded in a specific context but has important broader implications for the design of teacher education as preparation for complex anticipated working lives.

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Introduction: the ‘swampy lowlands’ of practice

In the swampy lowlands, problems are messy and confusing and incapable of technical solution. The irony of this situation is that the problems of the high ground tend to be relatively unimportant to individuals or to society at large...while in the swamp lie the problems of greatest human concern. The practitioner is confronted with a choice. Shall he [sic] remain on the high ground where he can solve relatively unimportant problems according to his standards of rigor, or shall he descend to the swamp of important problems where he cannot be rigorous in any way he knows how to describe? (Schon, 1983:54)

The work we discuss in this paper is located in the ‘important problems’ of Schon’s ‘Swampy Lowlands’, teachers grappling with the everyday challenges of welcoming newly arrived families (NAF) to school systems, systems designed from the distance of the ‘high ground’, that have neither the culture, infrastructure, nor the financial resources to support teachers to respond ‘ably’. The character of ‘the swamp’ as a life-rich transition zone between land and water where adaptation is commonplace and rhizomes are rife¹ provides us with a vividly fertile locale for our discussions of contingent, micro, eco-systems of teachers-newly-arrived-families-schools and the complex, non-linear possibilities for teacher learning (*becoming with and in relation to others*) that they open up.

¹ <https://www.nationalgeographic.org/encyclopedia/swamp/>

The UNHCR's 2019 report *Desperate Journeys* reported that between January and September 2019 80,800 people sought refuge in Europe, of these more than a quarter were children. The UK offered protection to 18,519 people between June 2018 and June 2019, 25% were children. The 1898 Convention on the Rights of the Child guarantees access to full-time education to all children seeking refuge meaning that during this year up to 20,200 new children may have been seeking school access. Families seeking asylum are not able to choose where they live (Home Office, 2017), are moved frequently and are often allocated accommodation in poorer areas where local, settled families, choose not to live (Garvie, 2001), meaning recipient schools may already be coping with the many challenges associated with working with communities experiencing multiple disadvantage. Whilst important community-led work has been undertaken by charities such as *City of Sanctuary* to raise awareness and understanding of what it means to seek sanctuary and facilitate inclusion of children and families with refugee experiences within school communities, little work has been done to understand teachers work with families and communities in these complex environments (Redacted and Redacted, 2020). In this paper we 'plug-in' ideas from post qualitative theory to our conversations with teachers about their everyday experiences of working in these contexts and pay attention to the messy, implicated, intra-relatedness that emerges in relation to both our work as teacher-educator-researchers and our exploration of teachers' work with NAF. Our purpose in this paper is not to describe, thematize or code teachers practice but to map complexity and consider the implications for concept making about teacher education and professionalism in ways that honour teachers' commitments to do more than reproduce 'the establishment'.

‘Newly arrived’

We choose the term ‘newly arrived’ purposefully and self-consciously to describe families with refugee experiences as both a challenge to pejorative and pervasive discourses associated with ‘migrancy’, ‘migrants’ and ‘refugees’ (Greussing & Boomgaarden 2017) and in resistance to these words as primary, reductive, totalising descriptors of identity or experience (Kebede, 2010).

Context

The empirical materials we intra-act with in this paper were generated through Open School Doors (OSD), a two-year project funded by a European Union Erasmus+ grant. OSD brought together researchers, teachers, parents’ networks and other professionals working with NAF in the UK, Austria, Greece and Germany, to explore experiences, challenges and existing approaches to work with NAF towards development of more effective, collaborative and socially just ways of practicing education for social inclusion.

OSD was undertaken in three phases. In phase one we undertook a literature review (see Redacted and Redacted 2020) and primary research in each partner country. This work included focus group conversations with teachers, school leaders, support workers and parent groups. Phase two involved production of online teacher education resources

(http://openschooldoors.westgate.gr/?page_id=31) which were piloted in phase three in schools across the partnership.

In the UK OSD brought together four researchers, 16 school practitioners (2 Headteachers, 4 Assistant Headteachers with a Special Educational Needs remit, 6 teachers, 2 Language mentors and 1 school administrator) from 7 schools (5 primary, 1 secondary, 1 further education) and a representative from the City of Sanctuary charity. Over two years we met as a whole group at project launch, the beginning and end of each phase and in smaller groups in each setting, audio-recording our conversations on each occasion. We also experienced a range of informal encounters around these ‘structured research exchanges’, talking, messaging via email and WhatsApp, travelling (to Athens for the end of project conference) eating, enjoying the odd glass of wine together and sharing our personal as well as professional stories.

Thinking with Theory: towards an abductive methodology

We craft this paper well after the completion of OSD. It emerges from our ongoing-collective-mullings as the OSD materials resist closure, irrupting (Koro-lundburg, 2015) into our work on new projects, our encounters with new theory, our practice as teacher educators and our professional conversations and friendships. ‘Glowing’ (Maclure 2013) OSD fragments shimmer and illuminate as they re-surface to collide with new preoccupations “not just prompt[ing] thought, but also generat[ing] sensations resonating

in the body as well as the brain” (Maclure, 2010: 282): splinters and shards catch in our throats (Maclure, 2011) as “hot spots” of “movement, singularity, emergence” and “gut feelings point to the existence of embodied connections with other people, things and thoughts” (Maclure 2013:172). The OSD project though finished remains unfinished business and our learning with, through and from OSD, our researcher/teacher educator *becomings* with OSD, persist as an accidental “deep hanging out” (Somerville and Powell 2018, after Harraway) a “curious practice” (ibid) of ongoing reverberation that “involves the whole person” dissolving the boundaries “between work and life” (Brinkman 2014: 722) to keep us *thinking and thinking and thinking*. Our OSD materials invert orthodox research relations of subject/object whereby researchers ‘do things to and with’ data by refusing our departure as researchers and teacher educators at the moment of project completion. Instead our material *does things to us*, lingering at the periphery of our vision, functioning as ‘actant’ (Bennett 2004) to make itself matter “to perform actions, produce effects, and alter situations” (Bennett, 2004:355) demanding our attention, ‘abducting’ (Brinkman, 2014) our lines of thought. Our mullings become diffractive, “individual agency is entangled with other agencies...better approached as social-material becomings, knowings through beings entangled through and with other objects and beings” (Bozalek and Zembylas 2017: 123). We acknowledge our entanglement through and with our OSD conversations and think diffractively with theory, not to set up one against another but rather to offer a “detailed, attentive and careful reading of the ideas of one through another, leading to more generative ‘inventive provocations’” (Dolphijn & van der Tuin, 2012: 115 cited in Bozalek and Zembylas, 2017: 111).

The 'hot spots' that *glowed* for us and *abducted* our thinking were moments where teachers' described working at the limits of codified professional certainty, points at which established social, cultural and legal norms and orthodox conventions and practices of schooling in the UK were challenged. These included uncertainties about a child's age or prior experience of education,

...then you've got the very odd complexities of children that have come through on passports that are possibly ...so you've got birth dates that don't equate with the size of the child...

...if you come in on a Monday morning and you've got a 10 year old child starting who's never done anything, never been to school before, what do I do with that 10 year old?...that's exactly what's happening tomorrow...you learn as you go along...;

or where parents' brought understandings of the relationship between schooling and child development that were at odds with expectations in the UK system,

...we've had several children who the parents want them to stay in primary school as don't think they're ready for secondary and don't understand that it's the law here that they have to move up according to age.

These discussions were nearly always framed by broader acknowledgement of and concern about extreme poverty, most especially for families with no recourse to public funds, and housing precarities;

Families coming from London...paying £550 a week for rent and find houses in disarray as [previous] people have had to leave at short notice...it takes 3 months to get a bank account. Gas and electricity has been cut off as previous tenants haven't paid it. Quite a few landlords have hotwired into the system which is dangerous. They end up in arrears, then get evicted;

They are exhausted and often suffering from depression and people trying their hardest but not sure what to do.

Teachers also described labouring within a structural and policy context that provided little in the way of joined up support services or additional resource to scaffold support with young people and their families. This left some, particularly senior leaders, feeling disorientated;

...for me personally, it's the unknown which is really difficult. I didn't know that we could get funding for children through the Syrian Refugee Project and now I know we can do that that's great.....but it's that knowledge

...I want to be able to be more confident in the advice that I'm giving to staff because the advice I'm giving them is things I've tried or read...rather than being able to say this is advice is from...such and such authority... I cannot claim that I'm a specialist, It's about giving the staff the confidence. Trying to explain what I do in my classes is difficult because I'm learning as I go along as well.

What we want to focus on in this paper are what happens in these moments of disorientation and the tacit, 'in the moment' knowledge making, the "trial and error" and "learning as you go along" that teachers' do in response to them. Rather than see these in otherness to the sureties of fixed, codified forms of professional knowledge (the external reference points our teachers seem to be seeking) we think with theory to reframe these moments as dynamic, productive moments of *teacher becoming*, and crucially moments at which the teacher might be seen, and see herself, to be *doing professionalism*. We begin to imagine the forms, language and practices of teacher learning, a post or 'rhizo' professionalism, that might enable her to do so more readily. The argument we make is that the emotive enormity of teachers work with NAF merely lends a heightened luminosity to the always, already entangled nature of educational practice for both teachers and researchers, as 'out of the ordinary' encounters with the everyday trauma and difference that NAF experience collide with "normalized patterns of teaching and [the]" "grammar of schooling" (Tyack and Cuban, 1994)" (Strom, 2016:255) to create

affect. Actant bodies (newly arrived children, their parents and carers) and materials (e.g, housing, food, basic materials for cleaning as well as children's intra-actions with the materialities of classroom spaces) produce 'abductive' (Brinkman, 2014) affects for teachers - compassion, kindness, frustration, anger, humility, outrage, confusion, exhaustion, exasperation, fear – that generate “situations of breakdown” (Brinkman, 2014: 722) “experiences of stumbling” (ibid, 724) that throw them (and us) off 'professional' balance, resisting foreclosure by existing research, or resolution through application of professional codes or knowledge. In this state of 'un-knowing' and 'non-(professional)-sense' affect connects to action - rule-breaking, boundary-crossing, improvisation, advocacy, experimentation – as teachers strive to *to do teaching* differently as a responsible response. 'Affect' Colebrook reminds us “is not the meaning of an experience but the response it prompts.” (2002: 20). Teaching (and researching) becomes active, risky, fluid, unpredictable, characterised by 'feeling the way' rather than referencing back.

Concepts argues Colebrook are “intensive and create orientations for thinking” (2017:654) and the Deleuzian concepts of assemblage and rhizome “are particularly helpful in thinking connections rather than oppositions, movement rather than categorization, and becoming rather than being” (St Pierre, 2013:364) and offer useful ways of helping us to theorise teachers' encounters with NAF .

Thinking with assemblages

Thinking with assemblages opens up relational ways of conceptualizing teachers, schools and NAF 'becomings' through intra-action. That is to shift our thinking from nouns cultures, and fixed notions of *being* a static something (teachers, newly-arrived families – or indeed researchers) towards thinking with verbs cultures, in movement, in perpetuity, the always already flux of *becoming* relationally. 'In assemblages', Deleuze wrote, 'you

find states of things, bodies, various combinations of bodies, hodgepodes' (2007, p. 177) (cited in Maclure 2013: 660) where existence is not an "individual affair" (Barad, 2007) and "individuals do not preexist their interactions; rather, individuals emerge through and as part of their entangled intra-relating...making it impossible to differentiate in any absolute sense between creation and renewal, beginning and returning, continuity and discontinuity, here and there, past and future." (ibid). The key tenets of Western humanism with its "historically and culturally specific" (Braidotti 2013:24) notions of bounded, unified individual self-hood, are undone gesturing towards new ontologies of entanglement and intra-activity. The assemblage instead speaks to life as "a process of connection and interaction. Any body or thing is the outcome of a process of connections. A human body is an assemblage of genetic material, ideas, powers of action and a relation to other bodies" (Colebrook, 2002: 20). Thinking with assemblages then enables us to think beyond humanism with 'post-humanism', to imagine new ontologies that collapse a singular I into what Jackson calls a 'becoming-I' (Jackson 2010) "multiple, plural and duplicitous" where "each of us...[is]...several" (Deleuze and Guattari: 2000:3). In this configuration the binaries of humanism, teaching/learning, teacher/learner, human/non-human, fold into flattened ontologies where intra-action replaces collaboration which, after humanism, collapses in on itself: "if we think we do not have a separate existence, if we think we are not individuals separate from other people and everything else...If we believe we exist in assemblage, in entanglement, in haecceity, then collaboration doesn't make sense" (Lather 2015:3).

Strom considers the implications for teaching imagining the components of the classroom

as a “constellation of multiple elements” (Strom 2015:2) in which the teacher is implicated but not sovereign, always already ‘becoming’, and teaching and learning takes a paradigmatic shift from the “linear and unidirectional process” of “product transaction” towards “each of the elements of the teaching-assemblage jointly contribut[ing]...enacted practices as they continuously interact with one another” (Strom 2015:2). In the dynamic of the assemblage ‘teacher becomings’ replace the conventional ontology of teacher as the “historically and culturally specific discursive formation of an idea” (Braidotti, 2013:24) we have called ‘teacher’ breaks down along with the logic of the conventions that have sustained it - professional knowledge/standards/codes/recognitions. Equally the classroom no longer confines or ‘... structure[s] the possible field of action’ (Foucault, 1982:221, in Dreyfus et al, 1983) as a closed or bounded space for the enactment of something called teaching that is distinctive from something called learning.

Barad’s (2007) concept of "agential realism" proposes a “rethinking of fundamental concepts that support such binary thinking, including the notions of matter, discourse, causality, agency, power, identity, embodiment, objectivity, space, and time” (2007:26). Barad (2007) argues for ‘a fundamental inseparability of epistemological, ontological, and ethical considerations’ (2007: 26). In this way, practices of knowing, for example in relation to teachers’ work with NAF , come into being through an intra-action of phenomena in a process of entanglement. That is, ‘all bodies, not merely “human” bodies, come to matter through the world’s iterative intra-activity’ (Barad, 2003: 822). Kuby et al. (2018) invite us to consider how agentic, entangled intra-actions of humans and non-humans produce ‘newness’ in education. This is a newness which requires

acceptance of a greatly expanded notion of ‘we’, helping us ‘to better understand how students, families and communities come to know / be / do...with humans and other nonhumans while not falling prey to the insufficiencies of the autonomous human subject.’ Through entanglement, the practices of education become ‘materialdiscursive, vital, situated, relational, and becoming.....materials, time, space, and people intra-act in the world, and they produce newness...new truths, new relationships, new realities’ (Kuby et al 2018: 12). Through this shift in thinking, we are challenged to re-imagine ‘teacher’ and its touchstone ‘professionalism’ in the ruins (Lather, 1997) as new relationships and realities are produced through the intra-actions of humans and non-humans in the classroom, the school reception, the playground, the wider school community.

What does this begin to mean for teacher education when, as Lambert argues, “teacher becomings resist the notion that we can somehow attain a teacher identity or teach others to do so” (2020:151)? For Bayley these sorts of pedagogical questions are urgent ones “no longer simply an ‘if’ or a ‘why’ but...HOW (2018: 243)”

Thinking with post-humanism in these way opens us up to Harraway’s notion of sym-
poiesis, *making with* ‘me and not me’ (Bozalek and Zembylas 2017:117) as an imagined, entangled modality of education as ‘co-laboring [sic]’ (Franklin Phillips and Rath, 2018) that generates (odd)kinship – we become with each other or not at all – and stay with the trouble of living and dying together on a damaged earth (Harraway 2016), ‘... staying with the trouble requires learning to be truly present...as mortal critters entwined in

myriad unfinished configurations of places, times, matters, meanings' (2016:1) learning to think together to open up the possibility of a 'response-able' present. Thinking with Harraway's notion of "making kin in lines of inventive connection" (2017) towards response-able action seems an especially productive modality for becoming intra-actions of teachers and NAF thrust into unfamiliar, sometimes hostile and often financially precarious and socially challenging environs. Making kin with post-humanism argue Franklin Phillips and Rath, 2018 refuses humanist stories of white exceptionalism "that center [sic] certain kinds of human subject and destroy others" (270) and to stay with the trouble as "a sustained consideration of ideas that challenge us;" in an "ethical encountering of and becoming response-able to and for suffering, dispossession, histories that hurt." (Franklin Phillips and Rath, 2018: 271). This may be particularly important in the context of education in countries like the UK that have entangled, present but often silenced and suppressed histories of empire and colonialism that frame work with NAF .

Thinking with rhizomes

Whilst thinking with assemblages releases new ontological openings thinking with rhizomes mobilizes a critique of professional epistemology that collapses the one into the other undoing the conditions of possibility on which dominant modalities of teacher education, and its truth regimes, depend. Traditional orientations of teacher education treat knowledge as linear, fixed and 'autonomous' (Street 1999): that is to say of Schon's 'high ground' marked by the logocentrism of scientific knowledge, exterior to the contingencies of everyday practicing and transferable across domains so that professional

sense making is referential, driven by modalities of what Brinkman (2014) might call ‘induction’ and ‘deduction’.

For Deleuze and Guattari rhizomes are not a metaphor or a model but a way of re-thinking the world otherwise, ‘always in the middle, between things, interbeing, intermezzo’ (1987:25). In otherness to the “arborescence” of a tree or root, which develops linearly, hierarchically and “holds things together” (Deleuze and Guattari, 1987: 328) to fix and codify and ground, there are no points or positions in a rhizome only lines in multiplicity and “any point can form a beginning or point of connection from any other” (Colebrook, 2002: 29). Whilst “the “tree imposes the verb ‘to be’ ...the fabric of the rhizome is the conjunction “and...and...and”. This conjunction carries enough force to shake and uproot the verb to be”. (Deleuze and Guattari, 1987: 27).

Rhizomes make molar and molecular moves. ‘Molar lines’ are rigid driven by “macro-level forces that reinforce normalized patterns” (Strom 2014:254) striating spaces to structure and pattern experience in predictable ways. Molar lines “produce stasis, rules of organisation and center[sic]-periphery relations” (Kamberlis, 2004 cited in Leander and Rowe, 2006:436) to ‘territorialise’, ‘organise’ and ‘stratify’ (ibid). The segmented lines of territorialised spaces produce resemblance and recognition and are identified with ‘being...rather than becoming through connection’ in ways that might for example be “dominant and affiliated to the governing forces that pertain to the nation state” (Flemming, 2019:47). Molecular lines are “micro-political responses to these dominant forces” (ibid). “Where molar lines are rigid, however, molecular lines are supple and

flexible (D and G, 1987) and can therefore go in two [or more] different directions. They might reinforce the work of the molar, serving to reproduce normalized patterns of behaviour, and they often do. However due to their flexibility, they can also break free and form a line of flight (an escape from the norm)” (Strom 14:254). A line of flight is neither positive nor negative (although it might be either) but a moment of ‘mutation’ enabled through connection, “any territory or body can open up to a line of flight that would transform it into something else” (Colebrook, 2002: 25). Lines of flight ‘deterritorialize’ as ‘leaks, escapes or departures from the territories drawn by dominant systems of signification’ (Leander and Rowe, 2006:436). These are not to be seen as acts of emancipation or liberation merely breaks with/through connection, lines of flight and might equally have an effect of reterritorialization. Wallin (2010) warns against a ‘romance with the rhizome’ cautioning against the domestication of ‘liberation, creativity, and plurality’ fantasies that ‘apprehend the radical potential of the rhizome for thinking an ontology of difference’ (2010: 84). Wallin reminds education researchers to exercise rigour in care with rhizomes, drawing attention to the ways in which mobilising concepts of difference without care can serve rather than disrupt a neo-liberal machine that functions ‘precisely by decoding and capturing social flows’ (ibid, 85). Not to be romanticised then, lines of flight merely do the work of movement and dis/connection, ‘constantly digressing and transgressing, diverging and converging, in ways that free up things incipiently different to (e)merge’ and ‘through constant change draw an assemblage together’ (Sellers, 2015:9).

For teacher education working with rhizomatics opens out ways of reconceptualising the

contingent push and pull of micro-political moves in the highly straited spaces of schools enabling us to think about teacher education for teacher becomings, ‘in rhizo-analysis everything is already happening but it is not so much the writing that produces what is happening in analytical terms, it is more that the writing opens up possibilities for perceiving what is always already happening’ (Sellers, 2015:10).

‘Reading-the-data-while-thinking-the-theory’²

In this section we each read-the-data-while-thinking-the-theory to make agential cuts in the assemblage. This contrasts with conventional methods of working with data to thematise and code, “...as we read the data, the theory was in our selves...we characterize this reading-the-data-while-thinking-the-theory as a moment of plugging in, of entering the assemblage, of making new connectives “(Jackson and Mazzei, 2013). In *A Thousand Plateaus* Deleuze and Guattari (2000) write ‘when one writes, the only question is which other machine the literary machine can be plugged into, must be plugged into in order to work’ (1987: 4). Jackson and Mazzei mobilise this notion of plugging-in ‘as a *process* rather than a concept’ (2012:1) a putting to work to produce something new. Massumi recognises a similar invitation from Deleuze and Guattari to ‘lift a dynamism’ (1992:8) out of their work and put their concepts to work as a ‘tool box’ so as to ‘pack a potential in the way a crowbar in a willing hand envelops an energy of prying’ (ibid). We plug in our thinking with assemblages and rhizomes, following the contours of theory to allow ‘thought to move on its own, not according to a given

² Add Jackson and Mazzei 2012

trajectory...as the contour of concepts allows connections to flow and bend' (Mazzei, 2017:676) in order to open something new. The purpose of this work is to explore how things in the assemblage connect with other things and how, as MacNaughton (2003) argues, working with rhizomatics might help us to understand how power is organised in the assemblage of teachers-schools-newly-arrived-families and what this might mean for the way we struggle for progressive social change (MacNaughton, 2003), in this case through new imaginaries for teacher education.

We draw two vignettes from our focus group transcriptions. These vignettes bring together points at which teacher becomings intra-act with 'breakdown' moments to unsettle the assemblage and emit lines of flight that de-territorialise and produce something new 'creating sense differently, sense emerging out of nonsense' (Masny, 2016). After Masny we work with twofold purpose to create 'sense events' (2016: 670) that conceptualise micro-political readings and intra-actions in assemblages and macro level rejections of an organising logic of representation and interpretation. Our key gesture in our analysis is to follow McNaughton's quest to focus on connecting and proliferating (McNaughton, 2003), we ask how do the fragments of our research vignettes connect to each other and to other texts to generate questions (McNaughton, 2003) that can help us to *reimagine teacher education for becoming rather than being?*

Vignette One

Fragment 1: One of our parents couldn't get benefits and has very young children. She'd been told she could work as a cleaner but she didn't have any English. So they got her cleaning the community hub as a volunteer. We taught her the names of the cleaning products, what a vacuum cleaner is and how to empty vacuum cleaners. In her home country she'd only cleaned with a brush. We were able to then give her a reference and now she's got a paid cleaning job.

Fragment 2: On Fridays we always have families leaving as we have emergency housing here so they get moved to other parts of the country...it's beyond their control half the time. We have a lot of People who are homeless or in hostels.

Fragment 3: We like to call our parents who access our hub our volunteers to give them that feeling of status...if a family need to access a food bank we'll use one of our other family members to take them to the food bank....

Fragment 4: [Bidding for social housing in this area happens on a Thursday] ...so on a Thursday a couple of parents and another volunteer who have been through the house bidding process before will help them to bid for houses

Fragment 5:and we've got a little boy from Africa in KS2 and his drawer in school is full of stuff because he's never had that before and he wants to take lots of things home.

Fragment 6: It would be quite nice to know what their story was...we don't know if they've had trauma or if they've come via Italy or via whatever...we don't know what's happened to them...and what [life] they've lived before they left

Fragment 7: something that I'm very conscious of at the moment young marriages and engagements. In certain communities that is the cultural norm that

you would be engaged at a very young age. We've got problems with some of our older children, particularly girls who know that they are being prepared for marriage and know that they will not be going on to education beyond primary.

The selection of fragments selected above emerge for us 'in their power to affect and be affected' (Masney 2016:672) talking back to what Strom (2015) describes as the two central tenets of traditional linear models of teacher education 'that pre-professional learning is a fixed set of principles methods that teachers takes whole and put into action in the classroom' and 'that the teacher is an autonomous actor who "does" teaching to students' (2015:321). What we see instead through our intra-actions with our fragments is that a teacher education founded on these principles 'eclipses' (MacNaughton, 2003:36) the super complexities of the practice assemblage by silencing and shadowing other dimensions of practice dynamic: what kinds of human subjects are foregrounded in these fragments? how do ideas about race, identity and belonging play out? how are the families within which young people live sustained? how do young people eat? stay healthy? exercise agency in their lives? In the fragments above teacher becomings in the assemblage teacher-school-newly-arrived-families are 'abducted' by 'affect' as newly-arrived-family-becomings with the molar lines of housing policy (fragments 2 & 4), employment law (fragment 1), the age of majority (fragment 7) connect to molecular lines of stories and histories of refuge and journeying, and the actant properties of things (the stuff hidden in the desk by the boy from Africa in fragment 5) to emit lines of flight that deterritorialise the straited grammars of schooling and its fixed, bounded concerns with 'humans', 'classrooms' and inert 'materials' to make sense from non-sense and generate new actions informed by ethical, compassionate concerns for socially just

denouements. The molar lines of the school as codified space, '*the establishment*' of our title, an interior/exterior that includes/excludes parents is re-territorialised to become schooling otherwise. Our teachers respond with development of family hubs, support for parents to develop skills for work and to navigate and access local housing services. We see interior/exterior fold in to open out school to the possibility of more socially just newly-arrived-family becomings.

These fragments connect to texts about parental engagement that emphasise the importance of moving beyond simple uni-directional models that co-opt families to the molar conventions of school towards multi-directional models that 'boundary-span' (Mitchell-Price, 2009) "to build relationships that hover at the peripheries of home, school and community" (2009:14). With the notion of multi-directionality Mitchell-Price imagines a paradigm shift, a move away from the traditionally bounded notions of school and home where humanist subjects take up prescribed roles and identities, as expert or inexpert, in relation to who learns and what is learned, towards a model that "takes into account the tacit nature of knowledge" and embraces a "collective process of dialogic learning" within which parents and schools "value the knowledge and experience of one another" (2009:12). In our thinking-the-data-whilst-reading-the-theory we push this further to imagine a post-human 'becoming with' that treats work with families as an always already symposi in which teachers are always already implicated. Working with this idea as a self-conscious reference point opens up to the possibility of (odd) kin making (Haraway, 2016) as an ontology, modality and function of doing teaching . This requires what Hamilton calls an 'outreach mentality' (2017:313) going beyond

“promoting awareness among parents of rules and expectations” towards deep, diffractive exploration of the socio-cultural meanings and positionality of teacher becomings in relation to authority, agency and the meanings, processes and practices of home school interaction. Hamilton’s reminds teachers³ to pay due regard to the ways in which gender, ethnicity, linguistic heritage and socio-economics play out to position different types of bodies in different sorts of ways within assemblages. We think with Franklin et al (2018) to think with Harraway and Despret to ask, “What if schooling were not about ‘reducing the field of attention to prove a point’? What if schooling involved ‘thinking [that] enlarges, even invents, the competencies of all the players...such that the domain of ways of being and knowing dilates, expands, adds both ontological and epistemological possibilities, proposes and enacts what was not there before’ (Franklin et al, 2018:270). Re-imagining schooling as (odd) kin making allows teaching not only to *take responsibility* and to “own up to the deadly practices” (Franklin et al, 2018:270) that position newly arrived bodies in otherness to the standardised functions of school but also to prioritising *making a response* that makes something new possible.

Vignette 2

³ ³ Does my social positioning (gender, ethnicity, linguistic, socio-economic) make it difficult for some families to foster sustained connections, dictating types of involvement?

Do I, or colleagues, hold stereotypical and homogenous perceptions based on social markers (gender, ethnicity, linguistic, socio-economic factors)?

How are minority ethnic/linguistic families accepted by established communities?

How can the enrichment brought to educational settings as a result of cultural and linguistic diversity be understood, appreciated and shared across the wider school community? (2017:313)

Fragment 1: Usually we are given very little information when new children start and it is especially difficult when trying to fill out the forms with the parents for their children as obviously we need to try and get as much information as possible...of course this is hard when they have very little English and don't understand the questions. But the more information we have, the more we can pass on to the teachers which will then help the children when they start in the class. We are the first contact they have. I've become quite adept at speaking different foreign tones but in English! We've had children who have ended up in the wrong year group due to confusion about their previous education...we use anything we can think of to help aid communication...google translate...pictures...gestures'

Fragment 2: We've got a growing little population of Farsi speakers who are all related but mum...her English is so poor... she is so shy and she finds it very difficult to communicate...it's hard, it depends on their personality...sometimes she'll hover around in the foyer until she spots somebody she's already got that relationship with

Fragment 3: ...but sometimes we get the older children to communicate. It depends on their personality really. Sometimes they have built relationships with particular members of staff who they will wait for and try and communicate with.

The fragments that glow for us in vignette 2 ignite our interest in *translanguaging* as a potential micro-political, molecular move that mutates and reterritorializes the colonising effects of molar languages within the assemblage opening diffractive opportunities for kin making (Harraway 2016). *Translanguaging* speaks to the deployment of linguistic and wider semiotic resources in superdiverse, dynamic (often virtual), and transnational

spaces (Simpson & Bradley, 2017) in pursuit of conscious intra-action, ‘becoming I’ or ‘we’. These fragments connect to texts on second language acquisition and teacher education in the bi/multilingual classroom. Garcia and Wei (2014) make an important distinction between translanguaging and codeswitching, with the latter tending to be used to imply a simple shift that retains a clear distinction between the operation of two languages. Translanguaging differs in its conceptualisation due to its transformative nature (Garcia & Leiva, 2014) and potential for hybridity (odd kinship?), which opens up opportunities for mutation beyond language hierarchies which are intrinsically rooted in colonising practices (Flores & Garcia, 2014). Language hierarchies are productive of territorialised spaces that produced recognition ‘being fluent or not’ in authorised forms of language, in this case Standard English, that are governed by the regulatory practices (national curriculum, assessment, teacher standards) of the state. However, we pose that translanguaging opens up opportunities for deepening understandings of language as a post-human strategy for making kin. Rather than putting language to the work of representing categorisations (inside/outside, fluent/non-fluent, expert/inexpert), translanguaging embraces a wider ‘semiotic repertoire’ of ‘resources to communicate’ (Blackledge & Creese, 2017a: 252) to interact, intra-act, make kin.

In fragment 1 we visualise this semiotic repertoire in action; a primary school entrance desk where children and parents have their first face-to-face interactions with the school and where multimodal communication is taking place as much through non-linguistic means as through linguistic means, indicating a dynamic, in-the-moment process of translanguaging. Blackledge & Creese (2017a) refer to repertoires as comprising

linguistic, semiotic and sociocultural resources and refer to the work of Rymes (2014) who foregrounds the collection of diverse ways that individuals draw on in their ‘communicative repertoires’ in order to effectively function across diverse contexts and communities. Integral to using a translanguaging lens, of which repertoire is a defining element, is the way the body is put to work within this (Blackledge & Creese, 2017a), as is mobility and a spatial dimension (Blackledge & Creese, 2017b).

A key challenge raised by many of the OSD schools, is a high level of transiency of the school population; an aspect which directs us to considerations of translanguaging with mobility and bodies across schools and community spaces. Each OSD school played host to a minimum of twenty languages, the highest was forty one. These superdiverse schools are reflective of the cities in which they are located. When so many languages are spoken, it inevitably means that schools cannot rely solely on support from bi/multilingual staff members, and therefore translanguaging becomes a strategy of mutation, emitting lines of flight that support a coming together in hybridity that de-territorialises the exclusive (molar) language practices of the school.

These multi modal/discoursal communication modes form an integral part of schools’ everyday ‘molecular lines’ (Strom & Martin, 2016), rather than being extraordinary occurrences. Fragment 1 illustrates the role translanguaging plays in ‘behind the scenes’ work to modify molar lines be at the school gate, the front desk, school/parent telephone calls and by individuals in diverse roles in the school.

Children of parents with English as an additional language (EAL) might be viewed as natural translanguagers with homes incorporating a mixing of languages and with children organically developing friendships where languages have no boundaries. In two primary schools, teachers spoke of orchestrating translanguaging as methods of support for newly arrived children. In one school they had grouped a newly arrived child with two other children, all of whom were from different countries but had Italian as a common language. As well as supporting the newly arrived confidence and ability to settle in, the school cited this example as an important inclusion strategy where they were building a school ethos of acceptance and welcome. In another primary school, they had set up a more formal ‘buddy system’ whereby each class had their own school buddies who were trained by the EAL Assistant. This system was not based on a common language approach but rather a leadership approach, with children going through an application form and interview process, with those who were chosen receiving a contract and a buddy badge. This process was not solely for newly arrived children with EAL, it was for all new children, and on arrival at the school each child was paired up with a buddy as a means of social and, in some cases, language support until the child had formed their own friendship group.

Creese and Blackledge’s (2010) extensive research on translanguaging in schools describes how teachers and students develop and co-construct flexible pedagogic practices. This included ‘use of student translanguaging to establish identity positions both oppositional and encompassing of institutional values; recognition that languages do not fit into clear bounded entities and that all languages are “needed” for meanings to be

conveyed and negotiated; recognition that teachers and students skilfully use their languages for different functional goals such as narration and explanation; and use of translanguaging for annotating texts, providing greater access to the curriculum, and lesson accomplishment'. In the Vingette's above we see these forms of kin-making extended to embrace the wider contexts and connections that sustain and nurture newly arrived bodies within school communities.

Towards concluding

Towards concluding we return to our title and our colleague's concern to ensure that newly arrived families didn't see her work as complicit in the reproducing effects of 'the establishment'. What we aimed to do in this paper is to put theory to work to activate more hopeful readings of her practise. Rather than reproducing of the establishment reading-the-data-whilst-thinking-with-post-professional-theory illuminates teacher becomings as affective, dynamic, contingent intra-actions - experimenting with translanguaging or creating employment experience for parents - that invite us to re-imagine teaching and the *doing* of professionalism. We see working with theory in this way as a purposeful strategy for learning *about* teaching and what it might mean to *do* teaching (as researchers, teacher educators and teachers). In this paradigm both the study and practice of teaching becomes a series of agential cuts in assemblages orientated towards dynamic, exploratory work that opens up possibilities for mobilising thoughtful and responsible/response-able moves that resist the molar lines of 'the establishment' and reorientate towards the *becoming with* of kin making.

We heed Wallin’s warning against ‘rhizomania’ as a humanist romance of emancipation and recognise the always already implicated, entangled nature of teacher becomings, that the conditions to ‘become without’ are not conceivable. We gesture instead towards *rhizoanalysis as a modality and strategy of teaching* in response to his invitation that ‘rhizoanalysis might better be suited to understanding the ways in which the subject is connected to and capable of affecting institutional, urban and State organisations. This is to understand the radically inhuman becomings with which the human is already folded’ (2021:87). We reimagine teacher education as the mobilisation of sense-making moves (after Masny 2016) that implicate teacher becomings in both the work of molar lines *and* the ethics of response-ability in micro-political interventions of care, as agents of molar authority but also able to respond, to be ‘response-able’, in the micro-political contingencies of everyday interventions.

Thinking with assemblages and rhizomes then, shifts our thinking to open up new ways of concept-making teachers’ work, illustrated in this case through work with NAF, with/through a notion of post-professionalism or what we might perhaps call *rhizo-professionalism*. In table one we pull together our discussions above to map our paradigm shift:

Table1. Shifting paradigms

<p>Touchstones of the Professional teacher <i>(being)</i></p>	<p>Touchstones of Post-professionalism or Rhizo-professional teacher becomings <i>(doing)</i></p>
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Bounded, unified professional	Post-human, <i>becoming with</i>
Teacher as humanist autonomous actor (<i>I</i>)	Teaching as intra-active, collective orientation (<i>we</i> , ' <i>becoming I</i> ')
Professional knowledge – fixed, transferable	Rhizomic contingencies – knowledge is provisional, dynamic
Schools as real worlds of work	Assemblages
Reflection	Agential cut, diffractive thinking
Individualised (humanist), collaborative	post-human, making kin: relations of care Response-able to and for suffering, dispossession, working with histories that hurt
Knowing	'Toggling', 'juggling', 'jockeying'
Autopoiesis	Sympoiesis
Resolutions	Staying with the trouble
Moments of professional conferment – <i>being a teacher</i>	Doing Professional – <i>teacher becomings</i>

We offer post/rhizo-professionalism as an alternative intellectual basis for teacher education rather than a practical response, opening up a new paradigm and language for concept-making about what it means to *do* professionalism. Rhizo-professional education works with the becoming teacher to make agential cuts in the assemblage that pay attention to affect, accept complicity, implicatedness and responsibility for 'decisions that shape the story in particular ways' (Barad, 2007). Rather than adhering to fixed codes and

bounded knowledge regimes, becoming teachers are always already “mobilising a complex of occasional identifications in response to shifting contexts. These mobilisations amount to a kind of internal emplotment of professional selves. Their resolution is a denouement rather than a definition” (Stronach, 2002). Our notion of rhizo-professionalism rescues these kinds of affective contingencies from the margins to recognise them instead as the very stuff of teacher learning, the points at which the teacher is response-able, ‘staying with the trouble’ and putting professionalism to the work of making kin.

Justice, which entails acknowledgment, recognition, and loving attention, is not a state that can be achieved once and for all. There are no solutions; there is only the ongoing practice of being open and alive to each meeting, each intra-action, so that we might use our ability to respond, our responsibility, to help awaken, to breathe life into ever new possibilities for living justly (Barad, 2007).

Teacher education and learning to do professionalism shifts from being, the study of codified knowledge, action and identities, towards the dynamic study of ‘becoming with’. In so doing teacher education reclaims a potential for dynamic social justice work that is positioned very much in otherness to the fixed orthodoxies of ‘the establishment’.

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