

Chronomorphing

The practice of *kaleidoscoping* involves *speculative futuring* with mosaic shards and events where becoming-teacher as a rhythm body engages in *chronomorphing*. The concept of *chronomorphing* helps make sense of how becoming-teacher calibrates temporality in school assemblages to modulate affective capacities in *inexorable* presents.

Chronomorphing as Affective Capacity

The inexorability of the present prompts action. Ready or not, you are forced to partake in unfolding change. Even as we refuse, the body as a time maker (Williams, 2011) deceives us – change *is*. A glance in the mirror is enough to see the truth of the claim.

Upon entering a school building, rhythm bodies come together in clusters to navigate the temporalities of school life – a workday begins, an excited child explains, break ends, an introduction with thirty children starts. Becoming-teacher must accordingly calibrate the competing velocities in school:

[I]t is by speed and slowness that one slips in among things, that one connects with something else. One never commences; one never has a *tabula rasa*; one slips in, enters in the middle; one takes up or lays down rhythms. (Deleuze [1988]1981, p. 123)

In this temporal navigation, *chronomorphing* becomes a way in which becoming-teacher engages in *time forming* by attuning to and modulating temporalities in keeping with unfolding needs – often in tension with other unfolding durations. “An act must seek both an adequate measure for all actual durations and their mixtures, and an adequacy to all of the past and all of the future” (Williams, 2011, p. 157-8). This temporal attuning seeks to calibrate the duration and *speed* of the running child to the *still impatience* of the waiting colleague whilst trying to figure out how to start an introduction.

An effect of temporal modulation is the way it enables becoming-teacher to make or take time to rummage the teacher’s storage cabinets during *inexorable* presents. During such *chronomorphing*, becoming-teachers might stretch activities, or speeds things up to get a moment’s time to mobilize resources. Proposed in this thesis as an affective capacity of becoming-teachers in the mosaics, this is what *chronomorphing* is about.

Time morphing sometimes becomes rhythmic. This is when becoming-teacher succeeds in forming a molecular alliance that momentarily augments the capacity to act. On other occasions, an enforced meter puts bodies into arrhythmia and suddenly nothing seems to work. Temporal calibration, therefore, “sometimes combine to form a more powerful whole, and sometimes one decomposes the other” (Deleuze, [1981]1988, p. 19). As a primarily intuitive, pre-personal, pre-conscious, and embodied practice, *chronomorphing* acts in the *inexorability* of the present that prompts action. *Chronomorphing* is therefore an experimentation with the temporalities of school life.

The Present and Temporal Modulation

The *inexorability* of the present is unyielding. And capriciousness vexing. With limited time to rummage through the teacher’s storage cabinets in *inexorable* presents, becoming-teachers try

to chronomorph. But there are also organizational practices that can either aid or hamper them in this activity.

Composing joyous encounters seems particularly difficult when becoming-teacher's capacity to act may already have been compromised. Like when given no time to prepare for teaching unfamiliar subjects. Eighteen minutes before eighty minutes of math is about to begin, becoming-teacher is told to cover for a sick colleague (go to mosaic *The Music of (Air)plane Math*). Chronomorphing in this event entails the invention of activities to do in exchange for math during a predefined timeslot (lesson as a *semachron*) governed through time (*chronarchy*) (go to geotag *Deleuzian Ontology in Education*). Chronomorphing also involves the ways in which invented activities are temporally stretched or repeated, and frustrated children slowed down – or urged to twerk along with a dancing reindeer on a projector (go to mosaic *The Music of (Air)plane-Math*). Modulations become attempts to make the inexorability of the present endurable in presents whose futures merely promise more of the same.

In another school assemblage, a becoming-teacher ends up alone managing an organizational setup designed for two teachers (go to mosaic *Quizzing*). Broken plans are effects of capricious presents, and an elevated pulse and adrenalin are effects of certain ways of solving broken plans. Becoming-teacher as solution to solve unforeseen vacancies risks creating vulnerable situations where becoming-teacher and children end up in arrhythmia. Under the rule of chronarchy and no time to rummage and mobilize affective resources, becoming-teacher must learn to teach whilst teaching. Still, despite poor conditions, becoming-teachers, teacher colleagues, and children solve the unfolding problems of education. They come together in broken abstract machines and try.

The force of inexorability accordingly puts becoming-teacher and children in vulnerable situations. It is a fragility intensified when inexorability involves assemblages with many rhythm bodies, doing diverse things, in crowded milieus, governed by the time of chronos. A child in one such milieu is reflecting on a quiz-question and proposes *They are violating human rights...* A glance at the time has becoming-teacher decline the invitation to discuss human rights (go to mosaic *Tick-Tock, Tick-Tock*). What else is there to do?

A thin brown line in an impossible schedule accordingly overrules a human rights discussion, and thereafter becoming-teacher and an assistant from taking action on a demeaning slur between children (go to mosaic *Quizzing*). “Perhaps children and adults are caught up in events that move at different speeds and are sometimes imperceptible to one another”, MacLure writes (2016, p. 180). Perhaps bodies are moving at such diverse speeds that they have become imperceptible to one another. However, becoming-teacher is also disappointed after the above events. But becoming-teacher never considers that chronarchy may be at fault; that is to say, becoming-teacher does not see that the lack of time for human rights or for shouldering the primary task of the teacher, might also be effects of there being no time in between classes and too few teachers. Structural failure becomes an individual failure.

The Present and Ethics

Inexorable presents during a staff shortage have a becoming-teacher put aside the *ethics* of the present. Becoming-teacher is rather solving *future* problems (being on time for next class) than the virtual problems of the present. Submission to chronarchy thereby risks eradicating the futures of education as it fails to see how the unfolding present is where futures are sketched. In the thin brown lines of schedule Tetris, there are no millimeters spared for the fundamental

values of education (go to mosaics *Tick-Tock, Tick-Tock* and *Quizzing*). Such space must instead be pried into unfolding presents continuously. The reward for human attempting to abide by the schedule through sprints and ethical deafness, is cold coffee and a sense of failure (go to mosaic *Tick-Tock, Tick-Tock*). So, although the distribution of a quiz question demonstrates chromomorphing, the encounter with a thin brown schedule line has becoming-teacher surrender the assemblage to the rule of time, in other words, to chronarchy.

However, the push of inexorable and capricious presents also enables *joyous* encounters. Transient problems are solved collectively as materials, children, and adults with different velocities find themselves in unexpected combinations. Like the problem during attendance checking with a too short cord, which is solved with the help of children which saves becoming-teacher from a race down the hall to get extension cords, leaving time for one more quiz question (go to mosaic *Quizzing*). Or the way a swift visit to the staffroom and a quick talk with a teacher colleague and a shared eyeroll about children being children, offers becoming-teacher a sense of proficiency before having to return to the classroom (go to mosaic *The Music of (Air)plane-Math*). Or the soothing sound of coloring pencils that have becoming-teacher slow down and join a child in voiceless coloring for five minutes (go to mosaic *Park of Silence*).

Each becoming-teacher intuits rhythm bodies differently. In one of the school assemblages, becoming-teacher's every move attunes to the velocities of others. Like in a mind-mapping activity where the activity *draws* on the inexorability and capriciousness of the present. It is civics and children are asked to contribute with associations to the word 'Sweden'. Children are randomly chosen to answer, one at the time, as the rest of the class listens. The setup is high stakes for both children and becoming-teacher; children risk public failure in case their contribution becomes rejected, and becoming-teacher must create something lesson-worthy from whatever comes up. Balancing on the cusp of the present in each exchange, children and becoming-teacher go on transversal inquiring through family travels, comparisons between education systems, and lines of succession:

For Deleuze [...] an ethical education is one that involves not simply our minds but our lives, taking it to places it has not gone and did not know were there. And, indeed, those places are not there until they are created from the virtual out of which we live. (May & Semetsky, 2008, p. 154)

Life and education meet. Becoming-teacher, through continuous chromomorphing, intuits when to continue or stay with a story, how much time to allocate for what sidetrack, what voice to invite when. By the time their mind-map is finished, all child voices have been allocated time to share their story.

Mind-map, as *product*, helps children succeed in later school activities; mind-mapping as *process* is an actualization of an ethical education. The creature on the whiteboard is organic but not random, singular but not a product of pure chance. Becoming-teacher provides a terrain for joint explorations rather than trace a predefined turf to discover. It is becoming-teacher's understanding of what counts as Knowledge in policy and school practice that enables transversal inquiring. And these molecular travels are what comes to undo the majoritarian Teacher. Education becomes a space where everybody is actualized as having something important to contribute, and time is calibrated accordingly.

When it comes to children, MacLure says, that

[t]he wider question is how education can be sensitive to the potential that all children have for experiment and improvisation, in order to enhance their capacity to affect and be affected. (MacLure, 2016, p. 180)

I propose the same goes for becoming-teachers; (higher) education must pay attention to how to stay sensitive to becoming-teachers' potential for experimentation and improvisation as part of their becoming. Chronomorphing, therefore, is proposed as a temporal experimentation engaged in by becoming-teachers engage, in order to enhance affective capacities in inexorable presents.

References:

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