Rhizomatic intraviews in post-qualitative research: Exploring temporalities through a Deleuzean-Guattarian-Bergsonian Lens

Abstract

Drawing on the works of Bergson, Deleuze and Guattari, this article develops and examines a set of rhizomatic interview temporalities which were identified during an ethnographic study of young people in a High School in South London, UK. The article theorises how intraviews may capture temporalities to challenge the centrality of time, instead focusing on decentring the notion of temporalities beyond the fixity in individuals' experiences and exploring their complexities as they become distributed across various assemblages. The definition and practicalities of time in qualitative research require expansion and problematisation. The qualitative interview needs to remain relevant as a method, and new theorisations of interviews are needed. Additionally, the influence of Bergson's philosophy on Deleuzean philosophy is largely overlooked in research. This article addresses both these needs and contributes to the extension of theorisations of intraviews and the use of philosophy in post-qualitative research. Drawing out different facets of duration and temporalities, the article argues for intraviews as important ethical encounters where post-qualitative considerations for research emerge. The article argues how reemergences and suppleness in intraviews were important facets in understanding the flow of temporalities in the lives of young people.

Keywords: Bergson, Deleuze and Guattari, intraviews, rhizome, post-qualitative, young people.

Introduction: Rhizome, Time and Flow

In the 1920s, Bergson (2007) outlined a new metaphysics on what can be described as 'fluid time' (Neale, 2021, p. 35) and what Deleuze and Guattari (2013, p. 34) would later describe as a continuous process of 'becoming'. In the qualitative interviewer's inquiry into the social world of people, there is a need to shift how we understand people's experiences, which are constantly happening 'in flow'. Drawing on Bergsonian philosophy, Law (2004) argues in his book, *After Method: Mess in Social Science Research*, that 'the world is not a structure… something we can map with our social science charts' but one where methods must adapt to a world of 'tide, flux and general unpredictability' (Law, 2004, p. 7). Amid escalating instances of social instability and new forms of oppression throughout social life, from which research is not exempt, a decentering of humans and their experiences has gained prominence in qualitative research. The decentering of the human in social research is occurring by challenging the traditional understanding of humans as rational 'social actors' only and the 'structures' around them as external and decoupled from temporalities and relationalities (Rosa, 2005, p. 456). In other words, there is a need for social research methods to become 'in tune with and able to capture the enduring flux of the world' (Neale, 2021, p. 35). To this effect, educational research has started to shift its focus from a traditional research-centred approach

to a more distributed and collaborative process of research that gives saliency to a 'posthuman co-production as a post-qualitative research praxis that decenters the human and re-centres matter' (Renold and Invinson, 2022, p. 108). A post-qualitative approach to understanding and conducting interviews complicates the emphasis on situatedness and on 'presence' as a temporal fixity (Brinkmann and Kvale 2015).

Instead, post-qualitative inquiry invites the researcher to enmesh themselves in the relationalities of matter, discourse, place, and histories mushrooming up in 'muddy' (Lippke and Tanggaard, 2014, p. 136) and unexpected ways (Lather, 2016; Osgood and Bozalek, 2024), what Tsing calls 'the art of noticing' (2015, p. 37). In this article, I address how interviews can go beyond the traditional conversational dynamic and, instead, be understood as qualitative leaps where the temporality of a fixed present is contested. To this effect, interviews are more than an encounter where two people talk - where one person (the researcher) asks questions whilst the other (the research participant) responds in the determinate environment (Knott et al., 2022). Data encounters, beyond a linearity of time, can be repositioned as a coming together of relational, temporal, material, rhizomatic connections; this flexible ongoingness allows us to speak of intra-views (Zarabadi, 2023), for which we need more than a set of skills or techniques. Still, rather a refusal to dissect and separate the material, discursive and temporal characteristics of an event, and instead allow ourselves and participants to encounter the world differently (Bozalek, 2021) to grasp beyond the 'dialectical' trap that surrounds methodological enquiry (Deleuze and Guattari, 2013, p. 5).

The moment of the 'posts' in educational research is an important response to uncertainties and murky futures compounded by environmental and socio-political events that push us to rethink how educational research must change to continue to be able to grasp reality-becomings and posthuman inquiry is intent on 'updating critical theory for the third millennium' (Braidotti, 2013a, p. 9). To this effect, I suggest that post-qualitative and post-inquiry 'involves taking seriously multiplicities of humans, nonhumans, more-than-and-other-than-humans, multispecies and natureculture entities' (Taylor et al, 2024, p. 819). Braidotti argues that the critical shift pursued by posthumanism involves the production of an affirmative form of critical theory that transcends the 'seemingly endless polemic between humanism and anti-humanism' (2013b, p. 36), and this shift has methodological implications.

This article builds on post-qualitative educational research drawing from posthuman concepts and methods, such as, studies turning to the body and affect in research (Taylor and Fairchild, 2020; Land, 2024; Zarabadi, 2023; Bustillos Morales, 2024), place and spaces (Flint, 2021; Fairchild, 2021; Ivinson and Renold, 2021), and arts-based and new material approaches in education (Renold and Timperley, 2024; Renold et al., 2024; Renold, 2024). Yet, interviews remain an area for further exploration. The article argues that Bergson's (2007, p. 18) notion of duration, or "durée réelle", (or as translated in English, 'real duration'), extends the simplistic conception of time as just 'clock-time'. Qualitative researchers are not immune to this common conception of time during research. Interviews are usually 'timed', 'broken into

sections', 'structured' and 'measured' in very calculating ways. However, during interviews I examine in this article, clock-time becomes insignificant during instances where little or nothing is said (time lapses – "take your time to answer"), where revelations are made speedily (time acceleration - "wow, really! you need not say more"), and where interview methods of research turn from face-to-face to online viewing of content, to using theme cards, and to other more participatory and collaborative modes of qualitative inquiry. In these moments, time can seemingly rewind and fast-forward, expand and contract, and slow down and speed up (McDonough and Stephenson, 2022).

Drawing on Bergson's (2007) ideas from *The Creative Mind: An Introduction to Metaphysics* and Deleuze and Guattari's (2013) work *A Thousand Plateaus: Capitalism and Schizophrenia,* I examine the duree of qualitative interview work as data encounters which require constant qualitative 'empirical attunements' (Renold and Invinson, 2022, p. 113). This article theorises how interviews can become rhizomatic intraviews, whereby lines of qualitative inquiry are driven by serendipitous instances attuned to decentering the human by throwing the spotlight on what constitutes the research participant's flow of experiences in messy, non-linear, sprouting temporalities. The approach I refer to as rhizomatic intraview temporalities harnesses Bergsonian, Deleuzean and Guattarian philosophies. Specifically, I use Deleuze and Guattari's (2013, pp, 9-12) notion of rhizome as they describe it:

> 'A rhizome is a map not a tracing… The map is entirely oriented toward experimentation in contact with the real… A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines… one of the most important characteristics of the rhizome is that it always has multiple entryways'.

So, the rhizomatic qualitative intraview emerges out of the need for more openness and experimentation in the process of interviewing, allowing participants to pursue their own lines of flight whilst interviewers navigate the uneasiness of unanticipated interactions. In the examples given in this article, the research participants (young people at a British secondary school), dynamically engaged in ways that are untypical of the standard qualitative interview approach. During interviews, the research participants were involved by showing images on mobile phones, tablets and pads, by using flashcards provided, and by rewriting themes on flashcards, folding themes, discursively and materially. Instead of just discussing their social life in and outside of school, they presented images, tags, likes, and dislikes, and several of them participated in social media activities during the interview (e.g., tagging, liking, reading comments, and responding to others with emojis). I argue that these types of interviews are rhizomatic in their temporalities, which enable 'live', fluid instances where the interview method transgresses from a retrospective approach (this is what I did/said) to a temporal experience (this is what I'm doing/saying). The youth temporalities uncovered in the intraviews described in this article reflect the impacts that educational research has argued that social media lifeworlds have on young people's civic engagement and learning trends (Middaugh and Evans, 2018; Greenhow and Lewin, 2015; Ringrose, 2018, Bustillos Morales, 2023).

Flowing from interviews to intraviews

Whilst the qualitative research interview has become a key method within the domain of qualitative methods since the 1980s, there is still much to be considered regarding the process of interviewing as an active practice – with most of these traditional approaches based on grasping human experience as recollected, past, in a non-temporal, or bi-temporal paradigm. The conventional concept of interviewing has been established through methodological literature such as Glaser and Strauss's (1967) *The Discovery of Grounded Theory: Strategies for Qualitative Research*, with both researchers pioneering the use of interviews in health, their field of research. The emergence of the qualitative research interview has also been further established through Spradley's work in *The Ethnographic Interview* (1979), and Denzin and Lincoln's (2011), *The SAGE Handbook of Qualitative Research*. Although the qualitative interview has been deemed to be 'an active social production of knowledge' where 'interviewer and interviewee through their relationship produce knowledge…in a conversational relation' (Brinkmann and Kvale, 2015, p. 21), it has never been the ideal method for dealing with people 'in their flow'. In response, qualitative researchers have tended to look more favourably towards participatory and sensorial methods as the golden standard of qualitative research in both sociology and anthropology (Forsey, 2010).

Theorising the intraview through the logic of the rhizome requires us to rethink the contested nature of presence found in interviews and instead consider a more modulated presence (Braidotti and Fuller, 2019) which rejects the certainties of positivism and embraces different horizons of temporality. The approach in this article is ethnographic but recognises the problems that exist with a long tradition of ethnographic methods that centered on a unifying human experience, which can be traced back through methods that have depth. Instead, through intraviews and drawing on Deleuze and Guattari (2013) and Bergson (2007), I argue that the intra-view is a way to de-center the human and calibrate ourselves as researchers towards the post-qualitative and beyond a humanist ontology (Lather and St. Pierre, 2013). This article contributes to aligning the intra-view with calls for the inseparability of ontology, epistemology and ethics, what Barad calls ethico-onto-epistemology, highlighting the interrelatedness of 'ethics, knowing and being' (2007, p. 185). Rhizomatic intra-view temporalities help bring into play the linguistic, narrative, social and material planes of immanence to grasp the 'co-constitutiveness of materiality and discourse, giving rise to concepts such as the 'socio-material', the 'materialdiscursive' as 'relations of coexistence' (Lenz Taguchi, 2014, p. 80). What this means in methodological practice is that traditional qualitative interviews assign the interviewer and interviewee specific dichotomous roles, such as questioner/answerer, listener/talker, gazer/gazee, observer/observed, among many others. In the interview relationship, there is an almost oppositional placing of the interviewer and the interviewee, essentialising the nature of the relationship as a binary one. Yet, what if interviewing could offer some temporal experiences, instead of just recollected ones, providing in-flow and mobile encounters, rather than frozen and immobile ones? Whilst the notion of temporalities has been

used to intermediate how experiences can be made sense of and inscribed in qualitative research (Smith, 2015), there is a need to theorise the temporalities beyond the usual 'dichotomous…binary logic' (Deleuze and Guattari, 2013, p. 5). Drawing on concepts from Bergson (2007) and Deleuze and Guattari (2013) I critique and examine the interplay of unpredictable dynamics and temporalities utilised in standard qualitative interviewing and show how these can be conducted in a 'rhizomatic' fashion (Deleuze and Guattari, 2013, p. 22) and in 'durée réelle' (Bergson, 2007, p. 23).

The dissatisfaction with 'traditional' interview methods is now well-known and widespread. Capturing experiences 'in-flow' is arguably not what interviews have been intended for. However, some qualitative researchers, most notably Spradley (1979), have shown that it is possible to re-enact research participants' experiences by asking them to provide a 'grand tour' or 'mini tour' of a specific span of time in their lives (Spradley, 1979, p. 36). However, even Spradley's (1979) efforts could at best only provide a recollection and immobile account of experience. Drawing on a Deleuzio-Guattarian perspective, Barlott et al (2019, p. 651) operationalise the concept of 'guerilla warfare' to interrogate the qualitative interview. They draw on Deleuze and Guattari's cartographic approach to trace the nuances and intricacies of relational affects (Barlott et al, 2019). Sticking with the ebbs and flows of social life, such approaches to doing interview work allow the researcher to stick with the experiences in the fluidity in which they occur. Scholars such as Alexander and Wyatt (2018, p. 101) ask that we re-conceptualise the interview, using the term 'In(tra)fusion'. They critique the traditional interview methods, where two people typically 'meet and sit in placid chairs, in a passive dead room', where one asks the other questions, and where the 'inter' part of the interview refers to 'individuated human subjects bounded and separate' (Alexander and Wyatt, 2018, p. 103). Instead, Alexander and Wyatt (2018) use the term 'in(tra)fusion'; they replace 'inter' with the 'intra' of the enmeshed. Likewise, the 'view' part of the interview should also be challenged, since viewing is an outsider's perspective, always 'looking in', rarely taking part, focusing on what is seen but not on what is intrinsic. Alexander and Wyatt (2018, p. 103) describe an 'infusion' as a soaking and an emergent process that creates something new; such is their call for 'in(tra)fusion'.

The change to flow that intra-views allow extends the humble qualitative interview towards 'surveying, mapping, even realms that are yet to come' in post-qualitative research (Deleuze and Guattari, 2013, p. 5). This article argues that the temporalities narrated by the young people suggest a need for 'practical experimentation and the creation of the not yet instead of the repetition of what is' (St. Pierre, 2019, p. 3). Intra-views offer a different point of departure from the familiar notion of 'social actors' negotiating a 'biunivocal' interaction; instead, intra-views through rhizomatic thought are 'taproots with a more multiple, lateral and circular system of ramification' (Deleuze and Guattari, 2013, p. 5).

Methodology and Fieldwork

The article presents two vignettes collected through ethnographic research with young people in London secondary schools over a three-year period. The everyday cultures of schooling and social media used were the focus of the study. The ethnographic research was informed and adapted to the complex and ethical relationalities between young people, their school environment, and the multiple devices and social media sites that encompassed a multiplicity of experiences. Intraviewing young people was one of the ways in which the ethnographic study remained ethically committed to difference rather than sameness in carrying out the data collection phase. The intraviews were an opportunity to address both ethical and methodological implications which need to be recognised in qualitative research, such as the 'recognition of the diverse and fluctuating circumstances that shape young people's availability for interviews '(Urry et al., 2014, p. 291), and understanding the complexities of conducting intraviews in settings such as schools (Markkanen et al., 2020). Similarly, when young people are available for an intraview, there are other negotiations necessary regarding how the intraview will allow for young people's participation. This article's focus on intraviewing reflects both the approach and the need to understand young people's temporalities methodologically, challenging the ways in which some temporalities become 'legitimate 'or 'illegitimate '(Yen Joyceln Woo 2008, p. 159) during data collection processes. Instead, methodologically, this article argues and theorises how the time spent conducting a qualitative interview is not at all straightforward. Interviewers can spend hours asking unintelligible questions, gathering little evidence for their investigations, or they can work more efficiently by asking the right questions the first time around. Some say it is 'a question of time' whether the researcher can collect good data, but in fact, this is problematic. Time does not bring us the best data – it is how we 'spend the time' that matters. In this article, I analyse and theorise the use of time during qualitative interviews with young people.

The two research participants included in this article are Skeeks (18) and Danielle (15); these are pseudonyms chosen by the research participants themselves. The study examined the relationships between social media use, interactions, and the school's culture. The study began, firstly, with observations conducted by the researcher across various parts of the schools, including classroom spaces, break times, corridors, assemblies, targeted support sessions and extra-curricular academic support. Secondly, the researcher ran workshop sessions to provide information to prospective research participants. These were conducted in school and designed as a way to present essential points in the research information sheet to young people in a more interactive manner. The workshops provided information about the research in a clear, non-technical manner, minimising theoretical jargon and focusing on the study's voluntary nature, consent, and timelines for participation and withdrawal from the research. The school assisted the researcher in distributing consent forms to parents and caregivers following the workshops. Thirdly, the study proceeded with an online observation phase of social media spaces used by research participants for a period of up to three months. The intraviews served as an opportunity to combine the perceptions collected through the online observations of social media spaces and the young people's experiences.

Early on in the research, a need was identified, namely, how to enable young people's participation in the intraviews in ways that allowed the young people to narrate their stories without feeling pressured to provide desirable responses (Barter and Renold, 2010). Yet, there was also a need to rethink the 'centeredness of interviewing practices' and the 'limits of our received practices' in traditional interviewing (Jackson and Mazzei, 2013, p. 262). Investigating through the intraviews involved inviting research participants to bring different devices of their choice to the intraview, go beyond 'data, voice and truth' as only retained within a human subject (Jackson and Mazzei, 2013, p. 262), instead, the approach to the intraviews decentered interpretivist and atomising linearities and what stories qualitative data can tell. To this effect, some of the young people brought phones, tablets, flashcards and diaries to the intraviews and used these various artefacts when explaining their stories and responses, drawing meaning from them, decentering the exclusivity and selectivity we attribute to human experience in qualitative data. Thus, research participants generated bursts of data by using their devices of choice, with social media posts and content, generating discussion and explanations that had depth and were sparking discussions and explanations that were rich in depth and illustrative of the temporalities young people experience. Intraviews with young people allowed a decentering of human experience by exploring what these devices do in their everyday lives, how these devices disrupt normative school-online temporalities and relationalities and pushed the researcher to think beyond the 'neo-positivism' and 'metric-mania' that influences qualitative research and interpretivism (Lather and St Pierre, 2013, p. 629).

The divergent nature of how young people discussed their sense of time during intraviews requires what Lather (2013, p. 637) regards as a 'thousand tiny methodologies' to explore a 'thousand tiny relationalities' (Zarabadi and Bustillos Morales 2024, p. 1), produced with participants as we become with and within the agency of their assemblages. The two vignettes presented are also intertwined with two screenshots that research participants agreed to share with me after the intraviews ended. The two vignettes are used because of their richness and depth (Bloom-Christen and Grunow, 2022) and are presented to illustrate the need to theorise time differently when interviewing young people, plugging in to social media assemblages to explore and open up their experiences beyond the centrality of human experience. Vignettes have been used in educational research for many years and have been defined as 'narrative story-like…focused description of a series of events taken to be representative, typical, or emblematic' (Miles and Huberman, 1994, p. 81). Yet, vignettes can also help rewrite stories to give saliency to other stories, as 'all narratives tell one story in place of another story' (Cixous and Calle-Gruber,1997, p. 178). This article argues that instead of seeking linearity of experience and representation in qualitative research, or a concise and chronological narrative from the voice of research participants, shifting attention to what makes connections during intraviews, to a processual witnessing of data knots and layers pushes the limits of data analysis and interpretation. These vignettes are undepinned by these decentering and post-qualitative prompts, yet, remain sensitive to the importance of not downplaying the structural inequalities grounded in the specific context from which the young people where speaking from.

Intraviews as reemergences

Linear things are sequential. They operate in straight lines, often progressing in order, from stage to stage. Non-linear things may operate in a seemingly non-logical way; they may invoke sudden change, a flip, a switch, or a moving off topic. A rhizomatic intraview proposes ways in which interviews can more readily 'follow reality in all its windings' (Neale, 2021, p. 35) by transgressing the traditional interview method and using non-linear interview temporalities and materialities. The vignettes are an attempt to view data from more than the traditional participant voice (Mazzei and Jackson, 2012), or as chronological development of qualitative data facts. Instead, by drawing on Donna Haraway (2016), I use the metaphorical and philosophical concept of string figuring to engage in 'speculative fabulation' to tell different and multiple stories that help understand the non-linearity of intra-views. Whilst a traditional timeline and order of interactions in an interview is straight, with fixed and measured points along its route from beginning to end, through string figuring we can intertwine moments, make them more fleeting, capture how investigating difference and otherness needs different 'wayfaring' practices (Ingold, 2011, p. 149) that find the off the beaten stories and methods to create other ways to grasp being and knowing (Haraway, 2016). Therefore, the vignettes are intertwined with the temporalities that mesh multiperspective from social media content to

I describe the non-linear approach by drawing on an interview with an 18-year-old research participant named Skeeks. In the intraviews, Skeeks would seemingly flip from one moment to another to explain his life inside and outside the classroom. At first, and through a traditional interview binary logic, this could be interpreted as a failure to 'control' the interview as a social researcher, with a need to bring Skeeks back to our focus. However, in hindsight, I realised that Skeeks was leading us on his own temporalities, creating and weaving 'multiple entryways' (Deleuze and Guattari, 2013, p. 12), making visible his own re-storying and mapping. For example, when prompted to explain his love of Facebook during one of our interviews, Skeeks proceeded to reach for his phone to show his Facebook wall and how he liked that he could keep track of time and his published photography albums; "I can go back and see dates when I published a series of photographs, like a collage of my art and photography". For Skeeks, talking at this point in the interview was a defective mode of explaining; instead, Skeeks reached for his phone, flipping from the discursive to the sociomaterial. The intra-view pushes the boundaries of 'social constructionist epistemologies' to a more 'relational ontology' where 'difference is the condition of the world's continuous

becomings, where humans and non-humans continuously become different in themselves in their interrelations' (Lenz Taguchi, 2014, p. 81).

Figure 1. One of Skeeks' photo publications on Facebook.

In Figure 1, Skeeks picked one of his "proud moments" as an artist, facilitated and affectively materialised on Facebook through his post, which, as Skeeks mentioned, was "getting likes as we speak". In this way, Figure 1 amalgamated the continuities in temporality that he experiences on social media, past and present, as a durée réelle, a Bergsonian temporality, allowing an exploration of how time is experienced in more than linear ways. Deleuze and Guattari (2013) arguably draw upon the Bergsonian notion of durée réelle when developing the notion of 'rhizome'. The rhizome flows and any point of a rhizome can be connected to anything other… A rhizome continuously establishes connections between semiotic chains, organisations of power, and circumstances relative to the arts, sciences, and social struggles (Deleuze and Guattari, 2013). Researching social media becomings with young people problematises the linearity associated with qualitative interviewing and how an intraview digs deeper into the narrow understanding of interaction and time in traditional qualitative interviewing.

Skeeks' move towards the online and his scrolling through posts was important, and the way he proceeded to show me by using his phone, scrolling, clicking through albums, liking comments, responding to comments and posting on his Facebook wall, instead of merely discussing it, points to how we need to explore and 'determine the 'object of our knowledge' as an 'entanglement' and as part of an 'agentic assemblage' (Lather and St. Pierre, 2013, p. 630). The intraview's multiple entryways allowed me to 'give up the scientism' (Lather and St. St Pierre, 2013, p. 630) that keeps us situated in a typical interview, either as an interviewer or as an interviewee, experiencing the effects of the agentic assembly relationally.

Therefore, I argue that qualitative intraviews, far from being just asking the appropriate questions within a determined time, are ethico-onto-epistemological events, which capture how the lives of our research participants are unexpectedly operating 'in flow', enabling a 'moving between…multiplicity, heterogeneity, relationality and affect' (Zarabadi, 2023, p. 118). The

rhizomatic intraview embraces serendipity; this is illustrated through the intraview with Skeeks, where we were asked to vacate the IT classroom so that another teacher could use the computers with other students, as there were no other IT rooms free. Skeeks suggested another location instantly, saying, "let's go to the art block…it's quiet, and you can see what I have shot for my school work". The intra-view with Skeeks was shifted from its ontological position as a fixed emplaced happening to a mobile co-construction between 'participants, researcher and the non-human elements of place in a mobile and dynamic way' helping to 'reveal…connections to place in ways which more traditional stationary face-to-face interviews have found difficult' (Heijnen et al., 2021, p. 530-531).

A rhizomatic intraview broadens the range of interactions in a qualitative interview, from the positions of the interviewer and the interviewed to a mapping of happenings and fissures, which does not necessarily mean that the interview has lost focus. Instead, where there is a rupture, there is an opportunity 'in the rhizome segmentary lines explode into a line of flight, but the line of flight is part of the rhizome' (Deleuze and Guattari, 2013, p. 9). Then, even more fortuitously, Skeeks' photos were getting likes as we spoke, and Skeeks exclaimed through a beaming smile, "I knew the black and white ones were going to be a real hit. Look how many likes it's got; it's just past the one-hundred mark!". Following the movements and emergences from Skeeks' intraview, uncover the 'affective' entanglements that compose research participants' materialities and temporalities as they are steeped in complex bounded relations and affective publics which are very difficult to capture through traditionally conceived data collection moments.

Exploring ordinary experiences with young people like Skeeks using Bergson's (2007) method is to focus on intuition, by grasping internal duration, a succession of involvements or activities which is not juxtaposition but 'a growth from within'. Although the intellect breaks down duration into separated moments or positions of 'time', compartmentalising them into sequence or order, real duration is the 'uninterrupted prolongation of the past into a present which is already blending into the future' (Bergson 2007, p. 20). Although school life is subject to routine and clock-like measurement and monitoring processes, such as the school bell system, which demarcates the beginning and end of subject lessons throughout the day, real duree constitutes an experience of school life that situates real life as it is experienced in the moment. The intraview, with its focus on allowing for the emergence and reemergence of material moments, opened possibilities to entangle with Skeeks' everyday temporalities and the ceaseless movements involving online and offline experiences involving body, objects, space, media, and discursive elements.

Intraviews as supple encounters

Interviewing young people requires an appreciation of temporalities, whether educational researchers are explicitly aware of this, or not. In this article, I show that Bergson's (2007)

notion of time, as duration, sheds light on the way the everyday experiences of young people is experienced in education. In contrast to conventional linear time, as in 'clock-time', Bergson's (2007, p. 32) 'duree reelle' ('real duration') refers to the lived experiences as they happen 'in flow'. Research participants in the study, like many school children in the state education system in Britain, felt a deep sense of monotony, with schooling 'dragging on' and 'clock watching' a constant theme amongst research participants. Here, school life had become uninteresting and seemingly 'slow-paced'. For the same research participants, time online appeared to "fly by", or "feel fast-forwarded" because of how much they were doing and interacting with others online. How can these experiences of time as "dragging on", "flying by", or "slipping away" be better understood? In this article, I turn to the philosophy of Bergson, Deleuze and Guattari to make sense of how an intraview can harness these different temporalities.

The theoretical concept of 'suppleness' is developed as a method for applying Bergson's (2007) "durée réelle" to use in the context of conducting research in the social sciences and humanities. The temporalities of an intraview 'plug in' (Jackson and Mazzei, 2013, p. 261) and produce 'supple' encounters that require me as a researcher to have a flexible and elastic disposition throughout the intraview process. The suppleness of intraviews can also help bridge the common ethical dilemmas associated with power dynamics when interviewing children and young people. Intraviews can allow the researcher to zoom in and out of research participants' lifeworlds by embracing the suppleness needed to witness what Bergson (1999) and Deleuze (2002, p. 104) referred to 'elan vital' or life force. An intraview helps decenter the attribution of life only to humans and decenter the exceptionalism that still surrounds the 'human' in social research by throwing the spotlight on other living organisms and the agentic distribution of action when we consider the rhizomatic flow of a life force.

The young people who were part of the research were constantly experiencing the suppleness of multiple connections, shortenings and accelerations because of their presence and absence in social media lifeworlds. The intraview with Danielle offered the opportunity to zoom in and out of the multiple modes in which her school work and digital story-telling converged. The suppleness of her social media lifeworld on Wattpad and the temporalities of her online digital story-telling created multiplicities that have resonance with the multiplicities of duration that Bergson described – 'the constitution of a logic of multiplicities' (Deleuze, 2002, p. 117). To take account of these multiplicities, different flows which coexist and yet can combine into one were captured in my intraviews with Danielle. I argue that intraviews are supple, with temporalities that map into elastic rhythms, shortening and elongating as research participants narrated their lives and used technology and social media to explain their experiences.

Danielle, was a keen student whose favourite subject was English and who had a passion for creative writing both at school and on a social media site called Wattpad. Danielle's use of Wattpad demonstrates how 'online media engagements' can become 'harnessed' to 'school events' and used by young people as a response to the 'perceived immobility or lack of dynamism in…learning' (Bustillos Morales 2023, p. 101). Danielle was deeply invested in

showcasing her writing on social media, especially on the platform called Wattpad because of "its fun features and the amounts of people who are just willing to read and like your publications…it drives you to continue writing". Whilst Danielle experienced a sense of participation and engagement on Wattpad that gave her a "drive" to write, which felt like "my fingers can't type quick enough", she also says that "writing at school is totally different", Danielle says, "I feel dry and full of doubt at school…not confident or driven…lessons are stifling…it's a struggle even though I love writing". However, talking about her writing was not enough to understand her ever-changing online portfolio. During one of the intraviews, Danielle whipped out her small tablet and opened her Wattpad to show me what her online short stories and books looked like, as shown in Figure 2. Danielle published them online and received comments and likes on her stories; with thousands of people showing up as engaged readers. Danielle updated her chapters during our intraview and commented on how she could "spend hours replying to comments, enjoying what people like, their favourite chapters, their favourite quotes", but also how "hours can pass and it feels like I've just logged in". The rhizomatic nature of Danielle's life is complex for qualitative researchers to grasp without situating oneself within the temporalities of her experience.
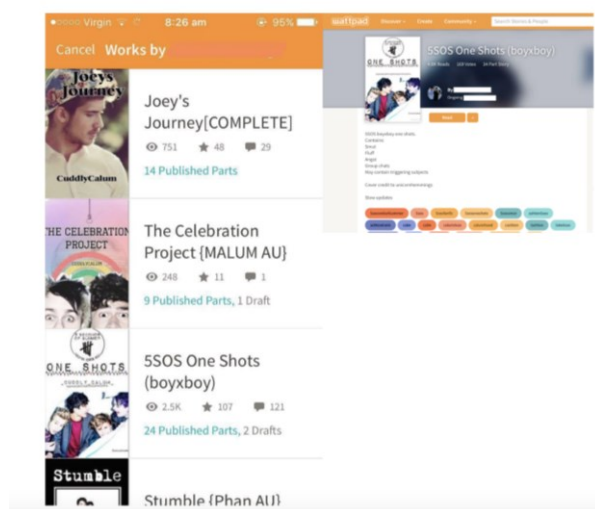

Figure 2. Danielle's list of published works on Wattpad, showing her latest most-read novel.

For Danielle, the time spent writing at school was, as she described, "too structured…full of explanations," with sessions being "too bitty to get anything done." To this effect, real time is 'indivisible' (Bergson, 2007, p. 20); for Bergson, real time lies in the enmeshed indivisibility of experience and being, which Deleuze and Guattari refer to as the multiplicities of 'viscosity' and slowness…and acceleration and rupture' (Deleuze and Guattari, 2005, p. 4). Whilst school experiences are subject to clearly marked boundaries, facilitated by clock time (such as when to go to class, when to eat, and when to start a task), real time is a constant, uninterrupted 'flow of inner life' (Bergson, 2007). In order to capture these valuable moments as researchers, we need to allow for 'entanglements between space-body-material-time' that 'open up capacities

to become other' with research participants (Zarabadi and Bustillos Morales 2024, p. 6). The technological entanglements in Danielle's intraview were a necessary move that I did not need to manage or control to bring her 'back' to the traditional nature of interviewing; instead, I moved 'elsewhere' with Danielle (Haraway, 1992, p. 313) to explore different temporalities with her.

Concluding remarks

This article contributed to the understanding of time in qualitative research by theorising intraviews with young people, drawing on the importance of temporalities for young people who navigate complex schooling and social media dynamics. Using Bergsonian Deleuzean and Guattarian ideas, this article distinguished between measured time (such as clock time) and the concept of "durée réelle" – real duration (Bergson, 2007, p. 12) understood as lived experience. Whilst clock time is the same minute by minute measurement of daily life, durée réelle changes according to the experiences of temporalities. Therefore, durée réelle is something experienced, rather than measured, in qualitative interviews. Qualitative researchers who attempt to measure social life fall prey to the idea that the measurements taken are social life itself – all they need do is report back these periods - a great deal of rich insight can be missed, or overlooked, if we fail to recognise that not all time is the same and temporalities matter. Intraviews can be understood via the dimensions described in the article, such as reemergences and suppleness which denote the elasticities, tempo, and extent, shedding light on the complex and messy temporalities that make up young people's social lives.

Young people's social lives can change depending on their unique circumstances; the temporalities of social media engagements and schooling are difficult to capture in traditional interviews. Intraviews can be a methodological provocation which broadens the range of ethical considerations and innovation needed to carry out qualitative research with children and young people. An intraview can have wider implications across various fields, from education and sociology to early childhood and youth studies. Intraviews can help researchers to shift from the traditional positions of the interviewer and the interviewee to a mapping of participation and interactions, which subverts conventional power relationships in the conduct and ethical considerations associated with data collection, analysis and interpretation in qualitative research.

The two qualitative vignettes harnessed the variety of temporalities where data pointed to the elasticities around temporalities in media and temporalities at school. The notion of real duration was made more complex and developed more depth with the use of Bergson's concepts. Therefore, real duration could be seemingly expanded so that some people could zoom in and zoom out of important aspects of social life by using various media, or whilst embedded in multiple cultures and communities. The article illustrated various temporal elasticities of durée réelle because one moment could seemingly stretch out within a person's real-life experience or be shortened, by the suppleness of encounters that would zoom in or

zoom out of the learning experiences discussed in the vignettes. Social media lifeworlds were crucial in how the young people understood the tempo of durée réelle – namely, the speed at which the social life of the young people was played out, with life in school moving very slowly, and social media lifeworlds stretching beyond the usual ticking of clock time that was the temporality regime at the school.

As this article has demonstrated, the application of the Bergsonian, Deleuzean-Guattarian theory of time and types of duration can help nuance the unilateral and linear experiences that tend to be gathered in traditional interviews. Considerations of how an intraview contemplates multiple perspectives in data collection, temporalities and materialities as important data knots are a valuable addition to the qualitative researcher's armoury, as researching the social world becomes more complex. Whilst the article has centred on time, the experiences of young people, and the reverberations of media and temporal aspects, the focus on rhizomatic intraviews as method is an attempt to provoke change from 'concepts-on-the-move' (Jackson, and Mazzei, 2013, p. 264) to 'methods-on-the-move'. A recognition of the unstable nature of qualitative inquiry, where we, as researchers, need to be ethically diffractive, honing in methods that open up rather than foreclose thought, data collection and analysis. Therefore, planning and conducting a rhizomatic intraview engages researchers in the process, and the assembling of whole data ecosystems, going far beyond listening to voices, finding "truths", seeking access to fields, or human research participants, much more importantly, methodologising what grasps, what grabs, what sticks, what plugs in and what assembles in the temporal, material and discursive worlds we are stepping into.

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