Mapping peace and violence in the TESOL classroom

by
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Supervisor: Prof Rinelle Evans

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I declare that the thesis, which I hereby submit for the degree Doctor of Philosophy in Humanities Education at the University of Pretoria, is my own work and has not previously been submitted by me for a degree at this or any other tertiary institution.

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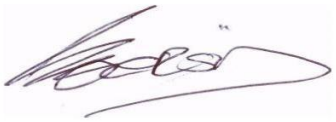

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ABSTRACT

In a globalised world the value and importance of languages have been redefined and as such it has been argued that the field of Teaching English to Speakers of Other Languages (TESOL) should be at the forefront of promoting peace. Through drawing on Deleuze's transcendental empiricism and working from the position that English language teaching can never be neutral or value-free but should rather be understood as a social, political, and cultural act, this study explores how understandings and experiences of peace and violence intersect with the field of TESOL. In particular, it is concerned with how adult language learners understand and experience peace and violence. Multiple Literacies Theory (MLT) was employed to foreground how adult language learners, through investment in becoming-literate, read the world, the word and the self as texts intensively and immanently, and how such readings produce corporeal and incorporeal transformations. Over a period of four months, seven adult English language learners took part in this qualitative research study. On-site research actions included individual interviews, classroom observations, and the sharing of artefacts. In keeping with transcendental empiricism, which informs MLT, rhizomatic analysis is employed to map these research materials. In treating analysis as an intensive, immanent and experimental activity, rhizomatic analysis allows for disparate connections to be made and for the research materials to be reported on as cartographic assemblages. The cartographic assemblages mapped explore how peace and violence becomes actualised during the immediacy of the event through investment in becoming-literate. This actualisation is considered specifically in the relation to the emerging TESOL landscape in South Africa. Based on this consideration I posit the learning community as mass-pack hybrid and conceptualise the curriculum as rhizomatic experiment. Together these two concepts become a communo-rhizocurriculum, which as instance of *minor*-curriculum, allows for the *majoritarian* tendencies in TESOL to be challenged.

Key terms: becoming, Multiple Literacies Theory (MLT), nonviolence, peace, rhizome, Teaching English to Speakers of Other Languages (TESOL), transcendental empiricism, *Ubuntu*/*botho*, violence.

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"We are no longer ourselves… We have been aided, inspired, multiplied" (Deleuze & Guattari, 1980/187, p. 3). We never write alone. In writing this thesis I have been aided and inspired by people I have worked closely with, and others I have not yet met. My gratitude goes out to all of these people.

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Having had the luxury to disappear into the study for hours on end to write during my holiday visits to my family was indeed a blessing. Thank you to all of them for the continued interest they have shown, and the support and encouragement they have offered.
To Marguerite and Juha; no words can express the appreciation I have for you. Your love and continuous support stuns me into silence.

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Preface

Deleuze's (1968/1994) transcendental empiricism informed my research; from its conceptualisation to the writing thereof. Unlike the received understanding of what constitutes empirical research, research that is informed by transcendental empiricism does not aim "to tell us what the world is like… but to create a perspective through which the world takes on new significance" (May, 2003, p. 142). In drawing on Multiple Literacies Theory (Masny, 2006, 2010, 2013) I was interested to explore the connections and intersections between learning English and peace and violence. In exploring these connections I made use of rhizomatic analysis. This understanding of analysis seeks to move beyond representation based on pre-defined categories and rather aims to invent "different ways of thinking about research through immanence, that is the virtual thought of what might happen when thinking data differently" (Masny 2013b, p. 234).

The writing of this thesis was informed by *pouvoir* and *puissance*. *Pouvoir* is power that is employed towards achieving particular ends whereas *puissance* is a disruptive and creative power that makes transformations possible. *Pouvoir* was employed in producing writing that is acceptable within academic discourse. Throughout the thesis I was, however, also interested to weave through the fabric of convention threads of *puissance* in an effort to deterritorialise how one can write about research and to challenge what one is expected to produce. Through the disruptive, yet affirmative power of *puissance,* I sought to move along lines of flight and to make possible the creation of new relations. The employment of *puissance* enabled me to express my becoming-other during/through the research event. I became a nomad-writer, always scanning the horizon for new routes of escape towards smooth space. In seeking the transformative potential of smooth space and becoming-other I was continuously reminded that "you may make a rupture, draw a line of flight, yet there is still a danger that you will encounter organizations that restratify everything, formations that restore power to a signifier" (Deleuze & Guattari, 1980/1987, p. 9). This preface is a result of this territorialisation. In assessing this research I wish of the reader to not assess it by an external set of criteria that interrogates the *validity* thereof. Instead I ask of the reader to assess it with reference to paradigmatic consistency; to assess it immanently based on its creative and affective intensities that make possible new understandings and create new possibilities of what the connections and intersections between peace and violence and the field of TESOL produce.

Plateau I
Entering a Rhizome

1.1. Situating Myself

It is a day I could never forget. The first time I really questioned my world and what was happening around me; how we exist. I cried the whole evening on my parents' hotel bed, cradled in their arms. My tears have never tasted as salt and my eyes have never stung as much. Thinking back, they must have been bloodshot. My parents attempts of soothing could not change the feeling of disillusionment and utter disbelief that had come over me. My world was fragmenting, folding back onto itself, and I was trapped in the chaos of it all. I could not make sense of what I had seen that evening. It was completely incomprehensible to me. Surely this could not be true. It did not make sense. People could and would not do this to one another. Are we not of the same blood, all just people? As far as I can remember I eventually fell asleep sometimes after the last revellers were returning home from their night haunts. It must have been around dawn. I remember looking through the window of Hotel Eugenie and noticing that the streets down below were littered with trash as the first sun rays played on the façade of the building across from our hotel room.
It was 1988.
I was nine years old.
We were in a hotel room in the Latin Quarters, Paris.
The night before my parents had taken my brother, my sister and I to watch a film that was banned in my home country, South Africa, at the time.
Cry Freedom.

Eighteen years after this emotional experience I found myself looking across into the Democratic People's Republic of Korea (North Korea) from an observation deck next to the Demilitarised Zone. An unnerving quietness prevailed as all around me soldiers with stern expressions and semi-automatic machine guns slung over their shoulders bustled around. Guardhouses, with two armed soldiers in each, were spread out along the mutually agreed border as far as the eye could see. The Armistice Agreement signed on 27 July 1953 between the United Nations Command, who represented the sixteen countries whose soldiers partook in the Korean War, The Chinese People's Volunteers, and the Korean People's Army of North Korea, may have brought an end to open warfare. But could what I saw around me be called peace?

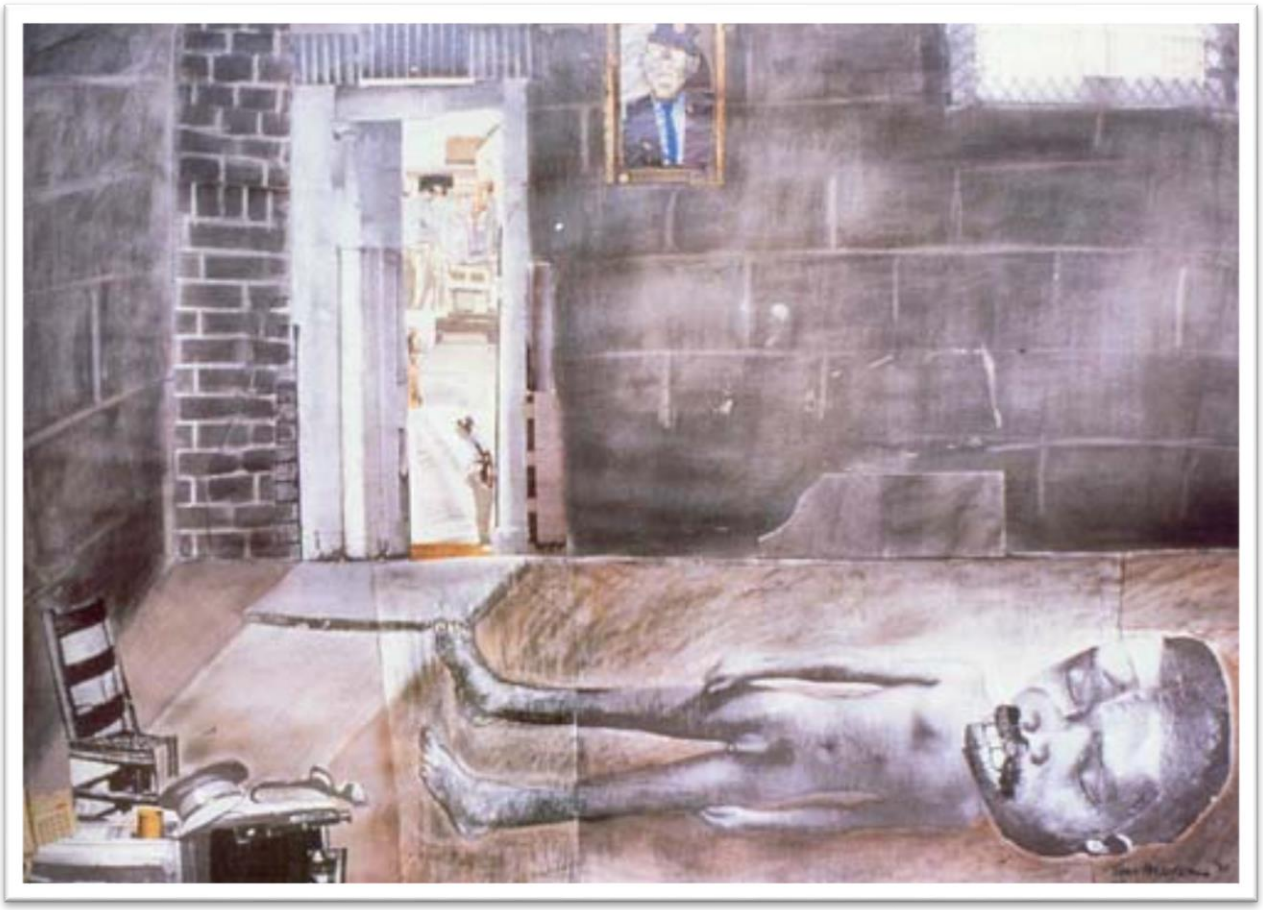

Figure 1: *It left him cold - the death of Steve Biko* (Nhlengethwa, 1990)

On the way back to my apartment my thoughts drifted between what I have seen and my experience as a TESOL teacher in the Republic of Korea (South Korea). Do I as a TESOL practitioner have an obligation to try and contribute to the establishment of communities based on the principles of peace and nonviolence? What contribution could I make and how should I go about this? These questions have led me to where I am today. This study is my attempt to explore some of these questions.

The paragraphs above describe my (violent) confrontation with the Real (Deleuze, 1969/1990)[1]. The accumulation of experiences[2] has led to a disruption, a deterritorialisation (Deleuze & Guattari, 1980/1987) of an orderly world. My research explores the line of flight that

[1] Cole (2013a) suggests that in *The Logic of Sense* Deleuze (1969/1990) explores the real as a "paradoxical series of events that comes about as an accumulation of experience and as a means to understanding how sense emerges under the influence of synthesis" (p. 56). This is how I employ the real in this instance.
[2] In Deleuzo-Guattarian terms experience is closely related to events and provides "the milieu for the capacity to affect and be affected" (Semetsky, 2010b, p. 91). Events are assemblages of experience (Waterhouse, 2011a). Experience is not grounded in a subject but is a-subjective and impersonal (Masny, 2013a; Semetsky, 2010b); it is "a draft, a wind, a day, a time of day, a stream, a place, a battle, an illness" (Deleuze, 1990/1995, p. 141). As an assemblage, experience makes continuous connections and it is through these connections that becoming is produced (Waterhouse, 2011a).

disrupts the striated territory of TESOL in order to think about how it might function differently, specifically in how it intersects with the concepts of peace and violence.

1.2. Situating the Field

Larson (1990) posits that as communication specialists language educators could potentially be at the forefront of promoting peace. At present, however, language educators, and Teaching English to Speakers of Other Languages (TESOL) practitioners specifically, only play a peripheral role in educating for peace (McInnis & Wells, 1994). Reardon (1988, p. 24) argues that as peace is a major challenge globally, "...the scope and depth of the field of peace education must be made equal to the task of meeting this challenge". If this is the case, what role may TESOL play to help meet this challenge? In considering this we need to take a step backwards to briefly view the current place of TESOL within the globalising world.

Globalisation can be understood in terms of "a multidimensional set of processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges while at the same time fostering in people a growing awareness of deepening connections between local and the distant" (Steger, 2003, p. 13). We live in a world of constant movement, continuous flows. "A world fundamentally characterized by objects in motion. These objects include ideas and ideologies, people and goods, images and messages, technologies and techniques" (Appadurai, 1996, p. 11). In building on this, Appadurai (2000, p. 3) argues for the importance of a "grassroots globalization [sic]" as a means of striving "for a democratic and autonomous standing…" in contrast to a form of globalisation from which a 'double apartheid' evolves. The first form of apartheid is manifested in the growing widening of the debates about globalisation being waged in academic (specifically as it emanates from the North American context) and vernacular discourses, whereas the second form is seen in the widening gap in discussions of globalisation between local communities and their national governments and global fora. In a globalising world, social interaction does not only occur within local networks, but increasingly within non-local networks due to ever improving communication technology. In order to be able to communicate effectively within non-local networks, language becomes an issue of practical importance. The influence of globalisation on language and language teaching cannot only be observed in the commodification of language, but also in the way that it has redefined the value and importance thereof. Globalisation influences learner motivation for learning languages, the languages that are chosen to be studied, and also the way in which languages are being studied (Block & Cameron, 2002). It is within this framework of globalisation, I argue, that we need to consider the ways in which peace and violence intersect the field of TESOL. The worldwide spread and use of English have the potential to lead to hegemony where hegemony is understood as "a relationship based not on explicit coercion, but on established power and the consent of the majority to go along with the

arrangements that flow from that power because of the rewards that the majority receives" (Edge, 2003, pp. 702-703). In order to slow down the hegemonic power of English language teaching, we need to return to local contexts where English is being studied and used. We need to view English learning from the perspective of "globalizations [sic] from below" (Appadurai, 2000, p. 3). One such context would be the TESOL classroom.

In commenting on the critical pedagogical work of Norton and Vanderheyden (2004) that popular culture must be validated in the education curriculum, Pennycook (2005a, p. 30) puts forth the idea that the language classroom is a site that is situated in the "transcultural contact zone". It is in this zone that we need to engage with the multiple voices of the language users, both learners and teachers. Once we do this, we can start to investigate how English language learning shapes and is being shaped by its various actors. Of particular interests to me in this study is the multiplicity of understanding of peace and violence that these actors hold that collide and transform (in) the language classroom. Can these understandings be harnessed in the language learning classroom in order to contribute to the creation of preferred nonviolent futures? Thus although the hegemonic spread of English has already taken place; can the global spread of English language learning potentially be harnessed as a positive force if the multiple voicings of peace and violence are heard and considered?

To start addressing these questions one needs to engage with the challenges raised by Pennycook (2004) in his discussion on the way forward for applied linguistics. Pennycook points out that the legacy of De Saussure's structuralist approach to language is threefold: a) the scope of linguistics was narrowed to such an extent that the connection with such areas as history, politics, society and culture was severed; b) by understanding language as a self-contained and fixed system, it could be understood not as a reflection of the world, but as a reality, an objective fact; c) this in turn led to the emphasis on the approach that language can and should be studied using the scientific principles utilized in other objective disciplines, such as physics and chemistry. In contrast to this I, however, understand that English can never be neutral or value-free (Naysmith, 1987; Pennycook, 2006; Phillipson, 1992, 2009). Language, and by definition language teaching, should not be seen as an 'a priori ontological system' but as a social, political, and cultural act (Pennycook, 1994; see also Harris, 1990; Hopper, 1998). Peirce (1989) argues that we should not view any language as neutral, since "English, like all other languages, is ... a site of struggle over meaning, access, and power" (p. 405). Freire (1973) was of the view that teaching is a political act and that teachers need to raise students' critical consciousness of their world. Perhaps it is time for TESOL teachers to take more serious Pennycook's (1995a) call to "... engage in a critical pedagogical project ... to help the articulation of counter-discourses in English" (p. 55).

As language and language learning is not a neutral activity but a site of political, cultural and social acts, teachers should be aware of the role of English education in (re)producing global inequalities. Importantly, however, before we can introduce peace-related concepts into the TESOL classroom, it first needs to be established how the various actors involved in language learning experience (and become) these concepts. As language learning is situated in a transcultural contact zone, neither the identities nor the classroom can be thought of as bounded or fixed. This assertion is supported by the views of Bakhtin (1981), Scollon and Scollon (2003) and Leander and Rowe (2006) who view social interaction as always emergent, dynamic and dialogical. Subsequently, understandings of peace and violence should also reflect this continuous movement and fluidity. In this regard the works of Deleuze (1968/1994) and Deleuze and Guattari (1980/1987, 1991/1994) need to be considered as they provide a possible means to capturing the dynamics of meaning-making in a context of constant movement.

Deleuze and Guatarri's (1980/1987) nonrepresentational philosophy, and specifically their figuration of the rhizome, offers the opportunity to engage with the interaction of actors, objects, and that which are produced in the language classroom as shifting multiplicities. Representational logic tends to understand actions and concepts as primarily signifying "a world that lies behind them… Representational logic overemphasizes stability, structure, and repetition and underemphasizes the change, diversity and innovation that are part of literacy in use." (Leander & Rowe, 2006, p. 432). For Deleuze to limit thought to acts of representation is to impose rules upon thinking and to "fail to extend life to its maximum." (Colebrook, 2002, p. 14). To avoid this, concepts are thought of differently. "Concepts are intensive: they do not gather together an already existing set of things (extension); they allow for movements and connection." (Colebrook, 2010a, p. 1). I explored these movements and connections by asking not "What do peace and violence mean?" but rather "How do they function?" and What do they do?"

Research journal: Sunday, 25 November 2012

I am staring at a ballerina delicately poised on the back of a large bull. The bull looks agitated, maybe even aggressive. One can just imagine its large hoofs thudding on the brick surface it is standing on. The muscles in the ballerina's balancing leg are taut. Yet, a serene expression plays on her face. Behind her a hooded and gas-masked crowd is discernible though a thick white, cloud (of teargas?). At least one individual in the crowd is wielding a weapon. Yet, it is clear that they intend no harm towards the ballerina. Why is this posture threatening?

"What is our one demand?"

The inscription on the bottom of the printed page I hold in front of me reads:

#Occupy Wall Street
September 17th

Figure 2: Occupy Wall Street poster (Adbusters, July/August 2011).

As my eyes fly over the elements of the image I keep wondering: 'Is this a violent image or a disruption of hegemonic violence? Is the ballerina, filling the centre of the poster, becoming-peace, unfolding nonviolence; or conversely, is she becoming-violence? Is this nothing more than 'airbrushed insurgency?' (McLaren & Farahmandpur, 2000). What is our one demand? How does this expression of desire relate to TESOL? If voiced by

language teachers and learners, what will it produce? Something different? Peace through difference?

1.3. Starting a Map

The majority of work in peace research and peace education holds a structuralist view of peace and violence that positions these concepts as binary opposites. Such an understanding becomes problematic when cast within a poststructuralist paradigm. Using the construct of the war machine by Deleuze and Guattari (1980/1987), Waterhouse (2011a) questions the received understandings of violence (as harm) by positing that violence could be conceptualised as a "disruptive force that makes way for newness to flow, and makes possible the invention of a peace" (p. 42). To show the interconnectedness of the concepts *peace* and *violence*, Waterhouse makes use of "the rhetorical coupling of peace *AND* violence to signal… the continuous passages that happen between them" (p. 46; see also Bishop, 2011; Gur-Ze'ev, 2001). Waterhouse develops the concept of peace AND violence in her study on how newcomers in Canada experience peace and violence in a language programme that the Canadian government sponsors and which encourages such newcomers to become literate in one of Canada's official languages. Within the present study, I also problematize the received understandings of peace and violence through employing the concept of peace AND violence developed by Waterhouse (2011a). I, however, explore how this concept functions and what connections it makes possible within a different context; that of language learners travelling to South Africa with the specific aim of studying English. It is within this context that I problematize the received understandings of peace and violence in order to look at these concepts anew, to place them *sous rature*[3]. The idea that language does not represent or contain the world (Richardson & St. Pierre, 2005) has been highlighted in previous studies. Foucault (1966/1970) points out that "language is not what it is because it has meaning" (p. 35) whilst Spivak (1974) explains that "word and thing or thought in fact never become one" (p. xvi). Derrida (1972/1981, p. 14) asserts that meaning is always deferred because "(t)o risk meaning nothing is to start to play, and first to enter in to the play of *différance* which prevents any word, any concept, any major enunciation from coming to summarize and to govern … differences." Placing the concepts of peace and violence *sous rature* allows me to explore the space between the signifier and the signified, to unlearn received meanings thereof and not to only try and describe what these concepts mean for the learners in the language learning classroom, but rather to explore what it does to and for them. The first aim of this study was thus to explore the proliferation

[3] The concept *sous rature* was developed by Heidegger but extensively used by Derrida. In the *Preface* to *Of grammatology* (Derrida, 1967/1974), Spivak translates *sous rature* as 'under erasure' to refer to how certain signifiers, in the case of this research the concepts peace, violence, and nonviolence, are inadequate but cannot be done away with completely. *Sous rature* then "is to write a word, cross it out, and then print both the word and deletion. (Since the word is inaccurate, it is crossed out. Since it is necessary, it remains legible)" (Spivak, 1974, p. xiv).

of meaning associated with these concepts within a language learning context in a South African setting instead of searching for and attempting to contain meaning (Richardson & St. Pierre, 2005, p. 969). I was particularly interested to explore how experiences of language learners who travel to South Africa to study English intersect with their understandings of peace and violence. Instead of presenting insights as conclusion and fixed knowledge an attempt was made for an unfolding of smooth space in which ongoing thinking about peace and violence was sought. I explored the notion that if the meaning of concepts becomes fixed we start to move in striated space in which thinking is regulated and directed (Deleuze & Guattari, 1980/1987). This I argue holds significant consequences for TESOL education in South Africa. By looking at these concepts anew we open up the possibility of nomadic inquiry by creating smooth spaces that are inhabited by transformative potential.

By foregrounding the difference and multiplicity in understandings of peace and violence, I explore how actors and concepts in the language learning environment are part of the dynamic process of becoming through investment in becoming-literate[4]. Difference and becoming are key themes in the works of Deleuze (1968/1994) and which I take up in this research. May (2005) encapsulates Deleuze's argument of difference as follows:

> "what can be identified is only a single manifestation, a single actualization, of what there is. What there is is difference: a difference that is not simply the distinction between two identities (which would subordinate difference to identity) or the negation of one of them (which would think of difference only negatively). What there is is a difference in itself, a pure difference that forms the soil for all identities, all distinctions, and all negations." (p. 21)

Difference produces movement and transformation which Deleuze calls becoming. Becoming according to May (2003) "is the unfolding of difference in time" (p. 147). This unfolding is however not the change from A -> B (Waterhouse, 2011a) but is rather expressed through the equation: …+ y + z + a + … (Massumi, 1986). Becoming stands in contrast to a representational understanding of the identity of language learners. Instead of identity being multiple, hybrid, contested and constituted by relations of power, becoming is a perpetual movement of in-between and always

[4] In following Cole (2012) I make use of the conjunction becoming-literate to indicate the convergence and divergence of factors involved with learning English that extent pass an understanding of becoming literate that focuses on learning the correct language codes. Becoming-literate is a conceptual construct that does not only signify the transition "from being illiterate to literate, but is a multi-directional and dimensional notion that is a convergent assemblage of parts that often chaotically collide in language learning practices" (p. 33). Thinking about learning English in terms of becoming-literate allows for the agency of individuals to be relegated to the background and to focus on drawing socio-cultural maps of change and transformation occurring through investment in literacies.

untimely due to the continuous production of difference (Stagoll, 2010a). Identity is thus thought of in terms of multiplicity or a haecceity[5]. In similar vein in referring to the agency of such a subject, Butler (1992) states that the "subject is neither a ground nor a product, but the permanent possibility of a certain resignifying process" (p. 13).

In *A Thousand Plateaus* Deleuze and Guattari (1980/1987) describe becoming in terms of de/re/territorialisation. When a concept is defined, marked off and boundaries are created for what it can mean, it may be conceptualised as a territory. Territories are never stable and always fleeting, constantly undergoing deterritorilisation - a "movement producing change." (Parr, 2010, p. 69). But deterritorialisation is relative and always followed by the process of reterritorialistion on a new territory. For Deleuze, de/re/territorialisation is concerned with processes, movements, lines of flight, and transformations (Waterhouse, 2011a). De/re/territorialisation opens up the possibility to think about how concepts of peace and violence constantly undergo change in the language classroom. Becoming is produced through lines of flight. Lines of flight can be conceptualised as lines of escape that are driven by the creative and productive forces of desire. A line of flight "shoots through an assemblage, disrupting it and opening the way for new connections to happen… In thought, lines of flight forge novel connections and enable different kinds of thinking, the invention of a new idea or concept" (Waterhouse, 2011a, p. 36).

A second aim of this study was to map how language learners become peace and violence inside and outside of the language classroom. A closely related question to this aim was to look at the ways in which these lines of flight and becoming affect change. Again the context of South Africa becomes potentially important. In understanding subjectivity as a process that is constituted by and constitutive of the socio-material environment (Block, 2007), and conceptualising language learning as a social process (Block, 2003) I explored the interface between language learning and subjectivity as it pertains to ideas around peace and violence and becoming-different. By mapping becoming-peace AND violence (Waterhouse, 2011a) I took up the challenge of cosmopolitanism as put forward by Snauwaert (2009) and Giri (2006) in bringing various paradigmatic understandings

[5] Individuals are understood by Deleuze and Guattari in terms of a haecceity. In drawing on the Spinozist idea of longitude and latitudes, haecceities are conceived of in terms of lines of movement and rest with the power to affect and be affected (Boundas, 2010a). Heacceities challenge us "to consider a radically new ontology of the social, where subjectivity is formed by way of discontinuity, rupture, and multiplicity in a vast interleaving rhizomatic assemblage." (De Freitas, 2012, p. 561). As a continuous process of individuation that emerge from differentiation, "a haecceity has neither a beginning nor end, origin nor destination: it is always in the middle" (Deleuze & Guattari, 1980/1987, p. 263). If subjectivity is conceived as a haecceity it "reach the point where on no longer says I… each of us ~~was~~ [is] several"; we are "already quite a crowd" (Deleuze & Guattari, 1980/1987, p. 3). A haecceity does not form the "backdrop that situates subject… It is the entire assemblage in its individuated aggregate… that cease to be subjects to become events, in assemblages that are inseparable from an hour, a season, an atmosphere, an air, a life" (Deleuze & Guattari, 1980/1987, p. 262).

of peace into conversation with one another. In mapping the becoming of learners I wished to consider not only a theory of peace and violence framed from within a *western* paradigm, but also consider other angles. I will specifically consider the Africanist concept of botho/ubuntu (Enslin & Horsthemke, 2004; Letseka, 2012; Maluleka, 1999; Teffo, 1998; Venter, 2004), as well as the practice of nonviolence/ahimsa as practised by Gandhi (Adjei, 2007; Bose, 1981; Puri, 2009; Steger, 2006).

In making use of the critical and creative language of Deleuze and Guattari (1980/1987, 1991/1994) I attempted to open lines of flight to explore how learners think about and act peace and violence in a language learning context. I did not try to grab hold of and demarcate meaning, but rather to explore difference and becoming and to map how peace and violence are re/de/territorialised during the process of becoming. By reading the Deleuzean concept of becoming together with received understandings of peace, violence, nonviolence, and botho/ubuntu, I took up the challenge posed by Giri (2006) for transcultural dialogue by delving into different traditions of thinking and experimentation. This is done to create new possibilities for thinking about how language learners become peace and violence. To address the aims that I set out, the following questions will function as the coordinates at which I enter (create) the research map and from which I start my travels:

1) What are the different ways in which adult English language learners conceptualise, understand, and perform peace and violence in the TESOL environment?
2) How does investment in becoming-literate enable transformations to occur for adult language learners towards becoming peace and violence?

This research was a qualitative study that employed rhizomatic analysis based on Deleuzo-Guattarian poststructuralism[6] and how this have been taken up in Multiple Literacies Theory (Masny, 2003, 2009, 2013a; Masny and Cole, 2007, 2009; Masny and Waterhouse, 2011). The reason I chose to name the research paradigm I employed as poststructuralist, was because the major theoretical and philosophical influence the work drew on was that of Deleuze (1968/1994) and the collaborative works between Deleuze and Guattari (1980/1987, 1991/1994). In working from this position I understood that the research findings would not be a representation of fixed understanding that could be generalised. Rather, the research findings would be partial, plural, incomplete, and contingent and needed to be situated in its particular spatial and temporal context. This position allowed for multiplicity in meaning and understanding, accepted uncertainty, allowed

[6] I choose to retain the use of the term poststructuralism, knowing that it is problematic as a paradigmatic position. Furthermore, I also acknowledge that Deleuze and Guattari never referred to their own writing in terms of poststructuralism. Perhaps then my position is similar to that of Humpty Dumpty in his discussion with Alice of his use of the word 'glory' in *Through the Looking Glass*. "'When I use a word,' Humpty Dumpy said in a rather scornful tone, 'it means just what I choose it to mean – neither more nor less.'"

for diversity and refused to understand concepts such as peace and violence as fixed and static. Due to the uniqueness of each research event[7], one cannot attempt to generate general statements of social reality as experienced by the participants and the researcher. However, exploring the distinctiveness of social reality as experienced by the research participants and myself arguably enhances our understanding of the creation and negotiation of social phenomena as it brings "us greater clarity on how people make meaning of phenomena in a particular context, thus adding greater understanding of the human condition." (Nieuwenhuis, 2007, p. 56). In choosing the particular paradigmatic stance and methodology I illustrated and reflected on the messiness of research that explores the betwixt and between of becoming. Furthermore, taking up a poststructuralist position called me to a greater sense of responsibility. The aim of this research was not just mere academic play (Soper, 1991) or a foray into a nihilistic project, as is often the critique to poststructuralist approaches. On the contrary, it was an attempt towards engaging in responsible research practice, of "standing against the fantasies of grand narratives, recoverable pasts, and predictable futures" (Stronach & MacLure, 1997, p. 98).

I was particularly interested to explore how the Deleuzo-Guattarian inspired Multiple Literacies Theory (Masny, 2005, 2006, 2009, 2010, 2013a) may be taken up in a South African context to consider how foreign language learners, who come to South Africa to study English, experience peace and violence in the teaching and learning context. How do these learners become-peace and violence? In mapping these becomings I hope to open up lines of flight for thinking differently (?) how TESOL and peace education intersect and the transformations this enable. On a final note; I think it is important to consider Semetsky's (2010a) warning to avoid education and educational research that becomes "reduced again and again to some technical objectives" (p. 477). Instead through my research I attempt to rethink education, and in particular TESOL, as becoming, as practice of freedom, as an affirmation of life.

1.4. Writing a Rhizome

With reference to rhizomes and rhizomatic thinking, Deleuze and Guattari (1980/1987) state that "there is no difference between what a book talks about and how it is made" (p. 4). In writing about my research I continually returned to Jackson Pollock's painting *Lavender Mist* whilst two statements he made resonated in my head. In the first statement he makes clear that he did not paint with a preconceived image in mind because the painting had not been created yet;

[7] In *Logic of Sense* Deleuze (1969/1990) develops the concept of event as the potential that is immanent in the interaction between various forces. In doing this, he challenges the notion that reality should "be understood in terms of the determinate state of things" (Stagoll, 2010c, p. 90). Rather events, as the product of the confluence of various forces, "signify the internal dynamic of their interaction" (Stagoll, 2010c, p. 90). This means that an event should not be understood as a particular state, but rather as the actualisation of the particular state. As such, events do not signify an end-point, but is rather a productive process that is always in the middle.

instead he aimed to produce something new[8]. The second statement concerned remarks by a reviewer of one of his works: "There was a reviewer a while back who wrote that my pictures didn't have any beginnings or any end. He didn't mean it as a compliment, but it was" (quoted in Phelan, 2005, p. 502). Although I did start with a preconceived image in my mind of the research I wanted to conduct, the writing thereof, however, took shape in rhizomatic fashion.

Deleuze and Guattari (1980/1987) state that the problem of writing is that "in order to designate something exactly, inexact expressions are utterly unavoidable" (p. 20). In writing about my research I drew on two different understandings of what writing constitutes and how it functions[9]. My first inspiration comes from Richardson (2001) in her explanation of what she calls 'writing-stories'. For her

> *Writing is a method of discovery*, a way of finding out about yourself and your world. When we view writing as a *method*, we experience 'language in-use,' how we 'word the world' into existence … And then we 'reword' the world, erase the computer screen, check the thesaurus, move a paragraph, again and again. This 'worded world' never accurately, precisely, completely captures the studied world, yet we persist in trying. Writing as a method of inquiry honors and encourages the trying, recognizing it as emblematic of the significance of language (emphases in original) (p. 35)

In trying to find out about the world and myself in writing through rewording the world - albeit that it will never be accurate, precise or able to capture the world - I also draw on the Deleuzo-Guattarian understanding of writing and how it relates to their figuration of the rhizome (Figure 3). In *A Thousand Plateaus*, Deleuze and Guattari (1980/1987) define writing as "always the measure of something else" (p. 4) in relation to how they employ concepts such as multiplicities, lines of flight and intensities, and machinic assemblages. Furthermore, "writing has nothing to do with signifying. It has to do with surveying, mapping, even realms that are yet to come" (pp. 4-5). In thinking writing as mapping, a connection can be made to the rhizome and rhizomatic thinking (Gough, 2004, 2007, 2010). The figuration of the rhizome[10] is central to *A Thousand Plateaus*. The rhizome does

[8] Jackson Pollock was an abstract expressionist painter who was asked in an interview in 1950 whether he had a preconceived image of the canvas in his mind before he starts painting. His reply was: "Well, not exactly – no – because it hasn't been created, you see. Something new – it's quite different from working, say, from a still life where you set up objects and work directly from them" (quoted in Gough, 2007, p. 50).
[9] Gough (2004, 2007, 2010) also draws on Richardson and the Deleuzo-Guattarian concept of geophilosophies to write 'narrative experiments' through a process characterised as rhizosemiotic play.
[10] It is important to note that the use of the concept rhizome is not metaphorical; this would be antithesis to the Deleuzo-Guattarian philosophical project. For them "a concept has no representational relationship to the old term (e.g. the biological rhizome), but is reinvented and redeployed with new affects to see how it might work in a different assemblage" (Waterhouse, 2011a, p. 14).

not have a beginning nor endpoint, “it is always in the middle, between things, interbeing, *intermezzo*” (Deleuze & Guattari, 1980/1987, p. 25). It consists of “directions of motions” and “is made only of lines” (p. 21).

It is not confined to a territory but escapes along lines of flight that deterritorialises it and thus “operates by variation, expansion, conquest, capture, offshoots” (p. 21). It connects any point with any other point and in so doing is “an acentered, non-hierarchical, nonsignifying system” (p. 21) that is always proliferating. In connecting the rhizome to a map Deleuze and Guattari (1980/1987) asserts that “the rhizome pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entryways and exits and its own lines of flight” (p. 21). In writing a rhizome, writing becomes nomadic in that one does not aim to trace reality but create possibilities through mapping. To write rhizomatically means to “run lines” and “never plot a point”; to “make maps, not photos or drawings” (Deleuze & Guattari, 1980/1987, pp. 24 & 25).

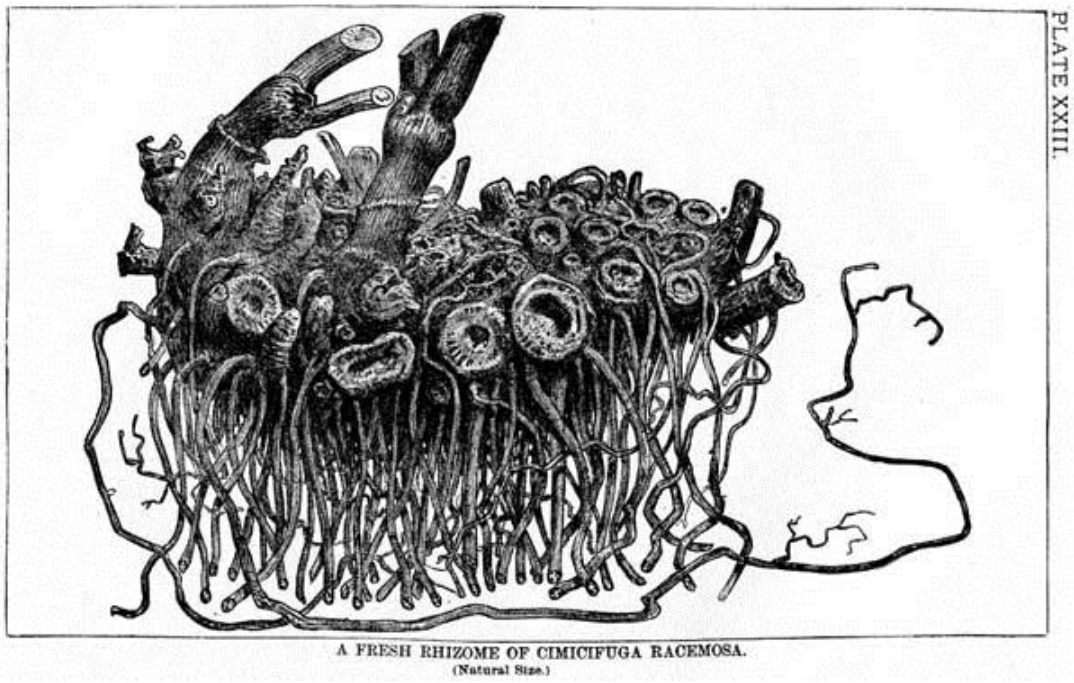

Figure 3: Example of a rhizome (Lloyd & Lloyd, 1930, p. 257)

In writing a rhizome one composes plateaus (Deleuze & Guattari, 1980/1987). The plateau referred to by Deleuze and Guattari is a very specific kind of plateau.

> “A plateau is always in the middle, not in the beginning or the end. A rhizome is made of plateaus. Gregory Bateson uses the word ‘plateau’ to designate something very special: a continuous, self-vibrating region of intensities

> whose development avoids any orientation towards a culminating point or external end … Each plateau can be read starting anywhere and can be related to any other plateau" (Deleuze & Guattari, 1980/1987, pp. 21-22)

I present my study in a series of plateaus.

Although my writing unfolded rhizomatically, it had to be refolded into the striated space of what is expected to be present in a doctoral thesis and the structure it must take (Introduction, Theoretical Framework, Literature Review, Methodology, Discussion of Findings, and Conclusion) (Waterhouse, 2011a). The writing is presented within this regulated (tree) structure[11], but I endeavour to make evident the rhizomatic processes that generated and were generated through the creation of the text as I jumped between plateaus, as I "watched lines leave one plateau and proceed to another like columns of tiny ants" (Deleuze & Guattari, 1980/1987, p. 22). I attempted to write each plateau as "a continuous, self-vibrating region of intensities whose development avoids any orientation towards a culminating point or external end" (Deleuze & Guattari, 1980/1987, p. 22). Furthermore, it is hoped that lines of flight escape these plateaus to create connections not only with the other plateaus but also with that which lies beyond this text. It is through creating "relations with the outside" (p. 9) that change is affected. In this way I hope that the writing I produced and that which it talks about is no different from how it came into being.

What follows is an overview of each plateau that composes the research-rhizome. In Plateau II I situate my research within its ontological and epistemological home through reference to transcendental empiricism. I then introduce the key philosophical concepts that informed my research before turning my attention to how these concepts have been taken up in Multiple Literacies Theory (MLT). Through employing the Deleuzean (1968/1994) concept of difference, I employed MLT as an alternative theory in exploring ways to think differently about the relationship between TESOL and peace education. I specifically aimed to experiment with the productive potential of MLT and "what new thoughts it makes possible" (Masny & Watherhouse, 2011, p. 209) to think about how (when?) language learners become-peace and violence (see Waterhouse, 2011a). In Plateau III I first traced the received understandings of peace, *botho/Ubuntu*, violence and nonviolence as presented in the relevant scholarly literature. This was followed by an exploration of how these concepts have been taken up in peace education and in the field of TESOL. Throughout this plateau I ventured to deterritorialise both the process of conducting a

[11] One should not conceive of rhizomatic structures and tree structures as binaries for "there exist tree or root structures in rhizomes; conversely, a tree branch or root division may begin to burgeon into a rhizome…" (Deleuze & Guattari, 1980/1987, p. 15).

literature review and the key concepts that informed my study in order to reterritorialise them differently.

The research methodology that was employed in this study is introduced in Plateau IV. In establishing a clear link between Deleuzo-Guattarian transcendental empiricism, how it is taken up in MLT (Plateau II and III), and how this in turn guided the methodological choices I made (Plateau IV) in this study, I hoped to show paradigmatic consistency (Waterhouse, 2011a). An important element in achieving this was to carefully consider how data were to be understood and treated in this study. In keeping with the paradigmatic position that I took up I treated data as something that only emerges if it is acknowledged by a particular theory to be data (St Pierre and Adams, 2011), as wonder (MacLure, 2013), and as blocks of becoming (Cole, 2011b). The research data were not treated as factual, but as sense that emerges as it is read intensively and immanently (Davies, 2004; Masny & Waterhouse, 2011; Waterhouse, 2011a). Furthermore, I ventured to show that research is not a practice of revealing and representing the real/ transcendent reality, but rather a practice that attempts to create "lines of flight that make [possible] new realities" (Davies, 2004, p. 7) through experimenting with "conditions under which something new, as yet unthought arises" (Rajcham, 2000, p. 17).

Plateau V consist of the rhizomatic mappings that were done based on the research data generated through the on-site research actions. In keeping with transcendental empiricism, the aim of this Plateau was not to analyse and represent the research data as is wont in received understandings of what constitutes academic research, but to map and create possibilities how the research participants were transformed through investment in learning English. The mappings that inhibit the Plateau took the form of vignettes, research journal entries, narrative experiments, questions, and the drawing of connections as sense emerged as I read the data intensively and immanently. In the concluding Plateau I revisit the research questions that guided this study in order to consider the lines of flight that this research has produced. In particular I consider the value of conceptualising the learning community at the language centre as a mass-pack hybrid and the curriculum as rhizomatic experimentation. Together these conceptualisations informs a *communo-rhizocurriculum* as instance of minor-curriculum. Lastly, I reflect on my own becoming-other during the process of conducting this study and propose lines of flight for future research endeavours.

Plateau II

Experiencing the World with Deleuze and Guattari

> In the beginning is the scream. We scream… When we write or when we read, it is easy to forget that the beginning is not the word, but the scream… It is from rage that thought is born, not from the pose of reason…The dissonance can take many shapes…An unease, a confusion, a longing, a critical vibration… Our dissonance comes from our experience, but that experience varies…There are so many ways of bouncing our scream back against us, of looking at us and asking why we scream… Do we not know that it is unscientific to scream?... And a strange thing happens. The more we study society, the more our negativity is dissipated or sidelined as being irrelevant. There is no room for the scream in academic discourse. More than that: academic study provides us with a language and a way of thinking that makes it very difficult for us to express our scream. The scream, if it appears at all, appears as something to be explained, not as something to be articulated. (Holloway, 2010, pp1, 2 & 3).

2.1. My Scream

This research started with a scream. A scream that was directed at what I perceived to be a homogenizing[12], neo-liberal industry of language learning. With this statement I do not attempt to challenge the position of Canaragajah (1999) with regard to the appropriation of English in postcolonial contexts such as found in the case of South Africa. I fully agree that TESOL is always political. Furthermore, as cultural practice that occurs within a cultural space of the English language classroom it will always consists of various agendas that are continuously contested and negotiated. In line with the processual turn that reflects a tendency towards an enhanced awareness of language use as contextual and interactional (Canagarajah, 2007), I also understand English language use as variable, emergent and subject to change (Sewell, 2013). The statement that English language learning is a homogenising, neo-liberal industry arose from my perceptions of the field of TESOL in the Republic of Korea whilst working as a teacher. My experiences have led me to agree with Denzin (2009) that current "cultural and education practices contribute to the construction of neoliberal conceptions of identity, citizenship, and agency" (p. 381) through employing "discourses of privatization, consumerism, the methodologies of standardization and

[12] I use the concept hegemony here in the Gramscian sense. Hegemony does not signify a singular, dominant force but "a set of relations that favour certain groups and make concessions to others for their consent" (Philip, 2007, p.252).

accountability, and the new disciplinary techniques of surveillance" (Giroux & Giroux, 2006, p. 28). Are we not "turning education into business" through "the widespread progressive introduction of a new system of domination" (Deleuze, 1990/1995, p. 182)? Similarly, Cole (2009a) argues that the objectives of education are determined by government and business because it has become fixed to economic parameters. In doing this research I wanted to cause a stir; I wanted to bring about change. But in wanting to write another-discourse, would I not merely replace one Sameness with another? Would the envisioned contribution not become just one more discourse to be replaced by another scream, another-discourse? The more I read, the more I started to view what I attempted to accomplish differently. My belief of another-discourse was being chipped away at by a slowly emerging understanding that there exists nothing but Difference. Instances of pure singularity. But if there is only difference, what could I hope to achieve through conducting this research? What possibilities to think about peace and violence as experienced in a TESOL context exist? In short, what could this study possibly offer?

Research journal: Thursday, October 10 2013

Thinking language moves
It moves;
along lines created by capital
(human, social, material, knowledge, etc.)
emerging from between the cracks exposed by creeping inequality
searching for bodies, any body, to take it up.
It transforms;
mimic it, work with it, shape it, mould it, use it, (re)produce it, create it, ~~destroy it~~
What should we do with this language?
Spit it out in anger, or be transfixed by its countless voices?
How can we turn a language onto itself
for it to implode into a resounding affirmation of life?
How might this language become-other?

In this plateau I provide the theoretical framework that underlies the study. I cannot help but hold onto the initial anger of what I perceived to be a homogenizing, neo-liberal industry of language learning which prompted me to pursue this study. But what could I do with this anger? Is anger ever admissible in bringing about change and how should it be dealt with? Should one follow Ghandi and transform anger into principled nonviolence, satyagraha? Or is the Fanonian route better in which anger drives militant activism in which violence is not only acceptable but also required? In thinking about how I should relate to and possibly use this anger I turn to Peters's

(2012) *positive rehabilitation of anger* which stresses the channelling of anger into accepted forms of protest. For him nonviolence constitutes such a form. Peters further highlights that establishing cooperative relationships is fundamental to nonviolence. Although writing in a different context, Peters draws on Konstan's (2006) interpretation of Aristotle's understanding of emotions, such as anger, to explore the "psychopathology for democracy" (Peters, 2012, par. 15). According to Aristotle to know what an emotion is about you need "to know what people engaged in the relevant transaction are thinking" (Peters, 2012, par. 16). For me then, to explore my anger as it relates to the field of English language teaching, I also need to engage with others to hear their stories; some of which may or may not be rooted in anger. Through sharing our anger could we produce a *positive rehabilitation of anger* to transform it into an energy directed towards change? My understanding of how I can give voice to this energy has shifted considerably since I started this research. I think it is important to briefly sketch how I draw on Critical Applied Linguistics (CALx) in order to situate my entry point into the TESOL-peace education rhizome. This I do before introducing the (non)philosophy of Deleuze and his work with Guattari. In the final section I show how the Deleuzo-Guattarian philosophy has been taken up in Multiple Literacies Theory.

2.2. Entering the Rhizome

The research approach I pursue in this study falls within the ambit of qualitative research. However, "qualitative research is many things at the same time" (Denzin & Lincoln, 2011, p. 6) as it is a field of inquiry that "crosscuts disciplines, fields, and subject matters" and that can be "associated with foundationalism, positivism, postfoundationalism, postpositivism, poststructuralism, and many qualitative research perspectives, and/or methods connected to cultural and interpretive studies" (Denzin & Lincoln, 2011, p. 2). Working in a qualitative paradigm allows one to focus on the uniqueness of all social phenomena. Such a research approach offers the opportunity to map how the lived experience of the participants is continuously constructed while at the same time acknowledging that the research event is likewise a co-construction between the researcher, participants, and research environment.

As qualitative research constitutes many things at the same time, it is important that I make clear how I will employ the term in this research and to establish the paradigmatic stance I take up. In surveying the historical moments of qualitative research as argued by Denzin and Lincoln (2011), this research can be understood to draw on the fourth (*the crisis of representation*) fifth (*post-modern period of experimental writing*) and sixth (*post-experimental inquiry*) moments – of qualitative research. It is important to note that these moments co-exist and overlap and should not be thought of as discreet and bounded moments in time. The *crisis of representation* emerged during the mid-1980's and is concerned with problematising the legitimacy of representing the social world. The "triple crisis of representation, legitimacy and praxis" (p. 19) assumes that

"qualitative researchers can no longer directly capture lived experience…makes problematic the traditional criteria for evaluating and interpreting qualitative research…" and "involves asking whether it is possible to effect change in the world if society is only and always a text" (Onwuegbuzie, Leech & Collins, 2010, p. 698). In deepening their engagement with the triple crisis of representation researchers experimented with new ways of composing their research, such as autoethnography, in exploring the creative nature of writing. Clough (1998), in a position that is also taken up by Richardson and St. Pierre (2005), stresses that the *crisis of representation* cannot be avoided with new forms of writing because a distinction is still made between the fieldwork and writing about the fieldwork. Richardson and St Pierre (2005) convincingly argue that there exists no difference between fieldwork and writing about the fieldwork. This is because "as a series of written representation the fieldworkers texts flow from the field experience through intermediate works, to later work, and finally to the research text, which is the public presentation of the ethnographic and narrative experience" (Denzin & Lincoln, 2005, p. 19). Together with the new forms of writing, different criteria against which to evaluate research was developed (see for example Richardson's four criteria for evaluating Creative Analytical Practice ethnography in Richardson & St Pierre, 2005). In building on the new understandings of what constitutes qualitative research the *post-experimental inquiry* moment is defined with a proliferation of ways in which research is produced. Researchers experimented with creative fiction and nonfiction (see Clough, 2002) autobiographical ethnography (see Denzin, 2006), poetical representations (see Leavy, 2009) and various other forms of multimodal and multimedia (see Heckman, 2002). The fifth and sixth moments were both activist-orientated and located in local understandings of the subject matter under scrutiny.

Ultimately I feel that this research very clearly positions itself within one of the two opposing camps of the *fractured future* moment of qualitative research (Denzin & Lincoln, 2011). That is, I do not purport that this research can or will follow the "golden standard" of scientific research. Instead I aimed to produce research that is socially responsive and justice-orientated as I critically engaged with the relationship between English language teaching and social change (see Norton & Toohey, 2004). At the heart of this lies a commitment to celebrating affirmative relationality. If celebrating affirmative relations is an aim I wish to address, I need to consider how one can expose and resist current power relations through doing critical theory, while at the same time creating "sustainable alternatives geared to the construction of social horizons of hope" (Braidotti, 2012, p. 267). Braidotti (2012) further explores this complex relationship between critique and creativity by raising the question of how we can "resist the present, more specifically the injustice, violence, and vulgarity of the times, while being worthy of our times, so as to engage with them in a productive, albeit oppositional and affirmative manner" (p. 268). Although I did not start out by considering the relationship between critique and creation, opposition and affirmation this position has come to be central for me in my research.

2.3. A Brief Encounter with Critical Applied Linguistics

I started out thinking that Critical Applied Linguistics (CALx) would form the theoretical framework in which I will situate my study. In applied linguistics it can be argued that the focus has shifted from being solely concerned with language teaching and second language acquisition, to the broader concerns of critically considering language in social life. Since at least the 1990's an acknowledgement has emerged that knowledge produced by applied linguists will always be interested because of the particular social, cultural and political contexts of its practitioners (Pennycook, 2010a). Critical applied linguistics furthermore endeavoured to inject into the field applied linguistics "questions of gender, class, sexuality, race, ethnicity, culture, identity, politics, ideology and discourse" (Pennycook, 2001, p.10). This association was also thought to generate novel questions and open up new fields of inquiry. An important point that is raised by Pennycook (2001) in *Critical Applied Linguistics: A Critical Introduction* is that when engaging in critically informed research we should also engage with 'problematizing practice' by questioning the terms we employ and the frames of reference we use. In dealing with normative concepts such as peace and violence and the generative politics of pedagogies informed by peace, this observation by Pennycook is potentially significant and needs to be attentively reflected upon. 'Problematizing practice' echoes Braidotti's (2013) call to offer critique and creating affirming possibilities as it aims to "include both firm enough ground to engage in political action while simultaneously questioning the grounds on which such thought and action are located" (Pennycook, 2010a, p.16.4). For Pennycook (2010a) this means we have to think of decentring hegemonic political positions and the language that maintains them through exposing and challenging the use of power which upholds privilege and inequality. There exists a need to not only challenge this reality, but to actively find ways to transform it. Denzin (2009) argues that educators have a significant role to play in shaping and leading this transformation as "pedagogical practices are always moral and political" (p. 381).

Within the field of applied linguistics and language education, one way that this challenge has been approached is through understanding *language as practice* (Pennycook, 2010b). This understanding views language not as an entity that is employed in different contexts. Rather, it is understood as an emergent property involving various social practices. Metrolingualism serves to illustrate this position. In drawing on the ideas of metroethnicity (Maher, 2005) and metrosexuality (Nelson, 2009), Otsuji and Pennycook (2010) introduce the concept of metrolingualism to explore how people negotiate their identities through language without assuming connections between language and culture, ethnicity, nationality or geography. Instead the focus is shifted towards how relations are "produced, resisted, deified and rearranged" through language (Pennycook, 2010a, p.16.6). Within metrolingualism, language is understood as emergent from contexts of interaction. This means that priority is given to recognising that the doing of language is grounded in diverse

local practices. Considering space becomes important in such understandings of language. This is because space (place, location, and context) does not merely function as a backdrop against "which events and language are projected through time" (Pennycook, 2010a, p.16.7). Instead space is viewed as process produced through activity (Crang, 2007). I consider space, or the materiality of language, as the bridge to poststructuralist theory. In particular I draw on the works of Deleuze (1968/1994) and Deleuze and Guattari (1980/1987, 1990/1994) exploring poststructuralist theory.

2.4. Deleuze, Guattari, and an Army of Concepts

Deleuze (and Guattari) was a polymath (Bogue, 2007); he wrote extensively on a variety of subject matter. His writings can be roughly divided into various different forms. He wrote and commented extensively on the history of philosophy through looking at the works of Hume (1953/1991), Kant (1963/1984), Bergson (1966/1988a), Leibniz (1988/1993), Nietszche (1962/1983), Spinoza (1981/1988b) and Foucault (1986/2006a). In much of his writing on other philosophers, Deleuze attempted to redress the central position that has been granted to 'identity' in the history of philosophy.

Deleuze started to write 'in his own name' in *Difference and Repetition* (1968/1994), in which he presents his philosophy of difference that he had started to explore in his earlier writings on the works of other philosophers, and *Logic of Sense* (1969/1990), in which he explores the genesis and structure of sense. Deleuze also wrote extensively on the arts and aesthetics as is attested to by his works on Proust (1964/2003), Bacon (1981/2005) and cinema (1983/1986, 1985/1989). Deleuze met Felix Guattari, a psychoanalyst, in the aftermath of the May 1968 uprisings in Paris. What followed was a long collaboration of work that included four publications. The first was *Anti-Oedipus* (1972/1983a), followed by *Kafka: Toward a Minor Literature* (1975/1986). Arguably their most famous work, *A Thousand Plateaus* (1980/1987) preceded the publication of their last collaborative work *What is Philosophy?* (1991/1994). Although I draw more heavily in the later work that he co-produced with Guattari (1972/1983a, 1980/1987, 1991/1994) many of the ideas they develop in their co-writings had their geneses in the earlier works of Deleuze. Concepts such as difference, becoming, affect, and so on were taken up differently in the different works. Before further exploration of the concepts that are relevant to my current study I look at Deleuze (1968/1994) and Deleuze and Guattari's (1972/1983a, 1980/1987) philosophical position - transcendental empiricism - before considering how this influenced the manner in which they conceived of thinking. This in turn holds important implications for what they understood philosophical concepts to be and how they could be employed.

Research journal: Tuesday, 22 January 2013

How exactly does one produce art brut[13]? Perhaps I should take my lead from Elizabeth St Pierre (2001) regarding how I can hope to take up the ideas of Deleuze and Guattari in my own work. In her use of their work she states: "I am not much interested in any search for originary and correct meanings of their work, an impossible task (trying to fix meaning in language), but rather in the multiplicity of the effects of their writing" (p. 150).

2.4.1. Transcendental Empiricism

As typified in the works of Hume, empiricism holds that for something to be intelligible it has to derive from the sensible, from something that is perceived or experienced. Transcendentalism is based on the understanding that any experience derives from some sort of sensual foundation (Stagoll, 2010d). The consequence of such an understanding is that no concept can ever precede the perception of the senses. For the only way we can know the world directly is through the senses (empiricism) and all ideas are limited to our description of how we experience the world (transcendence) (Waterhouse, 2011a). Deleuze turns this idea on its head in an approach referred to as transcendental empiricism by offering in its place an empiricism of immanence. For him, awareness must begin at the immediate given and not rely on presupposed "categories, concepts or axioms" (Stagoll, 2010d, p. 289). Transcendental empiricism is first introduced in *Difference and Repetition (1968/1994)* and further developed in the collaborative work *Anti-Oedipus* (1972/1983a) and *A Thousand Plateaus* (1980/1987) with Guattari. Cole (2011b) argues that the transcendental empiricism present in *Difference and Repetition* (1968/1994) develops into transcendental materialism in *Anti-Oedipus* (1972/1983a) and immanent materialism in *A Thousand Plateaus* (1980/1987).

Transcendental empiricism reimagines the role of experience in that it strives to search "for the real condition of actual experience rather than for the abstract conditions of any possible experience" (Baugh, 2010a, p. 289-290). Colebrook (2002) describes the importance of immanence in transcendental empiricism by focussing on the notion that "(L)ife is lived directly and immediately. We do not perceive a picture or an idea of the sun, we experience sunlight itself. Indeed, far from our ideas *ordering* our world; the world itself produces ideas – or images – of which we are effects" (p. 80). In tranascendental empiricism, Deleuzee thus argues against mediation (Colebrook, 2002). Furthermore, transcendental empiricism does not refer to life as a pre-given but as pre-personal (Masny, 2013b). For Deleuze then, what is important is "the

[13] Deleuze (1990/1995) uses this term to refer to the kind of philosophy that he understood himself to engage in – "I wasn't better than the others, but, more naïve, producing a kind of *art brut*, so to speak; not the most profound but the most innocent" (p. 89).

singularity of experiences and practices, rather than merely seeing these as either the instances of some universal rule or exceptions to the rule" (Baugh, 2010a, p. 290). Thus in contrast to a conventional understanding of empiricism, Deleuze's transcendental empiricism consists not of distinct and disconnected givens, but rather of concrete particulars that are "defined by the history of their contingent and actual relations with other beings" (Baugh, 2010a, p. 290) and that are rooted in the immediacy of lived experience. This immediacy of experience does not rely on a rational, autonomous subject as the basis of experience. Rather, the subject as basis of experience is transcended in order to pursue "a creative endeavour that focuses on the thoughts and the ideas that may be produced *by* experiences…" (Waterhouse, 2011a, p. 125). There exists thus no transcendental basis, such as the subject, that can be used to explain experience, because life is becoming rather than being (Colebrook, 2002). For Deleuze then, we should not focus on "determining a foundation of likeness" but rather aim to reveal and celebrate "the contingency, dissimilarity and variety of each individual life" (Stagoll, 2010d, p. 289). Categories of Sameness should be replaced by Difference.

2.4.2 Difference

An ontology of difference stand central to Deleuze (1968/1994) and Deleuze and Guatarri's (1972/1983a, 1980/1987, 1991/1994) philosophical project. Stagoll, 2010a) argues that difference is usually thought of "either as 'difference from the same' or difference of the same over time" (p. 75). This means that 'difference becomes merely a relative measure of sameness' (Stagoll, 2010a, p. 75). IT is this understanding of difference that makes it possible to group like with like and to then draw distinctions between such groups. The consequence of such reasoning is that identity precedes difference. Put differently, difference is understood to emerge from identity. Deleuze (1968/1994) critiques the notion that identity precedes difference because for him any signification leads to infinite regress through the process of negation. Furthermore, Deleuze arfues that the reasoning that underlies the emergence of difference from identity distracts from the specificity of each experience. Instead, an ontology of difference foregrounds the"particularity or singularity of each individual thing, moment, perception or conception" (Stagoll, 2010a, p. 75). Stagoll (2010a) argues that if we conceive of things in terms of shared attributes we fail to "realise the uniqueness of each moment or thing" (p.76) as well as to recognise the interconnectedness between each instance of singularity. May (2005) puts it thus:

> What can be identified is only a single manifestation, a single actualization, of what there is. What there is is difference: a difference that is not simply the distinction between two identities (which would subordinate difference to identity) or the negation of one of them (which would think of difference only negatively). What there is is a difference in itself, a pure difference that forms the soil for all identities,

all distinctions, and all negations. (p. 21)

The ontology of difference that underlies the works of Deleuze and his collaborative work with Guattari brings into focus another important element to consider – what it means to think. Deleuze (Deleuze & Parnet, 1987, p. 13) develops the concept of an *image of thought* in referring to the kind of thinking that was/is produced by and produced/produces much of Western philosophy. An *image of thought* is when thinking is treated as an unproblematic and natural activity. Furtermore, is it assumed that truth can be discovered through rational means. This understanding is problematic for Deleuze (1968/1994) who argues that thinking cannot be considered as unproblematic but should instead entail a violent confrontation with the real. According to Bell (2011) the real for Deleuze "is to be associated with processes that constitute the givenness of objects rather than with the constituted, identifiable objects and categories themselves" (p. 4). Thinking then should aim to rupture categories and challenge the accepted ways in which sense is being made of our experiences. For Spangenberg (2009) understading thinking as such positions it as *thought without image*. Thus instead of discovering truths, thinking becomes concerned with recognising problems. In keeping with this understading of what thinking entails Spangenberg (2009) argues that thinking "is the activity that takes place when the mind is provoked by an encounter with the unexpected, the unfamiliar or the unknown" (p. 93). Through reference to Nietzsche, Deleuze (1962/1983) argues that philosophical thinking should not to be concerned with that which is true or false but rather with that which is interesting, remarkable or important because it is only then that thinking becomes "discovering, inventing, new possibilities of life" (p. 101). Cole (2013a) argues that in *Difference and Repetition* "Deleuze constructs thinking as a 'virtual real'" (p. 56). Thinking does not constitute a reflection of reality or the actual but should rather be understood "as a means to creatively inventing the world through the unconscious" (p. 56). What would thinking[14] be like that is a confrontation with the real and that ruptures accepted categories? To explore this I turn to Deleuze and Guattari's (1980/1987) employment of the concepts arborescent and rhizome.

2.3.3 Arborescent and Rhizomatic Thinking

Deleuze and Guattari (1980/1987) argue that "arborescent systems are hierarchical systems with centers of signifiance and subjectification... In corresponding models, an element only receives information from a higher unit, and only receives a subjective affection along preestablished paths" (p. 16). Within this hierarchical system each thing is allotted a specific place and any movement occurs along predetermined lines. Arborescent structures are evident in the "Western metaphysical traditions of logicentrism" (Wallin, 2010a, p. 83) and are further associated

[14] In referring to the works of Deleuze Foucault (1970/1977) states: "A new kind of thinking is possible, thinking is possible anew." (p. 165).

with transcendence and essentialism. Arborescent thinking tends to close off space and to reproduce the Same. Yet, Deleuze and Guattari wanted to challenge the boundaries of what was possible to think by "offering us different ways of looking at things" (May, 1994, p. 34) because they were "tired of trees. We should stop believing in trees, roots, and radicles. They've made us suffer too much" (Deleuze & Guattari, 1980/1987, p. 15). But importantly they point out that "thought is not arborescent, and the brain is not a rooted or ramified matter… Many people have a tree growing in their heads, but the brain is much more a grass than a tree" (Deleuze & Guattari, 1980/1987, p. 15).

The forms of hierarchical (arborescent) thinking that have been prevalent since the Enlightenment and has "dominated Western reality and all of Western thought" (Deleuze & Guattari (1980/1987, p. 18) is challenged through use of the figuration of the rhizome. In botany, rhizomes are modified subterranean plant stems that grow horizontally, although they retain the ability of new shoots to also grow vertically. But for them it is not only plants that can be rhizomatic, because "even some animals are, in their pack form. Rats are rhizomes. Burrows are too, in all of their functions of shelter, supply, movement, evasion, and breakout… Animal and plant, couchgrass is crabgrass" (Deleuze & Guattari, 1980/1987, p. 6-7). Deleuze and Gurattari (1980/1987) understand the rhizome is an "acentered, nonhierarchical, nonsignifying system without a General and without an organizing memory or central automation, defined solely by a circulation of states" (Deleuze and Guattari, 1980/1987, p. 23). The term rhizome is employed by Deleuze and Guattari not only to map "a process of networked, relational and transversal thought" but also to "…conceive how every thing and every body… can be seen as multiple in their interrelational movements with other things and bodies" (Colman, 2010a, p. 232-233). A rhizome has no beginnings or ends, but constantly proliferates, connecting in ways unforeseen as it has no "finite, pre-determined territory" (Waterhouse, 2011a, p. 14). It is an open system of thought where "random associations and connections propel, sidetrack and abstract relations between components" (Colman, 2010a, p. 234). The rhizome is characterised by six "approximate characteristics" (Deleuze & Guattari, 1980/1987, p. 7). These are the principles of connection, heterogeneity, multiplicity, asignifying rupture, cartography and decalcomania.

Wallin (2010a) states that in much education research "the rhizome is deployed as an image of liberation and freedom, dynamically warding against the sedimentation of life into taxonomic orders and moribund habits of representational thought." (p. 83). Yet, one should not understand thinking (or life) to be either arborescent or rhizomatic. Neither of these is primary. Nor should one accept the rhizome as inherently liberatory. We should rather recognise that it is "already populated by potentials for stratification" (Wallin, 2010a, p. 84). Deleuze and Guattari (1980/1987) warn that the smooth, non-hierarchical spaces produced by rhizomes "are not in

themselves liberatory. But the struggle is changed and displaced in them …Never believe that a smooth space will suffice to save us" (p. 500). We should thus not pit arborescence as the opposite of the rhizome but should rather recognise the "complex 'knotting' of rhizomatic and arborescent forces" (Wallin, 2010a, p. 84). In keeping with the openness of the rhizome, we could understand the complex knotting of these two concepts in terms of the conjunction AND instead of binary constructions. This is because unlike arborescent thinking that "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 & Guattari, 1980/1987, p. 25). The logic of the AND thus posits that inherent in arborescent thinking exist the potential for it to become rhizomatic, just as rhizomes can be transformed into root-trees. In Deleuzo-Guattarian terms just as the rhizome is populated by lines of flight (deterritorialization), so it is also populated by lines of stratification (reterritorialization) that order things into hierarchical structures. This is because

> "there exist tree or root structures in rhizomes; conversely, a tree branch or root division may begin to burgeon into a rhizome… A new rhizome may form in the heart of a tree, the hollow of a root, the crook of a branch" (Deleuze & Guattari, 1980/1987, p. 15).

Throughout his life Deleuze and Guattari were deeply committed to uprooting arborescent thinking that is characterised by the transcendent and hierarchy, with rhizomatic thinking; thinking that "has no beginning or end; it is always in the middle of, between things, interbeing, *intermezzo*" (Deleuze & Guattari, 1980/1987, p. 25). This middle should not be confused with being average. Nor should it be conceived as designating

> "a localizable relation going from one thing to the other and back again, but a perpendicular direction, a transversal movement that sweeps one *and* the other way, a stream without a beginning or end that undermines its banks and picks up speed in the middle" (Deleuze & Guattari, 1980/1987, p. 25).

Moving in the middle offers us the opportunity to disrupt the logic of thought prevalent in modernist thinking (and understandings of identity). If we "remove the straight lines – remove the layers - …what remains is a map of possible pathways" (Honan, 2007, p. 535).

The ontological position proposed by Deleuze "built upon the not-so-controversial idea that how we conceive the world is relevant to how we live in it" (May, 1996, p. 295). If this is the case we then need to move "toward the idea that we ought to conceive understandings that at least permit and perhaps encourage better—and alternative—ways of living in the world we conceive"

(May, 1996, p. 295). This Deleuze and Guattari aim to achieve through their understanding and employment of philosophical concepts.

2.4.4. Philosophical Concepts

As is evident from the above discussion of the concepts rhizome and arborescent thinking and difference, the Deleuzo-Guattarian understanding of what entails thinking has a direct bearing on their understanding of what constitutes a concept and how it can be employed. A concept is composed of intensities or singularities that are the pre-conceptual differences of the terms they constitute (May, 2003). Concepts bring these pre-conceptual intensities together in a particular way. In this process the separate intensities "lose their character as separate intensities and merge into the unity of the concept" (May, 2003, p. 141). These concepts are thus not formed and do not exist by themselves. They always emerge from an already existing context of concepts. From a philosophical perspective concepts relate to a plane of immanence similar to the manner in which intensities relate to concepts. This plane is "the preconceptual field presupposed by the concepts that inquiry creates" (Gough, 2007, p. 279). The concepts that populate such a plane do, however, not reflect transcendent objects (May, 2003). For Deleuze and Guattari (1991/1994) "it has no reference: it is self-referential; it posits itself and its object at the same time as it is created" (p. 22).

Buchanan (1999) argues that for Deleuze, concepts should be created "when new problems and conditions arise that can no longer be articulated by existing apparatus" (p. 8). This is because concepts are "intensive: they do not gather together an already existing set of things (extension); they allow for movements and connection" (Colebrook, 2010a, p. 1).The function of a concept is not to reflect reality or the truth, "but to create a perspective through which the world takes on a new significance" (May, 2003, p.142). Deleuze and Guattari (1991/1994) posit that concepts are "centres of vibrations, each in itself and ever one in relation to all the others. This is why they all resonate rather than cohere or correspond with each other" (p. 23). For Irwin and Springgay (2008) this means that, "[M]eaning and understanding are no longer revealed or thought to emanate from one point of origin rather they are *complicated* as relational, rhizomatic, and singular." (p. 107). A concept then has "no representational relationship to the old term, but is reinvented and redeployed with new affects to see how it might work in a different assemblage" (Waterhouse, 2011a, p. 14).

Having sketched an overview of what constitute a concept and how it might function, I turn my attention to exploring some of the concepts that Deleuze and Deleuze and Guattari created. I do this to provide a background against which to introduce Multiple Literacies Theory and to situate how I will employ Deleuzo-Guattarian theory to explore the intersections between English language learning, the concepts of peace and violence, and becoming.

2.5. The Deleuzo-Guattarian Concept Machine

The discussion of the concepts that I choose to employ in this study is provided in the form a glossary (see Heckman, 2002; Leander & Rowe, 2006; Waterhouse, 2011a). The concepts I include are those most often found in the research that takes up Multiple Literacies Theory (see for example Masny, 2006, 2009, 2010, 2013a; Masny & Cole, 2009; Masny & Waterhouse, 2011; Waterhouse, 2011a, 2011b) and as such it resembles closely the glossary provided by Waterhouse (2011a). It is worth reiterating that the Deleuzo-Guattarian (1980/1987, 1991/1994) theoretical position I took up provided me with a new vocabulary through which I could explore English language learning and how it intersects with peace and violence. More specifically, the philosophical concepts I took up enabled me to not only explore the different ways in which adult English language learners understand, conceptualise and act peace and violence, but also how they are transformed in relation to these concepts as they invest in learning English. What follows is a glossary of the most important philosophical concepts that I employed during my study and which drive my analysis. The definitions provided do not "name extra-textual truths" (Colebrook, 2010a, p. 1) but aim to orient this study by establishing points and relations along which to travel. By employing the concepts below in my research, I follow Deleuze's (1990/1995) advice to experiment with his concepts by taking what I need or could use. This does, however, not mean that the employment of Deleuzo-Guattarian concepts can be haphazard. On the contrary "[c]oncepts must be carefully invented and should assemble in ways that *work*. This requires a certain commensurability amongst the concepts that are brought together and necessitates thinking paradigmatically as well as conceptually" (Waterhouse, 2011a, p. 29). May (2003) similarly points out that concepts form "systems of interconceptual relatedness" (p. 142). Importantly, this concept-assemblage provides the "parameters of what is thinkable" (Waterhouse, 2011a, p. 29) in this study. At the same time I recognise that as these concepts do not "name extra-textual truths", they are always in flux and "always becoming as they connect with other concepts" (Waterhouse, 2011a, p. 29) in different contexts. The glossary traces the image of Parr's *The Deleuze Dictionary* (2010) in that at the end of each glossary entry, a list of connectives – concepts which relate to the entry – is provided.

Actual / Virtual

In developing his understanding of difference as founding, Deleuze explores the nature of time. In this regard, he draws heavily on the work of Bergson. Time for Bergson does not consist of "a series of passing instants" but should rather be conceived "as a whole, as a pure duration, in which each instant has its place" (May, 2003, p. 145). This means that each instant is related to every other instant[15]; not only does the past exist in the present (and future), albeit in a different

[15] In Bergsonism (1988a) Deleuze states: "There is only one time (monism)…" (p. 82).

way, so the present exists in the past "as moments that were once present" (May, 2003, p. 145). To distinguish between these different ways of existence, Deleuze uses the concepts of actual and virtual. We should not equate the virtual with the possible because this would mean that the virtual is considered to be "the real without existence" (May, 2003, p. 148). For Deleuze (1968/1994) this virtual is real and exists and could rather be understood as potential. "The virtual is actualised in space-time" but "what may become actualized is not constrained by what has come before, although it has a relationship to it" (Waterhouse, 2011a, p. 40). Becoming, is the actualisation of the virtual through difference. But becoming is not a linear process; "rather it is the movement from an actualised state of affairs, through a dynamic field of virtual/real tendencies, to the actualisation of this field in a new state of affairs" which is characterised in the schema virtual/real ↔ actual/real ↔ virtual/real (Boundas, 2010b, p. 300).

Connectives: becoming, difference

Affect

Colman (2010b) states that "affect is the change, or the variation, that occurs when bodies collide, or come into contact" (p. 11) and in its largest sense can be understood as Deleuze's attempts to comprehend of bodies as temporally mediated, continuous events. He understands affect to be concerned with power on all levels and as dynamic (Cole, 2009b). It can be reactive or active and "can be utilised to enable ability, authority, control and creativity" (Colman, 2010b, p. 13). It thus describes a power "to affect and be affected" (Massumi, 1987, p. xvi). Yet, affect is transitory and occurs prior to perception (Colman, 2010b). For Massumi (2002) affect cannot be contained as it "is autonomous to the degree to which it escapes confinement in the particular body whose vitality, or potential for interaction, it is" (p. 35). Deleuze and Guattari employ the concept in order to describe the processes of becoming and transformation. Affect has the power to deterritorialise (Masny & Waterhouse, 2011a). As such is it the 'and' of becoming (Colman, 2010b). A distinction then should be made between affect and affections. Affections (emotions, feelings) develop from and envelop affects and are "static *states"* (Waterhouse, 2011a, p. 31). Whereas affections are personal, affect is pre-personal. Affect then "operates as a dynamic of desire within any assemblage to manipulate meaning and relations, inform and fabricate desire, and generate intensity" (Colman, 2010b, p. 13). A word of caution about defining the concept of affect is provided by Cole (2009b) as "it is a philosophical tool that helps us built perspectives" (p. 549) and that definitions for the concept will differ "depending on whom we ask" (p.548). Cole further argues that when considering affect one should pay close attention to context, as "affect is grounded in the situational points on the intensity under scrutiny" (p. 551).

Watch me

affection is the intensity of colour in a sunset on a dry and cold autumn evening.

Kiss me

affect is that indescribable moment before the registration of the audible, visual, and tactile transformations produced in reaction to a certain situation, event, or thing.

Run away from me

affected are the bodies of spectres when their space is disturbed.

(adapted from Colman, 2010b, p. 11)

Connectives: becoming, experience, lines of flight, power

Assemblage

An assemblage can be thought of as the "processes of arranging, organising, and fitting together" (Livesey, 2010, p. 18) that occur along a horizontal and vertical axis. They are complex arrangements "of objects, bodies, expressions, qualities, and territories that come together for varying periods of time to ideally create new ways of functioning" (Livesey, 2010, p. 18). On the horizontal axis of an assemblage one deals with machinic assemblages of bodies "of actions and passions, an intermingling of bodies reacting to one another" and collective assemblages of enunciation "of acts and statements, of incorporeal transformation attributed to bodies" (Deleuze & Guattari, 1980/1987, p. 88). Along the vertical axis one finds territorialised sides which stabilise the assemblage, and deterritorialised sides which can carry it away (Deleuze & Guattari, 1980/1987). An assemblage is a multiplicity composed 'of heterogeneous elements [formed] into a productive (or machinic) entity…' (Livesey, 2010, p. 18). Assemblages can produce both affect and be affected. Colebrook (2002) refers to a bicycle to explain what composes a machinic assemblage. For a bicycle to have a particular function or work it has to come into contact with other machines. When it comes into contact with a human body it becomes a mode of transport. When it comes into contact with a gallery space it becomes an artwork. Similarly Klein (in Malins, 2004) employes the image of a cigarette in a similar fashion to explain how machinic assemblages function; "When smoked it becomes a drug, when held seductively at the end of one's fingertips it becomes an object of beauty; when shown in a film it becomes a plot device" (p. 85). As is evident from these examples, assemblages are always in a process of flux, always forming and reforming, always transforming. For Deleuze and Guattari (1980/1987), specific actions define and assemble territories through the processes of de/re/territorialisation. The product of a territory is functionality, and assemblages emerge when functions emerge. In a productive assemblage one finds new ways of expression, organisation and behaviour, and ultimately, a new reality (Lovesey, 2010).

Connectives: becoming, de/re/territorialization

Becoming

For Deleuze (1962/1983) there exist no transcendent reality but only immanent becomings for "there is no being beyond becoming" (p .23). May (2003) states that "becoming is the unfolding of difference in time" (p. 147). This is because difference produces movement and transformation. These movements and transformations are propelled "by the powers of affect and are an open, rhizomatic process (Waterhouse, 2011a, p. 32). As "a state of the movement of pure difference" (Roy, 2003, p. 77) becoming is not predetermined or modelled on things that already exist because of the play between the virtual and the actual. We can then say that becoming should not be conceived as the transformation of a stable identity into another stable identity or the creation of a hybrid identity. For example as illustrated in the equations A→B and A→B=AB (Waterhouse, 2011a). Rather, becoming should be understood through the open-ended equation …+y+z+a… (Massumi, 1986). For Deleuze, the human subject cannot be conceived as a stable and rational individual who experiences changes but remain the same person. Instead, a non-unitary subject is proposed who is "conceived as a constantly changing assemblage of forces, an epiphenomenon arising from the chance confluences of languages, organisms, societies, expectations, laws, and so on" (Stagoll, 2010b, p. 27). This view of becoming positions it as the perpetual movement of the in-between. Becoming is the dynamism of change "tending towards no particular goal or end state" (Stagoll, 2010b, p. 26). It is untimely, because "there is no way to predict or control what virtual-actual interactions will produce" (Waterhouse, 2011a, p. 39-40). In drawing on Nietzsche, Deleuze conceives of becoming as the "eternal, productive return of difference" (Stagoll, 2010b, p. 26).

Connectives: affect, difference, lines of flight

Desire

In contrast to how desire has been historically conceptualised within the libidinal framework in much psychoanalytical theory as a drive (Freud) or lack (Lacan) that is regulated by the Oedipal complex, Deleuze and Guattari (1973/1983a, 1980/1987) conceives of desire as both a productive and positive force. This conception of desire takes up an important place in the oeuvre of Deleuze and Guattari and their understanding of life in terms of material flows. In this understanding desire is central to the construction of assemblages. Assemblages are

> compositions of desire…. there is no desire but assembling, assembled desire. The rationality, the efficiency, of an assemblage does not exist without the passions the assemblage brings into play, without the desires that constitute it as much as it constitutes them (Deleuze & Guattari, 1980/1987, p. 399)

As an assemblage, this desire-force, however, cannot be reduced to a transcendent subject but is an immanent event (Waterhouse, 2011a). And as assemblages are "experiences that connect and

are constructed" (Masny, 2006, p.150). Desire then opens up lines of flight and produces becoming (Waterhouse, 2011a). This view is also expressed by Zembylas (2007) who states that desire "is not just a feeling or an emotion, but a *force* influencing the subject's modes of existence" (p. 336).
Connectives: assemblage, becoming, event, lines of flight

Deterritorialisation / Reterritorialisation

Deterritorialisation can be understood as movement that produces change (whether physical, mental or spiritual) in an assemblage (Deleuze & Guattari, 1991/1994). This transformation occurs through lines of flight. Deterritorialisation is thus closely connected with becoming and as such "indicates the creative potential of an assemblage" (Parr, 2010, p. 69). But deterritorialisation is transitory, and is always followed by a process of reterritorialisation. The lines of flight along which deterritorialisation occurs and which reterritorialisation capture describe becoming. The relationship between deterritorialisation and reterritorialisation should, however, not be understood in terms of binary processes or negatively. For inherent in any territory that is marked out and for which boundaries have been created (actualised), is the immanent potential of the virtual and transformation (Parr, 2010; Waterhouse, 2011a).
Connectives: assemblage, becoming, desire, lines of flight

Immanence

Deleuze develops his use of the concept immanence as critique of transcendence and how relations between bodies are conceived. Within transcendence "relations are conceived as those *to* something" (Leander & Rowe, 2006, p. 433), where the 'something' constitutes an ontologically separate substance. An example is how the mind is related to the body within Cartesian logic. Relations are, however, constituted differently within immanence. Immanent relations are conceived as "relations *in* something" (p. 433). An example of such a relation is found in Spinoza's concept of parallelism which denies primacy of the mind over body or body over mind (Deleuze, 1981b/1988). Rather this relationship is better expressed as one of the mind *in* the body (the inbrained body) and the body *in* the mind (embodied brain). Immanent relations foregrounds the interconnectedness over the separation of substance. As such these relations are not constituted between ontologically separate identities but rather draws on Spinoza's "univocity of being [that] collapses the difference between ontological substances [transcendent identities] into a single plane" (Wallin, 2010b, p. 24). The immanence that Deleuze develops is a critique of the Hegelian dialectic premised on negation. Instead, through immanence, Deleuze attempts to develop "a creative relation of affirmation [that] does not depend on negating things" (Williams, 2010, p. 129). Through foregrounding interconnections and affirmation, the plane of immanence becomes "an open plane for experimentation" (Wallin, 2010b, p. 25).

Molar lines, molecular lines, lines of flight

In keeping with their emphasis on how things connect, as opposed to how things are, Deleuze and Guattari (1980/1987) develop the concept of lines of flight. Lines of flight are associated with assemblages. For them every assemblage inhabits a territory as it becomes to be defined. An assemblage, for them, is composed of three types of lines. Molar lines form an arborescent system of segments based on binary logic. Molecular lines, although more fluid, are still segmentary. Lines of flight rupture molar and molecular lines as they are lines of deterritorialisation that have the power to carry an assemblage away from its current form (Lorraine, 2010). These three types of lines can and do change into one another. Although Deleuze and Guattari (1980/1987) value lines of flight, they also extent a cautionary note; lines of flight are valuable if they connect with other lines in creative and productive ways that bring about social transformations through unpredictable becomings. Yet, they can also be dangerous and "become ineffectual, lead to regressive transformations, and even reconstruct highly rigid segments" (Lorraine, 2010, p. 148).

Connectives: deterritorialisation/reterritorialization

The nomad

Deleuze and Guattari (1980/1987) develop the concept of the nomad, and the associated concept of nomadology, to its fullest extend in *A Thousand Plateaus*. The nomad is not connected or bound to a territory, nor is it "shaped by an identity of being" (Dolphijn, 2010, p. 507) that is associated with a bounded and striated territory. The nomad does not travel along specified, pre-determined points but rather travel "from one indication of food to the next as the need arises" (Lorrainne, 2010b, p. 257). Through its travel the nomad practices deterritorialisation (Dolphijn, 2010). Through practising deterritorialisation it is "always in-between, always in the process of becoming" (Semetsky, 2006, p. 43) "appear[ing] in lines of flight" (Delezue, 1990/1995, p. 153). Movement and change characterises the nomad (Heckman, 2002). The space the nomad travels in is smooth space which is radically opposed to the capture of the State and striated space. To live like a nomad is to live *intermezzo* (Deleuze & Guattari, 1980/1987).

Connectives: becoming, deterritorialisation/reterritorialization, smooth space/striated space

Power

Deleuze and Guattari (1980/1987) draw on Spinoza's conception of power (*affectus*) as a body's "potential to maintain itself" (Colebrook, 2010b, p. 215). In his discussion of *affectus* in Spinoza, Deleuze (1981/1988b) refers to it as "an increase or decrease of the power of acting, for the body and the mind alike" (p. 49). For Spinoza power is expressed as *potestas* and *potentia*. *Potestas* is a restrive power that inhibits a body's potential to express itself and *potentia* a creative and affirmative power that extends a body's potential to express itself. Deleuze and Guattari refer

to *potestas* as *pouvoir* and *potentia* as *puissance*. In *A Thousand Plateaus pouvoir* is associated with restrictive State power whereas *puissance* is conceptualised as an affirmative power. *Pouvoir* is employed to achieve particular ends that are associated with striated space and which inhibit becoming. Colebrook (2010b) understands this kind of power as reactive. In contrast, *puissance* is a disruptive yet affirmative power that seeks deterritorialisation and nomadic thinking through the generation of smooth space and becoming. As such is a power to create relations. This is an active power that "maximises its potential, pushes itself to its limits and affirms the life of which it is but one expression" (Colebrook, 2010b, p. 216).

Connectives: becoming, deterritorialisation / reterritorialisation, smooth/striated space

Sense

In taking up the concept of sense in my research I draw mostly on Masny's (2013a) reading of how meaning-making occurs. For Masny "sense expresses not what a text [in its widest sense] means or is, but rather its virtual potential to become" (p. 341). As such, sense is composed of both actual and virtual elements. Within its virtual realm it carries the potential to become more than the actual elements through which it is constituted (Colebrook, 2002). This potentiality becomes actualised within an event and is also closely associated with experience. Masny (2012a) posits that sense is that which is produced when the virtual connects with actual experiences. As sense emerge during a research-event it creates new directions for thinking through opening lines of flight (Masny, 2013a). The implication of this is that that which is produced through the interaction between the virtual and actual fields during sense-making "is not a state of affairs, but a transformation, a becoming" (Masny, 2013a, p. 341). Sense thus offers one the opportunity to look beyond representation to approach the "actual forms of our language to the questions and problems it presupposes" (Colebrook, 2002, p. 21). For Wallin (2012) this means that "*sense* is irreducible to either words or the world as given. Rather, *sense* marks the *event* or *happening* when the two come into assemblage to produce new lines of becoming" (p. 377). In moving past representational logic, sense affirms the "world of difference" (Deleuze, 1968/1994, p. 56).

Connectives: actual/virtual, becoming, event, experience.

Smooth space / striated space

In *A Thousand Plateaus* Deleuze and Guattari (1980/1987) distinguishes between striated space and smooth space. Striated space is understood as sedentary space and is associated with the State and organised movement (Waterhouse, 2011a). It is "riddled with lines of divide and demarcation that name, measure, appropriate and distribute" (Conley, 2010a, p. 262). Smooth space is the space of the nomad, without border or distinction, where travelling does not occur from one point to another or a pre-determined destination (Lorraine, 2010b) but rather rhizomatically along lines of flight. It is a space consisting more of affects and sensations than

properties (Conley, 2010a). It is within smooth space that becoming occurs (Deleuze & Guattari, 1980/1987). Yet, as already made clear, smooth spaces in themselves are not liberatory but always have the potential to be captured and segmented. Similarly, "even the most striated city gives rise to smooth space" (Deleuze & Guattari, 1980/1987, p. 500). In their conceptualisation of these two spaces, Deleuze and Guattari did not seek to replace one space with the other, but rather to explore how various forces striate space whilst at the same time other forces are created that "emit smooth spaces" (Lorraine, 2010b, p. 257). For "the two spaces in fact only exist as a mixture: smooth space is constantly being translated, transversed into striated space; striated space is constantly being reversed, returned to a smooth space" (Deleuze and Guattari, 1980/1987, p. 474).

Connectives: becoming, deterritorialisation / reterritorialisation, lines of flight

2.5.1 Considering Concepts

Ultimately the concepts explored above do not mean anything in and of themselves. Nor do they represent a transcendental reality. Instead, they function as a "tool box" that makes possible ways in which to experiment with creating a different world. In following Deleuzo-Guattarian 'pragmatics' the concepts discussed above should be understood in terms of the potential they hold to address specific problems in a way that makes possible creating knowledge differently, and creating different knowledge. These concepts should "pack a potential in a way a crowbar in a willing hand envelops an energy of prying" (Massumi, 1987, p. xv). The question that we should ask then about Deleuzo-Guattarian concepts is not 'What do they mean?', but rather 'Do they work?' and 'What world do they make possible?' In order to start experimenting with these questions I turn my attention to how these concepts have been taken up in Multiple Literacies Theory.

2.6. Connecting the Deleuzo-Guattarian Concept Machine with Literacies

What the transcendental empiricism of Deleuze (1968/1994) (and Cole's (2011b) reading of Deleuze and Guattari's (1972/1983a, 1980/1987, 1991/1994) collaborative work as transcendental materialism / immanent materialism) offers language education, in particular TESOL, is that it proposes a novel way to conceptualising literacies. This is particularly important in a time when the fields of TESOL and literacy studies have been over-codified. Masny and Cole (2009) argue that what is needed in an area of over-coding is for data to be combined "with a theoretical frame that makes sense of the diverse literacy practices and complex demographics of populations through which literacy is now apparent" (p. 1). Multiple Literacies Theory (MLT) offers one such combination. MLT is an attempt to explore and reconfigure education in terms of non-linearity that characterises not only the complex systems operating in our globalising world but also the often non-linear thinking associated with these systems (Masny & Waterhouse, 2011). According to

Masny and Waterhouse (2011) MLT is, however, not the only response with regards to how literacies are conceptualised within complex systems and non-linearity. Accoring to Masny and Waterhouse (2011) other theoretical approaches that treat literacy in terms of multiplicities are Multiliteracies (Cope & Kalantzis, 2000; Jewitt, 2008) and New Literacy Studies (NLS) (Gee, 2000; Street, 2003, 2005). It is important to note that although these three approaches all treat literacy in terms of multiplicities, their conceptual underpinnings differ quite notably (Masny & Waterhouse, 2011). These conceptual differences are rooted in the paradigmatic positions from which they arise. In order to situate my research within the broader field of literacies studies and its uptake in TESOL, I need to distinguish between the paradigmatic positions of Multiliteracies and New Literacy Studies in order to show how the ideas of Deleuze and Guattari inform MLT. This theoretical positioning holds important consequences for what can, or cannot, be accomplished within this study.

2.6.1. Multiliteracies and New Literacies Studies

Street (1984, 2005) argues that there currently exist two different models of understanding and defining literacies. In one model, which is referred to as the autonomous model, "literacy is described as an "ability" or "skill" that is "acquired" and has universal appeal (Masny & Waterhouse, 2011, p. 289). Furthermore, it is assumed within this model that the acquisition of literacy will lead to "higher cognitive skills, improved economic performance, greater equality, and so on" (Street, 2005, p. 417). Pitfalls of this model are that literacy is decontextualized (Gee, 2007; Masny & Waterhouse, 2011) and that cultural and ideological assumptions that underpin it are disguised. Consequently, literacy is positioned as neutral and universal. This understanding is often associated with language learning and is informed by applied linguistics and psycholinguistics. The way in which literacy is very often understood in TESOL adheres to the autonomous model (Masny & Waterhouse, 2011; Waterhouse, 2011a). A second model approaches literacy from an ideological perspective (Street, 1984, 2005). Within the ideological model literacies are understood as not only being cognitive but also social, cultural, political, historical and institutional (Gee, 2007; Masny & Waterhouse, 2011; Street, 1997, 2005). Multiliteracies and New Literacies Studies (NLS) are associated with the second model.

The New London Group (1996) theorised literacies in order to integrate the changing nature thereof in contemporary multicultural and pluralistic societies. Literacies are conceived in a manner that considers the "participant's cultural models of literacy events, social interactional aspects of literacy events, text production and interpretation, ideologies, discourses and institutions"[16] (Masny

[16] A distinction needs to be drawn between a Deleuzean event (see *Glossary: Plugging into the Deleuzo-Guattarian Concept Machine* above) and how the concept of event is employed in Multiliteracies. In Multiliteracies any situation where interaction and interactive processes between participants are mediated

& Cole, 2007, p. 191; see also Masny, 2010). The New London Group considers literacies not only to be "socially, culturally, historically, and politically situated" but also to intersect with gender, race, religion, and culture (Cope & Kalantzis, 2009; Masny, 2010). The need for addressing issues of social justice through addressing the twin goals of literacy learning and critical engagement are sought through this conceptualisation of literacies. In this sense, the transformative understanding of literacies is heavily influenced by the work of Freire (Masny & Waterhouse, 2011). For Masny and Cole (2009) a concern for "designing social futures that are equitable and inclusive" (p. 4) is at the heart of the pedagogy of Multiliteracies framework (Cope & Kalantzis, 2009). Multiliteracies are concerned with exploring not only the position of literacies and language learning vis-à-vis transformations towards more equitable and socially just societies, but also the role of literacies within this transformative process. A primary focus of Multiliteracies is literacies and multimodality. Multimodality is understood to emerge from the interaction between verbal and visual in a text (New London Group, 1996). An example is the strong emphasis placed on engaging with technology as much as possible within the language learning context as it prepares learners for the technologically mediated workplace and in so doing addresses issues around access and equitability. A related literacies theory – New Literacies - is especially concerned with explaining the explosion of technologically mediated literacies in contemporary societies through mapping how these emerging literacies are entangled in complicated ways to the social lives of people, and especially students (Lankshear & Knobel, 2003, 2011; Masny & Cole, 2007, 2009). New Literacies also perceive of literacies as value-laden as it is situated in specific sociocultural contexts which are embedded in ideological structures of power (Lankshear & Knobel, 2012; Masny & Waterhouse, 2011). Although MLT examines the role of technology in literacies and language learning, it does not afford it the same place of primacy as Multiliteracies, or to a lesser extent New Literacies. Instead, MLT understands technology as having the same importance as any other form of contemporary literacy and language learning process (Masny & Cole, 2007, 2009).

Multiliteracies and New Literacies differ from MLT in one significant respect; the paradigmatic position that forms the foundation from which literacies are conceptualised. Multiliteracies and NLS are based on phenomenology that understands experience to be founding in informing the social agenda. Experience is furthermore treated as a stable category (Cope & Kalantzis, 2000, 2009; Masny & Cole, 2007, 2009). Such an understanding of experience stands in contrast to how it is treated within the philosophical position of transcendental empiricism that informs MLT. It is to how literacies, and by extension language learning, is conceptualised within MLT and how it will be taken up in this study that I now turn my attention.

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through a written text is considered to constitute an event. This understanding of an event is based on Heath (1983) and ethnography of communication.

2.6.2. Multiple Literacies Theory

MLT was developed by Masny (2005, 2006) and conceptualises literacies as a social construct (text) that has multiple meanings and that is expressed "through words, gestures, attitudes, ways of speaking, writing, valuing" (Masny, 2009, p. 13; see also Masny, 2010). Literacies, furthermore, "constitute multimodal texts" taken up in multiple forms "that fuse with religion, gender, race, culture, and power" (Masny, 2009, p. 13). Literacies are not only about learning the correct language codes but also "about desire, about transformation, becoming *Other than* through continuous investments in reading, reading the world, and reading the self as text" (Masny, 2009, p. 15). It is the flows of life experiences and events through which individuals become-literate that interest researchers who employ MLT. This is because "a person is a text in continuous becoming" (Masny, 2009, p. 15).

In contrast to Multiliteracies and NLS that treat literacy as an endpoint to be achieved (progressing from being illiterate to being literate), within MLT, literacies are understood "as ongoing processes whose directions, multiplicities of possible lines of flight, are not predictable a priori" (Masny, 2009, p. 14). Literacies in themselves are understood to be "creative and productive processes" (Masny & Waterhouse, 2011, p. 290). These ongoing processes are connections of events that stem from life experiences. MLT draws on Deleuze's (1969/1990) conceptualisation that an event does not represent a static state of forces but rather "signify the internal dynamic of their interaction" (Stagoll, 2010c, p. 90). This means that in literacies and language learning an event "refers to life that produces lines of flight, moments that create ruptures and difference that allow for creativity to take off along various planes, similar to a rhizome" (Masny, 2010, p. 340). Through these ruptures and lines of flight becoming-other is effected and in becoming-other differences are opened up and the "creativity to go beyond what is" (Masny & Waterhouse, 2011, p. 287). Thus although transformations will inevitably be part of the learning process, towards what it will be cannot be known in advance. This is because the understanding of transformations within MLT are aligned with Deleuze's (1990/1995) position that creativity and desire produce untimely becomings. This then stands in contrast to the 'directed' process of transformation envisioned within Multiliteracies and NLS. Masny and Cole (2009) also criticize the focus of Multiliteracies as intelligent design as it "is spread as a system property that guides all participants to work towards the globalisation of literate behaviours and ultimately feeds into the power of the corporate or governmental organization (if perhaps unknowingly)" (p. 5). How power is conceptualised in MLT stands in contrast to how Multiliteracies and NLS understand literate behaviour. From an MLT perspective "the emphasis of power flows very much from local interactions that cause changes and transformations in micro-systems that direct power from the bottom-up and into the macro-systems through the processes such as the rhizome and machinic phylum" (Masny & Cole, 2009, p. 5). As discussed earlier in this plateau, the Deleuzean concept of power includes both *pouvoir*

and *puissance*. Whereas *pouvoir* is employed to achieve particular ends that are associated with striated space and inhibiting becoming, *puissance* is a disruptive power that seeks deterritorialisation and nomadic thinking through the generation of smooth space and becoming.

Learning is not a linear process and occurs in response to life experiences and events. Transformations that are brought about through learning have "neither beginnings nor endpoints, only entry and exit points that allow for more connections to be continuously created" (Masny, 2010, p. 341). The rhizomatic understanding of the non-organised modes of becoming-literate is thus significantly different from the rational design that underlies Multiliteracies and NLS. For Masny and Cole (2009) MLT emerges from the random collision of affects present in the teaching and learning context as it "examines the processes and manners in which these literate behaviours come together through becoming with the world" (p. 6). Within the lens of MLT, literacies are understood "as texts that express multiple meanings" (Masny & Cole, 2009, p. 6). These texts are taken up in a myriad of ways – visual, oral, written and tactile - but are always rooted in local contexts. Furthermore

> the dynamics of the local literate behaviours are fluid and transform literacies themselves and produce speakers, writers, artists, and new communities of practice that innovate on any established ways of becoming literate. In short, one might say that literacies – e.g. personal, critical, community, and school-based are about reading, reading the world, and reading the self as texts. (Masny & Cole, 2009, p. 9)

In understanding MLT as reading, reading the world, and reading the self as texts Masny (2005, 2006, 2009, 2010) draws on Freire but moves beyond his education project as the transformations that emerge from investments in literacies are not understood to be teleological, e.g. personal emancipation and a more just society. Rather, from an MLT perspective transformations are understood as taking place when affects collide; towards what such transformations may be cannot be predicted (Masny, 2005). This is because reading (in the broad sense) is understood as both intensive (disruptive) and immanent (Masny, 2010; Masny & Waterhouse, 2011) and literacies "involve constant movement – from a territory (of bounded stability) through a deterritorialization (a disruption) to a reterritorialization (on a different territory, a different mapping) – in the process of becoming *other*" (Masny, 2010, p. 339). This notion of reading is based on Deleuze's (1969/1990) understanding that reading is not about asking what a text means, but rather asking how it functions and what it produces. This position is further played upon in *A Thousand Plateaus* where Deleuze and Guattari (1980/1987) state that

> we will never ask what a book means, as signified or signifier; we will not look for anything to understand in it… We will ask what it functions with, in connection with what other things it does or does not transmit intensities… A book exists only through the outside and on the outside. A book itself is a little machine" (p. 4).

If reading is intensive and immanent, then, Masny (2009, 2010) argues, reading is about sense. However, sense is not about interpretation but should rather be understood as an event that emerges (Colebrook, 2002). In drawing on Deleuze (1968/1994) sense is conceptualised as virtual and emerges as "words, notes and icons are actualized *in situ* and in interested ways" (Masny, 2010, p. 340). Sense then, and per extension reading, is the power to become-different. In reading the world and the self as text open up "ways of becoming with the world" (Masny, 2010, p. 338). Through conceptualising texts as "assemblages of events (music, visual arts, physics, mathematics, digital remixes)" Masny and Waterhouse (2011, p. 291) attempt to release "literacy from its privileged position as the printed word" (p. 291). This they believe allows for "literacies open themselves to what is not already given" (p. 291). In keeping with the Deleuzo-Guattarian project as an experimentation with new possibilities that flow from their ontology of difference, MLT as theory is "constantly becoming, indeterminate and not fixed as it continuously undergoes transformations" (Masny, 2009, p. 13).

In taking up MLT in this study I aim to come "closer to dealing with the multiplicities of literacies" (Masny & Cole, 2009, p. 10) present in the context of the language centre where this study was conducted. I do this with particular reference to the multiplicities of literacies on peace and violence and the transformations that are brought about by an investment in these. In utilising the conceptual tools and philosophical concepts that are provided by Deleuze and Guattari (1972/1983a, 1980/1987, 1991/1994) I explore the transformations and becoming-other of the research participants in order to consider the implications it may hold for how peace and violence are conceptualised and taken up in teaching English to speakers of other languages. The vocabulary and theoretical framework provided by Deleuze and Guattari, and as taken up in MLT, will serve as a lens through which to approach literate behaviour differently in order to produce different knowledge about how TESOL might become-other. It is through engagement with concepts such as affect, assemblage, desire, deterritorialisation, rhizome, and becoming that I wish to make connections between English, literacies and teaching and learning and how these are actualised in a specific time and space. It is through the lens of MLT that I focus on how language learning intersects with becoming and what this may mean for how language education might become-other in order to consider how it might become-peace and violence.

2.7. Viewing a Plateau

In this plateau I aimed to situate my study within a Deleuzo-Guattarian theoretical framework. I started by surveying the field of qualitative research and by aligning this research with the fourth (*the crisis of representation*), fifth (*post-modern period of experimental writing*) and sixth (*post-experimental inquiry*) moments of qualitative research as proposed by Denzin and Lincoln (2005). In placing my study within these moments, I attempt to produce socially response research that seeks to explore the relationships between TESOL and transformations. This understanding led me to Critical Applied Linguistics in a hope to not only address my anger but also critique what I perceived as a homogenizing, neo-liberal TESOL industry. Although I did not start out to consider the relationship between critique and creation and opposition and affirmation, these themes have come to stand central in my study. To explore these relationships further I approached (with caution) the works of Deleuze and his collaborative works with Guattari. I sketched how their ontology of difference (transcendental empiricism) gives rise to a 'thought without image' and rhizomatic thinking. In their (non)philosophy I found the vocabulary and conceptual tools to experiment with literacies and language learning in terms of "singularity of experiences and practices" (Baugh, 2002a, p. 290) in an attempt to not focus on "determining a foundation of likeness" but rather on celebrating "contingency, dissimilarity and variety" (Stagoll, 2010d, p. 289). I conclude the plateau by discussing how Deleuzo-Guattarian concepts inform and have been taken up in Multiple Literacies Theory. In employing MTL in this research I did not work from the position that other approaches to literacies and language learning 'lack' anything. Rather, in keeping with Deleuze's (1968/1994) understanding of difference, I employed MLT as an alternative theory in exploring ways to think differently about the relationship between TESOL and the conepts of peace and violence. I specifically aimed to experiment with the productive potential of MLT and "what new thoughts it makes possible" (Masny & Watherhouse, 2011, p. 209) to think about how (when?) language learners become-peace and violence.

Plateau III

Tuning into Polyvocality; Or, My Take on a Literature Review

> A concept is not a word; it is the creation of a way of thinking (Colebrook, 2002, p. 20).

Evident from the rationale presented in the first plateau, to achieve the aims of the study I will have to explore various academic disciplines, including peace studies, peace education, and applied linguistics (TESOL), each of which has its own canon of literature. I will, however, only draw on literature in these disciplines that I consider to be relevant to this particular study, for to read more than this falls outside the scope of the current study. Through my selective reading I aim to provide an overview of the theoretical foundations and trajectories present in peace studies and peace education, and how some of the ideas present in these disciplines have been taken up and intersect with TESOL. In recent years there have been inter- and transdisciplinary studies that have brought these different fields into conversation with one another. These are and remain, however, very few. I will pay particular attention to these studies in order to situate my own study.

3.1. The Literature Review as Intensive and Immanent

Within a modernist paradigm, it is expected of a researcher to present in the literature review a comprehensive overview of the most important and potentially relevant writings in order to identify a research gap and to address this (Waterhouse, 2011a). In this study the literature review will not fulfil this function. I believe this cannot be done. The literature review is my exploration of possibilities that exist within the fields of TESOL, peace studies and peace education, in order to make sense of Holloway's scream (2010) as I experienced it in the discipline of TESOL. My exploration in different ways of thinking (or in thinking differently) about creative possibilities of how this scream can be channelled to vocalise a different-discourse for TESOL sometimes occurred along molar lines (lines of reterritorialisation) and in striated space. Striated spaces are sedentary as "any movement is organized in particular ways" (Waterhouse, 2011a, p. 39). They are thus predetermined, inflexible and contained. At other times my reading was organic, based on intuition and curiosity, as I floated in smooth space along lines of flight (Deleuze and Guattari, 1980/1987). These smooth spaces created opportunities for movement that was "perpetual, without aim or destination, without departure or arrival" (Deleuze & Guattari, 1980/1987, p. 353). This form of reading I described to myself as rhizo-reading. These readings often did not 'have a point', or produced what could be thought of as relevant insight at the moment the reading event was taking

place. They were, however, never in vain as they surfaced during unforeseen moments to produce often valuable and interesting connections.

In reflecting on my reading experiences, and similar to the experience of Waterhouse (2011a), it becomes clear that my reading did not ever move only in *either* striated space *or* smooth space, as if these were mutually exclusive territories. I experienced these spaces as inseparable. They were two (why not one?) spaces that co-existed; one space seamlessly changed into to other whilst reading. Patton (2010) states that when lines of flight, which are associated with smooth space, are not in productive connections with other forces, they lead to new forms of capture, thus reterritorialising as striated space. This is because "smooth space is constantly being translated, transversed into a striated space; striated space is constantly being reversed, returned to a smooth space" (Deleuze & Guattari, 1980/1987, p. 474). My reading could be likened to the image created by Lorraine (2010b, pp. 257-258). In striated space reading is mapped out through social convention where one reads what is expected to achieve a pre-determined destination – the research gap. In contrast, in smooth space reading follows the same movements as a nomad in a desert where there is no pre-determined destination, but rather travel "from one indication of food to the next as the need arises." (p. 257). In travelling between these spaces I experienced reading as a multitude of voices that sometimes gave rise to polyphony, each complimenting the other, whilst at other times a cacophony resounded in my head. Cacophony, polyphony, molar lines, lines of flight, striated space and smooth space – reading had a scattering effect[17] (Figure 4) (Foucault in Waterhouse, 2011a). However, at these times I consoled myself with the proposition by Masny and Waterhouse (2011a; see also Waterhouse, 2011a) that from a Multiple Literacies Theory perspective "reading is intensive and immanent" (p. 292). For them this means that no reading is ever in vain as it will always produce something.

The notion of reading immanently and intensively draws on Deleuze (1969/1990) who understands the value of a text not to reside in what it means to one when reading it, but rather in what the process of reading produces. In the quote that follows, Deleuze (1990/1995) expresses what reading is to him:

[17] In the process of writing this sentence Penny Siopis's artwork *Pinky Pinky: Wounds* (2003/2004) came to mind. Although this painting forms part of a larger body of work that deals with social anxiety and personal estrangement, it is the fear manifested in the image that came to mind. The fear I had of losing myself in the words and worlds of others. But does this artwork not portray what we all are, singular multiplicities scattering in all directions?

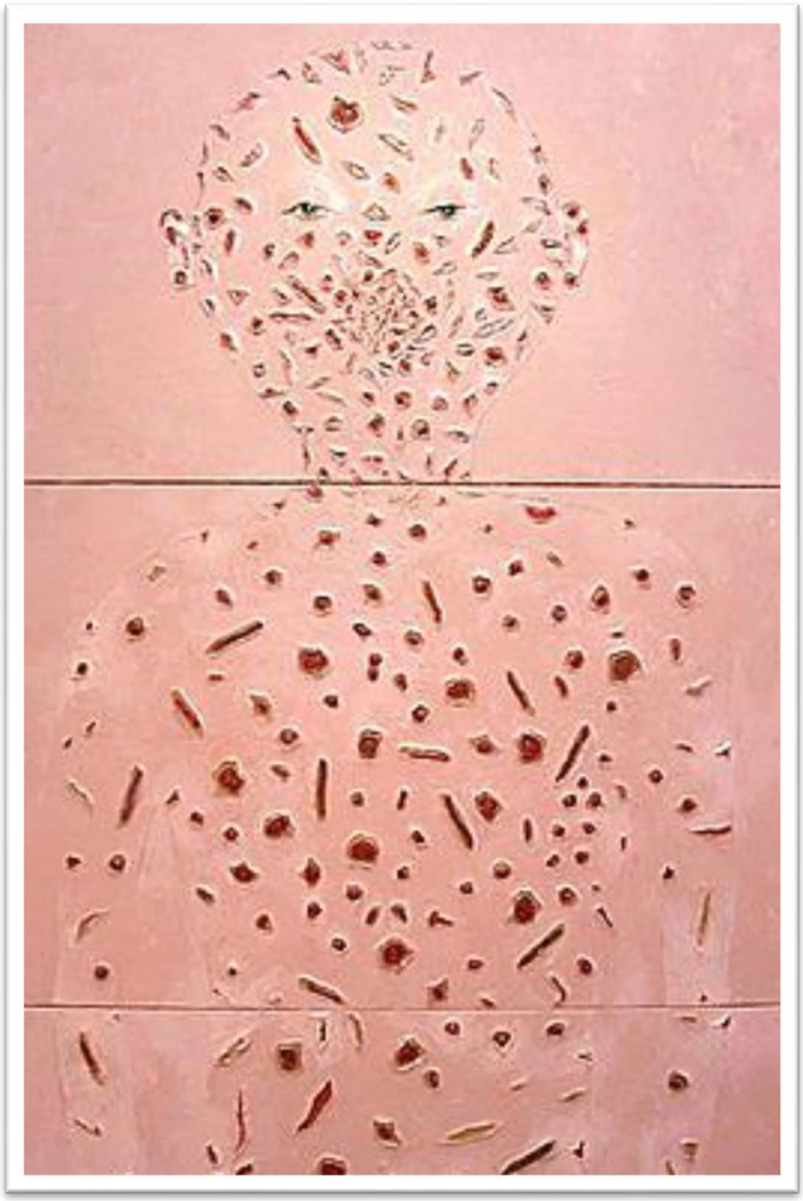

Figure 4: *Pinky Pinky: Wounds* (detail), (Siopis, 2003/2004)

There are, you see, two ways of reading a book; you either see it as a box with something inside and start looking for what it signifies, and then if you're even more perverse or depraved you set off after signifiers. And you treat the next book like a box contained in the first or containing it. And you annotate and interpret and question, and write a book about the book, and so on and on. Or there's the other way: you see the book as a little non-signifying machine, and the only question is 'Does it work, and how does it work?' How does it work for you? If it doesn't work, if nothing comes through, you try another book. This second way of reading's intensive: something comes through or it doesn't. There's nothing to explain, nothing to understand, nothing to interpret. …. This second way of reading is quite different from the first, because it relates a book directly to what's Outside. A book is a

> little cog in much more complicated external machinery … This intensive way of reading, in contact with what's outside the book, as a flow meeting other flows, one machine among others, as a series of experiments for each reader in the midst of events that have nothing to do with books, as tearing the book into pieces, getting it to interact with other things, absolutely anything … is reading with love. That's exactly how you read the book. (pp. 7–9)

In considering the above, it can be argued that reading is not only about encoding and decoding a text in order to establish what it means. This is one way of reading where you "annotate and analyse and question, and write a book about the book" (Deleuze, 1990/1995, p. 7). It can be argued that a second way of reading is to bring the book in relation to that which stands outside it, and in such a case reading becomes intensive and immanent. The idea of reading being both intensive and immanent is explained by Masny and Waterhouse (2011) in the following sketch:

> Take this example: you are at work; you are walking down the hallway. You smell coffee and look at the clock to see that it is four o'clock. The coming together of the walk down the hallway, the smell of coffee, and seeing the time disrupts (reading intensively) and brings on the thought of vacation, the thought of it's time to go home, the thought of …(reading immanently). (p. 292).

If one reads intensively and immanently the focus shifts from representation to production and experimentation. What does reading produce? In this way reading is about sense (Masny, 2013a; Masny and Waterhouse, 2011a). For Deleuze (1969/1990) sense is an event. This is because sense does not express "what something actually is but its power to become" (Colebrook, 2002, p. 60). Sense then is both virtual and an actual. In exploring Deleuze's conceptualisation of an event, Stagoll (2010b) explains that an event is the potential that is immanent within the convergence of forces that signifies the dynamic of the interactions between these forces. He further highlights that for Deleuze events are characterised by the fact that they "are produced neither in the image of some model nor as representative copies or likeness of a more fundamental reality, being instead wholly immanent, original and creative productions" (pp. 90-91). Events can also be understood as not possessing a beginning or an end but rather as a momentary productive intensity which carries with it new possibilities. Closely related to the concept of event is experience. For Waterhouse (2011a) events can be conceptualised as assemblages of experiences in life. But these experiences should not be understood as emanating from the individual or something that is possessed by the individual. Instead, "subjects are constituted in relations within experience itself, that is, by means of individuation via haecceity" (Semetsky, 2010b, p. 91).

At the start of this chapter I referred to Colebrook's (2002) statement that a "concept is not a word; it is the creation of a way of thinking" (p. 20). In thinking about the literature review the arrangements presented and the concepts discussed reflect my reading of the world, the word and the self as text (Masny, 2009, 2012, 2013a). This reading was not linear, but it is hoped that the multiplicity of textual arrangements I perused would open up the possibility to make connections between often disparate elements in terms of the commonsensical in order "to produce different knowledge and produce knowledge differently" (St. Pierre, 1997, p. 175) about peace and violence in the TESOL classroom. The text / literature review below should thus not be read as signifying anything but as an arrangement that "exists only in connection with other arrangements" (Deleuze and Guattari, 1972/1983, p. 3). This is because when texts are not understood in terms of an essentialist position but rather in terms of how they can be used "floodgates of multiple textual interpretations open" (Eakle, 2007, p. 472). A text is a machinic assemblage with parts connecting and working in ways that do not presuppose a predetermined function because it "establishes connections between certain multiplicities drawn from each of these orders [the field of reality or the world, the field of representation or the text, and the field of subjectivity or the author]" (Deleuze & Guattari, 1980/1987, p. 23). I now turn my attention to literature that has been produced on peace, violence and nonviolence in order to explore how it has been connected to education and TESOL assemblages. This I do to plug my own study into the ever proliferating peace-violence-nonviolence-rhizome.

3.2. Tracing Literacies on Peace, Violence, and Nonviolence

The concepts of peace, violence and nonviolence take on different meanings at different times and in different contexts. In this section I will not provide the genealogy of these concepts. Rather, after introducing how the concepts are generally understood, I will offer brief critiques of these received views in order to suggest different readings of these concepts and to point towards the ways in which they will be taken up in this study. I need to make clear that my reading and reflections unfolded rhizomatically. That is, I did not set out to read a set number of readings or all the texts that could be seen as important to my study. I intuitively jumped between different texts covering different subjects. When a (written) text, I and the act of reading collided in an assemblage the potential affects could not be foreseen. Certain assemblages produced little, whilst others produced unthought possibilities through unforeseen connections to other assemblages. Although I present these reading events in a structured (and to a certain degree) linear fashion below, I did not start at one end and reach a pre-assigned endpoint somewhere down the line. Instead, I experienced my reading as always entering in the middle of things. Rajchman (2001) explains this as when "the whole is not given, and things are always starting up again in the middle, falling together in another looser way." (p.22). My reflections on reading can thus be seen as 'always starting up again in the middle'. Once again the figuration of the rhizome comes into

play as in my reading unforeseen connections were made and ruptures occurred. At times these texts did not want to signify anything, whilst at others times they allowed me to make tracings of that which they represent. Yet still at times I could create maps of that which I read. These maps did not signify anything, but was a way for me to experiment with these texts and to see with what other assemblages I could connect them with. …even now as I am writing this text, I cannot escape the fact that I am always caught up in the "middle and muddle" (Semestsky, 2006). It is as if

> those things which occur to me, occur to me not from the root up but rather only from the somewhere about their middle. Let someone then attempt to seize them, let someone attempt to seize a blade of grass and hold fast to it when it begins to only grow from the middle" (Deleuze and Guattari, 1980/1987p. 23).

These texts and I are a thousand little text-machines.

In working through the concepts of peace, violence, and nonviolence, and how these have been taken up in various academic disciplines, I attempt not to provide a definition or argue what I think these concepts should mean. In following a Deleuzo-Guattarian (1980/1987) approach I continuously attempt to ask myself what these concepts do and how this may inform new possibilities for thinking through these concepts in disciplines (such as TESOL) with which they are not usually associated. Massumi (1992) relates such an approach to concepts as asking "Does it work? What new thoughts does it make possible to think? What new emotions does it make possible to feel? What new sensations and perceptions does it open in the body?" (p. 8). In surveying the literature on peace and peace education and how it has been taken up in TESOL, I attempt to plug into the concepts presented and see how they can come together and connect with that outside them in unexpected ways in order to see beyond the received notions of these concepts.

3.2.1 Peace(s)

> Peace seems very illusory, almost ghost-like (Webel, 2007, p. 12).

The academic discipline of peace studies have been fundamental to how the concepts of peace and violence have been taken up in peace education projects. It would thus be valuable to first look at how these concepts are thought of within the field of peace studies before turning my attention to peace education. What is of importance for this study is to pay particular attention to recent critiques that have been levelled at normative understandings of peace, and the directions

taken in attempting to address these.

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Has the idea of peace, as a normative concept, turned into something Deleuze and Guattari (1991/1994) warn us against? Is it one of those universal concepts that is presented as eternal but that has in fact become skeletal "and least interesting" (p:83)? I do not wish to believe this, but can I believe differently?

A definition of peace is elusive. Very often it has been recognized and defined in terms of its absence. Webel (2007) poetically states that "peace is like light, intangible but discernable either by its absence or by its sporadic and often startling appearances" (p. 11). It is this absence that informed Galtung (1969) in making the distinction between different forms which peace may take. He defined peace in terms of its presence and absence, as being negative or positive. Negative peace refers to the absence of direct violence (Galtung, 1969) and has also been conceptualized in terms of peace restoring (Barash and Webel, 2002). In contrast, positive peace refers to the absence of structural violence (Galtung, 1969). This form of peace relies on respect of human rights, environmental sustainability, education, and economic well-being that finds expression in the promotion of fair social conditions (Barash and Webel, 2002). According to Johnson and Johnson (2005) to establish and maintain peace can be understood as a continuum. On the one end of the continuum is imposed peace with consensual peace at the other end. Imposed peace, based on domination, power, imposition, and enforcement, is similar to Galtung's negative peace. Arguably conflict is suppressed within imposed peace, yet it fails to address the underlying causes or establish positive long-term relations. In contrast to imposed peace, consensual peace is based on an agreement that ends violence and establishes relationships based on harmonious interaction. In similar vein the spectrum range can be thought of as 'strong or durable peace' at the one end and weak or fragile peace at the other (Webel, 2007). All of the understandings discussed in the paragraph grow from Galtung's seminal work in the 1960'and 1970's and are summarized by his comprehensive definition of peace presented in 1992 in a lecture given at the Centenary Conference of the International Peace Bureau in Helsinki (as cited in Fischer, 2007). In this definition peace is thought to consist of eight components (four negative peace and four positive peace) that relate to four categories of human needs, namely: survival, economic well-being, freedom, and identity. The eight components of peace according to Galtung is presented in Table 1 below (from Fischer, 2007, p. 188).

Table 1: Eight components of peace (Fischer, 2007, p. 188).

	Negative peace	**Positive peace**
Survival: absence of direct violence caused by military power	Absence of direct violence: ceasefires, disarmament, prevention of terrorism and state terrorism, nonviolence	Life-enhancing cooperation and prevention of direct violence: peace-building, conflict transformation, reconciliation and reconstruction
Development: absence of structural violence I caused by economic power	Humanitarian aid, food aid, alleviation of poverty and misery	Building a life-sustaining economy at the local, national and global level in which everyone's basic needs are met
Freedom: absence of structural violence II caused by political power	Liberation from oppression, occupation, dictatorship	Good governance and participation, self-determination, human rights
Peace culture (identity): absence of cultural violence caused by cultural power	Overcoming prejudice based on nationality, race, language, gender, age, class, religion, etc.; elimination of the glorification of war and violence in the media, literature, films, monuments, etc.	Promotion of a culture of peace and mutual learning; global communication and dialogues; development of peaceful deep cultures and deep structures; peace education; peace journalism

In drawing on various religious and cultural traditions, Webel (2007) identifies peace as having additional "'inner and outer' components" (p. 7) which he refers to as interpersonal and intersubjective peace (ITP), and divine peace. In developing the notion of intersubjective peace he argues that in this notion of peace it is dialectically determined. As consequence peace becomes "less tangible, less perceptible, an ideal without an essence, an 'ideal type'" (p. 7). If peace remains both a historical ideal and a concept whose meaning is in constant flux, Webel argues that peace becomes a means of personal and collective ethical transformation with goals and means that are continual. It is within this process that the emancipatory potential of the concept peace lies.

In a similar vein but working from within the field of cultural studies, Cubitt (2002) also troubles the received understanding of peace by questioning the binary oppositions that governs such understanding. This he argues does not offer any grounds for progress towards the ideal of peace. Peace should be approached as being post-rational. Central to this would be the surrendering to difference at a subjective and dialogical level. To demand peace would mean to "demand a new mode of thinking, a new mode of becoming" (p. 12). Becoming, or that what might

be but not-yet-is, I argue is central in Cubitt's arguments around what peace is (might be…). From this it follows that any conception of peace should be rooted in the immanent, "that which exists, but not-yet" (p. 12). For Cubitt any conception of peace needs to be transitory, originating in dialogue and characterised by change.

In taking a step further from a normative and universal concept of peace the recent works of Dietrich (2006) and Dietrich, Alvarez, Esteva, Ingruber and Koppensteiner (2011) have called for peace to be understood in terms of transrationality in an effort to avoid the Eurocentric foundations[18] prevalent in much of the field of peace research and studies by writing about the history of peace from various different cultural frameworks. Dietrich (2011) postulates that by viewing peace as "a dynamic, relational network of interaction and communication" (p. 13) it renders any notion of a normative and homogenous peace as relative. The consequence of this is that any notion of a homogenous peace is dissolved into a plurality of peaces. For Dietrich peaces have to be "understood as an aesthetic momentum of intersubjective, compassionate, and harmonious resonance." (Dietrich, 2011, p. 13). Furthermore, transrational peaces make the following evident:

a. There are no things but only networks and interrelations. The universe is an interrelated net of connectivity.
b. The Cartesian distinction between the mind and matter, the observer and observed is no longer upheld. We can never speak about nature without speaking about ourselves.
c. In nature, no static structures exist. Peaces are a dynamic equilibrium. (Dietrich, 2011, p. 14).

Can one relate a 'peace which exists but not-yet' to the Deleuzo-Guattarian concept of becoming? If it is done, along what lines of flight will it take one and what will it produce? The arguments of Cubitt (2002), Dietrich et al. (2011), and to a certain extent Webel (2007) in troubling the binary logic of peace and violence / conflict are important for rethinking the concept of peace and how it can be deterritorialised within the present study. The notion of peace as change, as transitory, as dialectical potentially opens up new possibilities for mapping the interplay between TESOL, language learners, and peace (and violence), and that which it produces through the process of becoming. However, do these peace(s) go far enough to be able to achieve the aims they set out to? If we deterritorialise these understandings of peace by reading them through the

[18] Berlowitz (2002) has successfully shown that although a feminist presence were established in the field of peace studies by Brock-Utne (1985, 1989), Reardon (1988, 1993), and Caroll (1989) (I would also add Boulding (1984)) the Eurocentric foundations of the field, especially as it relates to issues around race, have not received enough attention.

Deleuzo-Guattarian lens, what might we produce? The notion of a plurality of peaces as relational networks of communication that is dynamic finds resonance in the Deleuzo-Guattarian concepts of assemblage, plateau, becoming, lines of flight, and de/re/territorialisation as these also point to the relational and dynamic ground of existence. Some of the rhizomatic connections that can be made between a transrational peaces and how the Deleuzo-Guattrian concepts above might be used to disrupt a homogenous and normative understanding peace will be presented later in this plateau. This is possibly important in thinking about how the participants in this study may become-peace and violence.

In following a line of flight in considering the many peaces surveyed in the 'peace literature' it can be productive to consider Deleuze and Guattari's (1991/1994) concept of geophilosophy to reflect on localised understandings of peace, in contrast to conceptions of peace that have been discussed so far that are firmly rooted within a Western paradigm. Geophilosophy aims to situate philosophy in its *topos* as it is constituted in the here and now. In doing this, they investigate the 'geography of reason' in order to describe "relations between particular spatial configurations and locations and the philosophical formations that arise in them" (Gough, 2007, p. 282). Geophilosophy thus implies the unfolding (and refolding) of concepts as part of a process of becoming. The neologism of geophilosophy is employed by Chisholm (2007) who argues that philosophy should be reoriented "away from transcendental ideas—ideas that are deduced and elaborated above and beyond the contingencies of terrestrial reality—to concepts of immanence, whose intuition is entirely contingent upon the complex processes of earthly life." (par. 2). Philosophy, or if you like the creation of concepts from which knowledge can be generated (Gough, 2007, 2010), is in this manner brought back down to earth and in the process the notion of hierarchical thinking occurring along a vertical axis is collapsed into thinking that is horizontal and experimental. For Deleuze and Guattari, this opens up the possibility for "virtually limitless connectivity between heterogeneous beings." (Chisholm, 2007, par. 2). Arguably then, it becomes possible for philosophy/thinking to go beyond its original borders and to come into conversation with other ways of knowing. For Gough (2007) the concept of geophilosophy is particularly useful as it:

> …enlarges the field of concepts and signs that we can deploy to account for difference, which in turn multiplies the possibilities for analyses, critiques, and interventions. Such a broadening of our repertoires of representation and performance may be particularly useful when we encounter remarkable difference (difference that puzzles, provokes, surprises or shocks us)… (p. 286).

By working from a nomadic subjectivity or nomadology that conceive of all relations in terms

of spatiality, as opposed to the sedentary point of view that Deleuze and Guattari (1980/1987) think characterises philosophical and historical writing, one is able to "move across conventional categories and disturb 'settled' concepts, signs, and categories" (Gough, 2007, p. 268). For Bussey (2008) this means that through employing geophilosophy one is offered creative possibilities of synergy in working with concepts that are considered as outside of Western knowledge. It is to such concepts that I wish to turn my attention.

It might be valuable to consider a concept such as botho/ubuntu in thinking about peace. Botho/ubuntu stems from -ntu, the life force that causes things to happen and can be roughly translated as 'collective personhood'. The concept reflects the collective responsibility to distribute the life force for the common benefit of all (King & Miller, 2006). Central to this concept is the twofold position of having fundamental respect for other's rights while maintaining allegiance to the collective identity (Higgs, 2003; Venter, 2004). The implication of a paradigm that is informed by botho/ubuntu is that one "will seek to understand while pointedly focusing on the building of relationships and ultimately restoring unity where it is broken or divided between humans and between humans and nature" (McCandless, 2007, p. 118). Whilst the values that underlie botho/ubuntu are universal, its expression is particular to an African context (Enslin & Horsthemke, 2004; Letseka, 2012; Sindane & Liebenberg, 2000). According to Teffo (1998) botho/ubuntu is experienced within the South African context in a "humanist and agapeistic sense. It is used in a universal as well as religious sense. It applies to and obtains in all people, or to humanity in its entirety" (p. 3).

Arguably, just as the notion of a normative and universal concept of peace is an ideal, can we also argue that this is true of the concept botho/ubuntu? In contrast to many of the received definitions of peace that rely on a universal peace, it has been argued that peace remains both an historical ideal and a concept whose meaning is in constant flux (Webel, 2007); that it should be thought of as transitory, originating in dialogue and characterised by change (Cubitt, 2002); and that it is a dynamic idea that emanates from relational networks of interaction and communication and thus renders any conception of a homogenous peace into a plurality of peaces (Dietrich, 2006; Dietrich et al., 2011). Any conception of peace should be rooted in the immanent by treating it as real but not-yet. It can be likened to a utopian vision always shimmering on the horizon but that dissipates into thin air as one approaches it. Yet it remains real, as it always reappears on the horizon. Similarly, it has been argued that the concept of botho/ubuntu is also not unproblematic as it is an ideal that is "often flawed in interpretation in practice" (Venter, 2004, p. 149). As a theoretical construct it has "been conducted in sporadic unstructured, naive and dangerous ways" (Maluleke, 1999, p.13). Similar thoughts are shared by Enslin and Horsthemke (2004) and Horsthemke (2004) who highlight that many Africanist perspectives that are underpinned by

botho/ubuntu have been shown to be problematic and error ridden in terms of its political, moral, epistemic and educational dimensions.

A particular critique levelled at the notion of botho/ubuntu by Enslin and Horsthemke (2004) that I wish to touch on is that it is inherently speciesist (p. 548) as it focuses exclusively on human beings. To a very large extent this critique also holds true when considering conceptions of peace, even those conceptions that seek to destabilise the binary opposition between peace and violence. Even though a key characteristic of botho/ubuntu is communalism, which per extension stresses the dialogical and relational foundation of the concept, and thus the possibility to treat it as emergent and dynamic, it is still only brought in relation to human beings. This I think is important to critique, particularly if one reads it through a Deleuzo-Guattarian lens. Anthropocentrism, the view that humans are the most important and central dynamic in the universe, and that all knowledge (an experience) flows from this position (Wallin's (2013) "human-all-too-human regimes of representation" (p. 11)), has been critiqued in all its aspects by Deleuze (1968/1994) and Deleuze and Guattari (1980/1987). Some scholars argue that their position is reflected in their concept of 'becoming-woman' as a 'minority discourse' (Colman, 2010). Here I wish to, however, approach their position by looking on their comments around the subject and subjectivity. I start with the following quote from *A Thousand Plateaus* as I believe it encapsulates the particular Deleuzo-Guattarian flavour of posthumanism.

> A body is not defined by the form that determines it nor as a determinate substance or subject nor by the organs it possesses or the functions it fulfills. …*a body is defined only by a longitude and latitude*: in other words the sum total of the material elements belonging to it under given relations of movements and rest, speed and slowness (longitude); the sum total of the intensive affects it is capable of at a given power or degree of potential (latitude). (p. 260).

In drawing on the Spinozist idea that the body consists of a longitudinal and latitudinal dimensions, Deleuze and Guattari abstracts that which is human to lines of movement (longitude) and lines of intensities (latitude). This understanding opens up the possibility to understand subjectivity not in terms of a fixed personal identity, but rather as assemblages of experience that are related to an event. Deleuze (1990/1995) describes it as "…a specific or collective individuation relating to an event… It's a mode of intensity, not a personal subject" (p. 99). Later in the same book he argues that "[w]e're not all sure that we're persons: a draft, a wind, a day, a time of day, a stream, a place, a battle, an illness all have a nonpersonal individuality…. We call them 'hecceities' [sic]… Our individuality is rather that of events…" (p. 141). In short, the subject is undone (St.

Pierre, 2004) and decentred (Masny, 2006; Waterhouse, 2011a). But what of the I[19]? And "who/what am I if I am not I?" (St. Pierre, 2004, p. 290). The decentering of the subject, I argue, have far reaching implications for how we conceive of peace and botho/ubuntu and any consideration we have of employing these conceptions in a field such as peace education, and for the purpose of this study, TESOL. If the I does not stand central to these concepts, how might we think them differently? Rajchman (2001a) asserts that "the question then becomes how to conceive of our ethos—our "modes of being"—in a manner no longer based in identity" (p. 92). Thus, how might we live? Although relationality remains central, it should be understood not in terms of the *human* but in terms of *materiality*. That is, neither the *human* nor the *not human* should be privileged in this relationality, nor in their power to affect. In considering peace and botho/ubuntu we should recognise that any conception thereof emerges from material relations (human and not human) and this should be reflected in how we conceive of these concepts.

In this section I surveyed and considered various understandings and definitions provided for the idea 'peace'. It is evident that under closer, critical inspection the notion of a peace that can be defined and that represents a normative and universal ideal that can be attained is not plausible. Rather it is argued that not only should any conception of peace be considered dynamic and in flux, but that it always emerges within relational networks of communication, and I would add embodiment. Not only this, but if one considers the peace as dialogically constituted it follows that there cannot be a universal definition of peace but rather a plurality of peaces. Furthermore, when the concept of peace is viewed from a Deulezo-Guattarian position, the emergence of an understanding of peace as relational cannot be understood from a human perspective, as the autonomous Cartesian subject (the I am…) is collapsed into assemblage "of nonhuman machines, events, and intensities" (Waterhouse, 2011a, p. 26). If there is no peace, what can be said of that which it is often but in binary opposition to – violence? It is to this that I know turn my attention

3.2.2. And Violence?

It has been shown that the concept of peaces, not to mention peace, is ghost-like and that it becomes increasingly difficult, if not impossible, the more one tries to define it and in the process provide it with a fixed essence – peace is …. What then can be said of violence?

The received definition of violence views it as binary opposite of peace. It has been defined as being present "when human beings are being influenced so that their actual somatic and mental realizations are below their potential realizations" (Galtung, 1969, p. 168). Naess (1974, p. 53) similarly states that a broadly defined definition of violence can be understood as "avoidable direct

[19] "… another poets poem goes: "I, I, I. Me, me, me. My, my, my. Doesn't anyone tell a story anymore?" (Rives, 2004)

influence in the direction of a decrease of level of actual self-realization." Understandings of violence that built on these definitions also distinguish between different forms it may take. For example, violence that is committed by an actor is defined as direct violence, whereas violence that is built into the political, social and economic system and manifests in unequal power relations which in turn create unequal life chances is defined as structural or indirect violence (Galtung, 1969). A third form violence may take is cultural violence. Cultural violence are "those aspects of culture, the symbolic sphere of our existence – exemplified by religion and ideology, language, art, empirical science, and formal science (logic, mathematics) – that can be used to legitimize direct or structural violence" (Galtung, 1990, p. 291). In working with these received understandings of violence Gibson (2009) identifies five root causes of violence, some of which are also included in The Hague Appeal for Peace (1999). The root causes identified are education that glorifies war without providing alternative methods of engaging with conflict, neocolonialism and the negation of basic human rights, unsustainable uses of resources, top-down globalization, and intolerance based on race, gender, and religion.

As is the case with some understandings that are founded on the modernist assumption that violence and peace are binary opposites, on closer inspection the notion of a normative and universal definition of violence becomes problematic. Webel (2007) attempts to address this concern in rethinking the binary logic underlying received understandings of violence. If one follows the argument that peace is dialectically constituted, what are the implications for its relationship with our conceptions of violence? For him, if peace is dialectical then one cannot understand the antithesis of peace as being conflict. This is because conflict may in fact "promote and increase peace and diminish violence if the conflicting parties negotiate in good faith to reach solutions to the problems that are achievable and tolerable, if not ideal" (Webel, 2007, p. 8). Furthermore, violence will also not always be the antithesis of peace since there are historical examples that show that violence has helped to bring about periods of less violence and establish "fragile peace" (p. 9). It is, however, also pointed out that although some kinds of violence may promote 'just causes' in the short term, the sustained use of violence always has a negative effect. Even though Webel does problematize the modernist understanding of the binary logic on which the relationship between peace and violence is founded, he does not escape its logic entirely. Later in the same chapter he argues that there is a form of violence, namely terror and terrorism, which is incompatible with peace. This form of violence takes on a definite post-9/11 flavour that echoes the 'war on terror' by the United States of America and its allies. Terror, he argues, is a form of violence that "almost always increases human pain and suffering …without accomplishing 'higher order'

political goals, such as national liberation and political or social emancipation" (p. 9)[20].

Blurring the lines between conceptions of peace and violence is a valuable step in a different direction that may allow us to address the question of how to think about these concepts, and more importantly how we might employ them. However, these critiques arguably do not go far enough as they still rely on an autonomous Cartesian subject. But how then might we conceptualise violence? Deleuze (1968/1994, 2006b) provides some tantalising thoughts on this matter in arguing against the binary logic of peace-violence. This does not however mean Deleuze did not abhor violence. On the contrary, he vehemently criticised the violence occurring throughout the world as is evident from his views on the Isreal/Palistine conflict, Auschwitz and pacifism (Waterhouse, 2011a).

Although Deleuze spoke out against violence, he did believe in revolutionary forces, for it is through creative and revolutionary means of affirming difference that one can confront violence (Waterhouse, 2011a). This lies at the heart of Deleuze's (1968/1994) conception of violence. For him there existed two forms of violence; the first is concerned with affirming difference through the processes of productive disruption and deterritorialisation, whereas the second form is associated with the State, militarism and new fascism[21], all which aim to deny difference (Waterhouse, 2011a). Deleuze (1968/1994) states:

> In very general terms, we can claim that there are two ways to appeal to 'necessary destructions': that of the poet, who speaks in the name of a creative power, capable of overturning all orders and representations in order to affirm Difference… and that of the politician, who is above all concerned to deny that which differs, so as to conserve or prolong an established historical order, or to establish a historical order which already calls forth in the world of forms of its representation (Deleuze, 1968/1994, p. 53).

The first form of violence for Deleuze is thus directed at disrupting the current regime of thinking and of being by demanding difference. It is through the creative process of deterritorialisation that we can make the world anew (Deleuze and Guattari, 1991/1994). The first

[20] Within the field of International Relations Neocleous (2010) provides interesting insights into how the distinction between war (and per extension violence) and peace have always been blurred and that an understanding of them as distinct 'ideas' has very little historical grounds. Similar arguments are also presented by Badiou (2003), Negri and Alliez (2008), and Žižek (2002). In extending his argument further than Badiou, Negri and Alliez and Žižek, Neocleous argues that the language of peace can be closely link with the rise of liberalism.

[21] For Deleuze (2006b) new fascism refers to the idea that all forms of dissent and difference needs to be stifled in order "to make micro-fascists of us" (p. 138) all. New fascism thus points to a "… global agreement on security, on the maintenance of 'peace' just as terrifying as war" (p. 138).

form of violence is employed to confront the second form of violence which is a "refusal of difference that maintains current regimes in the name of a pseudo-peace marked by stability, sameness, and an absence of dissent. This is the territorializing and often militaristic violence of the State" (Waterhouse, 2011a, p. 93). In the preceding paragraphs it is evident that Deleuze did recognise the received understandings of violence and spoke out against these. What he offers us though, is to also think of a different kind of violence, a Deleuzian violence, which seeks to create the world anew through the creativity, experimentation, and the affirmation of difference.

Until now I have considered how the concepts of peace and violence have been presented in the literature of peace studies and related fields. In building on an emerging consensus, I have also problematized two key underlying assumptions of the received conceptions of peace and violence through employing the works of Deleuze (1968/1994, 1990/1995, 2006b) and Deleuze and Guattari (1980/1987, 1991/1994). These two assumptions are the binary logic that underlies the peace-violence dichotomy, and that these concepts should only be understood in relation to an autonomous Cartesian subject. I wish to explore this further by briefly considering an aspect of peace theory – nonviolence - that has also been peripheral but that has been garnering more interest in popular media (see for example Kurlansky, 2006; Schell, 2003) and in academic scholarship (see for example Harris, 2008; Holmes, 1990; Jacobson, 2007; Moore, 2008, Muller, 2002; Nagler, 2004; Steger, 2006) in recent times.

3.2.3 What is in a Name? Nonviolence

If we consider the arguments presented on peace and violence in the preceding sections that problematize our understandings thereof, how could we conceive of nonviolence[22]? Within the field of peace studies, nonviolence has always been peripheral although the practice thereof has grown substantially over the past century (Johansen, 2007). As is the case with peace, at present there is no agreement on an exact definition for nonviolence although it is in use in various contexts – from nonviolent communication to nonviolent action and defence. What there is agreement on is that nonviolence is not merely the absence of violence as the English word for the concept suggests[23]. One of the most important proponents of modern nonviolence, Mohandas Gandhi, understood nonviolence to be rooted in the Sanskrit concept of *ahimsa* (Naess, 1974). *Ahimsa* does not only refer to the negation of violence but literary translates into "the lacking of any desire to kill"

[22] Nonviolence is understood as either principled (or pacifist) nonviolence or strategic (pragmatic) nonviolence (Johansen, 2007; Nagler, 2004). Principled nonviolence is most often associated with the practice of such people such as Mohandas Gandhi and Martin Luther King whereas strategic nonviolence is associated more with the writings of scholars such as Sharp (2005). Within this study when using the term nonviolence, I am referring to principled nonviolence.

[23] In German nonviolence is translated as *Gewaltfrei* (free from violence) which moves away slightly from what most people would perceive as two negative words: no and violence. New concepts such as *Gütekraft* (good power) have also been suggested to address this (Johansen, 2007).

(Flinders, 1997, p. 152). Gandhi (1935) states that *ahimsa* "means avoiding injury to anything on earth in thought, word, or deed." (p. 234)[24]. Nagler (2004) argues that the English word for *ahimsa*, nonviolence, is misleading as it qualifies violence first before it negates it. In contrast, Sanskrit abstract nouns such as *ahimsa* are employed to express a fundamental positive quality indirectly by negating its opposite.

Thus, whereas the term nonviolence implies a negative, passive condition, *ahimsa* in contrast implies a positive and dynamic state of mind (see also Puri, 2009). In making a distinction between pacifism and passivism, Webel (2007) similarly argues that genuine pacifism (nonviolence) is both transformative and activist in its orientation as it points towards radical change of the social and the individual. In his later writings Gandhi employed the term *satyagraha* to talk about nonviolence. Satyagraha has been translated as 'holding on to truth'. As the creator of the term, Gandhi explains it at 'truth-force' or 'soul-force' where truth is perceived as referring to 'soul or spirit'. Martin Luther King, Jr. referred to this principle as 'love in action.' Arguably the use word *satyagraha*, in contrast to the way *ahimsa* was perceived and translated, expressed this activist orientation better. For Gandhi nonviolence was not only concerned with spirituality, but importantly also a practice that was aimed at bringing about social transformation. Central to this notion of transformation was the positive affirmation of the other which flows from the principle that that which is possible for oneself is also possible for all others (Flinders, 1997; Puri, 2009). Furthermore, nonviolence also stresses the interconnectivity of all humanity (Nagler, 2004). If this is the case then the affirmation of the other (Levinas *appeal*?), and the recognition and affirmation of that outside oneself and one's interconnectedness with it stand central to nonviolence. It is these two characteristics of affirmation and interconnectedness that I briefly wish to consider in Deleuzo-Guattarian terms, specifically how it has been taken up by Braidotti (2006) in her "nomadic eco-philosophy of multiple becomings" (par. 36).

In working with the concept of becoming, Braidotti (2006) argues that subjectivity should be understood in terms of the machinic. Such a position is radically materialist and posits subjectivity as a dynamic structure that "expresses the subject's capacity for multiple, non-linear and outward-bound inter-connections" (par. 5). In drawing on the work of Spinoza, Deleuze and Guattari's work is understood as monistic as it assumes one living matter. This monism underlies the conception of becoming-other in a nature-culture-continuum. The relocation of the other to outside oneself is thus displaced as the subject becomes undone. It is Braidotti's reading of Deleuze and Guattari's work as immanent nomadism in which the subject is understood as "composed of external forces"

[24] As has rightly been pointed out by Steger (2006), caution has to be taken in considering engaging with the concept of nonviolence as it "is clearly value-laden and can hardly be disentangled from the normative-ethical perspective of the user." (p. 333).

(par. 21) through the process of becoming that finds resonance for me in a 'decentered' conception of nonviolence. The recognisiton of the importance of interconnectedness is extended to beyond the human subject because "the human organism is neither wholly human, as a person, nor just an organism. It is an abstract machine, radically immanent, which captures, transforms and produces inter-connections (par. 23). This means that "singular subjectivities are collectively bound and outward orientated" (par 28). This position brings me to the second characteristic of nonviolence that I highlighted earlier, namely affirmation. For Braidotti the outward orientated nature of non-unitary subjects calls us to a radical ethical repositioning because "in an enlarged sense of inter-connection between self and others, including the non-human or 'earth' others" not only is the obstacle of self-centered individualism addressed, but "rather implies a new way of combining self-interests with the well being [sic] of an enlarged sense of community, which includes one's territorial or environmental inter-connections." (par. 36). From this point of view we are thus called to a greater responsibility in affirming others, a central tenet of nonviolence. I like to relate Braidotti's reading on interconnectedness, and the implications of this to always affirm that outside oneself, to the two key characteristics identified earlier for nonviolence. For me then, a Deleuzo-Guattarian reading of nonviolence enables us to not to only view it as a process that is realized through "'directness and literal-ness of relations" (Braidotti, 2006, par. 5) as well as a way in which to extend it outside a Cartesian subject, but also recognize the affirmation of the interconnectedness with that outside oneself is not only vital, but potentially create "social horizons of hope and sustainable change" (par. 10).

In this section I made tracings of some of the ways in which the concepts of peace, violence and nonviolence are constituted in the literature. I did this to provide an overview of the received understanding of these concepts, but also to trouble them through deterretorialisations in order to make possible different ways of reading them. It will be these deterretorrialised readings that will be employed together with the received understandings of these concepts to explore their intersections with TESOL. Before this can be done it is, however, also important to consider how these concepts have informed the field of peace education, as it is very often from this educational field that TESOL practitioners draw their inspiration in considering the place of TESOL in peace studies. It is to the field of peace education that I now turn my attention.

3.3. Tracing Literacies on Peace Education

Peace and violence are concepts that seem to elude any attempts to understand them in essentialist terms. As one investigates the foundation for an essentialist understanding of these concepts (that are grounded in a binary logic and is constituted through a Cartesian subject) inconsistencies begin to arise. If this is the case, how then have these concepts informed the field of peace education? In the following section I explore peace education by surveying the literature

thereon. Following this, I will explore how peace education intersects with the field of language education, specifically TESOL. I will, however, not attempt to provide an exhaustive account of what constitutes peace education or how it has been taken up in TESOL for two reasons. Firstly, the notion of peace education as a monolithic field is problematic as will be shown. This means that I can only broadly introduce various ways in which peace education finds expression in the educational landscape in order to not only show how it informs TESOL, but perhaps more importantly, to offer a critique thereof in order to situate my own study. Secondly, the aim of this study is not to propose a model of peace education for TESOL. Instead I only use it as a backdrop against which to map how English language learners become-peace and violence in a TESOL environment.

3.3.1. A Multitude of Peace Education(s)

Due to the difficulty in defining peace, violence and related concepts, what constitutes peace education and the praxis thereof have also come under scrutiny. Salomon and Nevo's (1999) call to address the questions of "What is peace education? What is the core of peace education, its defining attributes? What, if anything, distinguishes its most prototypical instantiations from other, similar fields?" (pp. 5-6) is even more pressing now than when the first call was originally made. Attempts have been made to define what constitutes peace education (see for example Ben-Porath, 2003; Harris & Morrison, 2003; Page, 2004; Salomon, 2004) but as of yet there is no generally accepted definition. The reason for this might well be as Ben-Porath (2003) suggested that "the field of peace education is in fact so broad that authors disagree on the description of the problem they wish to address and correspondingly on the proper solution, as well as on the site in which peace education is taking place" (p. 525). This nebulous nature of peace education is evident if one surveys the areas which are considered to be part thereof; human rights education, education for gender equality, environmental education, education for reduction of violence in schools, international and development education, conflict resolution, and so on (see for example Ben-Porath, 2003; Harris, 2004; Harris & Morrison, 2003; Zembylas & Bekerman, 2013). For example, Harris and Morrison (2003) argue that peace education aims to empower people with the necessary skills, attitudes and knowledge in order to "create a safe world and build a sustainable environment" (p. 9), and in drawing on the distinction made by Galtung (1969), Reardon (1988) argues that education for negative peace focuses on violent conflicts with the goal of reducing such conflicts. In contrast, education for positive peace deals with development, human rights, and environmental education and includes as goals the "elimination of economic oppression, the realization of a full range of human rights and the broadening of positive human potential" (McInnis & Wells, 1994, p. 60). For some, such as Harris (2004), the plethora of peace educations is not problematic as "… each [complementary] branch of this peace education family has different theoretical assumptions about the problems of violence it addresses, different peace strategies it

recommends and different goals it hopes to achieve" (p. 8). An attempt at integrating the various understandings of the varied peace educations have been made by Danesh (2005) in his 'integrative peace education'. Yet it is the theoretical amalgamation and the multitude of praxis that flows from this that have led this notion of peace education be critiqued.

Scholars such as Salomon and Nevo (2002), Bajaj (2008), Gur-Ze'ev (2001, 2010), Zembylas and Bekerman (2013), Page (2004, 2008), Snauweart (2011) and Brantmeier (2011) critique peace educators for failing to question the fundamental philosophical and theoretical assumptions of the field that normalise particular ways of understanding and pedagogical practices. Some of the underlying assumptions that have been highlighted for critique are that peace education is perceived as a deontological 'thing' to which humans have to be committed and which causes us to fall into the trap of a 'fideistic' approach in which the importance of belief in peace and peace education is not questioned (Page, 2004, 2008). Furthermore, the underlying concepts of peace, conflict, violence, inequality, power, and so on is not problematised and reflected upon (Zembylas & Bekerman, 2013). In trying to address some of the concerns raised about a normalised peace education Bajaj (2004) argues for a greater emphasis on research to gain better understanding of knowledge about local meanings and experiences of peace and nonviolence education. Practitioners should not construct metanarratives about the nature of peace and violence and ignore local concepts, histories, and struggles. In drawing on the work of Freire (1970, 1976, 1994, 1998, 2005) a call is made for a critical peace and nonviolence education that pays attention to issues of structural inequalities in order to explore local understandings of how learners can cultivate a sense of transformative agency (Bajaj, 2008). A more critically inspired peace education has also been made by Bekerman (2007), Brantmeier (2011), Diaz-Soto (2005), Reardon and Snauwaert (2011) and Zembylas (2008).

Gur-Ze'ev (2001, 2010a) has been particularly critical in his analysis of the field of peace education. He argued that the thin philosophical and theoretical foundations on which peace education rests is not necessarily viewed as a bad thing in the field of peace education itself, as "at times philosophical work is understood as unnecessary, artificial, or even dangerous for this educational cause" (Gur-Ze'ev, 2001, p. 315). For Gur-Ze'ev (2010b) this dearth of philosophical engagement translates into an acceptance of the status quo, or in his words, hegemonic violence. Waterhouse (2011a) calls it "violence against diverse ways of knowing" (p. 90). Furthermore, any 'integrative theory of peace education' (Danesh, 2005) could also be considered as hegemonic violence as it not only "undermines local understandings of how participants can cultivate a sense of transformative agency on the basis contextual values and truth claims" (Zembylas & Bekerman, 2013, p. 199), but it also implies an "a-historical or homogenized [sic] perspective, as if there was one universal theory that could encompass everything" (Zembylas & Bekerman, 2013, p. 199) In

breaking from a modernist paradigmatic position that is founded on binary logic (and which forms the foundation for the large majority of approaches to peace education), Zembylas and Bekerman (2013) suggest an understanding that acknowledges multiplicity, contingency and complexity. This is because any essentialist understanding of peace education and the concepts that underlie it fails to recognise the multiple representations of truth and understandings of justice. To develop their theoretical position Zembylas and Bekerman argue that nouns (e.g. conflict) and adjectives (e.g. peaceful) are not true representations of the world because they do not have any predetermined forms. Instead of understanding words and their meanings "as prepacked discrete units readily available for implementation in social life" (p. 204) they understand it as 'reflective accomplishments'. That is, words are "tricky constructs whose meaning is negotiated by active participants and put to work in complex social relations" (Zembylas & Bekerman, 2013, p. 199) because meaning "is bounded in the materiality of 'things' and the practices within which concepts are *performed*, contextually and historically." (p. 205).

Zembylas and Bekerman's position offers valuable support in problematising the modernist foundations on which most peace education approaches rest. In positing that concepts in themselves have no fixed meaning but have to be performed offers a welcome refrain to Deleuze and Guattari's (1980/1987) insistence that what is important is not the meaning of a concept or word, but what it does. In other words, its potential to bring about transformation. Furthermore, although their epistemological position is grounded in postpostivist realism and critical realism[25], their remarks that any understanding of what peace education could be should not only rely on a Western-centric epistemological position that promotes a logic of binaries (e.g. peace as the opposite of violence) but should also incorporate other 'truths' and ways of being (becoming?) in the world, echo the call of poststructuralists to treat all knowledge as partial and situated. For Deleuze (1968/1994) this means to not only accept difference, but more importantly to affirm it. To not do it would constitute one form of violence, that of new fascism (Deleuze, 2006b). In further considering how peace education can be read through a Deleuzo-Guattarian lens, it would also be valuable to comment on Gur-Ze'ev's (2010b) suggestion that peace education should be founded on co-poiesis and improvisation.

In contrast to the notion present in the majority of approaches to peace education that holds a utopian vision of a future world of a redeemed humanity or a present emancipatory struggle that promises nirvana, Gur-Ze'ev (2005, 2007, 2010b, 2011) calls for a counter-education and peace as responsible improvisation and co-poiesis. This would mean for the ethical I to be situated in the immediacy of the moment; materially, historically and locally. In such an education, peace would

[25] Zembylas and Bekerman (2013) understand the world as socially and conceptually mediated, although our constructions have definite consequences in this world.

make “possible becoming-toward-the-world” through “creativity that gives birth to alternative togetherness, to openness and responsible improvisation.” (Gur-Ze’ev, 2011, p. 111). This is because peace should be encountered and edified anew in every moment through creative improvisation as co-poiesis. Although Gur-Ze’ev positions himself in-between the transcendence of critical theory and the immanence of poststructuralism, I do think that he provides important insights into what peace education *might* become. For peace to be eternally improvised anew in each moment echoes Deleuze and Guattari’s (1991/1994) insistence that concepts are always in the process of de/re/territorialisation. Because of this, our responsibility is not to determine the meaning of these concepts but to always experiment and to explore their inherent possibilities to produce ruptures along lines of flight. What these ruptures may produce we cannot know because “voyaging smoothly is a becoming, and a difficult, uncertain becoming at that” (Deleuze & Guattari, 1980/1987, p. 482).Our responsibility would be to privilege the in-between lines by undertaking rhizomatic journeys in smooth spaces (Deleuze and Guattari, 1980/1987). All we can do then is to improvise in our becoming-towards-the-world because the “arrival at a final destination is always postponed” (Bayne, 2004, p. 306).

Having sketched a brief map of the multitude of peace education(s) and how these relate to the ontological and epistemological position I take in this study, I now turn my attention to how these peace educations have been taken up in language education.

3.3.2 Tracing Peace Education(s) in TESOL

How do the various peace educations intersect with TESOL? In tracing these intersections I will firstly discuss the connections between peace educational and literacies in brief, before focussing on how peace education has been taken up in TESOL.

3.3.2.1 Literacies and peace education

Waterhouse (2011a) has identified what she calls a “litany of peace literacies” (p. 81) that relates to the way peace education is reflected in literacies. These peace literacies include conflict literacy, human rights literacy, environmental literacy, emotion literacy, moral literacy, political literacy, and multicultural literacy to mention a few. For her, this litany “effectively reduces the concept of literacies to a set of skills and knowledge, to an outcome and product” (p. 82; see also Waterhouse, 2008). This echoes Deleuze’s (1990/1995) concern that we are “turning education into a business” (p. 182). Inherent in many of these approaches to peace literacies is the fact that the ideological and political nature thereof is not made evident. For Waterhouse (2011a) received understandings of peace literacies differ in two ways from Multiple Literacies Theory in their conceptualisation of what literacies are. Firstly, one has to understand literacies in terms of a dynamic process that produces transformations in individuals through untimely becoming as they

continuously invest in becoming-literate. Thus, literacies cannot be understood as goal-orientated with a static product that can be achieved (e.g. multicultural tolerance) as is the case with many of the peace literacies presented above. Reading Derrida's use of *aporia* together with a MLT conception of literature would be illustrative here. When a person engages with literacies (e.g. reading) meaning construction is in flux while sense-making is taking place. Doubt and questioning arise in this process of meaning construction and sense-making. It is in these moments of doubt that the questioning becomes openings (*aporia*) through which reading the word, the world and self becomes transformed (Masny, 2005). Secondly, literacies are actualized in particular contexts. The consequence of such an understanding is that it will always be "tied up with relations of power across various dimensions of difference (gender, race, class, religion, etc.)" (Waterhouse, 2011a, p. 82). From a MLT perspective then it is important to explore how various literacies, including the various peace literacies, are practiced and valued amongst different groups of people in different contexts.

3.3.2.2 Peace education and TESOL

During the early 1990's there was a fairly prominent interest in incorporating aspects of peace education in the field of TESOL. Whereas some TESOL practitioners made clear their incorporation of peace education into the TESOL curriculum (see for example Ashworth, 1990; Fine, 1990; McInnis and Wells, 1994, Renner, 1991) others, however, often presented the incorporation of peace education as international education (Jacobs, 1990), global understanding (Larson, 1990, Swenson and Cline, 1993; Yoshimura, 1993), intercultural communication (Bruneau, 2000) and caring communication (McInnis, 1998). After a hiatus from the mid-1990's to the mid-2000's in which little work was published that clearly linked peace education with TESOL, this endeavour has again become more prevalent, specifically as it relates to the fields of peace linguistics (Crystal, 2003; Gomes de Matos, 2002, 2003) and peace sociolinguistics (Friedrich, 2007a, 2007b).

It has been argued that the current pedagogical humanistic and communicative language learning approaches in the field of TESOL are particularly well suited to combine with peace education (Kruger, 2012). A humanistic approach is concerned with "the development of human values, self-awareness, sensitivity and self-esteem in a learning-centered environment" (McInnis and Wells, 1994, p. 61). The central theoretical underpinning of communicative language teaching, which is based on the theory of language as communication (Richards and Rodgers as cited in Li, 1998), is the concept of communicative competence, whereas competences can be "defined in terms of the expression, interpretation, and negotiation of meaning" (Savignon, 2002, p. 1). For McInnis (1998) and Kruger (2012) the goal of TESOL should not only be for learners to gain communicative competence, but rather to gain communicative peace. Communicative peace

adopts a holistic approach to language teaching that foregrounds the link between attitudes, behaviour, and language (McInnis, 1998). Put differently, "as language users/learners we have both the right and the responsibility of communicating well (appropriately, accurately, meaningfully, etc.) and of communicating for the good of humankind" (Gomes de Matos, n.d., p. 2).

The inclusion of peace linguistics and peace sociolinguistics in TESOL is currently gaining momentum. Peace sociolinguistics has in recent years emerged from peace linguistics, a discipline that itself developed only in the 1990's (Friedrich, 2007a). However, the field of peace linguistics has as of yet not systemised its theoretical foundation, and as nascent field, the same holds true for peace sociolinguistics. Peace sociolinguistics in particular seeks to address what has been identified as the perceived dangers of linguistic imperialism (Phillipson, 1992), cultural and linguistic homogenisation (Mühlhäusler, 1996) and communicative inequality (Tsuda, 1997) through aiming to provide a framework that:

> (a) assumes that, in a growing state of globalization, one or another international language will take the role of a lingua franca; (b) investigates that language's real potential for peace (both negative and positive); and (c) proposes both linguistic education and linguistic activism as alternatives to promote linguistic diversity and ideally linguistic peace in a world that for instrumental reasons needs a common language (Friedrich, 2007a, p.73).

Thus ultimately, peace sociolinguistics seeks to "make peace *with* language before attempting to make peace *through* language" (Friedrich, 2007a, p. 73). The aim of peace linguistics and sociolinguistics is to investigate and promote peace-building and peace-maintaining practices through language. This understanding of the of language is very similar to that of Bugarski (2000) and Morgan and Vandrick (2009) who argue that "being informed and aware of language use in our everyday life is an essential part of establishing peaceful communities; for although language can be divisive and destructive, it also has the potential to be a creative and unifying tool in establishing and maintaining peace" (Kruger, 2012, p. 24). As is evident, both the earlier and contemporary movements towards incorporating aspects of peace education into TESOL very often draw on the notion of intercultural communicative competence (Waterhouse, 2011a).

The critiques that have been raised with regard to the intersection of literacies and peace education are also relevant here. The foundational concepts of teaching for peace in TESOL are not engaged in a critical manner and although lip service is paid to the role of context, the partialness and situatedness of it is not dealt with in a sustained manner. The teleological assumptions inherent in how the intersection of TESOL and peace education have been conceptualised and described also need to be addressed in relation to this study. Within this study,

the role that peace education can play in TESOL is problematised. As has been argued earlier concerning the intersection of peace education and literacies, understanding literacies in teleological terms does not take into account transformations that may occur through de/re/territorialisation and untimely becoming. It furthermore fails to address two concerns raised by critical peace education supporters. The first critique that can be levelled at this approach is that it often does not problematize the normative and universal definitions proposed for the key concepts on which peace education rests. By utilising these concepts uncritically it does not provide space for other understandings and expressions and thus could be said to in fact be a form of homogenising violence in itself. Deleuze and Guattari (1991/1994) also critique concepts that are presented as representing a universal truth. For them such concepts are "too regular, petrified, and reduced to a framework … the most universal concepts, those presented as eternal forms or values [that] are the most skeletal and least interesting" (p. 83). Closely related to the critique on universal concepts is the issue of context. Attempts at 'doing' peace education should be especially sensitive to the spatial and temporal context it occurs in and the relations of power present in its mediation across differences. Assuming similarities across contexts, as is done in these approaches, is highly problematic. Gale (2010) argues this is because the "territories of teaching and learning are not fixed, stable, and unchanging but that they are spaces of flux, viral contagion, and transmutation. These territories are conceptualized and gain meaning from the ways in which they are territorialized, reterritorialized, deterritorialized" (p. 304).

From a Deleuzo-Guattarian perspective, any humanistic endeavour, such as humanistic language teaching, is also problematic. Foucault (1982) suggested that "we have to promote new forms of subjectivity through the refusal of this kind of individuality" (p. 216). Any notion of humanism is premised on the modernist proposition of a rational, autonomous subject. But for Deleuze (Boundas, 2010) "individuals are not subjects". Instead, individuals are haecceities that result from degrees of intensity (e.g. a time of day, a season, a strange moment) combining with other degrees of intensity. From this perspective then, life events are not actualised *through* us, they are rather actualised *in* us. Any understanding of peace education, whether it finds expression in language education or environmental education or any other form of education, that is premised on humanism is problematic and has to be transformed through the process of "folding, unfolding and refolding" (Deleuze, 1988/1993, p. 137). But in order to do this, we "have to keep small rations of subjectivity in sufficient quantity to enable you to respond to the dominant reality" (Deleuze & Guattari, 1980/1987, p. 160) in order to attempt to and transform it.

In tracing the ways in which peace education has informed and found expression in TESOL it becomes evident that it mostly, if not completely, rests on teleological assumptions. Through employing MLT in this study I distance myself from this position. I do this in exploring how peace,

violence, and nonviolence intersect with TESOL in terms of becoming. I lastly wish to traverse the plateau constructed throughout this chapter in order to connect the various ways in which peace, violence, and nonviolence have been disrupted in order to orientate myself towards possible lines of flight that may appear in the immanent reading of the world, the word and self.

3.4. Thinking Peace, Violence and Nonviolence Differently

In this final section I wish to explore one more way in which the concepts of peace and violence have been read and together with Deleuze's understanding of violence, consider the implications thereof for any form of peace education to be undertaken, including in the field of TESOL. Waterhouse (2011a) makes an invaluable contribution to rethinking peace and violence in Deleuzo-Guattarian terms and the implications thereof for any attempt at peace education. Waterhouse (2011a) draws on the Deleuzo-Guattarian (1980/1987) concepts of the war-machine, the rhizomatic conjunction *AND* instead of the binary conjunction *or,* and the Deleuzean (1968/1994) view that violence takes on two forms, one of which is "a disruptive, revolutionary force that is necessary for the transformation of social worlds and the invention of peace" (p. 12). The concept of the war machine was introduced by Deleuze and Guattari (1980/1987) as transformative forces for deterritorialising oppressive power (*pouvoir*[26]) in the name of difference and becoming. For them it is a "necessary violence of disruption" that acts in the service of the production of different worlds (Waterhouse, 2011a, p. 42). The war machine is more revolutionary and artistic than military (Deleuze, 1990/1995) because it can be though of as a machine of metamorphosis that makes possible experimenting with decoding, destabilizing and deterritorialising (Dolphijn, 2010). In drawing on the conception of the war machine, Waterhouse (2011a) de/re/territorialises the received understandings of peace and violence by presenting violence as a "revolutionary, disruptive force that makes way for the newness to flow, and make possible the invention of peace" (p. 42). This means that peace only emerges through constant transformation that is initiated by the disruptive power (*puissance*) of violence. The consequence of this position is that we do not have peace *or* violence, instead we only have peace *AND* violence. The rhizomatic conjunction between peace AND violence can be read together with how Deleuze (1968/1994) conceived of violence in *Difference and Repetition*. These two different forms that violence may take were discussed earlier in this plateau. Although the revolutionary and disruptive form of violence was conceptualised by Deleuze (1968/1994) as relevant to a macro scale, within MLT it is reterritorialised as the transformative potential that results from disruptive readings of the world, the word and the self as text (Waterhouse, 2011a). This, together with the rhizomatic conjunction of peace *AND* violence holds important consequences for peace(s) education(s) and its potential intersections with TESOL. For Waterhouse (2011a) peace educators should fulfil the

[26] See 2.4. Glossary: Plugging into the Deleuzo-Guattarian Concept Machine for an explanation of the difference between *pouvoir* and *puissance.*

role of Deleuze's (1968/1994) poet who "speaks in the name of a creative power, capable of overturning all orders and representations in order to affirm Difference" (p. 53). They should plug into the war machine in order to de/re/territorialise peace, violence and nonviolence in order to "summon forth a new earth, a new people" (Deleuze and Guattari, 1991/1994, p. 99). Peace educators and their students must *invent* and *perform* peace for this new earth through accounting for both received understandings of violence and a Deleuzean violence of disruption (Waterhouse, 2011a). Because this process occurs along unforeseen lines of flight and untimely becomings, what will be produced cannot be assured. Thus, peace educators cannot provide learners with promises of "meaning, truth, consensus, justice and peace" (Gur-Ze'ev, 2001, p. 336) but must instead respond "to these difficult ambivalent spaces of unknowability" (Waterhouse, 2011a, p. 95) with responsible improvisation (Gur-Ze'ev, 2011). For me, the creative potentiality generated from Waterhouse's reading opens up novel ways in considering a response to the Deleuzian challenge of how we *might* live.

Taking the arguments presented throughout this chapter into consideration, where does it leave the educator that strives to contribute to the field of peace education (as it relates to TESOL)? If the binary logic underlying the idea of peace and violence (and nonviolence) is disrupted, what can be said of these concepts? And how might they then inform a peace education? Furthermore, if the essence of these concepts is challenged (e.g. peace is good and violence is bad) can a peace education even exist? By utilizing the concepts and vocabulary of Deleueze (1968/1994, 2006b) and Deleuze and Guattari (1980/1987, 1991/1994) throughout this chapter, I have attempted to disrupt the received understandings of peace, violence and nonviolence, and how these have been taken up in peace education, through de/re/territorialising them on different planes and through connecting them with different machinic assemblages. In following their notion of concept creation, we should not understand the concepts of peace, violence and nonviolence as objects that need to be contemplated, reflected upon and communicated, but rather on how these concepts are (can) continuously (be) created and recreated; or, deterritorialised only to be reterritorialised (Deleuze & Guattari, 1991/1994, p. 5). Once we start to do this we move from questions around meaning and instead start to ascertain what they can do *and* what we might do. The underlying concepts of peace education – peace, violence, conflict, nonviolence - are multiplicities. They emerge from and involve a multitude of other concepts. For example, in the case of the concept peace, one can argue that it emerges from and involves the concepts of harmony, love, unity, multiculturalism, pluralism, anti-racialism, anti-sexism, etc. From this follows that neither singular nor universal concepts are possible as "every concept has a 'history' and a 'becoming'' – a history of its traversal of previous constellations of concepts, and a becoming as it joins with other concepts within similar or contiguous fields of problems." (Gough, 2007, p. 285).

What about if the anthropocentrism around which all these received concepts revolve is challenged; if the human subject is undone? What can we say of a peace education then? Through drawing on the work of Deleuze and Guattari (1980/1987) I have argued that individuation occurs through becoming. If de/re/territorialisation is central to understanding becoming, then it can be argued that we cannot ever *teach* peace education as we do not know along which lines of flight our becoming will occur. But if we cannot teach peace, what might we do? Through affirming that we need creativity and experimentation we have no choice but to believe in the world anew (Deleuze, 1990/1995). As St Pierre (2002), I think correctly, argues: "we can never get off the hook by appealing to a transcendental Ethics. We are always on the hook, responsible, everywhere all the time" (p. 401). This understanding of our responsibility of not only recognising but also affirming our interconnectedness with that outside echoes Braidotti's (2006) eco-philosophy of multiple becomings. It is this understanding of interconnectedness and the implications for affirmation that I used to plug into and decentre the received understanding of nonviolence. But where does it leave us? If then we cannot *teach* peace, we have no choice but to *invent* and *perform* peace at each moment through the recognition of interconnectedness and the affirmation of difference. Thinking about peace, violence and nonviolence "would then mean *discovering, inventing, new possibilities of life*" (Deleuze, 1962/1983, p.101).

3.5. Viewing a Plateau

I started this chapter with the quote from Colebrook (2002) in which she states that concepts produce ways of knowing in the world. I think it would be fitting to tweak this analogy slightly. In introducing the work of Deleuze and Guattari Massumi (1987, p. xii) states that "a concept is a brick. It can be used to build the courthouse of reason. Or it can be thrown through the window." Now that the (disrupted) concepts of peace, violence and nonviolence have been thrown through the window of peace education, how can we reasonably use them? This returns me to the aim of this study in which I wish to explore and experiment with the intersection between the concepts peace and violence and TESOL as read through the process of becoming. Having plugged into the peace education rhizome I first traced the received understandings of peace, botho/ubuntu, violence and nonviolence before disrupting them through reading them differently. I then explored how these concepts have been taken up in peace education. With reference to TESOL, it is evident that barring very few exceptions (see for example Friedrich, 2007a, 2007b; Gomes de Matos, 2003; McInnis and Wells, 1994; McInnis, 1998, Waterhouse, 2011a), there have been little systematic and coherent attempt to situate the discipline of TESOL in terms of peace education. This is, however, a growing field as is evident in the increase of terms such as global issues, multicultural, global concerns, international development, and caring communication to name a few. More importantly for this study though is the fact that apart from the work of Waterhouse (2008, 2011a), a Deleuzo-Guattarian poststructuralist consideration of the

experiences of TESOL learners with peace, violence and nonviolence, the possible contribution it can make to language teaching, and ways in which this can be achieved, have not been reflected upon in a sustained manner.

Plateau IV
Situating Doing

> "Each time I have attempted to do theoretical work, it has been on the basis of elements from my experience – always in relation to processes that I saw taking place around me. It is in fact because I thought I recognized something cracked, dully jarring, or disfunctioning in things I saw… that I undertook a particular piece of work, several fragments of an autobiography." (Foucault cited in Rajchman, 1985, pp. 35-36).

Barthes (1986) aptly reminds us that one should not uncritically accept method. Rather, one should gaze at it intently, looking for any movement, any surface emotions, with the aim of guessing its intention, its chosen path of direction. Denzin and Lincoln (2011) warn against the tendency of paradigms to be wholly accepted or rejected based on what is intellectually fashionable or not. All paradigms, and by extension the associated methods, must continually be critiqued. Yet, although there should exist a wariness towards method, there exists also a longing for an 'ontological and epistemological home' (Lather, 2000, p. 2).

This plateau consists of six interrelated, but separately developed, sections in which I map my research design and methodology. The first section provides a brief overview and positions my research within its ontological and epistemological home to ground my methodology after which I briefly consider how this relates to the ethics that informed my research. The research site and participants are introduced in the third section. In the fourth section I address the on-site research actions I employed by describing how I conducted these activities, and why, by employing them in this particular way, I thought I could best address the research questions. The fifth section is concerned with the approach I adopted in analysing the research data. Rhizomatic analysis will be introduced and grounded by highlighting the interplay that exists between this form of analysis and transcendental materialism. In the final section of this plateau I consider issues pertaining to trustworthiness of research[27].

[27] In developing this plateau I drew on the methodology Waterhouse (2011a) develops in her doctoral thesis. As such this plateau can be conceptualised as both a tracing and a mapping of her methodological work. A tracing in that its sequential unfolding occurs along the same trajectory, it takes on the same form and in that the research actions employed during my fieldwork was based on her work. It is also a mapping as I sought to deterritorialise her work by attempting to find different lines of flight along which to travel in considering which methodological approaches to employ in addressing the research aims of this study.

4.1. Where I Find Myself

At the outset of the study I made clear that I explore how meaning is assigned to peace and violence, and the associated concepts of botho/ubuntu and nonviolence, within a TESOL context in South Africa by adult language learners. Instead of attempting to capture and represent the meanings of these concepts for the research participants I rather seek to experiment with what these concepts do to and for them. It is through looking at these concepts anew that we open up novel ways to consider the transformative power inherent in *puissance*. This objective relates to the first research question; what are the different ways in which adult English language learners understand, conceptualise and act peace, violence and nonviolence in the TESOL environment? In foregrounding the multiple understandings of these concepts I wish to explore how the actors and concepts in a language learning context come together in various assemblage that are always open to untimely becoming through lines of de/re/territorialisations. By utilising the Deleuzo-Guattarian concept of becoming I move away from a transcendental ontology of foundationalism towards an ontology of immanence and difference. Such a postfoundational stance holds direct implications for what methodology can be and how it might function (St Pierre, 2013). I address this later in the plateau. The second aim of this research is to look at the ways in which lines of de/re/territorialisation affect change through a consideration of how (and when) adult language learners become-peace and violence through investment in becoming-literate. To this end I employ the concept of becoming peace AND violence developed by Waterhouse (2011a). This aim is expressed in the second research question.

In drawing on the works of Deleuze and Guattari and how these have been taken up in MLT in creating and addressing the research aims, I clearly situate this study within a poststructuralist qualitative framework. I choose to take up a poststructuralist stance to free myself "from trying to write a single text in which everything is said at once to everyone" (Richardson & St. Pierre, 2005, p. 962). Furthermore, this implies that I cannot "necessarily control meanings" (Davies, 2004, p. 6). For Waterhouse (2011a) both the researcher and the participants in the research should be understood as multiplicities that are "caught up in the middle of the research process" (p. 106). The research process then is always messy and never straightforward (Augustine, 2014). A poststructuralist position thus allows for the abandonment of grand narratives in favour of small-scale, localised understandings and experiences. The stories shared by the participants in accounting for their experiences – the research *data* – should, however, not be perceived as factual, but should rather be understood as ways in which sense emerges (Coleman & Ringrose, 2013; Waterhouse, 2011a). In following Davies (2004) and Waterhouse (2011a) I attempt to expose the creative possibilities of meanings in this study by exploring how learners become-peace and violence in relation to English language learning because within a poststructuralist paradigm, research is not a practice of revealing and representing the real, but should rather be

understood as a practice that attempts to create new possibilities. A second consideration for taking up a poststructuralist stance is that it points one in the direction of reflexivity as it makes clear that all writing is contextually and temporally situated. Poststructuralist theory can be understood as primarily a device to "critique, interrupt, and re-inscribe normative, hegemonic, and exclusionary ideologies and practices" (St. Pierre & Pillow, 2000, p. 3). By positioning my research within a poststructuralist framework it enables me to search for strategies that "produce different knowledge" and "produce knowledge differently" (St. Pierre, 1997, p. 175).

In considering where I situtate myself paradigmatically, it also needs to be made clear how the ethical position I took up informed the methodological choices I made in this study (including the on-site research actions and subsequent analysis of the collected research materials). I do this "not as an indication of duty, but as a response toward the Other and unknown" (Koro-Ljungberg, 2010, p. 604).

4.2. Ethical Encounters and Becoming-Other

The paradigmatic position I take up in this research influences how to relate ethically towards it. By drawing on Spinoza and Nietzsche, ethics for Deleuze, is always immanent and "negotiated anew in every situation, in every event" (Waterhouse, 2011a, p. 146). That is, it "is immanent to the qualitative potential of the composed arrangement" (Wallin, 2012, p. 380). This is contrary to 'morality' which Deleuze understood to be sets of constraining rules "that consists of judging actions and intentions by relating them to transcendent or universal rules" (Smith, 2007, p. 66). Fundamentally then the question that ethics asks is not "'What must I do?'" (which is the question of morality) but rather "What can I do, what am I capable of doing (which is the proper question of an ethics without morality) … Given my degree of power, what are my capabilities and capacities" (p. 67).

An immanent ethics is about "maximizing our creative affective power (*puissance*), extending connections, and forming life-affirming assemblages" (Waterhouse, 2011a, p. 147) in order to create create new possibilities of what life might become (Deleuze, 1990/1995). According to Richardson and St. Pierre (2005) this form of ethics applies to qualitative researchers as it "calls us to be worthy at the instant of decision, when what happens is all there is – when meaning will always come too late to rescue us" (p. 972). In making this instant decision during the "immediacy of experience" (Semetsky, 2004a, p. 434) calls one to believe "in the possibilities of worlds we haven't yet thought" (St Pierre, 2013, p. 226). Central to this position is the creation of affirmative relations that makes possible a different world. We not only have a responsibility *towards* the other (as is the central tenet of the Levinasian tradition of ethics) but more importantly also to the

creation of affirmative relations (Braidotti, 2006, 2013). It is through the creation of affirmative relations that the "self is always already in process of becoming-other" (Semetsky, 2004b, p. 320).

An immanent ethics in which one is "always already in process of becoming-other" needs to be read against how concepts function. Deleuze and Guattari (1990/1994) assert that a concept (such as ethics) "speaks the event, not the essence" (p. 21). Yet, an event is "profoundly social and collective" (Semetsky, 2004b, p. 323) and thus "irreducible to individual state of affairs, particular images, personal beliefs" (Deleuze, 1990/1995, p. 148). An event is also an element of becoming and becoming is always untimely, never complete, and produces affect. Building on this, Semetsky (2012) proposes an ethics of integration that recognises that without the relationships that exists between ourselves and others, becoming other would not take place. Braidotti (2013) aptly reminds us that this recognition of interconnectedness extends to all bodies, human and nonhuman. It is a recognition as well as confirmation of the interdependence of all elements that composes an assemblage. Within the research assemblage I take this up in that the self-becoming-other means "entering into another person's frame of reference and taking upon oneself the other perspective… to become capable, explicitly or implicitly, of becoming-other, means to confirm the potential best in both oneself and another person" (Semetsky, 2012, p. 54). Importantly, the immanent ethics of becoming-other is not *a priori* in terms of moral rules but is created in experience and events within a specific milieu. Throughout the research process – conceptualising the research, preparing for the on-site research actions, conducting the on-site research activities, analysing the data and writing about the data – I attempted to recognise the importance of and practice an immanent ethics of integration.

4.3. Research Site and Participants

4.3.1. The Research Site

As the aim of the research is to explore understandings and becoming peace and violence within a language learning context, I conducted the fieldwork at a language centre in Pietermaritzburg, South Africa (Figure 5). This site was identified and selected because it offers English language classes[28] throughout the year to a diverse cohort of students, it was conveniently located, and I had access to it. In the most part the students that attend the language school are from outside South Africa, with the majority of students coming from either other African countries or Asia. Very few students from European countries attend the centre, and no students from a South American country have attended the language centre. The students that attend the language

[28] It has to be stated that the language centre advertises on its website that it offers courses in other languages as well. This is done as the need may arise. However, during the approximately four months that I conducted my fieldwork at the centre, no courses were offered to learn another language apart from English.

centre do so to improve their English language proficiency. Some of those that graduate enrol (mostly) in a bridging academic programme that is offered by a public university in the same province, while other students choose to return to their country of origin, or a third country to either further their careers or academic studies.

The full-time courses that are offered by the language centre, on which I based my research, are promoted as 'English for Internationals'. These courses are divided into language skills development (linguistic competence), academic skills development (discourse competence to ensure the development of cognitive academic language proficiency), and communicative skills development (sociolinguistic competence to ensure basic interpersonal communication skills). All courses offered are based on the principle of learning English through immersion. Beginners to advance level classes are offered and the starting level for each student is determined by a teacher at the centre conducting an oral and written entry test.

Figure 5: Map showing the location of Pietermaritzburg, Kwazulu-Natal, South Africa. (*Source: Google Maps*).

Courses for each level consist of 250 hours contact time of five one-hour classes attended each day from Monday to Friday over the period of ten weeks. Assessment of the students' levels is continuous and takes the form of a portfolio that each student completes based on the work they have done. This would include both work done at the language centre during class time, as well as work that was completed outside of class. Upon reaching the advance level students are provided with a certificate by the centre that enables them to apply to the public university mentioned earlier. This certificate is, however, not recognised nationally or internationally by other institutions. Preparation classes of 80 hours over the period of ten weeks are offered for students who wish to write either the IELTS or TOEFL test. Apart from the full-time intensive English language programme, the language centre also offers part-time courses in academic, business and communicative English language skills and services that include translation, editing, and academic writing workshops.

4.3.2. The Research Participants

I made use of selective and convenience sampling (Nieuwenhuis, 2007) in recruiting and selecting research participants from all three different levels of the language programme; beginner, intermediate and advanced. As participation and selection was based on the willingness of participants to attend research activities over an extended period of time and was entirely voluntary, convenience sampling was employed. Selective (maximum variant) sampling was employed as I attempted to recruit participants who came from various countries and continents. I also intended to include approximately the same number of men and woman in the research. The decision for making use of a selective sampling strategy was based on the understanding that "multiple literacies are interwoven with dimensions of difference" (Waterhouse, 2011a, p. 108) and differences in gender and nationality could be of significance in participants' histories and experiences with peace and violence. Participants that were selected in most part had sufficient communicative English proficiency to be able to express their ideas clearly.

After obtaining ethical clearance to conduct the research from the University of Pretoria on 16 January 2013 I proceeded with the recruitment process. In order to recruit participants for the study, an information letter was sent on 28 January 2013 to the coordinator of the learning programmes at the language centre informing her of the nature and scope of the research. After discussion with the coordinator to clarify any issues regarding the research, she was asked to sign a letter of consent (Appendix A). After consent was provided by the coordinator a recruitment poster (Appendix B) and information letter (Appendix C) about the nature and extent of the research was sent to all the students at the language centre on 8 February 2013. This was followed a week later by information sessions with all the classes during which time I visited individual classes to answer any queries and address any concerns pertaining to the study that

either the students or the teachers had. During this session consent forms where distributed and students were encouraged to participate on a voluntary basis (Appendix D). Over the next three weeks I frequented the language centre to establish rapport with the students and to collect any signed consent forms. Seven students[29] volunteered to participate in the research. These participants came from all three levels of the language programme[30] and consisted of four males and three females. A list of the participants, their age, gender, home country, home language and the classes they were assigned to at the start of the on-site research actions, are provided (Table 2). The names used in referring to the participants are self-assigned pseudonyms as indicated on the consent forms that they signed.

Table 2: List of Research Participants

Participant	Age	Gender	Home country	Home language	Assigned class based on entry test score
Abdoulaye	36	Male	France	Bariba / French	Advanced
Marco	27	Male	China	Mandarin	Advanced
Gao	22	Male	China	Mandarin	Intermediate
Steven	19	Male	China	Mandarin	Intermediate
Ercilia	18	Female	Mozambique	Portuguese	Beginner
Helen	23	Female	Mozambique	Portuguese	Beginner
Agnes	Not provided	Female	Mozambique	Portuguese	Intermediate

After the recruitment process was completed the on-site research actions were conducted over a period of four months, from March to June 2013.

4.4. On-site Research Actions

I decided on particular on-site research actions to be included in the research design at the outset of the research, thinking that it would best allow me to answer the research questions. The actions that I engaged in and the research tools I employed had to provide me with a method of

[29] During an unscheduled interview with one of the participants, Steven, was joined by his friend, Jack, who also took part in the interview. Prior to this interview Jack was again informed about the purpose and the nature of the research. Before the commencement of the interview he signed a letter of consent.
[30] The level descriptors refer to the start of the on-site research actions only. Some of the participants moved to another level class, e.g. Ercilia moved to the beginner class to the intermediate class, during the course of the on-site research actions.

inquiry that could examine not only the experiences of the research participants in the TESOL classroom but also how learning English manifested in their daily lives outside the classroom. The on-site research actions had to help me answer questions such as; 'do learners experience peace and violence while learning English? Where do they have these experiences, in the language classroom, or outside the classroom? Why do they experience certain events or instances as peace or violence? How do their experiences inform their understandings of how peace and violence are manifested in learning English? I was thus concerned about conducting on-site research actions that offered me glimpses of becoming, movement, and asignifying ruptures. The challenge I faced was not necessarily to answer these questions, but to answer them differently, to look at the world awry**.** I wanted to employ data collection tools and generate data that offered me the opportunity to scrape away the surface veneer of the academically accepted understandings of what peace and violence (and the associated concepts) mean in relation to language learning in order to fold these concepts back onto themselves, and to show how lived experiences of language learners were similar or different to what I/we expected. Making use of Deleuzo-Guattarian poststructuralist theory to think again about what peace and violence could mean in relation to learning English were the first tentative steps I took towards this end. In reflecting on the deconstructivist approach of *sous rature*, I realize that I cannot (yet) forego the concepts of ~~peace~~ and ~~violence~~, but I should use them with a hesitation that is born in the knowing that what these concepts stand for can never be fixed and will always be contingent (St Pierre, 1997). Spivak (1974) argues that although one may cross out the word *sous rature* "since it is necessary, it remains legible" (p. xiv). I further attempt to destabilise the meanings of peace and violence by taking up Deleuze and Guattari's (1980/1987) use of concepts to question my own assumptions about what peace and violence meant, and how I planned to utilize them in this research context. The Deleuzo-Guattarian argument of what concepts are and how they function provided me with a way to attempt to map how the concepts of peace and violence are constantly being de/reterritorialized and immanent to a specific temporal-spatial zone.

In considering the discussion of concepts and difference in Plateau II, it is important to explore how they relate to and informed my fieldwork. For Deleuze and Guattari (1980/1987) concepts should not be used to categorise lived experience as it then simply essentialises experiences and represent them as 'real'. This is done so one can rank and compare experience in terms of the concept. In these acts of ranking and comparing one then has to work from the premise that somehow the categorised lived experience is different-from-the-same to a more or lesser degree. In using concepts to classify experience there always exists a longing for Sameness that cannot exist if difference-in-itself is taken seriously. From this it follows that conceptual categories do not "appreciate or contribute to the richness of lived experience" but are only utilised "...to order, label and measure individuals relative to an abstract norm" (Stagoll, 2010e, p. 53).

Deleuze recognises that although "concepts help us in our everyday lives to organise and represent our thoughts to others, making communication and opinion-formation simpler; … such simplicity detracts from the variety and uniqueness evident in our experiences of the world." (Stagoll, 2010e, p. 53). But if concepts should not be used to categorise lived experience, how might they be employed and function? Colebrook (2010a) understands concepts to be productive because "they allow for movements and connection" (p. 1). These movements and connections aim to reach beyond our experience in order for us to consider new connections and possibilities. Concepts then must "express state of affairs in terms of the *contingent circumstances and dynamics that lead to and follow from them*, so that each concept is related to particular variables that change and 'mutate' it" (Stagoll, 2010e, p. 53) (my italics). This approach to understanding and using concepts shifted my understanding of what research data could and should do in directions I did not foresee at the outset of this study. Because I wanted to show that understandings of peace and violence do not remain fixed in the participants' experiences of learning English, I had to approach the fieldwork and use data collection tools that reflected this. In collecting my data I had to be able to show how

> (A) concept is created or thought anew in relation to every event, insight, experience, or problem, thereby incorporating the notion of the contingency of the circumstances of each event. On such a view, concepts cannot be thought apart from the circumstances of their production, and so cannot be hypothetical or conceived *a priori* (Stagoll, 2010e, p.53).

Each interview, observation session, journal entry, or informal conversation had to be treated as a unique event, and all understandings and uses of concepts were rooted to the specificity of each event. What I had to strive for was for the concepts of peace and violence to be creative and not merely representative or fulfilling only a single purpose (Stagoll, 2010e). At the same time Deleuze and Guattari (1991/1994) go so far as to propose that concepts can only exist in relation to a problem they wish to address. Once we step outside of the problem-context, the concept becomes meaningless. It is thus "only from the perspective of the originating problem that a concept can be fully understood" (Buchanan, 1997, p.74). In collecting the data for this study I wanted the research participants to give voice to these concepts by defining what it meant for them in the 'nowness' of their lived experience. However, as these concepts started to take shape and morph into recognisable forms, something possibly known, I, together with the participants, ventured to explode and destabilise them once more in order to start the whole process anew. The challenge was then to position ourselves on the edge of unknowing in order to recognise our own becoming peace and violence.

In conducting the on-site research actions I made use of the same strategies Waterhouse (2011a) employed in her doctoral research. These were:

- Semi-structured and open-ended individual interviews with participants that were audio-recorded;
- Classroom observations of the research participants that were video-recorded;
- Collection of classroom artefacts (e.g. worksheets, notes, textbooks, etc.);
- Participant journals that could take any form (Appendix E);
- Researcher's journal and autoethnographical entries.

Below I describe how these research activities were taken up during my fieldwork.

4.4.1. Semi-structured and Open-ended Individual Interviews

In preparing to conduct the on-site research actions I took care to consider various interviewing approaches and techniques. I did this in order to conduct the interviews with the participants in such a way that would best address the research question, but also importantly to ensure paradigmatic consistency, especially as it relates to ethics and becoming-other. Ellis and Berger's (2002) and Ellis's (2004) reflexive dyadic interviewing approach was particularly informative with regard to the semi-structured interviews. Reflexive dyadic interviewing is a form of collaborative interviewing in which the researcher shares personal information with the participants about the topic based on a reciprocal desire and tuning into the emotional dynamics of the emergent process. This desire is based on the understanding that the interview is a conversation between two equals and should not be seen as a hierarchical question and answer exchange. This interview approach also considers how the story about the interview event is constructed by the research. The research reflects on the communicative process of the interview event and their personal experience thereof; what they learnt, their emotional response during and after the interview, and knowledge of the self and personal transformations that have been taken place. This reflection thus forms an additional cognitive and emotional layer to the interview process even though the researcher's experience is not the main focus of analysis. The focus still remains firmly on the experiences of the research participants.

Individual interviews were conducted with all participants in the study. Three interviews per participant were held over a period of three to four months. The first interview was semi-structured as participants were asked to provide biographical data, as well as recount their past experiences regarding peace and violence in the context of language learning. The second and third interview sessions were a combination of an open-ended and semi-structured interviews as the participants were not only be asked to talk about their experiences of peace and violence during the fieldwork

period but were also asked to collaborate, expand on, and clarify data that emerged from previous interviews and the other sources of data collection (Appendix F) (see Waterhouse, 2011a). Each interview lasted approximately an hour although interviews with some participants, such as Marco, exceeded an hour and usually lasted about an hour and a half. An unscheduled interview was requested by Steven between the second and third interviews as he wanted to talk about a conversation activity that the intermediate level students were asked to complete during a 'discussion' class. During this interview we were joined by Jack, a friend of Steven who was in the beginner class. All the interviews were conducted at venues that were chosen by the participants. This meant that most interviews were conducted in a room in the language centre as most participants found it convenient to meet there after the completion of their day's classes. Five of the interviews, all three with Abdoulaye, one with Marco, and the unscheduled interview with Steven took place in my office that I had at the institution at which I was working. I was also requested by Steven and Gao to conduct the first interviews with them at their private residence. With the permission of the participants all the interviews were audio-recorded, and transcribed verbatim (see Appendix D). The transcription notion conventions from Powers (as cited in Waterhouse, 2011a) were employed (Table 3).Similar to Waterhouse (2011a) the interviews functioned as the main source of data that was analysed in order to address the research questions.

Table 3: Transcription notation conventions following Powers (adapted from Waterhouse, 2011a, pp. 123-124)

Notation convention	Example
Square brackets indicate nonverbal sounds	[coughs]
Square brackets used for transcriber's explanatory comments as it pertains ambient sounds, interruptions, etc.	[person laughing outside in the next room]
Assent or dissent are indicated in square brackets.	"Mmm [assent] [pause]. Cool.
Two dashes indicate false starts, faltering speech or unfinished sentences.	"Uh. Someplace where people gather to -- to sell things and -- "
The word pause in square brackets indicates longer pauses and brief, natural pauses are indicated by punctuation.	"Uhm, yes. [pause] What it said that -- the fact of the speaking English gather people from everywhere."
Words in capital letters indicate emphasis or words spoken with increased volume.	
Utterances that are unintellegable are indicated with three asterisks in square brackets.	So that the people who goes there have to learn Chinese. So Chinese will become uh

	maybe in a -- in few [***] one of the great languages.

4.4.2. Classroom Observations

Classroom observations were conducted in the participants' classes in order to gain a deeper understanding of how participants are involved in and experience becoming within a language learning context (Nieuwenhuis, 2007). The classroom observations were video-recorded and great care was taken to ensure that the recordings were done following the guidelines provided by the Ethical Committee of the University of Pretoria. These recordings were made and viewed in order to identify moments in the classroom that opened lines of flight in preparation for follow-up interviews with the research participants. They were understood in terms of providing entry points in the peace-AND-violence-rhizome. In following Waterhouse (2011a) it was envisioned that the video recordings would encourage the participants "to talk about thoughts, feelings and reactions in the moment as an immanent response" (p. 115). This is because although video affords permanence (DuFon in Waterhouse, 2011a) each viewing will produce something different, for repetition produces difference (Deleuze, 1968/1994; Wallin, 2010b; Waterhouse, 2011a). During the observation sessions I noted which classroom artefacts formed part of the assemblage. These artefacts were collected and copied with the permission of the participants. These artefacts were also collected in order to provide another entry point during the participant interviews.

4.4.3. Artefact Collection

Throughout the on-site research period I collected artefacts from the research participants. The artefacts that were gathered were mentioned during interviews, formed part of the assemblage during the video-recorded observations, or which I deemed to be interesting and relevant to the research (Waterhouse, 2011a). Throughout this process I understood the artefacts to be connected with multiple literacies (Masny, 2009; Masny & Cole, 2009; Waterhouse, 2011a). The collection of the artefacts served as a data trail; provided entry points for discussion into topics related to the research questions during the individual interviews; and, I hoped that in collecting the artefacts I would be able to make rhizomatic connections in addressing the research aims.

4.4.4. Participant Journal

Participants were encouraged to keep a journal in which to record experiences related specifically to peace and violence (Appendix E). According to Worth (2009), participant diaries offer the opportunity for the researcher to add complexity and detail to experience as participants reinterpret the research questions in their own lived experiences. The participant journals could either take the form of a written text, voice recording or visual representation depending on the

choice of each individual. As with the other data collection tools, it was envisioned that the participant journal would provide an additional layer of experience to be considered in addressing the research questions. Similar to the experience of Waterhouse (2011a), this did, however, not materialise as none of the participants completed a journal entry during the fieldwork period as requested. It was as if the research-rhizome broke off here. During the fieldwork I hoped that the assertion by Deleuze and Guattari (1980/1987) that "a rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines" (p. 9) was true and that this break, this deterritorialisation would produce unforeseen lines of flight. During and shortly after completion of the on-site research actions I tried to ascertain why the participants did not complete the participant journal entries. In informal conversations with some of the participants it came to the fore that they felt that the information they shared during the one-on-one interviews was sufficient and that they did not have anything else to add. Another reason provided by one of the participants was that he did not really know what to record in his journal. I still believe that the participant journal can be a valuable data source. For possible future research it needs to be reconsidered how to make use of it to ensure better participant participation.

4.4.5. Research Journal and Autoethnographical Entries

I kept a research journal throughout the research period in which I took down detailed notes on classroom observation, interviews, artefacts collected and the research process. Apart from this the research journal functioned as an attempt to use writing as a method of inquiry (Gough 2004; Richardson, 2001; Richardson and St. Pierre, 2005). For Richardson (2001)

> [w]riting is a method of discovery, a way of finding out about yourself and your world. When we view writing as a method, we experience 'language-in-use,' how we 'word the world' into existence... This 'worded world' never accurately, precisely, completely captures the studied world, yet we persist in trying. (p. 35)

I also recorded in my journal everything that I experienced as 'interesting, remarkable, or important' (Deleuze and Guattari, 1991/1994, p.82), and what might be considered transgressive data (St Pierre, 1997) – memories, dreams, stories – in order to open up novel lines of flight in thinking about the research data. The research journal that I kept gave rise to the autoethnographical sketches presented throughout this thesis.

Throughout this study I attempted to highlight that I, as researcher, was always central to the research conducted and that this was taken cognizance of in both ontological and epistemological considerations (see Spry 2001). As stated earlier, research can and will never be a

value-free practice. By including autoethnography sketches I wish to bring to the fore that research is "performative, pedagogical, and political. Through our writing and our talk, we enact the worlds we study" (Denzin, 2006, p. 422). I also use autoethnography as a way to address reflexivity. The use of vignettes is unambiguously reflexive as one invites the reader to relive the experience of the writer (Humphreys, 2005) through "connecting the personal to the cultural" (Ellis and Bochner, 2000, p. 733). Autoethnography compels the researcher to gaze inwardly to study him or herself in creating a dialogue with the reader of the research. The value of autoethnography as a practice of reflexivity further lies in the fact that these "texts reveal the fractures, sutures and seams of self-interacting with others in the context of researching lived experience" (Spry, 2001, p. 712). The reflexivity inherent in autoethnography exposes the often hidden political/ideological elements of research writing (Richardson, 2000, p. 254) through exposing "the mechanics of its own production" (Rhodes, 2001, p. 32). Louis (1991) argues that "I am an instrument of my inquiry: and the inquiry is inseparable from who I am" (p. 365). In similar vein, Richardson (2000) points out that "the ethnographic life is not separable from the self" (p. 253).

Authenticity of autoethnography resides in the fact that it does not seek to distort the research or the researcher, but rather to give it clarity (Lawrence-Lightfoot and Hoffman Davis, 1997, p. 96). Autoethnography, as one example of a critical personal narrative, also functions as a type of counternarrative (Denzin, 2005, p. 946) that is able to expose complexities and contradictions in received understandings through disrupting and destabilizing them (Mutau and Swadener, 2004). Applying such an approach to recounting the participants' understandings and experiences of peace and violence is thus one way to disrupt and destabilise the established meanings of these concepts with specific reference to a language learning context. In considering the value of using autoethnography I return to the objectives of the study. Central to these objectives is exploring becoming in the language classroom in terms of peace and violence in order to think of novel ways in which TESOL teachers can engage with these concepts in their pedagogical practice. Denzin (2005) argues that an autoethnography fits within a framework that contributes to a conception of education as a pedagogy of freedom and celebration of plurality. I wish to illustrate this freedom by giving voice to ideas and concepts rarely discussed in language learning and thus being marginal and liminal. Lastly, the use of autoethnography also functions as a choice of style. Understandings of peace and violence will always be in a process of becoming, just as I and what I do will always be a work in progress (Frost, 1991). Throughout I treated the use of the autoethnographical sketches as a means to a "…re-valuation of experience, of our very actions" (Semestsky, 2012, p. 51) as this is what I believe constitutes learning from a Deleuzo-Guattarian perspective. For it is "continuous experimentation on ourselves our informal school of life permeated by events and affects that thereby transform static being into dynamic becoming and meaning-making as embedded in our lived experience" (Semestsky, 2012, p. 51).

As meaning emerges immanently, the purpose of on-site research actions did not always meet the expected outcomes. Instead, the research process was continuously de/re/territorialised as the research event unfolded and the actualisation thereof was different from how it was envisioned (Augustine, 2014; Waterhouse, 2011a). Furthermore, the various research activities that were employed were not chosen as a means to triangulate the data in order to show the validity of the interpretations as is wont within a positivist and postpositivist paradigm. If I had done this in the research there would have existed a disjuncture between the ontological and epistemological positions and how they were taken up in the methodology. I discuss this is more detail later in the plateau. Instead, I followed Waterhouse (2011a) in using the individual interviews as the main source for analysis in responding to the research questions. All the other activities that were employed to collect data were auxiliary and functioned as a means to provide "rhizomatic entry points and to potentially open new lines of flight" (p. 111) for consideration during the analysis of the data.

4.5. Thinking about Data with Deleuze and Guattari

> The danger of Method (of a fixation upon Method) comes from this: research work must satisfy two demands; the first is a demand for responsibility — in short, must constitute a critique; … but the second demand is of a very different order: it is the demand for writing, for a space of desire's dispersion, …; hence it is necessary, at a certain moment, to turn against Method, or at least to regard it without any founding privilege, as one of the voices of plurality... (Barthes, 1986, p. 319).

At the outset of this research I made clear to myself that I wanted to produce different knowledge and produce knowledge differently (St Pierre, 1997). But how should we approach research if we aim to produce different knowledge? After briefly revisiting transcendental empiricism (and Cole's (2011b) reading of *A Thousand Plateaus* as immanent materialism) I considered what this philosophical position mean for how data are understood and used. It is vitally important to establish what constitutes research data, and how it is produced because this relationship speaks directly to what knowledge is understood to be, and can be, in educational research.

Cole (2011b) puts forth the argument that the transcendental empiricism introduced in *Difference and Repetition* (1968/1994), developed into transcendental materialism in *Anti-Oedipus* (1972/1983a) in which Marxism, Nietzchean will to power and Freudian desire collide, and finally into immanent materialism in *A Thousand Plateaus* (1980/1987) in which theory and practice

ultimately, and in an untimely manner, come together[31]. For Cole (2011b) the transcendental materialism of *Anti-Oedipus* offers us a way to understand empirical data generated during educational research as process. This idea is further developed in *A Thousand Plateaus* to constitute immanent materialism "because it does not construct a transcendental outside to capitalism, but looks to deconstruct its formation from within" (p. 9). Importantly, I think, Cole warns against falling into a regressive microanalysis of the data by keeping in mind the so-what aspect of the research and how it relates to the wider socio-political landscape. I take heed of this warning through considering the importance of overlaying the tracing (decalcomania) of the data over the mapping thereof (cartography) during the process of rhizomatic analysis (see Alvermann, 2000).

If one follows Deleuze and Guattari's (1980/1987) transcendental empiricism as developed in *A Thousand Plateaus* and as it finds expression in the figuration of the rhizome how could research data and data analysis be conceptualised? I address this through reference to how other researchers have taken up the work of Deleuze and Guattari in their research in reconceptualising data as evidence to data as transgressive, as wonder and as blocks of becoming. Through doing this I attempt to move "from analysis as interpretation to analysis as rhizoanalytic connections, and from reporting as representation to reporting as cartography" (Waterhouse, 2011a, p. 126).

4.5.1. The Wonder of Data and Rhizomatic Analysis

St Pierre (1997, 2013) troubles the common understanding of what data are and how they function. She does this by addressing the notion that data, whichever form they may take, "must be translated into words so that they can be accounted for and interpreted" (1997, p. 179). The words that compose "those coded data bits" (p. 179) are, however, never stable and cannot secure meaning and truth as they regularly fall apart. This means that what constitutes data needs to be reconsidered. St Pierre (2013) proposes an understanding of data that does not exists separately from the observer; that data can exist "'out there' for 'me' to 'collect'" (p. 226). In a similar manner, MacLure (2013a) draws on the "capacity for wonder that resides and radiates in data … as a counterpart to the exercise of reason through interpretation, classification and representation" (p. 228) in order to rethink the form and function of data in qualitative research. MacLure, by drawing on Massumi (2002), critiques the sameness that is produced through the "establishment of fixed, hierarchical relations among entities" (p. 228) in qualitative research that aims to separate out data bits "so that meaning, structure, and order may coalesce" (p. 228). In

[31] In this study I retain the use of transcendental empiricism to refer to the position proposed by Deleuze and Guattari in *Anti-Oedipus*, *A Thousand Plateaus*, and *What is Philosophy*? I do not, as suggested by Cole (2011b) refer to the position taken in *Anti-Oedipus* as transcendental materialism or in *A Thousand Plateaus* as immanent materialism.

this understanding of qualitative research, data are treated as having "no status other than that of 'dumb matter' to be molded [sic] or informed by human interpretation or inspiration" (p. 228). Instead MacLure argues that another way to consider data is through wonder – the entanglement of "movements of desire and intensity that connect bodies … in/as an assemblage" (p. 229). Data and the research thus do not pre-exist one another. In connecting such an understanding with MLT means that data cannot be understood as "signifying texts, imbued with meaning" but must be understood as "asignifying texts that are read immanently and intensively" (Waterhouse, 2011a, p. 126). Data are always fluid and in flux (Masny, 2012a). As such, data are not "representative evidence of "Truth"" (Waterhouse, 2011a, p. 127) because in reading data one is not concerned about what it means, but what productive connections are being produced.

Furthermore, "data are involved in productive connections and as such are part of the creative material, the assemblage, from which sense emerges in a research event" (Waterhouse, 2011a, p. 127). Cole (2011b) also argues that in educational research, an approach rooted in immanent materialism (transcendental empiricism) treats data not in terms of being fixed or belonging to exclusive categories or themes, but rather in terms of blocks of becoming. Cole (2011b) argues that these blocks of becoming "are themselves not homogeneous, but full of sometimes contradictory and elusive phenomena, such as inhuman becomings or affective assemblages" (p. 12). In analysing data then, the researcher must attempt to untangle these becomings and assemblages, not in terms of a fixed representation that can be effectively categorised, "but so that the fuzziness is still intact, and so that the points of connection between the data and practice are fully open and recognisable (not normalised)" (p. 12).

The researcher-data assemblage is about "immediacy and involvement" (Denzin, 2005, p. 948). This immediacy and involvement can also be seen in the research process. Not only data is transgressive, but also so the research process. The linear understanding of data as produced, collected, coded, categorised, analysed and interpreted in the research event is also destabilised (St Pierre, 1997) as "the researcher enters the narrative in the middle" (p. 180). Bowler (2001) argues that the researcher is "granted permission to think from the middles, trace thoughts out to their natural conclusions, then use those conclusions as the middles and start again" (p. 87). The process of doing research "often follows rhizomatic paths, looping backwards and forwards – folding, unfolding, and refolding" (Waterhouse, 2011a, p. 127). This was also my experience as the research process unfolded; for "what seemed to be a straightforward and linear progression of explicating applying theory to a particular set of data became "something totally unanticipated" (Augustine, 2014, p. 747). In order to think of the research process and research data as asignifying and transgressive, Deleuze and Guattari's figuration of the rhizome has been employed in research practice.

The figuration of the rhizome (Deleuze & Guattari, 1980/1987) as analytical tool has been taken up in educational research in the form of rhizomatic analysis (Alvermann, 2000; Cumming, 2014; Eakle, 2007; Hagood, 2004, 2009; Honan, 2007; Leander & Rowe, 2006; Masny 2012; Waterhouse, 2011a). Rhizomatic analysis is premised on the six principles of connection, heterogeneity, multiplicity, rupture, cartography, and decalcomania (Stone, 2011). As described earlier, rhizomes "are infinitely complex and ever changing" (Gough, 2007, p. 234) and "…is so constructed that every path can be connected with every other one. It has no centre, no periphery, no exit, because it is potentially infinite" (Eco, 1984, p. 57). The figuration of the rhizome thus offers the opportunity to understand context as "relational, relative, multiple and organic" (Bussey, 2009, p. 64). It is from this understanding that rhizomatic analysis develops. Alvermann (2000) describes rhizomatic analysis as

> a method of analyzing texts that allows us to see things in the middle. Looking for middles rather than beginnings and endings makes it possible to decenter key linkages and find new ones, not by combining old ones in new ways, but by remaining open to the proliferations of ruptures and discontinuities that in turn create other linkages (p. 2).

Dimitriadis and Kamberelis (1997) explain the process of doing rhizoanalytic cartography in the following fashion: "In drawing maps, the theorist works at the surface, 'creating' possible realities by producing new articulations of disparate phenomena and connecting the exteriority of objects to whatever forces or directions seems potentially related to them. As such, maps exceed both individual and collective experience of what seems 'naturally' real" (p. 150). Building on this, Alvermann (2000) argues that it is important to put the tracing back on the map once it is created. It is this process that makes visible the breaks and ruptures in which new possibilities reside through relating the mapped data to wider socio-political concerns. In conducting rhizomatic analysis I was guided by Dimitriadi and Kamerelis's understanding of what rhizomatic analysis entail. However, throughout this process I continually attempted to superimpose the tracing on the map as suggested by Alvermann.

In making use of rhizomatic analysis the focus shifts from addressing a problem of representation (what does it mean?) in research to "a problem of *space and meaning*" in order to analyse "interaction as a process of *producing difference*" (Leander and Rowe, 2006, p. 434; emphasis in original). Rhizomatic analysis is concerned with how things work, "with its intensities, flows, processes, partial objects – none of which mean anything" (Deleuze, 1990/1995, p. 21). Rhizomatic analysis focuses on linkages between various texts (elements) because it "does not stop at the pages' borders though, but maps the connections and linkages between and across

one set of texts and those other texts that provide some kind of historical, social and economic contexts…" (Honan, 2007, p. 538). Waterhouse (2011a) argues that in applying the method of rhizomatic analysis the researcher does not attempt to interpret and fix meaning to data but rather to find immanent connections between data that lead to "multiple and unpredictable paths of analysis" (p. 128). All elements that compose rhizoanalytical research are open to readings that are "affective and multiple as opposed to correct" (Done and Knowler, 2011, p. p. 843). This is because

> "rhizomes pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entryways and exits and its own lines of flight. It is tracings that must be put on the map, not the opposite" (Deleuze and Guattari, 1980/1987, p. 21).

A rhizomatic approach is thus concerned with exploring connections and movements between data in such a way that new relations are made possible. These movements and connections are considered to be lines of flight moving towards re/de/territorializations in the process of becoming (Leander and Rowe, 2006). It has been argued that intuition stands central to the process of rhizomatic analysis (Semetsky, 2004a; Waterhouse, 2011a). Intuition is an affect that is always present in the immediacy of experience (Coleman and Ringrose, 2013; Semestky, 2004a; Waterhouse, 2011a) and needs to be accounted for in analysing research data as it is "a precognitive mode of knowing" (Waterhouse, 2011a, p. 130). For Deleuze and Guattari (1991/1994) intuition is an "infinite movement [that] … frees [thought] from truth as supposed paradigm and reconquers an immanent power of creation" (p. 139). Coleman (2008) argues, based on Bergson, that there are two ways to get to know a thing. Intuition is one such a way that allows the researcher to enter into the thing it seeks to know and to not only observe it from the outside. Arguably intuition is a method of inquiry that is established through immanent relations. Through foregrounding the role of intuition in rhizomatic analysis means that this typs of analysis "is not a method of analysis or discovery but invention, coincidence and relationality" (Koro-Ljungberg, 2012, p. 814). This resonates with the intent of rhizomatic analysis which is to provide "readings of experiences in assemblages, not to analyse meanings that ostensibly reside within texts" (Cummings, 2014, p. 5). Such readings are understood as "an event that involves a relationship between bodies (a text, a child, a brain, a time of day, etc.) within an assemblage of life. The machinic assemblage of life produces sense, that is, not what a text is or means, but how it might become" (Masny, 2012b, p. 83). In understanding reading as rhizomatic analysis, reading intensively either produces something or it does not; "There is nothing to explain, nothing to understand, nothing to interpret. It's like plugging into an electric circuit" (Deleuze, 1990/1995, p. 8).

4.5.2. Situating My Analysis

> We prefer our knowledge solid and like our data hard. It makes for a firm foundation, a secure place on which to stand. Knowledge as a process, a temporary state, is scary to many (Eisner, 1997, p. 7)

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In doing rhizomatic analysis I feel as if I am standing "at the edge of the abyss – that fearful and terrible chaos created by the loss if transcendent meaning" (St Pierre, 1997, p. 176). In choosing to engage with the Deleuzo-Guattarian concepts in my study I wish to open up possibilities to think differently about my own research and what it may offer. However, in doing this I situate myself in a very uncertain space; a place where the familiar became a little bit less familiar. A landscape of which the map is not yet completely plotted. How am I to go about doing rhizomatic analysis? Having surveyed the literature and familiarised myself with how other researchers have done rhizomatic analysis, I now have to take my own leap of faith. For if my study is to be paradigmatically sound I also have to understand the knowledge I wish to produce as a process – a becoming – that is temporary. To let go of knowledge as solid and data as hard is indeed a scary and daunting experience.

Researchers have taken up rhizomatic analysis in a variety of ways. In my research I take up rhizomatic analysis as a form of experimentation with becoming-nomad (see also Cole, 2013b; Waterhouse, 2011a). This means that research becomes a "practical dismantling of assemblages" (Baugh, 2010b, p. 94). Research as experimentation is not about interpreting "what something, such as a text, an idea or a desire, 'means', but seeks to discover how it works or functions by uncovering an order of causes, namely, the characteristic relations among the parts of an assemblage" (Baugh, 2010b, p. 94). Inherent in such a research process is "the creative production of new combinations of elements" (Baugh, 2010b, p. 94). Because of the creative and innovative elements on which research as experimentation is premised, what the outcome will be cannot be known as there exists no preconception of what it should be (Waterhouse, 2011a); "One never knows in advance" (Deleuze & Parnet, 1987, p. 47). It is the productive arrangement of new combinations "without aim or end" (Deleuze & Guattari, 1972/1983a, p. 371) and as such is not about interpretation but rather about creating, experiencing, and experimenting (Waterhouse, 2011a). My rhizomatic analysis took the form of data walking (Eakle, 2007), intensive, immanent and affective reading (Cole, 2013; Davies, 2009; Semetsky, 2004a; Waterhouse, 2011a, Masny, 2012a) and event analysis as performance-in-motion (Leander & Rowe, 2006). I will focus on data

walking and event analysis here as I have already discussed reading as intensive, immanent and affective in Plateau III.

Eakle (2007) introduces the idea of data walking in his investigation of power and literacies in a context of Christian fundamentalist faith-based education space. This study was also concerned with showing how research data can be assembled and presented in a manner that stands outside the typical research discourse. To do this he draws on nomadic inquiry (see Cole, 2013b). In working from Deleuze and Guattari's (1980/1987) understanding that nomadology "is a practice of desertion rather than an act of opposition" (Eakle, 2007, p. 480), Eakle attempts to find ways to chart lines of flight that emanate from the interplay that exists when working within conventions whilst resisting conservative practices. This he does to find "escape routes, from structures that restrict life and movement" (p. 480). It is through an exploration using data walking that Eakle seeks to achieve this. Data walking is similar to strolling through a physical space and involves exploring the research "data as if you were a traveller in a new and unknown territory that you want to make familiar" (Eakle, 2007, p. 483). Taking up data walking involved reading and rereading the research texts I created, listening to the interviews and viewing all the video-record observations before starting to assemble the data. During this process I highlighted parts that resonated with me based on my intuitve and affective response. These parts were experienced as interesting or important (Eakle, 2007; Waterhouse, 2011a). I noted data that seemed transgressive, asignifying and wonderous, and joined my thoughts and 'data bits' (Waterhouse, 2011a) into new configurations in order to produce "intuitive, fragmented montage and movement effects" (Eakle, 2007, p. 483). Data walking was immanent and unfolded as sense emerged (Waterhouse, 2011a). As such *a priori* coding of data into predetermined categories and themes was avoided. This was done for paradigmatic consistency as I did not set out to discover "truths" but open readings that were multiple and that opened lines to connections. In employing data walking I did not seek to achieve closure, but to explore possibilities; to become a nomad.

Data walking was conceptualised as a form of event analysis or performance-in-motion. Just as the stories shared by the research participants cannot be understood as being rooted in relatively stable frames of meaning-making (Leander & Rowe, 2006), so too can we not understand meaning-making within research practice to be rooted in stable frames. Through recasting data analysis as a performance-in-motion I attempted to avoid freezing "continuous streams of action as moments in time and space" (p. 432) and to rather engage with data as "affective intensities, the relationships they build, and the ways in which they create unpredictable movements" (p. 432). For Leander and Rowe (2006), "affective intensities are the forces between bodies through their contact or collision rather than an expression of their qualities as things" (p. 433). Through engaging with data as affective intensities I seek to emphasize the transformative

and creative possibilities that are produced through difference and which lie at the heart of rhizomatic analysis. This emphasis "transforms our focus on … interaction as stable 'text' to be 'read' and interprets it as a constantly moving figuration that is ripe with potential for divergent movements" (p. 435). For me this interaction was not only that which occurred between me, the research participants, and the activities at the language centre during the time I conducted the on-site research actions, but also that which happened as I engaged with the data afterwards, and that which is happening as I am writing this sentence. For research as performance-in-motion "has no organizing center, frame single meaning, or static pivot, but rather evolves and splinters in multiple directions" (p. 435). Within this research the plurality of centres that underlie performance-in-motion are related to the concept of assemblage.

4.5.3. Mappings and Musings

Importantly, as research is the uncovering of "the characteristic relations among the parts of an assemblage" (Baugh, 2010b, p. 94) and if assemblages emerge from the arrangement of "heterogeneous elements into a productive entity" (Lovesey, 2010, p.18), it means that this can be mapped. Such a "map of destiny" (Deleuze, 2006a, p. 36) will, however, always be temporally and spatially fleeting. Nonetheless such a map can be used to define "the relationships between a particular set of forces" in order to show the "arrangement by which the assemblage operates, it is a map of the function of an assemblage" (Lovesey, 2010, p. 18). Apart from mapping the arrangements, I also wished to establish the affect and effect of these assemblages and the role of desire as "circulating energy that produces connections" (Lovesey, 2010, p. 18) as a social force. I did this to think differently about the relationships that exist between peace, violence and English language teaching and learning.

The data generated during this research were not treated in terms of representing the truth, rather an attempt was made to deconstruct the data in order to illustrate how understandings of peace and violence are continually constructed through disrupting received and stable understandings thereof (see Davis, 2004; Waterhouse, 2011a). Furthermore, I followed Denzin (2005) in striving towards a knowing that insists on "immediacy and involvement" (p. 948), a knowing that is partial, plural, incomplete, and contingent. For Denzin (2005) such an approach to knowing highlights the need for a pedagogy that demands a politics of hope grounded in caring nonviolence. I attempt to move towards such a knowing through disrupting methodological practices (see Denzin, 2006) in employing rhizomatic analysis. Rhizomatic analysis further offered the opportunity to address the point where a materialist (critical theory) reading of the world collides with a poststructuralist reading, as it allows one to connect politics with philosophy in the field of education (see Cole, 2011b). It is a (non-)method that allows for the generation of new possibilities, of change, of transformation (Cummings, 2014) because of its movements of

de/reterritoriaisation and in the understanding that “a block of data has no beginning, no ending” (Masny, 2013a, p. 341). The movements of de/reterritorialisation also “help us think … beyond … already constituted and repeated forms” (Mazzei, 2010, p. 514). It is in this process that we open up spaces of new possibilities (Sellers, 2009) as rhizomatic analysis “offer ways to ‘see’ each moment of interaction as many things – both and neither bad nor good” (Leafgreen, 2008, p. 331). In my study I attempted to move towards an understanding of data as embedded in a post-coding world. Through positioning data as such, I could disrupt data analysis as a process that is concerned with representing a (truthful) transcendent reality. Instead within this study data analysis was understood as “a kind of great connecting machine” in which the purpose of analysis was geared towards the “great art of connecting and experimentation” (Rajchman, 2000, p. 13).

In reporting the research the rhizomatic principles of cartography and decalcomania were employed. Whereas representational research inquiry attempt to trace (through the process of decalcomania) pre-existing reality (the Same) by representing the ‘truth’, rhizomatic cartography focuses on creating connections (Waterhouse, 2011a). For Deleuze and Guattari (1980/1987)

> “[w]hat distinguishes the map from the tracing is that it is entirely oriented toward an experimentation in contact with the real. The map does not reproduce…; it constructs. … It fosters connections… A map has multiple entryways, as opposed to the tracing, which always comes back ‘to the same.’” (p. 12).

Maps then, are “multidirectional free play” (Eakle, 2007, p. 484). Through employing rhizomatic analysis in this study I wished to investigate how difference emerges within the data by viewing it not in terms of being categorical but rather as asignifying. I did this to explore the rhizomatic connections that exist within and between various data not to reach an endpoint, or a conclusion that represented the ‘truth’, but rather to engage with the data in a way that produced thinking as an on-going process of meaning making, as lines of flight. Such mappings will always be circumstantial as they are “mapping ever-changing processes of becoming, rather than tracing (and therefore) reproducing” (Cummings, 2014, p. 2) fixed beings. In mapping the research data an attempt was made not to interpret. Such an approach would stand in contradiction to the theoretical framework within which this research was conducted. Rather the mapping was concerned with creation and experimentation as a means to express the dynamism involved in becoming.

4.5.3.1. Cartography and decalcomania

In reporting on the research data I rely mostly on Eakle (200), Waterhouse (2011a) and Masny (2013a) in how I employed cartography and decalcomania. Cartography and decalcomania

are the fifth and sixth characteristics in Deleuze and Guattari's (1980/1987) use of the rhizome in *A Thousand Plateaus* and refer to map-making and tracing. Building on the notion that "rhizomes pertains to a map that must be produced" (Deleuze and Guattari, 1980/1987, p. 21) cartography is based on the understanding that in producing maps, one does not only want to reproduce what already exist but rather want to create. Waterhouse (2011a) argues that although maps are a snapshot of a particular moment in an assemblage, they "are for thinking and thinking is constantly on the move" (p. 133). This stands in contrast to decalcomania which is concerned with producing a tracing of that which already exists. Eakle (2007) points out that tracings which are made use of in art and forensic sciences are always concerned with "what is left behind, the past, the prints and remains, the pentimento, which is the 'repented' painted over regions that show through in some paintings" (p. 484). Decalcomania and tracings are thus concerned with reproducing that which once was, with tracing the Same. In similar fashion to Eakle (2007), I actively made traces whilst I conducted the field work, noting down what I heard and saw. However, tracings become problematic in Deleuzo-Guattarian transcendental empiricism. The implication of this is that the foundations of representational logic do not hold which posits that the aim of research is the accurate representation of an already existing reality of an object (the researched) by a subject (the researcher) (Waterhouse, 2011a). In working with the data, I actively sought to crisscross "the threshold of past conventions and new territories" (Eakle, 2007, p. 483) of the research space.

In the research-maps I map how the various analytical concepts, ideas, words, observations, and thoughts came together in a research event. These mappings served as "thinking tools" (Waterhouse, 2011a, p. 134) in my attempt to connect the data in different ways in order to produce different understandings and new possibilities. The maps I created as part of the research process must not be understood as representing some truth but as ongoing thinking. They are experiments that enabled me to view data as fluid through foregrounding the shifts and transformations that occurred in my thinking-data as I read and reread the texts produced during the research process. With each reading sense emerged in a different manner. It is in this difference that I attempted to recognise "lines of flight, lines of escape from the preexisting (sic), the creation of the new, and the affirmation of difference" (Waterhouse, 2011a, p. 134-135). The use of cartography and decalcomania also function as a means to highlight the interplay between knowledge and thought for Waterhouse (2011a). May (cited in Waterhouse, 2011) states that for Deleuze "knowledge is the recognition and understanding of identities… thought can only palpate a difference that lies beyond its grasp. There is always more to think" (p. 136).

Waterhouse (2011a) applies this distinction between knowledge and thought in thinking about the use of cartography and decalcomania in rhizomatic analysis. For her, mapping should be about posing new questions rather than interpreting. One should recognise, however, that the

"preference for one over the other… in no way negates the ontological status of both … regardless of predilections, the immanence of thinking will always interject to disrupt knowledge, just as representational knowledge will always intervene to structure thinking" (p. 136). One should recognise that rhizomatic and representational (arborescent) thinking exists in a relation and that cartography "recognises the continual existence of representational ways of knowing while at the same time … affirming the multiplicity of elements at play in an assemblage" (p. 136). Cartography is about opening up new lines of flight and making new connections by insisting on the ongoing movement of thought. The maps produced of the research event was my attempt not to interpret data, but rather to bring the elements that composed the assemblage into new combinations in order to see how it may function and what it might produce.

4.5.3.2. Vignettes

In drawing on Masny (2013a) and Waterhouse (2011a) I include vignettes as a part of the data analysis. Importantly, there is no one way to understand and utilize vignettes (Masny, 2013a) as data becomes disruptive within transcendental empiricism (St Pierre, 1997, 2013). Vignettes are not empirical data as understood in foundationalist research paradigms where data can be brought under rational control through perception, comprehension and representation (Masny, 2013b; May, 2005). For Deleuze and Guattari (1980/1987) to represent is to limit how we can make sense of and experience the world. Building on transcendental empiricism, the reader of the 'data' vignettes is also part of the research assemblage and as such data can never be apprehended, represented and made sense of from an authorial stance. Rather from a position of transcendental empiricism, "data is palpated" (Masny, 2013b, p. 223). Sense emerges from experience and has the power to affect. The process of vignettes-becoming-maps was based on affective responses that arose through reading intensively and immanently. I chose to include certain vignettes in the study based on my affective response to the reading thereof. I felt that these passages had the power (*puissance*) to disrupt and deterritorialise the assemblage and to be affected by the assemblage. The ruptures and deterritorialisations often took off "in unpredictable rhizomatic ways" (Masny, 2013a, p. 343) as I experimented with different combinations and connections in the elements in the research assemblage. The use of vignettes was also based on the assertion of Deleuze and Guattari's (1980/1987) that "[a]ctually, there is no longer any need to interpret, but that is because the best interpretation, the weightiest and the most radical one, is an eminently significant silence… In truth, signifiance and interpretosis are the two diseases of the earth or the skin, in other words, humanskind's fundamental neurosis" (p. 114). Through using vignettes I attempted to become "stunned into silence" (Scheurich, 1997, p. 90) in order to tune into the polyvocality of the research assemblage. I wanted to avoid turning "[w]hat was once raw, polyvocal, and above all, different (Other)" into the Same "through the research/theory process" (p. 86).

4.5.3.3. Narrative experiments

In reporting on the research I also relied on poetic and fictional narrative experiments. These constructions are based on the individual interview transcripts, video-recorded observations, collected artefacts, my field notes, and personal research journal. In keeping with troubling the binary distinctions that underlie representational logic in much qualitative educational research, I also take up this practice in playing with the conventional distinctions that exist between fact/fiction and reality/imaginary (Gough, 2010). Gough (2010) further argues that the notion of fact and fiction is much closer to one another than is given credit to by researchers. To illustrate this he refers to Haraway's (as cited in Gough, 2010) description of the narrative practice that constitutes biology.

> Biology is the fiction appropriate to objects called organisms; biology fashions the facts 'discovered' from organic beings. Organisms perform for the biologist, who transforms that performance into a truth attested by disciplined experience; i.e., into a fact, the jointly accomplished deed or feat of the scientist and the organism… *Both* the scientist and the organism are actors in a story-telling practice. (p. 45)

For Gough (2010) to perform educational inquiry is to recognise that we, as educational researchers, are "actors in a story-telling practice" (p. 45) and that fact and fiction is mutually constitutive rather than mutually exclusive because

> facts are not only important elements of the stories we fashions from them but also that they are given meaning by the storytelling practices that produce them… there may be some virtue in reconceiving all the stories in education as fictions – as stories fashioned for particular purposes (pp. 45 – 46).

Frank (2000) also highlights the interplay that exists between fact and fiction in arguing that within research "factual representation obscures possible alternative interpretations" (p. 482) as it results in a finite account that silences those presentations not put forth by the researcher. This silence can be addressed through fiction as it exposes "that which 'factual representation' conceal by its very implication" (Leavy, 2009, p. 43).

As educational researchers we should perhaps shift the focus from wanting to be 'scientists' that long for "one true story" (Gough, 2010) that represents 'actual' reality and the truth to becoming poets that seek to overturn "all orders and representations" (Deleuze, 1968/1994, p. 53). Through my experimentations with fictional poetic and narrative constructs I attempted to

avoid fixing meaning by creating other possible entryways into the research-rhizome - entryways that highlight the messiness of doing research and that remain open to different ways of knowing. For if data is reconceptualised as transgressive and asignifying, the reporting thereof should likewise be a transgressive and asignifying practice. St Pierre (1997) argues that "it is important to trouble the common-sense understanding of that signifier in postfoundational research that aims to produce different knowledge and to produce knowledge differently" (p. 176). In applying the Deleuzian concept of difference-in-itself (Deleuze, 1968/1990) in thinking about how research is reported on we create opportunities for "destabilising our thinking, disrupting our faculties and freeing our senses from established tendencies" and in so doing we might "uncover the difference evident in the lived world, and realise the uniqueness of each moment and thing" (Stagoll, 2010a, p. 75). It is towards this aim that I chose to employ poetic and narrative experiments in reporting on the research. Furthermore, in reporting on my study in this fashion also offered an opportunity to explore writing about research in such a way that justice was done to myself and the research participants (Clough, 1998). Such narrative constructions also, at the same time, recognise that "we never come innocent to the research task, or a situation of events; rather we situate these events not merely in the institutional meanings that our profession provides, but also constitute them as expressions of ourselves" (Clough, 1999, p. 445). In the next section I consider what constitutes qualitative research if research is understood as a transgressive and asignifying practice.

4.6. Research and Paradigmatic Consistency

In this section of the plateau I will address questions around the trustworthiness of the research. I following Koro-Ljungberg (2010) I agree that a reductionist view that revolves around the positivist and postpostivist concepts of validity, reliability, replicability and generalisability do not function within a poststructuralist paradigm which is informed by transcendental empiricism. Arguably, the paradigmatic stance that I take up in this research determines what can be deemed as being trustworthy. In discussing what constitutes trustworthiness in research that flows from Deleuzo-Guattarian transcendental empiricism I consider the work of Waterhouse (2011a), Lather (1993, 2006), and Richardson and St Pierre (2005).

Within a modernist paradigm the question of validity revolves around if the representation of the data in research is reflective of the 'truth' of reality. Concepts such as reliability, replicability, plausibility, and generalisibility are employed to this end (Koro-Ljungberg, 2010). It is, however, important to consider what would constitute trustworthiness in Deleuzo-Guattarian inspired research. Where there exists no transcendent reality to be represented if one's ontological positions is difference-in-itself, when can research be considered trustworthy? Central to questions around trustworthiness in research is the idea of paradigmatic consistency (Waterhouse, 2011a).

For Waterhouse (2011a) paradigmatic consistency entails replacing the transcendent constant (external validation criteria) with the notion of consistency. This means that the trustworthiness of research should be assessed in relation to the particular paradigm that is employed. What is important is that appropriate concepts are employed and used consistently with regards to the paradigmatic assumptions on which the research is based. This implies that the research is conducted with the necessary rigor, but it also asks that the reader of the research assesses the research paradigmatically. Waterhouse's (2011a) position for paradigmatic consistency develops from Lather's (1993) proposition for rhizomatic validity[32] as a form of transgressive and nonreferential validity. Rhizomatic validity operates through "locally determined norms of understanding" and generating "context-sensitve criteria" (p. 686). Determining the validity of research then means that such validity is contingent and immanent to the research itself.

The problem of validity is further developed by Lather (2006) in her proposition of "disjunctive affirmation of multiple ways of going about educational research" (p.52) in response to Hodkinson's (as cited in Lather, 2006, p. 52) call for the recognition of the new orthodoxy with its "impositions of neo-positivism and its 'gold standard' of experimental design … the reassertion of objective truth and value-neutral facts as unproblematic research ideals". Lather proposes that such a 'disjunctive affirmation' offers the opportunity for a proliferation of "a thousand tiny paradigms" (p. 52) that makes possible "a reappropriation of contradictory available scripts to create alternative practices of research as a site of being and becoming" (p. 52). I understand my research as such a 'disjunctive affirmation' of multiple ways of going about research. To extend this argument is to recognise that all ways of doing research are undergoing a crisis of legitimization and that questions around trustworthiness are best addressed from within each 'tiny paradigm' rather than by an external set of validation criteria. In conjunction with rhizomatic validity and paradigmatic consistency it is also important to consider reflexivity and how it is taken up in this research.

In building on the importance of reflexive practice as a component of research trustworthiness and quality qualitative research I agree with Richardson and St Pierre (2005) that the concept of validity through triangulation is based on the assumption of a 'fixed point' or 'object' that can be triangulated. For them research trustworthiness should rather be viewed in terms of crystallisation (Richardson, 1994). A crystal "combines symmetry and substance with an infinite

[32] Throughout conducting my research I felt uncomfortable with the concept validity. As Lather (in Waterhouse, 2011a) rightly points out; validity has much more to do with and political issues than with issues of correct procedure. I employ the term validity in referring to the works of Lather (1993, 2006) and her use of the terms transgressive validity and rhizomatic validity, and how the issue of validity have been taken up by Waterhouse (2011a). I, however, do this *sous rature,* all the time being wary of the Same reappearing in the guise of the Other. In writing in my own voice I prefer the terms crystallisation / trustworthiness as employed by Richardson and St Pierre (2005) and paradigmatic consistency as employed by Waterhouse (2011a).

variety of shapes, substances, transmutations, multidimensionalisties, and angels of approach. Crystals grow, change and are altered, but they are not amorphous" (Richardson & St Pierre, 2005, p. 963). For Denzin and Lincoln (2011) in the process of crystallization, means that there exists thus no 'correct' way to tell the story because "(E)ach telling, like light hitting a crystal, reflects a different perspective…" (p. 6). Such a position allows for multiplicity in meaning and understanding, accepts uncertainty, allows for diversity and refuses to understand concepts such as peace and violence in terms of embodied essences. Furthermore, in taking up a reflexive position in my research calls me to a sense of responsibility for what I choose to do and how I choose to do it. This is echoed by Richardson (Richardson & St Pierre, 2005) who claims that a poststructuralist position infuses qualitative research with two important ideas. The first is that it "directs us to understand ourselves reflexively as persons writing from particular positions at specific times" (p. 962). I quote the second idea in full as it is central to how I aim take up writing about the data in this research.

> …it frees us from trying to write a single text in which everything is said at once to everyone. Nurturing our own voices releases the censorious hold of "science writing" on our consciousness as well as the arrogance it fosters in our psyche; writing is validated as a method of knowing (Richardson & St Pierre, 2005, p. 962).

Waterhouse (2011a) recasts reflexive practice as immanent reflexivity. For her, in following Deleuze and Guattari in conceptualising subjectivity as haecceity means that creativity takes the place of reflexivity because "what counts is the construction of new and different assemblages" (Waterhouse, 2011a, p. 144). This means that reflexivity is "an immanent process, a becoming, that is reinvented in each research event" (p. 144). An immanent reflexivity recognises that the researcher is "but only one element amongst many, that contributes to the research event: its assemblages, flows, and becomings" (Waterhouse, 2011a, p. 144). As such an immanent reflexivity is performative (Waterhouse, 2011a) as one becomes-with the other.

In considering rhizomatic validity (Lather 1997, 2006), paradigmatic consistency (Waterhouse, 2011a) and reflexive practice (Richardson & St Pierre, 2005; Waterhouse, 2011a) I wish to move towards the position where my "research is not judged in relation to an external set of criteria" but that it is "rather assessed immanently according to its creative, affective powers" (Waterhouse, 2011a, p. 142). Questions such as: "What does research produce? What hitherto unthought-of lines of flight does it open? What does it make possible?" (p. 142) should guide how this research is assessed. The aim of this research is not just mere academic play, but on the contrary, an attempt at social and cultural responsive research practice and of "standing against

the fantasies of grand narratives, recoverable pasts, and predictable futures" (Stronach & MacLure, 1997, p. 98). It is through rhizomatic validity (Lather, 1993) and immanent reflexivity (Waterhouse, 2011a) that we start to trouble "author-ity by foregrounding the complexities of problems, multiple entry points, different perspectives, and polyvocality" (Waterhouse, 2011a, p. 141). This does not mean that this is an approach to research in which anything goes. On the contrary, rhizoanalytical research "demands a rigorous, albeit messier research practice and offers a way to think about the quality of educational research in terms of ethics and creativity" (Waterhouse, 2011a, p. 141).

4.7. Viewing a Plateau

In mapping the methodology that I took up in this study throughout this plateau, I wished to show how it fits within the specific "ontological and epistemological home"' (Lather, 2000, p. 2) of transcendental empiricism. This was important as I needed to show that all the components of this research were paradigmatically consistent (Waterhouse, 2011a). Through establishing a clear link between a Deleuzo-Guattarian poststructuralist position, how it is taken up in MLT (Plateau II and III), and how this in turn guided the methodological choices that I made (Plateau IV) in this study, I hoped to show paradigmatic consistency. An important element in achieving this was to carefully consider how *data* were to be understood and treated. In keeping with the paradigmatic position that I took up I treated data as transgressive, wonderous, and as blocks of becoming. The research *data* were not treated as factual, but as sense that emerges (Davies, 2004; Masny, 2013a; Waterhouse, 2011a). Within the paradigmatic position that I took up, research is not a practice of revealing and representing the real/ transcendent reality, but rather a practice that attempts to create experimenting with "conditions under which something new, as yet unthought arises" (Rajcham, 2002, p. 17). The on-site research actions I employed in this study also had to be paradigmatically aligned with my understanding of what constitutes data. Each participant interview, observation session, autoethnographical journal entry, or informal conversation had to be treated as a unique event, and all understandings thereof were to be rooted in the specificity of each research event. This also extended to the non-event of the participant research journals. The analytical tools that I took up also had to be grounded in the immediacy of immanence. As such, I chose to employ rhizomatic analysis. I showed how the approach to rhizomatic analysis that I employed in working with the data were informed by data walking (Eakle, 2007), intensive, immanent and affective reading (Cole, 2013; Davies, 2009; Semetsky, 2004a; Waterhouse, 2011a, Masny, 2012a) and event analysis as performance-in-motion (Leander & Rowe, 2006). In keeping with the six principles that inform rhizomatic analysis I choose to share my fieldwork experiences through cartography and decalcomania, vignettes, and poetic and narrative experiments. The paradigmatic position I took up, and how this informed my research methodology and on-site research actions also had a profound impact on how this research should be evaluated in terms of

trustworthiness. I drew on the concepts of rhizomatic validity and (immanent) reflexivity to create a framework against which I feel my research can be best evaluated.

Plateau V
Creating, Tracing and Reading a Map

> Writing flies off in all directions and at the same time closes right up on itself like an egg (Deleuze & Guattari, 1990/1995, p. 14).

> When you listen to somebody's story and then try to reproduce it in writing, the tone is the main thing. Get the tone right and then you have a true story on your hands. Maybe some of the facts aren't quite correct, but that doesn't matter – it actually might elevate the truth factor of the story. Turn this around, and you can say that there're stories that are factually accurate yet aren't true at all. Those are the kind of stories you can count on to be boring, and even, in some instances, dangerous. You can smell those a mile away. (Murakami, 2006/2007, p. 66).

5.1. Unfolding a Map

Research journal: Friday, 21 November 2014

As I sit in front of my computer, staring at the screen and readying myself to write, one question keeps pushing the others aside; how does one write a rhizome? I have read and reread the works of Deleuze and Deleuze and Guattari; I have read and reread the works of those who wrote about the works of Deleuze and Deleuze and Guattari; I have read. Yet, now I have to write – "discovering, inventing, new possibilities of life" (Deleuze, 1962/1983, p. 101). How does one do this? I have read about rhizomes, about doing rhizoanalytic cartography, about creating maps. Honan's (2007) analysis of linkages that bring contradictory discourses together in discursive plateau; rhizo-imaginary and picturing methodology of Sellers (2008), Gough's (2004, 2010) narrative experiments with science fiction and educational inquiry; the use of rhizomatous cartography by Alvermann (2000) in exploring youth literacies in relation to public libraries, the employment of rhizoanalysis by Masny (2009, 2010, 2012b, 2013) and Waterhouse (2011a & b) in MLT; and, Cole's (2013b) employment of nomadic analysis in exploring the lives of young Muslims in Australia.

"See, you said it yourself. It has been done before, it's easy."

"No it's not! I simply do not understand how to go about it."

"Do not try to understand… experiment and experience. Life is not a tracing of what is but an experiment with what it might become. So it is with research and research writing. Do not only

make tracings or re-present what there is. Create maps. Explore ways to create new possibilities for living."

"But how?"

"Write an ocean."

"What do you mean write an ocean? How can one possibility do this? I know of stories about the ocean, but writing an ocean is a completely different matter."

"Write a smooth space. Travel like a nomad…write like a nomad. Always keep moving, writing. Travel without aim. Have no destination in mind. Do not worry about where you start and where you will end up. Find a witch's line. Look for ants marching. Listen to the crabgrass grow"

"So all I have to do is write without direction and aim?"

"Writing is not only the game Go[33] *but also always Chess. Similar to the chess board, research writing takes place in striated space. It is sedentary, bounded, defined, and coded. What you can write is chess pieces whose movement is defined in advance. You can trace movements across the chess board. In such writing, you are 'arranging a closed space for yourself' (Deleuze & Guattari, 1980/1987, p. 353). You have to remember though that ever present within these defined movements, in the coded interiority of the chess pieces, are flashes of asignifying ruptures, connections, heterogeneity and, untimely becomings along lines of flight. In recognising and following these connections writing transforms. Writing then only possesses situational properties. Similar to pieces in a game of Go, it is "anonymous, collective, and nonsubjective with no inherent agency… Go pieces territorialize and deterritorilize space without ascribing it features or locking it into binding patterns"" (St Pierre, 2000, pp. 263 & 264).*

"So I should write a game of Go?"

"No space is liberatory. "Never believe that a smooth space will suffice to save us" (Deleuze & Guattari, 1980/1987, p. 474) because "smooth space is constantly being translated, traversed into striated space; striated space is constantly being reversed returned to smooth space" (Deleuze & Guattari, 1980/1987, p. 500). Go becomes chess and chess becomes Go. Go, experiment with new configurations, make connections, search for problems, travel along lines of flight, bask in the glow of intensities, listen to vibrations, and invent possibilities."

"What should I do next?"

"Create maps but remember that a map is a rhizome. "A map is part of the rhizome… open and connectable in all its dimensions… [it has] multiple entryways, as opposed to a tracing, which always come backs to the same" (Deleuze & Guattari, 1980/1987, p. 12). Like a rhizome a map has no beginnings nor ends; it is only middles."

"If there are only middles, where do I start?"

[33] Go is a strategy board game that was developed in China approximately 2500 years ago during the Zhou Dynasty.

"""With no fixed, natural, objective, or universal criteria to guide ~~ethnography~~ [your writing] up to the mountain top, there is no alternative [but] to get down to the specific ~~studies~~ [study]" (Van Maanen, 1995, p. 31). Write, produce maps, become a cartographer and a nomad; a nomadic cartographer"

"How does one write a rhizome?"

"How does one write?"

"Write"

Research journal: Sunday, 28 December 2014

I am standing on the beach. Underfoot I feel the hard, sun-baked crust cracking under my weight and the soft sand giving way. I am slowly sinking as my feet are being covered by fine sand (becoming-beach?). As I walk closer to the ocean its water rhythmically, gently washes over me. The swell is a giant (or moon) breathing. The limitlessness of the ocean's expanse overwhelms me. On the horizon the smoothness of the deep sea is enticingly chilling. Write an ocean. Map the sea. Connect the tides. As I set out to write this plateau I am nervous, confused, perhaps even terrified. Yet I am just as excited to confront the "physicality of problematics" (St Pierre, 2000, p. 267) as I experiment with the momentariness of smooth space.

The rhizomatic analysis presented in this plateau was informed by the ontological position that emanates from transcendental empiricism. As such, it is important to reiterate how transcendental empiricism, and how it has been taken up in MLT, guided my analysis and mapping of the research data. As argued in Plateau II, transcendental empiricism challenges the notion that ideas define how we experience the world. This 'classical' understanding of empiricism (and how this finds expression in most empirical research) is replaced with an empiricism that extends beyond the rational, autonomous human subject. The aim of transcendental empiricism is not to trace and represent an external reality, but to invent and create new possibilities. It is an empiricism of immanence that inverts the roles of experience and ideas – "ideas do not order experience; ideas are the effect of experience" (Colebrook, 2002, p. 80). Put differenty, the ideas of a subject cannot be used as the measure to explain the world. Rather, it must be explained how the subject gets formed through experience (Colebrook, 2002). Experience is understood as the "milieu for the capacity to affect and be affected" (Semetsky, 2010b, p. 91). In mapping the spaces in this plateau I drew on transcendental empiricism to understand empirical research as a creative exercise that focused "on the thoughts and ideas that may be produced by experience" (Waterhouse, 2011a, p. 125). It is by focussing on and mapping the ideas and thoughts produced through the research experience that I wished to create a smooth space and find new pathways along which to think about the relationship between learning English as an adult student in South Africa and the concepts of peace and violence. In conducting research within the field of TESOL I

connected transcendental empiricism with literacies through drawing on Masny's (2006) Multiple Literacies Theory (MLT). The theoretical framework and philosophical concepts provided by Deleuze and Guattari in transcendental empiricism, and as taken up in MLT, served as a lens through which I approached becoming-literate differently in order to produce different knowledge about how TESOL and notions of peace and violence intersect.

Throughout my rhizomatic analysis and reporting thereof I pose questions. This may seem contrary to what may be considered conventional data analysis. Through the act of questioning it may seem that I do not develop a main argument based on my interpretation of the data and as such that I do not provide an interpretation of the data that adheres to empirical predictability. However, in order to remain paradigmatically consistent throughout my study I had to take into consideration the dynamic field of the actual-virtual interplay and the implications thereof for the interpretation of data (see 2.4. Actual/Virtual). I thus had to take seriously the real of potentiality that resides within the virtual field. This I believe is supported by Deleuze and Guattari's (1991/1994) argument that one should not try to find answers but to expose problems. Whereas answers close off potentiality (Masny, 2013b), it is through problematising and questioning that we create new possibilities. No answer is final. It is through probing and posing questions that I seek to deterritorialise the striated space of conventional research methodologies that seek to produce tracings of a reality that exist a priori. I do not argue that it is incorrect to make tracings of an a priori reality, but it would have been incongruent with transcendental empiricism if I did this. Instead, by thinking about research through immanence, I continually asked questions to make possible the operation of smooth space in which rhizomatic thinking (and becoming) could occur.

In reporting on the rhizomatic analysis that was conducted this plateau will move in two different but related spaces. Each space being de/re/territorialised as it becomes *meaningful* in relation to the research-rhizome. The two spaces that the mapping will inhibit are the micro and meso space. In the micro space I map how each participant understands peace and violence and their experiences of learning English. In mapping the micro space I make connections between how learning English contributes to transformations through becoming-literate. As the research participants continuously invest in reading the world, the word and the self as text in various contexts (home environment, language centre, country of origin, learner community, etc.) transformations occur along rhizomatic lines of flight. It is when travelling along lines of flight that becoming-other occurs (Masny, 2006). These transformations intersect with understandings of peace and violence. As argued in Plateau III, MLT allows for peace and violence to be conceptualised as more than just words; it allows for peace and violence to be thought of as texts that are continually becoming (Waterhouse, 2011a). This becoming occurs because texts are understood as asygnifying machines that are composed of both actual and virtual components

(Deleuze and Guattari.1980/1987). In the meso space I bring various lines that shoot through the micro space together in a data-assemblage in order to explore how adult language learners are transformed in relation to their understanding of peace and violence through their investment in becoming-literate. In other words, how do the participants' experiences of learning English insect with their understanding of peace and violence? In this instance I draw particularly on Waterhouse's (2011a) concept of peace AND violence. In surveying this space I overlay the tracing produced in Plateau III of how the fields of peace education and TESOL intersect over the map produced in the micro space. To achieve this I employ not only rhizomatic analysis, but also draw on nomadic analysis as developed by Cole (2013b). Employing nomadic analysis offers the opportunity to explore the relationality of the "middle ground between the object and subject" (p. 226) and how concepts and language relate to one another. In reference to the relationship between how concepts and language relate to one another, Cole (2013b) suggests that it allows for the "asymmetrical explorations of ideas and language in the data field, and away from sedentary approaches to data" (p. 227). This in turn offers the opportunity to explore the difference that emerges in the data through paying attention to asignification and not to become complacent in normative overcoding (Masny & Cole, 2009).

As I created the maps and tracings for this plateau I did not think of them as representing *findings* in the traditional sense. Instead in drawing on MLT (see Waterhouse, 2011a) I attempted to produce asignifying ruptures, to follow lines of flight, and to make disparate connections in thinking differently and creating novel possibilities of how peace and violence intersect with the field of TESOL. The cartographies I present are not representative of reality but could be thought of as momentary snapshots of what is/was happening during the rhizoanalytical process (Waterhouse, 2011a). The micro and meso space I mapped functions as a plane of immanance – an instance of actual-virtual. This plane is inhabited by a swarm of potentialities that become actualised – "territorialized [sic] in [a] representational image" (Wallin, 2010b, p. 33) - in the cartographies presented in the micro and meso space. These spaces constitute an ethical orientation towards experimentation (Wallin, 2010b). In actual-virtual "there is no deeper reality… upon which an unequivocal sense of Being can be anchored" (Wallin, 2010b, p. 31) and as such these spaces do not assert to (*re)present* the reality of the research participants but rather experiment with each participant as haecceity. As actual-virtual it is "born of the failure of representation, of the loss of identities, and of the discovery… that all identities are simulated produced as an optical effect by the more profound game of difference and repetition" (Deleuze & Guattari, 1991/1994, p. xix). Yet, I am also a heacceity and the words I write here are part of an assemblage of experiences. The micro and meso space, from a MLT position, could thus be understood as a creative force (Waterhouse, 2011a); an event in which sense emerges. As discussed in Plateau IV an important aspect of working with rhizomatic analysis is the recognition

of the role of the researcher in reporting on the research. I have to recognise that I am "participating *with* the research data" and that the "contact with the qualitative data fields" (Cole, 2013b, p. 227) contributes to me-becoming-different during the research event. As I traversed between the micro and meso space I aimed to give recognition to this.

5.2. Micro Space: Experiences of Learning English and Understandings of Peace and Violence

"Everything has a story" (Deleuze, 2006b, p. 314).

Research journal: Thursday, 14 February 2013
Information sessions with intermediate students, Language centre, 10:30 – 11:00
As I get to the bottom of the stairs I see an open door to my left down the hallway. It's a classroom. A middle-aged white male is standing at the one end of a table reading from a textbook. I strain to listen but cannot follow what he is reading. On the opposite side of the table I see a student following along in his textbook. Concentration plays over his face. The setup feels strange, desolate to some extent. A feeling of nostalgia hangs over the place. Is it me or the location of the centre? Perhaps its placement in the basement of a building brought on this experience. It smells damp as if in a cellar. Everything seems a bit old and run-down. The poster on the notice board advertising the centre shows signs of water damage – the covering plastic sheen is peeling away, making it difficult to read what is written on it. I walk towards a mural that was painted on one of the walls were two hallways meet and notice that the painters were probably Korean and Spanish-speaking based on the names that are painted in on the bottom right-hand corner. The painting was made in 2004. I hear people practising pronunciation further down the hallway. "Di-a-ry". I wonder if it is the beginner-level class that one of the tutors talked about during my previous visit to the centre a few days earlier. "Di-a-ry". Strange, this is one of the things that I wish the participants to keep during the fieldwork period and through which I am recalling these experiences. The rhizome is ever present.

Before leaving I quickly pop into the kitchenette to thank the tutors for allowing me to introduce my research to the learners. I see the same person I saw following along in the textbook when I first arrived. He is sipping a cup of tea. After thanking the tutors I see he is still around and walk towards him to introduce myself more thoroughly and strike up a conversation. After telling me his name for the second time it again slips my mind. I feel terrible. He is from France. Before coming to the centre he was living in

Dijon. He tells me that he is doing a post-doc in Francophone African literature. Tierno Monénembo is his favourite author. From the start I was drawn to him when I saw him through the open door. Why? During our conversation a learner introduces himself to me as Marco from Beijing. He is very enthusiastic and willing to be a research participant. Another learner is standing a few feet behind Marco as he talks with me. The learner scribbles something on a piece of paper and hands it to me – Gao – without saying a word he disappears into the hallway.

What follows are my rhizomatic analyses of the experiences of learning English and the understandings of peace and violence shared by the participants during the on-site research actions and how sense emerged immanently for me during the research event. The first map I sketch involves Abdoulaye.

5.2.1. Abdoulaye

Biographical notes

Abdoulaye was born in Benin but migrated with his family to France when he was ten years old. He grew up in a working class family in the city of Dijon. Before coming to South Africa he worked as a substitute teacher in high schools whilst completing his doctoral degree in Francophone literature at a Parisian university. As opposed to all the other participants, Abdoulaye did not specifically come to South Africa to study English. Rather, he was offered an opportunity to take up a post-doctoral fellowship at a university in South Africa. This he did.

Experiences of learning English

English is Abdoulaye's third language. At home he speaks Bariba, although he identifies French as the principle language that he uses. In high school he had to choose between various languages to study as an additional language. Like most of his peers, he chose English. In the vignette[34] below, and those which follow, I refer to myself as Frans.

> Frans (F): Why did you choose English?
> Abdoulaye (A): [Laughing] Why I choose English? Most of the -- the reason I choose English is because it is the first language in -- the first language in the world.
> …
> F: Uhm and so do many -- many students chose English in high school?
> A: Yes most.
>
> (Interview 1, Scottsville, 5 March, 2013)

[34] As discussed in Pleateau IV, the manner in which I employ vignettes is based on the work of Masny (2013a & b). I show how MLT functions and what it produces through presenting the interview transcripts verbatim and foregrounding how one's theoretical approach, in this case MLT, determines not only the results of data analysis, but also the manner in which such analysis can be conducted (Honan, Knobel, Baker & Davies, 2000).

He continued studying English during his undergraduate years at university but stopped formal study of the language when he commenced his doctoral studies. After approximately seven years of study he feels that although he reads English fairly well, he still struggles with following a conversation, speaking English, or writing in English. When I enquired whether he thought it was important for everyone to be able to speak English his answer was fairly pragmatic.

> Frans (F): … do you think it is important for everyone to be able to speak English?
> Abdoulaye (A): Uh not everyone. If you need to speak -- to speak English. If you don't need, it's ok.
> F: Uhm [assent]
> A: As I said, if you want to study abroad or if you wanted to go overseas it's ok. Then you kind of have no choice.
>
> (Interview 1, Scottsville, 5 March, 2013)

This pragmatism is also evident later in the interview when we talk about whether there is a link between one's home language and one's identity. Leading up to this we were discussing how in a multilingual society such as South Africa conversations about language and which language should be employed in which context very often become emotionally charged.

> Frans (F): Language is becoming a very hot topic in South Africa. What language to use?
> Abdoulaye (A): Yes [assent].
> F: It's good -- it's good. But people get very emotional.
> A: Yes emotional. I see [laughing].
> F: Why emotional?
> A: Because it is a matter of identity
> A: For me, uh language is just a means. We use it and that's all.
> F: Sort of the practical --
> A: *Oui* it's practical. For me I mention that you speak another language, I can mention that you meet other people -- but uh --
> F: So language and identity are not so closely linked? Your own language --
> A: [Interrupts]. Uh-huh [assent]. Before people used to think that -- they are really link and that you equate language with identity… So it has nothing to do with language. It has to do with uh the way you see your life, the way you want uh -- the way you want to change.
>
> (Interview 1, Scottsville, 5 March, 2013)

Later discussing the relationship between language and identity, we started talking about how one's identity intersects with learning a new language. Again Abdoulaye pointed out that he understands language as connected to but not necessarily a determinant of one's identity.

> Frans (F): Identity is much bigger than only language or when you learn a language?
> Abdoulaye (A): I guess so. For me language is not [***]. It is just a means.
> F: So what would you say then shapes your identity?

A: [No answer]
F: What do YOU think -- your identity -- What sort of makes your identity?
A: I think it is experience, people you meet, uh – the choices that you make and the things that come back. So what you see, what you –
F: So you think it is always – it is always changing?
A: Yes.
F: [Speech overlaps] A process.
A: [Speech overlaps] Yes it's a process.

(Interview 1, Scottsville, 5 March, 2013)

It was the head in the department in which he was pursuing his post-doctoral fellowship that suggested he attend the language centre during the morning to improve his English. This was seen as important as he was expected to publish academic articles in South African academic journals which in the majority of cases publish in English. Similarly, as he was expected to present at academic conferences, he felt that he had to improve speaking in English.

Frans: Do you enjoy learning English, studying English?
Abdoulaye: Enjoy is uh -- A bit strong [laughs]. Let's change the subject. If I had chosen I prefer, I prefer to do other things in the morning. Instead of being at the language centre I could study, go walk in the town. Do like that but otherwise it is okay. People are nice and I hope I will do some progress.

(Interview 1, Scottsville, 5 March, 2013)

Based on the selected vignettes and descriptions that have been provided of my conversations with Abdoulaye, how can one make sense of his experiences of learning English? It is to this that I turn my attention as I briefly consider the various lines that shoot through the assemblage(s) constructed above. From Abdoulaye's perspective language is clearly understood as a means to an end. And the learning of an additional language is a choice that is made based on one's needs. This apparent pragmatic understanding of language is, however, embedded in networks of *pouvoir* and *puissance*. Why would the majority of students that attended high school with him choose to study English and not another language? What informs this decision and his decision to study English after taking up his position as a post-doctoral fellow? How does language and learning an additional language contribute to his life experiences and inform his identity? The potentially productive force of desire inherent in the statement that "*language as a means*" is, however, very often actualised in social space that is regulated and segmented through *pouvoir*. The notion that "*English is the first language*" and that "*you kind of have no choice*" to study it if you want to be successful, positions English in a very specific hierarchical place. One does not necessarily learn English because one enjoys it – "*Enjoy is uh -- A bit strong [laughs]. Let's change the subject*" – but because it is decision that is made for you, as was the case for Abdoulaye by the head of department. Yet, inherent in the vignettes are also moments of deterritorialisation; where

the idea of language as a tool creates possibilities of becoming-different as it enables one to have different experiences. This becoming-different is does not relate to a fixed identity (see Massumi, 1986) - "*Before people used to think that -- they are really link and that you equate language with identity*" - but to becoming – "*It has to do with uh the way you see your life, the way you want uh – the way you want to change*".

For Abdoulaye the process of becoming-different is about "*experience, people you meet, uh – the choices that you make and the things that come back. So what you see, what you* --". Desire as creative and productive force (Deleuze & Guattari, 1973/1983a; 1980/1987) informs this process and produces affects that have the power to deterritorialise (Colman, 2010b; Masny & Waterhouse, 2011). This is because desire in the Deleuzo-Guattarian sense should not be equated with feelings or emotions but should be understood as "a force influencing the subject's power of existence" (Zembylas, 2007, p. 336). "*Language as a means*" then potentially opens up lines of escape from a territorialised space. But how (when) becoming unfolds cannot be predicted because it will always be untimely and what will be produced as the virtual becomes actualised cannot be foreseen (Waterhouse, 2011a).

Understandings of peace and violence

Abdoulaye's views on what the concepts of peace and violence mean reflect to a large extent the normative understandings thereof. For him, peace can be defined in terms of the absence of violence.

> Frans (F): Maybe something like PEACE. How do you -- what does it mean to you?
> Abdoulaye (A): It's uh, it's -- peace is a state without violence [laughs]
> F: A state of?
> A: A state without --
> F: Oh ok yeah yeah [shows understanding]
> A: Without -- without violence. When you are peaceful everything is alright. You feel good. I think you enjoy what you do. No one bothers you, you bothers no one. Like that.
> (Interview 1, Scottsville, 5 March, 2013)

Evident from the vignette is that Abdoulaye frames peace as the absence of violence - "*It's uh, it's --- peace is a state without violence [laughs]*". This understanding is similar to negative peace (Galtung, 1969), restoring peace (Barash & Webel, 2002), or imposed peace (Johnson & Johnson, 2005). The fact that Abdoulaye laughed after completing this statement caught my attention. Why would he laugh? Is it because what constitutes peace is so straightforward and well-known that the question is redundant? Has the concept of peace become an *image of thought* (Deleuze, 1968/1994)? According to an *image of thought*, thinking is an unproblematic and natural

activity, and truth can be discovered through rational means. Or is there perhaps more to it? Through laughing, is he questioning/disrupting his own understanding of what peace is? From a MLT perspective sense emerges disruptively and immanently. This builds on the notion that any concept is intensive allowing for movements and connections to be made as life is lived. In laughing, is Abdoulaye deterritorialsing the narrative of normative peace and replacing it with a more fluid conception of "peace as a concept-in-becoming" (Waterhouse, 2011a, p. 187)?

When I asked him what words he would associate peace with he also mentioned well-being. Through doing this he is arguably extending his own argument of peace as an absence of violence to also include what has been referred to as positive peace (Galtung, 1969) or consensual peace (Johnson & Johnson, 2005).

> Frans: When you hear the word peace what is the first one or two things that pop into your mind?
> Abdoulaye: No war [pause] uh—well-being.
> (Interview 1, Scottsville, 5 March, 2013)

Although he understands peace in terms of absence it is not characterised by passiveness, but flows from an active positioning. This passive position is, however, cast within an understanding of stability as indicated by the use of "to be" in his answer.

> Frans (F): So do you think it is about being passive or can it be active also?
> Abdoulaye (A): No it is not passive. You have to be at peace – Since you have to be at peace it is not passive.
> F: So you have to work –
> A: You have to work when you have some sort of conflict.
> (Interview 1, Scottsville, 5 March, 2013)

What is evident from the vignettes above is that peace is always understood in reference to violence or conflict although he does possibly allude to an understanding beyond this; peace that exists in itself and as expressed in well-being. In discussion the concept of violence, Abdoulaye made a clear distinction with what he understands to be different meanings of the concept; intrapersonal and interpersonal violence (experienced on an individual level and that I understand as instances of micro violence) and violence experienced during wartime (instances of macro violence). These distinctive forms of violence are discussed by Abdoulaye in the following vignette.

> Abdoulaye (A): Because there are two -- two meanings. That's – That is everyday life and uh—and uh wartime. So I don't know you have also this distinction… And in everyday life it can be when you have an argument with someone. And it can be when uh you are not happy with your life. It can be violence for example if you don't like your work that you have to go in the morning because you have to pay the bills.
> …
> A: [interrupts]. They are not similar things. Everyday violence. Yes a war and everyday violence is not the same thing.
>
> (Interview 1, Scottsville, 5 March, 2013)

What I found interesting during our discussion of the concepts of violence is that at times he understands the enactment of violence to be necessary to ensure peace.

> Frans: And do you think that violence and peace are opposites or do you think in other ways about it?
> Abdoulaye: Maybe peace is more complicated. But the general view, yes they are opposites. Nevertheless you can say that sometime that conflict is necessary to bring peace. I don't know.
>
> (Interview 1, Scottsville, 5 March, 2013)

Abdoulaye understands that under certain circumstances violence is necessary to ensure peace. This view echoes Webel's (2007) in that violence is not always the antithesis of peace as it has historically helped to bring about less violence. Webel, however, points out that although peace through violence may work on the short term, the long term effects may be dire. But how can we make sense of Abdoulaye's statement differently? In drawing on Deleuze (1968/1994) Abdoulaye's statement can be understood as violence that is associated with creativity and experimentation through the affirmation of difference and which seeks to create the world anew; a violence that can be employed against oppressive arrangements (often associated with the State) that territorialises and striates space and that is defined in terms of sameness and stability; a violence that produces untimely becoming through the process of de/re/territorialisations.

5.2.2. Marco

Biographical notes

Similarly to Abdoulaye, Marco is older than most of the learners at the centre who participated in the study (see Table 2). Marco had been working as an accountant for three years after graduating with a degree in finance at a university in Macau, China. He worked for a mining company in Mongolia and a publishing house in Beijing. It was under the prompting of his parents that he decided to resign from his position as an accountant for a private company and travel to South Africa to study English. His hope was that after successfully obtaining his certification in

English at the language centre he would be admitted to an accounting programme at a South African university.

Experiences of learning English

At the time of our first interview, Marco had been studying at the language centre for four months. During our first interview the topic arose as to why he would resign from a successful job as an accountant to come and study English in South Africa. I also enquired how his parents felt about this as he was an only child. His reply to these questions is presented below.

> Frans (F): So your family must be very -- your mother and father must be very sad that you came all the way here?
> …
> M: Maybe. But I think they want me, wanted me to develop better in the future. So I need to learn more knowledge and experience some different life maybe.
> …
> M: You know, in our country the, how do you say, the competition is very fast, very you know too hard to -- to work, so you need to get high degree. Maybe you need to accumulate some foreign work experience; maybe you need a foreign degree.
>
> (Interview 1, Scottsville, 5 March, 2013)

What is interesting in this exchange is how individuals assert themselves but are also constituted in relation to the socio-material flows that are produced through globalisation. No assemblage is constituted in and of itself but is always in flux, being formed and reformed through the movements of transformation as assemblages collide. This transformation is driven by desire which affects change (Deleuze & Guattari, 1972/1983a). Marco positions himself within the assemblage of the socio-economic materialities of the development of the Chinese economy. In this regard he is constituted – "*You know, in our country the, how do you say, the competition is very fast, very you know too hard to -- to work*". Similarly, the possibilities that exist within this assemblage link to a notion of self-development that augments the structures already in place – "*you need to get high degree. Maybe you need to accumulate some foreign work experience; maybe you need a foreign degree*". What is flowing through this assemblage is *pouvoir*, power that is employed to achieve particular ends and which functions in striated space.

For Deleuze and Guattari (1980/1987) striated space is sedentary, and although progress occurs within such a space it inhibits becoming – "All progress is made by and in striated space, but all becoming occurs in smooth space" (p. 486). Is his parents' request for him to come to South Africa to study English informed by a teleological-orientated understanding of reality; personal development aimed towards a certain end – "*to develop better in the future*" through

learning "*new knowledge*"? Ever present though is the potential for an assemblage to be deterritorialised, for striated space to be transformed into smooth space because "forces within space continually striate it" but during "the course of its striation it develops other forces and emits smooth space" (Deleuze & Guattari, 1980/1987, p. 500). Residing within any space is the potential of the virtual to be actualised differently (Masny, 2010, 2013a). In the vignette above, the potential of the virtual resides within Marco's statement that he might "*experience some different life*". This is the creative power if *puissance* that disrupts the assemblage and creates possibilities for a life yet to come. But do the lines of flight that shoot through the assemblage above and create possibilities of "*a different life*" become ineffectual? This is perhaps evident in how Marco understands learning English to intersect with a world that is characterised by objects in motion (Appadurai, 2000), of socio-material flux and flows.

Frans (F): So why do you think it's important for you to learn English.
Marco (M): Because globalisation …[laughing]
F: [Laughing]. Globalisation? Explain to me why you think that.
M: Actually in China if you just have, if you don't speak, if you can't speak English, you can't find a good job. So ...[interrupted]
…
M: Actually a lot of companies need some, need their staff that, to communicate with, maybe foreign business partner.
…
M: Because we need to find a good job. And it's very I think, just, it's not I think, not because of interest just for, in order to, to work. But I am interested; I am interested in learning English now.
…
F: Okay so just to, to sort of, how do you think, if you talked about a job in the future, so how will English contribute to your future. Is it only the job?
M: Yes for me, I just, I just want to find a good job, you know, I, I decided to learn English for me.
(Interview 1, Scottsville, 5 March, 2013)

Marco locates the reason for why he wants to learn English within the striated space of the Chinese work environment that is inextricably tied to the wider socio-economic networks produced through globalisation. By doing this he understands becoming-literate as a linear process in which literacy refers to acquiring certain skills or competencies with universal appeal. From a MLT perspective, however, becoming-literate is not an endpoint but is rather understood to be composed of "ongoing processes whose directions, multiplicities of possible lines of flight, are not predictable a priori" (Masny, 2009, p. 14). It is in life experiences that connect various events with one another that the possibility of rupture resides and where becoming-other is affected. From an MLT perspective, this potential to become-other for Marco is perhaps captured

in the statement "*But I am interested; I am interested in learning English now*". Why now? How, for Marco, does the past exist in the present "as a moment that was once present" (May, 2003, p. 145)? In exploring this, a connection is also made with how Marco came to study at the language centre.

Frans (F): So when did you first start to learn English?
Marco (M): From the grade one, sorry grade one… Actually we, we never learn some, I want to, we never learn systematically pronunciation and we just learn grammar and vocabulary use of. I think it's not good method to teach me and we, so we always use a wrong way to learn English. So you know actually most Chinese students learn English for a long time but they can't use and apply the language to communicate with other people.
…
F: But why -- what other -- why South Africa?
M: Another reason is here it's cheaper than other countries. And it's two reasons… And the last one is local people speak English. …[laughing]
…
M: Actually I used the wrong way to learn English at the beginning of my learning English so actually I can't use, apply the language to communicate but I can read and write something so I, so this is my previous experience. But when I came here, I find, I think I will find the right way to learn. Yes actually I find the way.

(Interview 1, Scottsville, 5 March, 2013)

In the vignette above various lines intersect. Marco's insistence that in China he did not study English in the correct manner is founded on an understanding of becoming-literate as an endpoint that can be achieved. This understanding also informs his decision to come to South Africa to study English. If he moves outside of China to a country where English is an official language[35], he will learn to study English in the correct manner. Masny and Cole (2009) have argued that such an understanding of becoming-literate can be said to be "a system property that guides all participants to work towards the globalisation of literature behaviours and ultimately feeds into the power of the corporate or governmental organizations (if perhaps unknowingly)" (p. 5). Although it seems that Marco's movements are along molar and molecular lines, there always exists the potential of transformation and flying off on lines of flight that were unforeseen. Pulsating through vignette is the creative power of *puissance*. How the event of becoming-literate in South Africa would be actualised cannot be foreseen by Marco. Becoming-literate is a moving in a rhizome because "the dynamics of the local literate behaviours are fluid and transform

[35] Although English is one of the eleven official languages in South Africa and the most common language used in commerce and business, the number of speakers that use it their first language is ranked fourth with only 9.6% of the population (Statistics South Africa, 2012). In a sense then, the notion of South Africa as a country where "local people speak English" is deterritorialised.

literacies themselves to produce speakers…, and new communities of practice that innovate on any established ways of becoming-literate" (Masny & Cole, 2009, p. 9).

Aside: Marco wanted to use every opportunity to practice English; from moving out of the house that he was sharing with fellow Chinese students at the language centre to actively engaging students in the university library who read on the same topics he did. This drive of Marco could be understood in terms of Deleuzo-Guattarian desire; a productive and creative desire-force, that actively produced machinic assemblages through which Marco became-different through extending himself beyond what he currently was. This force also flows through the vignette below.

Frans (F): But remember that if you don't want to answer anything you don't have to.
Marco (M): I am going to answer any questions.
F: Okay no that's good.
M: It's a good opportunity for me to speak.
F: Okay I am happy, I am happy if you will ... [interrupted]
M: Thank you.
F: No thank you.
M: Thank you … [laughing]

(Interview 1, Scottsville, 5 March, 2013)

Desire as a productive force transforms the assemblage in which the conversation presented above takes place in an unforeseen language lesson. The research-assemblage is actualised in an unforeseen manner as it is assembled differently by the desire flows that pulsate through it. This is because assemblages are compositions of desire for Deleuze and Guattari (1980/1987). Furthermore, the rationality that underlies the notion of a research-assemblage "does not exist without the passions the assemblage brings into play" (p. 399). The transformation of the research-assemblage into a language lesson was ultimately untimely as how (and when) the virtual potentialities of any event will be actualised in space-time cannot be foreseen (May, 2004; Waterhouse, 2011a). In this actualisation I, as researcher, was transformed from a researcher into a teacher as Marco used this opportunity to not only practise his speaking but also to query me on topics as diverse as spelling, metalinguistics and pragmatics. This then is an example of how I was "participating *with* the research data" and that the "contact with the qualitative data fields" (Cole, 2013b, p. 227) contributed towards me-becoming-different during the research event. But these transformations were never only one-directional as present within any territory (the research-assemblage / teaching-assemblage) which have been marked out through molar and molecular lines is the immanent potential of the virtual and transformation (Deleuze & Guattari, 1980/1987). The interview thus unfolded through de/reterritorialisations as the actualised state of affairs moved "through a dynamic field of virtual/real tendencies" (Boundas, 2010b, p. 300).

Understandings of peace and violence[36]

I am sitting in an empty classroom. It's quiet. The stillness around me is calming. It is this calmness that enables me to bring clarity to my thoughts. In this stillness the thought that arises is sculpted with care. It's only me. In silence and through silence I plot my path - a straight line - through the expanse of smooth space that envelops me. I am at peace[37]*.*

Peace is peace and violence is violence. They do not exist to transform into the other as is suggested by the image of the ying-yang. It is simple; peace and violence are direct opposites.

What should I do? Why? Why can't I know the answer? What happened? I get upset which causes me to become frustrated. My frustration turns into anger. A heavy feeling hangs over me. I am a stranger in a strange land surrounded by people whose speech sounds foreign to me. This multitude of voices flow into one as their insistent speech creates a cacophony from which I cannot escape. I find myself faltering, losing balance, as nervousness builds up in me. They are hurting me; can they not see that they are hurting me? Can they not notice that I also get sad?[38]

For Marco, neither peace nor violence is a ghost-like (Webel, 2007) concept. He is clear about how he understands these concepts and how they relate to one another – "*Opposite? Definitely it is. They are… Maybe, but I think it's like -- I want to say inside I always feel two feeling inside. Sometimes – peace and sometimes I feel violent*…". What I found interesting during our conversation was how Marco explained his understanding of these concepts in relation to how he experienced them in and through his body. This is unlike most other participants who explained these concepts in more abstract terms. I briefly juxtapose the distinction that Deleuze (1968/1994) makes between the different forms violence takes with how Marco talks about his

[36] This narrative experiment is based on interviews with the Marco. I attempted a play between how he explained the concepts of peace and violence and the Mandarin expressions of these words provided by Marco (peace = pingjing [平靜]; violence = bào [暴]) as they translate into English.

[37] This understanding of peace is based on the following responses that Marco provided during the first interview.
"It means a peace and I think it means quiet"
"And you can calm down and you can carefully thinking about something. It is very comfortable."
"Let me think, when I stay in the room, in the classroom and nobody are here, just me and sit, sit down and very quiet. And I can think about something, like that, is the picture. …[laughing]"
"Pingjing means peace. Pingjingde means peaceful."
"Yah, it means, ping means very smooth"
"Jing means quiet."

[38] This understanding of violence is based on the following responses that Marco provided during the first interview.
Marco: "Bào. Bào means no…"
Frans: Out of balance? Not in balance?
Marco: Yes. Un means quiet, it means there is peace, like jing.
Frans: Oh okay. Okay. So it's not quiet?
Marco: Yes it's not quiet and not peace... It's not peace and it means violent.

understandings of peace and violence. As discussed previously, Deleuze (1968/1994) posits two forms of violence to exist; that which disrupts and challenges the current order of things and that which seeks to preserve the status quo. These two forms of violence have also been associated with *pouvoir* and *puissance* (Masny & Waterhouse, 2011; Waterhouse, 2011a). Where Deleuze understands the disruption caused by the first form of violence to be creative and geared towards transformation, Marco understands conflict to be constitutive of violence. Is it for him a matter of not being able to control a situation that violence arises? In Deleuzean terms this could be an understanding of violence that is founded on the denying of difference (Deleuze, 1968/1994).

5.2.3. Gao

Biographical notes

After completing high school Gao wanted to travel abroad and experience life outside China. Coming to South Africa to study English gave him this opportunity as it was more affordable than other countries where English is an official language. As was the case with the other participants from China, Gao had consulted with an agent in China who suggested that he study at the language centre. At the time of the on-site research actions he had been attending the language centre for six months. He hoped to apply to study accounting at the university after completing another six months at the language centre.

Experiences of learning English

Gao had been studying English at school since he was thirteen years old and had been attending extra classes since he was in high school. Yet, in the six months that he had been in South Africa, he felt that he had learnt more English than in all the years studying it in China. This he understands to be because of the different manner in which English teaching and learning takes place in China and South Africa.

Frans (F): That's good. And -- do you think you have learnt much English?
Gao (G): Yes, more than China.
F: Is it? Why do you think that?
G: Because in -- I can -- must talk to teacher in English.
F: Uhm. So your speaking is better.
G: Yeah, better than China.

(Interview 1, Emily Street, 10 March, 2013)

The position Gao takes in the vignette is very similar to that taken by Marco when talking about his experiences of learning English in China and which treats becoming-literate in terms of an endpoint that can be achieved. Learning a language, such as English, is reduced to "a set of

skills and knowledge, to an outcome and product" (Waterhouse, 2011a, p. 82). Such an understanding of becoming-literate stands in contrast to the position expressed in MLT that views language learning as a dynamic process that produces transformations through untimely becomings (Masny, 2005, 2010, 2012a, 2013) as one continuously invests in reading the text, the self and the world as text. In teasing apart the lines that flow through this vignette above I consider Gao's experiences of learning English during his years at school. Presented below is a very real threat of violence (as harm) directed at those students who did not meet the standards set by the teacher in the high school he attended.

> Frans (F): How did you study English at school?
> Gao (G): At school teacher also teach us and -- grammar. And -- then we must -- remember the article -- article. Because teacher will try us.
> F: Like a test?
> G: Yeah, test. If we can't remember this article we not allowed to have lunch.
> F: That's very strict [surprised]. How did it make you feel when you were in high school and you had to remember?
> G: I hated [pause]. I hated this way because it is bad for our health. Because when we are in high school we must have more energy to grow.
>
> (Interview 1, Emily Street, 10 March, 2013)

The violence reported on in the vignette can be considered in terms of *affectus*. In referring to this term, I understand it to refer to "an increase or decrease of the power of acting, for the body and the mind alike" (Deleuze, 1981/1988b, p. 47). Pulsating through Gao's retelling is the territorialising power of *pouvoir*. The same has to be reproduced by the students. Thinking is regulated and controlled and any challenge to this is punished. Within this assemblage, becoming-literate means subscribing to the logic of an arborescent system. Within such a system, "an element received information from a higher unit, and only receives a subjective affection along pre-established paths" (Deleuze & Guattari, 1980/1987, p. 16). Yet, neither system nor the thinking that it produces should be considered primary (Wallin, 2010a) or unchanging as immanent within any system is the potential to transform and shoot off along lines of flight. In reading this vignette intensively and immanently I continue to move intermezzo, as "a stream without a beginning or an end that undermines its banks and picks up speed in the middle" (Deleuze & Guattari, 1980/1987, p. 25). I do this by making a few rhizomatic connections to other statements that Gao made during his interviews and by considering how the past is already always present in the present; a once-present that is now past. If I do this, what might it produce? One may ask: if Gao did not like studying English during his school years, why did he choose to come to South Africa to study English? Why does he wish to enrol at a university whose language of instruction is English? In considering these questions, I take up three lines that flowed through the interview. The choice of

coming to South Africa to study English was strongly influenced by two factors; economical imperatives, and the wishes of his father. In asking him during our first interview about his decision to study English in South Africa and not somewhere else, his reply was blunt:

> Frans: Why -- why did you come to South Africa? Why not England or the USA?
> Gao: Because here is cheaper.
> (Interview 1, Emily Street, 10 March, 2013)

I do not believe that the map I produced earlier of Marco's decision to come to South Africa to study English in light of economic imperatives is representative (such a claim would run counter to an ontology of difference). Yet, I present this short vignette in order to make a connection to this earlier map. This I do in order for it to be read intensely and immanently (Masny & Waterhouse, 2011) as one brings it into relation to that which stands outside it. In doing this I experiment with the affects that are produced when we understand reading as a productive process that transforms the reader "in unpredictable and uncontrollable ways" (Waterhouse, 2011b, p. 242). I further connect this experiment of reading intensely and immanently with two different maps I sketch below in order to experiment with how sense emerges as one reads, reads the world and the self as text. The two maps I draw are in response to the role Gao's father plays/played in his choice of coming to South Africa to study English, and Gao's desire to become part of a larger Chinese community in South Africa.

During our first interview Gao frequently referred to his family, and in particular his father. A statement he made about the regular advice his father offers him caught my attention. In the vignette below we are discussing the fact that he wishes to study at the university associated with the language centre. Gao was planning to study accounting. It was also during this part of the interview that Gao talked about what he wished to do after graduating.

> Frans (F): So is there -- So where do you want to be an accountant one day? In China? Do you want to go back to China after finishing studying?
> Gao (G): I finish study I want to -- work here for several years.
> F: In South Africa? Why?
> G: [Pause] Why?
> F: Why here, why not China?
> G: My father told me this.
> F: Ok, so you are respecting your father's wishes.
> G: My father always give me some advice.
> …
> G: I want to join a company. And -- attract some work experience.
> F: In South Africa?

G: Yes. I got girlfriend in China.
F: Oh [surprised]
G: So it's hard for me.

(Interview 1, Emily Street, 10 March, 2013)

Central to this exchange is the respect that Gao shows towards his father's advice – "*My father told me this*". However, he presents his father's advice more as a command (collective assemblage of enunciation that territorialises an assemblage) rather than something that he can take under consideration before making a decision on what he wants to do after graduating from university. If this is indeed the case how (or should the questions rather be when or where?) does the desire-flows of Goa's father and Goa's subjectivity intersect? And when this desire moves through the virtual field to be actualised in time and space, what will it produce? For as Zembylas (2007) states: "desire is not just a feeling or emotion, but a force influencing the subject's mode of existence" (p. 336). Later I consider how desire is actualised in considering how Gao becomes different in order to become-Chinese after coming to South Africa. First, however, I wish to consider how the language that Gao uses to describe his father's advice to him functions not to represent reality, but rather to create it. "*My father told me this*"; "*My father always give me some advice*". What do these words produce in relation to Gao's experiences of learning English? Deleuze and Guattari (1980/1987) emphasise that language is characterised by praxis and materiality. For them the materiality of language works on the world through speech and through transforming bodies[39]. Language is transformative and acts on the body. Although it may not physically change the body it affects it directly as "it leaves traces, or inscriptions" (Lecercle, 2004, p. 69) on it. Language then cannot be said to describe a transcendent reality but rather inhibits the world. Reality and the meaning that is ascribed to language are created immanently as an event unfolds and inheres within the body. If this is the case what can be said of the advice Gao's father offers him? These words transform Gao through positioning him (his body) not only in a different social space, that of a *foreigner* studying English (incorporeal transformation), but also a different physical space – South Africa (corporeal transformation). What a body, more so a *foreign* body, can do in this space is very different from what it can do in another space. It is the endless connecting and disconnecting of pre-personal, supra-subjective desire (Deleuze and Guattari, 1973/1984a) that actualises in Goa's decision to come to South Africa to study English and the advice of his father to work here after he graduates in order to be more employable when he returns to China. This connecting and disconnecting of desire-machines produce Goa's reality, for "all life is desire, a flow of positive difference and becoming, a full series of productive connections … a creative striving of life in general" (Colebrook, 2002, p. 99). This reality as we have seen

[39] This view is similar to Austin's (1955) discussion of the performativity of language in what he called speech act analysis. Austen argued that words do not only signify but also enact what they signify at the same time.

earlier is created with and through language. As Gao moves between these spaces he becomes-different. These becomings ultimately are untimely as how the virtual is actualised cannot be foreseen. I mapped one such actualisation below.

Through the territorialising power of language ("*My father told me this*"; "*My father always give me some advice*") Gao as *foreigner* studying English in South Africa is actualised. The actualisation of affect as emotion (Waterhouse, 2011a), or affection (Colman (2010b), that is produced through the process of territorialisation is stark in its simplicity - "*I got a girlfriend in China... So it's hard for me.*" Is it this sense of longing expressed by Gao and how he is affected through incorporeal and corporeal transformations in coming to South Africa to study English that produces in him a need for belonging to a community? It is on the exchange between me and Goa below that this need becomes evident.

Frans (F): How did you choose this place?
Gao (G): Because here -- a lot of Chinese people. They can help me.
F: Here in Pietermaritzburg? [Surprised]
G: Yes, I live in a Chinese family. I live with a Chinese family.
F: Now?
G: Yeah.
F: Oh you don't live here? [Referring to the house the interview is being conducted at]
G: No.
F: Oh [surprised]. Where do you --
G: This house also belong to the Chinese family.
F: And why do you want to study at … [referring to a South African university]? Why not maybe a university in China?
G: Because there lot of foreigners.
F: In China? [Confused]
G: No, here.

(Interview 1, Emily Street, 10 March, 2013)

Through being territorialised as a *foreigner* in South Africa, and having to have crossed boundaries (literally and figuratively) Gao-as-belonging-to-community in China is deterritorialised. However, an attempt is made to again belong – "*Because here -- a lot of Chinese people. They can help me*." "*Yes, I live with a Chinese family*." In drawing on the ideas of Deleuze and Guattari, Braidotti (2006) argues that subjects are "composed of external forces" (par. 21) and as such "singular subjectivities are collectively bound and outwardly orientated" (par. 28). How much does the desire that inhabits this understanding of the subject and subjectivity seek for a reterritorialisation of Gao-as-belonging-to-community? An interesting juxtaposition can be made to how the word *foreign* is employed by Gao not much later in the interview in replying to my question as to why he wants to study at a South African university – "*Because there a lot of foreigner*". This

response was made in light of the fact that he would have ample opportunities to speak English with South Africans. What I found interesting was how he positioned himself inhibiting a space in-between; becoming-*foreigner*, becoming-Chinese. Through language - "*My father told me this*"; "*My father always give me some advice*" – he becomes-*foreigner*, but through his reference of South Africans as foreigners – "*Because there lot of foreigners*" he becomes-Chinese.

During a different point in the interview we also talked about the connections between studying English and how he perceived it would influence his employability in the future.

> Frans (F): Why do you think -- or do you think it is important to learn English?
> Gao (G): Yes, because it is a global language
> …
> F: So why -- why do you want to learn English then?
> G: Have a good job.
> F: In -- in -- a good job in South Africa or China?
> G: Both.
> F: Do you maybe want to -- is there anywhere else you would like to work one day?
> G: I just want work in a company
> …
> G: The company want to -- [birds chirping in the background] to connect with other company in other country. If I have good language skill I can get a good job.
>
> (Interview 1, Emily Street, 10 March, 2013)

In this vignette English is territorialised through the order-words *global language*. In *Novermber 20, 1923: Postulates of Linguistics* Deleuze and Guattari (1980/1987) challenge the understanding of language of representative of reality. As discussed earlier, they posit that language functions through performativity which produces transformations. Through *pouvoir,* order-words can be employed to "contribute to the overcoding and fixing of particular meanings every time they are actualised in an utterance" (Waterhouse, 2011b, p. 241). For Conley (2006) order-words function through repetition and in reducing differences; it seeks to control, to territorialise, to create and maintain a status quo through producing molar lines. It is through repetition that the order-words *global language* striates space and creates a hierarchy of languages in which English assumes the highest position. But order-words, as collective regimes of enunciations, interact with machinic assemblages along the vertical axis of the assemblage (Delueze & Guattari, 1980/1987). Through these interactions order-words have the potential to transform the machinic just as the machinic possesses the potential to transform order-words. As such the incorporeal transformations produced by order-words have very real material effects (Cole & Bradley, 2014). This can be seen in the connection that Gao makes between learning English and future employability when I asked about why he wants to study English – "*Have a good job*". To be

perceived as being able to communicate well in the *global language*, further increases the possibility of obtaining a good job with the socio-material rewards this holds – "*If I have good language skill I can get a good job*." The connection that is made clear here, but not often enough taken seriously, is that the production of materiality, the social and cultural are interconnected. It is through the interaction of machinic assemblages (materialities), collective regimes of enunciations (discourse), and experimentation (human practice/agency) that the reality is produced.

In presenting the vignettes based on the interviews with Gao about his experiences of learning English I attempted to make connections between what may be considered disparate elements. I do believe, however, that in making such connections possibilities are created to think differently about learning English and the field of TESOL. It provides the opportunity to view these as complex arrangements "of objects, bodies, expressions, qualities and territories that come together for varying periods of time" (Livesey, 2010, p. 18). This in turn allows us to pose questions such as "How is TESOL affected and how does the field of TESOL affect the assemblages of desiring-machines presented above?" or "How does the advice of Gao's father, his future career as an accountant and learning English intersect? Can lines, albeit crude lines, be drawn that connect a domestic patriarchy sphere, globalisation, as understood within the socio-economic framework of capitalism and the field of TESOL? If one does this, what might it produce?"

Understandings of peace and violence

What follows is an exchange between Gao and I about his understanding of the concepts peace and violence. I present an extended extract from our conversation before creating a research-map that served as a thinking tool to create lines of flight of how peace and violence might become.

Frans (F): Okay so -- let's talk a little bit about how you experience peace and violence. So what do you think the word peace means?
Gao (G): I think the word -- the word-- word peace is about we -- we never use the weapon to fight each other…
…
G: Yes, get more things from other planet.
F: So it's about -- we -- it's an interesting idea. So peace is "we can talk" and "we can put our ideas together to go to space and get things from space?"
G: Yeah.
…
F: Peace -- do you think peace is possible?
…
G: Yes we -- if we have -- we have one goal we will share our -- our -- our things. Share our [***]
…

F: So hear -- if you hear the word peace, what picture do you think of? What thing comes into your head?
G: The earth will be one city. Not too many countries. But -- it will be -- it has a long way to go.
…
F: So do you think it's possible for all of us to -- for everyone to have space and food and resources? Can we live like we live now or -- do you think it is possible for everyone to live like we live now or must we change?
G: We must change.
F: How do you think we must change?
G: Because I think we [pause] we devel -- we development too slow.
…
F: I'm going to show you a picture and I want you to write down the words that you think of when you look at the picture. [see interview schedule 1 in Appendix F].
G: [***] [Talking softly to himself before he starts to write].
F: [Reading what Gao wrote]. Peace is based on violence. Why did you write that?
G: Uhm -- because -- we -- we must have a leader to setup some rule -- rules and we must obey the rules.
F: So to have -- must obey the rules. When we have peace when we obey the rules?
G: Yes, because one people have one idea and lots of people have lots of ideas. We can't make -- we make one goal.

(Interview 1, Emily Street, 10 March, 2013)

Gao's description of peace is firmly rooted in a development framework and can be understood as negative peace (Galtung, 1969). For him, peace exists when there is no war – "*I think the word – the word – word peace is about we – we never use the weapon to fight each other*". Implicit in this statement is also his view on violence. Perhaps Žižek's (2008) distinction between three different forms (subjective, objective, systemic) violence may be helpful here[40]. For Žižek, subjective violence is enacted by social agents and is that form of violence that is most visible, for example war. Gao clearly refers to this form of violence here. But perhaps in reference to later statements he makes about peace and violence, he also frames violence as systemic. For Žižek systemic violence refers to violence inherent in a system that is maintained not only through direct violence, but also through coercion and the threat of violence. Very often, however, for the current political and economic systems to function smoothly, this form of violence is the consequence.

For Gao, the only way to obtain such peace would be through development as the current conflicts are driven by the search and procurement of resources for economic development. With reference to the current dispute between the Chinese and Japanese governments about ownership of the Senkaku and Diaoyu islands Gao made the following statement - "*If we have many*

[40] To a certain degree, these different forms of violence correspond to Galtung's (1969, 1990) direct, structural and cultural violence.

resources we will not fight." Not only do we need to have access to sufficient resources in order to develop fast enough ("*Yes, get more things from other planet*"), but we need to share (distribute equally?) the resources we do have (Is this a recognition of the importance of living outwards and interconnectedness?). Although the systematic linking of peace and development reached its zenith in the 1980's it has largely fallen by the wayside since the end of the Cold War (Peters and Thayer, 2013) to be replaced by an understanding of peace rooted in "*the complex and interdependent characteristics of peace as freedom and opportunities*" (Barnett in Peters & Thayer, 2013, p. 34). This understanding of peace must however be made sense of in an environment that is increasingly characterised by neoliberal conservatism and militarism. Is Gao's statement to how peace can be attained a reference to this? "*The earth will be one city. Not too many countries. But -- it will be -- it has a long way to go.*" This vision of a world at peace may perhaps also be read through the lens of Žižek's (2008) systemic violence that is needed for economic and political systems (as currently expressed in the globalising world) to function smoothly. How might Gao's views on peace and violence be made sense of from a Deleuzo-Guattarian position?

In response to the picture I showed him (see interview schedule 1, Appendix F), Gao wrote the following: "*Peace is based on violence*". This can be read in two ways. Firstly, if one understands peace as stability, the territorialising of space through striation as the imagery of "*The world will be one city*" illustrates, then peace is indeed based on violence. Such peace is obtained through state power – *pouvior* – because "*Uhm -- because -- we -- we must have a leader to setup some rule -- rules and we must obey the rules.*" This perhaps is Deleuze's (2006b) new fascism where peace is characterised by sameness and the suppression of difference. Yet, inherent to any space is the power to transform through lines of escape that deterritorialise it. In the words of Deleuze and Guattari (1980/1987) "even the most striated city gives rise to smooth space" (p. 500). From this follows the second reading of Gao's statement that peace is based on violence. In this reading Gao is Deleuze's (1968/1984) poet who speaks in the name of creativity and the affirmation of difference. The violence the poet speaks of is permeated by *puissance* that disrupts striated space through processes of deterritorialisation. This violence the poet talks of demands difference and "a renewed belief in the world" (Deleuze, 1990/1995, p. 76).

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The earth will be one city

Is the one similar to the Same? Is it used in terms of a realization that one exists in relation to that outside oneself or to uphold the status quo? A city is a striated space with roads that determine movement and direction. It is set out according to a predetermined plan. Any (legal) development must be approved by those in power. It is regulated and structured through pouvoir – state power. It is an illustration of the new

fascism Deleuze refers to. Yet, all spaces have within them the power to be deterritorialized. So too with this city; the river running through it and around which the infrastructure must be build; the markets and stalls of the informal traders that do not adhere to the city by-laws; the cat climbing over the garden wall. For "even the most striated city gives rise to smooth space: to live in a city as a nomad" (Deleuze & Guattari, 1980/1987, p. 500).

5.2.4. Steven

Biographical notes

At 19, Steven is one of the youngest participants in the study. He comes from a large city in the south of China where he completed his schooling. After graduating from high school his parents suggested that he rather come to South Africa to study English, than to enrol at a university in his home town. This I found interesting, as both his parents are employed at a university in his home town. His decision to study at the particular language centre was also not his own, but was made for him by his parents. After successfully completing his English certification he planned to enrol at a South African university to study towards a finance degree. In contrast to the fact that it was his parents' wish that he come to South Africa, running through our conversations was how coming to South Africa had provided him with an enlarged sense of gaining independence from his parents.

Experiences of learning English

Steven first started studying English at primary school. As gleaned from our conversation this experience was generally positive and enjoyable.

Frans (F): …So when did you first start to study English?
Steven (S): Primary school.
…
S: I learned A, B, C, D…
…
F: And tell me about in primary school, what did you learn about English, how did you learn English in primary school?
S: Reading and listening.
F: What did you read?
S: Simple, the story.
F: Oh, so stories. And listening, what type of listening… what did you listen to?
S: Some music.

(Interview 1, Emily Street, 10 March 2013)

During his high school years Steven considered English to be the most important subject as it was necessary to be offered a position in what he considered to be a good university in China.

Frans (F): And when you went to high school, did you also study --?
Steven (S): Yes, important subject.
F: So for you it was the most important subject?
S: Yes.
F: So even -- is English important? -- So you only stay in China, you only stay in China, your whole life, is English also important then?
S: Yes, if you want to go to the university you must be English [***] you must be… get ninety scores…

(Interview 1, Emily Street, 10 March 2013)

If one considers the two vignettes above, how can one map Steven's experiences of learning English before coming to South Africa? The relative freedom of studying English during primary school through stories and music was replaced by a more structured approach to learning English in high school. The approach to learning English in high school was strongly positioned within a skills-based approach to language learning that focusses on writing, listening, reading and speaking; where becoming-literate is described through the acquisition of "skills" or "abilities" that hold universal appeal (Masny & Waterhouse, 2011). But learning a language based on such an autonomous view is decontextualized.

Frans (F): …And how did you study English when you were in high school?
Steven (S): Just writing…
F: Lot of writing?
S: Listening. In China not speaking too much, ja --
F: Not to --
S: … just teacher would teach us how to answer the question, just –
F: Ah, so reading and then writing answers.
S: Yes.
F: So what type of writing, like story writing or --?
S: Comp --
F: Comprehension?
S: Yes, comprehension.
F: Ah, okay, so reading and then answering questions.
S: And listening to conversation and answer the question.

(Interview 1, Emily Street, 10 March 2013)

The approach to learning English described by Steven is strongly based on treating becoming-literate as an endpoint that can be achieved and not as "ongoing processes whose

directions, multiplicities of possible lines of flight, are not predictable a priori" (Masny, 2009, p. 15). Furthermore, treating becoming-literate as learning the correct language codes is based on an understanding that language inherits meaning a priori and that this meaning is stable and can be categorised. Such an understanding of language flows from an ontology of Sameness. For Deleuze understanding knowledge in this way is problematic as knowledge (in this case about a particular language, English, through a repetition/reproduction of language codes) "is irreducible to a static body of facts but constitutes a dynamic process of inquiry an experimental and practical art embedded in experience" (Semetsky, 2009, p. 443). Any territory of becoming-literate that is founded on an ontology of Sameness will be characterised by molar lines and the closing off of space to become. *Pouvoir*, the power to achieve particular ends (Masny & Waterhouse, 2011), course through such a territory. The end to be achieved in this case is entrance into a Chinese university "*Yes, if you want to go to the university you must be English [***] you must be… get ninety scores…*" This is also the case in South Africa, where Steven would first have to receive a letter of recommendation from the coordinator of the language centre stating that he successfully completed the English language programme before he can apply to study at a South African university.

Frans (F): Okay, so why do you think or do you think it is important to study or to be able to speak English.
Steven (S): Yes, extremely important.
…
F: So, how do you think learning English will help you in your future?
S: It's good for my job and I like travel.
F: Okay. Why do you say it will be good for your job?
S: I want to be a business man so English is an important [***] for my job.
(Interview 1, Emily Street, 10 March 2013)

Previously, I have argued that for many of the participants there exists a very clear and strong link between obtaining a tertiary qualification, English and employability[41]. This view is also shared by Steven – "Y*es, extremely important… I want to be a businessman so English is an important [***] for my job.*" This connects with what Masny and Cole (2009) have called a "globalisation of literate behaviours" (p. 5) that contributes to the power to striate space and inhibit becoming. Power that contributes towards the status quo of the current global language ecology and the place English is afforded therein. But, immanent within any assemblage is the power to transform; for the molar lines to turn into molecular lines and lines of flight (Deleuze & Guattari,

[41] Similarities between English language education and Deleuze's (1990/1995) position on education abound: "One can envisage education become less and less a closed site differentiated from the workspace as another closed site, but both disappearing and giving way to frightful continual training, to continual monitoring of worker-schoolkids or bureaucrat-students." (p. 175).

1980/1987). In the vignette above such potential moves through the statement: "*… I like travel*". This is the movement of the nomad, where travel occurs not from one point to another but rhizomatically (Lorraine, 2010b). Similarly, the territory mapped out above cannot be fixed but remains open to being deterritorialized. How becoming-literate may be actualised for Steven during his time at the language centre cannot be predicted as this involves "constant movement – from a territory (of bounded stability) through a deterritorialization (a disruption) to a reterritorialization (on a different territory, a different mapping) – in the process of becoming other" (Masny, 2010, p. 339).

Steven (S): When I was in China I liked English subject and now I also write English and I'm enjoying it.
Frans (F): If you have to choose one word to describe what it is like to learn English, what word?
S: Enjoying.
F: Enjoying?
S: Yeah.
F: Why did you choose enjoying?
S: Because like when I speak English I'm enjoying it. Yes, I'm happy here. Sometimes I miss my parents.

(Interview 1, Emily Street, 10 March 2013)

How will affect, as the change that occurs for Steven as the event of studying at the language centre, unfold? What potential is immanent in the interaction between the various forces that pulsate through this event? How might becoming move through it as an expression of the actualisation of the virtual? During the first interview with Steven affect was actualised as enjoyment – "*… now I also write English and I'm enjoying it*." How might this enjoyment encourage continuous investment in learning English? Becoming-literate occurs through continuous investment in reading, reading the self, and reading the world. But becoming-literate involves the constant movement present in the processes of becoming-other (Masny, 2006). These transformations towards becoming-other "take on rhizomatic lines of flight involving creative processes that impact worldviews, becoming, belief systems and how one might live" (Masny, 2012, p. 116) and occur in smooth space. In the sentence above the act of writing is used in reference to learning English and the affections this act produces for Steven. The endless possibilities of the virtual shine through. Yet, Deleuze and Guattari (1980/1987) illustrate that writing is closely associated with striated space and the power of *pouvoir*. Within the context of the language centre this is apparent in how writing is conceptualised and what writing the learners are expected to produce. What is evident, from an MLT perspective, is that "movements of smoothness create spaces that flow over striated movements, spaces in which the former deterritorialise the latter to open onto lines of flight, transformation and becoming *other*" (Masny,

2012, p. 120). Practices of language learning flow across different contexts and as such various forces will produce the virtual potential for transformations to occur for Steven, as he reads, reads the world and reads the self as texts (Masny & Waterhouse, 2011).

Understandings of peace and violence

As I did in section 5.1.3. I provide an extended extract from a conversation I had with Steven on the topic of peace and violence. I present Steven's views in this manner and as expressed in the vignette below, juxtaposed with the reading thereof through the theoretical lens of MLT, to show that as an event, sense emerges immanently as one reads each vignette. What is produced through such an immanent reading are lines of flights that do not purport to represent the data but rather offer suggestions of how data might become (Masny, 2010).

Frans (F): ... So when you hear the word peace, what does it mean to you, peace?
Steven (S): Peace. The people can [***] the world is fair [***]
F: So if you say the world is fair, can you explain what you mean when you say the world is fair? Or you can give an example what you think when the world is fair, what would be --?
S: The world is fair.
F: You said… yeah, what would be an example?
S: No war, no argument and [***] people [***] each other and no… deceive.
F: Yes, I know, deception, to deceive, yeah.
S: And the people trust each other.
…
Frans (F): So okay, so that's for peace, what about when you… what does violence mean to you, yeah?
Steven (S): The opposite for peace.
F: For example?
S: Fighting a war, yeah
…
F: Interesting. It's good to hear other people say what they think. Okay. So this is the last question, second last question; is there anything else that you want me to know about what you think or your experiences about peace and violence?
S: The peace [***] when I came here, three days I went to change the dollars to rands but I can't [***] the bank. So [***] but I also came [***] and someone, he helped me, take me to the bank and… but when I come the bank closed, they people gave his number, he said tomorrow you can phone me and I will fetch you to the bank to change the money.

(Interview 1, Emily Street, 10 March 2013)

Steven draws on a normative understanding of peace and violence. Peace and violence are seen as binary opposites as is clear from his response to what he thinks violence means - "*The opposite of peace*". Arguably he treats violence as a homogenous concept in that he does not distinguish between different forms that violence may take. His response is thus based on an

understanding of violence that is committed by an actor(s), in other words Galtung's (1969, 1990) direct violence or Žižek's (2008) subjective violence. As Steven's understanding of violence is established in juxtaposition to peace, I briefly consider this. In first responding to what peace is, Steven states that it is a world that is fair. This understanding can be said to be rooted in positive peace (Galtung, 1969). Within positive peace the promotion of fair social conditions exists where there is a respect for human rights, environmental sustainability, education, and economic well-being (Barash & Webel, 2002). Yet, in defining what a fairer world will be, Steven defines it in terms of that which it is not – "*No war, no argument and [***] people [***] each other and no… deceive*" but finishes by stating that peace is the affirmation of the other through mutual trust. This notion of peace is actualised as mutual trust as is illustrated later in the interview when he shares with me his experiences of how a stranger helped him shortly after arriving in South Africa – "*The peace [***] when I came here, three days I went to change the dollars to rand's [referring to South Africa's currency] but I can't [***] the bank. So [***] but I also came [***] and someone, he helped me, take me to the bank and… but when I come the bank closed, they people gave his number, he said tomorrow you can phone me and I will fetch you to the bank to change the money*." I found this story, and how peace is defined through it, interesting. Within MLT an assemblage produces discourse (Masny, 2012) and this discourse produced us in the research-assemblage as we read, read the self, and read the world as text. How might Steven's experience of peace as actualised as mutual trust affect change? As I listened his story resonated with me. Deleuze and Guattari (1980/1987) refer to the sensations produced by a violin and piano in a sonata to show how bodies[42] resonate with one another:

> We know nothing about a body until we know what it can do, in other words, what its affects are, how they can or cannot enter into composition with other affects, with the affects of another body, either to destroy that body or to be destroyed by it, either to exchange actions and passions with it or to join with it in composing a more powerful body. (p. 257)

Masny (2012) has argued that the resonance produced by bodies that collide can be anything from a flat amplitude to peaked amplitude. When peaked amplitude is produced, bodies affect each other in great intensity and in unpredictable ways. What did this resonance produce? For me it produced movements that connected various ideas of what peace might become as is evident from my research journal entry made shortly after the interview with Steven.

[42] For Deleuze (1980/1988b) a body can be anything. It can be the wind, an animal, sound, ideas, language, etc.

Research journal: Monday, 11 March 2013

The interview with Steven was very interesting, particularly the experiences he shared about his time in South Africa. What connections can be made between how he explained what he understands peace and violence to be and the experiences he shared?

Peace and violence is constitutive of each other but not dialectically so. It is through creative voice of the poet that pseudo-peace, peace that is rooted in Sameness and which calls for a defining/territorialisation of space and meaning, is challenged. It is through surrendering to difference at a subjective and dialogical level (Cubitt, 2002) that peace (transitory peace) is experienced immanently in an assemblage as the virtual becomes actualised. For: "We are not in the world. We become with the world" (Deleuze & Guattari, 1991/1994, p. 169). We become with the world because we are composed of "outward-bound interconnections" (Braidotti, 2006, par. 5) (nonviolence as read through nomadic posthumanism). "Singular subjectivities are collectively bound and outward orientated" (Braidotti, 2006, par. 28) and as such we have a collective responsibility to experiment with the life force for the common benefit of all (King & Miller, 2006) (ubuntu/botho).

5.2.5. Ercilia

Biographical notes

Ercilia is from a small town in Manica province, Mozambique. She prefers life in the small town as compared to life in the capital Maputo where she previously lived and completed her primary school education. "*Maputo everything is like quickly, quickly, quickly. Run, you have to wake up early …*" (Interview 1, Scottsville, Thursday, 14 March 2013). As with her description of life in Manica – "*You're always walking … It's nice*" (Interview 1, Scottsville, Thursday, 14 March 2013) I appreciated her measured responses to my questions. She had just finished her high school and came to South Africa to study English. Her hope was to successfully complete her language certification at the language centre and to enrol for an engineering degree at a South African university. At 18 she was the youngest participant in the study.

Experiences of learning English

How does sense emerge if one understands "the best interpretation, the weightiest and the most *radical* one, [as] an eminently significant silence?" (Deleuze & Guattari, 1980/1987, p. 114); if one endeavours to avoid turning "what was once raw, polyvocal, and above all, different (Other)" into the Same "through the research/theory process" (Scheurich, 1997, p. 86)? What follows is a narrative account of Ercilia's experiences of learning English. I attempted to use her words as often

as possible in constructing this narrative. Clough (2009) very eloquently expresses the in-between space in which people working within qualitative inquire travel:

> [In qualitative enquiries] We are always working at the very boundaries of visibility, where imagination must take over from measurement, and when we arrive - though it is seldom that; more, rather, a pause - we hold only vapid certainties . . . This is, of course, a state of affairs which art happily shares with physics, and it is only we in the middle of that continuum of enquiry who endlessly and neurotically rehearse our whining methodological discomforts… (p. 347).

Leavy (2013) argues that no research should be understood as representing fact (or being representative of reality). This is also especially true of the work of qualitative researchers who "very much shape every aspect of their investigation, imbuing it with meaning and marking it with their fingerprint" (p. 21) (see also Clough, 1999, 2002; Leavy, 2009). This narrative account does not purport to represent reality for I created the narrative text. Nor is it fiction, for in the most part the narrative was constructed from phrases directly lifted from an interview we had. What was important to me was to capture the tone of our conversation. After the narrative account, I do not overlay a map of my understanding but I deliberately choose to silence myself as creator/reader of meaning. The narrative is rather treated as an affective event that "is always more than the sum of its parts" (Manning, 2013, p. 2). It is a "relational fold" (Springgay & Rotas, 2014, p. 3) which seeks to deterritorialise the received understanding of what constitutes research and to experiment with creating different knowledge and creating knowledge differently (St Pierre, 1997). The research text, you the reader, I, this narrative, the page from which you are reading know, the environment within which you find yourself, are not distinct from each other "but mutually interactive agents" (Springgay & Rotas, 2014, p. 3). We become rhizome. How will affect operate in this relational field as the virtual becomes actualised? And in this becoming will it offer escape routes from "one's old universe of being and thinking – thereby crossing old boundaries and creating new definitions and ideas through relationships with 'the other'" (Cole, 2009b, p. 68)? Might the narrative as text become an object that does not function as a "thing-in-itself but as a force of form that generates complex patterns in an ecology that touches on the everyday while moving beyond it into the time of the event" (Manning, 2013, p. 110)? How might sense emerge as one reads this narrative intensively and immanently?

It's nice

My name is Ercilia. It's difficult to say when you're English. Er-ci-li-a.

I attended primary school in Maputo but moved to Manica province five years ago. That is where I completed my high school. Manica is nice. You are always walking. I liked high school although some subject were difficult because I enjoy learning new things. And when you do well in a difficult subject it makes you feel -- better. I had to study English in high school, but it is not the same because they don't teach deep English. They only teach us "I am, you are". I also had to study Portuguese and French. In the afternoons after school I studied English at a government language institute for two hours. I went to the language institute from 2009 to 2012. It's nice, I enjoy it. At the language institute we studied English the same way we study it here in South Africa. Like listen, exercise, read, speak; yeah, the same thing. But my English is average and I want to learn more. I know I have to read more to learn more words to improve my English but reading is so boring! If I want to learn, I have to learn to like reading. I like watching movies. At home I used to watch English movies and listen to music. But you don't learn nothing because even if you heard what they are saying you don't understand. So used to watch English movies with legend because you can see what they are saying.

Like my uncle wants to her son -- his son to come here. And he told my father. My father says: "Ok, it's nice. It's nice. How much the money? Okay". He -- my father ask me if I want to go. "Yes I want to go, it's nice. I will learn English because I want to learn -- to do my university in English. I don't want to do it in Portuguese." No, no, no. I came to South Africa because I want to learn English and everyone here speaks English. I want to learn more languages because I don't only want to speak Portuguese and Shangana. Because when you learn many language you learn new things and this new things will help you. I want to change my life. If I speak English it is something different. You have to think in another – with another way when you speak English. I'm speaking English. I -- I change my culture. When I go back I will not be the same. You understand? I will not be same because I learnt – other new things here. And I learnt a new culture here. Yeah, I think -- yeah.

English is the international language. You can go around the world – all the world knows English. For example China. How can I speak with Chinese if I don't know even Chinese and I know only Portuguese? How can I speak with Chinese? Is better when you speak English because you can speak English with Chinese. It's nice. I want say this: "I did my university in English". It's nice; it sound well. I want to be an electrical engineer or an accountant because I like maths and física. If I study in English I can work and travel at the same time. You don't suffer if you know English. Even in Mozambique, if they know I speak English they will give me like more money maybe. I can be a CEO [laughs]!

I think it will be much easier to learn it here as compared to Mozambique. Even if your friends or your parents know English and you can practice speaking at home it's still difficult. Yes, I think it will be much easier to learn English in South Africa. Here you have to speak English as no one speaks Portuguese. Sometimes I miss home, I miss my parents, and I feel alone. Luckily there are other students from Mozambique at the language centre and we can speak Portuguese with one another. It helps me to not feel so much alone. Even though I get lonely I enjoy studying English at the language centre. It's a nice, quiet, student town life here.

Yes, I am still a student even though I graduated from high school last year. It's nice.

Understandings of peace and violence

During my interviews with Ercilia it became evident that her understanding of peace draws heavily on the history of Mozambique (and indirectly South Africa) and her experiences thereof. Although she posits peace as opposite of violence, there are glimpses of an understanding that moves beyond these concepts as binary opposites towards an understanding that makes it possible to view the relationship between them as constituted through the rhizomatic conjunction *AND,* and not the binary conjunction *or*.

Frans (F): Good. I want to talk a little bit about peace and violence, what you think it means. So let's start with what do you think the word peace means.
Ercilia (E): Peace. Peace is what we live now.
F: What we live now? Why do you say that?
E: Because peace is you can go out, even at night. And stay anywhere you want and you don't have war. We don't have -- what's -- apartheid. You don't -- you -- it's peace. This is our peace. I can speak with you without noise. Yah, it's calm. Peace is --
F: What noise?
E: War. Like guns. I am not worried about which time I go back home 'cause I know that we are not fighting anything at – in my street and my home.
…
F: When -- A few years ago I was in Maputo. I was walking the street and some places I could still see from the war, the holes in the wall from the bullets --
E: Uh-huh [assent]
…
F: When I saw all the holes in the wall --
E: FRELIMO and RENAMO. Aee! It was a long time ago. I was three years.
F: Uh-huh. When it stopped?
E: No, when they stopped I wasn't born. They stopped 1992, I was born 1995.
(Interview 1, Scottsville, 14 March, 2013)

In the vignette above Ercilia's view of what constitutes peace is very much informed by the historical narratives of the Mozambican civil war that was fought between FRELIMO (*Frente de Libertação de Moçambique*) and RENAMO (*Resistência Nacional Moçambicana*) from 30 May 1977 to 4 October 1992. RENAMO was funded first by the colonial Rhodesian government and later by the apartheid government of South Africa. Although she did not experience the war first hand – "*No, when they stopped I wasn't born. They stopped 1992; I was born 1995*" - the older members of her family shared stories about it with her. Her understanding of peace flows from this narrative – "*Peace is what we live now… Because peace is you can go out, even at night. And stay anywhere you want and you don't have war. We don't have – what's – apartheid. You don't – you – it's peace… I am not worried about which time I go back home 'cause I know that we are not fighting anything at – in my street and my home*." This understanding is also repeated during our third interview on 16 May 2013 when she again repeats that "*For me, peace is living without war*." Peace then is conceptualised as negative peace (Galtung, 1969) or peace restoring (Barash & Webel, 2002) and is characterised by the absence of direct violence ("…*you don't have war*"), liberation from oppression and overcoming prejudice based on race ("*We don't have – what's – apartheid*.") (Galtung in Fischer, 2007). As I read, constructed and reread the vignette below, connections began to proliferate. I travel along some of these lines of flight to rupture a normalised understanding of the relationship between peace and violence to be peace *or* violence.

F: So do you think most people, maybe in Mozambique, or most people in maybe South Africa, they live peace -- in peace?
E: Yes [unsure] I think so. 'Because the people -- I hear some people say "we are not in peace because we have like robbers, we have steals, I don't sleep well." But what is the people want? What kind of peace? This is our peace. It will not be perfect. Perfect is in the heaven.
F: [Laughs]. Yeah. So you don't -- you don't think there is perfect peace where everything is ok?
E: No, it's not live. You have to be worried about something. You have to be stress and then relax. It's nice. This is life. I think this is life. This is the real life. Imagine you living and the city calm, calm and everything like calm, everything [***] and living only doing this. You see trees. No good. It is to be like controversy.
F: Why do you think it is not good?
E: It's -- I think it's not like this. I heard somewhere that you don't live without problems. Everywhere we have problems. You cannot say you have no problems. You are laying, everyone's got problems. That's why I am saying this way. Cause it's not -- you have problems. Always you have one problem.
...
F: Yeah, can we use violence to bring peace?
E: Yes, strange, strange but yes. Cause what is peace without violence? [laughs]
F: Why do you say that?
E: What is peace without violence? How do you know its peace if you don't know what is violence?
(Interview 1, Scottsville, 14 March, 2013)

What entryways into the rhizome does the vignette as map provide us with? What connections can be made in experimenting with how peace and violence are conceptualised and performed by Ercilia as she reads the world and self? What lines of flight might we travel along as we follow the desire lines that connect assemblages of experience? Ercilia does not believe that peace can bring about utopia – "*What kind of peace? This is our peace. It will not be perfect. Perfect is in the heaven.*" For her there exists no utopian vision of a future world of a redeemed humanity (Gur-Ze'ev, 2010b) but is rather something that exists in the here and now (immanently) – "*This is life. I think this is life. This is the real life*"[43]. If meaning does not reside in a word or can be said to (re)present reality, how can sense be made of Ericilia's position? In drawing on Zembylas and Bekerman (2013) one can argue the idea of peace to be a "tricky construct(s) whose meaning is negotiated by active participants and put to work in complex social relations" (p. 205). Furthermore, how peace is constituted within these complex social relations "is bounded in the materiality of 'things' and the practices within which concepts are *performed*, contextually and historically" (Zembylas & Bekerman, 2013, p. 205). It is perhaps then unsurprising that Ercilia states that every person thinks about peace in a different way ("*Different people think about peae in a different way"*, Interview 3, 16 May 2013, Scottsville). If any understanding of peace and the performance thereof is always "materially, historically and locally situated in the immediacy of the moment" (Gur-Ze'ev, 2010b, p. 182) what can be said thereof?

"*Yes, strange, strange but yes. Cause what is peace without violence*?" Although Ercilia most probably refers to the creation of peace through violence from within a framework that posits these concepts as binary opposite, I wish to follow Deleuze and Guattari (1980/1987) in understanding that what is important is not the meaning of a concept or word, but what it does. In other words, its potential to produce transformations. As such I read her use of violence as the violence of the war-machine; a "necessary violence of disruption" (Waterhouse, 2011, p. 42) that makes transformation possible through the deterritorialising power of *puissance*. But all deterritorialisations are reterritorialized on a new plane. Therefore "*you cannot say you have no problems. You are lying, everyone's got problems*" – peace has to continuously be created anew. Peace as an essence, as a normalised idea could never exist and therefore can only exist as an experience of the impossibility of peace. In claiming an impossibility of peace I do not argue that it is not possible but rather understand it in terms of "where the impossible is not that which is not possible, but that which cannot be foreseen and calculated as possibility" (Biesta, 1998, p. 509). How the idea of peace as 'real' virtual will be actualised cannot be foreseen. And in this process of

[43] In taking up the Deleuzean understanding of what constitutes the real, this life should not be understood only in terms of an actualised state of affairs (the physicality of life that Ercilia is living) but also the place of the virtual therein. The real then refers not only to her perspective on the how the idea of peace relates to life, but should be understood as a multi-layered construct that carries with it virtual intensities and how these have been actualised in time and space (see Cole, 2013a).

actualisation, it will already always become different to what it might have been. Traveling outside the confines of a striated territory produces becoming (peace AND violence?), “and a difficult, uncertain becoming at that (Deleuze & Guattari, 1980/1987, p. 482).

5.2.6. Agnes

Biographical notes

Agnes runs a small, but successful, online business selling perfume and jewellery that she started seven years ago whilst she was still in primary school. Her parents are supportive of her endeavour as they believe it provides her with the opportunity to become more independent. This independence is also evident in the fact that although she is the youngest amongst her siblings, she is the first member of her family to have travelled outside of Mozambique and come to South Africa to study.

Experiences of learning English

Similar to other participants that came from Mozambique, Agnes started studying English in primary school – “*Yeah, no-no primary, yes in primary school sorry*”. In high school she had to study Portuguese, French and English. She does not, however, believe that she learnt much English during her school years and it was only since studying at the language centre, which she had been attending for a month at the time of our first interview that she has been successfully learning English.

> Frans (F): Okay, but do you feel you learned much English at school?
> Agnes (A): No nothing.
> F: So where did you learn to speak English?
> A: In language --
> F: Oh here?
> A: Ja.
>
> (Interview 1, Scottsville, 19 March, 2013)

In talking about her decision to come to the language centre and why she thinks it is important to study English, she relies upon a globalisation discourse and the central place of English therein. This is evident from the vignette below (see and contrast with entries for Marco and Gao above). In contrast to the other research participants her account of why she is studying English emphasises the importance she places on the contribution she could make towards the development of Mozambique through her knowledge of English, a bachelor’s degree in business administration and international relations.

Frans (F): So do you think it is important or unimportant to study English?

Agnes (A): It is important.
F: Why do you think that?
A: You can use English to many things. To talk with different people with, from different countries. And you can start like English is a language to open so much doors…
F: So how do you think learning English will help you or contribute to your future?
A: Okay, yes English contribute in my future because now the world is very development. And you can, you need to communicate for different people, here what can I say, yes you need to communicate to different people to do so many things like in your job, sometimes you, when you get a job, sometimes this job need to communicate to different people, have some business or something like this. If you work in a hospital you can receive some person who don't speak your English. And English join all these people, is a language, what can I say? Is a language to communicate, we can communicate all of them.
A: … And we know like in Mozambique so many countries need to, what can I say like, I don't know like it is investments -- who need -- who do the investments, what can I call?
F: Investors?
A: Investors okay, you need so much investors in and all investors from America, England, and you need to talk English to communicate with this persons, ja.

(Interview 1, Scottsville, 19 March, 2013)

I found the emphasis on the potential contribution that Agnes wants to make to the development of her country interesting in several regards. The central place that English plays reinforces the hierarchy of languages in a globalising world in which English is understood as the *global language*. Although not explicitly stated, the implicit assumptions present in Agnes's account contribute towards English as understood through the order-word *global language* within the globalisation discourse. I have previously argued that an order-word functions through repetition and in reducing differences; it seeks to control, to territorialise, to create and maintain a status quo (Conley, 2006; Waterhouse, 2011b). In the vignette above Agnes understands that English makes it possible "*to talk with different people with, from different countries*". This communication is closely associated with development ("*English contribute in my future because now the world is very development*") and economic realities ("…*you need to communicate to different people to do so many things like in your job*"), both of which form part of the globalisation discourse. The importance of English does, however, also have very real material consequences. What world might be produced as Agnes reads self and the world as text? English as the language that is used to communicate in a globalising world ("*Is a language to communicate, we can communicate all of them*") is closely associated with economic development ("*You need so much investors… and you need to talk English to communicate with this persons, ja*"). The reading of the world for Agnes produces very specific hierarchical structures ("…*and all investors from America, England*…). For Agnes learning English occurs within a striated space which specific hierarchical structures (for example, the place of English as well as the place of countries associated with English) that are

inextricably tied to the wider socio-economic networks produced in globalisation. Learning English is territorialised on a very specific plane; its place is mapped-out and maintained through the order-word *global language*. However, from a MLT perspective becoming-literate is composed of "ongoing processes whose directions, multiplicities of possible lines of flight, are not predictable a priori" (Masny, 2009, p. 14). How is the affective power of puissance flowing through this vignette and mapping thereof? How might Agnes disrupt the territory set out above? I explore how Agnes's understanding of the hierarchy present in World Englishes and language as embodied performance to consider possible lines of flight along which such a disruption might occur.

Frans (F): Do you think, do you think it is important to be able to pronounce the words in a certain way or?
Agnes (A): Yes, I need to pronounce well for you understand what I want to say, yes.
…
A: It depends because some people don't understand American English and some people don't understand British English. It is a difficult; I know the correct English is Britain…. Ja, but I think you need to speak the Britain English, because Britain English are all -- all of us can understand.
F: So you are striving to sound like, to speak with a British pronunciation?
A: I don't like British pronunciation.
F: You don't like it, but you think we should, it is the best one because everyone can understand it?
A: Yes.
…
F: What would you like to sound like?
A: Okay, I like American yeah.
F: Why?
…
A: Practic.
F: Practical?
A: Ja.
F: Why do you say it is practical, can you give me an example?
A: Britain English is a formal I think, and American English is something you use and you can talk like, you don't have too much rules to talk.
F: Not so much rules?
A: Yes. To talk and, you can mix like the language, the way you speak and the way you are
…
A: And British English not too much, you need to pronunciation correctly, yes.
F: Oh so your body language?
A: Yes-yes.
…
A: Ja it is, Portuguese (***) bad expressions.
F: So similar like what you said about American English?
A: Yes.
F: You use your body when you speak?
A: And when you understand, like two people understand really-really Portuguese you can mix like right Portuguese and grown Portuguese and invent it, some words like in mix it yes.
(Interview 1, Scottsville, 19 March, 2013)

What rhizomatic connections emerge when one reads this vignette intensively and immanently? Agnes maps a very specific territory of the English language landscape in which what she calls 'British English' ("*Britain English*") is understood to be paramount – "*I know the correct English is Britain… Ja, but I think you need to speak the Britain English, because Britain English are all -- all of us can understand*". This understanding of a hierarchy of Englishes most probably stems from the view that many of the teachers at the centre hold and the fact that South Africa was a British colony. During our first interview Marco also alludes to this in our discussion of what he considers to be authentic English – "… *but here [the language centre] you must write British English*…" In asking him whether he agrees with the emphasis placed on learning British English in South Africa he replies: "Y*es you know it's, it's there, it's your habits, I think I should obey, obey, obey your customs. Follow your customs. It's right. So now I will use British English…*". Speaking 'correct British' English means that one has to adhere to specific rules. This understanding moves along molar lines which constantly seek to territorialise language and return it to the Same (Deleuze & Guattari, 1980/1987). Molar lines seek to establish "a hierarchical system of segments and binaries" (Leander & Rowe, 2006, p. 433) and positions language as "well defined" and as something that is "affiliated with a governing apparatus" (Conley in Leander & Rowe, 2006, p. 433). Rules regulate and fix language by determining what is acceptable and not. Yet, Agnes disrupts this territory through stating that she does not like 'correct British' English ("*I don't like British pronunciation*.") but instead prefers American English – "*Okay, I like American yeah*". What desire flows through this statement as affect is actualised as opposition to what is considered acceptable language use at the language centre? Or as questioned by Masny (2010); "does desire as a [sic] assemblage of events manifest itself as a force of deterritorialisation" (p. 345)? This disruption is, however, swiftly reterritorialized with reference to American English as consisting of "*bad expressions*" as opposed to the 'correct British' English. In thinking about Agnes's statement that "*Britain English is a formal I think, and American English is something you use and you can talk like, you don't have too much rules to talk*" I wish to travel along a different line of flight. The rupture that is opened with Agnes's statement that "*you don't have too much rules to talk*" could arguably be extended with her reference to how language is not only composed of speech (verbal component), but also how one embodies such speech – "*To talk and, you can mix like the language, the way you speak and the way you are*." It is to an understanding of language as emergent and embodied that I briefly turn my attention.

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What is the relationship of the interplay between the "fixed and unfixed language elements" (Harissi, Otsuji & Pennycook, 2012, p. 524) presented above, and how does this relate to the performativity of language? Earlier I referred to Deleuze and Guattari's (1980/1987) assertion that the meaning of language does not inhere in it but is performed through it. Arguably, the relationship between speech and body is not one of transcendence (from speech *to* body or body

to speech) that is located within a hierarchical structure, but one of immanence (speech *in* body and body *in* speech) that is flattened on a "plane of consistency" (Deleuze & Guattari, 1980/1987, p. 90). What possibilities to become-other may unfold in the "endless dance of co-emergence" (Waldorp in Leander & Rowe, 2006, p. 434) of such a relationship? Deleuze and Guattari (1980/1987) argue that "an assemblage of enunciation does not speak 'of' things; it speaks *on the same level* as states of things and states of content" (p. 87). We cannot understand speech and body language (embodied actions) as isolated acts but should move towards an understanding of "producing relationships to on another, as spacings characterised by different movements" (Leander & Rowe, 2006, p. 449). This means that the relationship of language (enunciations) and bodies (material and discursive) are always emergent and under construction as they do not exist *a priori*. As constituted in an assemblage, this relationship can be understood as performed space. Yet, "performed spaces are not discreet, bounded stages, but threatened, contaminated, stained, enriched by other spaces" (Gregson & Rose, 2000, p. 442) and are thus open to de/re/territorialisations as the virtual becomes actualised. How might the affective powers of "*the way you speak and the way you are*" open up a smooth space of becoming through a deterritorialisation of what constitutes correct English as it is understood at the language centre? Within MLT it is argued that literacies, understood as the "words, gestures, attitudes, ways of speaking, writing, [and] valuing" (Masny, 2006, p. 151), are transformative processes. As Agnes continues to invest (in the Deleuzo-Guattarian sense of the connections of events of life experiences) in reading self, the world and text, how might desire and the actualisations thereof as affections produce untimely becomings? Having produced a map of Agnes's experiences of learning English, I in turn explore how she understands peace and violence.

Understandings of peace and violence

In the vignette below Agnes shares her ideas of what she thinks the concepts peace and violence refer to.

Agnes (A): Okay, peace for me is the harmony for all of us, independent, the, it is like this [pointing to her skin].

Frans (F): Oh skin colour.
A: Yes depends on skin colours, condition, financial conditional like the money.
…
A: Yes, how can I say that is?
F: Based on, you can say social standing?
A: Yes.
…
A: Okay social standing and, or like, and what, and origins yes.
F: So it is harmony. Do you think to be harmonious, to have harmony, do you think can still be different?

A: You can be different and stay together.
…
A: It is important to be different.
…
A: It is important because all of us have a different origins and you don't need to change your origins because you need to be the same with your friends. You and your friend can be different and can stay together. And respect each other, yes.
F: So how do you think -- how do you think we can get harmony? How can we get--?
A: Respect each other.
…
A: Don't judge and respect.
…
A: Yes, in the same ways you trust your roots, you think it is correct. And another person's have your roots and think you are always correct, you need to respect and accept you are different, yes. It is assetation of different is important.

(Interview 1, Scottsville, 19 March, 2013)

Similar to other participants in the study, Agnes implicitly positions these concepts as binary opposites. Peace, for Agnes, is understood as the establishment and existence of harmonious relations between people ("… *peace for me is the harmony for all of us*…"). Such harmonious relations should exist independent of race, social status, and wealth ("*Yes depends on skin colours, condition, financial conditional like the money*"). But this does not mean that difference should not be recognised. Instead Agnes makes clear that difference remains an important element in establishing peaceful relationship ("Y*ou can be different and stay together… It is important to be different*."). This position is very similar to that presented by Cubitt (2002) who understands peace as surrendering to difference at a subjective and dialogical level. To achieve such a post-rational peace is dependent on treating others with respect and being non-judgemental ("*Don't judge and respect… you need to respect and accept you are different*"). In following rhizomatic analysis, how might we read Agnes's understanding of peace differently? What ruptures might such a reading cause? What lines of flight will it offer in thinking peace anew?

Difference, for Agnes, is not understood in terms of particularity or singularity but rather as "difference from the same" (skin colour) or "difference of the same over time" (social status, wealth) (Stagoll, 2010a, p. 75). This conception of difference posits it as emerging from identity and informs the position to group like with like (black, white; rich, poor) and then to draw distinctions between these groups. Deleuze (1968/1994) has argued that such an understanding detracts from the specificity of each experience because "difference circulates within every repetition of performance [such as identity]" (Waterhouse, 2011a, p. 206) and makes possible lines of flight along which becoming can occur. For Deleuze what is important is to recognise "the singularity of experiences and practices, rather than merely seeing these as either the instances of some

universal rule or exceptions of the rule" (Baugh, 2010a, p. 209). Why would this be important? Our ideas, such as the notion of peace, "do not order experience; ideas are the effect of experience" (Colebrook, 2002, p. 80). Peace then cannot be created through the application of "some universal rule" (Baugh, 2010a, p. 290) but should be rooted in the immediacy of lived experience. This experience should, however, not be understood as being grounded in the subject but as a-subjective and impersonal (Masny, 2013a; Semetsky, 2010b). Experience connects assemblages which affect becoming (Waterhouse, 2011a), and it is to peace as assemblage being de/re/territorialised through the productive power of desire that I turn my attention.

In drawing on Agnes's statement that harmonious relations are dependent on treating others with respect and not judging their actions I wish to explore an understanding of peace that is read as the creation of productive (in the Deleuzo-Guattarian sense) outward relations. I do this through reference to the image of the wasp and the orchid employed by Deleuze and Guattari (1980/1987). Deleuze and Guattari draw on the process of how certain orchid species are pollinated by wasps. In order to attract male wasps, the Drakaea orchids not only imitate flightless female wasps but also produces pheromones similar to them. Deleuze and Guattari employes this occurrence to illustrate how becoming occurs through de/re/territorialisation. They write:

> The orchid deterritorialises by forming an image, a tracing of a wasp; but the wasp reterritorializes on that image. The wasp is nevertheless deterritorialised, becoming a piece in the orchid's reproductive apparatus. But it reterritorializes the orchid by transporting its pollen. Wasp and orchid, as heterogeneous elements, form a rhizome. (Deleuze and Guattari, 1987, 10)

Through employing this phenomenon Deleuze and Guattar seek to illustrate how the orchid and the wasp are always in-between; always in the process of becoming-other. Their becomings do not follow separate trajectories but are inextricably linked with one another in composing a machinic assemblage. Deleuze (1962/1983) describes the interconnectedness between the wasp and the orchid succinctly: a "multiplicity is the affirmation of unity; becoming is the affirmation of being" (p. 24). Peace-as-productive-assemblage emerges through an enlarged sense of the interconnectedness between self and other and the recognition that we, as haecceities, are "collectively bound and outward orientated" (Braidotti, 2006, par. 28). It is through investment in the establishment of productive relations and affirmation of multiplicity that we can experiment with how peace emerges in the immediacy of lived experience. What such experiments might produce and how they will function cannot be completely known beforehand, nor can the process involved be completely figured out. For the transformations that occur as new assemblages connect with one another ultimately remain untimely.

Whereas peace for Agnes is concerned with the establishment and maintenance of harmonious outward bound relations, violence is understood as opposite to that. Instead violence is the closing-off of connections and possibilities these potentially hold.

> F: So what does the word violence mean for you?
> A: Violence for me is a -- ignorance. It is ignorance; it is aggression, it is, I don't know it is acronism.
> F: How do you spell it? [Referring to the word acronism].
> A: Maybe when you, what can I say, when you do something only for you, what is this?
> F: Oh sort of ignorance and egotism?
> A: Yes, egotism.
> …
> F: And what would be an example of ignorance do you think?
> A: … Yes, ignorance for me is when you think like, the first things you do yes, you don't analyse nothing.
>
> (Interview 1, Scottsville, 19 March, 2013)

How does virtual sense become actualised for Agnes as she reads the world and reads the self in relation to it? How does violence become actualised? How might sense emerge as one reads this vignette? Agnes refers to violence with reference to ignorance, aggression and egotism ("*Violence for me is a -- ignorance. It is ignorance; it is aggression…Yes, egotism*"). What rhizomatic connections can be made between these three ideas and what might be produced if one connects this with the peace-as-productive-assemblage created above? Ignorance, when understood as choosing to remain uninformed about a topic, can be said to be the drawing of a territory; the closing-off of space through the employment of *pouvior.* It is power that seeks to capture thought (denying the virtual?) and return it to that which is already known; to return it to sameness. It is such sameness where difference is repressed in the name of a pseudo-peace ("… *it is aggression*…") that constitutes new fascism (Deleuze, 2006b). Violence is the severing of outward bound relations that I have argued emerge from peace-as-productive-assemblage and is presented, in Agnes's words, as egotism; Egotism as the reterritorialisation of the self as unchangeable and knowable. How might this territory be deterritorialised? What lines of escape may emerge? "… *ignorance for me is when you think like, the first things you do yes, you don't analyse nothing*". For Agnes, violence is born from remaining uncritical. But as previously argued the act thinking itself should not be treated uncritically. Instead thinking must entail a violent confrontation with the real that aims to rupture accepted categories and ways of making sense of our experiences (Deleuze, 1962/1983) and in so doing create the possibilities to become-other. Having mapped lines of flights as well as lines of striation with regard to how Agnes understands peace and violence, I introduce the last participant – Helen.

5.2.7. Helen

Biographical notes

Helen speaks: I come from Maputo where I live with my parents and my three sisters. I really enjoy living in Maputo – you can get everything you want there. Do you know I have a degree in financial accounting? Yes. I also did an apprenticeship at a bank before I came to South Africa. However, I decided, with the support of my parents, to come to South Africa to study English. Why? I have a dream. I want to travel abroad; I want to complete a master's degree at a university where the language of instruction is English. It is my dream to speak English very well.

Experiences of learning English

Below I construct a vignette based on statements that Helen made during our interviews. I do not present these in chronological sequence but rather ordered them as sense emerged as I read intensely and immanently. In constructing this vignette I drew on Colebrook's (2002) insight that "language is more than a set of actual words; it is also the virtual dimension of sense" (p. 20). Sense then "expresses the power of language to go beyond what it actually *is* and the productive capabilities of becoming" (Waterhouse, 2011a, p. 58). As such this vignette becomes a rhizome. As rhizome it offers various entryways in thinking about experiences of learning English, and how this connects with other territories (economic, religious, political, educational) and aims "to bring into being that which does not yet exist" (Deleuze, 1968/1994, p. 147). I constructed this vignette in the manner I did to experiment with how affect, as a force that flows through the research-assemblage and has the power to deterritorialise, makes possible looking at research data anew. What might be produced if one attempts to create knowledge differently? Working *intermezzo*, in the middle of things as I do here, unsettles and creates a feeling of unfinishedness. This is, however, what rhizomatic analysis produces – uncertainty – as one continuously searches for a conjunction AND.

It's my dream to speak very well English.

In Mozambique many companies require English.
Yes everyone have to study English [at primary and secondary school].
I -- I -- oh I did English in university too.
And did you like it, did you find it interesting?
Not too much because I didn't learn more things. Because I am here now to improve my English.
Yes.
It's good feeling, yes. It's good thing because I want -- I want to learn because I believe that English is a good thing.
For example when I was young in the cinema, all the movies are in English, yes. I need the legend to understand the main things, yes. With the English I think that I will -- I will not need legend, dictionary and all the things, yes. I will understand. Yes I will understand the -- all the things.

I think that English is good, is the first international language. Yes, I can -- I can go to England, they -- they talk English. I must talk English. I can go to Australia, they talk English. I must talk English. USA, most countries, yes they talk English. I think that is the -- is the united language.
I want to learn very well English to do a master degree outside of -- of Mozambique.
In England.
Or Australia maybe.
Maybe I can stay here [South Africa] but -- but it isn't in my plans.
Why? Oh because I think that England and Australia are developing [developed] countries. Yes and I can learn more things.
I am obtaining more skills, improve my speak and the, in this form, I will open the door for more opportunities in my life.
English can open it, the doors to several opportunities. Not only opportunities of employment but of experience too. Yes.
Yes I -- I will or I can work outside, but always I will return it for my country.
(Interview 1, Scottsville, 30 April, 2013)

How does desire flow through the vignette above? More specifically, how does desire in learning English make possible transformations to occur as Helen continually invest in reading the self, the word and the world as texts (Masny, 2006)? To be able to speak English is a dream that Helen has ("*It's my dream to speak very well English*"). How will this dream, as virtual potential, be actualised in space-time? What unforeseen possibilities might it make possible to become-other as Helen invests in becoming-literate? Is this dream, born from the unconscious, a desire-machine that attempts to plug into other machines (Deleuze & Guattari, 1972/1983a)? What machines does it plug into and what might it produce? Helen's dream opens up a smooth space in which becoming can occur. For her "*English is a good thing*" because it "*can open it, the doors to several opportunities*". These opportunities include "*[n]ot only opportunities of employment but of experience too*". Becoming-literate in English will enable her to "*learn more things*", to "*understand the – all the things*". It is through investment in reading the world, the word and the self as text that the smooth space is created in which disruptions and transformations occur. Such transformations are, however, untimely and what it produces cannot be foreseen (Deleuze & Guattari, 1980/1987). As desiring-machine, Helen's dream is a productive force that connects various assemblages and makes possible untimely becomings. These lines of flight that shoot through smooth space may turn into molar lines as they become territorialised through their connection with other territories. In the vignette above these territories include the economic, political and educational.

But learning English is also territorialised in relation to educational imperatives. Helen's dream can only be achieved in "*obtaining more skills*" that can be achieved through attending the language centre and completing a set curriculum. Such educational imperatives territorialise learning English and treat it as an endpoint to be achieved and not as an investment in becoming

Other-than. In such instances reading the world, the word and the self occurs in striated space as it moves towards an institutional and personal constant (Masny, 2009). Obtaining the necessary skills can, in turn, be connected to political and economic territories (literally and figuratively). According to Helen she has to leave Mozambique and go to another country in order to study English correctly ("…*because I didn't learn more things. Because I am here now to improve my English*"). But South Africa will not offer her the same educational and employment opportunities as countries such as the United Kingdom or Australia ("*Maybe I can stay here [South Africa] but -- but it isn't in my plans. Why? Oh because I think that England and Australia are developing countries. Yes and I can learn more things*"). Helen's view that becoming-literate in English "*will open the door for more opportunities in my life*" is corroborated by Crystal (1997) who argues that because English is closely associated with the global economy, it is understood to be "the natural choice of progress" (p. 75). If English is believed to be "*the first international language*", do countries in which it is the official language implicitly hold a higher hierarchical position in political and economic terms on the global stage? Block and Cameron (2002) point out that it is the influence of globalisation that has contributed to the commodification of English and which has redefined the value and importance thereof. For Helen the value of the English language resides in the fact that it has the potential to unite people ("*I think that is the -- is the united language*"). But is the danger of the commodification of English and the value and importance assigned to it not informed by the power of the state that presents pseudo-peace and seeks to regulate and control (Deleuze, 2006b)? Will the value to unite people not lead to the potential spread of hegemony in which the status quo remains unchallenged? Kumaravadivelu (2006) asserts that this is indeed the case. He makes this claim through reference to Hardt and Negri's (2000) position on the relationship between the emerging processes of globalisation and what they call 'Empire[44]'. For Hardt and Negri (2000) Empire is not associated with a specific state but instead functions as a global system that is "composed of a series of national and supranational organisms" (Hardt & Negri, 2000, p. xii). It has neither identifiable location or centre because it

> establishes no territorial center of power and does not rely on fixed boundaries or barriers. It is a decentered and deterritorializing apparatus of rule that progressively incorporates the entire global realm within its open, expanding frontiers. Empire manages hybrid identities, flexible hierarchies, and plural exchanges through modulating networks of command. (pp. xii – xiii).

[44] Hardt and Negri (2000) distinguish their use of the term Empire with the traditional way the term is used through writing it with a capital E.

It is the processes of economic, cultural and communicational globalisations that have as direct consequence the Empire. Drawing on this idea, Kumaravadivelu (2006) argues that it is "the long and lingering history of the scholastic, linguistic, cultural and economic dimensions of the coloniality of the English language" (p. 17) that dovetails with the globality thereof that makes it the language of the Empire and the TESOL industry its conduit. For him one has no choice to learn English as "the globality of the language, the connectedness of the world economy, and the power of the Anglophone empire will ensure that English will continue to reign supreme" (p. 16). Rather, it is a "transformative restructuring of the TESOL professional activity" (p. 17) that needs to occur through a de/reterritorialisation of its philosophical, pedagogic and attitudinal positions.

Becoming-literate through investment in reading the world, the word and the self as texts involves traversing between overlapping smooth and striated space. For "the two spaces in fact only exist as a mixture: smooth space is constantly being translated, transversed into striated space; striated space is constantly being reversed, returned to a smooth space" (Deleuze and Guattari, 1980/1987, p. 474). I have argued that Helen's dream of speaking English fluently is the actualisation of a pre-personal desire. Because desire is a productive and creative force Helen, as desiring-machine, seeks to make connections with other desiring-machines. It is through such connections that transformations occur as different worldviews come into contact with one another (Masny, 2013a). It is through investment in learning English that Helen makes possible becoming-other. For Deleuze and Guattari (1980/1987) all becoming occurs in smooth space. Yet, smooth spaces in themselves are not liberatory but always have the potential to be captured and segmented. Such capture occurs when Helen as desiring-machine connects with the educational (attending the language centre and following a set curriculum, studying towards a Master's degree at a university where English is the language of instruction), political (studying in the United Kingdom or Australia, English understood as lingua franca) and economic (making possible improved employability and social mobility). But even the most striated space can be ruptured. In mapping how learning English for Helen occurs in both smooth space and striated space I attempted to show how various forces striate space whilst at the same time other forces are created that "emit smooth spaces" (Lorraine, 2010b, p. 257).

Understandings of peace and violence

In talking about the concepts of peace and violence Helen returned to her religious beliefs in order to explain what they meant to her. Central to both her understanding of peace and violence is the biblical axiom of loving thy neighbour. The following is a reply Helen gave on what she understood peace to be.

> Helen (H): Yes love the other. I think so. They can help each other. Even if they are not brothers. They are not in the same family but they must help each other.
> Frans (F): And do you think it's important that most people do that?
> H: Yes help each other I think so, it's too important. Because Jesus died and he teach for us that we must love each other.
>
> (Interview 1, Scottsville, 30 April, 2013)

Later during the interview I tried to relate the sense community through the act of caring for and loving one another to the concept of *ubuntu*. I found her response enigmatic then, and still do.

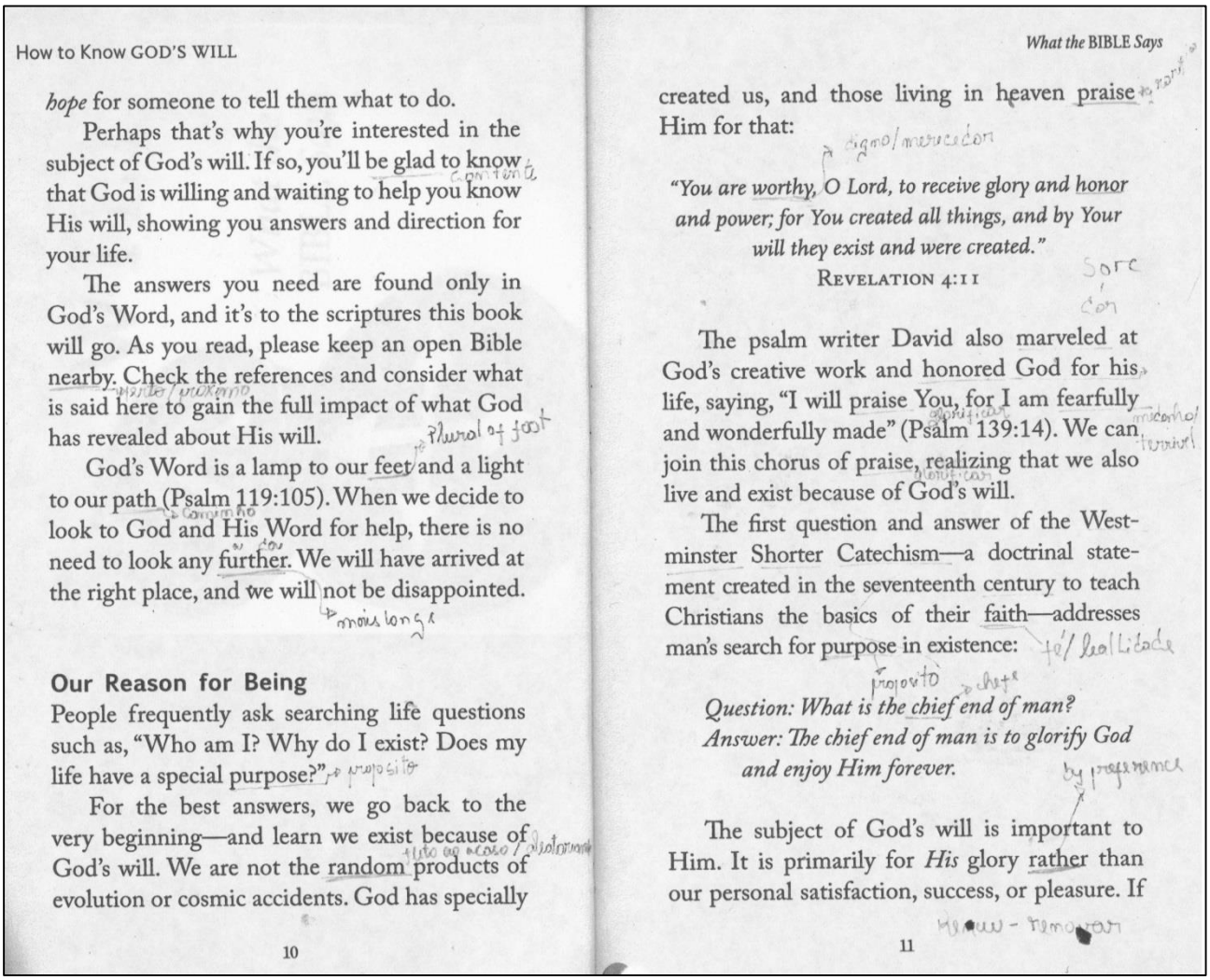
> Frans (F): Because I am thinking of -- it's South African and I am sure it is not only South African, but the idea of Ubuntu; about people and about helping each other and, you know?
> Helen (H): Jesus
> F: Jesus. Why do you say that?
> H: Ja because Jesus ... [***] for highest peace
> F: Is this peace, do you think it's ... [***]
> H: Spiritual
> F: A spiritual peace.
>
> (Interview 1, Scottsville, 30 April, 2013)

At the end of the interview I asked Helen if she wanted to share any other thoughts on peace or violence.

> Frans (F): Okay just the last question. Is there anything else you think is -- about peace or about violence that you want to share?
> Helen (H): Yes I can say that we are living the last times in the world and then I don't believe that one day, I don't believe that here in the ...[***], it's still possible to get the peace. Maybe after, after the end of the world, yes. Because it doesn't exist love for each other. Yes.
> F: … so people don't want to -- to be -- don't want to look after one another.
> H: Yes. I think that here it is impossible, maybe after. Yes. Because we are living the last times, yes. Jesus are coming.
>
> (Interview 1, Scottsville, 30 April, 2013)

Shortly after our interview concluded Helen showed me a book that she had been reading in order to improve her English (Figure 6). How might I make sense of the discussion Helen and I had about peace and violence and her showing me the book she was reading at the time? Could this assemblage be connected with learning English? If this is done what might it produce? In recent years a few researchers have started to explore the connections between English language teaching and learning and the Christian faith (Edge, 2003; Pennycook, 2005b; Pennycook & Coutand-Marin, 2003; Varghese & Johnson, 2007; Wong, Kristjánsson & Dörnyei, 2013). The

majority of this work has been concerned with either the entangled histories of Christian missionary work and the English language or how faith intersects with teacher identity and teaching practice. Apart for a few examples (see Wong, Kristjánsson & Dörnyei, 2013) scant research has been conducted on how faith intersects with student identity and language learning. This is perhaps an area that needs to be addressed. I will, however, not endeavour to do this here but rather present brief notes on how the connection between faith and learning English may present opportunities for Helen to become-other.



How to Know GOD'S WILL

hope for someone to tell them what to do.

Perhaps that's why you're interested in the subject of God's will. If so, you'll be glad to know that God is willing and waiting to help you know His will, showing you answers and direction for your life.

The answers you need are found only in God's Word, and it's to the scriptures this book will go. As you read, please keep an open Bible nearby. Check the references and consider what is said here to gain the full impact of what God has revealed about His will.

God's Word is a lamp to our feet and a light to our path (Psalm 119:105). When we decide to look to God and His Word for help, there is no need to look any further. We will have arrived at the right place, and we will not be disappointed.

Our Reason for Being

People frequently ask searching life questions such as, "Who am I? Why do I exist? Does my life have a special purpose?"

For the best answers, we go back to the very beginning—and learn we exist because of God's will. We are not the random products of evolution or cosmic accidents. God has specially

10

What the BIBLE *Says*

created us, and those living in heaven praise Him for that:

"You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created."

REVELATION 4:11

The psalm writer David also marveled at God's creative work and honored God for his life, saying, "I will praise You, for I am fearfully and wonderfully made" (Psalm 139:14). We can join this chorus of praise, realizing that we also live and exist because of God's will.

The first question and answer of the Westminster Shorter Catechism—a doctrinal statement created in the seventeenth century to teach Christians the basics of their faith—addresses man's search for purpose in existence:

Question: What is the chief end of man?
Answer: The chief end of man is to glorify God and enjoy Him forever.

The subject of God's will is important to Him. It is primarily for *His* glory rather than our personal satisfaction, success, or pleasure. If

11

Figure 6: Example pages of the book Helen had been reading to improve her English (from West, 2012).

Helen's understanding of peace and violence is heavily influenced by her faith. Peace and violence are territorialised within the landscape of Christianity and Christian texts. Peace is understood as transcendent, as something that is not attainable even if we know how to facilitate it. Peace is recast as spiritual or divine peace (Webel, 2007). Within Deleuzo-Guattarian terms Helen's understanding of peace and violence moves in striated space. Barber (2014) points out that although Christian theology can be said to have majoritarian tendencies, it simultaneously

harbours minoritorian tendencies that subvert and bring about transformations (Barber, 2014). According to MLT it is through reading the world, the text and the self that transformations occur.

How might the virtual be actualised during Helen's immanent and intensive reading of the book (text) she showed me? What might be produced as different world views connect with one another; as various assemblages of experience come into contact with the book? For Deleuze (1969/1990) the value of any text does not reside in that which it purports to represent or what the reader thinks it may signify, but rather in what the process of reading produces: " [Y]ou see the book is a little non-signifying machine, and the only question is 'Does it work, and how does it work?' How does it work for you?" (Deleuze, 1990/1995, p. 8).

Research journal: Monday, 13 May 2013

The strangest memory came to me while I was listening to the first interview with Helen. During our conversation it came to the fore that she regarded her Christian faith very highly. This was especially evident when I asked her how she understood and experienced peace and violence. Her reply surprised me although I am not sure why this might be. Is it because I find it difficult to believe so steadfastly in something? In listening to her interview a memory popped into my head. A few months earlier I had wanted to attend a church service. The only viable option seemed to be to attend a Quaker meeting. I have never attended such a meeting and did not know what to expect. I remember that the morning was quite muggy and that cicadas were buzzing away as I crossed a small stream on my way to the meeting. The stream was filthy. Having arrived at the venue (an old hall that also served as the meeting place for the local scouts group) I was surprised by the small number of people present. After introductions I was duly showed where I could sit during the meeting. A few chairs were arranged in a circle around a flat-top chest. The chest was closed and doubled as a table on which were strewn various pamphlets, books and magazines. Soon after taking my seat the room fell quite. We sat in silence. This silence continued for about fifty minutes I guess. To be honest it was difficult to keep track of time without a watch. Silence. At the start I found this silence to be unsettling, not being used to 'church' like this. However, after not too long my thoughts started to drift and stretch in various directions. The longer the silence continued the less 'thoughty' my thinking became. I cannot really recall what I thought. For the last ten minutes of the meeting a discussion was held during which time anyone could share their contemplations with the rest of us. I chose to remain silent.

5.3. Connecting Spaces

In the micro space I created various cartographies of how the research participants were transformed through investment in learning English as they read the world, the word and the self as text. I endeavoured to show how experiences of learning English intersect with peace and violence (Waterhouse, 2011a). I specifically made use of the conjunction AND to reference Deleuzo-Guattarian becoming and how it has been taken up in MLT (Waterhouse, 2011a). The transformations that occur through investment in learning English could not always be considered to be major. Roy (2003), however, alerts us that even though the transformations that occur may seem "very small and minor 'flections'" (p. vii), it is the subversive power inherent therein that opens "secret lines of disorientation" (p. vii) and makes possible becoming-other. The cartographies presented in the micro space should not be viewed as a representation or an interpretation of a reality that exists independent of this study. Instead this study is about ideas that arise from the experience of the research event because in Deleuzo-Guattarian terms sense is an event that emerges immanently (Colebrook, 2002). In thinking about how sense emerged immanently as the conversations with the research participants unfolded (and subsequent readings of the transcribed interview texts and listening to the audio recordings), it became clear that in drawing on Deleuze's (1968/1994) anti-representational stance (that is rooted in difference) enabled me to understand the concepts of peace and violence as fluid, contingent and continuously becoming-different. What can be said then is that meaning does not reside in the words peace and violence but instead in how they might become within the particular networks of relations in which they function. It is to these networks that I next turn my attention as I map, keeping in mind that a "map has to do with performance" (Deleuze & Guattari, 1980/1987, p. 13), the possible rhizomatic connections between the various understandings of peace and violence that the research participants shared and how these intersect with MLT and learning English at the language centre.

5.4. Meso Space: Becoming Peace and Violence in the TESOL Classroom.

A single voice raises the clamour of being (Deleuze, 1968/1994, p. 35).

In the meso space I bring various lines that shoot through the micro space together, to explore how adult language learners are transformed in relation to their understanding of peace and violence in the TESOL environment. To this end I employ Waterhouse's (2011a) construct of peace AND violence. In other words, how do the participants' experiences of learning English intersect with becoming peace AND violence? I endeavour to focus on the specific reality

(Deleuze's *Real* – the "processes that constitute the givenness of objects rather than with the constituted, identifiable objects and categories themselves" (Bell, 2011, p. 4)) of how the participants' experiences of learning English intersect with notions around peace and violence and the transformations this intersectionality produces. In the meso space I particularly focused on two issues that are taken up in peace literacies; how investments in learning English intersect with notions around diversity and multiculturalism and anti-racism. I focused only on these two issues, not because I consider them to be exhaustive and 'represent' the research data. Working from a transcendental empiricist position afforded me, however, to deterritorialise data (as something that can be coded and categorised according to a priori themes) and reterritorialise it as affective intensities that disrupt and produce thought (see Masny, 2013a). Furthermore, from a transcendental empiricism position such thought does not aim to represent reality, but to enable experimenting with a different reality (St Pierre, 2013)

In keeping with how I employed MLT in this study, I am interested in exploring the flow of life experiences and events through which adult language learners at the centre become-literate. To reiterate, this is done through reading the research data intensively and immanently. Through reading intensively I endeavoured to explore the "multiplicity of lines of flight" (Waterhouse, 2011b, p. 242) inherent in the research data. Reading immanently afforded me to link assemblages of experience with the thought these produce as sense emerged through connecting life experiences with reading the world, the word and the self as texts (Masny & Cole, 2009). The map I produced in the meso space cannot be understood as complete because a map does "not stop at the pages' borders" (Honan, 2007, p. 538). Rather, the map functions as an affective intensity that has no definite beginnings or ends but only produce possible pathways for thinking. The meso space unfolds as follows: first, I briefly review how peace literacies find expression in the field of TESOL. I then consider peace literacies from an MLT perspective in order to consider MLT as "a material lens through which new possibilities in education are [made] viable" (Cole, 2013c, p. 39). This was done through mapping how investment in becoming-literate, and the intersections of this process firstly with understandings and experiences of diversity and multiculturalism, and then with anti-racism, produces transformations and the potential to become-peace and violence. In mapping how sense emerged in the research-assemblage, both for the research participants and for me, as we read the world, the word and the self as texts, the received understanding of peace literacies and how it functions within the field of TESOL was de/re/territorialised.

5.4.1. De/re/territorialising Peace Literacies

Although the field of peace education and how it has been taken up in TESOL is by no means homogeneous (see Ben-Porath, 2003), some general characteristics can be identified. I pointed out in Plateau III that Kruger (2012) has argued that the current pedagogical humanistic

and communicative language learning approaches in the field of TESOL are particularly well suited to combine with peace education. Based on this point of view the goal of TESOL should not only be for learners to gain communicative competence, but also to gain communicative peace. In this instance communicative peace is understood as a holistic approach to language teaching that explicitly stresses the link between attitudes, behaviour, and language (Kruger, 2012; McInnis, 1998). This position is also taken up by Gomes de Matos (nd) who argues that "as language users/learners we have both the right and the responsibility of communicating well (appropriately, accurately, meaningfully, etc.) and of communicating for the good of humankind" (p. 2). Within the emerging academic fields of peace linguistics and peace sociolinguistic a similar stance is taken as their aims are to investigate and promote peace-building and peace-maintaining practices through language (Friedrich, 2007a; Morgan & Vandrick, 2009). These peacebuilding and peace-maintaining practices are associated with and have been taken up as, for example, conflict literacy, human rights literacy, environmental literacy, multicultural literacy, and anti-racism literacy. In what follows I de/re/territorialise peace literacies as it relates to multiculturalism, diversity, and anti-racism through creating a rhizomatic map of how investment in becoming-literate produces transformations.

In challenging both the notion of peace literacy as intercultural communicative competence (see 3.3.2. Tracing Peace Education(s) and TESOL) and the grand narrative of Peace (see 3.2. Tracing literacies on Peace, Violence and Nonviolence), I de/re/territorialise peace literacies through making connections with experiences of peace and violence in the context of learning English at the language centre. As reminder, I draw on Waterhouse (2011a) to employ the phrase peace AND violence to show that violence as revolutionary, disruptive force that deterritorialises oppressive structures is necessary for the invention of peace and the creation of a different world. The use of the rhizomatic conjunction AND "signals the interconnectedness of these two Deleuzean concepts which are never reducible to each other and yet constantly interact" (Waterhouse, 2011a, p. 12). I recognize that the notion of violence as disruptive and revolutionary force was conceptualised by Deleuze (1968/1994) in terms of the macro political scale. In drawing on MLT I will, however, employ it at the micro level to reterritorialise it as transformative potential that occurs when reading the world, the word and the self intensively and immanently (Waterhouse, 2011a). As entryway into the rhizome I refer to a reference made by Gao and a performance of the song 'We are the world' by the learners in the beginner class at the language centre. From here I make connections with ideas shared by participants during our interviews, classroom observations, and research artefacts that were collected during the on-site research actions that were specifically related to learning English, multiculturalism and diversity, and racism, and peace and violence.

5.4.1.1. Multiculturalism literacies

Entryway 1: 'It's just a tool to connect people'

The first entryway into my discussion of the connections between learning English, diversity, multiculturalism and peace and violence is a statement made by Gao during his second interview. Prior to his statement we were talking about a picture of a person wearing a shirt on which was written 'Speak English or Die' (see Appendix F, Interview Schedule 2). I enquired from him whether he experienced the picture to be violent. To my surprise he could not decide as he thought the picture was too complicated. In order to explain his view on the picture he made the following statement.

> Gao (G): I have -- in China's history there are -- at the beginning of the China there was seven countries. And seven countries use their own language. And it -- in that generation they still fight each other. And there was a -- there was a king, [***] [possibly referring to Qin Shi Huang who united China in 221BCE]. He can -- he can -- fight them and make them use one language which he choose.
> Frans: Do you think it is similar to English today? That everyone should speak English?
> G: It's just a tool to connect to each other.
>
> (Gao, Interview 2, 17 April 2013, Scottsville

This statement took me along lines of flight through which I sought to explore the connections between language, diverse peoples, politics, and the global economic system as experienced by the research participants at the language centre. The historical map of the unification of China was drawn and language became territorialised through the standardisation of the Qin seal script that was made the official script throughout the newly conquered territories. Standardisation was the order of the day and encompassed everything from units of measurement and currency to the length of cart axels to facilitate transport on the newly constructed road and canal network (Chang, 2007). Was the construction of the road and canal network by King Qin Shi Huang to improve trade networks not similar to the contemporary global communication network? What role did the standardised script play? What role did language play when the Qin dialect was standardised and all other regional scripts were done away with? Is the English language, like its historical counterpart of the Qin dialect, just a tool to connect diverse people? In order to explore this notion of the English language as mere tool[45] that enables people to communicate and in so doing connect with one another, and how this relates to issues around diversity in a globalised world, I draw on a second event during the on-site research activities as another entryway.

[45] Kubota (2013) has recently argued that the notion of English as lingua franca that connects people with diverse backgrounds underpins much of the research in English language education, including English as international language, English as a lingua franca, and world Englishes.

Entryway 2: We are the world

Throughout the period that I conducted on-site research actions at the language centre, learners who attended the intermediate and advanced classes were expected to deliver a prepared presentation to all the learners and teachers at the centre. During my on-site research actions two such presentations took place on 28 March 2013 and 24 May 2013. I draw on the observations conducted on 24 May 2013 as entryway for mapping how multiculturalism, diversity, learning English and peace and violence connect. After the presentations were completed by the learners in the intermediate and advance classes on the 28th of May, the learners in the beginner's class asked whether they could perform a song for the rest of the group as part of the presentations. This request was not expected and unbeknown to the teachers, the learners had been practising for their performance in the afternoons after their normal classes had finished. Helen and Ercilia took part in the performance with fellow learners from Mozambique, the Democratic Republic of the Congo, Thailand and China. Ercilia introduced the class and informed the audience that they would be performing *We are the world*. This song was written by Michael Jackson and Lionel Ritchie and originally recorded by the group USA for Africa in 1985 in support of famine relief efforts in Ethiopia. In 2010 it was re-recorded by Artists for Haiti and released as *We are the world 25 for Haiti* to raise funds for the benefit of the victims of a deadly earthquake that struck Haiti on 12 January 2010. During most of the performance Helen and Ercilia stood in the front centre of the group of learners. I experienced the performance as both entertaining and disconcerting; entertaining as it seemed that most of the learners enjoyed performing the song and the audience received the performance well, but disconcerting because of the song they chose to sing. My research journal entry I wrote shortly after the observation session reflects my unease with the song the learners chose to perform.

Research journal: 24 May 2013

I know I should not be so critical. The learners (apart from … and … seemed to enjoy the performance. It was also well received by the other learners and teachers. But why this unease? Yes, I am sure the songwriters and artists who originally performed the song did so out of genuine concern with the victims of the famine in Ethiopia. Was the situation in Ethiopia (no, Africa is not a country!) not an essentialised version of reality that was more concerned about selling as many records as possible? Does the song not essentialise poverty, famine, and Africaness? Does it not signify more about the 'western saviours' than the cause being sought to be addressed? It is a fact that the famine, a human-induced occurrence (see Franks, 2013), arose partly from the civil war that raged between 1974 and 1991, and which consumed most of the country's gross domestic product which should have been used to fund infrastructure development, agriculture production, health services, etc. It has also been argued that warring factions in the

Ethiopian civil war were supported by both the United States of America and the Union of Socialists Soviet Republics (USSR) (see Korn, 1986). Are the learners aware of this? Can we really sing that we are the world?

Through drawing on these two events presented above and how sense emerged as I 'read' it both during their performance and afterwards as I transcribed the interview with Gao, read my research journal entry and watched the performance of the students in the beginner class, I connect learning English, diversity, multiculturalism and becoming peace and violence with the experiences of the research participants. In making the first connection I refer to an exchange between myself and Helen ten days after the class she attended performed the song. Leading up to the statements of Helen I present below, I had enquired from her whether she had ever experienced or could recall how English had been used in a peaceful manner.

> Helen (H): Maybe this one, the song, it isn't experience but --
> Frans (F): Which song?
> H: Of Michael Jackson.
> F: Oh, I was curious about that.
> H: Haiti, yes. Several singles changed, they didn't change but they increased something yes, to help people in Haiti. Yes, using the English.
> F: So I was wondering when you sang that, why did you choose that song?
> H: Oh that day? Why? I don't know why we did -- we choose it. We choose that song, but maybe because they – it -- it's a picture of peace, yah. Yes, I can see here is picture. The song translate, can I say, translate the peace. The song translate the peace, I don't know can I say.
>
> (Helen, Interview 3, 3 June 2013, Scottsville)

Helen makes a clear link between the performances of *We are the world* by the learners in the beginner class, learning English and peace. It is through her investment in reading the world (the earthquake in Haiti and the efforts of the artist who re-recorded the song), the word (the lyrics of the song *We are the* world) and herself (as person that wants to help other people) as texts that she gets an opportunity to transform herself and how she relates to the world. In drawing on her Christian beliefs, Helen stated during the first interview that peace means to "…*love the other",* to "*help each other… even if they are not brothers*". From a Deleuzo-Guattarian perspective, love is a form of desire (Protevi, 2003). It is understood as life itself and that which makes possible "strange flows to circulate" (Deleuze & Guattari, 1980/1987, p. 116) through experimentation. Because love is posited as the "release of multiplicities from their servitude as predicates of a subject" (Protevi, 2003, p. 188) it is a war machine that makes possible the invention of the new as it connects life experiences. It is love as desire that connects experiences of faith, learning English, and peace in the assemblage of the performance for Helen and which makes possible for her to become-other. Yet, because love as desire-force "is not an interpretation of experience but material

experimentation" (Protevi, 2003, p. 192) it is through her investment of becoming-literate during the performance of *We are the world*, in which resides the transformative potential for Helen to become-peace through reaching out and affirming connectedness with others. The connection between the performance of *We are the world*, learning English, and diversity and multiculturalism was also made by Ercilia.

In the vignettes that follow Ercilia makes clear links between learning English at the language centre, and acceptance of multiculturalism that leads to unity. Leading up to the response provided below Ercilia and I were discussing how she experiences learning English at the language centre and whether she has had any experiences which she thought were peaceful.

> Ercilia (E): Uhm – learning English in the classroom? It's nice, yes. It's not violent so much. Because we are in the different – we came from different countries. For example in my class there are some Chineses, and we are Mozambicans – two Mozambicans and two Chineses and one Thailand…. And we are different countries but we are here for the one reason – learn English. The Chineses cross the ocean and they went – they're here to learn English. We cross the borders and we are here to learn English. We are here to one reason and this make us one. 'Cause we are here to learn English. One reason. And we all like – we all here to improve ourselves and our English and ourselves. Yeah.
> Frans: So it's a peaceful experience?
> E: Yes, 'cause you learn new things. Not only English culture or Zulu or South African culture. For example I can learn Chinese and Thai cultures. Yes.
>
> (Ercilia, Interview 2, 15 April 2013, Scottsville)

Ercilia treats the relationship between learning English, multiculturalism and peace in a very similar fashion to how it is taken up in peace sociolinguistics (Friedrich, 2007a & b) and how peace education has informed the fields of TESOL / ESL/ EFL (Kruger, 2102; McInnis & Wells, 1994; McInnis, 1998; Morgan & Vandrick, 2009). Within these fields not only is the language teacher understood to have ample opportunity to promote human rights (human rights literacy) through "communicating peacefully, constructively, humanizingly [sic]" (Gomes de Matos, 2000, p. 339) but as language is understood as communicative tool, teaching English makes possible intercultural dialogue which in turn opens up the potential for social change (McInnis & Wells, 1994; Reardon, 1988). For Ercilia, the intersection of learning English with multiculturalism was, however, not only confined to experiences at the language centre as became evident when we talked about her experiences of living in a foreign country in order to study English.

> Ercilia (E): I live with one – no two South – two South African girls and one – I forget – this new – is – is Mozambique, South Africa and in the middle?
> Frans (F): Swaziland.

E: Yes, Swazi. One Swazi girl.
F: I see. Is it a good experience living with different people?
E: Yes.
F: And they were like very friendly?
E: Yes, very friendly.
F: That's nice.
E: We are family together.

(Ercilia, Interview 3, 16 May 2013, Scottsville)

Similarly to Ercilia, most of the other participants in the study also experienced learning English (as communicative tool) to be closely connected to multiculturalism, intercultural understanding and the possible promotion of peace. In talking about how learning English could contribute towards creating a more peaceful world, Gao states that "*English help us to know more about each other and -- we got new aims and – as the time goes by we will forget these hatred… For example, we hate Japanese and we never learn Japanese language. But we learn English and Japanese learn English. And some days we can use English to talk*" (Interview 2, 17 April 2013, Scottsville). A similar sentiment was shared by Steven, who likened using English to communicate to a bridge that can connect people. For him, English promotes the establishment of peaceful relations because through its use people can learn more about each other. This also resonates with Steven's understanding of peace as mapped in the micro space (see 5.1.4. Understandings of peace and violence). This position is evident in the following vignette:

Steven (S): No I think English like -- English is like bridge and connect other people to know the culture or something. Because different country have different language. And we can't know the count -- the country's culture and what people is like. So we have to same language, to know -- to know another country. So the English becomes this language. Like a bridge to connect another country.
Frans (F): What about, do you think English can be used in a peaceful way?
S: Yes. Where, we have (***) communication we can know other people. So it can influence our relations.

(Steven, Interview 3, 29 May 2013, Emily Road)

Steven also argued for the importance of learning English as it would create possibilities for the world to be more peaceful during his second interview. During our discussion on what he understood the value of English to be Steven referred to the world as a family (*"If the world like being family, other people is family members. So maybe the world is more peaceful",* Interview 2, 13 April 2013, Emily Road). He furthermore emphasises the importance of English in creating a world that is more peaceful ("*Because English, the English is all over the world and you got, let me*

(***) a lot of country use English. So maybe if I chose English it is easy to, it is easy to, to be a family", Interview 2, 13 April 2013, Emily Road)

During our third interview on 5 June 2013 Marco reiterates this understanding of the value of learning English. He, however, extends the position that Steven takes by stating that it is not only about learning about other people or cultures, but importantly also about accepting and respecting the differences that one comes across ("*So it's important you think to accept differs values and different cultures. So I think it's not easy but it's also not difficult… You just open your heart, open your mind to, you know to listen to and I think to understand to accept another different culture, different thing. It is not too hard… First you must respect the -- a foreign country*"). Arguable from an MLT perspective allowing oneself to experience difference ("*to accept different values and different cultures")* opens up the possibility of untimely transformations. Through investment in learning English, Marco thus creates possibilities for becoming-other as different bodies that are produced in different assemblages of experiences come into contact with one another, and affect and are affected by one another at the language centre. The importance of respect in allowing for becoming-other is very similar to Agnes's understanding of peace.

For Agnes peace is the existence of harmonious relationships between people based on mutual respect ("*You can be different and stay together… It is important to be different… And respect each other*", Interview 1, 19 March 2013, Scottsville) despite differences that may be exists ("*Yes, it like don't put – don't see the difference first"* Interview 3, 10 May, Scottsville). During the third interview I asked her why respect is so important. Agnes replied: "*It is because respect is cosiderage – consideration of – like consideration each other, yes*" (Interview 3, 10 May 2013, Scottsville). Based on her experiences that she had at the language centre, Agnes states that it is a space in which the learners are respected as all the learners are treated equally by fellow learners and the teachers ("*Yes here in language centre we have different nationalities and, who treat like equal. The depends of nationality or race, yes*", Interview 3, 10 May 2013, Scottsville). Moreover, the consideration that learners and teachers show towards one another allows for connections to be made, and it is through such connections that transformations are brought about. An example of one such transformation concerns learners' being deterritorialised and being reterritorialised as teachers as they engage with and share lived experiences with fellow learners and teachers at the language centre. This occurs "*because you can connect the people, ja. You can connect, you can talk about your culture. You can teach your home, some words in your home language with the same meaning in English ja*" (Agnes, Interview 3, 10 May 2013, Scottsville).

The idea of English functioning as a tool that enables different people to connect with one another and in so doing make possible the establishment of peaceful relations is also held by

Abdoulaye. As discussed in the micro space, Abdoulaye is of the opinion that English is a means to an end ("*For me, uh language is just a means. We use it and that's all*", Interview 1, 5 March 2013, Scottsville). During a later interview he refers to language as a tool and becoming literate in a language a means of empowering oneself ("*But actually as it is a tool you can use it to empower yourself but I'm not certain that exactly the right way to using language*", Interview 3, 25 May 2013, Scottsville). Arguably for Abdoulaye one such form of empowerment is the ability to communicate with people different from you. It is through such an act of communication across difference that peace, following his understanding of the concept as an active positioning ("*No it's not passive… Since you have to be at peace it's not passive*", Interview 1, 5 March 2013, Scottsville), and learning English intersect (*"…what is peaceful is the fact of meeting people... So this part of English is a peaceful thing"*, Interview 2, 18 April 2013, Scottsville). Unlike the other research participants, Abdoualye qualifies his interpretation of the role that English can play in establishing peaceful relations by pointing out that it is not so much the language being used that is of importance but rather the way in which the language is employed. I consider the position he takes below.

What lines of flight does Abdoulaye's position open up? How might sense be made of the relationship between language and investment in learning said language, diversity and multiculturalism, and peace? In considering Abdoulaye's point of view I draw on Masny's (2013a) understanding on how vignettes function within rhizomatic analysis. I include vignettes not to foreground certain themes based on pre-determined codes because to do this would run counter to the ontological and epistemological position on which rhizomatic analysis is premised. Arguably, such an understanding "treats data, words, as *brute*, existing independent of an interpretive frame" (St. Pierre, 2013, p. 223). In treating the vignettes as I do I aim to use data to "rupture, deterritorialize [sic], and take off in unpredictable ways…" (Masny, 2013a, p. 344). As such the 'empirical data' is deterritorialised and reterritorialised as transgressive (St Pierre, 1997). The research data is plugged into transcendental empiricism in order to experiment with how it functions and explore what it produces. As such, what is important is not to attempt to capture meaning through interpretation of the stable data, but to employ the data in such a manner that thinking is produced that makes possible different possibilities and a world unthought (Deleuze & Guattari, 1990/1994). In considering the importance of thinking with research data, St Pierre (2013) makes an astute point: "If thinking enables living, then one can no longer be/do/live what one no longer thinks" (p. 226). In relating this idea to the current study meant that the research data were experimented with in order to create different possibilities in considering the relationship between learning English and peace and violence. What it would produce, as sense emerged while I wrote this and while you, as reader, read these words, could not be known as "we are not separate from the world. Being in every sense is entangled, connected, indefinite, impersonal, shifting into

different multiplicities and assemblages" (St Pierre, 2013, p. 226). We are becoming with this research-assemblage. In juxtaposing the data as I did I foreground connections and "a trust that something may come out, though one is not yet completely sure what" (Rajcham, 2000, p. 7). I experiment with the lines of flight that Abdoulaye's position makes possible in considering exploring how language, becoming-literate, diversity, multiculturalism, and peace and violence flow through the language centre, assemblage through the inclusion of two short vignettes from Abdoulaye's second interview and a research journal entry I made concerning these vignettes as sense emerged reading them immanently and intensely. In the first vignette he reiterates his understanding that English, similar to any other language, functions as means to an end. As such it is not the language that is important in bringing about peaceful relations, but rather the way it is employed by people. In the second vignette he illustrates this understanding through reference to the Quentin Tarantino film *Inglourious Bastards*.

> A language in itself -- I am not certain a language in itself can do -- can do a lot. But it depend on, you can – you can have English to read books and learn about other countries, that will -- For example, its ok for us to be able to speak using English because you don't speak French [laughs]. And I'm not speaking English well but at least we can understand each other. It's ok but it will -- it will -- it will function as well with other language… The people using and yes – how you use it.
>
> (Abdoulaye, Interview 2, 18 April 2013, Scottsville)

> And if you remember it is I guess at the beginning of the movie – this – this German soldier came at the house – the French house and looking for a Je – Jewish. And when he speak to the guy in the house he was very polite and the language was very polite. And actually, the subject was very violent – since he was persuading the man to show where the Jew hidden in his house but very polite… It is not only like you speak well and you are peaceful or you speak bad so you are violent. It are more complicating in fact.
>
> (Abdoulaye, Interview 2, 18 April 2013, Scottsville)

Research journal: 25 April 2015

"Language is merely a tool, a means to an end". Yet it is part of the language centre assemblage. When will the language centre assemblage produce peace AND violence (Waterhouse, 2011a). The people-assemblages that move through the material space of the language centre are also part of the language centre assemblage. What learning assemblages produce striated space and molar lines? Am I arguing that most TESOL spaces are striated and dominated by molar lines? If so how can we recognise the lines of flight that resides within these spaces and how can we experiment with them? Think about how culture, multiculturalism, diversity and identity are treated as fixed and bounded categories to be learned about as if it is another skill to be mastered. How might peace literacies be de/re/territorialised in such a space? How might such

literacies function differently? How could the focus be shifted towards the dynamism within TESOL spaces; as assemblages of experience connect and reconnect? How can becoming-other be foregrounded? The people-assemblages that inhibit a TESOL space are part of a rhizo-community; they are part of a pack multiplicity. This space is filled with movement and constant change; as it is de/re/territorialised.

I have mapped the lines that the research participants draw between learning English, diversity and difference, multiculturalism and peace. The investment the research participants made in becoming-literate opened possibilities to become-other. Apart from Abdoulaye all the participants expressed belief in an understanding that learning English potentially creates the opportunity for the world to become more peaceful as it allows for people to connect and learn about difference. In the words of Ercillia: "… *we are different countries but we are here for the one reason – learn English… We cross the borders and we are here to learn English*" (Interview, Interview 2, 15 April 2013, Scottsville). In this way, learning English allows the research participants the opportunity to come into contact with myriad assemblages - people, cultures, places, ethnicities, socio-political contexts. In qualifying this notion that English (and per extension investments in learning English) functions as a means to connect people and in so doing makes possible the establishment of peace relations across difference, Abdoulaye pointed out that language cannot be separated from the world. Instead it is through the performance of language that we create the possibility to transform ourselves and the world. This position finds resonance within MLT. Briefly, concept of violence is reterritorialized as disruptive and revolutionary force and as transformative potential that occurs when reading the world, the word and the self intensively and immanently (Waterhouse, 2011a). Peace AND violence then refers not to the received understandings of these concepts but to the disruption thereof for the invention of peace and the creation of a different world (Waterhouse, 2011a).

From an MLT perspective, what is enabled for the research participants through investment in learning English is the possibility of establishing connections to different assemblages of experience (consisting of heterogeneous elements) as they *crossed boundaries* (both physically and figuratively). It is through the connection of assemblages of experiences that transformation was made possible as the event of learning English unfolded for the research participants at the language centre. But these transformations were untimely for as the research participants read the world, the word and the self as texts during their time at the language centre, how sense emerged and becoming was unfolded could not be foreseen. As previously argued this is because the potentiality of pure difference in the virtual and that which will be produced from the virtual-actual interaction as it is actualised in space-time cannot be foreseen (see 2.4. *Glossary: Plugging into the Duleuzo-Guattarian Concept Machine, Actual/Virtual*). In reference to this in *Difference and*

Repetition Deleuze (1968/1994) writes that "actualisation… is always a genuine creation. It does not result from any limit from any pre-existing possibility" (p. 212). This means that the actualisation of events, as connections are made between assemblages of experience, has a relationship to the virtual realm but not one of resemblance (Waterhouse, 2011a, p. 41). May (2003) astutely points out "to think of becoming as *what* threatens to reduce it to the stability of an identity" (p. 147). That which becomes, as the unfolding of difference, "is not something or a set of something, but the chaos which produces all somethings" (p. 147). This is an important point with regards to the aims of peace literacies as employed in the field of TESOL.

I showed in Plateau III that within the field of TESOL peace literacies is territorialised as teleological (Waterhouse, 2011a) and by in large endeavour to enable learners to gain communicative competence and communicative peace (Gomes de Matos, 2002, 2003; Kruger, 2012; McInnis, 1998) through engagement with, for example, human rights literacy, environmental literacy, and multicultural literacy. Such a position becomes problematic, however, from the perspective of MLT. From this perspective becoming is actualised as learners invest in becoming-literate. However, because becoming is untimely and occurs through "a dynamic field of virtual/actual tendencies" (Boundas, 2010b, p. 300) the emphasis has to be shifted within peace literacies towards focussing not only on a becoming *what* (for example more culturally literate, tolerant of difference, non-racial, democratic) but perhaps more importantly, becoming *when*. In the concluding chapter I consider the importance this shift of emphasis hold for how peace literacies may function in the field of TESOL.

5.4.1.2. Anti-racist literacies

Racism and racist practices are discriminatory and a form of systemic violence. Relating it to peace education, researchers such as Thompson (2003) argue that developing meaningful understandings of racism and racist practices allow for the promotion of peace as it creates the opportunity for people to accept both themselves and others more authentically. In recent years the intersections between race and racialisation with the field of TESOL have also increasingly become a topic of research since the publication of the special issue of *TESOL Quarterly*, Race and TESOL, which was edited by Kubota and Lin (2006). Within the fold of language education practices and spaces, Lee (2015) has successfully shown how culture and race is often conflated. This occurs because within the TESOL classroom discussion around culture is often collapsed into inter- and cross-cultural comparisons of difference. Based on the mapping produced in the previous section on diversity and multiculturalism, such an understanding of culture is also held by the research participants. It was shown that much of the understanding of becoming-literate revolves around not only learning about other cultures or collective ways of being in the world but being willing to become similar to the culture one finds oneself in. The danger inherent in such an

understanding is that culture becomes a proxy for race, and that English is equated with Whiteness (Lee, 2015). Lee (2015), furthermore, and I think correctly, asks whether liberal discourses of multiculturalism and diversity have lulled us into complacency or whether we have indeed been able to move towards more critically aware space where race and racism are challenged. In relating this notion to the Deleuzeo-Guattarian concepts employed in this study one might ask; does peace education and how it intersects with TESOL with regards to multiculturalism and race, operate through *pouvoir* and lull us into some kind of pseudo-peace or does it offer us the opportunity to travel along lines of flight and become-peace and violence?

In working from an MLT position I map experiences that the research participants had with racism or racist practices in order to create the opportunity to explore how racism (as harmful practice) intersects with Deleuzean violence as disruptive and creative force that makes possible transformations and becoming through investment in literacies. In this section I map how research participants experienced racism (violence as harm) whilst partaking in activities at the language centre but also how these experiences manifested both in and outside the classroom as the research participants read the world, the word and the self as texts. Baynham (2006) has argued that life experiences, particularly experiences of violence (such as racism), that spill into the language classroom create pedagogical opportunities that are dynamic and contingent. What opportunities to become-peace and violence do such interruptive moments (Baynham, 2006) offer? In what follows I consider how learning English, racism, and becoming peace and violence intersected for the research participants as they invest in becoming-literate. As entryway to the mapping of anti-racism literacies I refer to an interview with Abdoulaye in which he explicitly referred to race whilst discussing learning English.

Abdoulaye and I had been discussing how peace education could inform English language learning when he mentioned the possible value that peace related content could have if the learners found it to be interesting ("*Yes it could be important – it could change about the manuals. The topic maybe – it depends on the students. If the student is interested in this type of topic they will be happy"*, Interview 2, 18 April 2013, Scottsville). In asking him what he thought informative topics would be with regard to peace and violence he responded:

> A topic about peace? [pause]. About peace. It could be for example about peacebuilding, politics but – For example in a country – countries which experiment end of wars, something like that. How to concentrate peace among people that use to fight.
> …
> About violence? [pause] Topics like racism. For example, the -- the picture you showed me *Speak English or Die* [see interview schedule 2, Appendix F]. Racism. About war -- wars, about -- but it can be more – more simple. About the way you behave with your -- with people in the street. If --

for example to learn to let people go, not go straight and hurt people, because some – you can see some behaviour that don't look violent but actually are -- are when you think about them.
(Abdoulaye, Interview 2, 18 April 2013, Scottsville)

In reading Abdoulaye's responses (as text) immanently allows one to make rhizomatic connections as sense emerged. Although Abdoulaye used the concepts of peace and violence (as harm) based on the received meanings thereof it creates the opportunity to engage with the concept of race and experiences of learning English at the language centre. In order to explore this one can pose the following questions: What current opportunities are the learners at the language centre offered to engage with issues around race and learning English? How would discussions of race in the language centre make possible ways to challenge discriminatory practices in the lives of the research participants? How might experiences or discussions of racism create opportunities for becoming peace and violence? In considering these questions, I map how Ercilia, Marco and Agnes experienced and engaged with race while learning English at the centre.

During the second interview I enquired from Ercilia what she would consider to be peace and what peace-related content she thought would be relevant to learning English at the language centre. Her reply to these two questions is provided in the vignette presented below.

Frans (F): What would be an example of peace that you have experienced while you've been in South Africa?
Ercilia (E): Here? Maybe the fact that I arrive safely here. 'Cause I have -- I come from one country and -- I come from Mozambique. It's far from Pietermaritzburg. And you arrive safely here in Pietermaritzburg; it's an example of peace. A long time ago you couldn't travel for so long.
F: Uhm. So if you -- the fact that we can go to many different places --
E: Yeah, that's an example of peace. And the people can treat you like they know you. Treat you like that your one of the member of the family.
F: So you don't think it was always like this?
E: Maybe no, no…. In the apartheid time I don't think so, no [laughs]
…
Frans (F): If you get homework and your teacher tells you "Tomorrow you must bring an article or a reading for the rest of your class and it must be something to do with peace" What do you think, what can you get?
Ercilia (E): Maybe enchanted story
F: Enchanted story? Like a fairy tale?
E: Yes
…
F:Do you have a favourite fairy tale?
E: No not real. I like all. All fairy tales, stories…. Now I'm reading *Cry the Beloved Country*
F: And? What do you think about it? How does it make you feel?
E: When I read? Better because I knew I learn new words.
(Ercilia, Interview 2, 15 April 2013, Scottsville)

In considering Ercilia's response it is necessary to provide a brief overview of the book which she refers to. Cry the Beloved Country is a novel that was written by Alan Paton and first published in 1948. In brief, it follows the experiences of Reverend Stephen Kumalo, a black Anglican priest, who travels from a small village in present-day KwaZulu-Natal to Johannesburg to look for his son, Absalom. In the process Stephen Kumalo is confronted with the stark reality of racial and economic inequality and the dire consequences these hold. In the novel, it is the act of travelling, from his rural home to the city of Johannesburg, that makes possible for Reverend Stephen Kumalo to become-other. Ercilia similarly highlights the importance of freedom of movement to make possible becoming-peace ("*I come from one country and -- I come from Mozambique. It's far from Pietermaritzburg. And you arrive safely here in Pietermaritzburg; it's an example of peace*"). A further link can also be made between Ercilia's views on freedom of movement, peace and multiculturalism as discussed earlier ("*Yeah, that's an example of peace. And the people can treat you like they know you. Treat you like that your one of the member of the family"*). It is important to note that the force (both in terms of *pouvoir* and *puissance*) that enabled this movement to occur in the first place was a desire to study English. In the micro space I have mapped how the desire to learn English operates within both striated space and smooth space and as such I will not discuss it here. I rather wish to make connections between peace, peace education, learning English and race as it emerges from Ercilia's response.

For Ercilia there exists a clear connection between peace and the freedom of movement. Interestingly, when providing an example of a book that she thinks would be conducive in creating the opportunity to discuss peace in the language centre she mentions *Cry the Beloved Country*. Although unintended, the connection this book has and the connection she makes to apartheid is interesting. She takes cognisance of the fact that if South Africa was still under the apartheid system that she, as a black African from Mozambique, would not have been treated as family ("*And the people can treat you like they know you. Treat you like that your one of the member of the family*") and would not have been able to travel to and enrol at the language centre to study English ("*Maybe no, no…. In the apartheid time I don't think so, no* "). Through her investment in learning English and in reading the world, the word and the self as texts, Ercilia has to consider how race, place, and peace intersect. It is through the "minor 'flections" (Roy, 2003, p. vii) on the experiences of her life that opportunities are created for Ercilia to transform. Ercilia portrays her time at the language centre as one that enabled her to experience peace. Arguably then, she can be said to become-peace. However, what life experiences spill into the language classroom, and what opportunities to become-peace and violence do such interruptive moments (Baynham, 2006) make possible? In further considering the affective intensities and lines of flight opened by the vignette above I weave one more element into the assemblage. In the vignette below Ercilia and I were discussing race and racism and her experiences of racism in South Africa.

Frans (F): …have you had any experience while you've been here that you would say was maybe a form of violence?
Ercilia (E): Yeah, especially here in South Africa. Because the people here have this conception in their heads that black people must speak Zulu… And you can go somewhere like a shop and they speaking Zulu to you. "Huh? I don't -- sorry", I say. "Sorry, I can't understand I don't speak Zulu". And they look to you like "Huh? Which world you're living? You are white?" They don't understand that you can't speak Zulu; you come from a different country. Yeah.
…
F: That's very interesting. So why -- why do you think that is an example of a violent experience?
E: … I am studying English, not Zulu. I have my own language. And it can be violence. People can see me like I'm trying to be white…

(Ercilia, Interview 3, 16 May 2013, Scottsville)

How might reading these vignettes about experiences of peace and violence as it relates to race intersect with the disruptive and creative force of Deleuzean violence of reading immanently and intensively? What opportunities for transformation are made possible as Ercilia read the world, the word and the self as text? Ercilia was confronted with violence (as discrimination) based on the fact that she spoke English and not isiZulu. Furthermore, the shop assistant equates speaking English with not only being white ("*Huh? Which world you're living? You are white?*"), but perhaps also Whiteness (see also Lee, 2015)[46]. A clear link is thus established by the shop assistant between language and race (black/isiZulu; white/English). From a multiple literacies perspective, how might sense emerge for Ercilia as she, as a Black African, is associated with whiteness ("*People can see me like I'm trying to be white…")?* What affects are produced? Previously I have argued that Ercilia understands the value of English to be that it connects people and enables people to learn about one another. This is for her where peace and learning English intersect. Yet, the experience she recounts in this vignette tells of how English can also be a divisive force. The violence that Ercilia experienced can be related to her investment in learning English. Waterhouse (2011a) reminds us that anger is a force that makes possible becoming. For Ercilia, the violence (as harm) experienced whilst in South Africa enables it to intersect with disruptive violence that occurs when reading the world and self as texts immanently and intensively. In the vignette she disrupts the presumption of the shop assistant that she either think she is white or wants to be white through asserting her own becoming-literate ("…*I am studying English, not Zulu. I have my own language*…"; *"…'Cause we are here to learn English. One reason. And we all like – we all*

[46] I follow Saldanha (2006) in informing my understanding of the concepts race and whiteness. From this position race is conceived of "as a chain of contingency, in which the connections between the constituent components are not given but are made viscous through local attractions" (p. 18). The implication of this is that nobody "has a race, but bodies are racialized" (p. 18). Furthermore, on building on the notion of viscosity, whiteness can be conceptualised as "the sticky connections between property, privilege, and a paler skin" (p. 18).

here to improve ourselves and our English…", Interview 2, 15 April 2013, Scottsville). Through confronting what Ercilia experienced as violence in the manner she was treated by the shop assistant, she employs Deleuzean violence as disruptive force in order to open-up lines of flight, lines of escape that makes possible a different view of the world where wanting to speak English does not necessarily equate to wanting to become-white[47].

Next, I consider Agnes's experiences of race and racism at the language centre. Whereas Abdoulaye proposed that the content of the textbook should provide learners with opportunities to address discriminatory practices such as racism and Ercilia made reference to discriminatory experiences of racism that occurred due to the fact that she spoke English, Agnes shared how affect was actualised as anger after reading the word (the prescribed textbook for the students in the intermediate class) and the self as texts. It is through disrupting the representation of race in the textbook that Agnes unleashes the power of *puissance* and make possible becoming peace AND violence. During the third interview we were discussing how Agnes believed English functioned to connect people through learning about different cultures and if this was the case whether it could also be employed to promote peace. It is in responding to this question that the question of race came up and how people are represented in the textbook that was employed by the language centre for students enrolled in the intermediate class. Within MLT, visual images also constitute literacies (Waterhouse, 2011a). This discussion about peace, difference and race centres around a visual image in the textbook utilised in the intermediate class.

Frans (F): So what, if we do use it what type of things do you think we need to include in English classes to be able to promote peace?
Agnes (A): Not in English classes but in English books.
F: So the textbook for example?
A: No like when you learn about the culture or something like this, we can include also good things of Africa. Ja because when I see -- I can fill in the books like -- UK USA only nice countries and good things. But when they talk about Africa, even like South Africa is a development country. Or Cape Town we can show Cape Town on the books, but when you talk about Africa it is like Africa -- lions, animals, black people, poor. Ja I believe some people don't believe like Africa have like black people.
…
A: But because when they see Africa on books, on television only see bad things.
…

[47] Through this statement I do not purport that there does not exist a relationship between the English language, the historical legacies of the (British) colonial project, and whiteness. On the contrary, it is experiences such as this one recounted by Ercilia that make possible a critical engagement with how these elements intersect in post-Apartheid South Africa. This is especially true considering South Africa's own (tainted) legacy in the wake of the xenophobic attacks that occurred in 2008 and 2015. Arguably and perhaps importantly considering Ercilia's experiences, some authors have called these Afrophobic attacks as these were black-on-black racism in the majority of reported instances (see for example Mbembé, 2015).

A: I have (***)-- I have like here in my book. We didn't talk about this [in the language class]. But I don't understand really [paging through book textbook]. Ja, no mistakes like the way we live.
F: Oh okay, ja [perplexed]
A: She is from where? She China [pointing to women in text book]. She is from Canada [pointing to a woman on the opposite page to the woman previously indicated]. She has a hotel [referring to the Canadian woman], but she worked hard [Chinese woman]. But in China it is development country you know... Ja in China the people need to speak English because now China has become -- compete with USA, the economics you know. And too much people need to go to China to buy things and sell here. Why they didn't show like the business, like the business women in China also… But why like, you know. Like it is this -- And I see this like Chinese people learn how to use a computer. This is not true, the most cellphones came from China. If I'm not like, imagine I'm (***) and never came to like China or Africa. And I'm like "Aah", those (***) and those people learning how can use computer. Ja because discrimination in not only, not only on Africa, in Asia.
…
A: Yes. And every time when we learn about like have a conversation or something, black always from Africa and white always from somewhere, ja.

(Agnes, Interview 3, 10 May 2013, Scottsville)

In reading the vignette intensively and immanently, what affect might be produced? Arguably Agnes's investment in becoming-literate through reading the world and the word produces difference between how life (and race) is experienced by Agnes, and how it is portrayed in the textbook. Agnes, as an assemblage of experience, connects with the assemblage of race produced in the textbook. But the textbook "exists only through the outside and on the outside" (Deleuze & Guattari, 1980/1987, p. 4). It is through reading the textbook, and specifically the pictures to which Agnes is referring, intensely that the textbook becomes "a little cog in much more complicated external machinery … This intensive way of reading, in contact with what's outside the book, as a flow meeting other flows, one machine among others" (Deleuze & Guattari, 1980/1987, p. 9). The affects that are produced through Agnes's reading made possible transformations to occur. For "affects aren't feelings, they're becomings that spill over beyond whoever lives through them (thereby becoming someone else)" (Deleuze, 1990/1995, p.137). The actualisation of affect as emotion – in this case anger – makes possible the disruption and deterritorialisation of how race is presented in the textbook by Agnes. In asking Agnes how she thinks English classes may inform the establishment of peace she quickly corrects me on her position: "*Not in English classes but in English books*". The connection she makes between content and the representation of race (and the importance thereof in addressing this if one is to move towards anti-racist literacies), is very similar to the position Abdoulaye took. In providing examples for her anger towards how different people are presented in the textbook, Agnes makes a clear connection between culture and race.

I previously argued that within the TESOL context, culture has become a proxy for race because "culture and cultural difference enables an avoidance of the clearly controversial

terminology of race" (Lee, 2015, p. 82). It can be argued that Agnes also falls into the trap of equating culture with race ("*No like when you learn about the culture or something like this, we can include also good things of Africa… but when you talk about Africa it is like Africa -- lions, animals, black people, poor… And every time when we learn about like -- have a conversation or something, black always from Africa and white always from somewhere, ja*") when she makes connections between the notion of culture with Africa and black people. She further reiterates the point that Africa, and per extension black people, are always portrayed in a negative light in the media that she is familiar with ("*But because when they see Africa on books, on television only see bad things"*). Yet although she perhaps inadvertently further territorialises culture as race as *a priori* and race as essentialised, she does problematise the representation of race in the textbook by pointing out the discrepancies between how a white Canadian woman is represented and how a Chinese (Asian) woman is represented ("*She has a hotel* [referring to the Canadian woman*], but she worked hard* [referring to the Asian woman]. *Why they didn't show like the business, like the business women in China also? And I see this like Chinese people learn how to use a computer. This is not true, the most cell phones came from China"* (Figure 7). I found it interesting that Agnes drew a parallel between how African people and Asian people are portrayed in comparison to white people from Canada and the USA ("*Ja because discrimination in not only -- not only on Africa, in Asia*").

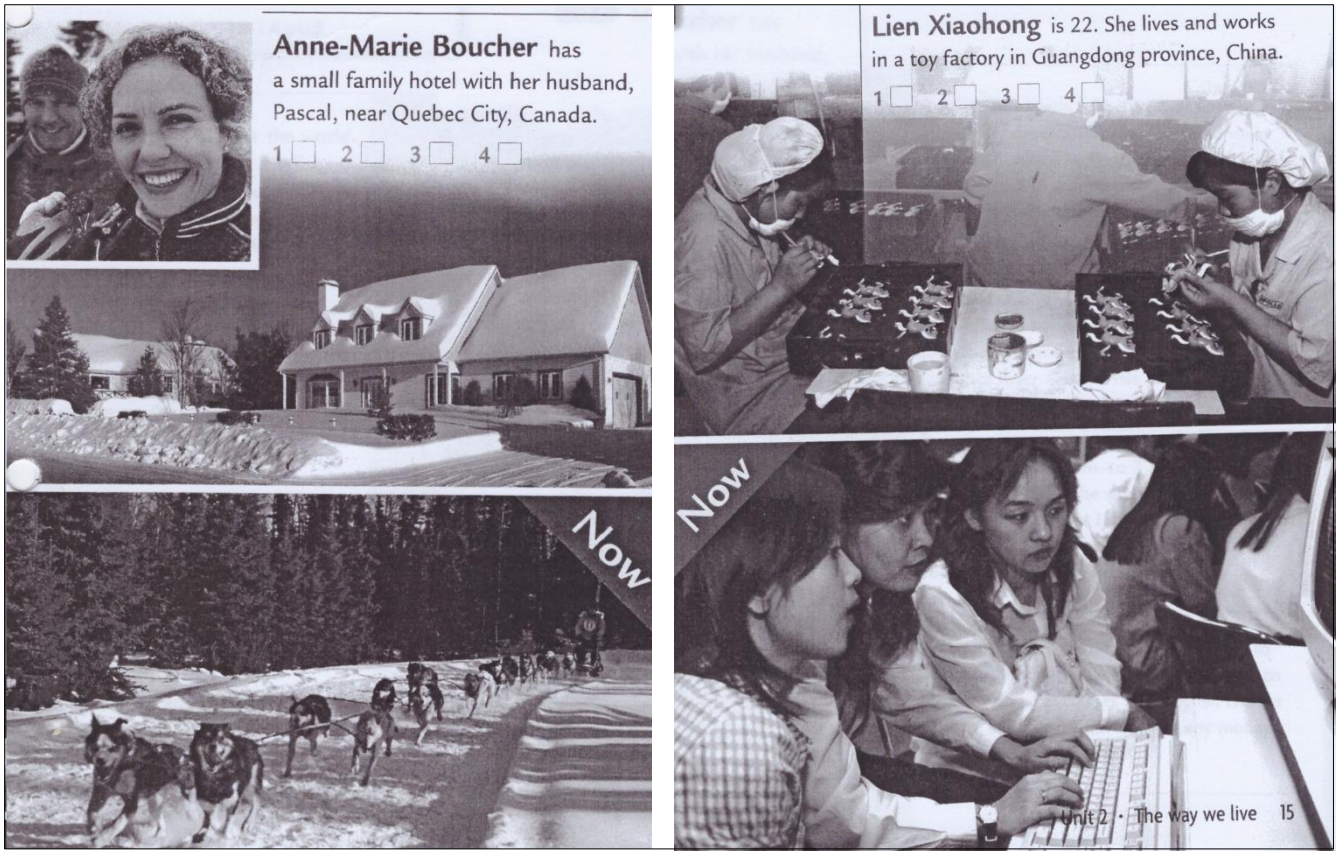


Figure 7: Images referred to by Agnes during our discussion of race and learning English

In thinking about Agnes's response to how she read the world and the word as texts it is prudent to consider the affective relationship she established with these texts and what these affective interactivities produced. In other words, what is the *affectus* – "the passage from one stage to another" (Deleuze, 1981/1988b, p. 49) – which the encounter made possible? As desire-machine, can it be argued that Agnes wants to become a *body without organs (BWO)* that cast off the impositions that race inscribes on/in the body ("…*we can include also good things of Africa"*)? I understand a BWO as the unlimited potential of a body: "an experimental practice, a set of practices. You never reach the Body without Organs, you can't reach it, you are forever attaining it, it is a limit" (Deleuze & Guattari. 1980/1987, pp. 149–150). Through deterritorialising the construction of race in the textbook, Agnes creates a space in which desire is set free from capture and where race becomes a fluid construct. It is in smooth space such as this that the transformation of the self is made possible and becoming occurs. Furthermore, it is through investment in multiple literacies and reading the world and the word as texts that Agnes *becomes-poet* (Deleuze & Guattari, 1980/1987) who speaks out against the violence of racial discrimination. The act of resistance to racial discrimination employs the creative power of *puissance* to open up the possibility of a different world. Agnes becomes the war machine that is used "in the service of peace" (Deleuze & Guattari, 1980/1987, p.490). In short, affect actualised as the affection anger enables Agnes to become pace AND violence.

In contrast to Agnes's deterritorialisation of race, it is through the viscosity of race (Saldanha, 2006) that it is reterritorialised as fixed and bounded during an interview with Marco.

Marco (M): Actually I -- I hope the university, the country can change me, change my mind -- change my mind, change my behaviour and – But -- but it hard for me to totally forget my identity. It's too hard. Just improve but I must say. I don't want to change into a person like the black people but I think, I think I -- I shouldn't say that but it's my -- it's my -- it's what I am thinking.
Frans (F): So there's a few things that I want to -- that you said that is quite interesting. The first one is obviously you say you shouldn't say it but that's what you are thinking? So why -- why do you... [interrupted]
M: Because I find some characteristics very like Chinese. Some bad -- you know bad personality, bad things from them so it's ... [interrupted]
F: That is similar to Chinese characteristics?
M: Some bad points is similar to Chinese. Some weakness. Ja so it's... [interrupted]
F: For example?
M: For example… [laughing] of honest. Honest person and I think they -- they don't – they -- their commitment, do you know what I want to say?
F: They, they -- you feel sometimes ... [interrupted]
M: Ja they don't observe their promise – ja, promise.
F: Has something happened specifically that makes you say that?
M: Ja for example she -- they promise you to do something, but they -- they don't do. Something like that. It's very similar to some Chinese.

F: Ja?
M: Ja it's very similar to some Chinese. Why I don't like this.
F: But, don't you think it is more than... [interrupted]
M: Some people are very unfriendly, I think, but I don't know why?
F: In your personal experience?
M: In my personal experience, so I don't like them very much.
F: Have something happened that you feel... [interrupted]
M: Just a little, a very little bit. A small thing but you can feel, you know.
F: You also said… [interrupted]
M: So I am very upset because I hope I can stay with more white people but maybe some other bad thing will happen …[laughing].

(Marco, Interview 3, 5 June 2013, Scottsville)

I experienced Marco's opinion as a text that was "problematic and problematising" (Deleuze, 1969/1990, p.54). Prior to the exchange presented in the vignette we had been discussing whether he thought there was a link between one's home language and one's identity. I inquired from him whether he believed he had changed since he first arrived in South Africa eight months previously. His response startled me. Our conversation took off in an unforeseen direction and was very quickly moving within striated space of pre-defined categories concerning what race should and could constitute ("*I don't want to change into a person like the black people… Because I find some characteristics very like Chinese, some bad... Ja they don't observe their promise ja*"). This is a space the State creates through the employment of *pouvoir* which "attempts to totalize, to structure hierarchically, to contain" (Dimitriadis & Kamberelis, 2006, p. 96). Our conversation progressed along molar lines. Throughout the exchange I tried to ascertain from Marco why he was making such pronouncements, what prompted these views that he held, and whether he had a specific experience on which he based the generalised statements that he made ("*Has something happened specifically that makes you say that?*").

In contrast to how the discriminatory practice of racism was confronted and challenged by Abdoulaye, Ercilia and Agnes, Marco (unconsciously) partook in such practices. The affects that are actualised as racism could be conceived aggregative affects. Such affects – as dynamic of desire within the research-assemblage that "manipulate meaning and relation, inform and fabricate desire, and generate intensity" (Colman, 2010b, p. 13) – assign bodies to collectives through smoothing out differences. This process of systemising bodies makes possible the generation of classificatory concepts such as race that underpin broader socio-cultural formations that make possible racism (Deleuze & Guattari, 1972/1983a; Fox & Alldred, 2015). Aggregative affects produce the contingent conditions for bodies to "become viscous, slow down, get into certain habits, into certain collectives…" (Saldanha, 2006, p. 19). The racism voiced by Marcus was rooted in the perceived meaning ("… *they promise you to do something, but they -- they don't do… Some*

people are very unfriendly") assigned to the physical trait of a darker skin. Through investment in reading the world, Marco becomes-violence (as harm).

Yet, interestingly, through stating that "*Actually I -- I hope the university, the country can change me, change my mind -- change my mind, change my behaviour and -- But -- but it hard for me to totally forget my identity*", Marcus voiced his wish that travelling and living in South Africa to learn English would provide him with the opportunity to grow and to change (through the employment of Deleuzian violence?). At the time of our conversation this had, however, not yet occurred. In Deleuzo-Guattarian terms, desire as productive and creative force that makes possible experimenting with what life might become was not actualised as Marco foresaw. In reading the world as text immanently, the connections that Marco made became molar lines and in this process became ineffectual. But inherent in any space is the possibility to be deterritorialised for "even the most striated city gives rise to smooth space" (Deleuze & Guattari, 1980/1987, p. 474). As assemblages of experience connect at the language centre, and Marco encounters difference, what transformations and becoming may occur? From an MLT perspective investment in reading the world, the word and the self as texts intensively and immanently makes possible for transformations to occur. Reading produces becoming. In reading the world, the word and the self as text, how might sense be actualised differently? How might the processes of MLT produce affective and deterritorialising forces that open up a smooth space for becoming (Waterhouse, 2011a)? When might Marco become peace and violence?

Throughout the time I conducted on-site research actions at the language centre as well as during all my informal discussions with the teachers at the centre, not once was the concept of race mentioned or was it ever problematised. Yet, as is evident from the discussion above, it is very much a part of the lives of the learners that attend the language centre. The only time race (and how it intersects with language) was mentioned by one of the teachers, and implicitly so, was when she remarked that "*As pure Anglo-Saxon I have never thought of English as the language of the oppressor*" (Personal field notes, 22 March 2013). This statement was made by Catherine[48] during a conversation we had regarding the research I was conducting and what prompted me to do this research. In a country such as South Africa with its very pronounced racialized history, should the experiences of the learners outside the classroom not find space to be expressed and addressed in the TESOL classroom? Should the centre not take part in "(un)raveling racism in a nice field like TESOL" (Kubota 2002)? What pedagogical practices at the language centre may provide the opportunity for the learners to confront discriminatory practices such as racism and that which it produces? Although what might be produced from such pedagogical encounters cannot be

[48] This is a pseudonym I assigned to one of the teachers at the language centre.

foreseen, do teachers not have a (ethical) responsibility to make possible for such encounters to occur in order to experiment with "belief in the possibilities of world(s) we haven't yet thought" (St Pierre, 2013, p. 226)? I address this in the concluding chapter of my thesis.

In this section I have mapped how Andoulaye, Agnes, Ercilia and Marco experienced race and racism by investing in becoming-literate. The intensive and immanent reading of the world, the word and the self as texts brought about very different becoming. Whereas Abdoulaye recognised that racism is something that could be addressed in the TESOL classroom through inclusion as curricular content, Agnes's reading of the world and the word produces the desire (as affection) for a different world. It is through her investment in multiple literacies and reading the world and the word as texts that Agnes *becomes-poet* (Deleuze, 1968/1994) who speaks out against the violence of racial discrimination. For Ercilia becoming-literate is an event that spills out of the classroom. In reading the reaction of a shop assistant to the fact that she used English as language of communication as violence (as harm), Ercilia employs Deleuzean violence as disruptive force in order to open-up lines of flight that make possible a world where wanting to speak English does not necessarily equate to wanting to become-white. In contrast, Marco's reading of the world and self as texts produced molar lines that striated space and assigned bodies to pre-determined categories although Marco himself expressed the wish to become other than he was.

Waterhouse (2011a) develops the concept of becoming peace AND violence to show how violence as a disruptive yet creative force is needed to *invent* peace through the affirmation of difference. This occurs when language learners read the world, the word and the self intensively and immanently as texts. Based on the cartographies presented in this Plateau, which draws on this conception of peace and violence. I briefly consider *when* peaces were *invented* during the immediacy of experience. In doing this it is important to remind oneself that a concept "speaks the event, not the essence" (Deleuze and Guattari, 1991/1994, p. 21). Arguably then, one can relate how peace and violence emerged during the research-events to the question Deleuze poses on what a body is capable of (Buchanan, 1997) through the relations it enters into during the unfolding of an event. Do these relations increase the body's power to act and extent itself towards experimenting with what a life might become, or do they decrease the body's power to act and thus reproduce Sameness? Thus in terms of Gur-Ze'ev (2011) position, were the relations that emerged during the experiences shared by the research participants as they read the world, the word and the self, based on responsible improvisation and co-poiesis? In certain instances one could argue that this was indeed the case. The experiences shared by the research participants regarding how becoming-literate in English enables one to become-different attest to this. In other instances it could, however, be argued that the invention of peace could only occur through disrupting relations

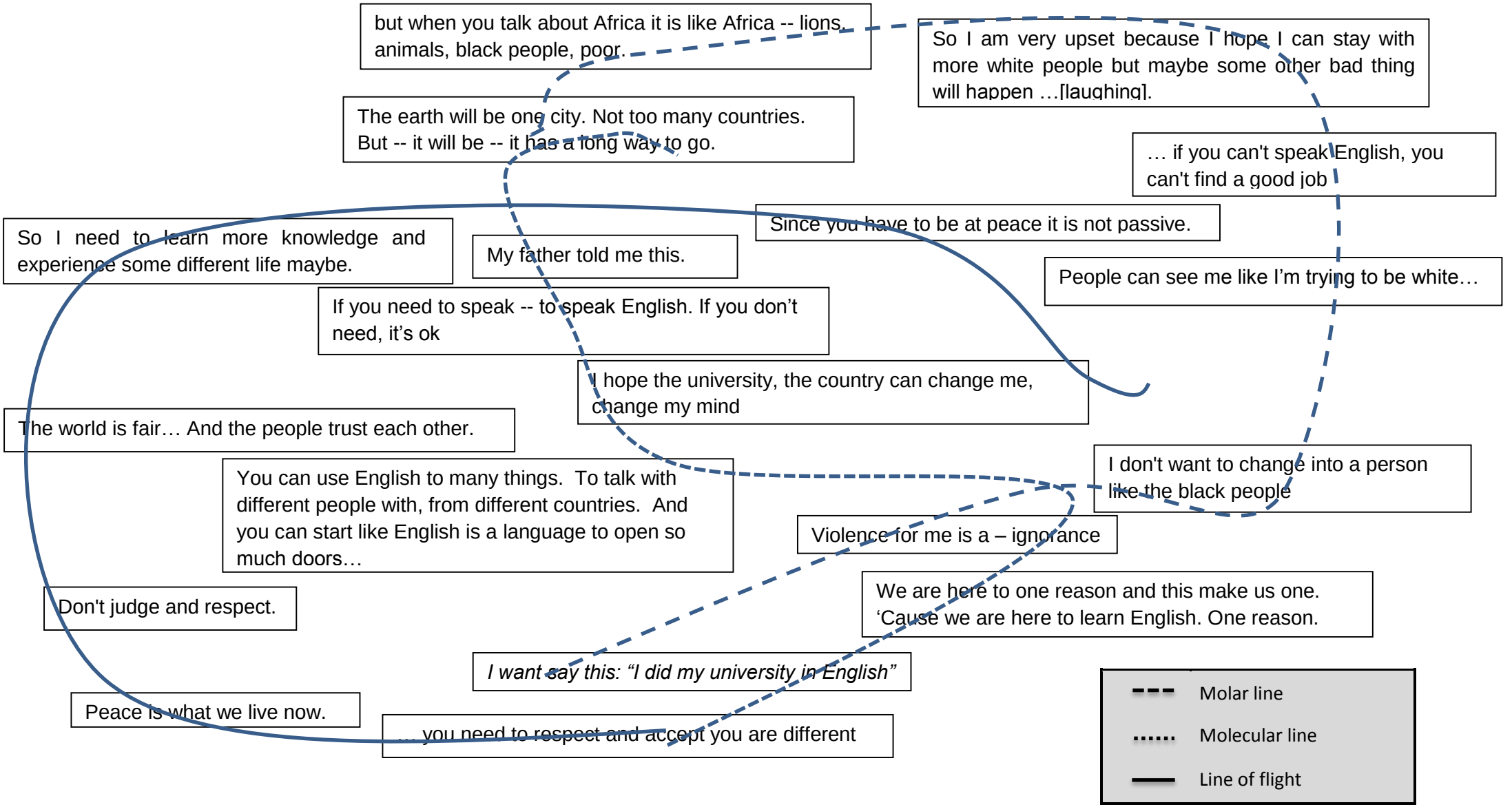
that were experienced as restrictive and oppressive. The mappings of racism experienced by Agnes and Ercilia serve as examples.

In considering how becoming-peace emerged during the research events I propose that it be conceptualised as an immanent affirmation of relationality over essence in the immediacy of experience that enable the bodies involved in the encounter to increase their power to act and to experiment with what a life might become. Yet, concepts such as peace and violence do not exist in and of themselves but are created in conjunction with other concepts in response to the problematics of life (Colebrook, 2002, 2010a). Concepts also have "a becoming as it joins with other concepts within similar or contiguous fields of problems" (Gough, 2007, p. 285). As such, it is important to consider the concepts that emerged together with peace and violence in the cartographies mapped in this plateau and the relations established between these. Based on the cartographies presented one can argue that the concepts peace and violence and how they intersect with becoming-literate emerged together with concepts such as multiculturalism, employability, globalisation, love, culture, race, and religion. In some instances the combination of concepts that emerged enabled the research participants to make new connections and to become-other. In such instances these concepts functioned to affirm difference. In other instances, however, the concepts of peace and violence become viscous in how they were constituted with certain concepts. In these instances the combination of concepts functioned in a manner that foregrounded essence (Sameness) over singularity (Difference). Arguably, it is through this process that the concepts of peace and violence, and how they are employed in peace education/literacies, become territorialised and are turned into knowledge objects. In the final plateau I consider how the language learning community could avoid such a territorialisation of the concepts of peace and violence whilst at the same time provide an alternative-discourse that seek to deterritorialise the field TESOL as "business" (Deleuze, 1990/1995, p. 182) and reterritorialize it as experimentation with becoming-other.

As exit to the meso space I present an assemblage of statements made by the research participants[49]. This is a thinking space. This assemblage is a rhizomatic space in which I experiment with research as an act of creation in contrast to being an act of representation. As such it "seeks to continue the conversation and potentially open lines of flight so that something unexpected might happen" (Waterhouse, 2011a, p. 192). The assemblage furthermore signals that (empirical) research is a never-ending process that concerns creating possibilities for becoming-other as one reads the world, the word and the self as texts. Research (and the thinking that it produces) does not have a beginning or an end; "it is always in the middle, between things,

[49] This assemblage was inspired by the diagrammatic assemblages produced by Leander and Rowe (2006) and Waterhouse (2011a).

interbeing, *intermezzo*" (Deleuze & Guattari, 1980/1987, p. 25). I included these statements owing to their power to affect and to produce thinking.



5.5. Viewing a plateau

In taking up rhizomatic analysis and in writing rhizomatically, I ventured to write in smooth space; the space of the nomad (Deleuze & Guattari, 1980/1987). Within smooth space there exists no borders and no distinctions are drawn; and, travelling does not occur between points or with a destination in mind (Lorraine, 2010b). Writing rather becomes an expression of how and when sense emerged as I read the world, the word and the self as texts. How I took up rhizomatic analysis was rooted in transcendental empiricism. Transcendental empiricism foregrounds that thinking is not unproblematic and "always a second power of thought, not the natural exercise of a faculty, but an extraordinary event in thought itself, *for* thought itself" (Deleuze, 1962/1983, p. 108). Furthermore, an experience in the world "forces us to think, this something is an object not of recognition but a fundamental 'encounter'… grasped in a range of affective tones" (Deleuze, 1968/1994, p. 139). The choice of vignettes mapped in this plateau was based on their power to affect and to produce thinking. In other words, within the research-assemblage the affective tones of these vignettes produced thinking. Similarly my mappings, as affective responses, were done not to try and capture meaning and represent a truth, but in turn to make possible affective responses and thinking along lines of flight. Throughout the mappings done in this plateau, I attempted to heed Deleuze's (1990/1995) call to "[n]ever interpret: experience, experiment." (p. 87). Rhizomatic analysis for me then was an attempt to experiment with conducting research (how it is produced and that which it produces) that did not rely on "fixed terms of pre-defined categories" (Masny & Cole, 2007, p. 197) but that moved in smooth space through the employment of *puissance*. As such I made a conscious decision not to present 'research findings, summaries, or conclusions' as is wont in empirical research.

There is always more to write. Affects and the actualisation thereof, the affections created and the stories shared about such affections are never complete. We cannot conduct on-site research actions, write about these and then state that our research represents that which there is/was. Throughout the mappings done in this plateau I resisted finality. In responding to the research questions that guided this study I attempted to create different knowledge and create knowledge differently (St Pierre, 1997) by mapping how investment in becoming-literate in English created openings for the research participants to transform. As the research participants read the world, the word and the self as texts intensively and immanently, becoming-other was made possible. In the micro space I foregrounded the intersections between investment in learning English, understandings of peace and violence, and becoming-other. Within the meso space I de/re/territorialised the conventional understandings of peace education as multiculturalism literacy and anti-racism literacies by mapping how these literacies connected and intersected for the research participants with

becoming-literate. I was particularly interested in how experiences of peace and violence, both in terms of the received understanding of violence as harm and the Deleuzean understanding of violence as disruptive and creative force (Waterhouse, 2011a), intersected with studying English at the language centre and the transformations this enabled.

Plateau VI
Becoming-Research(er)

6.1. Macro Space: The Ethics of Exteriority

Throughout the research event I endeavoured to take up the challenge of remaining paradigmatically consistent with regards to Deleuze's transcendental empiricism and how it has been taken up in Multiple Literacies Theory. Doing this meant thinking *intermezzo* (Deleuze & Guattari, 1980/1987), being caught up in the "middle and muddle" (Semestsky, 2006) and writing through the messiness which such a paradigmatic position produces. As such, I find it difficult to provide an overview of the significance of this research or the implications and recommendations this research enables. In keeping with the epistemological claim that all knowledge is partial and contingent (Waterhouse, 2011a), and recognising that employing rhizomatic analysis "allows for a great deal of flexibility and possibility, but not much in terms of direction or certainty of results" (Biddle, 2010, p. 21) what I provide in place of concrete conclusions are provocations. It is the "uncomfortable affects that swarm among [my] supposedly rational arguments" (MacLure, 2013b, p. 172) that hopefully produce lines of flight and on-going thinking. The envisioned contribution that this research makes to scholarship in the field of TESOL and peace education is not necessarily to fill a gap in our current knowledge and to propose concrete steps that can be taken to address this, but rather to produce knowledge differently and produce different knowledge (St Pierre, 1997). It is hoped that this *differing* knowledge enables thinking about how we might live differently based on the *thinking* that the research makes possible (see St Pierre, 2013).

In keeping with how Deleuze took up the work Spinoza it is important to stress that any interiority (e.g. this thesis) does not possess meaning in itself (e.g. that which it represents/ research findings and their significance) but is the product of a general exterior; namely, "the immanent world of relations" (how it was produced and functions) (Roffe, 2010a, p. 98). An ethics of this research-event is to reconnect it with the external relations that produced it; the external world, "and to be caught up in its life" (Roffe, 2010a, p. 98). I do this through considering how this research event with the doctoral thesis as its interiority, connects with the world outside it in order to see what it might produce. I firstly revisit the aims of my research through considering the research questions that guided this study. I show how these have been addressed in the theoretical fold (Plateaus II, III and IV) and the empirical fold (Plateau V) of this study. In drawing on Waterhouse's (2011a) concept of rhizocurriculum, I provide a provocation to think differently about how peace education and peace literacies may be

deterritorialised within the field of TESOL and reterritorialised as *communo-rhizocurriculum*. Before proposing lines of flight along which future research may travel I consider the contribution made by this research to the field of TESOL in particular and education in general. Lastly, I reflect on the study as research-in-becoming.

6.2. Tracing a Map

> A map does not converse in sentences. Its language is a half-hearted rumour, fractured, fitful, non-discursive, non-linear… It is many-tongued… A map provides no answers, it only suggests where to look. (Harvey in Kidd, 2015, p. i).

In this study I was interested in exploring how peace education and the concepts of peace and violence intersect and connect with the field of TESOL. By reading the concepts of peace and violence intensively and immanently (Masny, 2009, 2010, 2012b; Masny & Waterhouse, 2011) I aimed to place these concepts *sous rature* and to explore not only what these concepts mean for adult learners in the context of learning a new language, but rather to map what these concepts do to and for them as they invest in reading the world, the word and the self as texts. In drawing on Deleuze (1969/1990), reading is understood as asking what a text produces and not what it means. It is about how sense emerges (Colebrook, 2002) as the virtual becomes actualised in space and time; as the event of a proposition (Wallin, 2012). The first coordinate that directed my study was to explore the proliferation of meaning associated with these concepts within a language learning context. I did this instead of searching for and attempting to contain such meaning (Richardson & St. Pierre, 2005, p. 969). Instead of presenting insights as conclusion and fixed knowledge, an attempt was made for an unfolding of smooth space in which ongoing thinking about peace and violence and how they function for language learners was sought. Moreover, because reading produces asignifiying ruptures and lines of flight which make transformations possible, it is through investment in reading the world, the word and the self as texts by language learners that untimely becoming occurs. This understanding informed the second coordinate that directed this study: mapping how language learners become-peace and violence through investment in learning English. I drew on transcendental empiricism (Deleuze, 1968/1994; Deleuze & Guattari, 1972/1983a, 1980/1987, 1991/1994), Multiple Literacies Theory (Masny, 2006, 2009, 2010, 2013a) and Waterhouse's (2011a) concept of becoming-peace AND violence to map the affects that produce and are produced through the intersections between adult learners investing in learning English and the concepts peace and violence. In retracing the routes I travelled during the research-event based on these two coordinates, I provide an overview of each plateau.

In Plateau II I provided the ontological and epistemological position within which this research was conducted. I situated my study within a Deleuzo-Guattarian theoretical framework and sketched how their ontology of difference (transcendental empiricism) gives rise to a 'thought without image' and rhizomatic thinking. Within transcendental empiricism I found the vocabulary and conceptual tools to experiment with literacies and language learning in terms of "singularity of experiences and practices" (Baugh, 2010a, p. 290) in an attempt to not focus on "determining a foundation of likeness" but rather on celebrating "contingency, dissimilarity and variety" (Stagoll, 2010d, p. 289). The plateau was concluded by discussing how Deleuzo-Guattarian concepts inform and have been taken up in Multiple Literacies Theory (Masny, 2006, 2009, 2010). In employing MTL in this research I did not work from the position that other approaches to literacies and language learning 'lack' anything. Rather, in keeping with Deleuze's (1968/1994) understanding of difference, I employed MLT as an alternative theory in exploring ways to think differently about how the field TESOL and peace education connect and intersect. I specifically aimed to experiment with the productive potential of MLT and "what new thoughts it makes possible" (Masny & Waterhouse, 2011, p. 209) to think about how (when?) language learners become-peace AND violence (Waterhouse, 2011a). In order to situate my research within the broader fields of TESOL and peace education, and more specifically how peace and violence have been conceptualised and employed within the field of TESOL, I surveyed the literature In Plateau III.

In employing a Deleuzo-Guattarian lens constructed in Plateau III to read intensively and immanently, I first traced the received understandings of peace, botho/ubuntu, violence and nonviolence before disrupting them through reading them differently. I placed the received understandings of peace and violence (and the associated concept of nonviolence, as well as the Africanist concept of botho/ubuntu) *sous rature* in order to consider how these concepts might function differently within the field of TESOL. By utilizing the concepts and vocabulary of Deleuze (1968/1994, 2006b) and Deleuze and Guattari (1980/1987, 1991/1994) throughout Plateau II, I attempted to disrupt the received understandings of peace and violence, and how these have been taken up in peace education, through re/de/territorialising them on different planes and through connecting them with different machinic assemblages. I did this in particular reference to how Waterhouse (2011a) have reconceptualised the received understandings of peace and violence as peace AND violence. In following Deleuze and Guattari's notion of concept creation, we should not understand the concepts of peace and violence as objects that need to be contemplated, reflected upon and communicated, but rather on how these concepts are (can) continuously (be) created and recreated; or, deterritorialised only to be reterritorialised (Deleuze & Guattari, 1991/1994, p. 5). Once we start to do this we move

away from questions around meaning and instead start to find out what they can do *and* what we might do. I further argued that the underlying concepts of peace education – peace, violence, conflict, nonviolence - are multiplicities as they emerge from and involve a multitude of other concepts. For example, in the case of the concept peace, one can argue that it emerges from and involves the concepts of harmony, love, unity, multiculturalism, pluralism, anti-racialism, anti-sexism, etc. From this follows that neither singular nor universal concepts are possible as "every concept has a 'history' and a 'becoming'' – a history of its traversal of previous constellations of concepts, and a becoming as it joins with other concepts within similar or contiguous fields of problems" (Gough, 2007, p. 285). By drawing on the work of Deleuze and Guattari (1980/1987) I argued becoming is produced through investment in becoming-literate. If de/re/territorialisation is central to understanding becoming, then it can be argued that we cannot ever *teach* peace education as we do not know along which lines of flight our becoming will occur. But if we cannot teach peace, what might we do? Through affirming that we need creativity and experimentation, we have no choice but to believe in the world anew (Deleuze, 1990/1995). As St Pierre (2002), I think correctly, argues: "[W]e can never get off the hook by appealing to a transcendental Ethics. We are always on the hook, responsible, everywhere all the time" (p. 401). This understanding of our responsibility of not only recognising but also affirming our interconnectedness with that outside echoes Braidotti's (2006) eco-philosophy of multiple becomings. It is this understanding of interconnectedness and the implications for affirmation that I used to plug into and decentre the received understanding of nonviolence. But where does it leave us? If then we cannot *teach* peace, we have no choice but to *invent* peace at each moment through the recognition of interconnectedness and the affirmation of difference (Waterhouse, 2011a). Thinking about peace and violence "would then mean *discovering, inventing, new possibilities of life*" (Deleuze, 1962/1983, p.101).

The fourth Plateau concerned the methodology employed in the study. Through establishing a clear link between the Deleuzo-Guattarian position, how it is taken up in MLT, and how this in turn guided the methodological choices I made, I hoped to show paradigmatic consistency. An important element in achieving this was to carefully consider how *data* were to be understood and treated. In keeping with transcendental empiricism, I treated data as transgressive, as wonder, and as blocks of becoming. The research *data* were not treated as factual, but as sense that emerges as one reads the world intensively and immanently (Davies, 2004; Masny, 2006; Waterhouse, 2011a). Within the paradigmatic position that I took up, research was not a practice of revealing and representing the real/ transcendent reality, but rather a practice that attempted to create "lines of flight that make new realities" (Davies, 2004, p. 7). As such, I chose to employ rhizomatic analysis as informed by data

walking (Eakle, 2007), intensive, immanent and affective reading (Cole, 2013; Davies, 2009; Semetsky, 2004a; Waterhouse, 2011a, Masny, 2012a) and event analysis as performance-in-motion (Leander & Rowe, 2006). Based on the rhizomatic analysis I presented my thinking about/with the data through cartography (mapping) and decalcomania (tracing), vignettes, narrative experiments, and excerpts from my research journal in Plateau V.

Within received understandings of research, Plateau V could be considered as being concerned with reporting on the findings of the research I conducted. However, the maps and tracings presented in this plateau should not be thought of as representing *findings* in the traditional sense. Instead in drawing on MLT I attempted to produce asignifying ruptures, to follow lines of flight, and to make disparate connections in thinking differently and creating novel possibilities of how peace and violence intersect with the field of TESOL. Utilising the figuration of the rhizome (Deleuze and Guattari, 1980/1987), as taken up in rhizomatic analysis, allowed for the analysis to be located "on different places and to create complex webs of interconnections" (Zhang, 2013, p. 170). The manner in which the figuration of the rhizome has been taken up in MLT also allowed for mapping the complex web of interactions that was produced because of the investments in multiple literacies by the research participants as they read the world, the word and the self as texts.

In mapping the micro and meso spaces I have shown how participants in the study were transformed through their investment in becoming-literate and how such becomings where entangled with the concepts of peace and violence. These transformations were mostly "minor 'flections" (Roy, 2003, p. vii). I do not purport that I represented the reality of the research participants as this would have been incongruent with the theoretical position that informed my research. Instead in following Masny and Waterhouse (2011) I understood the research data as constituting a text that could be read intensively and immanently. As such the research process was an affective event that produced lines of flight. These lines of flight made possible for peace education and TESOL to be de/re/territorialised on different planes to see how they might function and what they might produce. In the micro space I created various cartographies of how the research participants were transformed through investment in learning English as they read the world, the word and the self as texts. This was not a linear process as becoming is untimely and that which will emerge cannot be foreseen. In considering this I employed the Waterhouse's (2011a) conceptualisation of peace AND violence. This understading of Waterhouse indicates that violence can be understood in both the received sense (violence as harm) or as the disruptive and creative power of *puissance* that makes possible the deterritorialisation of oppressive relations that is needed for the invention of a different world.

In the meso space I argued that when understanding learning English as an investment in reading the world, the word and the self as texts that produce becoming, it holds implications for how peace literacies are conceptualised within the field of TESOL. Currently within the field of TESOL, peace literacies are territorialised as teleological in that they seek to achieve a particular aim (Waterhouse, 2011a). This understanding of peace literacies is premised on the primacy of identity and focussed on becoming *what*. For example, the success of such language programmes is measured against learners becoming more tolerant of difference or anti-racist. From an MLT perspective peace education and peace literacies cannot be conceived in terms of being goal-orientated as becoming-literate is a dynamic process that produces transformations. Rather, in understanding the intersection between peace literacies and education in terms of becoming-peace AND violence (Waterhouse, 2011a) enables a different understanding of how such literacies may function within the field of TESOL. Because becoming is untimely and occurs through "a dynamic field of virtual/actual tendencies" (Boundas, 2010b, p. 300) I argued that it is important for the emphasis in peace literacies to be shifted towards understanding becoming in terms of *when*. The focus on when does not only relate to temporality, but also importantly, spatiality. In drawing on Waterhouse's (2011a) concept of the rhizocurriculum, I propose a *communo-rhizocurriculum* for TESOL educators who (1995a) wish "to help the articulation of counter-discourses in English" (Pennycook, 1995a, p. 55) in order to avoid it to be "turned into a business" (Deleuze, 1990/1995, p. 182).

6.3. Considerations for TESOL in the South African Context

Based on the cartographies presented in Plateau V I argue that although becoming literate and becoming-literate cannot be equated these concepts are nevertheless constituted along the same continuum. I understand becoming literate "as an 'ability' or 'skill' that is 'acquired' and have universal appeal" (Masny and Waterhouse, 2011, p. 289) and as such aimed at achieving pre-defined outcomes. Becoming-literate, on the other hand, refers to "a multi-directional and dimensional notion" of literacy that involves "convergence [of] assemblage[s]… that often chaotically collide in language learning spaces" (Cole, 2012, p. 33). Becoming-literate involves a complex knotting of living and learning. As such living and learning are inextricably bounded and folded into one another. Within the South African context this complex knotting of living and learning should be taken cognisance of when developing TESOL programmes and curricula, and in considering pedagogical practice.

It was made evident in Plateau V that all the research participants, except Abdoulaye, understood there to exist a close connection between economical imperatives and learning English in South Africa. Firstly, South Africa is perceived as an English-speaking country, yet is experienced as

affordable in comparison to other English-speaking countries such as Great Britain, Australia, New Zealand, Canada, and the United States of America. Secondly, it is through becoming literate in English that the participants argue they would become more employable within a globalised economy. Thus, for the participants becoming literate is understood to hold significant socio-economic (and cultural and political) advantages. It is this aspect that closely align the emerging field of TESOL in South Africa to "a system property that guides all participants to work towards the globalisation of literature behaviours and ultimately feeds into the power of the corporate or governmental organizations (if perhaps unknowingly)" (Masny and Cole, 2009, p. 5). Arguably the danger of such a position us that it creates the opportunity to turn TESOL "education into a business" (Deleuze, 1990/1995, p. 182). Through foregrounding attaining literate behaviours with universal appeal (Masny and Waterhouse, 2011) within TESOL programmes and curricula (as was the case at the language centre), the possibility is created for the complex knotting of living and learning of becoming-literate to be relegated to the background. This also holds true for how such knotting relates to how experiences of peace and violence intersect with learning English. In treating becoming literate (and how this relates to peace literacies) as a linear process with pre-determined outcomes carries within it the danger of emphasising essence over process. That is, employing concepts (such as becoming literate, peace, violence, employability) to speak the essence and the not the event (Deleuze and Guattari, 1991/1994).

To address this it should be noted how flows and intensities produced in/through investment in becoming-literate become viscous (see Saldanha, 2006) and gather around certain concepts. Within this study concepts that were identified include religion, race, multiculturalism, nationalism, ethnicity, personal safety, the language centre, teachers, learning English for academic purposes, and so forth. These viscosities have to be critically considered in order to avoid TESOL education turning "into a business" (Deleuze, 1990/1995, p. 182) in the South African context through coding[50] and over-coding. For although coding is necessary, it is always restrictive through its creation of structures and hierarchies (Roffe, 2010b) which subsume difference and "produce universals of meaning [becoming literate, peace, violence, race, multiculturalism] according to established values and modes and thinking" (Roy, 2003, p. 119). MLT, and how it informed this study, creates conditions for the active disentanglement and decoding of such viscosities which makes possible for "new kinds of relations" (Roffe, 2010b, p. 41) to be established and becoming to occur. In particular, in proposing a communo-rhizocurriculum as instance of minor-curriculum, I seek to firstly create the conditions for flow to occur

[50] Coding refers to the processes of structuring or restricting flows and intensities. It is through such restrictions and structuring that social formations seek to bring about fixed ways of living (Roffe, 2010b).

in an overcoded language learning assemblage/TESOL industry; and secondly, to provide opportunities for the processes that produce transformations through investment in becoming-literate to be foregrounded. This I understand to be closely associated with providing language learners the opportunity to experiment with employing concepts in a manner that offer them "different ways of looking at things" (May, 1994, p. 34) through which the world can take on new significance. Arguably, in treating becoming-literate as a transformative process (as expressed in the proposed communo-rhizocurriculum) allows for experimentation with micro-political struggles[51] that seek to deterritorialise the restrictive power (*pouvior*) of the State (TESOL education-as-business in South Africa that connects to the processes of globalisation) from within. I consider this in presenting the theoretical and pedagogical contributions of the study.

6.4. Theoretical Contribution

I believe that this research offers an original contribution to scholarship in the field of TESOL in the South African context. This is the first study, to my knowledge, conducted in the South African context that employs Multiple Literacies Theory. This is potentially significant as it experiments with emerging affective qualitative research practices in tracing, mapping and theorising language and literacies education in South Africa. Furthermore, I believe the manner in which I employed MLT in this study opened a dialogue between creation and critique; between engaging in critical inquiry, which implies resistance to the present, whilst at the same time remaining affirmative (Braidotti, 2012) through "a belief in the world" (Deleuze & Guattari, 1991/1994, p. 75). For as posited by Deleuze and Guattari (1991/1994): "It may be that believing in the world, in this life, becomes our most difficult task" (p. 75).

Secondly, research on language learners from other countries that travel to South Africa in order to study English is presently an under-researched and under-theorised field. Although this was not the main objective, this research contributes to this under-researched field in that it specifically engaged with research participants, who are nationals from other African and Asian countries that travelled to South Africa to study English[52]. As such it considered how investment in becoming-literate intersects with transnational and transcultural elements.

[51] These micro-political struggles occur in different registers which, based on the cartographies in Plateau V, may include race, gender, multiculturalism, globalisation, capitalism, community, access to higher education, etc.
[52] Although one research participant, Abdoulaye, did not come to South Africa to specifically study English. I do, however, not believe that this diminishes the value of this study in this regard.

Thirdly, this research contributes to the fields of TESOL and peace education through exploring how investment in becoming-literate by adult language learners enables transformations and becoming, and specifically how such becoming connects with peace literacies and becoming-peace and violence within the TESOL context. This is potentially valuable for educators within the field of TESOL who are interested in connecting language learning with peace education/literacies. In reading the concepts of peace and violence (and the associated concepts of nonviolence and botho/ubuntu) through a Deleuzo-Guattarian lens allowed for these concepts, and how they have been taken up in peace education, to be conceptualised and employed differently. This research is also then potentially significant for educators who wish to engage their learners in peace education/literacies programmes, as I presented an alternative understanding how peace education/literacies may function and what they may produce.

Lastly, in taking up a Deleuzo-Guattarian research lens, I responded to Lather's (2006) proposition for a "disjuntive affirmation of multiple ways of going about educational research" (p. 52). The research I present is my response to creating "alternative practices of research as a site of being and becoming" (p. 52) and may contribute to conversations on qualitative research practices in language and literacies research. As MLT allows for the "affective elements of learning" (Waterhouse, 2011a, p. 265) to be foregrounded this study is specifically an experiment with the emerging affective turn in qualitative research practice that seeks to take seriously "critical theory's turn to affect" (Clough, 2007, p. 2).

Having considered the theoretical contribution of this study, I present the pedagogical contribution below. I do, however, consider the theoretical and pedagogical contributions to be inextricably entangled and inseparable from each other. Such an understanding is also alluded to by Deleuze (2004): "There is no more representation. There is only action, the action of theory, the action of praxis" (p. 207).

6.5. Pedagogical Contribution

6.5.1. Communo-rhizocurriculum

In Plateau I I argued that teaching English is a social, cultural and political act and that English should not be viewed as neutral since "English, like all other languages, is ... a site of struggle over meaning, access, and power" (Peirce, 1989, p. 405). In responding to Pennycook's (1995a) call to "... engage in a critical pedagogical project ... to help the articulation of counter-discourses in English" (p. 55) and in assuming that educators have a significant role to play in shaping and leading

transformation as "pedagogical practices are always moral and political" (Denzin, 2009, p. 381), I propose a communo-rhizocurriculum as instance of *minor*-curriculum[53]. As *minor*-curriculum it can be employed to deterritorialise the *majoritarian* tendencies of TESOL as expressed in becoming-business. I understand TESOL becoming-business in terms of the "globalisation of literate behaviours" (Masny and Cole, 2009, p. 5) through which the objectives of education are determined by government and business because it becomes fixed to economic parameters (Cole, 2009a). Within TESOL as business "'teaching' becomes 'implementation' and 'instruction' becomes in-structuring students in the image of the given" (Aoki, 1996/2005, p. 418). That is, of what peace and violence *is*. In considering how a peace education/literacies curriculum might be informed by such a *majoritarian* space; "the 'choices' available to the individual" about what constitutes peace and violence, "however dilated, are *already* constituted" (Wallin, 2010b, p. 32). Within a *majoritarian* curriculum teaching and learning involve "nothing more than the giving and taking of knowledge" (Yoshimoto, 2011, p. 77). The proposed communo-rhizocurriculum functions as a "counter-discourse" (Pennycook, 1995a, p. 55) that can be employed to create opportunities to affirm difference and *invent* peace (Waterhouse, 2011a) by allowing "a little more flow …to shake up an overly rigid system" (Bonta & Protevi, 2004, p. 83)[54]. As counter-discourse it involves experimenting with the intersections that emerge between becoming-peace and violence and becoming-literate, and the transformations made possible when langauge learners read the world, the word and the self as texts.

The communo-rhizocurriculum is composed of two concepts. The first positions the learning community as a mass-pack hybrid. To allow for and compliment such a conceptualisation of the learning community, curriculum as rhizomatic experiment is posited as the second concept. In keeping with transcendental empiricism I understand a *minor*-curriculum as affirmative, experiential and experimental (see St Pierre, 2013). Such a conceptualisation of the communo-rhizocurriculum positions it not only as an epistemological exercise, but also an ontological and ethical stance. In theorising a communo-rhizocurriculum I draw on Cormier's (2008) role of community in curricula, Waterhouse's (2011a & b) proposition for a rhizocurriculum, and Hoyt and Slattery's (2009) position of becoming within curricula. In foregrounding becoming *how* in the context of a communo-rhizocurriculum I recognise that it always also involves becoming *when*.

[53] According to Conley (2010b, p. 167) "a minority is not defined by it's paucity of numbers but by its capability to become" due to the fact that it is constituted by "multiplicities of escape and flux". Furthermore, "a majority is linked to a state of power and domination [and] assumes a standard measure… Domination always translates into hegemony" (p. 167).
[54] In this regards I recognize that the communo-rhizocurriculum resonates very closely with Waterhouse's rhizocurriculum.

6.5.1.1. Community as mass-pack hybrid

The concept of communo in communo-rhizocurriculum builds on Cormier's (2008) position that within rhizomatic education the curriculum is not driven by 'experts' and does not consist of pre-defined categories and goals. Instead it is "constructed and negotiated in real time by the contributions of those engaged in the learning process" (p. 4). As such it resonates with Deleuzes understanding of learning as apprenticeship (Bogue, 2007). Within the context of this study, I take the community to refer to all those involved in the pedagogical practices and processes at the language centre. However, in keeping with the notion of peace education / literacies as operating in striated and smooth space (Waterhouse, 2011a), I wish to propose that the community should be further problematised in terms of Deleuze and Guattari's (1980/1987) employment of the concepts mass and pack multiplicities[55]. Mass multiplicities are arborescent structures, hierarchical, predisposed to territorialisation and "work to establish recognizable signs of power and stability" (Dimitriadis & Kamberelis, 2006, p. 93). These multiplicities function in striated space. Within the language teaching and learning context a mass multiplicity is the community, divisible along hierarchical lines (teacher/learner) and territorialises learning as measurable against pre-defined outcomes (becoming literate understood in terms of obtaining certain skills with universal appeal; and peace literacies as outcomes-based) (see Masny and Waterhouse, 2011; Waterhouse, 2011a).

Pack multiplicities, in contrast, are rhizomatic structures; communities brought together because of a shared interest and not because of a belief that they 'belong' together. Such multiplicities are not non-hierarchical because membership is often temporary and continuously shifts. They are dynamic and localised. Within pack multiplicities there are no top-down hierarchical leadership roles although someone in the pack may take on a leadership role at any time. Within the language teaching and learning context the pedagogical community becomes a pack multiplicity when both the teacher and learner become apprentices in reading intensively and immanently (see Waterhouse, 2011a); when "teachers are those who tell us to 'do with me', … rather than propose gestures for us to reproduce" (Deleuze, 1968/1994, p. 23). A community as pack multiplicity is not simply "satisfied with what to know, but [to] learn how to be with others in the journey – *currere*" (Hoyt & Slattery, 2009, p. 57). I recognise that there are "only multiplicities of multiplicities forming a single *assemblage*: packs in masses and masses in packs" (Deleuze & Guattari, 1980/1987, p. 34) and as such as at any one time the community of the language centre will be a mass-pack hybrid. If one conceptualises the learning

[55] "Franny is listening to the program on wolves. I say to her. Would you like to be a wolf? She answers haughtily, How Stupid, you can't be one wolf, you're always eight or nine, six or seven." (Deleuze & Guattari, 1980/1987, p.32)

community in this way it also impacts on how the curriculum is understood and how it may function. In order to allow for a mass-pack hybrid I propose an understanding of curriculum as a rhizomatic experiment.

6.5.1.2. Curriculum as rhizomatic experiment

In what follows I draw on the six approximate characteristics of the rhizome (Deleuze and Guattari, 1980/1987) to present the curriculum as rhizomatic experiment. As rhizomatic experiment, and read together with the learning community as mass-pack hybrid, the communo-rhizocurriculum is positioned as minor-curriculum. The cummuno-rhizocurriculum proposed is a refrain on Waterhouse's (2011a & b) rhizocurriculum which is developed around the principles of connectivity, heterogeneity, striated and smooth space, affect, and transformation. I attempt to take this concept in a different direction by taking up Wallin's (2012) challenge to explore 'curriculum as composition' and in understanding it a "as process without image" (p. 367). Wallin argues that it is through such an understanding that curricular spaces can be connected with their "vital (virtual) powers for change, experimentation and becoming" (p. 367) and thus "escape the representationalist ground and enter a more nomadic terrain" (Roy, 2003, p. 154). In developing a communo-rhizocurriculum I heed Wallin's (2010a) warning not to "romance with the rhizome" (p. 83) for it is "already populated with potentials for stratification" (p. 84).

- *Connection and heterogeneity* – "[A]ny point of a rhizome can be connected to anything other, and must be. This is very different from the tree or the root, which plots a point, fixes an order" (Deleuze & Guattari, 1980/1987, p. 7). Rhizomes are "horizontal networks of connections among heterogeneous nodes of discursive and material force" (Dimitriadis & Kamberelis, 2006, p. 89). In flowing from rhizomatic thinking, and through functioning as a rhizome, the communo-rhizocurriculum is not about assigning meaning but rather in asking what it makes possible and what it produces. As such it resonates with Yoshimoto's (2011) assertion that in learning the question is more important than the answer. The communo-rhizocurriculum functions in the third space of practical composition; it is embedded and embodied, and seeks to avoid being territorialised as knowledge-object (Wallin, 2010a). As practical composition it is felt and lived and allows both the self and the other the opportunity to become-other (Hoyt & Slattery, 2009). As embedded and embodied practice it should be informed by the lived experiences of language learners, both the experiences inside and outside the TESOL classroom. As such I understand it to be an affirmation of becoming-with. Connections with experiences inside and outside of the classroom were evident in for example how racialized identity was constructed, embodied and

experienced by the research participants and how such embodiment and experiences intersected with learning English. The principles of connectivity and heterogeneity are informed by the MLT position of reading immanently. Reading immanently connects with experiences of life to bring on the thought of… (Waterhouse, 2011a). For Masny (2009) the thought of… indicates that "sense emerges when relating experiences of life to reading the world, the word and the self as texts" (p. 15).

- *Multiplicity* – "There are no points of positions in a rhizome, such as those found in a structure, tree, or root. There are only lines… Multiplicities are defined by the outside: by the abstract line, the line of flight…" (Deleuze & Guattari, 1980/1987, p. 8&9). For Dimitriades and Kamberelis (2006) multiplicities promote "plurality and proliferative modes of thinking, acting and being rather that unitary, binary and totalizing modes" (p. 89-90). The communo-rhizocurriculum takes seriously the notion that the community involved in language learning and teaching constitutes a mass-pack hybrid. In keeping with the conceptualisation of mass-pack hybrid, learning is reconstituted as apprenticeship (Bogue, 2007; Waterhouse, 2011a). Through understanding learning as an apprenticeship positions it "not to mean the mere acquisition of any new skill or bit of information [knowledge], but instead the accession to a new way of perceiving and understanding the world [thought]" (Bogue, 2007, p. 54). As such the questions that arise through such new ways of perceiving, and the connections that such questions makes possible, are understood to be more valuable than answers/knowledge (Yoshimoto, 2011). Apprenticeship involves when teachers invite the learners to "do with me" (Deleuze, 1968/1994, p.23). This means that "the best that teachers can do is to invite their students to participate along with them in an activity rather than show them what to do or how to do it" (Bogue, 2007, p. 63). In this way teachers become co-apprentices with learners (Waterhouse, 2011a) because to "teach is to learn" (Bogue, 2007, p. 67). Through engaging with multiplicities as qualitative singularities the processes of deterritorialising curriculum as representation and reterritorializing it as composition is foregrounded (see Wallin, 2012). When this happens "*Every student need, should speak your opinion"* (Steven, interview 2, 13 April 2013, Emily Road) and "*During the lessons we have time to, to express our ideas, ja. Each person have -- have them -- time to express what -- what we think*" (Helen, interview 3, 3 June 2013, Scottsville).

- *Asignifying ruptures* - "A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines… There is a rupture in the rhizome whenever segmentary [molar] lines explode into a line of flight… These lines always tie back to one another" (Deleuze &

Guattari, 1980/1987, p. 9). A communo-rhizocurriculum connects with the rhizomatic principle of asignifying ruptures when reading intensively. Reading intensively is when one reads disruptively, and it is through reading disruptively that lines of flight are produced that make possible for transformations to occur (Masny and Waterhouse, 2011). Reading peace and violence and how these concepts intersect with learning English intensively make novel lines of flight possible. In relating asignifying ruptures to the present study, peace education/literacies may involve violence as harm as occurred through Marco's reading of *being blackness*. On the other hand, it "may *necessarily* need to be violent in the Deleuzean sense of producing a disruption" (Waterhouse, 2011a, p. 167) such as the violence employed by Agnes in problematising the representation of race in a textbook employed at the language centre. It is through reading intensively that asignifying ruptures occur and becoming-peace and violence is made possible. The communo-rhizocurriculum makes possible becoming to occur through creating opportunities for questions to become openings (*aporia*) that enables transformations as learners read the word, the word and the self as texts (Masny, 2005).

- *Cartography* - In functioning as a rhizome the communo-rhizocurriculum "pertains to a map that must be produced, constructed, a map that is always detachable, connectable, reversible, modifiable, and has multiple entryways and exists and its own lines of flight" (Deleuze & Guattari, 1980/1987, p. 21). As such the map is "entirely oriented toward an experimentation in contact with the real. The map does not reproduce…; it constructs. … It fosters connections" (p. 12). The communo-rhizocurriculum, as assemblage always becoming-different, is produced by and produces multiplicity as the community becomes with the world (Deleuze & Guattari, 1991/1994) through the new connections it establishes. It is marked by experimentation towards how *a life* might become. It is open-ended and outwardly constituted through the connections it fosters and as such allows for "a whole host of expressions and experimentations that all work to penetrate and eat into the semiology of the dominant order, to feel out new escape routes and produce new and unheard of constellations" (Guattari, 1984, p. 84). In functioning through experimentation and fostering connections posit the communo-rhizocurriculum as process. Being a process means that the "curriculum does not exist, it happens" (Dignault cited in Wallin, 2012, p. 367).

- *Affective* – the communo-rhizocurriculum foregrounds the importance of relationality and that bodies are outwardly constituted and informed by desire and affect (Braidotti, 2000, 2013). It recognises that all members of the teaching and learning community are affected by and effect each other, "impact each other, transforming each other, effecting a becoming" (Waterhouse,

2011a, p. 285). The communo-rhizocurriculum "allows affective investments and existential narratives to enter the learning environment obliquely and powerfully" (Roy, 2003, p. 91) through heterogeneity and connectivity. The communo-rhizocurriculum is closely associated with reading intensively and immanently (Masny & Waterhouse, 2011) and the notion of affective literacies developed by Cole (2009b). It connects with peace education/literacies and how they intersect with TESOL in the creative endeavour of experimentation by asking what a body is capable of as we take up the Deleuzian challenge of how we might live differently.

In traversing the space between a curriculum as representation and curriculum as composition (Wallin, 2012) the communo-rhizocurriculum creates openings for language learners to become peace AND violence (Waterhouse, 2011a) in the process of becoming-literate. As such a communo-rhizocurriculum is positioned as instance of *minor*-curriculum[56] that seeks to open "movements of flow that subvert the dominant… by a creation that explodes it from within" (May, 2003, p. 149). This is done through deterritorialising the *majoritarian* curriculum (curriculum as representation/TESOL as business) and reterritorializing it as *minoritarian* (curriculum as composition/TESOL as counter-discourse) through the deployment of *puissance*. But the curriculum as *majoritarian* and *minoritarian* should not be understood in terms of binary opposites as the *minor* resides within the interiority of the *major* (Conley, 2010b). Such complex knotting of the curriculum should be foregrounded to avoid educational research and practice to become a product of the binary machine (Wallin, 2010a). In positing the communo-rhizocurriculum as *minoritarian* positions it as an ethical engagement with the politics of difference that enables experimenting with becoming-peace and violence in the immediacy of experience as the event unfolds (Wallin, 2012; Waterhouse, 2011a).

Through foregrounding the importance of the immediacy of experience marks the communo-rhizocurriculum with immanence. As *minoritarian* the communo-rhizocurriculum is not governed by a coded interiority but exists through the folding of interiority into exteriority, and exteriority into interiority. Such folding is, however, unpredictable because "it is impossible to know ahead what the body (both physical and mental) can do… [And] because the body… is defined by its affective capacity, it is equally impossible to know the affects one is capable of" (Semetsky, 2010b, p. 92). As experiential and experimental, the communo-rhizocurriculum moves in-between, *intermezzo,* following

[56] The communo-rhizocurriculum as instance of minor-curriculum resonates with Semetsky's (2008) nomadic education that "is always in the process of becoming-other" (Semetsky, 2008, p. x). As nomadic it becomes transformed through affirming the difference that inheres each repetition (Wallin, 2010b; Waterhouse, 2011a). As such it proliferates "in diverse directions instead of a single path, multiplying its own lines and establishing the plurality of unpredictable connections in the open-ended smooth space" (Semetsky, 2008, p. xv).

the logic of *and*. Infusing the curriculum with the concept of the learning community as mass-pack hybrid creates ruptures and deterritorialises it by exposing the "illusion of the curriculum as a self-enclosed document or route/root to be traced" (Wallin, 2010b, p. 51). The communo-rhizocurriculum does not aim to trace reality but seeks to create new possibilities of a life through affirming and mapping difference. Through connecting the interiority of the communo-rhizocurriculum with the learning community, movement is generated that allows the learning community to become-with the curriculum and the curriculum to become-with the learning community. As such it is not separate from the community in which it is embedded, embodied and functions, and neither can the learning community be separated from the curriculum. "In every sense [it] is entangled, connected, indefinite, impersonal, shifting into different multiplicities and assemblages" (St Pierre, 2013, p. 226).

6.6. Lines of Flight Toward Future Research

In conceptualising, conducting and writing this research, lines of flight for research yet to come proliferated as new connections were made as I read intensively and immanently. I present three lines of flight for future research that I experienced as "interesting, remarkable, or important' (Deleuze and Guattari, 1991/1994, p. 82). The first line of flight concerns Deleuze's transcendental empiricism and how it has been employed in research practice. I find the emergent research methodologies which have been informed by transcendental empiricism particularly interesting because "instead of asking for conditions of possible experience, [it] would look for the conditions under which something new, as yet unthought arises" (Rajchman, 2000. p. 17). These research methodologies are thus not so much interested in representing "a real world (data) that can be gathered together (collected) and described (analyzed and known)" but in conducting research that makes possible to ask what kind "of lives it allows us to live" (St Pierre, 2013, p. 225). In thinking about how the fields of peace education and TESOL intersect, it would be fruitful to consider which research methodologies provide the opportunity to ask how the intersection between these two fields makes possible thinking the world anew. The first line of flight that I wish to pursue in future in examining the intersections between peace education/literacies and the field of TESOL would be to experiment with different research methodologies informed by transcendental empiricism to explore how they function and whether they produce, a "belief in the world" (Deleuze & Guattari, 1991/1994, p.75) that "enable[s] relations less impoverished than the ones we have thus far imagined and lived" (Richardson & St Pierre, 2005, p. 972).

A second line of flight for research yet to come concerns the connections between race and English language learning within the South African context. I wish to explore these connections in

reference to critical race theory (CTR) and MLT. A recent study by Ibrahim (2015) has ventured to show how CTR and the Deleuzo-Guattarian concept of *body without organs* could inform each other in creating an "anti-racism line of flight" (p. 13). Continuing along this line of inquiry, it would potentially be informative to explore how other Deleuzo-Guattarian concepts could be plugged into CTR to inform anti-racist practices within the field of TESOL. Ligget (2014) also interrogates the field of TESOL through a CTR lens in order to theorise how the relationship between language and race could inform the practices of teachers of English to speakers of other languages. Considering the history of South Africa with regards to racial policies and the recent occurrences of xenophobia, or Afrophobia according to some commentators such as Mbembé (2015), exploring race and TESOL through the lens pf CTR and MLT may potentially be valuable in informing English language teacher programmes.

A third line of flight I wish to explore pertains to the concept communo-rhizocurriculum. In keeping with how Deleuze and Guattari (1980/1987) employ concepts, I wish to explore whether the concept of communo-rhizocurriculum "pack[s] a potential in a way a crowbar in a willing hand envelops an energy of prying" (Massumi, 1987, p. xv). In other words, in connecting English language learning with peace education/literacies I wish to ascertain how the concept of communo-rhizocurriculum functions and what it produces. What opportunities does it provide for learners to become-peace and violence? Does it make possible a belief in a different world? Furthermore, within the current research peace education/literacies were not foregrounded in the curriculum offered at the language centre. On the contrary, based on my experiences during the on-site research actions language learning was firmly rooted in an autonomous model and was treated as "ability" with universal appeal to be "acquired" (Streets, 1984, 2005) and not as a site of political, cultural or social activity. As such, in any future research in which the concept communo-rhizocurriculum is employed, I wish to conduct research in a context where the inclusion of peace education/literacies are made clear and/or where language learning is approached from an ideological perspective that foregrounds that it is not only a cognitive activity but also socially, culturally, politically, historically and institutionally situated.

6.7. Reflections on Becoming-Research(er)

This study was an experiment with how language and literacies research that is informed by transcendental empiricism may function and what it produces. As such I understand this study to form part of an emerging body of scholarly work that draws on transcendental empiricism within language and literacies research (Cole, 2013c; Masny, 2013a; Waterhouse, 2011a, Zhang, 2013), but also educational research more broadly (see for example Carlin & Wallin, 2014; Coleman & Ringrose,

2013; Semetsky & Masny, 2013). As emergent research practice I found it difficult at times not to fall back into conventional humanist qualitative research practices that are grounded in and function from a transcendent position. Working with transcendental empiricism was a difficult, yet creative process. In particular, I found conducting rhizomatic analysis a challenging but very rewarding process. Challenging because it does not assume there exists a transcendent reality that can be discovered and described, nor a lifeworld that can be brought to light. Instead, we are challenged to employ concepts in such a way that it makes possible conceiving worlds in which we might live differently (St Pierre, 2013). Letting go of conventional methods and replacing them with immanent experimentation was indeed a daunting and difficult experience.

Furthermore, in taking up rhizomatic analysis I had to take seriously the iterative nature of research. I had to become comfortable that in reading intensively and immanently, each reading would produce different connections as sense emerged (Waterhouse, 2011a). This meant that although where I started at the outset of this research and where I ended had a relationship to one another this was not one of resemblance. For how the research-assemblage became actualised could not be foreseen[57]. From this perspective the research was an event not possessing a beginning or an end but rather functioned as a momentary productive intensity which carries with it new possibilities of thinking about the relationship between peace and violence and TESOL, and how learners are transformed through investment in reading the world, the word and the self as texts. Due to the 'unfinishedness' and uncertainty of research that follows rhizomatic analysis (Augustine, 2014; St Pierre, 2013; Waterhouse, 2011a) I attempted to remain paradigmatically consistent (Waterhosue, 2011a). The most important for me was to constantly reflect on how an ontology of difference was materialised in the epistemological, methodological and axiological position that I took up, and how this was expressed in the writing of this thesis as a rhizome. In attempting to remain paradigmatically consistent I felt at times similar to Massumi (1992) when he writes "how hard it is to keep a text in departure from taking leave of itself" (p. 9). In writing a rhizome, writing becomes nomadic in that one does not aim to trace reality but create possibilities through mapping possibilities. I experienced writing rhizomatically not only challenging and uncertain but at times "treacherous, because there is still no grid to follow" (St Pierre, 2000, p. 276). At the same time, however, it was a creative and rewarding apprenticeship in the problematics of life.

[57] For example, at the outset of the research I felt that the concepts of nonviolence and botho/ubuntu were very important as they provided a different understanding of what might constitute peace. Yet, during conducting the on-site research actions it became apparent that the research participants were not familiar with these concepts or did not considered them important or very different in meaning from the concept peace. As such these concepts faded into the background.

In reflecting on the research process I wish to pause at one aspect thereof; the research questions and how they function within research. Through this reflection I wish to provide one more provocation. A conventional understanding posits it as that which guides the study process throughout; from the theoretical framework utilised to the methodology employed in analysing and commenting on the empirical data. In the end of such research, the research questions are answered and suggestions for policy and practice are made based on this. The logic of thought that underpins research questions and how they function within conventional research is one of arborescent thinking. Arborescent thinking is associated with Western logicentrism (Wallin, 2010b) and produces "hierarchical systems with centers of significance and subjectification" (Deleuze & Guattari, 1980/1987, p. 16). Within a tradition of transcendence and foundationalism, questions are answerable and representative of a reality constructed though the parameters set by the questions asked. I wish to, however, suggest that within the fold of transcendental empiricism, research questions function differently as they follow a different logic; a logic based on rhizomatic thinking.

Rhizomatic thinking has "no beginning or end; it is always in the middle off" (Deleuze & Guattari, 1980/1987, p. 25) and is concerned with "a transversal movement that sweeps one *and* the other way" (Deleuze & Guattari, 1980/1987, p. 25). As such thinking is an open system where "random associations and connections propel, sidetrack and abstract relations between components" (Colman, 2010a, p. 234). Within transcendental empiricist research, research questions should make possible on-going thinking and should function as the creation of a new way of thinking. How (when) thinking will be actualised through immanent connections of assemblages in the immediacy of lived experience cannot be foreseen. Thus, research questions function as the conjunction AND, and not as an end in themselves. The rhizomatic thinking made possible through research questions are, for me, more important than whether such questions produce (transcendent) answers. Research questions should produce thinking that "encourage better – and alternative – ways of living in the world we conceive" (May, 1996, p. 295). Throughout my study, I tried to remain paradigmatically consistent. As such, within a logic of transcendence it may seem as if the research findings, based on the questions introduced in Plateau I are not sufficiently answered with knowledge that is solid and data that is hard (Eisner, 1997). Yet, in employing transcendental empiricism and how it has been taken up in MLT, the research questions that guided this study, and the manner in which they informed the rhizomatic analysis in the empirical fold, I attempted to map asignifying ruptures, to follow lines of flight, and to make disparate connections in thinking differently and creating novel possibilities of how peace and violence intersect with the field of TESOL. The cartographies I presented in 'answering' the research questions in Plateau V are not representative of reality but could be thought of as momentary

snapshots of what is/was happening during the rhizoanalytical process as sense emerged as I read the world, the word and the self intensively and immanently (Waterhouse, 2011a). In thinking about the research questions, I attempted to take seriously Deleuze and Guattari's (1980/1987) proposition that: "writing has nothing to do with signifying. It has to do with surveying, mapping, even realms yet to come" (pp. 4-5).

In writing a map, a rhizome, one recognizes that there exists "another way of travelling and moving: proceeding from the middle, through the middle, coming and going rather that starting and finishing" (Deleuze and Guattari, 1980/1987, p. 25). Yet, this does not mean that one did not travel as "the middle is by no means an average; on the contrary, it is where things pick up speed" (p. 25). In leaving from the middle I wish to take up the challenge to continuously create, experiment, explore. And through experimentation become-different; trusting "that something may come out, even if one is not yet completely sure what" (Rajchman, 2000, p. 7).

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Writing this thesis is a performance. At times I know exactly what I want to do and which direction my actions are pointing towards. The patterns are followed as taught, learnt from experience or gleaned from others. This is a set that is well rehearsed and performed as expected. There is nothing wrong with this; in fact, this is what the audience wants. Want is perhaps not the correct word to use here; this is what they anticipate I would do. Their expectations have been met. All is well. Everything in its place and everything in tune. Rewarding experience; if at times predictable.

At times I catch yourself doing something else, something unplanned and unexpected. The performance leads me onto paths not foreseen. Into neighbourhoods I have heard about but am not familiar with. Some of the stories about these neighbourhoods are unsettling. "Not like us", "You know what happens there". Such a performance, however, always carries in it the potential to return to the already known. To roads I am familiar with or melodies that I feel I can manage to whistle without going of key too much. Yet, even after returning to the known, the sensation of the unknown lingers. I can taste it on my tongue. I recall shades of colour that I have not recognised before. Nagging questions keep surfacing in my mind. Perhaps I should travel to these places more often, if only I was more convinced of my own map reading skills.

Then there are performances that are not performed. The real and the unreal are folded unto each other. The inside exists through the outside and the outside exists through the inside. The audience turns into automatons that cannot run-down. Each audience member a unique piece; splendidly crafted by itself. I look down at my hands only to realise that they are nothing more than pulsating lines flowing from every other thing around me. The performance ceases to exist. All is folded and refolded. Now I am an automaton. The performers point at me as they start devouring each other. What a feast! What a performance! Think I should have that boiled egg a brought for lunch and never ate.

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Appendix A - – Information letter and letter of informed consent for the coordinator of the language centre

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education
28 January 2012

As part of my doctoral studies I am conducting project-specific research related to how learners experience and understand peace and violence when learning English. Details of the research were discussed during our meeting on Friday 19 October 2012 but are outlined again below for your convenience.

Request for Research Participants

I am looking for participants for a study I am conducting as part of my doctoral research in Humanities Education at the University of Pretoria. At least eight to ten English language students are needed to participate in the study.

The research study

The proposed title of the study is The ballerina and the bull: disrupting peace, violence and nonviolence in the language classroom. The aim of the research is to look at the ways in which language learners understand and experience peace and violence during the process of learning English at [redacted]

What is expected of the research participants?

Participants in the research will have to:

- be available for a one hour individual interview once a month for three to four months to talk about their experiences and understandings of peace and violence and how it relates to learning English. A time and place that suits the participants will be used. All interviews will be audio-recorded so they can be analysed (1 hour per month for 3/4 months = 3 hours in 3/4 months).
- be willing to be video-recorded during one or two classes. The video recording will focus on the specific research participant exclusively. Parts of these recordings will be analysed (2 x 30-minute to 1 hour video-recordings during 2 classes = 1 - 2 hours in 3/4 months).
- be willing to share some of their class work with the me. The work that will be requested will be class work participants refer to in the interviews or that they did when the class observation was being done. Copies will be made of the collected work and the original documents will be returned to the participants.
- keep a research journal (it can be a written journal, an audio journal, or it can consist of visual materials such as pictures, photos, etc.) in which they record any experiences they have relating to peace, violence and learning English. Their experiences can be anything inside or outside the English classroom. These recordings can be short (approximately 50 words if it is written, or 1 minute if it is an audio recording) and have only to be recorded once a week, or when participants experience something that they think is relevant to peace, violence and learning English.

It is envisioned that research will commence in February 2013 and continue until July 2013.

Ethical considerations

Participation in this research is completely voluntary and participants may withdraw at any time without prejudice to their marks or progress. Students will be provided with an information session at an arranged time that is convenient for all students and tutors. During the information session the research project will be explained in English. Seven days will be provided for students to reflect on the information I provided and to ask any questions for clarification. All answers provided will be truthful and accurate. All information shared by participants will be kept confidential and participants will not be identifiable in any way.

Appendix A - – Information letter and letter of consent for the coordinator of the language centre

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education
28 January 2012

Pseudonyms will be used to ensure the confidentiality of all participants. No identifiable information of participants will be reported on in either writing or orally. The name of the [redacted] will not be used in the reporting or dissemination of the research findings.

All collected data will be stored securely. During the research period digital data will be stored in a password protected folder on the researcher's computer and physical data will be stored in a locked drawer in the researcher's office. After the completion of the study I shall transfer all the data and documentation to a CD or DVD for e-storage in a secure environment, currently housed in the Aldoel building Room 3-42 of the Humanities Education Department at the University of Pretoria

If you are willing that I engage students in the English Language Development modules in the [redacted] as research participants, please complete and sign the attached letter of consent. If you have any questions regarding the research project, please feel free to contact me or my PhD supervisor, Prof Rinelle Evans.

Your consent would be highly valued.

Kind regards,

_____
Frans Kruger

Name of researcher: Frans Kruger
Telephone number: 033 260 6025
Email: krugerf@ukzn.ac.za

Name of supervisor: Prof R. Evans
Telephone number: [redacted]
Email: [redacted]

Appendix A - – Information letter and letter of consent for the coordinator of the language centre

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education
28 January 2012

Letter of Informed Consent

Proposed title of research project: The ballerina and the bull: disrupting peace, violence and nonviolence in the language classroom.

I, _____ (your name), the Coordinator of the [redacted]), agrees to allow Frans Kruger to conduct research at this institution. The research project is titled 'The ballerina and the bull: disrupting peace, violence and nonviolence in the language classroom peace, violence and nonviolence in the language classroom' and is conducted by the researcher as part of his studies for a PhD in Humanities Education at the University of Pretoria. The purpose of this study is to look at the ways in which language learners understand and experience peace and violence during the process of learning English.

Research participation

I understand that I am free to assist, but under no obligation, to help identify and/or make suggestions of suitable research participants to the researcher.

I understand that research participants will be interviewed three times over a period of three or four months about their understanding and experiences of peace and violence and how it relates to learning English. Each interview will be approximately one hour. The place and time at which the interviews will be conducted will be decided by the participants. I am aware that the interviews will be audio-recorded and transcribed to be analysed.

I understand that one or two classroom observation sessions per participant will be conducted by the researcher. These classroom observations sessions will be video-recorded, transcribed and analysed. An attempt will be made to record only the specific research participant. The researcher may ask the participants to look at and comment on video clips from the recorded observations sessions during the individual interviews.

I understand that participants will be asked to keep a journal in written, audio or visual format in which they will make short recordings of any experiences they have relating to peace, violence and learning English. These experiences can be anything that happens inside or outside the English classroom. The journal recordings can be short and have only to be recorded once a week, or when the participants experience something they think is relevant to peace, violence and learning English.

I understand that participants may be asked to share some of the classwork they did during the classroom observation sessions with the researcher. They are, however, under no obligation to share this work and this will be done on a voluntary basis.

I understand that all research protocols (e.g. interview schedule, classroom observation schedule, etc) will be made available to me upon written request to the researcher.

Confidentiality

Participant confidentiality will be assured in this study. Each participant will choose a pseudonym for themselves to be used by the researcher whenever using any information they may have shared. The information that they share will also remain strictly confidential. The information will only be used for research purposes and in any use of the results of this research (publications or presentations) confidentiality and anonymity will be guaranteed. The research data collected during the study will be kept in a locked drawer in the researchers office at [redacted] for the duration of the study

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education
28 January 2012

and will be handed to the researcher's supervisor, Dr Rinelle Evans, prior to submitting his final dissertation to be kept for safe-keeping in the Humanities Education storeroom on the Groenkloof campus of the University of Pretoria. During the research period all e-data (interview transcripts, document analysis, video and audio files, etc.) will be saved in an encrypted e-folder on the researchers work computer. Before final submission of the researcher's dissertation all e-data will be transferred to DVD for storage the Humanities Education storeroom on the Groenkloof campus of the University of Pretoria. The name of English Language Development B module will also be replaced with a pseudonym. In the reporting and any dissemination of the research results the Extended Learning Programme and the name of the University of KwaZulu-Natal will only be referred to by a pseudonym.

Voluntary participation and trust

I understand that participation in the research is completely voluntary and that participants can withdraw from the study at any time. Participants are also under no obligation to answer questions posed to them by the researcher during the individual interviews. If they choose to withdraw from the study for any reason they can decide if the researcher can use any of the information they shared with him. Participants were assured by the researcher that they will under no circumstances be respondent to any form of deception or betrayal during the research process or in the dissemination of the research findings.

If at any time during the research I, or the participants, have any questions we are free to contact the researcher or his supervisor at the telephone number or email provided below. There are two copies of this Letter of Consent. I will keep one copy and the researcher, Frans Kruger, will keep the second copy.

I have carefully studied the above and understand this agreement. I consent and voluntarily agree that [redacted] acts as a research site for this study as described above.

_____ Date_____
English Language Development Coordinator's signature

_____ Date_____
Researcher's signature

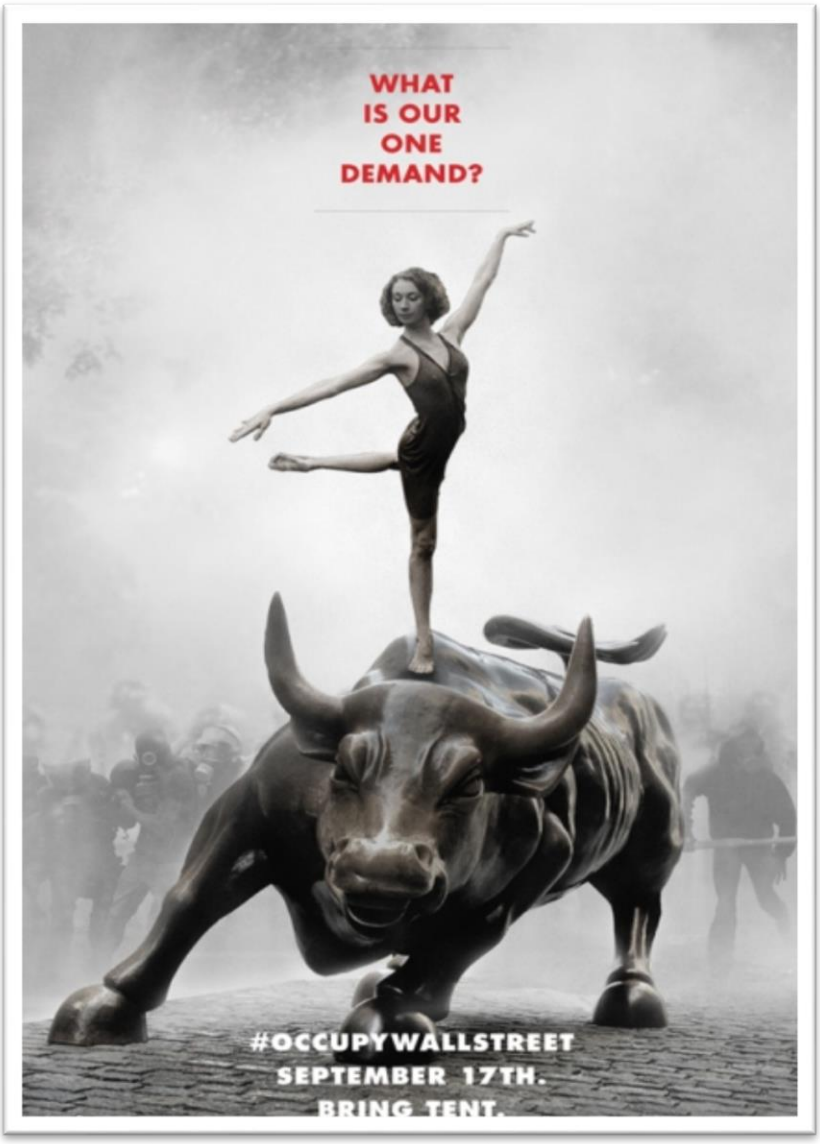
_____ Date_____
Supervisor's signature

Name of researcher: Frans Kruger
Telephone number: [redacted]
Email: [redacted]

Name of supervisor: Prof R. Evans
Telephone number: 0[redacted]
Email: [redacted]

Appendix B - – Recruitment poster

Be part of an exciting research project.



Poster from *Adbusters*, July 2011.

What is 'peace'?
What is 'violence'?
How do we experience peace and violence?
How we experience peace and violence when learning a new language?

Find out how you can be involved in this project on Thursday, 21 February at the [redacted]

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education
8 February 2013

Invitation to participate in research

You are invited to participate in a research study done by Frans Kruger for his PhD in Humanities Education at the University of Pretoria. For his research, Frans is looking for at least 6 student volunteers.

The research study

The topic of the study is '*The ballerina and the bull: disrupting peace, violence and nonviolence in the language classroom'*. The aim of the research is to look at how language learners understand and experience peace and violence while learning English.

What will you have to do if you participate in the research?

If you volunteer to take part in the research, you will have to:

- be available for a one hour individual interview once a month for three to four months. During these interviews we will talk about your experiences and understandings of peace and violence and how it relates to learning English. A time and place that you choose will be used. All interviews will be audio-recorded so it can be analysed (*1 hour per month for 3/4 months = 3 hours in 3/4 months*).
- keep a journal (it can be either a written journal, an audio journal, or pictures and photographs) in which you record any experiences you have relating to peace, violence or learning English. Your experiences can be anything inside or outside the English classroom. The journal entries can be short (50 words if written or 1 minute if recorded) and only have to be when you experience something you think is related to peace, violence and learning English.
- be willing to be video-recorded during one or two of your English classes. Parts of these recordings will be analysed (*2 x 30 minute video-recordings during 2 classes = 1 hour in 3/4 months*).
- be willing to share some of your class work. The work you will be asked to share will be class work you talked about in the interviews or that you did when the class observation was being done.

All the information you share will be **private** (confidential) and **your real name will not be used**. All information will be securely stored during and after the completion of the study.

What are the benefits of participating in this study?

If you volunteer to participate in the study you will

- get a chance to practice your English communication skills
- learn more about yourself and how you understand peace and violence
- participate in research that will generate new knowledge about learning English

Participation in this research is completely voluntary and you can stop at any time if you want to.

If you are interested to participate in this research or have any questions about it, please contact Frans.

Email: [redacted] Tel: [redacted]

Appendix D –Letter of informed consent for the research participants

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Education
8 February 2013

Participant Letter of Informed Consent

Title of research project: The ballerina and the bull: disrupting peace, violence and nonviolence in the language.

I, _____ (your name) agree / don't agree (choose one) to participate in the research project titled 'The ballerina and the bull: disrupting peace, violence and nonviolence in the language classroom' conducted by Frans Kruger as part of his PhD studies in Humanities Education at the University of Pretoria. The purpose of this study is to look at the ways in which language learners understand and experience peace and violence when learning English.

Research participation

- I understand that by participating in the research I will be interviewed three times over a period of three to four months about my understanding and experiences of peace and violence and how it relates to learning English. Each interview will be approximately one hour. The place and time at which the interviews will be conducted will be decided by me. I am aware that the interviews will be audio-recorded and transcribed to be analysed.
- I understand that two classroom observation sessions will be conducted by the researcher during two of my English classes at [redacted]. These classroom observations sessions will be video-recorded, transcribed and analysed. I may also be asked by the researcher to look at and comment on video clips from the recorded observations sessions during my individual interviews.
- I will keep a journal in which I will make short recordings of any experiences I have relating to peace, violence and learning English. These experiences can be anything inside or outside the English classroom. The journal entries can be short and have only to be when I experience something that I think is relevant to peace, violence or learning English.
- I understand that I may be asked to share some of the classwork I did during the classroom observation sessions with the researcher. I am, however, under no obligation to share this work and this will be done on a voluntary basis.

Benefits

By participating in this research I will get a chance to practice and develop my English communication skills outside the language classroom. It will also be a chance for me to learn more about myself and the ways in which I understand learning English. It will give me a chance to think about how I experience violence and peace and the ways in which this impact on learning English. By sharing my experiences and understandings with the researcher I will contribute to new knowledge about learning English.

Risks

I understand that by participating in the research I will have to think about my life experiences as it relates to peace and violence. This may be a difficult experience. I am under no obligation to share information with the researcher that may cause discomfort if I choose not to. In no way will participation in the research affect my participation at the [redacted].

Appendix D –Letter of informed consent for the research participants

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Confidentiality

Confidentiality will be assured in this study. I will choose a nickname (pseudonym) for myself to be used by the researcher whenever using any information I may have shared. The information that I share will also remain strictly confidential (private). The information will only be used for research purposes and in any use of the results of this research (publications or presentations) confidentiality will be guaranteed. The research data collected during the study will be kept in a locked drawer in the researchers office at the [redacted] for the duration of the study and will be handed to the researcher's supervisor, Prof Rinelle Evans, before submitting his final dissertation to be kept for safe-keeping in the Humanities Education storeroom on the Groenkloof campus of the University of Pretoria. During the research period all e-data (interview transcripts, document analysis, video and audio files, etc.) will be saved in a password-protected folder on the researchers work computer. Before final submission of the researcher's dissertation all e-data will be copied to DVD for storage in the Humanities Education storeroom on the Groenkloof campus of the University of Pretoria.

Voluntary participation and trust

I understand that my participation in the research is completely voluntary and that I can withdraw from the study at any time. I am also under no obligation to answer questions asked to me by the researcher during the individual interviews. If I choose to withdraw from the study for any reason I can decide if the researcher can use any of the information that I shared with him. I was assured by the researcher that I will under no circumstances be deceived or betrayed during the research process or in reporting of the research findings.

If at any time during the research I have any questions I am free to contact the researcher or his supervisor at the telephone numbers or emails provided below.

There are two copies of this Student Letter of Informed Consent. I will keep one copy and the researcher, Frans Kruger, will keep the second copy.

Participant's signature _____ Date_____

Researcher's signature _____ Date_____

Supervisor's signature _____ Date_____

Name of researcher**: Frans Kruger**
Telephone number**:** [redacted]
Email**:** [redacted]

Name of supervisor**: Prof R. Evans**
Telephone number**:** [redacted]
Email**:** [redacted]

Appendix E – Research participant journal information sheet

Participant Journal: My ideas about peace and violence

Thank you for taking part in my research project.

1. What should you do?

Please write down or record any thoughts or experiences that you had this week of peace, violence, nonviolence, learning English or the English language. These thoughts or experiences can be something that happened inside or outside the classroom.

2. How often should I do it?

Please try to write down or record your thoughts and ideas at least once a week.

3. How should I do it?

Please remember to always give the date and the place you wrote or made the recording.

a. You can write down your ideas and experiences. This can be anything from a few lines to a few short paragraphs.
b. You can make a voice recording. This can be anything from 1 minute to 3 minutes.
c. You can take photographs, collect pictures or make drawings.

You can choose to use one of these methods to record your ideas or you can use all of them.

Some questions to get you started

- Describe any experiences that you had this week related to peace or violence in the classroom?
- Did the teacher do anything this week that you thought was in some way peaceful or violent? Please explain your answer.
- What topics did you discuss in class this week that you think are related to peace or violence? How did you feel during this discussion?
- Describe what you learnt in class this week that you could practise outside the classroom? How can you use it outside the classroom?
- What English did you hear, see or use inside or outside the classroom that you thought was violent or peaceful? How did it make you feel?

Just relax and say what is on your mind. **Thank you!**

Appendix F –Interview schedules

Participant interview questions

Researcher: Frans Kruger
Title of research project: The ballerina and the bull: disrupting peace, violence and nonviolence in the language classroom.

Thank you for participating in the three interviews. Each interview will be approximately one hour and will be audio-recorded.

Remember that you do not have to answer any questions if you do not want to. Any information you give will remain confidential, your real name will not be used and you can withdraw from this research at any time.

Questions for Interview 1

In interview 1 I will ask you questions about your personal background, your history of learning English, and what you understand peace and violence to mean. I will also ask you to look and talk about a picture.

Biographical data and background questions

1. Which country are you from?
   Follow-up question (f-u): What is the name of your hometown?

2. Before you came to South Africa, were you a student, or were you employed?
   (f-u): Where did you study / attend school?
   (f-u): What job did you have?

3. On your next birthday, how old will you be?

4. Why did you decide to come to South Africa?

5. How long have you been living in South Africa?

6. Is there anything else about yourself and your life experiences that you want me to know?

English language learning background

7. When did you first start to study English?
   (f-u): Did you study it formally, for example at school?
   (f-u): Did you study it informally, for example at home, or by watching television?

8. Why did you decide to study English at the Language Centre?

9. Do you think it is important or unimportant to be able to speak English?
   (f-u): How do you think learning English will contribute to your future?

Appendix F –Interview schedules

10. Using the scale below, wow would you rate your English ability?

ENGLISH ABILITY

Speaking				
very poor	poor	average	good	very good

Listening				
very poor	poor	average	good	very good

Reading				
very poor	poor	average	good	very good

Writing				
very poor	poor	average	good	very good

11. Using the scale below, wow would you rate your mother tongue ability?

HOME LANGUAGE ABILITY

Speaking				
very poor	poor	average	good	very good

Listening				
very poor	poor	average	good	very good

Reading				
very poor	poor	average	good	very good

Writing				
very poor	poor	average	good	very good

12. How has learning English changed you as a person?

13. Is there anything else for me to know about your experiences in learning English?

Understandings and experiences of peace and violence

14. Tell me what you think the word 'peace' means.

(f-u): What do you think of when you hear the word peace?

15. Tell me what you think the word 'violence' means.

(f-u): What do you think of when you hear the word violence?

16. What words in your home language or from your home country do you think are similar to the English word 'peace'?

(f-u): If you have to explain these words in English, what would you say?

(f-u): When you use this word or speak about this word, what do you think about?

17. What words in your home language or from your home country do you think are similar to the English word 'violence'?

(f-u): If you have to explain these words in English, what would you say?

Appendix F –Interview schedules

(f-u): When you use this word or speak about this word, what do you think about?

18. Please look at this picture. Write down words that you think of when you look at this picture.
(f-u): Do you think this picture is about peace or about violence? Can you explain your answer, please?

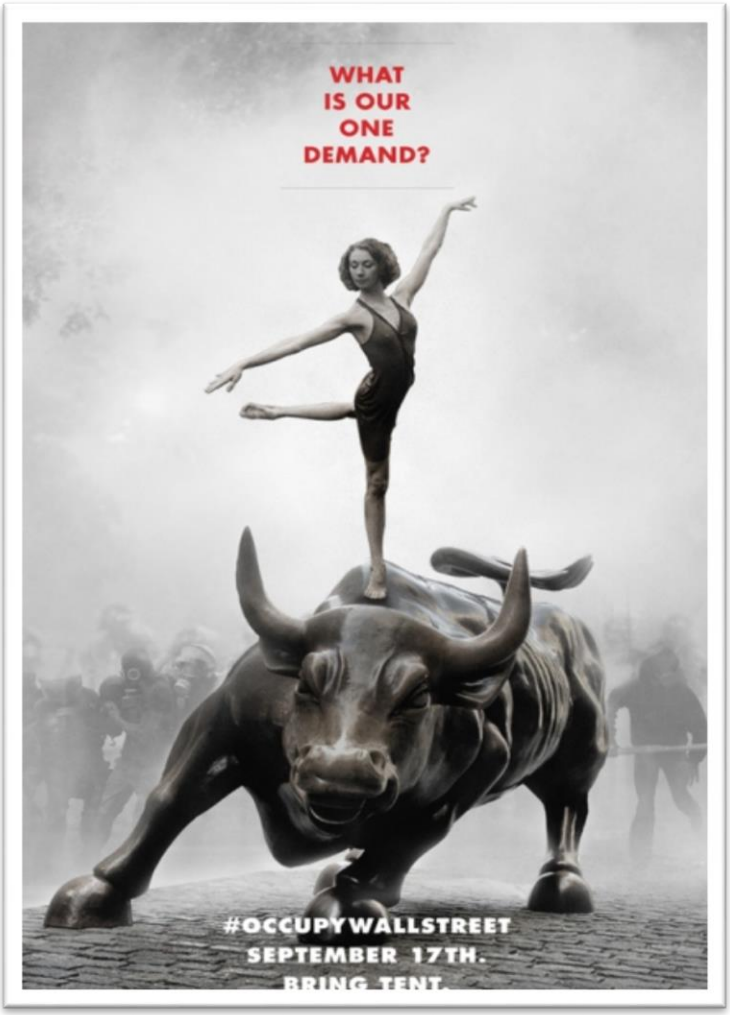
19. Is there anything else to know about your experiences with peace and violence?

English language learning and experiences of peace and violence

20. Do you think learning a language can be a peaceful or violent emotional experience?
(f-u): Can you please explain your answer?

21. If you could choose any word to describe what it is like to learn English, what would that word be?
(f-u): Why did you choose this word?

Please look at this picture. Please write down a few words that you think of when you see this picture.



Poster from *Adbusters*, July 2011. Available at www.adbusters.org/blogs/adbusters-blog/occupywallstreet.html

Appendix F –Interview schedules

Questions for Interview 2

In interview 2 we will talk about if you think you can experience peace and violence while learning English. I will also ask you to look at and talk about two pictures. I may also ask you to talk about video clips of the classroom observation in which you were part, some of your journal entries and classroom work I collected.

English language learning and experiences of peace and violence

1. Please look at this picture (2a). Write down words that you think of when you look at this picture.

   (f-u): Do you think this picture is about peace or violence? Can you explain your answer?

2. Please look at this picture (2b). Write down words that you think of when you look at these pictures

   (f-u): Do you think these pictures are about peace or violence? Can you explain your answer?

3. What experiences of peace have you had while learning English?

   (f-u): Please give me specific examples of what happened when you experienced peace.

4. What experiences of violence have you had while learning English?

   (f-u): Please give me specific examples of what happened when you experienced violence.

5. What do you think would be a 'peaceful' experience in the English classroom?

   (f-u): Please give me a specific example of a peaceful experience that you saw or that you were part of?

6. What do you think would be a violent experience in the English classroom?

   (f-u): Please give me a specific example of a violent experience that you saw or that you were part of?

7. Do you think it is important or not important to talk about topics of peace and violence in the English classroom?

   (f-u): Why do you think it is important / not important?
   (f-u): What topics of peace do you think can be used in the English classroom? Please explain your answer.
   (f-u): What topics of violence do you think can be used in the English classroom? Please explain your answer.

8. Would you agree or disagree that the English language can help to create a more peaceful world?

   (f-u): Why do you agree / not agree that English can help to create a more peaceful world?
   (f-u): Please give me a specific example of how you think English can contribute to create a more peaceful world.
   (f-u): Please give me a specific example of how you think English can contribute to create a more violent world.

Appendix F –Interview schedules

Understanding peace and violence

10. Does the word 'peace' have one meaning or do people understand the word 'peace' to mean different things?

(f-u): Please explain your answer by giving a specific example?

11. Please give me one or more examples of a peaceful experience have you had in South Africa.

(f-u): Why do you think this example(s) is (are) about peace?

12. Please give me one or more examples of a violent experience you have had in South Africa.

(f-u): Why do you think this example(s) is (are) about violence?

13. Are your experiences of peace and violence in South Africa similar or different to experiences of peace and violence in your own country?

(f-u): Please explain your answer with specific examples.

14. Could you tell me what you think the word 'nonviolence' means? (Use 'nonviolence' flashcard)

(f-u): What do you think of when you hear the word nonviolence?

(f-u): Please give me specific examples of when you experienced nonviolence.

Possible questions that may be asked include questions about the classroom observations, your work I have collected, and journal entries:

What do you think of this video clip/journal entry/classwork?
What emotions did you experience in this video clip/journal entry/ or doing this classwork?
Why do you think this video clip/journal entry/classwork is important or not important?
Can you explain what you meant by/in this video clip/journal entry/classwork?
How did you feel about this video clip/journal entry/artefact when you look at it now? Why?

Please write down a few words that you think of when you see this picture.

Appendix F –Interview schedules

Picture available from http://www.favl.org/blog/archives/2010/04/

Please look at these pictures and write down a few words that you think of when you look at them.

Picture 1

Picture available from http://hughdellar.wordpress.com/tag/use-of-l1-in-the-classroom/

Appendix F –Interview schedules

Picture 2

Appendix F –Interview schedules

Questions for Interview 3

In interview 3 we will talk about how your understanding of learning English and peace and violence have changed. We will also talk about video clips of the classroom observation of which you were part, some of your journal entries, and classroom work I collected. I may also ask you to explain or clarify information you gave during interview 1 and interview 2.

1. How do you think differently about learning English now compared to three/four months ago?

2. How has your understanding of peace changed in the last three months?

3. How has your understanding of violence changed in the last three months?

4. Describe anything that happened in the last three months while you were learning English that you thought represented peace or violence.

5. How has learning English changed you as a person?

Possible questions I may ask include questions about the classroom observations, your work I have collected, and journal entries:
What do you think of this video clip/journal entry/classwork?
What emotions did you experience in this video clip/journal entry/ or doing this classwork?
Why do you think this video clip/journal entry/classwork is important or not important?
Can you explain what you meant by/in this video clip/journal entry/classwork?
How did you feel about this video clip/journal entry/artefact when you look at it now? Why?

Thank you very much for taking part in these interviews and for sharing your ideas with me