

**Experiences of Multiple Literacies and Peace:
A Rhizoanalysis of Becoming in Immigrant Language Classrooms**

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Abstract

This dissertation uses Masny's Multiple Literacies Theory (MLT) to problematize assumptions about literacy underpinning the Language Instruction for Newcomers to Canada (LINC) program. In addition to teaching English, LINC aims to orient adult immigrants to "the Canadian way of life" which I argue constitutes a form of peace education: teaching peaceful, multicultural values as part of being/becoming Canadian. How do language, literacies, and lessons about peace intersect? MLT foregrounds the Deleuzean-Guattarian concept of *becoming*: reading intensively and immanently disrupts and transforms individuals in unpredictable ways. I deploy Deleuze and Guattari's *war machine* to think about peace as a text that is read and violence as a revolutionary, disruptive force essential for the invention of peace. Accordingly, this research focuses on how experiences of peace *AND* violence contribute to becoming (i.e. transformation) through reading, reading the world, and self in LINC. Over a 4 month period, 2 teachers and 4 students participated in qualitative inquiry strategies including: video-recorded classroom observations, individual interviews (based on the viewing of video footage of classroom events), and student audio journals. I also collected classroom artifacts used during the observations. Through Deleuze's *transcendental empiricism* I frame my research approach as *rhizoanalysis*. Rhizoanalysis is a (non)method that views data as transgressive (exceeding representation), analysis as a process producing rhizomatic connections (immanence), and reporting as cartography (mapping different assemblages). This research affirms that there is more going on in LINC than its mandate implies and raises questions pointing to the complexities of teaching and learning English in LINC. How might lessons about multicultural values be taken up in ways fraught with tensions between peace *AND* violence? Becoming-Canadian is an event that unfolds through reading, reading the world, and self. As sense emerges, how might the collision of worldviews around experiences of peace *AND* violence create encounters that potentially disrupt? How are students, teachers, and even the concepts of "Canadian" and "peace" transformed? I posit *rhizocurriculum* as a way to account for the affective and transformative powers of multiple literacies in language learning and to view adult immigrant language classrooms as sites of experimentation.

For all those beloved multiplicities lost along the way...

“It’s organisms that die, not life.” (Gilles Deleuze)

Acknowledgements

To write a dissertation. How does such an event happen?

To breathe a dissertation:

in-between

inspiration and expiration

producing/creating/thinking/resisting/becoming...

A dissertation is the product of an ineffable assemblage of multiplicities, each with its own powers to affect in a relational writing process. “Even when you think you’re writing on your own, you’re always doing it with someone else you can’t always name” (Deleuze, 1990/1995, p.141). This quote from French philosopher Gilles Deleuze, whose concepts figure prominently in this dissertation, expresses my understanding of this dissertation as a complex assemblage of which I am only a part.

I acknowledge all of those unnamable multiplicities contributing to the assemblage and recognize a few by name: Dr. Christa Albrecht-Crane, who brought her own rich readings of Deleuze, and Deleuze and Guattari, to challenge and nuance the conceptual thinking that was happening in the dissertation; she taught me about Woody Guthrie’s war machine. Dr. Richard Barwell, who asked impossible questions about ethics in research and guided me into the strange axiological domain of postmodern ethics; he taught me to attend to footnotes. Dr. Sharon Cook, who provided immensely helpful guideposts with her clarity, forthrightness, and rigor; she taught me the value of being a careful reader even/especially in unfamiliar territories. Dr. Patricia Palulis, who vigilantly pulled up guideposts to maintain productive spaces of tension with her provocative disruptions; she taught me to love poetic writing. My deep appreciation goes to each one of the thesis committee members for their time, efforts, and unique contributions.

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CHAPTER 1

Entering in the Middle

“The terror of the blank white page, that great floundering Moby-Dick...”

(Willinsky, 2001, p.19)

*“A rhizome has no beginning or end; it is always in
the middle, between things, interbeing, intermezzo.”*

(Deleuze & Guattari, 1980/1987, p.25)

What is the impetus for a research endeavor? No doubt the answer to this question varies, but for me it is always a problem that arises as a result of experience – an event of life – which prompts what French scholars Deleuze and Guattari (1980/1987; 1991/1994) might call a *detritorialization*; an event that disrupts, and sets thinking in motion by throwing the world – a territory – into disorder. Such a disruption happened during the two-month period in 2005 in which I volunteered as an English language conversation partner in the Language Instruction for

Newcomers to Canada program (LINC). Forces of deterritorialization coalesced in the following event:

Today ... we were reading the Canada Food Guide. [M]¹ told me she did not eat red meat, so, curious, I asked her why. Was she a vegetarian? Was it for health reasons? Her reply was matter-of-fact: she saw her husband murdered with a machete and since then she found she could not bear cooking red meat because of the blood. ... I was speechless. How did our 'innocent' reading activity about healthy eating in the context of a second language lesson suddenly transport us in time to a massacre half a world away?

(Monica's Personal Journal, April 25, 2005).

The other students in our chat group that day quickly picked up the conversation and moved on to more innocuous topics as I tried to recover; a reterritorialization happened. Life's power to disrupt and deterritorialize can "cross a person's universe to appear seemingly out of nowhere" (Dufresne, 2006, p. 352). The great shock I felt in that side-swiping pedagogical moment swerved me onto paths that eventually led to the production of this dissertation. I began wondering about what happens when such an intrusion of violence into the English language literacies classroom – violence in both the received sense (a murder) and the Deleuzean-Guattarian sense (a disruption) – cracks open pedagogical worlds. My curiosity was quickened by Low and Palulis's (2006) provocation:

Must life in schools be steeped in clarity where a silencing of living pedagogy becomes the right/rite of curricular passage? Does bringing difference into curricular work – replete with ambiguity and uncertainty – invoke fear of the unknown at the risk of being confused? (p.53).

¹ M is used in lieu of her name to protect the anonymity of this student.

What might happen if we moved away from safety in adult, immigrant English language classrooms and opened to these kinds of messy, dynamic pedagogical spaces (Baynham, 2006)? What risky and productive possibilities explode midst pedagogical life, midst the unpredictable and uncontrollable rhizomatic processes of learning?

A Threefold Apprenticeship in Problems

Deleuze (1968/1994) conceived of learning not as a finite search for knowledge or solutions, but as an ongoing process, an active *doing*, an *apprenticeship* in problems that present themselves in our world. Taking this process-oriented conception of learning to heart, I view my task in undertaking this dissertation research as a threefold apprenticeship in problems. The first, as a response to the problems and questions presented on that pivotal day with M, is to design, conduct, and report on a qualitative, empirical study with students and teachers in LINC. Problems like the ones that I encountered in LINC, which are “not ready-made but must be constituted and invested in their proper symbolic fields,” are of primary importance (Deleuze, 1968/1994, p.159). In other words, problems are not pre-existing gaps in our knowledge; they are immanent to the worlds in which we live. I will elaborate and contextualize the problem that animates this dissertation in the next section.

The second fold of apprenticeship within this dissertation is theoretical. I wanted a theoretical lens that would allow me to focus on the problems presented by the unpredictable vicissitudes of literacies and language learning in the context of LINC. Masny’s Multiple Literacies Theory (MLT) (Masny, 2006, 2008, 2009b, 2009c), the theoretical framework retained in this study, offers a way to consider language and literacies as processes that produce transformations. MLT is interdisciplinary, turning to the humanities, to philosophy, and

specifically to the poststructurally-oriented² work of Gilles Deleuze and his collaborative work with Félix Guattari. When MLT takes up Deleuzian³ philosophical concepts for thinking about literacies, it effects the kind of politicization of philosophy that was so important to Deleuze and Guattari. “Philosophy becomes political ... as soon as the problems to which its concepts respond are no longer internal to philosophy... but rather link philosophy to what lies outside it, to its current milieu” (Holland, 2009, p.222). This linking is what MLT does and it is also what this dissertation attempts to do. The second task of this dissertation then, is to experiment with MLT as a tool for thinking about what happens in LINC, the problems that present themselves in LINC, that is, the problematic as “a state of the world” (Deleuze, 1968/1994, p. 280).

These theoretical decisions led to the third fold of apprenticeship. It was important to me to follow MLT’s conceptual underpinnings back through Deleuze and to situate the entire research project paradigmatically, that is, epistemologically. This kind of epistemological awareness and transparency is increasingly recognized as an important aspect of conducting qualitative research in education (Koro-Ljungberg, Yendol-Hoppey, Smith, & Hayes, 2009). Taking up a poststructural orientation for this study via Deleuze – with his anti-humanist and anti-representational philosophy and his particular brand of empiricism, *transcendental empiricism* – required specific ways of going about qualitative research. I had to work with concepts to become an inventor of vocabularies and of (non)methods (i.e. *rhizoanalysis*) proper to the kind of immanent experimentation that Deleuze’s epistemology calls for which, following Nietzsche, expresses a suspicion of knowledge prescribed by the scientifically observable and an

² I use the term “poststructural” whilst acknowledging it is contentious as a paradigmatic label; and moreover, one which Deleuze and Guattari would not necessarily choose for themselves.

³The philosophical concepts of Deleuze permeate this text and the research project it describes. At times this involves citing Deleuze’s collaborative work with Guattari. My habit of employing the adjective *Deleuzian* throughout this dissertation does not intend to negate Guattari’s contribution to Deleuze’s thinking, but rather acknowledges that Guattari’s solo work, as a practicing psychotherapist with an interest in using philosophy and semiotics to reconceptualize subjectivity and reinvent Freudian psychoanalysis, develops in unique directions that are not directly informing this research.

interest in creativity, such that: “Thinking would then mean *discovering, inventing, new possibilities of life*” (Deleuze, 1962/1983, p.101).

Although, as St. Pierre (2004) insists, we must read Deleuze “long and hard” (p.284), when working with Deleuzian concepts we should be less concerned about whether “one has been true to Deleuze and ‘gotten it right’” (p.284) and more concerned about how the concepts work as responses to the specific problems we are facing. In this research project I am attempting to use “Deleuze-blocs and Deleuze diagonal lines of transformation for the sake of creating ... [in ways] that are not necessarily (and sometimes not at all) Deleuze’s” (Boundas, 2009, p.1). This kind of experimentation is what my apprenticeship in problems entailed. In this dissertation, all three folds of apprenticeship – the empirical, the theoretical, and the epistemological – are given equal weighting in terms of their significance to the overarching project of learning through the doing of educational research.

Contextualizing the Problem

Let us return to the empirical problem introduced when the Canada Food Guide, the LINC student M, and her husband’s violent murder formed an *assemblage*⁴ that was deterritorialized and deterritorializing (Deleuze & Guattari, 1980/1987). In this section I contextualize the research problem in two ways. First, I describe the LINC program and its objectives. This background allows me to then consider the problem of unpredictable, disruptive experiences with literacies (as in the case of M’s story) against LINC’s stated mandate. In doing

⁴ Assemblage is a Deleuzian-Guattarian concept that exceeds received notions of the term by emphasizing the importance of the connections and relations amongst the elements of a territorial assemblage and their productive potential to be disrupted, deterritorialized. Assemblages are *machinic*; parts come together and work in ways that are not predetermined or predictable a priori. This is why Deleuze and Guattari (1980/1987) use the term machinic rather than mechanistic which would presuppose a certain function for the assemblage. “Whenever a territorial assemblage is taken up by a movement that deterritorializes it, ... we say that a machine is released” (p.333). For Deleuze and Guattari books, events, desire, even individuals are all constituted by machinic assemblages: of bodies (human and nonhuman, organic and nonorganic), of experiences and of forces (social, economic, political). Literacies too can be considered assemblages of this type.

so, I begin introducing some theoretical propositions of MLT that challenge the major assumptions about literacy and language learning underpinning the LINC program. Secondly, recognizing that questions about violence and experiences of violence (such as M's) move with and against notions of peace and experiences of peace, I examine how the LINC curriculum draws in aspects of peace education both implicitly and explicitly.

The LINC Mandate

When newcomers arrive in Canada, they are encouraged to enroll in LINC in order to become proficient⁵ in one of Canada's official languages as quickly as possible based on the working assumption that, "Language is the key!" to successful integration in Canada (Citizenship and Immigration Canada [CIC], 2007b). The LINC program is funded under the auspices of the federal government's department of Citizenship, and Immigration and program delivery is sub-contracted to various local service providers ranging from school boards and colleges to community organizations to workplaces as well as other community settings (CIC, 2007a). LINC offers free language instruction, on part or full-time bases. In Ontario, where this dissertation research was conducted, LINC is available at seven proficiency levels, for up to three years to any adult newcomer with permanent resident or convention refugee status. LINC's mandate, as follows, offers a good overview of the program:

The objective of the LINC program is to provide basic language instruction to adult newcomers in one of Canada's official languages. ... Included in the LINC curriculum guidelines ... is information that helps orient newcomers to the Canadian way of life. ...

The strategic outcome (objective) of LINC is ... to facilitate their social, cultural,

⁵ Here proficient may be assumed, according to the *Canadian Language Benchmarks 2000* (CLB 2000), to mean an Intermediate Proficiency (Stage II: CLB 5-8) given that the highest level outcomes set by LINC 7 are that learners will achieve CLB 8 in each skill area: listening, speaking, reading and writing skills (Hajer, Robinson, & Witol, 2002, p.126). Therefore we may presume that newcomers with Advanced Proficiency (Stage III: CLB 9-12) in at least one of Canada's official languages would not be considered good candidates for LINC.

economic and political integration into Canada so that they may become participating members of Canadian society as quickly as possible. (Citizenship and Immigration, 2006)

The straightforward relationship between learning language and successful integration implied in the LINC mandate elides the complexity of language learning and literacies as transformative processes in relation to the life experiences of learners and broader social contexts. Taking my inspiration from M and her classmates, one purpose of this research project is to use MLT to consider these processes in relation to experiences of peace and violence within the context of LINC classrooms.

Challenging Assumptions: MLT as a Lens on LINC

The LINC mandate epitomizes three underlying assumptions that characterize the ethos of the LINC program with respect to literacy and language learning: (1) literacy is a neutral, apolitical set of skills and knowledge to be acquired; (2) literacy in one of Canada's official languages is the key to successful integration into Canadian society; and (3) literacy learning carries with it particular orientations to becoming Canadian. Against these assumptions, in this subsection, I show how MLT offers different and more complex ways to think about what is happening in LINC classrooms as newcomers "orient to the Canadian way of life" through English language literacies. Although I am focusing primarily on how MLT can be used to challenge the assumptions underpinning LINC, this approach is not to dismiss other literacy theories, such as the New Literacy Studies (Gee, 1991) and Multiliteracies (New London Group, 1996), and the important contributions they have made to critiquing the kinds of conceptualizations of literacy that seem to characterize the LINC program. A discussion of the

importance of these literacy theories, as well as how they are distinct from MLT, is presented in Chapter 3, “Plateau I: Theoretically Situations Literacies Research.”

Assumption 1: Literacy is a neutral, apolitical set of skills and knowledge to be acquired (a product). Street (1984) identified this position on literacies, which does not account for the ideological dimensions of literacies situated within social practice, as an autonomous model of literacy. In a similar vein, MLT challenges an autonomous, apolitical view of literacy and conceptualizes literacies differently from LINC’s mandate in two ways. First, literacy is not seen as a static product, but instead literacies are seen as dynamic processes. Literacies are processes that produce transformations in individuals. This transformation is described as *becoming*, a central concept drawn from the work of Deleuze and Guattari (1980/1987). Second, MLT, attending to their contested and political aspects, views literacies as *constructs*, actualized in particular social contexts (e.g. home, school, community). They are always tied up with relations of difference (gender, race, class, religion, etc.) and shot through with lines of power.

Assumption 2: Literacy in one of Canada’s official languages, conceived as reading, writing, and oracy, is the key to successful integration into Canadian society. MLT differs from this position on two counts. Firstly, within MLT the conceptualization of literacies (purposely in the plural) is expanded beyond LINC’s narrow understanding to “consist of words, gestures, attitudes, ways of speaking, writing, valuing ... [and] are taken up as visual, oral, written, and tactile” (Masny, 2006, p.151). In addition, MLT embraces, but does not privilege, new literacies of the digital era (Lankshear & Knobel, 2003). Within MLT, the whole world is a text. Secondly, the assumption that literacy is the key to successful integration belies the value-laden nature of literacies and the politics of their actualization. MLT, in contrast, foregrounds relations of power that are always associated with literacies and thereby throws into question the

unproblematic role afforded to literacies and language in the integration process. Moreover, MLT troubles the given-ness of this integration by recognizing the transformative yet *unpredictable* effects of literacies.

Assumption 3: Literacy learning carries with it particular orientations to becoming Canadian, ways associated with peaceful multiculturalism. Thomson and Derwing's (2004) study of the roles of teachers and textbooks in presenting so-called "Canadian values" in LINC confirms that this assumption permeates the program. From an MLT perspective, I argue that such outcome-oriented approaches to language and literacy initiatives and to becoming Canadian cannot account for the *untimely* aspect of literacies. How the transformative effects of literacies get taken up cannot be known a priori. In other words, MLT maintains that we cannot predict what literacies will produce. Reading is conceptualized as reading intensively and immanently, that is, in connection with experiences in life that send thought off along unpredictable lines of flight. According to Masny (2006), "The image of the rhizome is critical to Multiple Literacies Theory (MLT). It allows for different literacies to intersect in complex and non-linear ways in time and space" (p.150). This rhizomatic movement, a line of flight, effects a transformation in the individual, a becoming.

In short, MLT recognizes that there is more going on in the LINC classroom than its mandate accounts for.

Curricular Counterpoints

Working with M and her classmates made me think about how experiences of violence impact learning to read English in LINC. At the same time I was becoming aware of a counterpoint theme in LINC: the implicit and explicit forms of peace education interwoven with English language and literacies objectives. My day to day involvement in LINC as a volunteer

exposed me to pedagogical activities within which I read *implicit* forms of peace education. This implicit peace education entailed a kind of hidden curriculum (Gordon, 1997) that rested on certain discourses about peace within the Canadian context and inculcated particular ideologies regarding Canada's status as a multicultural society, a nation of equal opportunity for all, a country of clean, safe environments, and as a global peacekeeper. Curious if my readings of implicit forms of peace education were reinforced by actual mandated curricular links to peace education, I undertook a preliminary examination of the *LINC 1-5 Curriculum Guidelines*⁶ (Hajer, Robinson, & Witol, 2002). I looked at two of the twelve curricular themes, namely "At Home in Our Community and the World" and "Canadian Culture," which I suspected would indicate links to peace education. Guided by the range of topics that are taken up under the broad umbrella of peace education (elaborated in the literature review subsection entitled "Situating the Field of Peace Education") I found evidence that the LINC curriculum quite *explicitly* incorporates teaching for peace. I have identified and compiled some examples of these explicit curricular connections to peace education in a table in Appendix A.

These implicit and explicit forms of peace education are going on simultaneously and in close connection with language and literacies education in the LINC program. These are not isolated aspects of the learning in LINC; they come together in the classroom. Lessons about peace are embedded in and taught through lessons about English language literacies. Thinking about learning in LINC in more complex ways makes it imperative to consider how these lessons get taken up. How does sense emerge as part of a unique assemblage in any given pedagogical

⁶ The *LINC Curriculum Guidelines 1-5* were written by Anne Hajer, Jeffery Robinson (both of the Toronto Catholic District School Board), and Pat Witol (of the Toronto District School Board) under funding from Citizenship and Immigration Canada. A call for proposals to develop curricula for levels 6 and 7 was sent out in 2006. In 2007, Anne Hajer, Anne-Marie Kaskens, and Margaret Stasiak of the Toronto Catholic District School Board released the *LINC 5-7 Curriculum Guidelines*. Notably, it is built on the same 12 curricular themes described in the *LINC 1-5 Curriculum Guidelines* discussed here.

event involving the lesson content, the teacher (as an assemblage of life experiences), the students (each as an assemblage of life experiences), the classroom environment, the time of day, the weather, in short, the world? It is within this dynamic and shifting context that LINC students encounter literacies, in connection with peace education, as immanent and transformative processes (Masny, 2006).

My experiences volunteering in the LINC program in 2005 made me intensely curious about the ways experiences of violence like M's and lessons of peace meet in the process of learning English language literacies and about what happens when they do. Such questioning is particularly salient now during a period that the United Nations General Assembly (1998, 2001) has proclaimed the *Literacy Decade (2003-2012)* and the *International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010)*. In a historical moment where unparalleled levels of global connectedness and increasingly pluralistic societies are set against the uncertainties of global economic crisis and a post-9-11, 2001 geopolitical backdrop, the peace imperative seems more urgent than ever (Martin & Nakayama, 2003). Recognizing the complexity of teaching and learning in today's "new cultural, economic, and social contexts" (Green & Luke, 2006, p.xii), with this study I acknowledge that there is much more at stake in LINC than apolitical views of language instruction assume.

Peace AND Violence: Issues of Empirical Concern

In the preceding section, I have contextualized some of the problems presenting themselves in LINC with respect to experiences of violence, lessons about peace, and learning English language literacies as value-laden processes of transformation. In this section I provide more specifics regarding the issues of concern for the empirical aspects of the study, in light of the dissertation's theoretical and conceptual orientations.

Firstly, I am interested in how experiences of peace and violence are manifested in the LINC program from the perspective of teachers and students. Thus this study involves the life experiences of students and teachers, the LINC curriculum, as well as classroom texts (e.g. worksheets, readings, etc.) and activities. In the LINC classroom these elements contribute to an assemblage and interact within the context of teaching and learning English language literacies. Following an MLT perspective, I set out to study how, as students and teachers experience multiple literacies, unexpected connections form with experiences in life, specifically those associated with peace and violence.

Notably, I will be considering two different conceptualizations of peace and violence within the context of my analysis. I repeatedly circle back to the distinctions between these two conceptualizations in later chapters. Briefly, the first involves received conceptualizations that dominate the peace education literature. In this case violence (i.e. harm, either overt or covert) and peace (i.e. an absence of harm, either overt or covert) are identified negatively against each other, thereby placing peace and violence in a binary opposition: peace *or* violence. The second conceptualization, drawn from Deleuze (1968/1994) and Deleuze and Guattari (1980/1987), troubles that binary by viewing violence as a disruptive, revolutionary force that is actually *necessary* for the transformation of social worlds and the *invention* of a peace: peace *AND* violence. Following the rhizomatic conjunction *and* (Deleuze & Guattari, 1980/1987), I use the rhetorical coupling of peace *AND* violence to signal the interconnectedness of these two Deleuzian concepts which are never reducible to each other and yet constantly interact. Violence is seen as a vital force that destroys current regimes to make way for the creation of a new and (potentially) better world, enabling different responses to the question of how we might live (May, 2005). This kind of violence operates at macro societal levels, but, according to

MLT, is also found at the micro scale when reading effects a disruption and a transformation of an individual and his or her worldview.

Secondly, from an empirical perspective, I am interested in how experiences of peace *AND* violence in LINC contribute to becoming through *reading, reading the world, and self*, a notion elucidated within MLT (see Chapter 2). Reading, reading the world, and self emphasizes that multiple literacies always happen in interested ways, in connection with readings of self *as text*. Moreover, multiple literacies expand the notion of text such that the entire world is a text to be read. This idea is explained in the section entitled “Theoretical Framework: Plugging into Multiple Literacies Theory” in Chapter 2.

Thirdly, within an MLT perspective, reading is intensive; it disrupts. Reading is immanent; it sends thought off in unpredictable directions connecting with experiences in life, including those associated with peace *AND* violence. In this way, sense is an *event*. In the process the reader is formed and transformed (often in ways that are not immediately evident) in a never-ending process of becoming. In this study, I am concerned with how reading, reading the world, and self immanently and intensively produces transformations as students learn English language literacies in LINC.

For me, MLT is a theoretical perspective that offers more complex ways to think about what is happening in LINC through literacies and language learning. When M and I encountered the Canada Food Guide as a text, it was not “an innocent reading activity” (as I initially recorded in my journal), but an intensive and immanent reading event, involving peace *AND* violence, in which we were both caught up in a becoming. It is an exploration of these transformative processes and their pedagogical implications that are at the heart of this study.

Rhetorical Organ-ization and the Importance of Rhizomes

With Deleuze and Guattari (1980/1987), writing becomes a special kind of undertaking; an exercise in map making: “Writing has nothing to do with signifying. It has to do with surveying, mapping” (pp. 4-5). They explain that this process involves a different way of writing that eschews the practices of linear, hierarchical tree-thinking to make way for lateral, decentred rhizomatic-thinking. The concept of a rhizome⁷, an image central to the work of Deleuze and Guattari in *A Thousand Plateaus* (1980/1987) and also found throughout this dissertation, is a connective structure. It has no start or finish, rather it is always running in-between, in the middle, in any direction along lines of flight. Constantly proliferating, a rhizome does not have a finite, pre-determined territory. As a network, any given part of a rhizome can connect with any other part. The rhizome is a way of thinking, analyzing (as I will discuss later in Chapter 4), writing, and becoming. In writing this dissertation, I wanted to accept Deleuze and Guattari’s (1980/1987) challenge: “Write, form a rhizome, increase your territory by deterritorialization, extend the line of flight” (p.11).

Deleuze and Guattari (1980/1987) explain how they experienced writing the rhizome known as *A Thousand Plateaus*:

We call a “plateau” any multiplicity connected to other multiplicities by superficial underground stems in such a way as to form or extend a rhizome. We are writing this

⁷ “Rhizome” is a word borrowed from plant biology. This kind of borrowing is typical of Deleuze and Guattari’s work and has been criticized by those who question the appropriateness of this practice. However, these critics miss an important point: the word is not used metaphorically; Deleuze and Guattari use it to *do* philosophy; that is, to designate the creation of a new philosophical concept particular to the field of problems it addresses (c.f. Deleuze & Guattari, 1990/1994, *What is Philosophy?*). 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 (e.g. the philosophical rhizome). As Deleuze and Guattari (1980/1987) argue, “There is no ‘like’ here, we are not saying ‘like an electron,’ ‘like an interaction,’ [‘like a rhizome’] etc. The plane of consistency is the abolition of all metaphor” (p. 69). Patton (2010) carefully reviews this argument in his chapter *Mobile Concepts, Metaphor, and the Problem of Referentiality*, where he states, “Deleuze’s renunciation of metaphor flows from some of the most fundamental commitments upheld throughout his philosophy: his rejection of the representational image of thought, his pragmatism, and his long-standing interest in the mobility of philosophical concepts” (p.21).

book as a rhizome. It is composed of plateaus. We have given it a circular form, but only for laughs. Each morning we would wake up, and each of us would ask himself what plateau he was going to tackle, writing five lines here, ten there. We had hallucinatory experiences, we watched lines leave one plateau and proceed to another like columns of tiny ants. We made circles of convergence. Each plateau can be read starting anywhere and can be related to any other plateau. (p.22)

In the throes of dissertation writing, the notion that this process might involve hallucinatory experiences seems quite plausible to me. Moreover, the looping in circles and the sense of playfulness and unpredictability described by Deleuze and Guattari resonated with my own experiences with writing. What will a rhizome-text produce? Where will it take a writer, a reader?

However, the project of writing a *dissertation* in this manner – as a rhizomatic assemblage of interrelated, non-sequential plateaus that aim to achieve a kind of sustained intensity rather than an (end)point – is at least partly confounded by conventions long mandated for such a text that are less welcoming to the vicissitudes inherent in rhizomatic-writing. The rhetorical structure of the doctoral dissertation has experienced a high degree of what Deleuze and Guattari (1980/1987) call *organ-ization* and stratification. Its expected major organs? Introduction, conceptual and theoretical frameworks, literature review, methodology, results, conclusions. This sort of organ-ization does not suggest the way thinking is a rhizomatic process such that the various plateaus of this dissertation were written out of sequence, looping backward and forward to connect (sometimes quite unexpectedly) with other plateaus throughout the text. Deleuze and Guattari note: “Many people have a tree growing in their heads, but the brain itself is much more a grass [a rhizome] than a tree” (p.15).

Despite this dissertation's apparent surface organization, rhizomatic lines of flight still shoot through it to create connections across chapters; iterating concepts and inviting other texts (images, poetry) to join the assemblage. Connective rhizomes and organized trees always coexist, interact, and invade each other. As Deleuze and Guattari (1980/1987) remind us, writing can never be purely rhizomatic. Moreover, "staying stratified – organized, signified, subjected – is not the worst that can happen" (p.161). With this in mind, here I present a summary of each chapter in sequence, the rhetorical structure of the dissertation. Although not described here, throughout the dissertation linkages between chapters are effected in brief textual intermezzos.

Chapter 2, *Reading with Deleuze: Multiple Literacies Theory*, attends to the conceptual and theoretical elements underpinning the entire study as they are situated within a poststructural paradigm. The first part of the chapter is largely conceptual. It begins by introducing the philosophy of Deleuze with particular focus on his anti-humanist stance and its disruptive implications for notions of subjectivity, agency, and identity. It also includes a section entitled "Conceptual ABC's: a Rhizomatic Glossary Plugging into Deleuze" which serves as a hyperlinked (in the electronic version of the dissertation) reference to the Deleuzian concepts being taken up within MLT, the theoretical framework for the study. This conceptual piece leads into the second part of the chapter which is primarily theoretical. It describes MLT in its early form and then focuses on the later form that is retained for this dissertation. It reiterates the Deleuzian concepts presented in the first part of the chapter, this time putting them to work via MLT to (re)conceptualize reading, sense, and literacies as processes of becoming. Furthermore, MLT is used to think about peace *AND* violence as texts.

Chapter 3, *Connecting with the Literature, Writing a Rhizome*, attends to the relevant theoretical and empirical literatures in and across the domains of literacies, peace education, and

language education. In doing so the chapter has three main aims. Firstly, this review follows rhizomatic lines of connection in order to situate the current research project at the intersections of these three literature plateaus. Secondly, this chapter contrasts MLT (already presented in Chapter 2) against the theoretical literature in literacies research, thus serving to emphasize the particular usefulness of MLT as a theoretical lens appropriate to a study of becoming and reading peace as text in the context of LINC classrooms. Thirdly, the chapter works with received conceptualizations of peace *or* violence in the research literature while at the same time addressing the poststructural problematic of peace and violence viewed as a binary in order to disrupt peace and think violence differently (i.e. peace *AND* violence).

Chapter 4, *Research Design and (Un)Foldings*, returns to the empirical problem and attends to the methodological and analytical aspects of the study. There are three plateaus in this chapter. The first lays out the research questions guiding the study and situates my general research approach within a poststructural paradigm. As well, the selection of the two LINC sites and the six participants (two teachers and four students) is described. Then, the specific details of the on-site research activities, as they were designed and as they (un)folded, are detailed including: individual interviews, classroom observations, student audio journals, classroom artifact collection, and the researcher journal. The second plateau marks a more conceptual movement in which empiricism becomes transformed. Qualitative inquiry is reinvented through Deleuze's transcendental empiricism as rhizoanalysis – not a procedural method, but rather a conceptual mindset. The result is a (non)method, an immanent experiment, in which data are transgressive, analysis is rhizomatic, and reporting is cartography (i.e. mapping). Finally, the third plateau, also conceptual, takes on the task of disrupting notions of quality in qualitative research – in terms of validity, reflexivity, and ethics – and works towards constructing a

different conceptual vocabulary more appropriate to transcendental empiricism. I view this chapter as a significant response to Roy's (2003) challenge to educational researchers working with Deleuze:

Given that our commitment is to find ways of looking, thinking, and experimenting that allow us to escape the representationalist ground and enter a more nomadic terrain that can deal with irregular and divergent spaces, we have to find new pathways. ... To this end, we have to continue our work of mapping or conceptualization. (p.154)

Chapter 5, *Rhizoanalysis*, offers what might be termed “findings” in a different paradigm, but here they are conceived of as rhizomatic cartographies (i.e. mappings). Again, following transcendental empiricism, the goal is not to trace and represent, but to map and create. The chapter opens with introductions to the two LINC research sites and to the teacher and student participants. These introductions are constructed as six poetic meetings as a way to undermine representational tendencies in qualitative research. The remainder of the chapter presents the rhizoanalysis as five cartographies including: (I) Peace Education in LINC: De/territorializations, (II) Reading Canada, Reading Peace *AND* Violence Disruptively, (III) Multiculturalism and Becoming-Canadian, (IV) Media and Reading Intensively in LINC, and (V) Violence and Becoming. The cartographies – assemblages of diagrams, vignettes, questions, poems and conceptual linkages that grow out of the data – are maps of the connections happening in the mind of the researcher as she read and reread the data, each time a different rhizoanalytic event.

Chapter 6, *Lines of Flight*, continues the conversation by considering various lines of flight opened through this research project. It does not present conclusions as fixed knowledge, but rather seeks to promote ongoing thinking. Plateau I returns to the research questions to look

at different directions for LINC's mandate and for policy in adult immigrant language education contexts. Plateau II looks at potential paths to follow with regard to literacies and language teaching and learning in adult immigrant language classrooms. I present instances of nomad-education practices in LINC in order to posit the concept of a *rhizocurriculum* as an alternative way to think about the affective force of pedagogical life in LINC and its vital potential actualized as how we might live (May, 2005). Finally, Plateau III looks at research lines opened by this study. I consider not only challenges faced in this study and future directions for research-yet-to-come, but also think about the process of educational research as a transformative experience when it follows Deleuze's transcendental empiricism.

Intermezzo

"The terror of the blank white page, that great floundering Moby-Dick..." (Willinsky, 2001, p.19). I opened this chapter with this quote because when I began writing my dissertation, it described how I felt: fearful of the monstrousness of the blank white page (actually a computer screen); unsure of my ability to fill it up before it swallowed me whole. Returning to this quote much later, nearer the end of the writing process, I read it quite differently. Perhaps more aware of the messy paradoxes of thinking and writing, I see now that the challenge is not to fill up the page. On the contrary, one of the most difficult things to do is to *empty out the page*, to empty out the mind, to find a line of flight, a line of escape from the images of thought that always already populate the mind. This is exactly what Deleuze demanded of any creative thinker:

He asked her to face her canvas, and like an artist, to begin by wiping away the clichés and the ready-mades of the doxa that stand in the way of her creations; to suspend the chattiness that the dominant ideology of communication encourages, and to opt for the desert of thinking and writing. (Boundas, 2009, p.1)

And so the paradoxical terror of the blank white page is not its emptiness, but its *already-fullness* with the great white whale of already-thought ideas.

My experience with M during my LINC volunteer work back in 2005 shocked, disrupted, and opened a line of flight – an escape from already-thought ideas. It became an entry point to research midst pedagogical life. It produced this dissertation: an apprenticeship, a process, a becoming. Sometimes the dissertation traces well-trodden and familiar territories. At other times it maps a deterritorialization: proliferating rhizomes, inventing, forming creative connections, and opening lines of flight. Similarly, this dissertation can be read in the standard linear way as a stratified, organ-ized text *and* can be read non-linearly as a series of plateaus constructing a rhizomatic text. Following Masumi's (1987) record analogy in his introduction to *A Thousand Plateaus*, I propose that the reader treats this dissertation like a digital music library: hit the skip button until a track strikes you as catchy, and once toes start tapping, synapses snapping, then read – intensively and immanently – and see how it works.

*“Processes are becomings and aren't to be judged by some final result
but by the way they proceed and their power to continue.”*

(Deleuze, 1990/1995, p.146)

CHAPTER 2

Reading with Deleuze: Multiple Literacies Theory

“To laugh is to affirm life, even the suffering in life. To play is to affirm chance and the necessity of change. To dance is to affirm becoming and the being of becoming.”

(Deleuze, 1962/2006a, p.160-161)

This chapter articulates the conceptual and theoretical framework for the study as situated within a poststructural paradigm. A paradigm is a worldview, a set of beliefs, which consists of interrelated philosophical aspects: ontology (what is the nature of reality), epistemology (what is the relationship between knowledge and reality), methodology (how can one go about finding out about this reality), and axiology (how does one value knowledge and relate ethically to it) (Lincoln & Guba, 2000). Collectively these shape every aspect of a research project including the conceptual framework. This means that concepts must be carefully elaborated within a framework that also shows how they are being taken up within a particular paradigm (Dufresne & Masny, 2005).

In this chapter, I first show how this research project is situated conceptually within poststructuralism as expressed in the philosophical work of Deleuze and in his collaborative work with Guattari. I then show how concepts created by Deleuze and Guattari are taken up within the theoretical framework of Masny's Multiple Literacies Theory (MLT) (Masny, 2006, 2008, 2009b, 2009c). Thus, the chapter comprises two main parts: the first conceptual and the second theoretical.

In the first part, I introduce Deleuze, focusing in particular on the impact of Nietzsche on Deleuze's philosophy of difference and affirmation. This leads into a discussion of Deleuze's departure from humanism. It is important to follow this line of thought in order to understand the anti-humanist stance that also, necessarily, underpins MLT. I then present a conceptual glossary of key Deleuzian-Guattarian concepts.

In the second, theoretical part of this chapter, I describe MLT in detail including both its early and later forms. I then return to the Deleuzian-Guattarian concepts from the glossary as they get plugged into MLT. In the last sections of the chapter I show how MLT's (re)conceptualizations of literacies, reading and sense make it possible to understand peace *AND* violence as *texts*. First, however, let us enter this plateau by exploring the philosophical connections that contribute to Deleuze's conceptual assemblage.

Meeting Deleuze

The French philosopher Gilles Deleuze preferred not to travel physically, yet he was a nomad par excellence ranging widely through philosophical territories, deterritorializing them and inventing concepts. In his own words, he knew how to "be quick even when standing still!" (Deleuze & Guattari, 1980/1987, p.24). His extensive philosophical journeys visit Hegel and Kant (in critique), Bergson, Hume, Leibniz, and Spinoza to name just a few; he travels back through

chronological time to Heraclitus's doctrine of change. He constructs a rhizome, bringing philosophy into conversations with a panoply of other disciplines from the scientific (e.g. Euclidean and Riemann geometries, complexity theory) to the artistic and aesthetic (e.g. the writings of Artaud, Kafka and Proust, the art of Francis Bacon). Connections proliferate and produce a weighty assemblage indeed!

Mapping these connections is a task far beyond the scope of this dissertation; however, in this section I will focus briefly on Deleuze's reading of Nietzsche. Nietzsche warrants further discussion because he is the one who made a philosopher of Deleuze in his own understanding of what it means to do philosophy: *to create concepts* (cf. *What is Philosophy?*, Deleuze & Guattari, 1991/1994). According to Deleuze (1990/1995), before his encounter with Nietzsche, he only wrote about the history of philosophy which, in his words, amounts to "a sort of buggery or ... immaculate conception. I saw myself as taking an author from behind and giving him a child that would be his own offspring, yet monstrous" (p.6). His experience of reading Nietzsche was quite different. As Deleuze (1990/1995) explains: "[Nietzsche] gets up to all sorts of things behind *your* back. He gives you a perverse taste ... for saying things in your own way, in affects, intensities, experiences, experiments" (p.6). Deleuze's *Difference and Repetition* and *The Logic of Sense* were the first books that resulted of this becoming-philosopher.

In my own readings of Deleuze and Nietzsche, which are undoubtedly "monstrous" offspring of their philosophies, I see strong affiliations between them. With his philosophy of *immanence*, Deleuze (2005) follows Nietzsche. Both of thinkers were deeply committed to the philosophical project of up-rooting tree-thinking – determined, hierarchical, transcendent (to God or State) – and proliferating rhizomes – untimely, nomad thought, that always moves in the middle of things (Deleuze & Guattari, 1980/1987). In *Thus Spake Zarathustra: A Book for All*

and None, Nietzsche's (1964) pronouncement of God's death signaled the resurrection of life as an affirmative and creative force. Nietzsche saw an urgent need to develop an affirmative philosophy not bound by negativity and a morality dictated by higher laws, a project admired by Deleuze (2005, 1962/2006a) and taken on in earnest throughout his own academic career. In his book on Nietzsche, Deleuze (1962/1983) explains that "Nietzsche's practical teaching is that difference is happy; that multiplicity, becoming and chance are adequate objects of joy by themselves and that only joy returns" (Deleuze, 1962/1983, p.190). These concepts – multiplicity, becoming, and chance – also figure prominently in Deleuze's philosophy, particularly with respect to the question of the subject and subjectivity. With Zarathustra, in lieu of an autonomous humanistic subject, Nietzsche (1964) promotes the *Übermensch*⁸ involving a continuous process of overcoming. The Overman "is defined by *a new way of feeling*: he is a different subject from man" (Deleuze, 1962/1983, p.163). The Overman is a figure that has much inspired Deleuze's own conceptualization of becoming (Deleuze & Guattari, 1980/1987).

Nietzsche's radical critiques also demanded the transmutation of all values which Deleuze (2005) describes as "an active becoming of forces, *a triumph of affirmation*" (p.82), "*a new way of thinking*, predicates other than divine ones" (Deleuze, 1962/1983, p.163).

Nietzsche's transvaluation led to a new ethics, a creative ethics principled on *difference* rather than reason or transcendence. Similarly, difference is foregrounded in Deleuze's philosophical work as that element which drives his entire ontology: "What there is is a difference in itself, a pure difference that forms the soil for all identities, all distinctions, and all negations" (May, 2005, p. 21). As such, difference is also intricately intertwined with Deleuze's ethics; an ethics

⁸ Notably, Nietzsche's *Übermensch* and his concept of 'will to power' were eventually taken up as a kind of manifesto for Hitler's Third Reich. This is thanks in large part to Nietzsche's sister, Elizabeth Förster-Nietzsche, a strong supporter of German nationalism and anti-Semitism, posthumously edited and published her brother's writings on the will to power. However, scholars sympathetic to Nietzsche, including Deleuze (2005), view this as a horrific (mis)appropriation of Nietzsche's work.

that is necessarily (re)invented in each event in life (elaborated in Chapter 4, in the subsection entitled “Ethics: ‘Out Beyond Ideas of Wrongdoing and Rightdoing’”).

Taking on this Deleuzian philosophical stance, via MLT, has wide-ranging implications for conducting educational research; particularly with respect to sometimes taken-for-granted notions such as subjectivity, agency and identity. In the following section, I demonstrate how these ideas become reworked following Deleuze.

Humanistic Territories Disrupted: Subjectivity, Agency, Identity

Under the influence of Nietzsche, Spinoza and others, Deleuze’s philosophy emerges as a form of anti-humanism. In this section I explore three central and interrelated humanist concepts commonly found in educational research and which come to bear epistemologically on the research project at hand: the subject and subjectivity, agency, and identity. Here these concepts are disrupted – deterritorialized and reterritorialized – within a Deleuzian lens.

Disrupting Subjectivity

The crux of Deleuze’s epistemological departure from humanism is humanism’s replacement of the *human subject* at the centre of experience and knowledge. Deleuze refuses such an epistemology because it forces us to “ignore *inhuman* experience (such as the experience of animals, nonorganic life and even future experiences of which we have no current image)” (Colebrook, 2002a, p.2). Deleuze instead describes an epistemological opening up to experience beyond the human, to vitality, to life in all its multiplicities (Deleuze & Guattari, 1980/1987).

A Deleuzian epistemology, then, has radical implications for the notion of *the subject* as an autonomous, thinking agent. In short, the subject is decentred (Masny, 2006) and undone (St. Pierre, 2004). For Deleuze (1990/1995), the beginning of the end of the rational, agentive, autonomous subject is found in Foucault’s anti-humanism. Foucault (1994) makes his point

bluntly: “One has to dispense with the constituent subject, to get rid of the subject itself, that’s to say, to arrive at an analysis that can account for the constitution of the subject within a historical framework” (p.118).

By his own admission, Deleuze (1990/1995) has “never made a big thing about giving up ... the Subject” (p.88). He is, however, still interested in the Foucauldian process of subjectification, which “has little to do with any subject” (Deleuze, 1990/1995, p.93). For Deleuze, subjectification is unrelated to any fixed notion of a personal identity. “It’s a specific or collective individuation relating to an event (a time of day, a river, a wind, a life...). It’s a mode of intensity, not a personal subject” (Deleuze, 1990/1995, p.99). The subject is (re)conceptualized as a prepersonal individuality of events, an assemblage of experiences, or *haecceities* (Deleuze, 1990/1995, p.141; Deleuze & Guattari, 1980/1987, pp.260-261). The concept of haecceity is unpacked in the conceptual glossary provided later in this chapter; however, what is important about haecceities in relation to the question at hand regarding subjectivity is that it offers possibilities to think about human subjectivity as produced by assemblages (see footnote 4, page 5) of *nonhuman* machines, events, intensities (St. Pierre, 2004). In short, “the subject becomes an effect of events in life” (Masny, 2006, p.2).

Disrupting Agency

The second disruption follows from the first. Taking seriously the decentring of the actively controlling, autonomous, thinking subject precludes the habit of saying “I” and significantly disrupts humanistic notions of *agency* and *identities*. They become unsettled, rethought, and recreated through a Deleuzean lens. This experience is likely to be problematic for critical educators who typically take agency as a central tenet of critical pedagogies. Rethinking agency necessitates performing a kind of balancing act between “the autonomy of the

subject and her contingency” (Gur-Ze’ev, 2001, p.317). Butler (2004) reflects that working in this uncertain middle may involve “accept[ing] the array of sometimes incommensurable epistemological and political beliefs and modes and means of agency that bring us into activism” (p.48). In response to these sorts of agency anxieties, Bonta and Protevi (2004) seek “to allay the fears of agency thinkers” (p.5) by affirming that Deleuze and Guattari do accept that individuals can initiate novel and creative action in the world. However, they [Deleuze and Guattari] refuse to mystify this creativity as something essentially human and therefore non-natural. For them the creativity of consistencies is not only natural, but also extends far beyond the human realm. (p.5)

Thus the creative work of life involves humans, animals, plants, and even nonorganic forms of life (e.g. digital life) that share a plane of consistency. Assemblages of experiences – people, animals, things, substances – “consist entirely of relations of movement ... capacities to affect and be affected” (Deleuze & Guattari, 1980/1987, p.261). With Deleuze, the modernist notion of agency becomes reframed as *creativity*; creative responses to events in life. This is one way to think about what happens when an assemblage called *teacher* comes into a relation with an assemblage called *student* within the complex system⁹ that is classroom life.

Disrupting Identity

Finally, the notion of identity must be addressed as it has become a ubiquitous term in much language and literacy educational research and practice (Menard-Warwick, 2005) and yet I will not take it up in the same way in this dissertation. In the wake of Norton’s (2000) highly influential theorizing of identity in relation to second language learning it is now common to find

⁹ I do not intend to elaborate on how complexity theory has influenced Deleuze and Guattari’s work; however, Bonta and Protevi (2004) offer a useful treatise in this vein. They show how Deleuze and Guattari map a way out of the structure/agency bind by acknowledging that the ways in which complex systems self-organize cannot be understood in terms of the agency or the sum of its constituent parts.

poststructurally-informed conceptualizations of identity in second language and literacy research literature (Menard-Warwick, 2005). Against a humanist essentializing of identity, these approaches understand identity (or rather identities) as multiple (sometimes hybrid), dynamic (in time and place), contradictory, and constituted within various relations of power. Yet these poststructural theories of identity still ultimately fail to shed the weight of the representational *I* of identity, the imperative to say, “I am...”. Deleuze (1968/1994) offers a line of flight away from identity represented as unity by foregrounding difference and multiplicity.

In his seminal work *Difference and Repetition*, Deleuze (1968/1994) launches his most thorough polemic against the idea of identity through an attack on representation.

“Representation began by connecting individuation to the form of the I and the matter of the self” (Deleuze, 1968/1994, p.276). For Deleuze, individuation is the process by which an individual body (again the human body is not privileged) is singular and yet prepersonal. It takes on its singularity, not in terms of an inherent, personal identity – as in the example of a Chess piece – but rather by a process of individuation, that is, coming into particular kinds of relationships with other bodies – as in the example of a piece in the game of Go¹⁰. The pieces in a Go are very different from the pieces in Chess in terms of their affective capacities within the game or what Deleuze would call the *event*. Chess pieces have predefined, hierarchical identities (king, queen, knight, bishop, rook, pawn) and corresponding predetermined capacities (each piece may move in only one particular fashion) outside of the game; outside of the event. Chess pieces describe a kind of fixed, represented identity. In contrast, the pieces in Go have no predefined identities; they are prepersonal. We cannot know what a piece may be capable of

¹⁰ The game of Go developed in ancient China and consists of two players alternatively placing small glass stones (black for one player and white for the other) onto the intersections of a gridded board.

until it enters play, that is, enters into a relation with other pieces in the context of the event. Good pieces describe a process of individuation.

In short, Deleuze takes issue with identity on three main fronts: (1) identity as representational (2) identity as sameness, and (3) identity as negation. His reconceptualization of identity demands that we replace “the closed equation of representation, $x = x = \text{not } y$ ($I = I = \text{not } \text{you}$) with an open equation: $\dots + y + z + a + \dots$ ” (Massumi, 1987, p.xiii [ellipses are present in original]). The open equation affirms difference by adding or assembling heterogeneous elements to produce a multiplicity, an individual. Moreover, the ellipses evoke how this is a never-ending process of individuation (or subjectification in Foucault’s terms). So now what is of interest is the *event*, wherein elements become assembled, and what happens when bodies come into relationships.

In this section I have shown how Deleuze decentres the agentive subject who constructs and represents its own identity in opposition to an other. Deleuze installs a multiplicity with a dynamic individuality that can only be understood in terms of its relations with different assemblages of bodies, in the context of an event. Explaining the Deleuzian anti-humanist underpinnings of MLT here has involved an encounter with many Deleuzian concepts already; however, there are others that are also key to MLT and therefore to the analysis presented in this research project. Thus, in the next section, I offer a glossary of additional key concepts.

Conceptual ABC’s: A Rhizomatic Glossary Plugging into Deleuze

For Deleuze and Guattari (1991/1994) the creation of concepts is what it means to *do* philosophy. Concepts are important because they describe the parameters of what is thinkable and thus the creation of new concepts offers wholly different ways of thinking about problems that present themselves in our world. The promise is that thinking differently will lead to

different, and quite possibly more preferable, ways of living and being in the world (May, 2005); or rather, as Deleuze and Guattari (1991/1994) would have it, *becoming* with the world (p.169). They view concepts as creative responses to “problems which are thought to be badly understood or badly posed” (Deleuze & Guattari, 1991/1994, p. 16). Concepts are fluid and always becoming as they connect with other concepts. With respect to educational research, St. Pierre (2004) considers Deleuzian concepts little thinking machines we can plug into and see how they work, what they make possible to think and to feel. However, Deleuze’s conceptual repertoire is vast; he spent a lifetime philosophizing, that is, creating concepts. For a student of Deleuze, the expansiveness of his nomadic thinking can be overwhelming. Yet Deleuze (1990/1995) himself encouraged his students to experiment with concepts: “Nobody took in everything, but everyone took what they needed or wanted, what they could use, even if it was far removed from their own discipline” (p.139).¹¹ It is in this pragmatic spirit that I offer a glossary of key Deleuzian concepts that inform this research and that are taken up within the theoretical framework of MLT to be presented in the section following the glossary. The glossary is rhizomatic: each concept’s description connects with concepts found elsewhere in the glossary. “You can take a concept that is particularly to your liking and jump with it to its next appearance. They tend to cycle back. Some might call that repetitious. Deleuze and Guattari call it a refrain.” (Massumi, 1987, p.xv). To facilitate a rhizomatic reading of the glossary, entries are arranged alphabetically. Connecting concepts are underlined and hyperlinks between concepts are available in the electronic version of this dissertation.

¹¹ Although Deleuze expresses a pragmatic approach to concepts – focusing on how concepts work in the world, what they make possible to think – it should not be mistaken for an “anything-goes” approach. Concepts 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. Concepts used should share a paradigmatic territory (e.g. in my case poststructuralism). This is also related to the issue of paradigmatic consistency which I present, in Chapter 4, as a marker of quality in educational research.

Affect

Deleuze's conceptualization of affect is influenced by the work of Spinoza, drawing a clear distinction between affect and affections (Deleuze, 1978, 1993/1997). Affections (emotions, feelings) are static *states* or scalar quantities. In contrast, affects describe a *movement* or transformation from one state to another; they are vectoral. When two bodies (including human, nonhuman, nonorganic bodies) come into a relation, there is "a passage to a 'more' or a 'less': the heat of the sun fills me or, on the contrary, its burning repulses me." (Deleuze, 1993/1997, p.139). For example, when I watch the classic horror film *Psycho*, I experience fear, perhaps expressed as a scream. In this case fear is merely an affection describing my static state of being in that viewing moment, in the actual. However, fear is also an affect which exceeds the immediate experience of film watching. Fear as a virtual affect may induce many different effects, transformations, and becomings: perhaps I think of my own violent death at the hands of a stranger or become reluctant to travel or stop running alone at night.

Deleuze (1990/1995) further explains that "affects aren't feelings, they're becomings that spill over beyond whoever lives through them (thereby becoming someone else)" (p.137). In other words, while affections are personal (e.g. my fear while watching a horror film), affects are prepersonal (e.g. fear's effects). Affects have transformative effects exceeding individual experience. Colman (2005) helpfully elaborates this prepersonal aspect of affect:

Kiss me: affect is that audible, visual and tactile transformation produced in reaction to a certain situation, event or thing. ... Affect is an independent thing; sometimes described in terms of the expression of an emotion or physiological effect, but all the while trans-historical, trans-temporal, trans-spatial and autonomous. Affect is the change, or variation, that occurs when bodies collide, or come into contact. (p.11)

For Deleuze (1978), “what counts is the question, of what is a body capable?” (p.9); that is, what are its affective capacities? Affects describe a power (as *puissance*) “to affect and be affected” (Massumi, 1987, p.xvi). They are forces that drive becoming.

Becoming

For Deleuze the play of difference (between virtual-actual) within the event produces a movement, a transformation; what he terms becoming. The transformative movement of becoming is driven by the powers of affect and is an open, rhizomatic process. In the previous section I discussed representational identity theories that may express transformations in terms like $A \rightarrow B$ or $A + B = AB$ (i.e. hybridity). Roy (2003) explains the way in which becoming differs from these equations premised on a unified identity.

In a Deleuzian conception, becoming is the transformation of life through the refusal of closed structures within which difference can be confined. ... Becoming is not the becoming of A into B, but a state of openness to the movement of pure difference. (Roy, 2003, p.77)

Freed from the constraints of representation and identity, this kind of transformation “does not mean becoming the other, but *becoming-other*” (Semetsky, 2003, p.214). Becoming-other signals the untimely aspect of becoming. We do not know a priori how becoming will unfold; what will be produced out of difference. The arrows in Figure 1 suggest the thought of rhizomatic connections of experiences and a multiplicity of lines of flight along which becoming may take off and become actualized. Becoming is a process that emerges in the actualization – in a particular space-time – of the potential of the virtual realm and of difference.

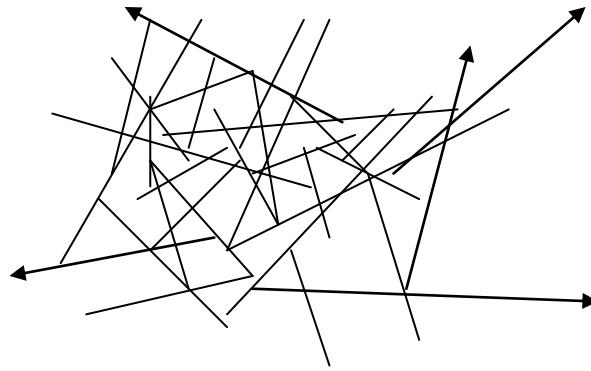


Figure 1. Becoming-haecceity?

Desire

With Deleuze and Guattari, desire is pulled from its roots in the psychoanalytic tradition¹², to be reconceptualized as “a process of production without reference to any exterior agency, whether it be a lack that hollows it out or a pleasure that fills it” (Deleuze & Guattari, 1980/1987, p.154). It is no longer reduced to a transcendental subject; it is understood in terms of an immanent event. Desire then is a creative and productive force. Deleuze reminds that we always desire in an assemblage (Deleuze & Guattari, 1980/1987, p. 399); “an assemblage of experiences that connect and are constructed” (Masny, 2006, p.150). As such, desire contributes to opening lines of flight that produce untimely becomings.

De/Re/territorialization

Deleuze and Guattari (1991/1994) describe a *geophilosophy* whereby “thinking takes place in the relationship of territory and the earth” (p.86). When a particular assemblage is actualized and organized, a territory is marked out and boundaries are created for what is thinkable. Territories are about products, endpoints, conclusions, and (meta)stability. However, boundaries cannot hold out against the immanence of the earth and life’s potential to create disturbance by drawing on the virtual realm. *Deterritorialization* “occurs when an event of

¹² A major impetus for the intellectual partnership of Deleuze and Guattari was a shared interest in writing against a psychoanalytic conceptualization of desire, to recreate the concept of desire.

becoming escapes or detaches from its original territory” (Colebrook, 2002a, p.59). It is about processes, lines of flight, movements, and transformations. Deterritorializations take the actual (being) and translate it into movement by drawing on the virtual (becoming). However, this deterritorialization is only ever fleeting. Deterritorializations that are relative rather than absolute are always accompanied by processes of *reterritorialization* on a different territory. This process of de/re/territorialization describes a becoming through difference.

Difference

At the heart of Deleuze’s philosophy is a constant preoccupation with *difference*. In his book *Difference and Repetition*, Deleuze (1968/1994) poses an ontological challenge to us: “to see what there is in terms of difference rather than identity” (May, 2005, p.19). May (2005) concisely summarizes Deleuze’s alternative to identity as difference 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)

Deleuze offers up a Nietzschean conceptualization of difference that is about *affirmation*.

Difference in itself must be affirmed. “Difference must be shown differing” (Deleuze, 1968/1994, p.56).). For Deleuze, “difference is not a thing, it is a process” (May, 2005, p.24). “It is difference that allows creation and invention to occur continuously” (Masny, 2006, p.150), thereby producing becoming.

Event and Experience

According to Stagoll (2005), Deleuze's concept of *event* does not describe a static state or situation, but rather "captures the dynamism of the event's actualization" (p.87). "As the *product* of a synthesis of forces, events signify the internal dynamic of their interactions" (p.87). Stagoll offers the example of a tree changing colour in the spring. As an event, it is not described by the tree turning green, but rather by the underlying assemblage of forces (such as weather patterns, soil conditions, pigmentation effects and the circumstances of the original planting) that constitute a transformation or becoming. Thus, the event has a virtual and an actual dimension as "becoming 'moves through' an event" (p.88).

Closely related to the concept of event is the concept of experience. Semetsky (2003) explains: "The event itself, the human experience per se, is to be considered as ... 'the inventive potential' (Massumi, 1992, p.140), or becoming other than the present self" (p. 213). Therefore events can be thought of as assemblages of experiences in life that connect and thereby construct the individual as a haecceity. Experiences in life continually connect, contributing to desire and to becoming.

Haecceity

"We're not at all sure we're persons" (Deleuze, 1990/1995, p.141). This is the sort of (apparently) esoteric statement Deleuze is fond of making. He continues:

We're not at all sure 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. They have proper names.

We call them 'hecceities.' [*sic*] ... Our individuality is rather that of events. (p.141)

The concept of a haecceity, which precludes the habit of saying “I,” significantly disrupts our common understandings of identity as argued earlier. Haecceities “cease to be subjects to become events, in assemblages” (Deleuze & Guattari, 1980/1987, p.262).

Conceptualized this way, individuation is a never-ending process; a constant movement as a result of experiences in life which connect within the context of events that produce untimely becomings. Haecceities take off along rhizomatic lines of flight. In contrast to A → B and hybrid AB representational models of identity transitions, “a haecceity has neither beginning nor end, origin nor destination; it is always in the middle. It is not made of points, only of lines. It is a rhizome” (Deleuze & Guattari, 1980/1987, p.263). Figure 1 (above) suggests an image of thought for the concept of a haecceity and becoming.

Lines of Flight

Deleuze and Guattari (1980/1987) conceptualize the line of flight as a line of escape. While rigid molar lines describe a macropolitics structuring an assemblage in a particular way, a line of flight shoots through an assemblage, disrupting it and opening the way for new connections to happen. Molar lines are followed, but lines of flight are created. In thought, lines of flight forge novel connections and enable different kinds of thinking, the invention of a new idea or concept. In teaching a line of flight disrupts the status quo and releases the creative power of affects. A line of flight is a line of becoming.

Power (puissance & pouvoir)

In French, Deleuze and Guattari make an important distinction between *pouvoir* and *puissance* (Massumi, 1987, p.xvii). In English, both tend to be translated as *power*; however, conflating them would be a reduction of these rich concepts. *Pouvoir* is a form of power associated with the State and its institutions. It is power in the pursuit of particular ends; seeking

to establish and maintain territories that may stifle becoming by organ-izing bodies and striating space. In contrast, *puissance* is associated with the affirmative, and yet disruptive, forces of life: detritorialization, the revolutionary force of the war machine, nomadic thinking, resistant responses to State power. *Puissance* is a power to create relations (Colebrook, 2005, p.215); an affective force that opens a smooth space of becoming.

Rhizome

The rhizome is a powerful image of thought created in Deleuze and Guattari's (1980/1987) *A Thousand Plateaus*. In biology, rhizomes are horizontal plant structures such as those found in crabgrass, sugarcane, or Lily of the Valley (see Figure 2). Unlike rooted tree-structures, rhizomes are non-hierarchical and have no beginning or end points. They are always in-between. The rhizome is a connective structure that allows for propagation in all directions in response to immanent relationships with other bodies in its environment (soil, water, minerals, sunlight, temperature, grazing animals, insects, etc.).



Figure 2. A rhizome.

For Deleuze and Guattari (1980/1987) the rhizome is a concept that suggests a particular way of thinking: *nomadic* thinking. Nomadic, rhizome-thinking is conceptualized alongside *arborescent* thinking or tree-thinking as follows (Table 1).

Table 1

Conceptualizing Rhizome- and Tree-Thinking

Rhizome-thinking	Tree-thinking
<ul style="list-style-type: none"> • opens up to novel connections, follows untimely lines of flight. • makes maps of difference. • is associated with multiplicity, <i>AND</i> thinking, and the connective image of a rhizome. • creatively affirms and responds to the immanent movements of life like a Nomad. 	<ul style="list-style-type: none"> • tends to close down and return to origins along molar lines. • makes tracings of the Same¹³. • is associated with binary, <i>OR</i> logic, and the rooted image of the tree. • is determined by transcendent and stabilizing structures like the State.

Notably, for Deleuze and Guattari there is no ontological dualism between rhizomes and trees.

The important point is that the root-tree and canal-rhizome are not two opposed models: the first operates as a transcendent model and tracing, even if it engenders its own escapes; the second operates as an immanent process that overturns the model and outlines a map, even if it constitutes its own hierarchies, even if it gives rise to a despotic channel. (p.20)

However, even as they recognize the inevitable existence of both rhizome-thinking and tree-thinking, Deleuze and Guattari still express a preference for the former, clearly stating: “We’re tired of trees. ... They’ve made us suffer too much” (p.15). Thus, they challenge us to think not

¹³ Deleuze and Guattari (1980/1987) argue that tree-thinking consists of “tracing, which always comes back ‘to the same’” (p.12). However, it is important to note that while such a tracing “intends to reproduce” (p.13) an over-coded structure, there are always interactions and crossovers between rhizomes and trees; difference constantly infiltrates the same (and vice versa). Accordingly, the tracing will never be an exact copy of a structure. This is one of Deleuze’s (1968/1994) primary messages in *Difference and Repetition*.

only in familiar tree-ways, but to engage in nomad-thinking as well, a difference that has the potential to create more advantageous relations with the world.

Smooth and Striated Space

Deleuze and Guattari (1980/1987) describe two kinds of co-existing spaces: smooth and striated. Striated space is sedentary space, the space of the State and the citizen, as exemplified in cities. Here any movement is organized in particular ways: charted out on a city map; following predetermined lines of metro transit routes. In contrast, smooth space is the space of the nomad, as exemplified in the desert. Here movements happen in rhizomatic ways as affective responses to relationships between bodies and events in life: following a line of flight, seeking food, water, shelter as the need arises. “All progress is made by and in striated space, but all becoming occurs in smooth space” (p. 486).

However, what is of particular interest to Deleuze and Guattari (1980/1987) is how these two kinds of spaces interact in combination,

how the forces at work within space continually striate it, and how in the course of its striation it develops other forces and emits new smooth spaces. Even the most striated city gives rise to smooth spaces: to live in the city as a nomad. (p.500)

Untimely

Untimely is a conceptual adjective drawn through Deleuze from Nietzsche to convey the unpredictability and uncontrollability of life. It expresses a particular ontological stance, namely Deleuze’s privileging of difference in itself. The untimely signals that what will happen in any given event, how any given becoming will unfold, *cannot be predicted by what has come before*. Because of the very real potential of difference and the virtual realm, there is no way to predict

or control what virtual-actual interactions will produce, what lines of flight will be created.

Becoming, then, is an untimely event.

Virtual and Actual

In *Difference and Repetition* (1968/1994), Deleuze develops his particular ontology, one composed of two constantly interacting realms: the virtual and the actual. The virtual describes the plane of consistency, a field from which pure difference arises. The virtual is actualized in space-time on the plane of organization, the actual. Therefore, every object has a double articulation: a virtual and an actual dimension. Consider this biological example: the virtual-actual “double aspect of genes” (p.185). Within the determined structure of genes exists the virtual potential (a reality) that becomes actualized (also a reality) in relation to other genes and particular environmental conditions, a singular assemblage in the space-time of the event.

Another example: an egg becoming an organism is the actualization of the virtual potential within the determined structure of the egg to form an embryo with hands, feet, eyes, internal organs and so forth (p.214). For Deleuze, “the entire world is an egg” (p.216); the entire world is becoming.

Significantly, Deleuze emphasizes that the virtual has just as much reality as the actual. For this reason *potential* is used to describe the virtual realm, rather than possibility. The term “possible” would give the ontological suggestion that what happens is limited or determined by what has come before. In contrast, potential signals the untimely nature of an event: “Actualization ...is always a genuine creation. It does not result from any limitation of a pre-existing possibility” (Deleuze, 1968/1994, p.212). What may become actualized is not constrained by what has come before, although it has a relationship to it. The actual has a

relationship with the virtual, but it is not one of resemblance. It is the interaction of virtual and actual through *difference* that produces becoming.

War Machine, Peace AND Violence

Received conceptualizations of violence – acts of harm – generally oppose violence to nonviolence, war to peace. Deleuze and Guattari's (1980/1987) war machine is a concept that enables another way of thinking peace *AND* violence in a (perhaps) more complex relation that blurs the boundary of the peace-violence binary.

Deleuze (1990/1995) is careful to explain that “the aim of war machines isn't war at all. ... War-machines tend much more to be revolutionary, or artistic, rather than military” (p.33). As *exterior* to State power (*pouvoir*), the war machine is a transformative force of becoming (*puissance*) associated with “life's power of deterritorialisation: a capacity to take any actual thing and translate it into a movement of flow” (Colebrook, 2002a, p.65). Warriors, then, arm themselves with affects (Deleuze & Guattari, 1980/1987) to combat *against* war (Alliez & Negri, 2003). In this sense poets and artists are exemplary warriors. Deleuze (1993/1997) emphasizes that this kind of “combat is not war. War is only ... a will to destruction. ... Combat, by contrast, is a powerful, nonorganic vitality that supplements force with force, and enriches whatever it takes hold of” (p.133). Combat is about the disruptive (i.e. deterritorializing) forces which are essential for becoming and the production of different (perhaps more preferable) worlds.

In short, I am deploying the concept of the war machine in this dissertation to deterritorialize received conceptualizations of violence as *harm*, as the opposite of peace; and to

reterritorialize violence differently as a revolutionary, disruptive force¹⁴ that makes way for newness to flow, and makes possible the invention of a peace.

Referencing Michel Serres's *The Birth of Physics*, Deleuze and Guattari (1980/1987) offer another entry point to conceptualizing the war machine's necessary violence of disruption; they comment that the goal is "to go from Mars to Venus, to place the war machine in the service of peace" (p.490). When Mars rules the world there is only "death at the end of entropy" (Serres, 1977/2000, p.109). His reign is marked by a stability that signals our arrival of a "zero time of peace" (Reid, 2005); a dystopia in which no new thought can happen. Instead, a Deleuzian-Guattarian peace requires Venus; the harbinger of immanence, life, and transformation. She is the *clinamen*, the swerve that creates a labile flow, a turbulent vortex of becoming that "disturbs Mars" (Serres, 1977/2000, p.110). Through such violent disruptions, she enables different thinking, different becomings. Peace entails a constant transformation that can only happen through violence (as disruption), difference and a becoming-warrior, a becoming-revolutionary.



Figure 3. Untitled linocut-print. Credit: Bob Thawley, San Francisco.¹⁵

¹⁴ Notably, my Deleuzian conceptualization of violence as disruption does not preclude the possibility that it may be entwined with violence in the received view as harm. This complex relationship between the two conceptualizations becomes particularly apparent in Chapter 5, Cartography V.

¹⁵ This print is reproduced here with the permission of Bob Thawley who reserves all future rights.

It becomes clear that with Deleuze and Guattari notions of a peace affiliated with tranquility, harmony, unity and stability *will not hold*. Rather, peace must welcome disruption as a vital, productive, and creative force in a “passional struggle” (Deleuze, 1993/1997, p.145) that will never end because “every accord is dissonant” (p.52). Alliez and Negri (2003) posit such a Deleuzian conceptualization of peace as “a peace to be invented: as the departure from nihilism... caught up in a becoming... as well as affirming the living force that can be constructed from the reserves of violence” (p.115). In this way, the war machine maintains the vital resonance between peace *AND* violence.

A Caveat

It is critical to remember, that Deleuze and Guattari do not work in binaries as their pairs of contrasting concepts might seem to suggest: deterritorialization – reterritorialization, *puissance* – *pouvoir*, rhizomes – trees, smooth – striated, virtual – actual, war machine – State, peace *AND* violence. In a poststructural move that undermines the binary logic of signification Deleuze and Guattari (1980/1987) write:

One can never posit a dualism or a dichotomy, even in the rudimentary form of the good and the bad. You may make a rupture, draw a line of flight, yet there is still a danger that you will reencounter organizations that restratify everything, formations that restore power to a signifier. (p.9)

This caveat signals the necessary co-existence and constant interaction that takes place between these pairs of concepts.

- Every deterritorialization is relative and involves a reterritorialization on a different territory.
- Tree-thinking continually invades rhizome-thinking and vice versa.

- Smooth and striated “spaces in fact exist only in mixture: 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).
- “The virtual becomes actualized only to become virtual again. What is once was is no longer. It is different” (Masny, 2006, p.148).
- The disruptive violence of the war machine in the service of peace is a revolutionary power (*puissance*) exterior to the State. However, because “*the State has no war machine of its own*” (Deleuze & Guattari, 1980/1987, p.355), it may appropriate the war machine, militarizing it, turning its nomadic warriors into soldiers in the name of State power (*pouvoir*).

Deleuze and Guattari (1980/1987) assert that their apparent engagement in dualism is precisely in order to set up the conditions to challenge them.

We employ a dualism of models only in order to arrive at a process that challenges all models. Each time, mental correctives are necessary to undo the dualisms we had no wish to construct but through which we pass. ... The dualisms that are the enemy, an entirely necessary enemy, the furniture we are forever rearranging. (pp.20-21)

This rhizomatic glossary has attempted to introduce key Deleuzian and Deleuzian-Guattarian concepts that inform this research project, both in design and analysis. Recognizing that each reader of Deleuze will find his concepts work differently for him or her, I have presented senses in which I took up each concept. But according to Deleuze, what I have done so far is quite useless, an offence against his pragmatic nature; for concepts are only useful in so far as they offer alternative ways of thinking about problems that present themselves in the world. This is where I turn to MLT, which provides a theoretical lens through which Deleuze’s

conceptual repertoire is taken up to look at specific problems: problems in education, in teaching and learning multiple literacies, and in immigrant English language education in Canada. In the next section, I show how these concepts work within MLT.

Theoretical Framework: Plugging Into Multiple Literacies Theory

In scientific inquiry a *theory* implies a fixed set of agreed upon principles for explaining particular observed phenomenon within the world. Masny's Multiple Literacies Theory (MLT) effects a de/reterritorialization of theory on two counts: (1) rather than explaining, MLT is better described epistemologically as a way of *thinking* about literacies and what they produce in the world; and (2) rather than a fixed set of principles, MLT is a framework that has transformed and continues to transform. MLT is a concept in the Deleuzian-Guattarian sense: in a constant becoming as a creative response to experiences with literacies in life. In this section I outline MLT and its transformations, choosing to describe *early* MLT and *later* MLT as demarcated by the introduction of Deleuzian and Deleuzian-Guattarian conceptualizations¹⁶. Notably, it is the later form of MLT that informs the research reported in this dissertation.

Early MLT

Early actualizations of MLT (see for example Masny, 2001, 2005) were informed by a critical perspective (Masny & Cole, 2007), in part as a response to the unique literacy and language education challenges facing Francophone minority communities within Canada with respect to additive bilingualism and cultural identity. Working with the understanding that literacies are constructs actualized in particular context-specific literacy practices, early MLT

¹⁶ I have chosen these terms, early and later, for convenience, but at the same time I recognize they are problematic in that they suggest a clear transition line forming a binary between early and later when becoming is always a continuous process in-between; and in that they may suggest MLT is now finalized (in its later form) when becoming is a never-ending process. I also recognize that while I have somewhat arbitrarily marked the distinction between early and later MLT with the introduction of Deleuzian and Deleuzian-Guattarian concepts, this becoming might also be mapped otherwise.

emphasizes the interconnectedness of school-, home-, and community-based literacies (see Figure 4). This also means that literacies are value-laden and tend to carry variable amounts of currency in each of these different social contexts.

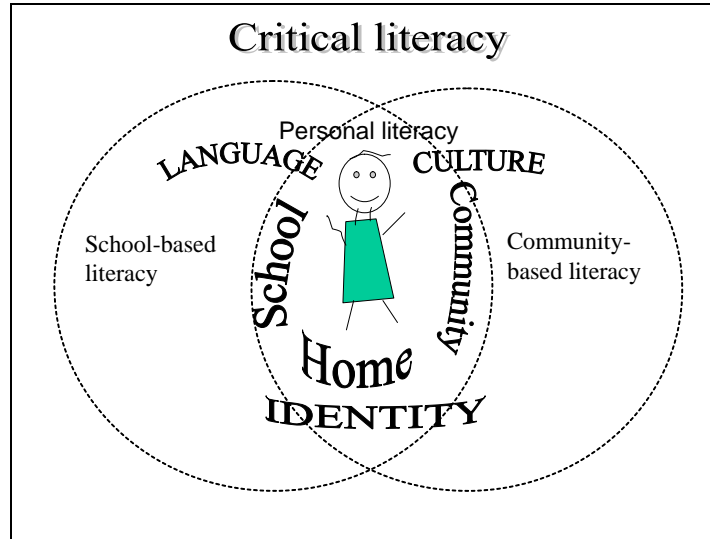


Figure 4. Multiple literacies framework (Masny, 2005).

In addition, early MLT connects these context-based literacies with personal literacy and critical literacy. Personal literacy refers to “reading oneself as one reads the world and the word¹⁷” (Masny, 2005, p.176). This ongoing process shapes and reshapes an individual’s *worldview* – an assemblage of values, beliefs, politics, and principles about how the world works – and contributes to his/her continual transformation. Within MLT the concept of text is taken up broadly (including written, oral and visual forms) such that even the individual is viewed as “a text in continuous becoming” (p.180). Therefore, Masny (2005) describes literacies as processes, ways of becoming (although not yet citing Deleuze and Guattari’s particular conceptualization of becoming). Closely related to personal literacy, critical literacy is

¹⁷ Although Masny borrows Freire & Macedo’s (1987) phrase “reading the word and the world,” there are important paradigmatic distinctions between the poststructurally-aligned MLT and Freirean perspectives more closely affiliated with critical pedagogy. This sets MLT’s conceptualization of critical literacies and transformation apart from critical pedagogy and Freirean-informed perspectives that presume empowerment and emancipatory outcomes (Masny, 2005). Rather MLT sees becoming as an *untimely* event. In other words, what transformations will become actualized through literacies, how they will be taken up, is not knowable a priori.

“likened to a personal journey” (p.176) by Masny. Critical literacy involves, firstly, recognition of the value-laden nature of literacies as they “interweave with religion, gender, race, ideology, and power” (p.172). Secondly, critical literacy requires reflection from this perspective on literacy experiences that may open moments of doubt and questioning through reading, reading the world, and self. This in turn transforms the individual in ways *that cannot be predicted*. This idea of unpredictable transformation is the germ that eventually grew into what I will term later MLT, which forms the theoretical framework for this dissertation research.

Later MLT

In Masny’s (2006) article *Learning and Creative Processes: a Poststructural Perspective on Language and Multiple Literacies*, MLT underwent a significant shift prompted, in part, by Masny’s reading and taking up of the work of Deleuze and the collaborative work of Deleuze and Guattari. From this point forward, later MLT foregrounds Deleuzian and Deleuzian-Guattarian concepts, with a particular focus on *becoming* (see for example Masny, 2006, 2008, 2009b, 2009c). That said, many of the elements of early MLT remain. Literacies are still understood as constructs¹⁸ that

take on multiple meanings conveyed through words, gestures, attitudes, ways of speaking, writing, and valuing. Accordingly, literacies constitute ways of *becoming*. Literacies are texts that take on multiple meanings and manifested as visual, oral, written, and tactile¹⁹. They constitute texts, in a broad sense (for example, music: a music score, a symphony; art: sculpture, physics: an equation, architecture: a museum) that fuse with religion, gender, race, culture, and power, and that produce speakers, writers, artists,

¹⁸ According to Masny (2009b), a construct is a set of assemblages that includes social machines, but also other machines such as economic machines and political machines. These machines assemble, interact, and plug into each other and in doing so they shape what literacies are about various contexts.

¹⁹ Tactile was added in later MLT.

communities. In short, through reading, reading the world, and self as texts, literacies constitute ways of *becoming* with the world. (Masny, 2009b, p.14)

However, when Masny includes a discussion of becoming in later MLT, it is taken up specifically through a Deleuzean-Guattarian conceptualization. Later MLT draws explicitly on a host of Deleuzean and Deleuzean-Guattarian concepts: difference, untimely rhizomatic becoming, desire, haecceities, event, affect, virtual-actual, de/re/territorializations, power, and smooth-striated spaces. These concepts, outlined in the glossary of the preceding section and hyperlinked here again in the electronic version of this dissertation, reappear in refrain as I expand upon MLT in the following subsections.

MLT: a Conceptual Refrain

Following a Deleuzean conceptualization of subjectivity, within MLT the subject is decentred, moving away from an actively controlling, rational self. Instead, “the subject becomes an effect of events in life” (Masny, 2006, p.150); a conceptualization commensurate with the Deleuzean-Guattarian idea of haecceities: assemblages in continual becoming through events and experiences in life (including those involving multiple literacies). MLT is not at all interested in representing identity – what something *is* – but rather in looking at literacies as processes that create becoming: “It is interested in the flow of experiences of life and events from which individuals are formed as literate” (Masny, 2006, p.151).

In terms of thinking about classroom life, learning, and literacies, foregrounding becoming and taking on board notions of assemblage and haecceities through MLT require that one adopts a broad view of pedagogical events. Thus, just as Deleuze and Guattari (1980/1987) demand that a phrase like “the animal-stalks-at-five-o’clock” (p.263) be read without pause, so too one should consider the event as an assemblage of bodies (human and nonhuman, organic

and nonorganic), language, and forces whose dynamic interactions produce the event: a student, a teacher, a time of day, a desk, a chair, a book, a map, a radio, chalk dust, aroma of coffee brewing, sunlight streaming through a window, curriculum, immigration policies, an economic downturn, a war, and so forth. These bodies and forces have affective capacities. They assemble within a given language learning and literacies event, entering into singular relations whereby they affect and are affected. In this way literacies are processes that produce becoming.

Through events in life, including experiences with English language learning and literacies in the LINC classroom, different assemblages come together and connect rhizomatically to continually create becoming. Masny (2006) articulates the relationship between becoming and literacies thus:

Learning literacies is about desire, about transformation, becoming *Other than*.

Transformations take on rhizomatic lines of flight involving creative processes that impact an individual's worldview and his or her becoming. Transformation, in this context, is ... about becoming *Other than* through continuous investment in reading the world, the word and reading self as texts in multiple environments (e.g. home, school, community). (p.147)

The ontological primacy accorded to difference, manifested in the constant movement between virtual and actual realities, allows for transformations and becoming other than, that is, other than what an assemblage was. This is how investment in literacies creates becoming. Virtual potential is actualized in a reading event that, according to Masny (2006) “produces lines of flight, moments that create ruptures and differences that allows for creation to take off along various planes, similar to a rhizome” (p.150). How this actualization will happen is unknowable,

thus becoming is always an untimely event as a product of desire, assemblages, and the creativity of life.

(Re)conceptualizing Reading and Sense

Thinking differently with Deleuze demands an unlearning of received conceptualizations of familiar educational terms; placing them under erasure (*sous rature*) (St. Pierre, 2002). In the realm of literacies education and research, *reading* is a ubiquitous term that is generally taken for granted and that is often taken as synonymous with literacy. However, this is not the case within MLT where reading is a concept that is taken up differently and in a conceptually specific way following Deleuze.

Deleuze (1990/1995) offers a different way of reading texts as “non-signifying machines” (p.8), so that the question within MLT is no longer, What do they *mean*? but rather, What do they *produce*? (Masny, 2006, 2009c). A text as a non-signifying machine “is sense making, an outcome of virtual events connecting with actual experiences” (Masny, 2009c, p.188). Deleuze (1990/1995) describes reading this kind of text as reading *intensively* “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” (pp.8-9). Reading involves reading the world and self; a becoming with the world. The Deleuzean reading event is one in which sense emerges in connection with desire, with experiences on multiple planes including the virtual potential of what is yet to be (Masny, 2006). A reader’s investment in reading is related to desire in that “investment refers to connections of events stemming from experiences of life” (Masny, 2008, p.15).

This intensive way of reading is taken up by MLT. Reading is always interested and involves reading intensively and *immanently* (Masny, 2006, 2008, 2009c). Reading intensively

is a disruptive kind of reading that opens up to a multiplicity of immanent lines of flight.

Reading immanently connects with experience that brings on the thought of... The thought of... signals that “sense emerges when relating experiences of life to reading the world, word and self as texts” (Masny & Cole, 2007, pp. 200-201).

Masny (2006, 2008, 2009c) often cites the following example to demonstrate how reading immanently and intensively work within MLT:

You are at work and walking along the corridor. There is the scent of coffee. You look at the clock. It is 4 p.m. What could happen? Is it the thought of time for a coffee break, perhaps the thought that it is almost time to go home or perhaps the coffee smell brings the thought of your next vacation? The coming together of the smell of coffee and 4 o'clock disrupts (reading intensively) and brings on the thought of (reading immanently).

Sense expresses not what something is but its power to become. (Masny, 2009c, p. 183).

This example highlights the role of both the virtual and actual realms in reading immanently.

The clock has a virtual and an actual dimension (Masny & Cole, 2007). What the clock will potentially produce as it connects with other assemblages (a time of day, the aroma of coffee, and so forth) in a reading event is its virtual power to disrupt. How an actualization will take place; how sense will emerge (“time to go home,” “your next vacation”) describes an untimely becoming.

Moreover, Masny’s clock example serves to delineate MLT’s conceptualization of *sense* as distinct from the (perhaps) more familiar term of interpretation in reading. Sense has a relationship to a text, but, unlike interpretation, it is not one of resemblance or representation or

meaning²⁰. Rather, MLT's understanding of reading and sense is productive, that is, the reader is shaped by his or her investment in reading. In this way multiple literacies entail reading, reading the world and reading oneself as texts always caught up in a process of transformation, in other words, in becoming.

Unlearning, or in Deleuzian terms deterritorializing, such well entrenched ideas as reading to reterritorialize them differently is always a difficult becoming. Therefore, to reiterate how reading works within MLT, here is a second example of my own. Consider this event: listening to a song on the radio. Intensive reading of the song (a text) disrupts and sends thinking off on untimely lines of flight. Reading immanently and in interested ways connects with lived experience to produce sense. It could bring on the thought of a party. It could produce the thought of a lost love. Various affects – the power to affect and be affected – come into play (joy, sadness, nostalgia). In any case, there is a variation, a movement, a becoming.

Reading, Worldviews, and De/reterritorializations

Another way to think about reading critically (i.e. disruptively) and in interested ways through MLT is to see reading as a process involving deterritorialization and reterritorialization. Reading intensively produces a moment of deterritorialization, a disruption of a territory. The sense that emerges may destabilize the reader's understanding of how the world works, that is, his or her worldview (i.e. a territory). To illustrate this, consider this example from Dufresne's (2002) study of error correction with children in a Grade 4 French immersion classroom. Looking at a clock, a boy in the class asserts (in French) that it is twelve o'clock (*douze heures*). However, conventions of the French language dictate that this should be read as midnight

²⁰ The contrast between interpretation and sense is taken up at length in Chapter 4, in the section entitled "Plateau II: Deleuze's Transcendental Empiricism: Reconceptualizing Research"; specifically with respect to reading data texts and how data analysis proceeds as a rhizomatic rather than interpretive process.

(*minuit*) and so his teacher corrects him. Yet the boy seems unwilling to accept that his original response was incorrect. After all, the “twelve o’clock” form works in English. What happens?

From an MLT perspective, the boy’s assertion and the teacher’s error correction can be thought of as parts of an assemblage that is potentially deterritorializing/deterritorialized. The boy’s assertion ran contrary to linguistic conventions. The teacher’s correction ran contrary to the boy’s worldview of how language should work based on an assemblage of experiences, desire. Here, learning “becomes a creative event in response to experience” (Masny, 2006, p.154). When worldviews connect and collide in this way, the reader seeks stability, a reterritorialization. This reterritorialization entails a reorganization and transformation of worldview. Thus, MLT allows for the consideration of the becoming that is produced when worldviews connect and collide in the course of learning a second language.

Still, recalling the untimely aspect of becoming, questions remain. *How* will worldviews shift? *How* does a reterritorialization happen? Perhaps the boy takes up the accepted convention and uses the midnight (*minuit*) form. Perhaps *something different* happens.

Literacies, Power, and Smooth-Striated Spaces

MLT considers literacies happening in both smooth and striated spaces. When reading happens in smooth space, deterritorializations and affective forces are at work producing becoming. This is a space of desire, immanent connections, and *pouissance*: the power of life to disrupt. Conceptualized within smooth space, literacies are transformative processes that take place in unpredictable, rhizomatic ways. MLT views examples like the one in the previous paragraph of a boy learning to tell time in French, as reading events that create a smooth space; an “event in which worldviews collide is itself a smoothing force” (Masny, 2009c, p.190). In contrast, when reading happens in striated space, powerful institutionalized forces (*pouvoir*)

(re)territorialize literacies, guiding it into linear, pre-defined, developmental progress from “illiterate” to “literate.” Movement in striated space is highly organized, and consequently untimely, rhizomatic becoming is stifled. Yet, MLT recognizes that *both* kinds of spaces are present and necessary in learning (Masny, 2009c) given “that all progress is made by and in striated space, but all becoming occurs in smooth space” (Deleuze & Guattari, 1980/1987, p. 486). MLT seeks ways to support institutionalized ways of being-literate while at the same time valuing and creating (smooth) spaces for creativity and becoming-literate.

As already stated, MLT considers literacies in home, community and school contexts. Many forces work to smooth *and* striate these spaces where literacies are learned. Both kinds of space – smooth and striated – are happening simultaneously in each of these contexts. However, as an institution of the State, school seems especially prone to striation. At the moment, striation seems to have sway with ever increasing levels of organization in school systems, spaces characterized by leveled reading programs, standardized curricula and testing, accountability, and progress. These are at odds with the flows of desire and creativity necessary for becoming.

Yet, the standardized, institutionalized homogeneity that such forces of striation aim to maintain is constantly being disrupted as pockets of smooth space are created within a striated one. Is this what is happening when the boy learning French insists on his “twelve o’clock” (*douze heures*) when confronted with his teacher’s corrected form ‘midnight’ (*minuit*)? Deleuze and Guattari (1980/1987) remind us that “forces at work within space continually striate it, and ... in the course of its striation it develops other forces and emits new smooth spaces” (p.500). Understanding that smooth spaces are continually created (even within a striated space) as an effect of assemblages in life, allows for the conceptualization of resistance within an MLT perspective. MLT understands movement in these new smooth spaces as

an effect of an act of resistance²¹ (reading intensively, to disrupt and deterritorialize) the current, stable order, organization or strata of a striated space. An act of resistance happens with the introduction of chaos; smoothing forces that deterritorialize a stable system (e.g. institutional, personal) in striated spaces. The system in turn self-organizes once more (striating forces, reterritorializes). While you might think a learner has retained his/her view, it is no longer the same. There has been a disruption. (Masny, 2009c, p.190)

Through movements on smooth and striated spaces, between the forces of *puissance* and *pouvoir*, between deterritorializations and reterritorializations, literacies and becoming take place.

An Example

To demonstrate once more MLT's concepts, let us return to M's experience of reading the Canada Food Guide during a LINC class that was introduced in Chapter 1. From an MLT perspective, it becomes less important to ask if M was able to interpret what the Canada Food Guide was "really" about (reading in striated space) and more critical to ask what rhizomatic connections happened, what ruptures were created, and what transformations were produced (reading in smooth space) as an effect of investment in a reading event. Reading intensively was a deterritorializing event disrupting the territory that bounded what a text – a guide to healthy eating – could be about. Actual images of red meat in the Canada food guide, through desire as an assemblage of experiences in life, created immanent, rhizomatic connections to the virtual realm. This, in turn, was actualized in a sense-event as the thought of ... a dead husband, a

²¹ Notably, an "act of resistance" is not grounded in an actively controlling humanist subject. It is not the will of a person that resists; rather resistance is an effect produced from the affective forces released when bodies (human and nonhuman) come into a relationship in an assemblage. Thus, an "act" of resistance happens as a mode of individuation, a haecceity, that is not reducible to a identifiable acting subject

bloody machete, a murder. Reading, reading the world, and self produce a creative response: the student M offers an oral text by telling me (her teacher) and her classmates about her husband's murder. Rhizomatic connections continue to proliferate. Through the play of difference between the actual and the virtual both learner and teacher are becoming; transformed and different than what they were before the experience of this reading event.

Reading Peace AND Violence as Texts: Following a Witch's Line

Beyond conceptualizations of language learning and literacies, this study is also concerned with how literacies intersect with life experiences, events associated with peace *AND* violence. These are also problematic terms that require some additional conceptual treatment before this chapter comes to a close.

The field of peace studies and peace education spends great efforts on developing working definitions of peace²², using a logic that if one is to find the path to peace, one must know where one is going in order to achieve that goal. However, my position more closely aligns with Danesh's (2006) observation that while there is "a widespread desire for peace, on the one hand ... [we face] the difficulty of reaching agreement on the nature of peace and manner of creating it, on the other" (p.56). Drawing on the Deleuzian concept of the war machine, I look at the problem of peace and violence in a different way that deterritorializes and throws into question received assumptions such as "peace is the opposite of violence" (Gur-Ze'ev, 2001, p.315). Instead of peace *or* violence, I have been using the rhetorical coupling of peace *AND* violence to signal the interconnectedness of these two concepts; the continuous passages that happen between them. The philosophical project of Deleuze and Guattari involves flying along this kind of *witch's line*, a line of deterritorialization. "To think is always to follow

²² One of the most cited definitions is Galtung's distinction between negative peace, which overcomes a specific overt violence (e.g. ends a war), and positive peace, which is characterized by an absence of the structural violences that maintain social injustice in a society (e.g. discrimination, poverty, etc.) (Harris, 2002).

the witch's flight, [on] a plane of immanence ... with its infinite wild movements and speeds" (Deleuze & Guattari, 1991/1994, p. 41); "on a mad vector as on a witch's broom, a line of the universe or of deterritorialization" (p.185). Leach and Boler (1998) read the witch's line as "a line of thought not assimilated to binaries or to the master narratives of what counts as truth or real" (p.152). The witch's line effects a poststructural destabilization of meaning and enables a reconceptualization of peace and of violence in ways that do not fall back on simple oppositions.

Within this viewpoint, peace *AND* violence are deterritorialized and deterritorializing, that is disrupted and disrupting. They follow different and unpredictable lines of flight. Deterritorializing forces associated with the war machine may reterritorialize on a kind of "peace to be invented ... caught up in a becoming... as well as affirming the living force that can be constructed from the reserves of violence" (Alliez & Negri, 2003, p.115). The revolution that results from placing "the war machine in the service of peace" (Deleuze & Guattari, 1980/1987, p.490) reterritorializes following unknowable lines of flight, effecting a becoming. This reterritorialization may take place on a different territory far beyond any image of thought, only to be deterritorialized yet again.

How does bringing an MLT lens to bear on the problem of peace *AND* violence contribute to my conceptualization of these concepts? Singer and activist Annie Lennox (1999) laments that "peace is just a word." On the contrary, I maintain that peace is far more than just a word, it is a concept situated within a worldview. Aspeslagh (1996) argues that *Peace* – capital *P* – is one of the greatest grand narrations of all time and is essential to buy into in order to enable the work of peace educators. Indeed Peace does fit Lyotard's (1988/1992) sense of the grand narrative, the metanarrative, by positing "a future to be accomplished, that is, ... an Idea to be realized" (p.18). However, following Lyotard's skepticism of metanarratives which amounts

to riding a Deleuzean-Guattarian witch's line, an important aspect of the current conceptualization involves giving up on universal, monolithic ideas like Peace. This opens the opportunity to *read peace otherwise* (Waterhouse, 2009).

Thus MLT becomes a useful way to conceptualize peace *AND* violence as more than just words; to think of *peace AND violence as texts*, texts in continual becoming. MLT considers texts (written, oral, visual, and tactile) as asignifying machines having both virtual and actual components (Masny, 2009c). Text as “language is more than a set of actual words [like *peace*, like *violence*]; it is also the virtual dimension of sense, or the problems that our words organise and articulate” (Colebrook, 2002a, p.20). Once again, sense expresses the power of language to go beyond what actually *is* and the productive capacities of becoming. MLT allows us to ask what is produced through reading peace *AND* violence as texts, that is, how the reader is transformed through multiple literacies. It is the investment in multiple literacies – reading peace, reading violence, reading world, reading self – and the processes of becoming through difference that interest me in my current research with adult LINC students.

Intermezzo

In this chapter, I have moved towards my goal of presenting MLT in three steps. First, I introduced the philosophical work of Deleuze underpinning MLT, focusing on the implications of his anti-humanism. I showed how received notions of subjectivity, agency and identity are rethought and reconceptualized in such a way as to decentre the autonomous human subject and homogeneous unity and instead to foreground the creative forces of life and affirm difference as an entry point to a new ontology and epistemology. Second, continuing towards an outline of MLT, I offered a rhizomatic glossary describing specific Deleuzean and Deleuzean-Guattarian

concepts that are taken up within MLT. Finally, MLT itself was mapped out, making reference to its early incarnations before detailing its later becomings which inform the current study.

However, an important question remains: Why MLT? Why this framework for thinking about English language learning and literacies in the context of LINC? The main purpose of the next chapter is to respond to this question by reviewing both theoretical and empirical literature across the fields of literacies research, language research, and peace education. I map each area of study as well as their overlaps and intersections. In doing so, I draw attention to the distinctions between major theoretical orientations within these fields and MLT and justify how I find MLT a more useful framework for the current research project.

CHAPTER 3

Connecting with Literature, Writing a Rhizome

“Excessive reading has a scattering effect ... by going from book to book, without ever stopping, without returning to the hive now and then with one’s supply of nectar ... one is liable to retain nothing, to spread oneself across different thoughts, and to forget oneself.”

(Foucault, as cited in Wolfreys, 2000, p.59)

When I first read and selected this introductory quote from Foucault, I got the sense that he viewed “excessive reading” as a dangerous business and his advice to “return to the hive now and then” struck me as a lovely metaphor for the necessity of writing a literature review as a way to avoid the many apparent pitfalls of excessive reading. For me, it also articulated the expectation of a traditional literature review: that it should comprehensively examine the relevant existing literature on a topic in order to give an overview of the body of research and situate the problem at hand. In modernist epistemological terms the literature review serves to

identify a knowledge gap. However, for me, working within a different epistemology, the process unfolded differently.

Instead of surveying *the* literature, as if there were some predetermined, identifiable list of texts that ought to be brought together for analysis and synthesis here, I once again found myself moving in rhizomatic ways from one study to others, from one text to others, following reference lists, tips from other scholars, thoughts, and desires. Knowledge was not built to fill gaps; rather knowledge – or better, thinking – unfolded and refolded, moving in unexpected directions. Now, as I return to Foucault’s quote, it occurs to me that preparing this literature review did involve an excessive reading experience and moreover that it is exactly this kind of reading Deleuze would celebrate as a prolific, eclectic, and perhaps even rhizomatic, reader himself. The “scattering effect” and “forgetting of oneself” that Foucault seems to warn against may actually describe precisely a deterritorialization and a prepersonal becoming that are connected with creativity and that are important for learning to take place. From a Multiple Literacies Theory (MLT) (Masny, 2006, 2008, 2009b, 2009c) perspective, we need never fear that we will “retain nothing” since, through reading immanently and intensively, something is always retained; or rather, something is always *produced*.

In this chapter I set out to map *a* literature that draws together diverse fields looking at how these apparently disparate research threads – language and literacies research and peace education research – intersect and produce new and unexpected lines of flight; moving from one plateau to another. To enter this literature rhizome, I recognize that this study is primarily concerned with processes involved in learning English language literacies and experiences of peace *AND* violence. Accordingly, reviewing the relevant scholarly work actually requires delving into two broad research literatures, namely literacies research and peace education

research. It is also important to consider the ways these two literatures intersect and overlap as well as their relationship to language teaching and learning. In doing so, I show how theoretical trends and perspectives within each of these areas differ from MLT and how MLT offers a framework for thinking about reading, reading the world, and self as texts in LINC classrooms.

The literature indexes a range of theoretical and philosophical positionings across each of the research domains reviewed and in many cases these are described in opposition to MLT. However, in my assessment of this situation, I would echo Kuhn (1970) who observed: “The proliferation of competing articulations, the willingness to try anything, the expression of explicit discontent, the recourse to philosophy and to debate over fundamentals, all these are symptoms of a transition from normal to extraordinary research” (p. 91). As Lather (2006) affirms, in a more contemporary moment, this is a welcome state of affairs in educational research. The current explosion of “a thousand tiny paradigms, little war machines” (Lather, 2006, p.43) has created tensions, opened lines of flight, and made possible different ways of thinking. Scheurich (1997), who emphasizes the politics of all epistemologies and therefore considers the dominance of a single epistemology “highly dangerous” (p.46), would agree with Lather (2006) that “paradigm proliferation [is] a good thing to think with” (p.35). I believe so too. Thus, while I am focusing on MLT in this research project, I acknowledge the vital necessity of diverse perspectives on literacies and the contribution each of them makes to the broader theoretical assemblage. Moreover, I recognize the ineffable ways in which they contribute to the becoming of MLT itself, even as I distinguish MLT from them. To borrow Deleuze’s (1990/1995) words: “Even when you think you’re writing [theorizing, thinking, researching] on your own, you’re always doing it with someone else you can’t always name” (p.141).

On the first plateau (to borrow Deleuze and Guattari's (1980/1987) rhetorical concept) I offer a historical overview of approaches in literacies research mirroring shifts in the way literacy is conceptualized. This overview allows me to situate MLT within the theoretical assemblage. On the second plateau, I briefly situate the current field of peace education before going on to show how peace, peace education, and violence have been taken up in conjunction with literacies. Throughout this plateau, I draw attention to how MLT brings a different lens to bear on this relationship. At the same time I keep Deleuze and Guattari's war machine close by to deterritorialize received, binary views of peace *or* violence found in the literature and to reterritorialized them in terms of peace *AND* violence. Finally, in the third plateau, I discuss literature which has explicitly supported an agenda for peace education in language instruction contexts. I place a particular focus on manifestations of peace education in the LINC program.

Plateau I: Theoretically Situating Literacies Research

In order to situate and better understand the origins of the theoretical orientations predominating in the current field of literacies research, I begin by presenting a brief overview of key moments in the recent history of literacy research. Then, I discuss two of the most prevalent literacies research paradigms currently, explaining how the Deleuzian-inspired MLT might offer a response to certain critiques of the New Literacy Studies and how MLT views the concept of transformation differently from the Multiliteracies framework. At the end of the plateau, I highlight an assemblage of literacies scholars who have also found that plugging into Deleuzian and Deleuzian-Guattarian concepts works for their own research.

Historical Overview: Mapping the "Social Turn"

Until the early 1980s, literacy research was, in large part, based on what Street (1984) terms "autonomous models" of literacy. Within autonomous models, literacy is understood as a

neutral, apolitical set of cognitive skills required for reading and writing – a language toolkit independent of its context. Within this conceptualization, a literate person must have developed the ability to encode and decode meaning through print-based language (Collins & Blot, 2003). Autonomous models set up strict dichotomies (e.g. literate/illiterate; oral/literate, see especially Ong, 1982) and assume literacy is a determining factor in the development of complex thinking and societal advancement (Goody, 1977). While autonomous perspectives are still found both in literacy research and practice today, a number of significant developments through ethnography of communication research in the early 80s have led many theorists to radically rethink what literacy (or rather literacies) may be about. Here I touch briefly on four key empirical studies that were on the leading edge of this new wave of literacy research.

(1) Scribner and Cole (1981) explain that their ethnographic study of the cognitive consequences of literacy among the Vai in Liberia was *initially* informed by a functional approach to the psychology of literacy. However, they ultimately concluded that such a framework for understanding literacy could not adequately account for shifts in cognitive skills they observed. Citing the example of letter writing among the Vai, they instead described the technology, knowledge, and skill dimensions of literacy as a goal-oriented *social practice*. By positing a social practice account of literacy, Scribner and Cole made a pivotal move that would become a central tenet of a new generation of literacies research.

(2) Also investigating the presumed correlations between literacy and cognitive development, Finnegan's ethnographic study of the Limba in Sierra Leone (conducted in the 60s and reported in her 1988 publication *Literacy and Orality*) concluded that literacy in a *written* form "is neither sufficient nor a necessary condition" for abstract thought (Finnegan as cited in Collins & Blot, 2003, p.49). She found that the Limba had developed very sophisticated

metalinguistic awareness and abstract thinking skills even in the absence of written sources of their language, thus seriously undermining the Goody-thesis. Taking the oral literatures of the Limba as her starting point, she went on to also disrupt the divide between oral and literate modes as she recognized “a continual and fruitful interplay between oral and written forms of literary expression” (Finnegan as cited in Collins & Blot, 2003, p.52).

(3) Shirley Brice Heath (1983) echoed the call to attend to the interactions between oral and written uses of language in her ethnographic study of literacies – *Ways with Words* – in two neighbouring communities (both working-class, but one predominantly black and the other predominantly white) in the Piedmont Carolinas in the United States. However, this study’s most important contribution to the new wave of literacy research is to clearly demonstrate that literacy practices, studied through what S. B. Heath termed *literacy events*, are culturally embedded. In other words, people are socialized into ways of using language within their communities and, moreover, there are significant differences between community literacies and school-based literacy expectations. By bringing to the fore questions about the sociocultural context of literacies in-use and literacies learning, S. B. Heath forced a rethinking of a more traditional view that sees literacy as independent from context.

(4) Street (1984) also recognized the importance of taking into account the social context of literacy practices and incorporated this aspect into his influential “ideological model” of literacy which he offers up against “autonomous models.” Exemplified through his 1970s ethnographic field work studying Qur’anic and commercial literacies in an Iranian village (Street, 1984), the ideological model highlights:

the ways in which people address reading and writing are themselves rooted in conceptions of knowledge, identity, and being. ... Literacy, in this sense, is always

contested, both its meanings and practices, hence particular versions of it are always ‘ideological’, they are always rooted in a particular world-view and in a desire for that view of literacy to dominate. (Street, 2003, pp.77-78)

Street’s deeply politicized view of literacy – Whose literacies count? Who gets to decide? – situates it within contested relations of power, a perspective that also dovetails well with Freirean transformative literacies pedagogies aimed at the empowerment of marginalized groups through a process of *conscientization* (Freire, 1968/1970; Freire & Macedo, 1987). It is precisely this politicized perspective that is taken up in Masny and Ghahremani-Ghajar (1999) to make a case for a “pedagogy of difference” that effects the empowerment of marginalized populations (in this case Somali immigrant children in Canadian elementary schools) by validating culturally linked literacies and identities. Later, as Masny articulated MLT and its focus on the unpredictable outcomes of literacy, she moved away from Freirean notions of empowerment (Masny, 2005).

Collectively, these seminal studies of the 80s were on the cusp of the “social turn” (Gee, 1999) in literacies theorizing. This research created a trend towards ethnographic methods and laid the groundwork for a new paradigm that has come to be known as the New Literacy Studies (NLS) (Gee, 1991). The oft cited exemplar of the NLS is Barton and Hamilton’s (1998) ethnographic study of the *locally* and *historically* situated literacy practices of adults in Lancaster, England. Barton and Hamilton show the way literacy practices are dynamic, shifting in both time (with new learning) and place (across different domains of life), and underscore the practice aspect of literacies, that is, what people purposefully *do* with literacies in their life worlds.

The sociocultural turn in literacies research has dramatically reshaped the field of language learning and teaching as well (Johnson, 2006). In the Canadian context, an NLS

framework has been used to understand the connection between multilingual children's literacy practices and their identities construction (Dagenais, Day, & Toohey, 2006; Maguire, Beer, Attarian, Baygin, Curdt-Christiansen, and Yoshida, 2005). Within the LINC program, the setting for the research described in this dissertation, Currie and Cray (2004) use an NLS-informed framework to investigate perceptions of ESL (English second language) literacy in an adult language instruction context. They found that despite the fact that students engaged in a wide range of literacy practices outside of school, "both they and their teachers viewed writing in LINC classes as a vehicle for the development of linguistic accuracy rather than a socially situated practice" (p.111). In addition, Cray and Currie (2004) showed that a similar conception of literacy is reflected in Canadian immigrant language training policy documents, such as *The Canadian Language Benchmarks 2000*, that underpin the LINC program's curriculum. Finding that NLS theory is not translating into practice in the LINC context, Currie and Cray (2004) make the following recommendations to move away from accuracy-based literacy pedagogies to more social practice-oriented methods in LINC: (1) support teacher education and development in NLS theory and classroom practices that explore writing as it is used in the social worlds of students; (2) employ classroom activities that encourage students to become literacy ethnographers in their own communities; and (3) promote student journaling as a mode of self-expression and a way to learn about students' own reasons for writing. In sum, the main distinguishing features of NLS as a sociocultural approach to literacies study and practice, involve understanding literacies (intentionally pluralized; including oral and written dimensions) as a set of locally situated (in space and time) social practices that are also epistemological (i.e. ways of knowing) and are therefore ideological, value-laden, and located within contested within relations of power.

Critique of NLS, Thinking Differently with MLT

Although NLS has become a highly influential paradigm in contemporary language and literacies research and practice, it is not without its critics. As an emerging interdisciplinary field (Gee, 1991), the boundaries of the NLS are somewhat nebulous and it has been critiqued for its lack of a “standard terminology and analytic framework” (Kim, 2003, p.118). Contributing to this confusion, as Lankshear and Knobel (2003) observe, is that the “new” in NLS rhetorically signals a research paradigm shift (as I have described here), but simultaneously signals the recognition of ontologically “new” literacies including a wide range of post-typographic emerging forms (e.g. media, information technology, digital and electronic literacies). Rather than focusing on such semantic imprecisions, I want to shift my attention to two conceptually-oriented critiques of NLS, one by Maybin (2007) and the other by Brandt and Clinton (2002). The theoretical impasses identified in these two critiques, and accompanying discussions of ways out of them, frame my justification of the importance of MLT as an alternative analytic lens for thinking differently about language and literacies in LINC.

In the first critique, Maybin (2007) argues that NLS, due in part to an ethnography of communication heritage that propped up the home/school mismatch hypothesis, has a tendency to dichotomize school versus home literacy practices and furthermore to characterize these in opposition as “schooled” and “vernacular” respectively (Barton & Hamilton, 1998). This neat conceptual separation of what Maybin (2007) calls “official” and “unofficial” literacies does not hold up in a messy world of literacies-in-practice. She uses examples drawn from her classroom observations of 10-11-year-olds to clearly demonstrate how official and unofficial literacy activities regularly appear heterogeneously; that is, “on the one hand, unofficial activities orientate towards and index official knowledges and the macro-level institutional order and, on

the other hand, official activities are interpenetrated with informal practices” (Maybin, 2007, p.515). In one example, two girls playing together at home one evening engage in an unofficial literacy activity that Maybin characterizes as common amongst the children she studies: they developed and wrote a list of rules for their club. Yet this unofficial, at home practice was imbued with more official discourses. Maybin notes that “some rules refer to conventional expectations of good behaviour for girls in their community [e.g. ‘no swearing,’ ‘no kicking, punching, pulling hair,’ and ‘do not lie or cheat’]. ... Other Rules [e.g. ‘no staying in during playtime’ and ‘no throwing your food at lunch time’] repeat school regulations discussed in class” (p.523).

Although Maybin’s findings are problematic and difficult to explain when viewed through a dichotomous lens, MLT can theoretically accommodate them. MLT allows the juxtaposition of literacies situated across various social contexts (home, school, community) with literacies operating in both striated and smooth spaces. In this case, schooled literacies and official knowledges could be thought of as striated spaces while unofficial literacy practices have the potential to open smooth spaces of creativity and becoming. However, the key theoretical point raised by MLT in relation to Maybin’s problem is that striated and smooth spaces always intermingle, constantly invading each other. In the example above, the girls were operating in a creative, smooth space of play – their club – that happened to be in the home²³. At the same time, other (official) forces were at work striating space, making it necessary to write a list of rules and moreover delimiting what that list of written rules might comprise. It is conceivable that smoothing forces could again invade the space. Perhaps the children will decide to revamp their rule list in creative and unofficial ways or perhaps they will decide to do away with it

²³ Note that home is not necessarily a smooth space anymore than school is necessarily a striated space. Both kinds of space can operate across social contexts.

altogether. Between smooth and striated spaces, something else might happen. In short, when confronted with heterogeneity (to use Maybin's term) with respect to literacies practices, MLT becomes a more theoretically useful tool than NLS. In this dissertation it is important to be able to theoretically address such heterogeneity as LINC students' lives and literacies move in smooth and striated spaces between languages (i.e. various home languages, English) and between diverse social contexts (i.e. school, home, community, Canada, home country).

In the second critique of NLS, Brandt and Clinton (2002) take aim at the paradigm's seemingly myopic preoccupation with the local contexts in which literacy practices are situated. They describe this as the "limits of the local" and effectively argue, through a historical review of NLS's basic tenets, that NLS continues to dichotomize the local and the global, as well as agency (of local literacy users) and broader social structures. "We need ... more complicated analytical frames" (p.347-348), they state. In their theoretically rigorous paper, Brandt and Clinton explore the possibilities of Latour's concept of an *actant* to restore a "thing status" to literacy and to move towards such a frame. There is one response to a dichotomous view of literacy. MLT is another.

For me, Brandt and Clinton's (2002) alternative theorizing of literacies via Latour resonates with MLT on three key points, although there remain important epistemological distinctions between them²⁴. Firstly, in Latour, Brandt and Clinton seek a theorization that not

²⁴ These resonances between Brandt and Clinton's (2002) theorizing of literacies and MLT are limited in the sense that they happen across a humanist and anti-humanist epistemological divide. Although Latour (as cited in Brandt & Clinton, 2002) states that following "Ariadne's thread that would allow us to pass with continuity from the local to the global, from the human to the nonhuman" (p.346), there is still a directionality that implies a primacy of the human subject in Brandt and Clinton's work. In the Deleuzean-informed MLT, the subject is decentred and neither human nor nonhuman bodies are privileged. In addition, Brandt and Clinton's theorizing maintains the agency of the human subject, albeit recognized as "not a solo performance" (p.347). This moves towards, but is not the same as, MLT's notion of agency reframed in a Deleuzean anti-humanist mode as a creative response to life, to the event, to a singular assemblage of bodies (see also my discussion of agency in the Chapter 2, section entitled "Humanistic Territories Disrupted: Subjectivity, Agency, Identity").

only explains how social contexts impact literacy, but “that can more readily explain how literacy, always locally manifested, nevertheless can function to delocalize or even disrupt local life” (p.338) thereby affecting broader social contexts. MLT provides such an explanation in terms of the way literacies and experience can open lines of flight as deterritorializing forces that disrupt individual worldviews and social organizations. MLT goes further describing the concomitant processes of reterritorialization as individual and social systems seek a different stability. A transformation has taken place. This leads into the second point of resonance. Brandt and Clinton argue that “understanding what literacy is doing to people in a setting is as important as understanding what people are doing with literacy in a setting” (p.337). NLS has concentrated attention on what people do with literacies in local settings, but this elides the question of what *literacies* do. In MLT’s terms, the question is phrased as, what do literacies produce? The response is becoming. By foregrounding individual becoming as *becoming with the world*, MLT is able to account for the transformative effects of literacies both at local (individuals, communities) and global (society, world) levels. In addition, MLT’s view that reading involves reading, reading the world, and self intimately connects both local and global contexts for analysis.

Finally, the third point of resonance between MLT and Brandt and Clinton’s (2002) theorizing bears upon the idea that both argue that literacies need to be looked at in more holistic ways. Brandt and Clinton seek to understand literacies in the context of networks of local and global events. “What appears to be a local event also can be understood as far-flung tendril in a much more elaborate vine” (p.347). Consequently, they advocate for a perspective that “would follow the many Ariadne’s threads²⁵ at the sites of reading and writing” (p.347).

²⁵ In Greek mythology, Ariadne gives Theseus a ball of thread with which to find his way out of the Minotaur’s labyrinth after slaying the beast. Brandt and Clinton borrow this allusion from Latour.

The network, the vine, Ariadne's threads, are all powerful images of thought for this more holistic approach to theorizing literacies, and are echoed in MLT through the Deleuzian-Guattarian concepts of assemblage, event, and the rhizome (see Chapter 2). Masny (2009c) explains how reading, reading the world, and self happens through

a continuous stream [in which] ... assemblages (human and non-human) come into a relation and the event is actualized: as student, a teacher, a text, a lesson, a classroom, a time, a temperature, and so forth. ... Because the actual draws on the virtual ... we cannot predict what untimely lines of flight will be produced in the event. (p.187)

These transformative lines of flight take off rhizomatically, forming unexpected connections between the local and the global, between micro and macro contexts. Following these lines requires the kind of complex, connected analysis called for by Brandt and Clinton and such an analysis will be essential to this dissertation project. To this end, MLT will enable different ways to think about language learning and literacies in LINC. MLT will allow me to consider how individuals (students and teachers) are transformed as a result of the rhizomatic relationships between micro and macro contexts and experiences of multiple literacies.

The two conceptual critiques reviewed here demonstrate, empirically (in Maybin's case) and theoretically (in Brandt and Clinton's case), the analytic limitations of NLS. I have shown how MLT can respond to both critiques by offering conceptual tools that move beyond dichotomous conceptualizations of literacies. Furthermore, MLT responds to calls for more complex frameworks that recognize how literacies transform and are transformed. Within NLS, literacies are intimately tied up with "ways of being in the world" (Gee, 1991, p.127; cf. concept of *Discourses*). The preposition is significant here; "*in the world*" again foregrounds context and its autonomy, effectively obscuring the ways in which social worlds *themselves* are in a constant

becoming and how that becoming is intricately intertwined with the becoming of individuals through reading, reading the world, and self. MLT usefully reconceptualizes literacies as processes, ways of “becoming *with* [italics added] the world” (Masny, 2009c, p.181).

Multiliteracies versus MLT

The Multiliteracies movement (Cope & Kalantzis, 2009; New London Group, 1996) is a theoretical trend often associated with NLS, but is distinct from it in that it highlights the notion of *design*. In 1996 The New London Group first outlined a *Pedagogy of Multiliteracies* as a transformative pedagogy, heavily influenced by the work of Freire, in which learners are members of a community of practice and empowered to become designers of social futures across workplace, public, and private domains of social life. In their update on the evolution of the Multiliteracies perspective, Cope and Kalantzis (2009) explain how literacies learners are viewed as designers of multimodal texts who draw on written, oral, visual, audio, tactile, gestural, self representative (e.g. feelings and emotions), and spatial semiotic modalities to construct and negotiate meaning. Thus technology – digital and media literacies – are of great significance in Multiliteracies²⁶ as meaning-designers engage in *synaesthesia*: “the process of shifting between modes and re-representing the same thing from one mode to another” (Cope & Kalantzis, 2009, p.179). Specifically within English language acquisition research, a Multiliteracies approach has been used to conceptualize the significance of digital literacies with respect to language learning (Lotherington, 2002, 2007) and to account for the interaction of visual images and language learning (Kress, 2000, Royce, 2002) where images are seen as an important resource in language pedagogy (Stein, 2000). However, the MLT perspective retained

²⁶ Notably, the particular focus on technology-based texts also distinguishes Multiliteracies from the New Literacy Studies; a distinction that may be obscured when *New Literacies* as a literacies research paradigm is erroneously conflated with *new literacies* as a range of post-typographic forms of literacies such as media, information technology, digital and electronic literacies (Lankshear & Knobel, 2003).

in the research at hand departs significantly from Multiliteracies (Masny & Cole, 2007). To demarcate Multiliteracies from MLT's multiple literacies, I want to consider the conceptualization of a term they both share: *transformation*.

While both Multiliteracies and MLT view literacies in terms of transformation, the term gets taken up very differently. As stated above, Multiliteracies was initially Freirean-informed (New London Group, 1996). In 2009 Multiliteracies maintains a critical orientation – empowering learners as designers of social futures – although Cope and Kalantzis (2009) now recognize a certain pedagogical unpredictability in that “it is up to the learner to make of the pedagogy what they will, be that a sensible conservatism ... or an emancipatory view that wants to make a future that is different to the present” (p.184). MLT moves away from Freirean discourses of emancipation (Masny, 2005), by focusing on the unpredictability of how transformations will unfold. Instead, the Deleuzian-informed MLT views the transformation produced by multiple literacies as an untimely becoming, as an effect of creativity and desire. This difference in the conceptualization of transformation follows from a more fundamental underlying philosophical difference between Multiliteracies and MLT. Multiliteracies involve a humanist orientation that place the agentive, controlling, autonomous subject at the centre of multimodal design. “Human beings ... are the agents of their own meaning making” (Stein, 2000, p.333). In contrast, MLT decentres the subject such that meaning is not made; rather *sense emerges*. Sense is an immanent event, a virtual power of becoming, as an effect of connections of experiences. The Deleuzian scholar Colebrook (2002a) puts it bluntly: “There is no subject *who* connects. ... The mind is nothing more than the site where connection takes place” (p.80).

Compared to a Multiliteracies perspective, MLT offers a different conceptualization of transformation that proves useful to this dissertation research situated in LINC. This research is

not informed by a critical theory perspective and thus does not seek the social change (i.e. design) outcomes that characterize a Multiliteracies perspective. However, it does seek to investigate the unpredictable transformations that are happening through experiences of multiple literacies to students and teachers in LINC. MLT provides an analytic framework necessary for thinking about such untimely becomings.

Towards Multiple Literacies – Deleuzean-Guattarian Moves

Despite the way NLS and Multiliteracies have come into vogue, my research is theoretically and paradigmatically situated in Masny's MLT. In her research on multilingual children's perceptions of competing writing systems, Masny (Dufresne & Masny, 2005; Masny, 2006, 2008, 2009a, 2009b; Masny & Cole, 2007; Masny, Higgins, & Waterhouse, 2007) effectively uses MLT to show how desire, affect, processes of de/re/territorialization are powerful forces in literacies that produce untimely transformations, that is becoming. In their recently edited collection, *Multiple Literacies Theory: A Deleuzian Perspective*, Masny and Cole (2009) draw together ten authors interested in experimenting with conceptualizations that shift the focus away from literacies as situated social practices (i.e. *products*) to literacies as *processes* experienced by learners in the process of becoming.

A growing number of other literacies scholars are also working with the possibilities of a Deleuzean perspective for thinking literacies differently and warrant mention here. Deleuze's Spinoza-influenced conceptualization of *affect* is one concept that has been repeatedly taken up by literacies researchers. For instance, Dufresne (2006; Dufresne & Masny, 2005) explores the role of affect, desire, and resistance in becoming biliterate for children in a French immersion context. Cole (2005) also foregrounds the productive forces of desire and affect to conceptualize what he terms "affective literacies" that draw on critical and cognitive models of literacy but

which are “aligned with everything that is creative, turbulent, and powerful” (p.9). Hickey-Moody and Haworth (2009) bring together affect with Deleuze and Guattari’s concept of the *smooth* to describe the resistant politics and radical literacies of youth counter-culture websites and popular music.

In addition to affect, the Deleuzian-Guattarian concept of the *rhizome* seems particularly useful in literacies research both theoretically and methodologically. In their research on literacies and boys, Rowan, Knobel, Bigum, and Lankshear (2002) take up the concept of the rhizome to disrupt normative discourses of masculine subjectivity by theorizing “connections across territories” (p.74) of gender. In another context, Honan (2003) understands knowledge systems as rhizomatic to explore connections between traditional assumptions about literacy prevalent in schools and vernacular literacy practices from the perspective of primary school teachers in Papua New Guinea. In terms of bringing Deleuze to literacies research, much is owed to Alvermann’s (2000) methodological experiments with rhizoanalysis, inspiring two of her students to take up this approach in new assemblages to see how it works, what it makes possible to think. In the first case, Hagood (2002) combines a rhizomatic cartography with chiaroscuro, an artistic technique, to analyze data that shows how adolescents read and use popular cultural texts in ways that both construct and disrupt subjectivities. In the second case, Eakle (2007), in his study of adolescent literacy practices in museums and classrooms, uses nomadic, rhizomatic ways to move away from what he terms data tracings, “replete with description, interpretation, and ... the conventional stuff of much qualitative research” (p.183), towards research maps that focus on relationships²⁷. Like Hagood, he experiments by

²⁷ The significance of making maps rather than tracings is elaborated in Chapter 4, Plateau II, subsection “Reporting as Cartography”.

assembling rhizoanalytic modes with an artistic mode, this time using dramatization as a creative analytic practice.

Also using rhizoanalysis as a methodological approach to studying literacy performances in a high school classroom, Leander and Rowe (2006) cover a great deal of conceptual ground with Deleuze and Guattari. They produce a glossary of thinking tools including and beyond the concepts of affect and rhizome: assemblage, deterritorialization, immanence, line of flight, line of segmentarity, realization of the possible, reterritorialization, and actualization of the virtual. They also foreground one more central Deleuzean-Guattarian theme, “unpredictable *becomings*” (p.442), as a way of thinking about the performance of student identities.

As an assemblage, this body of Deleuzean-Guattarian informed literacies work contributes to this dissertation and to my thinking, particularly with respect to rhizoanalysis as an approach to data, where data itself is a concept to be troubled. This task and a further discussion of rhizoanalysis will follow later in Chapter 4: *Research Design and (Un)Foldings*. For now, the next chapter moves to another plateau that maps the field of peace education – an apparently disparate, yet connected part of a literature rhizome permeating this project.

Plateau II: Peace Education, Violence, and Literacies: Connections and Intersections

This plateau serves several purposes. I begin by situating the field of peace education in terms of scope (broad) and general philosophical positioning (modernist). I then present the major conceptual trends where peace, peace education, violence, and literacies assemble in the literature. Throughout this plateau I differentiate my own epistemological and theoretical stance from those which characterize the literature. This difference becomes particularly salient in the later sections where I address the issue of peace and violence in the received view as a binary opposition and then attempt to think this differently with Deleuze.

Situating the Field of Peace Education

The second broad body of literature relevant to this study is drawn from the burgeoning field of peace education. Peace education *per se* is not the main focus of the study. I am interested in neither evaluating the successfulness of peace education in LINC nor in making recommendations for peace education in LINC. My interest is in how reading peace *AND* violence as texts produces transformations in individuals and in the way experiences of peace *AND* violence enter into language learning and intersect with literacies. Therefore it is still necessary to account for forms of peace education that may arise in the LINC classrooms under study.

Of course, the problem of talking about peace education is that it is based on the very slippery concept of peace. So while there is “a widespread desire for peace, on the one hand ... [peace educators face] the difficulty of reaching agreement on the nature of peace and manner of creating it, on the other” (Danesh, 2006, p.56). In spite of these ongoing debates, it is safe to say that peace education is generally understood as a tripartite process that “involves empowering people with the skills, attitudes [i.e. values], and knowledge to create a safe world” (Harris & Morrison, 2003, p.9), to transform a culture of violence into a culture of peace (Toh & Floresca-Cawagas, 2000). This widely held understanding reflects that most peace education and peace education research is firmly situated in modernist epistemological modes (Gur-Ze’ev, 2001), an observation that bears out in the literature review which follows below. Therefore, it is important to state at the outset that my perspective, situated within poststructuralism, diverges significantly from the stance of most peace education that views peace and violence in binary opposition (peace *or* violence). Gur-Ze’ev’s (2001) positing of peace education for a postmodern era is a notable exception that I draw on later in this plateau. For me, reading peace

AND violence as texts involves reading, reading the world, and self. Reading, within MLT, “is asking how a text works and what it does or produces, not what it means” (Masny, 2006, p.152). So a *fixed* meaning – as “empowerment” or “creation of a safe world” – cannot contain the sense that emerges from reading peace. Peace *AND* violence are constantly deterritorializing and reterritorializing differently disrupting what constitutes empowerment or a safe world. From my position then (with Deleuze whispering in my ear), the “difficulty of reaching agreement on the nature of peace” identified by Danesh (2006, p.56) is less a problem to overcome than an invitation to experiment; to *invent* a peace (Alliez & Negri, 2003).

Returning to the task of situating peace education, it is clear that the field, even within modernism broadly, is characterized by a great deal of paradigmatic diversity. This situation has led to philosophical and conceptual inconsistencies that are bemoaned by some scholars (Gur-Ze’ev, 2001; Page, 2004; Salomon, 2002; Synott, 2005). Harris (2004), in a more generous appraisal of the situation, proposes thinking of it as a family tree where “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). For these reasons, peace education has been aptly described as “elusive, that is equivocal, openly defined, conditional, disputable, and controvertible” (Bar-Tal, 2002, p.34).

The “amorphous” nature of peace education (Harris, 2002, p.16) is in large part attributable to its dependence on the particularities of the sociopolitical contexts in which it is enacted (Harris, 2002, 2004; Salomon, 2002, 2004). Peace education programs must necessarily adapt to locally relevant issues and problems of violence and must “take into account the special cultural, economic, and social characteristics of each country” (Roche, 2003, p.203). Consequently, “each society constructs its own ideas of peace and sets out objectives

accordingly” (Bar-Tal, 2002, p.34). As a result, the scope of topics comprised by the term *peace education* is large indeed. The range of interrelated concerns includes, but is not limited to: human rights education, environmental education, international education, conflict resolution (more recently reframed as conflict transformation) education, and development education (Harris, 2004; Harris & Morrison, 2003); as well as education about cultural difference, anti-racism and anti-sexism education, and disarmament education (Aspeslagh & Burns, 1996). Goldstein and Selby’s (2000) edited collection of essays focusing on the Canadian context suggests that the peace education family also incorporates anti-homophobia initiatives, multiculturalism and anti-racism, citizenship, global education, health, humane education, law, media, and indigenous peoples’ education. Cook (2007), in her impassioned call for a gendered analysis of peace education, affirms that “peace education has expanded rather wildly in all directions” (p.66).

Given the broad spectrum of peace education-related issues, there are many opportunities to create connections with other educational territories, further extending a growing literature rhizome. Having introduced both major literatures informing this project, namely literacies research and peace education, I now turn to the question: How might the field of peace education intersect and connect with language and literacies education? My reading of relevant literature suggests at least three major conceptual trends where peace, peace education, and literacies assemble in the literature. As I review these trends here, I also show how each trend differs conceptually from the theoretical stance informing this dissertation, namely MLT. MLT, inspired by the poststructurally-oriented work of Deleuze and Deleuze and Guattari, differs significantly, that is paradigmatically, from other orientations in the literature described here.

(1) A Litany of “Peace Literacies”

Perhaps the most ubiquitous intersection between literacies and peace is how they have come together to constitute a mixed-bag of literacies that a “peace literate” (Harris, 2004) person might be said to engage. Such literacies are presumed to be cultivated through various peace education efforts. Wenden (2001) claims that “we are mostly peace illiterates all but helpless to deal with conflicts” (p.1) and goes on to describe the dimensions of what she calls *conflict literacy*. Others call for attention to educating for human rights literacy (Carr-Vellino, 2004); environmental literacy (Harris, 2004); multicultural literacy (Banks, 2003); political literacy (Burns & Aspeslagh, 1996); and, following a recent resurgence in character education, moral literacy (Collins & Blot, 2003). The last peace literacy I will mention, though undoubtedly there are more, is emotional literacy (Arnold & Brown, 1999; McWilliam & Hatcher, 2004) which is increasingly found juxtaposed with various forms of peace education. This return to the affective has perhaps been encouraged as an ethics of care (Noddings & Seymour, 2004) gains popularity as a philosophical underpinning for peace education.

Amongst this litany of peace literacies, one stands out as particularly relevant in the Canadian context, a society facing the challenges of cultural pluralism. American educator James Banks (2003) is an outspoken proponent of *multicultural literacy* as a vehicle to achieve social justice²⁸ where

multicultural literacy consists of the skills and ability to identify the creators of knowledge and their interests, to uncover the assumptions of knowledge, to view

²⁸ Here I am assuming that social justice is a facet of peace education; a justifiable position given the broad mandate of peace education already discussed and the widespread acceptance of a definition of a culture of peace (informed by Galtung’s seminal definition) that is characterized not only by an absence of overt physical violence, but also an absence of the social injustice (i.e. structural violences), symbolic and psychological violences (Aspeslagh & Burns, 1996; Harris, 2004; Schäffner & Wenden, 1995/2004).

knowledge from diverse perspectives, and to use knowledge to guide action that will create a humane and just world (p.18).

His definition of multicultural literacy has strong affinities with Freire's (1968/1970) transformative literacy pedagogies outlined in *Pedagogy of the Oppressed*, as well as what Burns and Aspeslagh (1996) refer to as "political literacy."

I argue that taken collectively, this litany of peace literacies effectively reduces the concept of literacy to a set of skills and knowledge, to an outcome or product (cf. Waterhouse, 2008). Many, though not all, of the peace literacies outlined here also make the mistake of ignoring the ideological (i.e. political) nature of literacies, falling back on autonomous models of literacy identified and critiqued by Street (1984). Rather than viewing literacies reductively my theoretical framework, MLT, conceptualizes literacies differently in two ways. First, literacies are not seen as static products, but instead as dynamic processes. Literacies are processes that produce transformations in individuals, that is, becoming. Recalling the untimely nature of these becomings reemphasizes MLT's suspicion of outcome-oriented (i.e. achieving social justice) programs for multicultural and political literacies education as described above (Masny, 2005). Second, MLT attends to literacies' contested and political aspects. It views literacies as constructs actualized in particular social contexts (e.g. home, school, community) and that are tied up with relations of power across various dimensions of difference (gender, race, class, religion, etc.). Therefore, from an MLT stance, it becomes important foreground about how these diverse peace literacies might get taken up and how they might be *valued* in different contexts by different groups of people.

(2) Literacy as a Pre-condition for Peace

A second conceptual intersection between peace and literacies, literacy as a pre-condition for peace, is demonstrated by the following *Resolution on the United Nations Literacy Decade: education for all*: “Creating literate environments and societies is essential for achieving the goals of eradicating poverty, reducing child mortality, curbing population growth, achieving gender equality and ensuring sustainable development, peace and democracy” (United Nations General Assembly, 2001, item 7, Resolution 56/116). This statement implies a belief that there is a kind of cause-effect link between literacy and cultures of peace.

The idea that literacy, conceived of in the traditional sense as the ability to read and write print-based text, is a stepping stone on the road to peace holds much allure for high-level policy-makers hoping to improve the living conditions and life chances for all peoples of the world. However, I maintain that we ought to be wary of such ways of thinking that are premised on, now oft critiqued, deficit models of literacy (Gutiérrez, Morales, & Martinez, 2009) and to be wary of putting too much faith in literacy as a magic bullet for peace. So-called “illiteracy does not cause other social problems” (Horsman, 2005, p.299) anymore than literacy alone will necessarily solve them and create social justice as it is sometimes assumed (Auerbach, 2005).

Similarly MLT, in recognizing that lines of power flow through literacies, makes me suspicious of conceptualizations that presume literacies are unproblematic, benign paths to achieve peace. To think about the untimely transformative effects of literacies and the ways in which literacies themselves are transformed, MLT draws on the Deleuzean-Guattarian concept *de/re/territorialization*. Literacies are territorialized, perhaps becoming technologies of state control and standardization. Consider the situation in (post)colonial contexts where the implementation of education policies that install the colonizer’s language (often English or

French) as the language of instruction helps to territorialize literacies in particular ways – ways that privilege the dominant language and literacies over local languages and literacies and, in turn, construct some as “literate” and others as “*ILLiterate*” (Masny, 2005). Yet at the same time literacies are also deterritorialized, perhaps becoming modes of resistance proper to a Deleuzean-Guattarian war machine. These may be the kinds of deterritorializations that Azar Nafisi (2004) and her women’s literature study group were plugged into when they gathered to secretly read banned Western novels in the Islamic Republic of Iran. The politically charged digital remixes created at FURI (Fair Use Remix Institute; <http://www.remixinstitute.net/>), the 2008 youth summer workshop at the Chicago Filmmakers’ media arts centre, are another example of literacies deterritorialized in disruptive and potentially resistant ways. Literacies involve an ongoing process of de/reterritorialization through the operation of difference which allows for transformation, perhaps, but not necessarily in what the received view would consider “peaceful” directions. These polyvalent powers to affect and be affected create a central question of concern from an MLT perspective: What do literacies produce?

(3) Multicultural Literature Study as Peace Education

A third conceptual connection between literacies and peace suggests that coupling critical literacies with reading multicultural literature will create in-roads to peace education. The literature here is predominantly of an empirical nature that draws on case study and qualitative approaches to look at various multicultural literature initiatives. In one example, Louie’s (2005) study of U.S. high school students in a contemporary world issues class found that deep readings of the literature of an Other helped students empathize with others across time, space, and difference. Similarly, but in a different context, Schaub’s (2004) research found that when students identified with characters in the story of an ‘other,’ that process of identification enabled

empathy and healing in a heterogeneous Israeli classroom and contributed to learning to mediate conflict in their own lives. According to J. M. Powers (2007), the critical study of war literature, ranging from classical epics like the *Odyssey* to novels set within the context of current conflicts such as the one between Israel and Palestine, “should be a significant aspect of any peace studies curriculum” (p.190). Jorenby (2007) lends credence to this suggested approach to peace education by showing how reading Japanese graphic novels about World War II, mediated by a role-playing experience, promoted emotional empathy with the Other for U.S. college students. In one recent example, Darvin (2009) reports on findings from a summer camp involving children from Bosnia, Serbia, and Croatia who wrote and shared their own stories to achieve peace-building goals, or as Darvin puts it to “make books, not war.” Finally, specifically in the Canadian context, Carr-Vellino (2004) builds a case that “bringing together Canadian literature, postcolonial theory, and human rights pedagogy enriches each category” (p.136) and “enables a sense of connection with others who are not like me but like me” (p.138).

Overall, these case studies provide some evidence, in terms of participants reporting sentiments that were deemed (more) empathetic by the researchers, of the success of these various multicultural literature initiatives as forms of peace education. The temptation is to conclude that such efforts will produce empathy. I am more cautious. Again from an MLT perspective, I argue that such outcome-oriented approaches (i.e. achieving empathy) to literacy initiatives for peace cannot account for the untimely aspects of reading, reading the world, and self. How the transformative effects of literacies get taken up cannot be known a priori. In other words, MLT maintains that we cannot predict what literacies will produce.

As I have shown, literacies, peace, and peace education connect and intersect in various ways in the research literature, suggesting particular, arguably modernist, conceptualizations of

both literacies and peace, as well as the nature of their relationship to one another. Another key conceptual relationship to explore is between the peace and violence. Generally speaking, these concepts are positioned in opposition to one another in the literature: peace *or* violence. The working assumption is that peace is the opposite of violence. I have been attempting to resist this dichotomous way of thinking. Through the concept of the war machine (Deleuze & Guattari, 1980/1987) and reading peace *AND* violence as texts, I have instead been flying along a Deleuzian-Guattarian witch's line: "a line of thought not assimilated to binaries" (Leach & Boler, 1998, p.152). Nonetheless, the literature I am reviewing is heavily over-coded by the peace-violence binary. Consequently, I have elected, in the next section, to present the literature related to violence, in the received view as harm, even though this review effectively reinforces the binary rhetorically. To counter this effect, I go on in a following section, entitled "Disrupting Peace and Thinking Violence Differently," to attempt to open a line of flight that challenges the binary thinking of peace *or* violence with more rhizomatic conceptualizations of peace *AND* violence.

Literacies and Violence

Violence in the received view is generally equated with harm. In the peace education literature, this harmful violence is understood as encompassing actions causing overt damage (e.g. physical injury, psychological trauma, and destruction) as well as violences that operate by more covert systemic means (e.g. poverty, inequality, discrimination, oppression) (Aspeslagh & Burns, 1996; Harris, 2002, 2004; Schäffner & Wenden, 1995/2004). In this section I focus on some of the ways these various forms of violence in the received view connect up with literacies and language education.

Let me begin my discussion of how literacies and violence²⁹ intersect in the literature with a provocative question: Can language and literacies educators make pedagogical space for experiences of violence? Consider what Dylan, a grade five boy, says about his teacher's stance on appropriate writing topics: "She just wants us to write about sunny days and stuff like that" (as cited in Kendrick, McKay, & Moffatt, 2005, p.199). How does Dylan conclude that he is *not* welcome to write about shooting a buck with a double-barrel shotgun? How does M (the LINC student we met on page 2 of this dissertation) decide she *can* talk about her husband's murder? Critical attention to questions such as these is typically absent from pedagogical conversations in a world where experiences of violence tend to be silenced (Horsman, 2005). Horsman (2005), in her research on the literacy practices of women in rural Nova Scotia, explains that this silence is maintained, in part, by literacy educators who feel that talking about violence would be "opening something far too complex, too messy, too nasty to deal with" (p.284). However, Horsman (2005) disagrees that violence is a 'can of worms' best left unopened.

So why should adult language educators, such as those in LINC, be concerned with questions of literacies and violence? Baynham (2006) might respond by pointing to the inevitability of the intersection of violence and literacies in the language classroom. In his study of adult refugee and asylum seeking students in U.K. language classrooms, Baynham argues that the urgency of life experiences, often experiences of violence (e.g. racism, poverty, homelessness), create conditions that "bring the outside in," producing messier, but more dynamic, agentive, and contingent pedagogical spaces. He views these intrusions of life into the classroom "in terms of the agency of student protagonists, who interrupt the orderliness of

²⁹ Horsman (2005) wisely reminds that "what counts as violence is contested terrain" (p.285). In particular she notes differences in perceptions of violence between students and teachers of different ethnicities.

classroom discourse to bring the outside in and the contingency of teacher responses to such ‘interruptive’ moments in the classroom discourse” (p.25).

Baynham’s (2006) study was situated in the U.K.; however, it is relevant to the current dissertation project (situated in Canada’s LINC program) given that research conducted in the Canadian context reflects similar findings. For example, Bettencourt (2001), a representative of Citizenship and Immigration Canada which funds the LINC program, describes research that shows the wide range of violences (e.g. poverty, police harassment, racism and discrimination, and traumatic pre-migration experiences such as genocide) that concern newcomer youth (ages 16-24) in Canada. More recently, Magro (2006/2007) has also argued the need for adult literacy and language programs for Canadian newcomers to respond more effectively to issues of violence, such as war trauma, and their effects on learning.

Responding to such calls, some scholars are recognizing the productive possibilities of taking account of violence in the literacies classroom; violence from within, such as violent content in classroom literature (Franzak, 2006), and from without, as in the case of women suffering domestic abuse (Ali, 2004; Horsman, 2005). The theme of abuse and its impact on English language learning within a LINC context specifically is taken up by Ali (2004) in her narrative study of South Asian immigrant women. She poignantly argues that there is a profound disconnection between the LINC curriculum and the lived (often violent) experiences of these women and shows “the place of literacy [in this case seen as reading and writing] as a means of escape from abuse” (p.12), and “education as a means of surviving trauma” (p.124). Khalideen’s (1998) research with diverse LINC students in Edmonton also highlights the importance of using life experiences, even ones associated with systemic violence such as racism, as a context for

classroom activities. However, her analysis of interview data suggests that LINC practices fall short of meeting such critical pedagogical goals, in part because, as Khalideen (1998) explains

Teachers somehow tend to shy away from issues of prejudice and racism since many feel uncomfortable to discuss these aspects of newcomers' lives. It is easier to ignore the realities than to confront them. ... It is easier to deal with the rules of grammar or the mechanics of writing than with these real life experiences. (p.102)

These researchers take on a difficult question: What might be gained by taking account of issues of violence in and through literacies engagements? Horsman (2005), oft cited for her research on the impact of domestic violence on women's literacy learning, argues in favour of the transformative possibilities of such engagements and provocatively asks, "What is learned through violence?" (p.291), that is, what may the pedagogical possibilities of addressing issues of violence in the received view as harm.

The Educational Importance of Received Conceptualizations of Violence

The received understanding of violence – as causing overt physical injury and destruction as well as structural, symbolic, and psychological harm – is undeniably important in order to recognize and concretely address violence in our world. Such conceptualizations allow us to seek to ameliorate the quality of life for all people. Indeed, in the domain of education, received understandings of violence have been important on several fronts. For example, thinking of violence in these terms has made it possible for critical educational scholars to argue that schools *themselves* are often violent places that foster violent behaviour (Harber, 2002; Harris & Morrison, 2003; Reardon, 1996).

Moreover, received conceptualizations of violence have shed light on the many and complex ways literacies and language pedagogies, central concerns of this dissertation research,

can be tied up with oppression (Freire, 1968/1970; Gur-Ze'ev, 2003, Stuckey, 1991), enabling postcolonial scholars to show how English language literacy learning can become a tool of colonization and assimilation (Adamo, 2005; Lepore, 1994; Pennycook & Coutand, 2003; Willinsky, 1998). On this issue, Lepore's (1994) question strikes me as particularly poignant: "In the context of a broader cultural conflict, can one of the consequences of literacy be the death of those who acquire it? Can literacy kill?" (p.482). Through a historical account of colonial New England, Lepore responds to these questions and convincingly demonstrates the literally fatal consequences of literacy. However, we needn't look into the past to see what threats literacy can entail. In our contemporary moment, Afghan girls risk injury and even their lives on a daily basis just to go to school and learn to read (CBC News, 2005, 2008).

Finally, received conceptualizations of violence have even facilitated strong critiques of peace education, an apparently laudable endeavor. These critiques (Gur-Ze'ev, 2001; McCaffery, 2005; McNiff, 2005; McNiff & Heimann, 2003) observe that most dominant forms of peace education are modeled on Western-centric values and epistemologies. As such, they often serve as new modernist forms of colonization and oppression that shut down the possibility of any meaningful critical engagement with the Other. Montgomery (2006) observes that calls for peace education rest on two assumptions: "that schools do not already teach about peace, and that peace generally – and peace education more specifically – levitates innocently above and outside the violence it seeks to redress and eliminate" (p.20). These critiques do well to bear in mind that peace education has an agenda too, one that may be read as violence against diverse ways of knowing.

All of that said, as much as received understandings of violence have made certain things possible, the tendency to set up a binary opposition between violence and peace can also place

constraints on the scope of what is thinkable. Violence and peace held conceptually in opposition may be considered *territorialized* in Deleuzian terms. Territories are demarcated by metastable boundaries which are then subject to deterritorialization. Enter Deleuze's witch's line to disrupt the peace (see also Chapter 2, *Reading Peace AND Violence as Texts: Following a Witch's Line*).

Disrupting Peace and Thinking Violence Differently

How does Deleuze provide ways to conceptualize peace *AND* violence differently? Before I attempt this leap through difference, let us be clear on this point first: although Deleuze opens ways to move beyond a peace-violence binary, undoubtedly he also understands violence in the received conceptualization described above and decries such rampant violence in the world. As I read *Two Regimes of Madness* (Deleuze, 2006b), a collection of texts and interviews with Deleuze between 1975 and 1995, his outraged voice is almost audible. He publicly speaks out against violence of all sorts: against anti-Semitism and "the horror of Auschwitz" (p.230); against making "an innocent people, ...the Palestinians," (p.333) pay for this genocide; against the "disastrous" arms race of the Cold War (p.222); against America's "despicable" Gulf war (p.375) waged, as he puts it, "under the pretext of liberating Kuwait" (p.375). Deleuze condemns all these forms of violence.

Deleuze was a passionate supporter of what he viewed as *revolutionary*, rather than peaceful, forces. For example, in *Two Regimes of Madness* (2006b) he discusses two such forces: pacifism's efforts to bring down the Berlin Wall, and the events of May 1968 in France that in his estimation

amounted to a visionary phenomenon, as if a society suddenly saw what was intolerable in it and also saw the possibility for something else. ... The possible does not pre-exist, it

is created by the event. It is a question of life. The event creates a new existence.

(p.234)

For Deleuze, the way to confront violence is through creative and revolutionary responses that affirm difference. This is why one of Deleuze's greatest fears is the violence of what he calls "the new fascism." This is a regime which opposes and denies difference:

The new fascism is not the politics and the economy of war. It is global agreement on security, on the maintenance of a "peace" just as terrifying as war. All our petty fears will be organized in concert, all our petty anxieties will be harnessed to make micro-fascists of us; we will be called upon to stifle every little thing, every suspicious face, every dissonant voice, in our streets, in our neighborhoods, in our local theatres.

(Deleuze, 2006b, p.138)

Although Deleuze did not live to experience it, these words proved prophetic. In a post 9-11, 2001 era George Bush's War on Terror, "with us or against us" discourses, and efforts to ensure "homeland security" drew lines of representation that epitomized this new fascism and made critique of U.S. foreign policy nearly impossible (cf. Butler, 2004). Dissent and difference were disallowed. In a pseudo-peace³⁰ such as this, Deleuze and Guattari (1980/1987) would let loose their war machine.

It is unfortunate, in my opinion, that Deleuze and Guattari (1980/1987) should choose this name for their concept of the war machine (see also Chapter 2, glossary entry, "War Machine, Peace *AND* Violence"). Certain received meanings cling to these words and invite conceptual confusion. To be clear: the war machine is a revolutionary force that actually *fights against war* and oppression. French student protesters in May '68, pacifists during the Cold War, and academics like Butler (2004) who questioned U.S. foreign policy in the wake of 9-11,

³⁰ Elsewhere, Reid (2005) has described this pseudo-peace in terms of what he calls the "zero time of peace".

2001 are all warriors of the revolutionary war machine. They combat against the new fascism, against a refusal of difference. War machines are transformative forces of deterritorialization.

Now, I have come to a point where violence may be thought differently, in a way that blurs the received binary between peace *or* violence that permeates the preceding literature review. For Deleuze there are two kinds of violence or “necessary destructions” (Deleuze, 1968/1994). The first aligns with revolutionary war machines whose violence is understood *not as harm*, but rather as a productive disruption; a deterritorialization that may be our best hope against the second kind of violence³¹. This second violence aligns with the State, with militarism, with the new fascism, and with oppression and harm:

We 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 in the state of permanent revolution; ... 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. (Deleuze, 1968/1994, p.53)

The poet’s violence is a vital infusion of difference that disrupts current regimes to make way for the creation of a new (and potentially better) world. This is the deterritorializing (i.e. transformative) and often artistic force of the war machine. The poet may save us from the politician’s violence. The politician’s violence 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.

³¹ The necessary destruction of the war machine as a revolutionary force shares some conceptual pitfalls with Derrida’s deconstructive project. It too is often misunderstood as purely a negative endeavor. In both cases these destructive forces are perhaps better understood as a dismantling of the old as a necessary precondition to think and to construct the world otherwise.

What are the implications of a Deleuzian non-binary view of peace *AND* violence for peace education? Peace educators are called upon to become Deleuze's poets, warriors for the war machine in the service of peace, where "deterritorialization ... does not preclude reterritorialization but posits it as the creation of a future new earth" (Deleuze & Guattari, 1991/1994, p.88). What Deleuze (1990/1995) demands is nothing short of a renewed "belief in the world" (p.176), affirming that "we need both creativity *and* a people" (p.76). Through processes of de/reterritorializations, educators join their students in the creation of a new world and the invention of peace (Alliez & Negri, 2003).

Peace education in a Deleuzian-Guattarian mode is unlikely to be easy and so to conclude this section, I draw attention to two particularly difficult aspects. Firstly, peace education involving de/reterritorializations must recognize that these disruptions and transformations are often accompanied by uncomfortable and upsetting affective forces. Critical educators know the importance of emotions in their work well. Such actualizations of affective forces require that educators "learn to cope within the economy of violence" (Tenenbaum, 2000, p.375) that takes account of both violence in the received view as harm and violence in the Deleuzian sense as disruption (cf. Boler's (1999) *Pedagogy of Discomfort*). Thus, an economy of pedagogical violence weighs the harm that students may suffer (received view) as a result of affective disruptions (Deleuzian violence) against the necessity of confronting oppression, harm and violence in the world (received view) and affirming difference (Deleuzian violence). Secondly, peace education in a Deleuzian mode involving de/reterritorializations opens unpredictable, transformative lines of flight. It is impossible to assure particular outcomes. Gur-Ze'ev (2001), in his argument for this kind of postmodern peace education, warns that it does not promise the gifts of "meaning, truth, consensus, justice, and peace" (p.336). A postmodern

philosophy and practice of peace education will have to attend to these difficult ambivalent spaces of unknowability and must respond to them with “responsibility, seriousness, and love” (Gur-Ze’ev, 2001, p.336).

Plateau III: Intersections of Peace Education and Language Education

The literature reviewed so far in plateaus I and II has mapped the connections between literacies, violence, peace, and peace education. In this final plateau, I add to the complexity of this assemblage by considering research literature which has explicitly supported an agenda for peace education in language instruction contexts. I pay particular attention to how this might look in the LINC program, the setting for this dissertation research.

Learning Language, Learning Peace?

In the early 90s some of the first arguments for explicit integration of peace education in English language classrooms emerged (Freudenstein, 1992, 1993; Renner, 1991). But the apparent dearth of additional contemporary literature on the topic suggests that the research community’s response was half-hearted. However, since the turn of this millennium³², researchers in the field of second language education are increasingly recognizing literacy (Feuerverger, 2001; Luke, 2003b; McCaffery, 2005) and language instructional contexts as particularly fertile ground for peace education initiatives such as conflict resolution (Wenden, 2001), environmental education (Myers & Lytle, 2006), moral education (Shaaban, 2005) and even an English language education that incorporates “poetry as an intercultural peace bridge” (Hess, 1999). Indeed, peace education through language education has been discussed recently

³² I speculate that a particular global, social assemblage immediately following the turn of millennium may have spurred this renewed interest in peace education by language and literacy researchers and practitioners. This assemblage included, amongst other events: the attacks of September 11, 2001; wide recognition of the threat of global warming and concerted global efforts to address the issue; and the United Nations General Assembly (1998, 2001) proclamation of the *Literacy Decade (2003-2012)* and the *International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010)*.

at the gathering of the American Association of Applied Linguistics (Belz, 2007; Birch, 2007) and is currently being promoted by the Peace Education special interest group at the annual meeting of the American Educational Research Association (Arikan, 2008; Oxford, 2008; Tochon, 2009). We might expect this body of work to contribute to the literature presently.

It is also important to mention that peace education within second language literature very often appears in the guises of developing intercultural communicative competence (Martin & Nakayama, 2004) and cross-cultural literacy skills (Dunning, 2004). For example, Lo Bianco (1999) explains that in Sri Lanka instruction in both official languages (Sinhala and Tamil) is perceived as a key component for achieving intercultural understanding. Bruneau (2000) theorizes intercultural communication in terms of what he calls “peace communication” where empathy and an ethics of caring in communication become central to “transcending interpersonal or group conflict” (p.455). In a similar theoretical vein, Kale (2000), from a humanist perspective, outlines the principles of a universal code of ethics in intercultural communication premised on a belief that peace is a fundamental (i.e. universal) human value that acknowledges the universality of the human spirit. Moving theory into practice, Jones-Vo’s (2003) action research involved immigrant English language students as peace educators in their Iowa high school. By sharing recollections of their home cultures, as well as stories of escape as refugees, through “interactive presentations designed to improve relationships among immigrant students and their native peers” (Jones-Vo, p.1), the project was found to have fostered intercultural understanding, more tolerant attitudes, and to have reduced the tensions that had been growing in the school.

However, I have reservations about intercultural communicative competence if it implies (much like the autonomous models of literacy discussed earlier) the apolitical acquisition of a

neutral skill-set that will ultimately lead to intended learning outcomes (i.e. peaceful communication across cultures). I share Blommaert's (2007) position that such a term is not adequate to critically question the play of difference embedded within relations of power in multicultural sites. These concerns are answered, in part, by more deeply politicized ways of thinking about the interconnectedness of language and processes of peace and violence (in the received view) especially from a critical discourse perspective (e.g. Schäffner and Wenden, 1995/2004). Carter (2002) also convincingly argues for more complex conflict resolution pedagogy as peace education in multicultural contexts that takes account of the political nature of conflict mediation procedures through which "a dominant culture is also transmitted" (p.53). She usefully shows "that cultural differences in styles and goals of dispute resolution, as well as differential feelings of power, can affect the process and outcomes" (p.49). My theoretical and empirical explorations of the possibilities of reading peace *AND* violence as texts in this dissertation contribute to these efforts to politicize and complexify our understandings about how peace, violence, language and literacies intersect in becoming.

As this section has shown, the idea of embedding some form of peace education into language instruction contexts is gaining momentum generally, but what about within the LINC program specifically? I now refocus my attention on how peace education may be manifested within the research setting at hand: LINC classrooms.

LINC and Peace Education – A Question of Values

LINC's mandate to "orient newcomers to *the* [italics added] Canadian way of life" (Citizenship and Immigration Canada, 2006) heralds a singular, if undefined, worldview. Moreover, this goal involves a kind of education for peace if we accept that "Canadians generally imagine themselves to be tolerant citizens of the world committed to peace-

keeping/making” (Montgomery, 2006, p. 21; cf. Cook, 2006). Part of this peaceful image of Canada involves a government sanctioned commitment to pluralism:

In October 2006, the Government of Canada signed an agreement ... to establish the Global Centre for Pluralism in Ottawa. The mission of the Centre is to promote pluralism as *a fundamental value and cornerstone of peace* [italics added], stability and human development. With federal policies that encourage diversity, Canada is considered a world leader in supporting pluralism. (Canadian Heritage, 2008, p.5)

The idea that the LINC mandate considers peacefulness an essential part the Canadian experience is also found in Thomson and Derwing’s (2004) study of the roles of teachers and textbooks in presenting so-called “Canadian values” in LINC. They observed that cultural content implicitly included cultural values such as “multiculturalism, peace, civil responsibilities” (p.22). Notably, Thomson and Derwing’s survey of LINC instructors and their analysis of textbook content led them to conclude that “the mandate ... to incorporate information on ‘Canadian values’ remains partly unfulfilled” (p.17). This finding is not surprising given that considerable debate remains around whether it is possible or even desirable to teach cultural values, especially given the ambiguous nature of what might constitute “Canadian culture.”

J. Heath (2003) goes so far as to argue that in a pluralistic society like Canada, the idea of a set of shared values is a myth. Heath (2002) writes that this absence of shared values presents citizenship educators with two equally unappealing options: (1) imposing one privileged set of values or (2) supporting a tolerant “all-values-are-equal” attitude that leads to relativism and a very full curriculum. However, he goes on to articulate a clear distinction between *values* (what

is good and desirable) and *principles* (rules dictating what is permissible). He insists that education in Canada ought to be based on principles:

Students must be taught to respect [liberal-democratic] principles because they are the only ones capable of sustaining a peaceful and just society in the absence of any background consensus on questions of value. It is precisely because our society is diverse that we must continually renew our commitment to the basic principles of liberal society: equality, human rights, democracy, tolerance, non-violence, etc. (J. Heath, 2002, p.6).

Positions such as Heath's and Canadian government policies (as reflected in the LINC mandate) regarding the achievement of a peaceful, multicultural society make me very uncomfortable.

The apparent certainty of the modernist, liberal stance espoused by both brings to mind Willinsky's (1998) warning: "*It is simply too easy to teach English as if it were ... the very tongue of democracy*" (p.191).

I maintain that newcomers arrive in the LINC classroom with their own multiplicity of worldviews – certain values, beliefs, politics, and principles – including those associated with ideas of multiculturalism, peace, violence, and social justice. Thus the stage is set for connections and collisions of worldviews through reading peace *AND* violence as texts. Reading, reading the world, and self in the processes of learning language and learning the Canadian way of life produce untimely transformations.

Intermezzo

My purpose in this chapter was to present a review of literature, both theoretical and empirical in nature, relevant to the research project at hand. In doing so, I sought to differentiate the theoretical framework informing my study, MLT, and to justify its usefulness for this project. At the same time, I rearticulated my conceptualization of peace *AND* violence. Collectively, the three plateaus I presented situate the research domains of literacies and peace education, as well as describe instances of connection between these domains, in particular in relation to the LINC program.

At this point, I will make one additional observation emerging from this chapter. When literacies and peace education intersect in the literature, they tend to remain thought of as more or less separate. Literacy is viewed merely a vector for peace education, rather than intimately connected with it. In this respect, MLT is important for my thinking by furnishing a theoretical tool that allows me to bring together violence, peace, and literacies as an assemblage: reading peace *AND* violence as texts.

Although I will exit this literature rhizome here, connections continue to proliferate. One cannot anticipate all the turns a research project will take as it unfolds (and refolds), and so it is difficult to know how to stop travelling on a rhizome (Low & Palulis, 2006). In an MLT perspective, where reading is about sense rather than a final meaning, it is impossible to ever “have done with reading” (Wolfreys, 2000, p.22). Reading, reading the world, and self involves an immanent and never-ending process of becoming; driven by deterritorializations and reterritorializations, fueled by continual movement through difference between virtual and actual realities. MLT is more than a theoretical lens for analysis. It espouses a Deleuzean ontology and

epistemology that underpin every aspect of undertaking research, including connecting with the literature, writing a rhizome.

“When a messy text begins to travel on the rhyzome [sic] it does not know how to stop.”

(Low & Palulis, 2006, p.58)

“Reading denies the end of reading, that we can have done with reading.”

(Wolfreys, 2000, p.22)

CHAPTER 4

Research Design and (Un)foldings

“This is how it should be done: Lodge yourself on a stratum, experiment with the opportunities it offers, find an advantageous place on it, find potential movements of deterritorialization, possible lines of flight, experience them, produce flow conjunctions here and there, try out continuums of intensities segment by segment, have a small plot of new land at all times.”

(Deleuze & Guattari, 1980/1987, p.161)

The purpose of this chapter is to describe the research design for this qualitative study and how it (un)folded through the research processes of data collection, analysis, and reporting. I use the term “(un)folded” to suggest not only the usual sense of the word – how something happened – but to also evoke Deleuze’s concept of the fold – a doubling wherein two elements (i.e. the inside and the outside) are brought into a relation (O’Sullivan, 2005). I am interested in addressing how the interior logic of the research design folded into relations with outside forces:

theories, concepts, paradigms, methods, research participants, school schedules, and so forth.

The chapter comprises three main plateaus. One could begin reading on any plateau, but within the rhetorical organization of the dissertation, they are presented in the following linear sequence.

The first plateau deals with the main elements that are generally expected in the methodology chapter of a dissertation. I begin with the research questions guiding the study and situate my approach to research within the tenets of a poststructural research paradigm. Then, I describe in detail the selection of the research sites and participants, the on-site research activities (i.e. data collection), and my approach to data transcription.

The second plateau turns to a discussion of my data analysis and reporting strategies. This discussion is couched within a conceptual explanation of Deleuze's approach to inquiry known as *transcendental empiricism*. I show how transcendental empiricism transforms qualitative inquiry epistemologically by reconceptualizing data as transgressive, analysis as rhizomatic, and reporting as cartography. Throughout, I describe how my own research practices were impacted by these conceptual shifts.

The third plateau offers a rationale for a different approach to assessing qualitative research and, more specifically, the dissertation at hand. It addresses the questions: *What is quality qualitative research?* and *How might it be recognized?* In response, I consider three common hallmarks of quality qualitative research: validity, reflexivity, and ethics. In each case I attempt to deterritorialize received conceptualizations of quality and reterritorialize them differently. In doing so I create a conceptual vocabulary that is consistent with poststructuralism and with Deleuze's transcendental empiricism.

Plateau I: Research Questions, Approach, and On-site Activities

Research Questions

In the messy middles of the research process it is easy to get lost. Research questions provide a compass that orients while still allowing for the immanent unfolding of multiple research paths, surprising lines of flight. The research questions presented here were produced out of an assemblage of problems encountered in the world (Chapter 1); thoughts prompted by research literature (Chapter 2); and the conceptual and theoretical framework, namely Multiple Literacies Theory (MLT) (Chapter 3).

At the heart of this study is a concern for multiple literacies in the LINC setting and how experiences within the LINC program contribute to becoming (i.e. transformation). Specifically, Deleuzian conceptualizations of peace *AND* violence serve to narrow the scope of experiences considered by this study in connection to reading, reading the world, and self. In order to focus thinking and to orient this inquiry about the rhizomatic connections that happen during the learning process between experiences of multiple literacies, peace *AND* violence in LINC classrooms, the following research questions are posed:

- 1) How do experiences of peace *AND* violence connect with LINC pedagogical spaces? Here, I intend to signal the inclusion of not only the classroom but other places where teaching and learning goes on (e.g. assembly halls, hallways, school grounds, field trips). These are all important spaces of literacies engagement.
- 2) How does continuous investment in multiple literacies create rhizomatic connections with experiences of peace *AND* violence in the contexts of teaching and learning in LINC?

3) How do experiences of peace *AND* violence contribute to transformations (i.e. becoming) through reading, reading the world, and self in the process of experiencing English language literacies in the context of the LINC classroom?

Through these questions, I aim to deterritorialize received conceptualizations of literacy and peace *or* violence; to reterritorialize multiple literacies, peace *AND* violence using MLT and Deleuzian conceptualizations; and to open lines of flight for adult immigrant language education research and practice. At the same time, in posing these particular questions, and in the design and undertaking of this study, I have attempted to respond to Green and Luke's (2006) call to "revisit, rethink, and reformulate research" (p.xii).

Situating a Research Approach

Ethnography, or more precisely ethnographic methods, have long been and continue to be the standard within the New Literacies Studies (Harklau, 2005) as evidenced in the landmark studies that initiated the paradigm shift towards New Literacies (Finnegan, as cited in Collins & Blot, 2003; S. B. Heath, 1983; Scribner & Cole, 1981; Street, 1984) and in the seminal work of Barton and Hamilton (1998)³³. These ethnographic approaches to literacies research, marking the move from autonomous to ideological models of literacy and viewing literacy in terms of socioculturally situated practices, are rooted in anthropology and ethnography of communication (Harklau, 2005). As such, they tend to work in interpretive modes that are incommensurable with the study at hand. Thus, while some of the research activities I propose in this chapter are ethnographic strategies, a methodological tradition that clearly dominates literacies research today, here they are being taken up within a different paradigm.

³³ Barton & Hamilton (1998) conscientiously acknowledge that the version of ethnography they use is not a "true" ethnography in the anthropological tradition that involves in-depth study of all aspects of a cultural group's life. Instead they suggest their method is more aptly described as "ethnographic" in that it draws on similar techniques, but it focuses specifically on the significance of literacy practices in the daily lives of those studied.

With the research design and practices of this project, I intended to keep faith with a poststructural orientation characteristic of Denzin and Lincoln's (2005) fourth moment of qualitative research: the "triple crisis of representation, legitimation, and praxis" (p. 19) that offers up no sure methods. Davies (2004) creatively (re)imagines a more complex and ambiguous research practice that draws on poststructuralist theory inspired specifically by Foucault and Deleuze. As an example she cites the poststructural feminist work of St. Pierre and Pillow whose approach encourages "a lusty, rigorous, enabling confusion" (Davies, 2004, p.4). I have found these scholars allies in my efforts to move towards a messier research process. We can say that this begins with a healthy suspicion of positivistic science that sets up the researcher as objective knower, revealer of truth, and "*final arbiter of meanings*" (Davies, 2004, p.6). This perspective necessarily places the researcher, as an actively controlling humanist subject, outside of the research process. In contrast, I join Davies's (2004) poststructural perspective that emphasizes how individuals, both researcher and researched, are shifting multiplicities caught up in the middle of the research process. Accordingly, research "data" are not regarded as factual evidence, but rather are suggestive of "*ways in which sense is being made*" (p.4) (or how sense emerges in MLT terms); and moreover that these ways "*are not innocent*" (p.5). Consequently, a poststructural research practice does not aim at revealing the "real." but rather is interested "*in the lines of flight that make new realities*" (p.7). In this way, I consider research practice a mode of becoming, a becoming with the world.

These sensibilities of poststructural research practice posited by Davies (2004) also connect up with a Deleuzian-Guattarian approach to research involving a (non)method known as *rhizoanalysis* that is inspired by Deleuze's transcendental empiricism (Colebrook, 2002a). What then are the stakes of taking both poststructuralism *and* a Deleuzian-Guattarian framework on

board in this educational research? In short, if one wishes to “walk the talk” paradigmatically, this endeavor demands a transformation of what it is to *do* educational research – conceptually, theoretically, methodologically, and rhetorically. My experience has been “a becoming, and a difficult, uncertain becoming at that” (Deleuze & Guattari, 1980/1987, p.482).

Before turning to a more thorough conceptual explanation of how these transformations impact my approach to the research process, I will first outline the more prosaic aspects of designing and conducting the study including the selection of the sites and participants, the on-site research activities, and my approach to transcription.

Site and Participant Selection

The setting for the study was a multi-site LINC program delivered by an Ottawa-based service provider. I had selected this particular service provider because I already had several contacts there who were able to act as gatekeepers and facilitate my entrance into the site, specifically into level 4 and 5 classrooms. I selected these levels on the basis that the curriculum guidelines for levels 4 and 5 would be much more likely to produce fruitful connections to the specific foci of this study, namely issues around peace and violence (in the received view), than those of levels 1 through 3 (see Appendix A). For the two curricular themes I looked at, levels 1, 2 and 3 have identical sub-themes (although specific language outcomes vary for each level). These sub-themes largely deal with basic conversation skills and “survival” language. However, level 4 and 5 differ substantially and suggest a variety of complex social issues to be discussed in class. As an example, within the theme entitled *At Home in Our Community & the World*, level 3 learners are offered the sub-theme “Finding a Place to Live” and topics such as “agencies and publications for finding housing.” On the other hand, the level 4 sub-themes include “The UN & Canada” and topics such as “maintaining world peace.” Because of these striking curricular

differences between levels 1 to 3 and levels 4 and 5, I decided to situate my research in level 4 and 5 classrooms only. This research decision had the added practical advantage of increasing the likelihood that my student participants would have sufficient English language skills to express their ideas in English. This was important since both time and budget constraints on the project meant that all communications between me, a monolingual Anglophone, and the participants were expected to be in English.

I used convenience and purposeful sampling strategies to select the two classrooms (one level 4 and one level 5), including their respective teachers, and two focus students within each class (i.e. four focus students total). Selection was dependent on their willingness and ability to take part in regularly occurring research activities. If possible, I also intended to purposefully include one man and one woman from each of the classes studied. I expected a gender division could be of importance since multiple literacies are interwoven with dimensions of difference including gender difference (Masny, 2005, 2006).

In the fall of 2007, after obtaining approval from the University of Ottawa's Research Ethics Board to conduct my research (see Appendix B), I began recruiting participants via an information letter (see Appendix C) sent to the LINC program coordinator who then forwarded it to teachers working in the program. In December, two teachers, at two different sites, contacted me to participate. Soon after, I met with them to talk about the research project, to respond to their questions and concerns, and to sign consent forms (see Appendix D). I also met their classes, distributed a one-page recruitment text (see Appendix E), and invited their participation on a voluntary basis. I returned to each site in early January of 2008 after a two-week holiday break to sign consent forms with student participants (see Appendix F). Table 2 lists the participants according to each of the two LINC sites. In all cases, names of the participants used

here are self-selected pseudonyms. The names of the sites are also pseudonyms that I selected with the collaboration of the teacher participants.

Table 2

List of Participants

LINC Site	Teacher Participants	Student Participants	Total # of Participants
Lakeside	Brooke	Tuzi Maria	3
Rosetta Street	Sara	Salomon Isabel	3
Total # of Participants	2	4	6

As it turned out, only two students at the Lakeside site volunteered to participate: Tuzi, a woman originally from China; and Maria, a woman from Mexico. In this case, the even gender split I had hoped for was not possible. However, at the Rosetta Street site seven students initially volunteered including two men and five women. It became necessary to make a selection. One man, Salomon from the Congo³⁴, and one woman, Isabel from Cuba, were purposefully selected in close consultation with their teacher Sara. Sara and I were strategic in our choices. We based our decision largely on the likelihood that the selected student participants would be present in class regularly and that they would continue in the program for at least several months, the period of my on-site research activities. As newcomers dealing with the demands of settling themselves and their families into a new life in a new country, many LINC students are unable to regularly attend classes. Under the financial pressures of supporting their families some leave the program out of necessity to find employment. Still others leave to pursue other educational

³⁴ It came to my attention too late that there is a political distinction between the countries of the Republic of Congo (Brazzaville) and the Democratic Republic of Congo (DRC). Unfortunately, I was unable to contact Salomon to get further specifics about his country of origin by the time this oversight on my part came to light. Notably, Salomon self-identifies as Burundian (his father's people). Burundi borders the DRC, but not Brazzaville and so, at least in terms of geographic proximity, he may have been referring to the DRC.

opportunities. The reasons are many and various, but in any case, the attrition rate in LINC posed a major concern for me as a researcher. In fact, during the time I was on-site at Rosetta Street, all five of the initial volunteers who were *not* selected to participate in the research ended up leaving LINC. Consequently, I am much indebted to Sara for her advice in the selection of Salomon and Isabel. I was fortunate that both they and Tuzi and Maria at Lakeside were able to work with me throughout the on-site research activities.

On-site Research Activities

I had planned to spend approximately three months at the LINC sites, spending alternating 2-day blocks with each class participating in the study (i.e. four days per week on-site). The first day in each 2-day block would be devoted to video-recording observations in the classroom and the second day would be for post-observation follow-up interviews (see below). It was also my intention that on the second day I would volunteer my time, putting myself at the teacher's disposal in the interest of reciprocity and building rapport. In the end, neither of the teachers took me up on this offer, although I was invited to join in some extra-curricular activities with Sara's Rosetta Street class and I took part in their excursion to Ottawa's winter carnival. The schedule of my visits to both sites was determined in collaboration with the participating students and teachers in order to fit the research activities into their schedules and lesson planning; however, an attempt was made to spread the observation and interview activities with each focus student out over the three month period. A table summarizing my on-site activities between January and April 2008 is presented in Appendix G. Notably, I ended up spending a month longer than expected in the field due to holidays (Family Day and Easter), March Break, student absences, and my own conference travels that all created delays in the original schedule.

On-site, I used the following qualitative inquiry strategies.

- Individual interviews (audio-recorded) with both teachers and focus students
- Classroom observations (video-recorded) of the focus students
- Student audio journals
- Classroom artifacts
- Researcher journal

Each of these strategies is elaborated below in terms of its purpose, how I imagined it would happen and how it did happen. How a study is designed and how it gets actualized are different. Inquiry strategies, with their intended purposes, get disrupted (i.e. de/reterritorialized) in the unfolding of the research event. These disruptions show how participants were deeply implicated in the research process.

It is important to note at the outset that the various inquiry strategies discussed here are not about the triangulation of data to confirm the trustworthiness of interpretations, objectives aligned with the post-positivist epistemologies of the second moment or modernist phase of qualitative research (Denzin & Lincoln, 2005). I view this assemblage of multiple data sources in a different way. I consider the individual interviews as the main data sources for analysis and for responding to the research questions about experiences of peace *AND* violence and how transformations (i.e. becoming) are produced through reading, reading the world, and self in the context of LINC. The other data sources (video-recorded classroom observations, student audio journals, classroom artifacts, and research journal) are considered supporting materials whose main contribution to the research process was to act as rhizomatic entry points and to potentially open new lines of flight for discussion during interviews.

Individual Interviews. The primary data sources were digital audio-recorded, open-ended individual interviews with each focus student and each teacher. Interviews with students took place soon after their video-recorded observation sessions (detailed in the following subsection), usually the next day. Therefore, there were three scheduled interviews with each student corresponding to the three scheduled observation sessions. Unexpectedly, two of the student participants, Tuzi and Maria, each requested a fourth interview. In both cases they had experiences at LINC, after the observation sessions were complete, that they wanted to share and that they felt were relevant to the project. In addition, three interviews were scheduled with each of the teachers over the four months I was on-site. However, Brooke, busy with extra administrative duties outside of her teaching, was only able to complete two interviews. Knowing of this situation in advance, I attempted to touch on discussion topics slated for the third interview in Brooke's second (i.e. final) interview resulting in a longer than usual conversation of one and a half hours.

Typically, interviews lasted approximately one hour and were conducted in an empty classroom at Lakeside and in a small, unoccupied staff lounge at Rosetta Street. Interviews were venues to discuss and explore LINC experiences, especially experiences that were surprising or disrupting and how those might be transformative. We focused especially on experiences around peace *AND* violence that found their way – through rhizomatic connections in the process of learning multiple literacies – into the pedagogical spaces of LINC. Examples of such events included the following: Remembrance Day activities in LINC, reading newspaper articles about the war in Afghanistan, sharing personal stories of war in class, and debates around Chinese human rights offences in context of protests prior to the 2008 Summer Olympics. Our discussion focused on questions of *how* assemblages came together and *what* (transformation) was produced

through reading, reading the world and self (see Appendix H and Appendix I for examples of interview guides).

Each interview had three main components. (1) After the first interview, I began each interview by following up on various issues arising from earlier conversations (i.e. clarifications, elaborations, etc.). (2) The participant and I viewed and discussed clips I had selected from the most recent in-class observational video³⁵. We considered how the event shown in each clip might be important, how it contributed to literacy, how it might have been different, and what thoughts were prompted as we viewed each clip. Recognizing that participants “might select events that the researcher had not even considered” (DuFon, 2002, p.55), I invited the participants to highlight other events from their LINC class that they wanted to discuss. In the case of the students, I also turned to their audio-journals (see details below) as a way of inviting these unthought-of events into the discussion. (3) The final component of each interview involved addressing discussion topics I, as researcher, had prepared in advance. These topics covered:

- basic biographical information about participants (Interview 1);
- what the words *literacy* and *literacies* meant to participants (Interviews 1 and 3);
- how participants perceived the LINC mandate to orient newcomers to the Canadian way of life and what connections the mandate might have to peace *AND* violence (Interview 2);

³⁵ Initially I had intended to invite the participants to become involved in the selection of video clips. However, it quickly became apparent that this would not be feasible on two counts. Firstly, the research design allowed very little turn-around time between the classroom observation and the follow-up interview making it logistically difficult to arrange for the participants to view the complete observational video in order to select clips for discussion. Secondly, after discussing this option with participants, I deemed it too onerous for participants to take time out of their already busy lives to take on this additional and time-consuming research task.

- experiences in LINC that prompted change, i.e. transformative experiences (Interviews 1, 2 and 3); and
- experiences of peace *AND* violence arising in LINC (Interview 3).

Interviews were key research activities that brought to light pivotal events in the LINC classroom that disrupted and opened paths of becoming for both teachers and students.

Classroom Observations. Digital video-recorded classroom observations were conducted on three different occasions with each of the student participants as they went about their regular activities in LINC. In addition to the sound picked up by the on-camera microphone, the participating students wore a small digital audio recorder on their person as a backup. I was concerned that extraneous background noise picked up by the camera microphone might obscure the participant's voice; however, the participants and I found that the video sound quality was sufficient to allow voices to be clearly audible.

The study comprised a total of twelve observation sessions. Following the already established rhythm of each class, these observations typically started at the beginning of class in morning and lasted until the regular mid-morning break time. This meant that each video-recorded session lasted approximately ninety minutes and usually included several different kinds of activities (e.g. taking up of homework, reading and discussing the daily newspaper, introducing a new topic and working on a related worksheet). Constraints dictated by the university Research Ethics Board approval allowed only the participating students to be filmed. Generally this selective filming was possible as the students spent most of their time seated at their desks. When students were working in pairs, I was able to arrange for the two participating students in each class to work together. However, there were certain occasions when the

inadvertent filming of other students in the class was unavoidable. In such cases, I obtained the student's permission to use the video footage in which he or she appears.

Immediately following each classroom observation, I copied the video footage as a digital file on my laptop computer. This transfer necessarily happened in real time, so I would also take this opportunity to view each video and to make notes in my research journal about what I saw and thoughts it prompted. I also noted moments that stood out as "Interesting, Remarkable, or Important" (Deleuze & Guattari, 1991/1994, p.82) in relation to the research questions. I selected these clips which then formed the basis for discussion the next day (or soon after) when I would meet with the student for an interview (as described above) and we would watch the clips together on my laptop computer.

Video affords a "permanence ... [that] allows us to experience an event repeatedly" (DuFon, 2002, p.44). However, each repetition will always be different (Deleuze, 1968/1994). The shared viewing of the video clips was an event in its own right. It had a relationship to the event filmed earlier in the classroom and yet was different from it, involving a different assemblage. Consequently, our interview discussions should not be considered an "attempt to get them to recall and describe their thoughts, feelings, and reactions at different points in time during a given event" (DuFon, 2002, p.44) that was video-recorded; rather, each interview was a singular event in itself where participants were encouraged to talk about thoughts, feelings and reactions in the moment as an immanent response and to extend a research rhizome.

Most times, even after completing a video-recorded observation session, I accepted the teachers' invitations to stay on until the morning class was finished. During these times I continued to observe and enter field notes in my journal (see below). The decision to remain in the classroom would sometimes lead to my active participation in class activities. That said,

even when I was filming activities, I still found myself drawn into the events as a participant. This should not be surprising since by dint of being present, I was implicated in the event. I was part of the assemblage.

My original intent was to conduct the in-class filming as unobtrusively as possible. Essentially I was there to just to run the camera, keep the focus student in the frame, and to occasionally zoom in to show his or her work lying on the desktop. However, like DuFon (2002), I soon discovered that the participants were not going to be content to let me “remain behind the camera lens” (p.50). Students often pulled me into their group conversations, particularly when there was some debate around an English grammar point or around a question of Canadian culture. The teachers drew me into classroom events as well. For example, in one instance Brooke turned to me (behind the camera) and tacitly insisted that I corroborate her assertion to the class that everyone *should* believe that Canada is a multicultural place that belongs as much to newcomers as to Canadian-born individuals. Situations such as this one demanded an immediate response and raised serious ethical dilemmas. This event is discussed further in Chapter 5.

Student Audio Journals. Student participants were asked to use digital audio journals to reflect on their LINC experiences in relation to their own lives. They were also given the option of keeping a print-based journal if they preferred this mode of journaling; however, no student chose this format. In particular, they were encouraged to use the audio journals to talk about experiences and events that took place in the classroom when I was not on-site to observe them. Each student was provided with a digital Mp3 audio player/recorder for this purpose which they were allowed to keep following the study. I was optimistic that, as Dantas-Whitney (2002) attests, the audio journal strategy would “encourage students to build connections between the

themes explored in class and their personal experiences, values and beliefs” (p.543) while at the same time offering “valuable opportunities for oral language practice” (p.543). As recommended by Dantas-Whitney I made “reflective starters” available to the students (see Appendix J). At convenient moments when I was on-site, audio journal entries were downloaded to my laptop. I listened to them and used them as yet another rhizomatic entry point to the discussions that were taking place during the individual interviews.

I found that, despite Dantas-Whitney’s (2002) success with the audio journal strategy, the way it unfolded within my study was quite different as students worked with the audio journals. If the lure of modernism had made me too comfortable with this tried and true method, I was soon reminded to shore up my poststructural suspicion of methods. Isabel and Maria made audio journal entries as I had requested: they each recorded themselves talking about classroom events that were important to them, but that I had missed. Isabel recorded one entry during the course of the study and Maria recorded two. Tuzi, however, never used her audio journal. When I would ask her if she had an entry for me to download, she would apologize telling me she had “forgotten” to do one. Instead, Tuzi requested an additional interview with me to discuss a classroom activity significant to her, which I was pleased to do.

Salomon’s use of the audio-journal was completely unanticipated. He submitted two entries. In the first, I did not hear his voice at all. It was a recording of his classmates engaged in an in-class, small group discussion about wedding customs in their home countries. In the second entry, I briefly heard a man’s voice speaking in a language I could not identify. Salomon later explained to me that it was his brother making some kind of joke in Swahili. Might Salomon’s use of the audio journals be viewed as a creative experiment that deterritorialized a

research strategy and reterritorialized it differently, as something else? I am still not quite sure what that something was.

Classroom Artifacts. I also gathered classroom artifacts (e.g. worksheets, newspaper articles, etc), connected with multiple literacies, which arose *specifically* during observation sessions and audio journaling activities. I collected only those artifacts which the participants chose to share and discuss. These served two purposes. First and foremost, they were an additional record of classroom events that were observed and discussed and were often important references to contextualize comments made during follow-up interviews around specific activities. For example, a student might say something like, “Number four on the dictation really bothered me” which would be difficult to understand without reference to the original artifact. Second, during interviews I would sometimes draw the student’s attention to particular aspects of their classroom artifacts that struck me as significant in light of the research questions. In this way I attempted to extend a research rhizome, to open a line of flight.

I collected a wide range of print-based texts that were distributed to the LINC students. I also made photocopies of the students’ own artifacts (worksheets, reading texts, etc.) showing their writing, their underlining, their notes, their doodles, and so forth. Although I was focusing on texts that students created and were given in LINC, I also made a copy of a teacher resource document that Sara showed me and that she relies on when she is lesson planning. A complete list of the types of artifacts collected at each site is given in Table 3.

Table 3

Summary of Types of Classroom Artifacts Gathered

Reading:	Non-fiction articles and fictional stories, with accompanying vocabulary
Textbook-	and comprehension questions (teacher selected and photocopied).

based	
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Reading:	<i>Ottawa Citizen</i> newspaper.
Authentic material	Specific newspaper articles selected and photocopied by the teacher.* Comic strips (teacher selected and photocopied)*. Information pamphlets distributed by guest speakers; e.g. on legal aid and rights of workers, and on a community-based welcome/settlement program.* School notice regarding a community-based neighbourhood crime prevention project. **
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Reading:	Government health website with accompanying comprehension questions;
Technology-based	computer lab activity. * Wikipedia articles (teacher printed off and photocopied).**
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Vocabulary	Lists; teacher produced and textbook-based. Lists; student produced with first language translations. Review worksheets; e.g. fill-in-the-blank, oral discussion, crossword puzzles, riddles. Dictations with vocabulary words written in contextualized in sentences. Textbook-based idiom lists.*
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Grammar	Textbook-based worksheets (teacher photocopied).*
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Writing	Student essays in response to teacher writing prompts. Textbook-based worksheets; e.g. writing sentences to go with cartoon pictures to tell a story. *
<hr/>	
Speaking	Teacher produced small group discussion questions.
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	Song lyrics; sometimes as fill-in-the-blank.
	Textbook-based board game designed to foster small group discussion.*
	Guidelines to produce a short speech on a sport.*

Listening	Cloze exercise and comprehension questions (teacher produced) for a conversation given on audio-cassette.*
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Teacher	Teacher resource document outlining suggested themes and vocabulary,
Resources	pronunciation, listening, speaking, reading, and writing activities within the CLB framework.*

Note. A single asterisk * indicates a type of artifact gathered only from Sara's class at Rosetta Street. A double asterisk ** indicates a type of artifact gathered only from Brooke's class at Lakeside

Notably, neither class used a regular textbook and so photocopied materials from a variety of sources were commonplace at both sites. Also notable is that reading the morning newspaper was a daily activity at Rosetta Street and Lakeside. In Sara's class it was an optional activity and many students took the opportunity to read the free newspapers before class began or at the mid-morning break. Sometimes Sara would select and photocopy a particular article for the students to read during class if it dealt with a topic that fit into the theme being studied. Brooke incorporated reading the newspaper into her lesson planning, making a habit of starting each class by providing at least a few minutes to read and to discuss various articles that caught her or her students' attention. In any case, I quickly discovered that at both sites, the newspaper proved to be a particularly rich source of connections to the research questions around experiences of peace *AND* violence.

Researcher Journal. Throughout the project I maintained a research journal in the form of a spiral notebook with dividers. When I first arrived on-site, the first section of my journal was used to keep track of contact information for potential participants, appointments for

recruitment and signing consent forms. I made initial notes describing each site I was visiting, my impressions of them and the people I was meeting. Once observations started, I devoted different sections of the journal to each participant. I kept careful records of each on-site research activity with them. I wrote detailed observational field notes on occasions when I was observing the class after the camera had been turned off.

Following each visit to a site, I reflected in my journal on what I had experienced and the conversations I had had, making particular note of surprising and unexpected moments. I also paid attention to my own skills and practices as a researcher – things I did well and things that I might improve upon in subsequent on-site visits. I wrestled with ethical issues related to research practice and my role in the LINC classes where I was welcomed into their lives.

My journal was also the place where I took notes as I watched the video footage immediately following each observation session, identifying clips I wanted to view with the participants during their follow-up interview. As the project progressed, analytic connections began happening, and I used the journal to record these ideas and to leave myself reminders to pursue particular lines of thought with the participants in subsequent meetings. A section of the journal was also dedicated to keeping track of ideas, resources, references coming out of conversations I had with my thesis supervisor and peers during the project as well as seminars and conference presentations I attended. My research journal was an invaluable tool during my time on-site. Throughout the analysis and writing phases it became my sounding board and confidant.

Transcription Approach

My intention was to transcribe the interviews and the audio-journal entries. I began selecting and transcribing short excerpts from the earliest interviews in the spring of 2008 while

the data collection was still ongoing. These initial transcriptions were used as part of two papers presented at conferences that spring. Then, over a three month period (July to September, 2008) following the data collection phase of the study, I transcribed all interviews (nineteen in total) and three audio journals in their entirety. The sole exceptions were two audio journals submitted by Salomon: a six second long entry of his brother speaking in Swahili and a ten minute long entry of his classmates discussing wedding customs. For these two entries I made descriptive notes rather than complete transcripts. Finally, short selected segments of observational video footage were occasionally transcribed when they helped elaborate the analysis of related follow-up interview data.

In all cases, I attempted to produce a verbatim transcript. This involved including all filler words (e.g. “uh,” “um,” “you know”) and also duplicating what may be considered nonstandard grammar and syntax (W.R. Powers, 2005). I sometimes faced the challenge of transcribing expressions which resembled English words, but were creative inventions that do not exist in “standard” English; for example, in one interview Tuzi talked about the “preminer of Canada.” In cases such as this, W. R. Powers (2005) recommends editing the transcript to provide the standard spelling in the interest of readability and comprehension. Moreover, she suggests that not doing so may be construed as patronizing (p.43). On this point I disagree. Coming from an MLT perspective that views a learner’s experimentations with language as part and parcel of the learning process, I was uncomfortable with the idea of editing participants’ non-standard word usage as Powers suggests. In the end, I decided to transcribe these kinds of creative expressions by approximating their orthography phonologically (e.g. I transcribed Tuzi’s expression as “preminer” rather than editing it to the standard *premier* or *prime minister*).

In terms of the notation used throughout the transcripts, for the most part I followed conventions recommended by W. R. Powers (2005). These are presented and demonstrated with examples (drawn from Tuzi's second interview) in Table 4.

Table 4

Transcription Notation Conventions

Notation Convention	Example
Nonverbal sounds are indicated within square brackets.	[laughing]
Transcriber's explanatory comments regarding interruptions, ambient noises, and so forth are set aside in square brackets.	[interrupting], [knock at the door]
False starts, unfinished sentences, and faltering speech is indicated by two dashes.	"Next year, I will-- I think I will spend most of my time on the-- do some research or-- and take some courses."
Punctuation is used to indicate brief natural pauses in speech; however, longer pauses are indicated by the word 'pause' enclosed by square brackets.	"She got in trouble. [pause] So maybe in Canada, because we have-- Canada is a multicultural country; we have different cultures."
Words spoken with emphasis as in an increase in volume are indicated in capital letters.	"Maybe that road is MORE difficult."
Assent and dissent are indicated within enclosed brackets when it is not clear from	"Uh-huh." [assent]

the context.

Unintelligible utterances are indicated by three asterisks enclosed by square brackets.	“Sometimes I feel lonely; especially when the holidays or [***]. I feel lonely.”
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In the transcript excerpts presented in the dissertation, an ellipsis (...) indicates a portion of the transcript has been omitted in the interest of brevity while still highlighting key utterances for analysis.

To this point in the chapter I have dealt primarily with the nuts and bolts of research by discussing my entry to the research sites, the recruitment of participants, the types of data collected through my on-site research activities, and my approach to transcribing this data. In the next part of the chapter, as I address the data analysis and reporting phases of the study, I will shift gears slightly. I return to an epistemological discussion to show how the research process is conceptualized within a poststructural paradigm as influenced by Deleuze’s transcendental empiricism.

Plateau II: Deleuze’s Transcendental Empiricism: Reconceptualizing Research

Generally, empiricism focuses on knowing the world directly as it is given, perceived, or experienced. It then follows that ideas do not exist outside our world to describe experiences (transcendence); rather experiences create our ideas (immanence). In other words, empiricism holds that ideas are the effects of experience which has no ground outside of itself. In a reversal of transcendence and idealism, Deleuze offers up his radical empiricism of immanence, what he calls transcendental empiricism. Colebrook (2002a) explains it this way:

Life is lived directly and immediately. We do not perceive a picture or 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. ... Ideas do not order experience; ideas are the *effect* of experience. (p.80)

Moreover, *transcendental* empiricism is a term Deleuze uses to articulate the necessity of experimenting with life not as a subject, but as a haecceity, a machine in connection with other machines – assembled, machinic life (Colebrook, 2002a). “The transcendent is not the transcendental. ... It [the transcendental field] eludes all transcendence of the subject and of the object” (Deleuze, 2005, p.26). Thus Deleuze’s transcendental empiricism is distinct from other forms of empiricism situated in positivist and post-positivist paradigms that maintain the autonomous thinking subject as the basis of experience³⁶. Instead, transcendental empiricism transcends the experiencing subject. It is a creative endeavor that focuses on the thoughts and ideas that may be produced *by* experiences, by an event.

What does this mean for the business of going about educational research? St. Pierre (2004) has given careful consideration to this problem and I have shared her realization that, “In regard to science, specifically, every single category of the structure of conventional, interpretative qualitative inquiry came loose from its moorings in the phenomenological subject when I engaged Deleuzian concepts in my study” (p.293). As in the case of reconceptualizing common literacy terms – reading, sense, text – in Chapter 2, I once again faced the challenge of somehow overcoming the pervasiveness of received understandings of key research terms:

³⁶ In a similar vein, an important distinction needs to be made between Deleuze’s transcendental empiricism and Kant’s notion of transcendental idealism as they are conceptually incommensurate. According to Payne (1997), Kant “was the first thinker to maintain a rigorous distinction between ‘transcendent’ [i.e. transcendence] and ‘transcendental,’ where the former term signifies that which lies beyond the scope of human thought and experience, and the latter term refers to those most fundamental and unchanging characteristics of human subjectivity which serve as ‘the conditions for the possibility’ of coherent experience generally and scientific knowledge in particular” (Payne, 1997, p.538). It is precisely Kant’s description of the transcendental – placing the autonomous human subject at the centre of knowledge and privileging scientific knowledge over other epistemological modes – that Deleuze writes against with his transcendental empiricism. In addition to Deleuze’s now well known decentering of the humanist subject, he also argues that while science is one mode of thinking, art and philosophy are others (Deleuze & Guattari, 1991/1994).

method, data, analysis, reporting of findings, knowledge. I found myself pressed up against the limits of a language that constrained my thinking with regard to how research *could* look differently once reformulated through transcendental empiricism. As St. Pierre (2002) affirms, “Our work is surely limited by our received understandings of such [research] words, but we do have the option of placing these signifiers *sous rature*, of using them even as we attempt to escape their meaning” (p.399). I needed help to think about the research process differently than I had before. St. Pierre (2002, 2004), and others experimenting with Deleuze’s ideas, came to the rescue. In the following subsections I take on the task of outlining how I attempted an escape through different conceptualizations of data, data analysis and reporting and pay particular attention to how this impacted my analytic practices. Following Deleuze and Guattari’s (1980/1987) six principles of the rhizome – connection, heterogeneity, asignifying, multiplicity, cartography and decalcomania – these conceptual shifts involve moving from data as evidence to data as “transgressive” (St. Pierre, 2002), from analysis as interpretation to analysis as rhizoanalytic connections, and from reporting as representation to reporting as cartography (i.e. map making) (Alvermann, 2000).

Data as Transgressive

Earlier in this chapter, I presented the on-site research activities I used to collect what is commonly known as data. However, data can be conceptualized in many different ways (Scheurich, 1997). St. Pierre (2002) troubles received notions of qualitative data on two counts: (1) they “must be translated into words so that they can be accounted for and interpreted” (p.403), as in my own efforts to transcribe the interviews and audio journals; and (2) they are produced and collected, coded, categorized, analyzed, and interpreted in a specifically *linear* fashion. Yet this is not how data are experienced within a research event. The research process

often follows rhizomatic paths, looping backwards and forwards – folding, unfolding, and refolding. The “linear process is interrupted because the researcher enters this narrative in the middle” (p.404). Like St. Pierre, I found myself confronting what she has called *transgressive data*: data that escape language and become “uncodable, excessive, out-of-control, out-of-category ... [in short] the commonplace meaning of the category, data, no longer held” (p. 404). Data are viewed as fluid and in flux.

Consequently, data in this study are not taken as representative evidence of a “Truth.” They do not fit into categories. They do not prove conclusions (Dufresne, 2002; Masny, 2006; Scheurich, 1997; St. Pierre, 2002). Data are not signifying texts, imbued with meaning. Instead, in MLT terms, I think of data as asignifying texts that are read immanently and intensively. Reading data is concerned not with meaning, but with what is produced, what connections are happening. 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.

Analysis as Rhizomatic

If meaning does not inhere in data, then it follows that qualitative analysis cannot be about interpretation in a conventional way (Alvermann, 2000). What then is the alternative? Deleuze (1990/1995) tells us, “Never interpret: experience, experiment” (p.87). When we experiment “we do not know what the result will be and have no preconceptions concerning what it should be” (Baugh, 2005, p.91). Therefore, transcendental empiricism is necessarily an inductive approach involving “the integrated use of experimentation above and beyond fixed terms of pre-defined categories” (Masny & Cole, 2007, p.197). Experimentation is about studying an assemblage with its relations, flows, and connections amongst heterogeneous elements. It also involves “the creative production of *new* [italics added] combinations of

elements” (Baugh, 2005, p.91). This second point emphasizes data analysis as a *creative* process.

Rhizoanalysis. These characteristics of experimentation – connection, heterogeneity, and asignification – parallel the principles of the rhizome as laid out by Deleuze and Guattari (1980/1987) in the first chapter of *A Thousand Plateaus*. These principles have been translated by educational researchers into a (non)method that has come to be known as *rhizoanalysis* (Alvermann, 2000; Dufresne, 2006; Hagood, 2002; Honan, 2007; Leander & Rowe, 2006), a nomadic research practice (Eakle, 2007). I use the term “(non)method” because method could suggest a set of fixed procedures while the rhizome, on the contrary, is “open and connectable in all its dimensions; ... susceptible to constant modification” (Deleuze & Guattari, 1980/1987, p. 12). As each researcher experiments, rhizoanalysis gets taken up in practice in different ways. In the subsection entitled “Rhizoanalysis in Practice” later in this chapter, I show how Eakle’s (2007) rhizoanalytic work inspired my own approach. Still, because certain principles apply to the rhizome, rhizoanalysis may be generally characterized as a process that enters in the middle of research and – resisting inclinations to interpret and ascribe fixed meaning to data – follows multiple and unpredictable paths of analysis. Rhizoanalysis produces immanent connections, not transcendent conclusions. It is about connections and thoughts that are produced in any given rhizoanalytic event (i.e. reading data-texts immanently and intensively).

Rhizoanalytic events. According to Denzin and Lincoln (2005), during the modernist phase of qualitative research, “many texts sought to formalize qualitative methods” (p.16). In a modernist mode, qualitative data analysis is characterized by systematic methods of coding, description, and interpretive analysis that give rise to themes and categories, sometimes identified a priori (cf. Bogdan & Biklen, 1992). These approaches remain ghosted by a post-

positivist paradigm while my assumptions about data analysis are situated differently within poststructuralism. In this case, categories are not fixed or preexisting within the data, there to be discovered by an enlightened researcher or to emerge of their own accord as if they were already there. Moreover, what may be read from the data is not permanently correlated with the reader, there to be constructed in the same way by the same reader each time the data are re-read (Scheurich, 1997). As Colebrook (2002a) observes, such conceptualizations remained tied to “the illusion of the transcendent subject” (p.88) who “mistakenly sees itself as the author or ground of those connections” (p.88) happening in any given rhizoanalytic event. Instead the rhizomatic principle of multiplicity states that “a multiplicity has neither subject nor object, only determinations, magnitudes, and dimensions” (Deleuze and Guattari, 1980/1987, p.8), emphasizing, once again, the relations, flows and connections constituted within an assemblage.

In the same vein, Deleuze’s transcendental empiricism – that transcends the experiencing subject and deals with thoughts and ideas produced directly from experience – maintains that *thinking is an event that happens to us*. As Colebrook (2002a) elaborates, “Thinking is not something ‘we’ do; thinking happens to us, from without. There is a *necessity* to thinking, for the event of thought lies beyond the autonomy of choice. Thinking happens” (p. 38). This is how I understand a rhizoanalytic event. Every time I looked at my data, thinking happened differently, that is, different connections were taking place. These connections were created as an effect of plugging the researcher (a reading-analyzing-desiring-machine) into the data-text (an asignifying machine) within the context of completely different rhizoanalytic events; “ever new, differently distributed ‘heres’ and ‘nows’” (Deleuze, 1968/1994, p.xx).

Something in the world forces us to think. This something is an object not of recognition but of a fundamental *encounter*. ... It may be grasped in a range of affective tones:

wonder, love, hatred, suffering. In whichever tone, its primary characteristic is that it can only be sensed. In this sense it is opposed to recognition. (Deleuze, 1968/1994, p.139)

In light of this, what else should be said about how thinking happens? How do connections take place within a rhizoanalytic event? What *ways* of thinking are involved?

Affect and intuition. Science has been dominated by positivist and post-positivist paradigms that privilege particular ways of knowing, namely: logic, reason, deduction. I have already explained how inductive processes better describe what is happening in a rhizoanalytic experiment, but in the preceding quote, Deleuze alludes to another mode of thinking that is implicated in rhizoanalysis: the *affective*. “The concept of affect, that which is felt before it is thought, is central to this analysis” (Davies, 2009, p.627). My affective responses to data – actualized as surprise, discomfort, anger, empathy, joy, confusion – were immediate and immanent; sometimes happening before data were transcribed, sometimes even as they were being collected.

These first reactions to data suggested moments that were “Interesting, Remarkable, or Important” (Deleuze and Guattari, 1991/1994, p.82), yet at the same time ineffable. Thus began the rhizoanalytic process with what may be called a gut-feeling, a hunch, or *intuition*. Semetsky (2004) elaborates the essential role of intuition in Deleuzian nomadic inquiry³⁷ drawing on Peirce’s triadic semiotics stating, “The Firstness of intuition ... is always already present within the Thirdness of cognition” (p.433). Thus intuition is a precognitive way of knowing. It is an affect, a feeling belonging to the “immediacy of experience” (Semetsky, 2004, p.434) and which necessarily underpins all subsequent cognitive processes: thinking, connections, analysis,

³⁷ Recall that Deleuze associates nomads with the rhizome and the kinds of affective, responsive movements happening in smooth spaces. Nomadic inquiry and nomadic thinking are what are needed for rhizoanalysis to take place as an open, creative process that follows the unpredictable paths opened through affects and proliferating connections.

synthesis. Marks (2006) has also written about why intuition is absolutely vital to a Deleuzean-Guattarian nomad science, this time citing Bergson whose work much influenced Deleuze. “For Bergson, [conventional] ‘analysis’ focuses on the immobile dimensions of the world, whereas ‘intuition’ offers a route into a richer understanding of the mobility that characterizes the ... world” (Marks, 2006, p.8); paths that may be opened by rhizoanalysis. Following these arguments, intuition is taken as an important rhizoanalytic mode of inference within this dissertation.

Rhizoanalysis in practice. Rhizoanalysis was a continual and iterative activity that began as soon as I visited the first LINC site participating in the study. As an immanent production of connections, it unfolded, but at times unexpectedly folded back on itself. In the ebbs and flows, the repetitions and shifts, I had a distinct sense of a constant rhizomatic movement in the middle of things. It was often a disorienting and disquieting undertaking. I have presented a theoretical discussion of rhizoanalysis, but now I want to outline what I actually did in practice. Notably, the roughly chronological sequencing of events here, necessitated in part by the linearity of dissertation writing, elides the rhizomatic paths that thought followed.

As previously mentioned, during the data collection phase of the study, it was my habit to make notes in my research journal as I watched each video and as I listened to each interview before my next meeting with a participant. These initial notes and musings were the earliest analytic strategies I used and often dealt with affective responses to the data and the data collection process itself.

Later, when I had transcribed data to work with, my approach was largely inspired by what Eakle (2007) calls *data walking*. Data walking does not use pre-assigned codes to begin labeling data bits. Coding would be like walking through a strange city with a map to a

particular destination. Data walking is more like strolling an unfamiliar city, following those things which catch your attention. It “is an exploration of data as if you were an open and receptive traveler in a new and unknown territory that you want to make familiar before designing an itinerary” (Eakle, 2007, p.483).

Thus, as I transcribed each interview and audio journal, tackling data sources for each participant as a cluster, I took advantage of the highlighting function of my word processor to mark excerpts that struck me as interesting, remarkable, or important. Again, these markings were not about setting up categories, but were interested in immanent responses to reading data-texts and thoughts that were happening in the mind. They marked excerpts that launched affects: powers to affect and be affected. Sometimes, I chose colours that connected with the productive nature of the excerpt (e.g. red produced disrupting thoughts, green produced affirming thoughts). Often I wasn't sure what it was about the excerpt that drew my attention (yellow highlight); there was only an intuitive sense that it could somehow be significant.

Once all interviews were transcribed, I reread the electronic transcripts; again by each participant cluster. This time I inserted comment bubbles and wrote notes about connections that were beginning to happen between the data and the conceptual framework, between different elements of the data, and so forth. This rhizoanalytic thinking involved the “Thirdness of cognition” (Semetsky, 2004) and I soon began mapping my thinking to create and continually revise diagrams of connections that were happening, creating new assemblages of elements from within the data to see how they might work. These mappings moved me into the reporting phase of the research process and I now turn to how cartography takes on particular importance for the transformation of qualitative research through transcendental empiricism.

Reporting as Cartography

I have been leaning on Deleuze and Guattari's (1980/1987) six principles of the rhizome to explain how transcendental empiricism transforms qualitative inquiry into a rhizoanalytic process. The last phase of the research process always involves reporting one's research in some way. Here, the last two rhizomatic principles of *cartography* and *decalcomania*, maps and tracings, suggest how one might go about reporting research. Decalcomania³⁸ (or decal for short) is a form of art that involves transferring an original image onto another surface (e.g. such as glass or pottery). It reproduces a tracing of the Same. Rhizomes (and rhizoanalysis) do not trace, they map. The concept of cartography as it is expressed in *A Thousand Plateaus* owes much to Guattari's solo work in which he had a penchant for thinking in diagrams. He called this process *metamodeling*, which is opposed to mimetic representation and "consists in making maps that are not content to merely illustrate, but which also create and produce" (Watson, 2009, p.10). Furthermore, because maps are for thinking and thinking is constantly on the move, a map is only a "momentary snapshot" (p.11) and will continually transform.

Research inquiry in post-positivist modes is preoccupied with tracings which aim to reproduce and mimetically (i.e. accurately) represent a preexisting reality³⁹. Representations in this case presume a subject and an object: representation *of* something (the researched) *by* someone (the researcher). Deleuze's transcendental empiricism is a challenge to oppose the transcendence of the subject and representation (just as it was opposed to interpretation).

³⁸ I am reminded that as a child I used to use water soluble markers to draw decals that I would then wet and transfer onto my skin as "tattoos." I loved using my Silly Putty as a way to make decals from the ink of newspaper comics too. As an adult and as a researcher, I am attempting something new that involves *cartography*.

³⁹ Notably, Deleuze's (1968/1994) work in *Difference and Repetition* shows that the ontological primacy of difference makes such a mimetic representation impossible. Nonetheless, he acknowledges that a tracing "intends to reproduce" (Deleuze & Guattari, 1980/1987, p.13) and "always comes back 'to the same'" (Deleuze & Guattari, 1980/1987, p.12).

According to Deleuze and Guattari's (1980/1987) nomad science, experimentation entails mapping and *creating* rather than tracing and representing.

What 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. ... The map is open and connectable in all of its dimensions; it is detachable, reversible, susceptible to constant modification. ... It can be drawn on a wall, conceived of as a work of art, constructed as a political action, or as meditation. ... A map has multiple entryways, as opposed to the tracing, which always comes back "to the same." (Deleuze & Guattari, 1980/1987, p.12).

We see that, despite what received notions of maps might suggest, reporting research using maps does not necessarily require diagrams (cf. Eakle, 2007; Hagood, 2002). However, in my research practice, diagrams did play an important role in rhizoanalytic processes as I mapped different thoughts, ideas, connections between data bits, and connections with analytic concepts using *Inspiration* visual mapping software (version 6). These diagrams, intermediary thinking tools I created as part of the rhizoanalytic process, are displayed in Appendix K. In these experiments I was inspired by Dufresne's (2002) concept of *Telling Maps*. She designed Telling Maps as ways of expressing data in a format commensurable with poststructuralism and rhizoanalysis. Telling maps make intelligible the intersection of experiences on different planes across dimensions of time and space. They also enable a fluidity of data expression as thinking continually shifts, transforms, and becomes through rhizomatic connections with multiple viewpoints. As I worked, sometimes these maps came dangerously close to tracings as tree-thinking threatened to take over. I continually reworked the maps, always watching for lines of flight, lines of escape from the preexisting, the creation of the new, and the affirmation of

difference. These maps display small fragmented bits of data “that seemed to be engaged or interjected in such a way as to make new relations possible” (Leander & Rowe, 2006, p.440).

This fragmented approach to analyzing data is augmented with the use of more contextualized vignettes assembled according to particular cartographies, as opposed to coded categories. Each cartography was created as a result of a rhizoanalytic event wherein sense emerged; an immanent event suggesting not what data *are* (interpretation), but rather how they might *become* (rhizoanalysis). Remembering that within MLT events are seen as “creation...selected and assessed according to their power to act and intervene rather than to be interpreted” (Colebrook, 2002b, p.xliv), what is of interest is how the selected and assembled vignettes work, what they may produce. Discussion of the data involves posing such questions in juxtaposition with the conceptual framework. In this way reporting becomes reframed as “rhizomatous map making” (Alvermann, 2000, p.118).

In the end, research reporting is about sharing what we have learned. It raises the question: What can we *know*? After all, the hallmark of a doctoral dissertation is that it makes an original contribution to knowledge. This standard worries me and compels me to make an epistemological caveat here, one which hinges on how we conceptualize knowledge. On the one hand, positivist and post-positivist paradigms accept knowledge as an ever-accumulating body of objective facts about Reality. Researchers discover knowledge as an endpoint. Clearly, this epistemological stance is incommensurate with transcendental empiricism’s anti-representational position. On the other hand, poststructuralists view knowledge differently. They regard all knowledge as a partial, interested, and subjectively constructed representation of *a* reality. Researchers contribute to producing knowledge as a creation. Effectively, within poststructuralism, the status of knowledge becomes more tenuous.

Deleuze takes us even further out on an epistemological limb by making a significant distinction between knowledge and thought. May (2005) explains that for Deleuze:

Knowledge is the recognition and understanding of identities. ... Thought, by contrast, does not identify and so does not give us knowledge. It moves beyond what is known to the difference beneath, behind, within it. And, since difference outruns thought, thought can only palpate a difference that lies beyond its grasp. There is always more to think.

(p.21)

Deleuze presents us with a different research goal altogether: to *palpate* rather than understand (May, 2005); to produce *thinking* rather than knowledge. This is why my reporting strategies consist of mapping rather than interpreting and tend to pose questions rather than make claims. That said, it must be emphasized that distinctions between concepts and even a preference for one over the other – thinking over knowledge, immanence over representation, rhizomes over trees – in no way negates the ontological status of both. That is to say that, regardless of predilections, the immanence of thinking will always interject to disrupt knowledge, just as representational knowledge will always intervene to structure thinking. There will never be “pure” rhizomatic thinking any more than there can ever be only “pure” fixed knowledge as the two exist in a relation. “There is no dualism, no ontological dualism. ... We invoke one dualism only in order to challenge another” (Deleuze & Guattari, 1980/1987, p.20). Thus, reporting as cartography recognizes the continual existence of representational ways of knowing while at the same time being informed by a different *modus operandi*. By affirming the multiplicity of elements at play within an assemblage, cartography endeavors to keep research ways open, to send thought off on a line of flight, and to spur thinking into ongoing movement because, as May argues above, “there is always more to think.”

Summary and/as Poetic Refrain

This section of the chapter has had two main foci: (1) explaining how Deleuze's transcendental empiricism contributes to the reconceptualization of taken for granted empirical research terms such as data, analysis and reporting and (2) how these different conceptualizations then influenced my specific research practices in each case. Table 5 summarizes these conceptual and concomitant epistemological shifts.

Table 5

Empiricism Transformed

Element	Modern Empiricism	Transcendental Empiricism
The Subject	Based on an experiencing subject.	Transcends the experiencing subject; deals with the thoughts and ideas produced <i>by</i> experience as an event.
Data	Categorical evidence.	Transgressive, asignifying texts.
Analysis	Interpretation and meaning constructed by an individual (i.e. subject).	Rhizomatic connections and sense that happen in each research event.
Reporting	Representation.	Cartography.
Product	Knowledge as an endpoint.	Thinking as an ongoing process; opens lines of flight.

Summaries such as this table, by their very nature, tend towards mimetic tracings. So, in the spirit of Deleuze's "poet, who speaks in the name of a creative power, capable of overturning all orders and representations" (Deleuze, 1968/1994, p.53), let me express a mapping as well.

Recently I was rereading a collection of writings by the Sufi poet Rumi⁴⁰ and for me the following excerpt, through its tonal shift between first and second stanzas, evokes how transcendental empiricism transforms educational research.

*The people here
want to put me in charge. They want me to be
judge, magistrate, and interpreter of all the texts.*

*The knowing I have doesn't want that. It wants to enjoy itself.
I am a plantation of sugarcane, and at the same time
I'm eating the sweetness.*

(Excerpt from *The Sheik Who Played with Children*, Rumi, pp.45-46)

This poetic refrain helps palpate what transcendental empiricism could be about and yet conducting poststructural qualitative research in a way that remains faithful to it proves easier said than done (Dufresne, 2002). It is not easy to give up acting as “judge, magistrate, and interpreter of all the texts.” The inclinations of positivism cling. We are not accustomed to following research rhizomes (Rumi’s sugarcane is a rhizome). We do not know how to think about ourselves as nothing more (or less) than one element amongst many that assemble in the midst of a rhizoanalytic event: “I am a plantation of sugarcane, and at the same time I’m eating the sweetness.”

I empathize with Alvermann (2000) as she articulates her own struggles to overcome “closure-seeking proclivities” (p.125) and to resist deeply entrenched tendencies to concretize the rhizoanalytic process as a research method. These are difficulties I also faced and I relied on

⁴⁰ This is admittedly a shamelessly literal reference to Deleuze’s poet which may include actual poets, but also conceptually exceeds them.

my thesis supervisor who reminded me to look for rhizomes whenever I was getting too comfortable with what the data was telling me. I found I had to be constantly vigilant not to fall back into positivist modes that seem rooted in my thinking (here again are Deleuze and Guattari's trees). It is hard to shake the habits of interpreting data and coming to conclusions. None of this comes as a surprise; it is precisely this kind of continual invasion of representational tree-thinking into rhizome-thinking (and vice-versa) that Deleuze and Guattari (1980/1987) describe. So where might a line of escape spring up? Learning to live with/in the ambiguities of a messy research process is part of the treatment for "interpretosis" (Deleuze & Guattari, 1980/1987, p114). Deleuze and Guattari view this affliction as "humankind's fundamental neurosis" (p.114) and so I expect to suffer multiple relapses of this disease throughout my research life. Still I continue to strive to interject moments of health where I might, in Colebrook's (2002a) words, see "what we say and do as productive relations between ourselves and our world (p.71).

Plateau III: Thinking About Quality in Qualitative Research

What is quality qualitative research? How might it be recognized? These are questions that are often answered by qualitative researchers in the vocabularies of validity, reflexivity, and ethics. However, none of these terms is paradigmatically neutral and in this section I wish to trouble and work how these notions are conceptualized within the current study that acknowledges a messy research process. While I continue to use these familiar terms, they have been de/reterritorialized differently as paradigm-specific concepts. In addition to these concepts, I put forth the notion of paradigmatic consistency as an important marker of quality qualitative

research. In the following subsections I lay out my own poststructurally-situated vision of what constitutes quality research, the one by which I hope my dissertation will be assessed⁴¹.

*Disrupting Validity: 'To Have Done with Judgment'*⁴²

Validity, a legacy inherited from positivist, scientific research traditions, describes the degree to which inferences drawn from data could be considered correct, that is, representative of the truth (Denzin & Lincoln, 2005). Yet, discussions of validity persist even in postpositivist qualitative research that has given up on fixed notions of truth. Validity is expressed in a vocabulary of trustworthiness, credibility, transferability, plausibility, and so forth. For example, Creswell and Miller (2000) define validity in qualitative inquiry as “how *accurately* the account represents participants’ reality of the social phenomena and is *credible* to them. ... [and] refers not to the data but to the inferences drawn from them” [italics added] (pp.124-125). Scheurich (1997) aptly asks, “What is it about validity that it exceeds its paradigmatic birthplace? What compels the epistemological travelers of the postpositivist diaspora to ‘not leave home without it’?” (p.81)⁴³.

Creswell and Miller’s (2000) definition of validity is epistemologically far from my Deleuzian view that jettisons validity as accuracy because such a view is always looking

⁴¹ I purposely write *assessed* rather than judged. There is a subtle, but important distinction here. Following Deleuze (1993/1997), I also seek “to have done with judgment,” where judgment always entails an appeal to a universal, transcendent norm, an *external* set of criteria for “goodness,” in my case judging the worth of a piece of research. Assessment is quite different. Assessment can still accommodate the necessary business of deeming my dissertation acceptable or unacceptable by a committee; however, the terms of assessment are immanent, *internal* to the dissertation as an event. Thus, the criteria for quality can only be created from within the dissertation assemblage: its paradigm, its research, its participants, its author, its readers, and so forth. Then an immanent assessment, rather than a judgment, becomes possible.

⁴² I have borrowed Deleuze’s (1993/1997) essay title *To Have Done with Judgment*

⁴³ In many academic settings, validity is deeply implicated in the rules of the game: who gets research funding, who gets published, and who gets a doctoral dissertation accepted as “good enough.” The academic game demands clear merit criteria. This is one response to Scheurich’s question. Anticipating this argument, he makes a further observation about the politics of validity. Validity persists because of the fear that without it “there would be no way to prevent the acceptance of poor quality, untrustworthy, or illegitimate work. ... In other words, validity boundaries are always already ideological power alignments. They always create insiders and outsiders” (Scheurich, 1997, p.84).

backwards to some transcendent truth, an original to represent. However, I am in agreement with them on a different point: what counts as validity depends on the researcher's paradigmatic lens and the assumptions about research that it brings to bear. "As such, validity is far more about deep theoretical and political issues than about a technical issue or an issue of allegiance to correct procedure," as Lather explains (Moss et al., 2009, p.506). This is why she has devoted much of her career to questioning received notions of quality in qualitative research and to inventing new frames for a "*validity of transgression* that runs counter to the standard *validity of correspondence*: a nonreferential validity" (Lather, 1993, p.675).

Lather's (1993) connections with the writings of Deleuze and Deleuze and Guattari inspired the creation of a type of transgressive validity that she terms *rhizomatic validity*. It moves towards an immanent validity that "proliferates open-ended and context-sensitive criteria; works against reinscription of some new regime, some new systematicity" (p.686). Research performing a rhizomatic validity is deeply political and disruptive. It "puts conventional discursive procedures under erasure" (p.686). It undermines author-ity by foregrounding the complexities of problems, multiple entry points, different perspectives, and polyvocality. Rhizomatic validity⁴⁴ 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. We are

⁴⁴After much thought and debate, I have decided to continue to use the word *validity* specifically as reconceptualized, reterritorialized by Lather (1993) as transgressive validity. Still, there are good reasons to remain suspect of validity and some would be done with the word all together. For example, Scheurich (1997) maintains that "validity is the determination of whether the Other has been acceptably converted into the Same, according to a particular epistemology" (p.85); even one as preoccupied with difference as poststructuralism. So while he offers a fairly generous reading of Lather's transgressive validity, he remains extremely wary of "the resourcefulness of the Same to reappear with new masks that only seem to be Other" (p.90). He remains unsatisfied and apprehensive that "what was once raw, polyvocal, and , above all, different (Other) becomes through the research/theory process cooked, unified, and above all, the Same" (p.86). Scheurich flirts with a radical response to this problem: simply present raw data and leave the researcher "stunned into silence – literally, into silence" (p.90). To me, complete silence, at least at present, does not seem to be a viable option in dissertation writing. Ultimately Scheurich himself agrees with me closing his essay with this statement: "What is called for here, then, in the absence (fear) of silence, is a . . . loud clamor of a polyphonic, open, tumultuous, subversive conversation on validity as the wild, uncontrollable play of difference" (p.90). Though written over a decade ago, Scheurich's concerns are still mine (ours) today.

beginning to move towards a place where research is not *judged* in relation to an external set of criteria, rather research is *assessed* immanently according to its creative, affective powers. What does research produce? What hitherto unthought-of lines of flight does it open? What does it make possible to think?

Inventing an Immanent Reflexivity

Having set received notions of validity aside, in many postmodern and poststructural qualitative research circles reflexivity has been put forth as the hallmark of quality research; for example, Richardson (Richardson & St. Pierre, 2005) names reflexivity as one of her main criteria for assessing creative analytic ethnographies. In the world of language and literacies ethnographic research specifically, Harklau (2005) affirms: “Postmodern ethnography ... rejects any possibility of scientific notions of validity, reliability, and generalization. It also questions the ethnographer’s claim to privileged status or knowledge. It requires that researchers practice ‘reflexivity’” (p.181). There is, however, an important distinction to be made with respect to ideologies of reflexivity (Marcus, 1998), and the perceived *purposes* of reflexivity. Here I briefly describe two main ideological camps, situating myself in the second.

In the first camp, we find those inspired by the sociologist Pierre Bourdieu (1992) where reflexivity – as a critical examination of one’s own positioning and research methods – is offered up as a way to attain a more objective interpretation of the world. This entails a set of systematic practices, sometimes described as hermeneutic bracketing, to interrogate one’s own subjectivity and predispositions in order to set them aside. Peshkin’s (1988) article, in which he details the “taming,” as he puts it, of his own subjectivity is a seminal work in this vein. He argues that through a heightened awareness of their own “subjective I’s” educational researchers “can possibly escape the thwarting biases that subjectivity engenders” (p.21). In these cases,

reflexivity, much like validity described above, remains committed to a backward-looking quest for the truth. I am in a very different camp.

In the second camp, I join those who are more wary of reflexivity and warn that “self-vision is not a cure for self-invisibility” (Haraway, 1997, p.16; Marcus, 1998; Stronach, Garratt, Pearce, & Piper, 2007). Here I take my cue from Haraway (1997) who argues that “reflexivity, like reflection, only displaces the same elsewhere” (p.16). Like the Ouroboros (see Figure 5), we are left in the futile endeavor of forever chasing our own tail. Furthermore she turns the epistemological problem back into an ontological one by suggesting that these notions are “bad tropes” that tacitly signal an ongoing and misplaced “search for the authentic and really real” (Haraway, 1997, p.16).

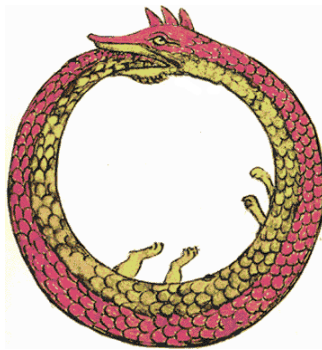


Figure 5. Ouroboros.

Deleuze, I think, would agree with Haraway on both counts. He would deem reflexivity a bad trope, suspect because it is impossible for the researcher to step outside herself to examine her subjectivity and, moreover, impossible for her to step outside the research event. This impossibility is because individuals (e.g. a researcher) are conceptualized very differently by Deleuze as haecceities which “cease to be subjects to become events, in assemblages” (Deleuze & Guattari, 1980/1987, p. 262). As Deleuze and Guattari (1980/1987) reflect, “Since each of us was several, there was already quite a crowd” (p.3). For Deleuze (1990/95) creativity takes the

place of reflection and what counts is the construction of new relationships and different assemblages.

As such, I see reflexivity necessarily transformed into an immanent process, a becoming, that is reinvented in each research event. Reflexivity is *performed* in the writing of the dissertation and involves reading, reading the world, and self. This is the Deleuzian view of an immanent reflexivity illustrated by Stronach et al. (2007) who “regard reflexivity as an event in which we somewhat intentionally participate, but nevertheless acknowledge inescapable remainders of the unconscious and the unintended” (p.198). Reflexivity is not a fixed set of methodological practices, but rather a singular relationship that “*becomes* through the processes of performing” (p.193).

An immanent reflexivity is not aimed at making what I write here somehow more objectively true. It aims to announce the inherent indeterminacy and incompleteness of what is written and thereby enable the opening of “a political and defensible space for thinking” (Stronach et al., 2007, p.190). A performative reflexivity always expresses the inherent tensions of an ontological doubleness. “It *is* contradictory, in that it is and it isn’t” (Stronach et al., 2007, p.197). Moreover, an immanent reflexivity acknowledges that I am, as researcher, a key element, *but only one element* amongst many, that contributes to the research event: its assemblages, flows, and becomings. I am also in the middle of things, becoming-researcher. Roy (2003) states it well: “The nomadic map is as much a map of the cartographer herself as it is of the geology of the terrain” (p.80).

Ethics: “Out Beyond Ideas of Wrongdoing and Rightdoing”

So far in this section, with regard to the issue of recognizing quality in qualitative research, I have put forth rhizomatic validity and immanent reflexivity as de/reterritorializations

of modernist views of validity and reflexivity respectively. These two hallmarks of quality link to a third: the question of ethics. Rhizomatic validity and immanent reflexivity are concepts created within a particular paradigm (a Deleuzean-Guattarian form of poststructuralism) which necessarily signals a corresponding axiological or ethical stance (Lincoln & Guba, 2000). Consequently, conducting ethical research becomes an important mark of quality. This leads us to the question of what might constitute ethical research in a “postie” mode.

What Bauman (1993) describes as postmodern ethics began as soon as Nietzsche announced the death of God and ripped the rug of transcendent morality out from under us. The question of how one *should* live became replaced with a far more provocative question: “How *might* one live?” (May, 2005, p.7). Many despaired this new framing of ethics marked the beginning of our descent into relativism and nihilism. Others, for example Bauman (1993) and Derrida (1997/2000), celebrated the opportunity to invent a new ethics, a postmodern ethics⁴⁵. Inspired by Lévinas, these philosophers see ethics in terms of the imperative of facing the Other and *making a choice* of how to act towards the Other. They argue that it is precisely the introduction of choice that leaves us always already responsible. Derrida “stresses repeatedly that, if there is an easy decision to make, and only a [transcendent] set of rules to follow, or a program to implement, there is, in fact, no decision to be made, therefore no responsibility to be taken” (Eg ea-Kuehne, 2001, p.203).⁴⁶ The ethical responsibility of “being *for* the Other”

⁴⁵ For a fuller discussion of the various strands in postmodern ethical thought than is presented here see Rosi Braidotti’s (2009) essay *Affirmation versus Vulnerability: On Contemporary Ethical Debates*.

⁴⁶ Notably, I did successfully navigate the institutional hoops of my university’s Research Ethics Board and obtained ethical approval to go ahead with my research (Appendix B). This required a set of procedures to ensure transparency, avoidance of harm or negative impact of participation (and non-participation), reasonable compensation, informed consent, and maintenance of the confidentiality and anonymity of participants. These are ethical practices that defer to pre-established, a priori guidelines set out in the Tri-Council ethical standards. They have little to do with a postmodern ethics premised on choice and responsibility and even less to do with a Deleuzean ethics of immanence.

(Bauman, 1993, p.13), the deconstruction of the Self/Other binary (Derrida, 1998/2000), “creates me as a moral self” (Bauman, 1993, p.75). Again, a provocation from the Sufi poet Rumi.

*Out beyond ideas of wrongdoing and rightdoing,
there is a field. I'll meet you there.*

*When the soul lies down in that grass,
the world is too full to talk about.*

*Ideas, language, even the phrase each other
doesn't make any sense.*

(Excerpt from *A Great Wagon*, Rumi, p.36)

Like Bauman and Derrida, Deleuze formulates a postmodern ethics, but takes us in a slightly different direction (following a decentred human subject): an affirmative project emphasizing the ethical instance as “a set of interrelations with both human and inhuman forces” (Braidotti, 2009, p.145) that increases a body’s *potentia* (i.e. power to affect and be affected) “and creates joyful energy in the process” (p.146). Deleuze’s ethics is an ethics of immanence, “out beyond ideas of wrongdoing and rightdoing,” negotiated anew in every situation, in every event. In response to morality – a transcendent system for judging life – Deleuze invents his Spinozan-inspired ethics.

In an ethics, it is completely different, you do not judge. In a certain manner, you say: whatever you do, you will only ever have what you deserve. Somebody says or does something, you do not relate it to values. You ask yourself how is that possible? How is this possible in an internal way? ... You seek the enveloped modes of existence, and not the transcendent values. It is the operation of immanence. (Deleuze, 1980, ¶15-16)

He goes on:

The point of view of ethics is: of what are you capable, what can you do? Hence a return to this sort of cry of Spinoza's: what can a body do? We never know in advance what a body can do. (Deleuze, 1980, ¶17)

As such, an immanent ethics cannot be established a priori. It springs anew in each encounter as a "mode of existence" and an ethics of the event.

So how then might we assess actions ethically? Again, Deleuze turns to Spinoza's question of what a body can do, its powers, that is, its affects. Acting ethically becomes a question of maximizing our creative affective powers (*puissance*), extending connections, and forming life-affirming assemblages. These are "good" encounters (Deleuze, 1978). The ethical challenge is to enhance what bodies are capable of, increasing their affective capabilities.

Deleuze's (1969/1990) immanent ethics calls us to rise to the challenge of events in life, including our research life, by responding with our "best and most perfect. Either ethics makes no sense at all, or this is what it means and has nothing else to say: not to be unworthy of what happens to us" (p.148-149)⁴⁷. Taking this to heart as a qualitative researcher, St. Pierre (Richardson & St. Pierre, 2005) brings Derrida back into the conversation with Deleuze writing:

⁴⁷ How then, might we become worthy of what happens to us? Following Nietzsche, Deleuze (1969/1990) states "that the *Amor fati* [love of what is] is one with the struggle of free men" (p.149). In this case, "to become worthy of what happens to us" (p.149) requires that we *will* "not exactly what occurs [the actual], but something *in* that which occurs, something yet to come [the virtual] which would be consistent with what occurs, in accordance with... the Event" (p.149). Rather than seeing what happens to us in moral terms (e.g. fair/unfair) which Deleuze and Nietzsche abhorred, or even to passively accept what happens to us with a certain resignation (another form of Nietzsche's *ressentiment*), the challenge is to *will the event*, even the wound, a war, death. Deleuze explains, "If willing the event is, primarily, to release its eternal truth [virtual dimension], ... this will would reach the point at which war is waged against war, the wound would be the living trace and the scar of all wounds, and death turned on itself would be willed against all deaths" (p.149). In other words, for Deleuze, becoming ethical involves comprehending "all violence [virtual] in a single act of violence [actual]" (p.152). This in turn demands of us a profound responsibility to respond "in this single event which denounces all by denouncing one" (p.153). For, the ethical individual, the moment of actualization of the event brings an awareness not of his or her own suffering [actual], but of the suffering that exceeds him or her [virtual] and creates an *active* response.

The event, then, 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*. At the edge of the abyss, we step without reserve toward the Other. This is deconstruction at its finest and, I believe, the condition of Derrida’s democracy-to-come. This democracy calls for a renewed ‘belief in the world’ (Deleuze, 1990/1995, p.176) that, I hope, will enable relations less impoverished than the ones we have thus far imagined and lived” (p.972).

Embracing an immanent ethics means that questions around ethics, politics, power, and responsibility will (and should) continue to haunt poststructural, qualitative research.

Paradigmatic Consistency

Let me return to the original questions: What is quality qualitative research? How might it be recognized? I have suggested three main elements to look for: rhizomatic validity, immanent reflexivity (as performative), and an immanently ethical research practice. To these I will add a fourth and final element, namely, paradigmatic consistency.

In a recent article in *Educational Researcher*, six preeminent American scholars engaged in a dialogue around the issue of quality in educational research (Moss et al., 2009). Not surprisingly, they found that their differences of opinion were in large part epistemological. In other words, questions of quality are always paradigmatic questions and, in turn, point to the Kuhnian problem: how can researchers working in one paradigm communicate the legitimacy of their problems and acceptability of their solutions – in short, the quality of their research – to researchers working in another? (Kuhn, 1970). How might researchers respond to this paradigmatic problem?

In the case of this dissertation, if I were to describe the limitations of the study in terms of the lack of objectivity or generalizability of the results I would be missing a fundamental

paradigmatic, more specifically epistemological, break between positivism and poststructuralism. If the conceptual vocabulary of one paradigm is applied to research situated in another, it produces a sense of inconsistency amongst epistemological assumptions, research design, analysis strategies, rhetoric, and criteria for quality. Such research efforts are likely to be found unsatisfactory to readers on all sides of paradigmatic divides. What other responses to the problem might be possible?

I propose that what is required is paradigmatic consistency. Consider the example of science fiction film. A science fiction film is not expected to be true relative to some external measure. This would entail some kind of transcendent *constant*. This is not how the world works in science fiction. It is not how it works for Deleuze. But this does not mean that anything goes. The notion of a constant is replaced by *consistency*.

Again the example of the science fiction; suspension of disbelief allows film viewers to accept the fantastical. What undermines the quality of the film is if it does not play by its own rules, that is, if it does not have consistency.

I take this as a lesson in what quality research entails: to be consistent within a particular paradigm⁴⁸. Find or invent concepts appropriate to the paradigmatic assumptions you are working with and use them consistently as the research unfolds: from identifying a problem, to designing the research, to establishing criteria for quality, to rhetoric in the writing up.

⁴⁸ In their recent article, Koro-Ljungberg, Yendol-Hoppey, Smith, and Hayes (2009) make an argument for greater transparency in the reporting of research in terms of epistemological stances and how different perspectives informed the decision making process at each step of the research. Their argument also implies that there should be consistency within a research project at each decision juncture. In this way, Koro-Ljungberg et al. echo (and effectively elaborate) my argument regarding paradigmatic consistency. However, I also want to join them in recognizing and drawing attention to the continuing tension between consistency in qualitative educational research and necessary vitality of *becoming*. Koro-Ljungberg et al. point out that

It is also important to consider what is gained and what is lost by engaging in (e)pistemological consistency and increased (e)pistemological awareness. How can the paradoxes and tension we encounter as we design our research studies encourage and enable us to stretch, permeate, or redefine the boundaries among (e)pistemologies and methodologies? We wonder how (e)pistemological consistency might lose or interrupt itself in order to change, adapt, and continually mutate. (p. 697)

Paradigmatic consistency in educational research requires rigor from the author and asks the reader to assess research paradigmatically, that is, by “the rules of its game” (Moss et al., 2009).

How Does Research Work?

Quality qualitative research so far: valid, ethical, reflexive, consistent. Fine. But from the perspective of Deleuze’s transcendental empiricism the first and foremost criterion for quality research is always an immanent measure of merit. “We cannot say in advance whether a problem is well posed, whether a solution fits, [or] is really the case” (Deleuze & Guattari, 1991/1994, p.82). The question of quality can only be actualized within each singular event and it is a wholly pragmatic one: “The question is not: is it true? But: does it work?” (Massumi, 1987, p. xv). For Deleuze and Guattari, philosophy, and I argue quality research,

creates a way of seeing this world in which we live that disturbs the verities we are presented with, that opens up new ways of seeing and of conceiving this world that, rather than true or false, are interesting, remarkable, or important. (May, 2005, p.22)

Quality educational research aspires to produce new thoughts, to proliferate connections, to look for lines of flight, to deterritorialize and to carve out a new territory. Experiment! Create!

Intermezzo

This chapter, moving through three plateaus, has traced a research design and mapped its (un)foldings. I have laid out the more prosaic aspects of conducting this research while at the same time emphasizing the contribution Deleuze’s transcendental empiricism makes to qualitative research as a dynamic process, an immanent event. This necessitates the adoption of creative (non)methods, actualized as rhizoanalysis, and paradigm-specific ways of thinking about the quality of the piece of research created. The essential questions are: How does the research work? How does it contribute to becoming, becoming with the world? This is an immanent

encounter: on the ground, in our pedagogical and research lives, through experience. In the following chapters I draw on transgressive data to map these immanent encounters to see how they work, what lines of flight they open and what new potentialities for how we might live (May, 2005).

CHAPTER 5

Rhizoanalysis

*A story is like water
that you heat for your bath.*

*It takes messages between the fire
and your skin. It lets them meet,
and it cleans you!*

...

*Study them,
and enjoy this being washed
with a secret we sometimes know,
and then not.*

(Excerpt from *Story Water*, Rumi, pp.171-172)

Throughout this dissertation I have been writing stories: conceptual stories, theoretical stories, literature stories, conceptual stories, design stories. According to Deleuze (2006b), “Everything has a story” (p.314). Philosophy, cinema, painting, music, and even science create stories, each in their own way. In this chapter I turn to the data, always transgressive, to write different stories. In keeping with a rhizoanalytic approach, they are reported as five cartographies.

Within each cartography the data were/are moving in a becoming through diagrams, vignettes of classroom events, literature links, conceptual connections and questions, and sometimes poems. Classroom events presented within each cartography were selected on the basis of their affective powers, their potential to disrupt, to deterritorialize. These events are key pieces of the rhizoanalysis serving as a way to express the conditions of problems driving the study: “the mode of the event is the problematic” (Deleuze, 1969/1990).

Thinking is always moving and so the cartographies presented here are a “momentary snapshot” (Watson, 2009, p.11) in the rhizoanalytic process that was/is happening. Although connections were happening in my mind even before the writing process began, I started developing the cartographies in earnest as I prepared for conferences in New York (March 2008), Vancouver (May 2008), Ottawa (May 2009), and Cologne (August 2009). With each of these rhizoanalytic events the cartographies transformed and they continue to do so. However, the writing of dissertation necessitates a certain amount of fixing and so these rhizoanalytic snapshots are offered:

- Cartography I: Peace Education in LINC: De/territorializations
- Cartography II: Reading Canada, Reading Peace *AND* Violence Disruptively
- Cartography III: Multiculturalism and Becoming-Canadian
- Cartography IV: Media and Reading Intensively in LINC

- Cartography V: Violence and Becoming

As I have argued (see Chapter 4), these cartographies do not seek to represent and are not thought of as findings⁴⁹. Instead, they deploy Multiple Literacies Theory (MLT) (Masny, 2006, 2009c) in an attempt to send thought off on a line of flight; one that makes connections with transformations created through literacies as processes.

At the outset of this dissertation I indicated that it constitutes a threefold apprenticeship in problems – empirical, theoretical, and conceptual – and that each of these is given equal weight. Thus, while the primary focus of Chapter 5 is the empirical fold, the theoretical and conceptual folds remain important elements of the apprenticeship, of the assemblage that is the dissertation. Consequently, I have woven into the cartographies a discussion of my experimentations with MLT and Deleuzian concepts as tools for thinking about what happens in LINC and as ways to potentially deterritorialize literacy and language learning in LINC.

Before entering the rhizoanalysis, however, I will begin the chapter by introducing the six participants who joined in the study: Brooke and her students Maria and Tuzi at the Lakeside site, and Sara and her students Salomon and Isabel as the Rosetta Street site.

Poetic Meetings

Six poetic meetings⁵⁰. Each corresponds to a study participant in the sense it is an assemblage comprised of words and phrases drawn from transcripts of interviews with that participant, particularly the first interview where I was getting to know each of them. Each poetic meeting is a creation. Each is a simulacrum, a copy of a copy without an original model and thus having

⁴⁹ Within the cartographies, I introduce each vignette using the past tense to situate the conditions under which the “date” was “collected”. However, I then make a purposeful verb tense shift to write about it in the present and future tenses. This is in keeping with the non-representational, intensive and immanent nature of rhizoanalysis. It is not backward looking into the past; past tense is therefore inappropriate in the rhizoanalytic comments. Moreover, the classroom events are not discussed in the past tense as something that happened (a moment in time), but are written about in the present tense because the event is a change in a state of affairs, a movement, a becoming immanent to the time-space (of analysis, of reading the dissertation).

⁵⁰ Appendix L, Participant profiles, provides details about each participant in tabulated format.

nothing to do with representation⁵¹ (Deleuze, 1969/1990). It is not a portrait *of* the participant, although the participant is part of the assemblage through their borrowed words which I selected and arranged. These texts involve me as well, as part of the assemblage. Instead, each poetic meeting can be thought of as a creative force; it might create a persona in the mind of the reader as connections happen. Connections will happen, though they may happen differently for each reader. Whatever is produced, it will be with the reader (also an assemblage of experiences) as he or she encounters the cartographies that follow later in the chapter.

I preface the poetic meetings from each site, Lakeside and Rosetta Street, with a brief introduction to the respective sites by way of my own Research Journal responses.

Research Journal Entry, December 11, 2007: Arriving at Lakeside

As I enter the main door of the portable, Brooke's classroom is directly ahead, one of six rooms in the crammed portable. The small classroom has long tables arranged in a conference style U-shape with a mismatched collection of chairs pushed in around it. A large desk at the front of the room is laden with the LINC Curriculum Guide, Canadian Language Benchmark documents, and a vast collection of resources books. A second desk, Brooke's work-desk, is tucked into the front corner of the room. Windows line one wall, brightening the classroom; below them shelves store reference books on English grammar, dictionaries and thesauruses. (And a microwave oven since Brooke's classroom does double duty as the teachers' lunch room.) There are two chalkboards: on the sidewall opposite the windows and at

"[My students] give me a second home where everything feels comfortable."

(Brooke, February 20, 2008; Interview 1)

⁵¹ Roffe (2005) elaborates Deleuze's reversal of Platonism with respect to the ontological status of simulacra. "Simulacra do not refer to anything behind or beyond the world – they make up the world. ... The simulacrum does not rely upon something beyond it for its force, but is itself force or power; able to do things and not merely represent" (p.250).

the front. Coat hooks line the back of room. The classroom is decorated with posters bearing inspirational messages, maps of Canada and the World, pictures of Canadian tourist sites and landscapes, bunches of dried flowers in vases, and even a laminated letter of thanks from a former student. Near the door a table covered in bright fabric bears the trappings of coffee break: an urn, a kettle, tea, sugar, CoffeeMate, and baked goods a student has brought to share that day. To me, the classroom has a warm, homey feel.

Brooke – Life of a Thousand Thank Yous

I've moved around a fair bit.

I've taught junior and high school; and ESL to Francophone soldiers.

I taught at a correspondence school where I never saw any students.

I did my Masters degree and then taught ESL and life skills to immigrant women.

I was an itinerant high school ESL teacher and took postgraduate courses in ESL.

When I returned to Ottawa,

I started at [Lakeside] with ESL summer school and then got a full-time position.

I've been here ever since.

We've had LINC classes for the last ten years or so.

It is constantly rewarding.

I'm doing something VERY worthwhile.

It's like a death of a thousand cuts, except its life of a thousand thank yous.

It is a constant challenge and a joy to me.

I wake up in the morning; I love to come to work.

I love what I do.

Maria – Big Steps

I am forty.

We decide to come to Canada because Mexico City is-- just a jungle.

It's very difficult to live there.

I am always thinking about how to do my best. How can I improve.

That is the reason I am in Canada.

I think it's better for my children to live here. And for me also.

I am learning. You learn a lot when you come to another country.

I need to learn English because it's the most important thing for do everything.

I decide to take the LINC program.

To make friends, to learn, to have SOMETHING to do is important.

Now I can speak with other people. I know that it's not just me; many people is in the same situation.

Canada is beautiful, yes. A nice place, yes.

But at the beginning I just was crying.

Now after two years I'm happy.

I feel very proud about I am speaking English.

I want three things:

I want to speak correctly.

I want to help my children with the homework.

I am going to feel very, very proud when I finally have a job and am working in English.

For me it would be a very, very-- BIG step.

Tuzi – It's Your Life, You Must Live It

I am forty-five years old.

I come from China.

Now we decided to settle down in Ottawa.

I have been here for almost one year.

The reason I come here just for my son.

Because we want him to get Western education.

So that's why I decided to immigrate here.

I have a different situation from the others.

They want to settle down here and live here forever.

Maybe when my son goes to university I will go back to China.

You know, I'm a teacher in the university in China.
 Now, I work in an ice cream shop part-time.
 Work there, I also happy.
 I don't want to work everyday. I just think this the pocket money.
 It's a job, but it's not the job I want.
 But I need to do something, to communicate with others.
 To LIVE, to experience this experience.
 Because it's your life so you must live it.

Now is the first time I studied in LINC class.
 Actually I think English is very important.
 So I study.
 Not so HARD, but I come to school everyday to study English.
 And to make friends.
 This class makes me feel very happy.

Research Journal Entry, December 13, 2007: Arriving at Rosetta Street

Entering the Rosetta Street institution by a back door, I climb the two flights of stairs to find Sara's classroom halfway down a long hallway. The large classroom has individual, school desks with attached chairs arranged in a U-shape. Student notebooks are lined up in neat piles on the teacher's desk at the front of the room. (Sara only teaches in the mornings, so she shares this desk and the classroom space with other teachers and classes as they move into the room throughout the rest of the day. Resource materials are stored down the hall in the teacher's resource room.) Bright windows line one side of the classroom and below them

"When I'm in the classroom I cannot worry because I know [my classmate], she's my sister. Or Sara is my mum. Yeah."

(Salomon, March 7, 2008; Interview 3)

"They become your family too."

(Isabel, February 15, 2008; Interview 2)

bookshelves store dictionaries and English grammar reference materials. There is a chalkboard on the opposite wall and another at the front of the room. A kettle sits on a desk near the windows. There are several tourism posters, a World map and pictures of Canadian landscapes decorating the walls. Despite these splashes of colour, the classroom strikes me as austere; however, it quickly comes alive when Sara and the students arrive.

Sara – It's Just Such a Treat

I started a Master's in teaching children remedial reading.

At the same time I was substituting in the public school.

I'd never been so unhappy in my life.

A friend offered me a job working two mornings a week teaching adult ESL.

I just LOVED it.

So in the middle of my graduate work I did a complete change to adult education.

I started working at a college in Western Canada and I really enjoyed that.

It was a very big ESL centre and a really exciting place to work,

When I moved to Ottawa, I was very, very lucky;

getting on here teaching in ESL and LINC.

Basically a half-time job; I teach mornings and do some subbing.

I've really enjoyed that.

Other cultures and other ways of life is something that has always interested me.

It's just such a treat;

to learn about my students, learn about their lives.

Salomon – Yes-Man, Explorer

I think I'm from Burundi, but I was born in Congo.

My mum is Congolese. My dad is Burundian.

I'm twenty-four and twelve months.

Yes.

I was coming to Canada with my family.

When I came to Canada I was very, very happy;

because it was my intention that one day I would leave my country
and go in the other country to explore.

In my country there are many things that are different in this country.

In my country I didn't find a job because we don't have many jobs.

I would like to study.

I would like to be a nurse. I'll be a doctor if I'll get the chance to go to university.

Yes.

When it was my first time to Canada I could not speak for anyone.

Because everywhere you could find people who are speaking only English.

I think I will be in practice every day.

And I will show him that I enjoy to speak and write English.

Until this day I'm speaking to everyone.

And I'm very, very, very happy.

Yes.

Isabel – Choices

I'm from Cuba.

I'm twenty-nine now.

I married in a white dress.

I have a baby.

She is still living in Cuba.

I divorced with the father of my daughter.

You have to choose.

I work as a receptionist in a hotel in Cuba.

I met my second husband, Canadian.

He was going on vacation.

I married in a violet dress.

I have to quit my job;

because in Cuba if you work for tourists you can't marry with the tourists.

You have to choose.

I never expect to come here in Canada.

It was really hard for me.

But I'm here.

You have to choose.

Language is really exciting to know, no?

You can live a different life and understand a different culture.

I'm learning in English. I'm working in English.

I'm get a part-time job in a department store.

But, I'm a really bad student.

Ha, Ha.

During my on-site time with Sara, Salomon, and Isabel at Rosetta Street, their class was focusing on the curricular theme of *Health*. Most in-class activities revolved around this theme; however, responding to holidays taking place, there were also Chinese New Year and Valentine's Day activities. Robbie Burns Day and Persian New Year were discussed and a full day was spent on exploring the maple sugar industry in preparation for an upcoming field trip to a sugar bush in Quebec. Meanwhile at the Lakeside site, Brooke, Maria and Tuzi were working on the curricular theme of *Family and Relationships*. They also diverged from their regular thematic activities to discuss and participate in special holiday activities, such as St. Patrick's Day.

Cartography I: Peace Education in LINC: De/territorializations

One of my initial research questions concerned how experiences of peace *AND* violence connect with LINC pedagogical spaces. In this first Cartography, I address this question in terms of tracing the terrain of peace education in LINC which I then deterritorialize and map differently

from an MLT perspective (Masny, 2006, 2009c). The entry point to this cartography is a discussion of divergent teacher and student perceptions of peace education in LINC. I move on to trace and map three kinds of peace education that happened in the Lakeside and Rosetta Street classrooms – human rights and global education, anti-homophobia education, and multicultural education – as indexed by received conceptualizations of peace education in the research literature. Then, I devote a portion of the cartography to an event, a dictation activity that took place in the Lakeside classroom, that brings in anti-racism education and environmental education. In the former, multiple literacies may contribute to the *becoming-warrior* (Deleuze & Guattari, 1980/1987) of individuals as they speak out against racial discrimination (a received form of violence) and disrupt the status quo. This speaks to the third research question about how experiences of peace *AND* violence work in connection with multiple literacies to transform the reader. Finally, I consider how peace education in LINC involves mediating conflict and how this too is a process that can be de/reterritorialized differently.

Perceptions of Peace Education

Teachers. When I asked Brooke and Sara about their perceptions of peace education in their LINC classrooms at first they were not sure what I was talking about and they asked for clarification. After I provided them with the list of topics that might be subsumed under peace education, according to how it is understood in the research literature (see Chapter 3, subsection entitled “Situating the Field of Peace Education”), both teachers agreed that peace education was something that was going on in their classrooms on a daily basis.

Sara: [interrupting] You’re doing it on the micro level in your classroom.

M: Every day?

Sara: Um hum. ... If you've never met somebody that's got skin that's black and all of a sudden you're sitting next to them in class and you're working together and you really like that person, well then, that's—that's a kind of a barrier that maybe gets broken slightly. ... And I mean that's obviously an idealistic view. You hope it improves.

(Sara, Rosetta St., April 24, 2008; Interview 3)

Brooke also agreed that peace education was something that she taught.

Brooke: I think that we do teach peace education. And it is -- It's a very large topic, but it's-- it grows naturally. ... I think there's a huge connection between teaching people about Canada and Canadians and Canadian life and all of those particular issues that we hold near and dear to our hearts. So it's impossible to do one without the other.

(Brooke, Lakeside, April 30, 2008; Interview 2)

Brooke points to the intricate connection between learning Canadian cultural values and learning peace, affirming Thomson and Derwing's (2004) findings in their study of the roles of textbooks and teachers in presenting Canadian values, such as peace, multiculturalism, and civil responsibilities, in LINC.

Until our conversations, it seemed that neither teacher had previously considered their pedagogical experiences in LINC in terms of peace education. When I introduced the received conceptualization of peace education drawn from the research literature to the teachers, how might this have produced a deterritorialization? Was there a disruption of a territory that bounded LINC pedagogy to teaching reading, writing, listening, and speaking skills in English? What lines of flight and potentiality may have opened? Both teachers were highly reflective practitioners. From an MLT perspective, reflection is reframed as reading the world and self – a forward (rather than backward) looking process, a process of becoming. In this case how might

the introduction of the lens of peace education have affected how teachers perceived the scope of the work they do in LINC? What transformations may have happened?

Students. Unlike the teachers, in the interviews with the student participants I did not intend to directly address their perceptions of peace education in LINC. However, in the case of Tuzi, I inadvertently asked the question. It turned out to be a fortuitous slip.

M: I'm wondering in your experience if you can imagine something that might feel like peace education in LINC?

Tuzi: [pause] Because I think most of people love peace. And from our instinct we love peace. ... We don't hurt others. We try to help others. And do whatever-- do our best to make the society become calm, clean. I think it's the part of peace for the regular person. But we're not taught the peace in the class.

(Tuzi, Lakeside, March 5, 2008; Interview 3)

Tuzi seems to deny that peace education is going on in her LINC classroom. It is significant that this reading of the Lakeside class diverges from Brooke's. Through reading the world and self sense emerges differently: "we're not taught the peace in the class." Student and teacher readings of peace education and the LINC class as text are two different events in which the virtual potential of sense becomes actualized differently. In the process two different worldviews become actualized with respect to the role of peace education in LINC. From an MLT perspective, the question is not whether Tuzi or Brooke is right. The question is: How do these different perceptions of peace education and different worldviews impact reading the world and self through experiences of multiple literacies in the context of the LINC classroom? And how, in turn, does this contribute to becoming?

Peace Education Traced and Mapped

Deleuze and Guattari (1980/1987), contrast traditional modes of tree-thinking that tend to trace and reproduce the Same, with rhizome-thinking that creates maps of difference. In this subsection I present a tracing that indexes three kinds of peace education happening in the LINC classrooms I observed: (1) human rights and global education, (2) anti-homophobia education, and (3) multicultural education. However, at the same time, I attempt to disrupt and map these forms of peace education *differently*. Using MLT and the Deleuzian conceptualization of violence as a disruption that opens the way for something different to happen, I question the taken for granted assumption that peace education is fundamentally a non-violent pedagogical experience. In other words, peace education may *necessarily* need to be violent in the Deleuzian sense of producing a disruption (e.g. of a worldview). Then, in some cases, this could potentially involve violence in the received view as harm if new learning is somehow painful to the learner (e.g. perhaps introducing difficult knowledge that is emotionally upsetting).

(1) Human rights and global education. Firstly, elements of human rights education and global education, characteristic of peace education in the Canadian context (Goldstein & Selby, 2000), were mentioned by Brooke when I asked her about how experiences of peace and violence (received view) connect with her classroom activities.

Brooke: There was an article in the newspaper today about children in China being sold-
- bought and sold like cabbages to work in factories. Poor families. And um-- We
talked about children in India and Pakistan and Africa and slavery um-- is still
happening in the world. And I-- I um-- told them that um-- they could investigate on
the Internet and read about slavery. "Save the Children," for example.
[<http://www.savethechildren.org>].

(Brooke, Lakeside, April 30, 2009; Interview 2)

Peace education in LINC is not necessarily purposely planned, but can arise rhizomatically as a consequence of other MLT activities that are going on in the classroom in the course of language learning. In Brooke's class, the daily reading of the newspaper is often the impetus for a peace education teachable moment. This event activates a variety of modalities, including reading print text and oral discussion, and links into digital modes of multiple literacies as the teacher directs students to Internet-based additional sources of information (Masny & Cole, 2007).

However, an important question to ask from an MLT perspective is: how do these texts get taken up? What does the experience of reading about child labour around the world produce? LINC students originate from a wide variety of geographic regions including those mentioned by Brooke – China, India, Pakistan and Africa – where Brooke claims child slavery is still going on. As reading intersects with reading the world and self, what kinds of violent (in the Deleuzian sense) disruptions might occur? How might worldviews shift? In short, how does the intersection of multiple literacies (MLT) and peace education contribute to becoming in the context of LINC?

(2) Anti-homophobia education. Secondly, anti-homophobia education, also recognized as characteristic of peace education in the Canadian context (Goldstein & Selby, 2000), was initiated by Brooke in her discussions with LINC students regarding the issue of homosexual teachers in public schools.

Brooke: They [Brooke's students] just, oh you know: "Wouldn't want my child to go to a school and have a homosexual teacher." And I said, "Well, what if I told you that I was a homosexual? Would that make you feel any different about me as a teacher? As a friend?"

“Well-- that’s different. And you’re not, so--”

“Well you don't know that do you?” So--

M: How do you see your role as an educator in terms of asking those kinds of questions that challenge their thinking a little bit perhaps? Or disrupt the way they think the world works?

B: I think that’s the role of teachers. I think as an English teacher I teach English and do quite a good job of it, but I think I also teach thinking as well.

(Brooke, Lakeside, February 20, 2008; Interview 1)

Brooke seeks to challenge her students’ worldviews and to promote thinking, in this case, about issues around homosexuality. What does a pedagogy that “teaches thinking” in addition to English language literacies entail as it moves simultaneously in both smooth and striated spaces? On the one hand it is about marking out a territory on the basis of certain assemblages. Power as *pouvoir* attempts to structure a striated space for thinking in specific pre-determined directions. All forms of peace education, including Brooke’s anti-homophobia endeavors, have their own agendas (Gur-Ze’ev, 2001; McNiff & Heimann, 2003; Montgomery, 2006). On the other hand teaching thinking is about charting a line of escape out of a territory, a deterritorialization (i.e. Deleuzian violence). Power as *puissance* opens up a smooth space for thinking where unpredictable, rhizomatic connections proliferate. Brooke’s oral question to her class – “What if I told you that I was a homosexual?” – is understood from an MLT perspective as a text, a text that is read immanently and intensively. However, how sense emerges and what transformations will take place remain unpredictable.

(3) Multicultural education. Throughout the research, one aspect of peace and peace education that dominated our discussions was the notion of multiculturalism. I introduce it here

in terms of multicultural education and it will reappear in different guises in Cartographies II and III. In Canada, a country of immigrants where nearly one fifth of the population is foreign born and originates from one of over two hundred different countries (Statistics Canada, 2007), it comes as no surprise that multiculturalism is a primary concern. Moreover, the shape peace education takes in any given context is determined by the social, cultural, political and economic situation of that context (Harris, 2004; Roche, 2003; Salomon, 2004), thus it should perhaps be expected that multicultural education would be a significant component of peace education in LINC.

Asking the student participants about how they talk about peace (received view) in their classrooms often led to conversations about multiculturalism in LINC.

M: This research project is also about experiences of violence and peace. And so-- I wanted to talk a little bit about that and the way they show up-- these kinds of experiences. How they get into your LINC classroom. Or how they might show up in the LINC classroom.

Maria: Violence and peace?

M: Um hum. So my first question is: Do experiences of peace let's say or talk about peace-related issues find their way into your classroom? ...

Maria: [pause] Violence and peace uh-- [pause] I always feel peace. Not violence! It's not-- Some-- Sometimes we are different; we have different opinion. But this is normal. ... It's because when I came [to Canada] I realize that I am different. And this is a multicultural country and not just me is different. Many people is different. So maybe I am getting customed [sic] or I am-- I am learning how to live in a multicultural country. But this is not about peace or-- [pause] Oh, it's about peace.

M: It is?

Maria: Well yes.

(Maria, Lakeside, March 19, 2008; Interview 3)

Maria first hesitates and *then* makes the link between peace and “learning how to live in a multicultural country” in LINC. What might this hesitation suggest about the way sense is being actualized? Is there a deterritorialization, a violent disruption in the Deleuzean sense, that is necessary for the invention of a peace (Alliez & Negri, 2003)? Here, might reading peace as text allow a different sense of peace to emerge? In the process how is peace a text that is transformed, a concept-in-becoming? Maria tells us that Canada “is a multicultural country and not just me is different”; a particular reading of the world *and self* is going on. In this process Maria too is a text-in-becoming.

It seems that LINC is a context where peace education as multicultural education necessarily imbues daily classroom life. Salomon also expressed how cultural diversity in the Rosetta Street classroom is connected with peace.

M: I’m wondering in what ways, in the classroom, you talk about peace. . . .

Salomon: You know, the peace we are talk about-- um-- It means when-- You know, when we are in the classroom, we are different people from different countries. But we are learning one language and we talk together without discrimination. It’s good.

(Salomon, Rosetta St., March 10, 2008; Interview 3)

In this case my question prompts an immanent and intensive reading of peace which happens in connection with reading the world and self. Sense emerges and brings on the thought of discrimination and, as Salomon asserts, the lack thereof in his LINC classroom. For Salomon, desire, as experiences, assemble in such a way that reading his LINC classroom (as a text)

produces sense: the LINC classroom is a safe place, free from discrimination. And yet it is well established that discrimination is a serious issue of concern for many newcomers to Canada (Bettencourt, 2001). In the following classroom event, multiple literacies open paths to discuss discrimination and racism and, in turn, to potentially challenge them in contexts outside of the LINC classroom.

Event: A Dictation

In this event, happening in Brooke's classroom at Lakeside, a weekly dictation exercise to practice new vocabulary opens potential connections with peace education in LINC. This event involves a complex assemblage of texts, desires and experiences and "is problematic and problematizing" (Deleuze, 1969/1990, p.54). This event provides a context for the deterritorialization of received understandings of peace education as anti-racism education and environmental education through MLT. To begin, I present an excerpt from Tuzi's dictation (Figure 6) and our ensuing conversation around the text.

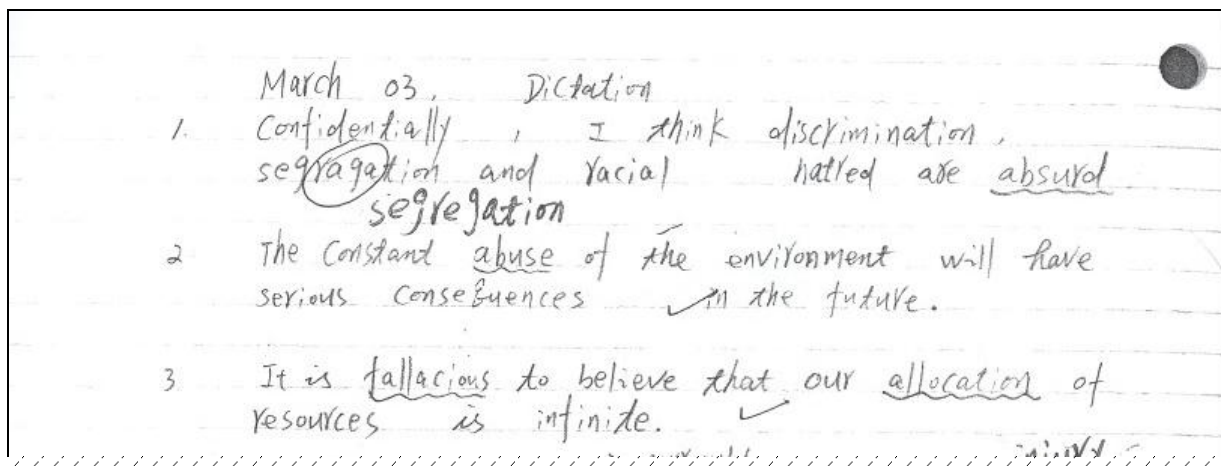


Figure 6. Tuzi's dictation.

M: When you read a sentence like number one: "Confidentially, I think discrimination, segregation and racial hatred are absurd." What do you think about a statement like that?

Tuzi: I think that it's good. Discrimination, segregation and ra-- racial hatred are very, very bad things. So that's why it's absurd. But absurd means ridiculous. It's very illogic.

M: Right. But does everyone agree with this statement?

T: Yes!

M: Everyone?

T: Everyone. We do think that discrimination and racial hatred-- And then do you remember [Brooke] explains this discrimination: about the religion discrimination, the age discrimination, and the cultural discrimination.

M: Mm hum.

T: We do agree that this world-- we don't need this-- We think discrimination is very, very bad thing.

M: So everyone in the class agrees?

T: Yeah. I think so. I think so.

M: Does everyone in the world agree?

T: [pause] I think-- I think no.

(Tuzi, Lakeside, March 5, 2008; Interview 3)

Anti-racism education. Drawing from the weekly vocabulary list the teacher, Brooke, creates the sentences for the dictation. She produces a text. The dictation is more than a vocabulary practice; it makes an assertion in line with anti-racism education, one which the teacher reinforces orally in the class: racial discrimination is "absurd." It speaks out against the violence (as harm) of racism and discrimination. It is also a text to be read immanently and intensively. Engaging the dictation-text through multiple modes (listening and writing)

simultaneously involves reading, reading the world, and self. What sense emerges? What transformative effects may be produced?

In this vignette, Tuzi expresses that her LINC classroom is a place of consensus, where everyone agrees that “discrimination is a very, very bad thing.” But when I take the question further – “Does everyone in the world agree?” – Tuzi offers something different: “I think no.” There is a particular reading of the world happening here. Is it possible that the world is a place where racial discrimination is possible? It led me (reading immanently, bringing on the thought of...) to wonder about LINC students’ experiences of discrimination and their relationship to what goes on in the LINC classroom. Thus, I returned to this issue raised by the dictation later in the interview with Tuzi.

M: I want to ask one more question about the first sentence on discrimination. Do you ever talk about ... discrimination-- um-- [pause] in Canada for students? Do you know anyone that has this problem?

Tuzi: Um-- [pause] I think one of my classmate whose name is [Yusuf]⁵²; he also come from Afghanistan. He told us that in the border between Canada and America. I forgot if America or Canada. On the border when he comes through from America to Canada they, the customs office, said that-- [pause] he stole something or make something wrong. For several times. ... He just said, “I’m sorry.” And our teacher and our students told him, “No! You can’t just say your are sorry. You didn’t do anything wrong. Why you admit you’re sorry?” ... I think it’s some discrimination maybe. He’s black-- or something. Otherwise why they suspect him?

(Tuzi, Lakeside, March 5, 2008; Interview 3)

⁵² Yusuf is a pseudonym assigned to protect the anonymity of this student.

The class listens to the story of the border crossing told by a classmate. According to MLT, this story is a text. How might reading this story and a dictation *about* experiences of violence (received view) intersect with the disruptive violence (Deleuzean view) of reading immanently and intensively? This addresses the third research question concerned with how multiple literacies connect with experiences of peace *AND* violence to produce a transformation, a becoming. In this vignette affects – the power to affect and be affected – are set loose. Outrage and anger are forces that drive becoming and create, perhaps, resistance. How are Tuzi and her classmates becoming warriors of Deleuze’s war machine recalling that it challenges the position of the State (i.e. the border guards)? In doing so how are lines of flight opened, lines of escape out of a world where discrimination (manifested as racial profiling) is a common security practice? What new ways of how we might live can be created?

Notably, Tuzi says that both the students *and* the teacher encouraged their classmate to stand up for himself in the face of perceived racial discrimination at the Canada-US border. By encouraging students to self-advocate, how is the teacher becoming-warrior as well, a resistant, revolutionary force that “places the war machine in the service of peace” (Deleuze & Guattari, 1980/1987, p.490)? Throughout our conversations Brooke strongly asserted her belief in a multicultural Canada, actualizing a particular worldview. However, in the next vignette, a different perspective emerges. Brooke told me she prepares her students since not *all* Canadians support multiculturalism.

M: I imagine that’s the case as well, but are there specific experiences you’ve had with the students that make you say that?

B: Yes. Um-- Now the vast majority of students will tell you that their interactions with Canadians have been positive ... But they have also had negative experiences. ... We

talk quite often about sometimes you have to be assertive and stand up for yourself. Even though you don't have the correct language or the words, if someone is doing something wrong or someone is not providing you with information and you have a right to that information, you have to be strong about it.

(Brooke, Lakeside, April 30, 2008; Interview 2)

Brooke went on to offer the following example at the intersection between multiple literacies and peace education as learning to self-advocate. She talked about a student who was treated rudely by a receptionist at a medical clinic and who then wrote a letter of complaint to the manager.

Brooke: He [the student] asked me to help him with the letter. I helped him with the letter. It was a VERY good letter about how people who work serve the public shouldn't be rude, that all he wanted was to ask a question, and the person should not have reacted angrily. And he wrote the letter. I did it grammatically. He hand delivered the letter; asked to speak to the manager. ... And very firmly, but pleasantly told the manager that they should employ people who are respectful to others. And he said this was something that-- that he felt comfortable enough to do because we talked about it in class.

(Brooke, Lakeside, April 30, 2008; Interview 2)

From their New Literacy Studies perspective, Currie and Cray (2004) might applaud Brooke's efforts in this vignette to promote writing as social practice situated in the real-life circumstances of LINC students living in Canada. Their research shows that such a conceptualization of literacy is rare in LINC where writing activities tend to be decontextualized and focused on linguistic accuracy rather than social practice.

Alternatively, from an MLT perspective, Hickey-Moody and Haworth (2009) offer a way to describe Brooke's work with this student as a politicized pedagogy that involves subversive literacy practices. Brooke and her students' collaborative writing of the letter involves an assemblage of individuated, affective bodies that unleashes power as *puissance*: the power to disrupt and resist. This is the power of war machine whose warriors take affects as their weapons to initiate a revolutionary change, although how that change will be actualized can never be known before it happens. In this vignette, how are both Brooke and her student, each in a different way, becoming revolutionary warriors through multiple literacies?

Environmental education. Returning to the dictation event at Lakeside, another aspect of peace education that is dominant in the Canadian context, namely environmental education (Goldstein & Selby, 2000), emerged from the dictation-text (see Figure 6 above) and in the follow-up interview with Tuzi.

M: What about sentences two and three? Two: "The constant abuse of the environment will have serious consequences in the future." And "It is fallacious to believe that our allocation of resources is infinite."

Tuzi: We learned and read a lot of articles about the environment, about how to protect the environment. We learned a lot in our class.

M: You do?

T: Yes! We do. So in this class we-- When the peace and the environment-- How to protect the environment. How to use the recycle. Recycle. How to recycle the garbage. How to separate garbage. You know in China we don't have to separate the garbage and we don't care recycling this. But in this class we learned a lot how-- a lot-- read a lot of articles about the environment. About the forest, about the tropical

forest ... We learned a lot of things. If we-- Sometimes global warming and sometimes how the terrible result if we don't protect all the environment.

(Tuzi, Lakeside, March 5, 2008; Interview 3)

Although Tuzi earlier stated that peace education was not going on in her LINC classroom, she does tell us that they “learned a lot” and “read a lot of articles about the environment.” Reading articles in LINC on the topics of recycling, tropical rainforests, and global warming can be understood as a form of peace education (Goldstein & Selby, 2000) – “peace and the environment” as Tuzi says – but it also involves reading, reading the world, and self. For example, Tuzi tells us that “in China we don't have to separate the garbage and we don't care recycling this.” Rhizomatic connections are happening with life experiences through reading texts in class. How does sense emerge? How does reading texts about the environment intersect with readings of self? How does this contribute to becoming in the context of LINC?

Next to multicultural education, environmental education seemed to be the most common kind of peace education going on in the LINC classrooms studied. This was not surprising given that environmental issues, in Canada and on a global scale, are recurrent sub-themes in the *LINC 1-5 Curriculum Guidelines* (Hajer, Robinson, & Witol, 2002) (see Appendix A). Like Brooke, Sara talked about giving her Rosetta Street students newspaper articles on environmental issues citing the example of a piece on “ghost” electricity use from leaving appliances plugged: “So just making people a little more aware of things like that” (Sara, Rosetta Street, April 24, 2008; Interview 3). Sara also mentioned that she usually does a one month thematic unit on the environment with her class and while I was on-site in April both classes participated in a variety of Earth Day activities that involved multiple literacies including listening activities that activated auditory modes. Brooke's class listened to a textbook-based radio interview with an

environmentalist called *Good Planets Are Hard to Find* and Sara's class listened to popular songs with environmentalist themes (Joni Mitchell's *Big Yellow Taxi* and Cat Stevens'/Yusuf Islam's *Where Will the Children Play*).

What is particularly interesting from an MLT perspective is Sara's assertion that, in comparison to some other more controversial issues, the environment is a "fairly safe topic because I think we all want a clean environment" (Sara, Rosetta St., April 24, 2008; Interview 3). That the environment is a relatively innocuous topic is an idea actualized from a particular reading of the world involving an assemblage: the topic, Sara, her class, the socio-political context of a global green movement, and so forth. Significantly, Sara uses the modifier *fairly* as in "*fairly* safe". When might the environment *not* be a safe topic? Because reading goes on immanently and intensively, it is an untimely, that is unpredictable, event. Even reading associated with the environment may rhizomatically connect with dangerous places and the sense that emerges may be difficult, uncomfortable, unpleasant. We cannot know in advance how sense will emerge from an assemblage in an event involving multiple literacies.

Problematizing Conflict Mediation

Throughout this cartography, MLT's conceptualization of reading has been a way to think in complex ways about the transformative effects of various forms of peace education in LINC. In this last subsection, I consider conflict mediation, yet another facet of peace education. How does it actualize in LINC and, problematizing this, how might it become otherwise?

Given the emphasis on multicultural education in LINC already discussed above, I asked Sara if she had any specific strategies for expressing multiculturalism and tolerance as Canadian values in her classroom. In response she described various ways she purposely mixes and

remixes the students' groupings for in-class activities so they encounter other cultures. Then suddenly our conversation followed an untimely line of flight.

Sara: I have them work in groups so that they will work together. [pause] Have I had problems? Yes.

M: Oh?

S: Last year I had a student who was running around telling all the other students that they were bad Muslims because they didn't have their head covered or-- And she was covered, you know, only her face was showing and her hands were showing. And going around telling people that they were bad Muslims. ... First of all, I talked to them and said, "You know, you're in Canada and you do what is right for you. And you don't need to listen to her." But I also had to take her aside. ... And I did try to talk to her about it, but I don't think she changed.

M: Mmm. Interesting.

S: Um-- So I guess with the ones that are receptive you-- you-- you promote good ambiance. And you-- You've only got three hours in the morning. You're not going to change somebody's whole view of life.

(Sara, Rosetta St., March 20, 2008; Interview 2)

MLT argues that literacies, including "words, gestures, attitudes, ways of speaking, writing, [and] valuing" (Masny, 2006, p.151), are transformative processes. In this case, how do literacies as processes produce encounters with and responses to difference: accusations of "bad Muslim," resistance to change, and encouragement to "do what is right for you"? How is Sara, once again, thrust into the conventional role of peace educator as she attempts to mediate conflict in her classroom?

Significantly, Sara's efforts to foster an *acceptance of difference* and different ways of integrating to life in Canada may also be seen, paradoxically, as marking out a territory, one that attempts to *shut out difference* by insisting on everyone accepting the *same* value: tolerance of difference. As Carter (2002) notes, conflict mediation in multicultural contexts is often a medium through which "a dominant culture is also transmitted" (p.53). Instead, what might potentially happen if the teacher response is otherwise (Baynham, 2006); for example, what if the teacher opens a discussion about diverse readings of the Qur'an as newcomers to Canada? What if the idea of a "bad Muslim" (i.e. worldview) is open for discussion? From the student perspective, how might the verbal accusations of bad Muslim open an untimely line of flight to deterritorialize multiculturalism and tolerance as Canadian values and reterritorialize them in other, different ways? Even if, as Sara says, in a three hour morning class "you're not going to change somebody's whole view of life," we may still ask, from an MLT perspective, what kind of transformative movement of becoming happens through an encounter with difference?

After this experience with Sara, I wanted to explore the students' perceptions of encounters with difference and conflict in the Rosetta Street classroom. Isabel affirmed that differences of opinion do arise: "When people say something and you will just take your own idea. You know? You understand, but in your own way" (Isabel, January 28, 2008; Interview 1). "Like when you see a movie, probably you like, some other people doesn't like or you understand another thing or imagine could happen different things than the other one. No?" (Isabel, Rosetta St., February 15, 2008; Interview 2). Is this how Isabel expresses the connections that happen in the mind of the reader as sense emerges through reading immanently, that is, in connection with experiences in life in the context of LINC? If "you understand another thing," different from someone else, how does this suggest the ways in which sense emerges in

untimely ways; ways that are intimately tied up with creativity as the power to form novel connections: imagination? Moreover, if sense happens differently for each reader, what happens when different readings take place? A violent collision of worldviews? Conflict? Becoming?

Event: The Health Board Game

Issues around class conflict as differences of opinion arose in an interview with the other participating Rosetta Street student, Salomon. During this classroom event, Salomon played a board game with two classmates that was designed to foster oral conversation practice on the LINC curricular theme of health (Figure 7).

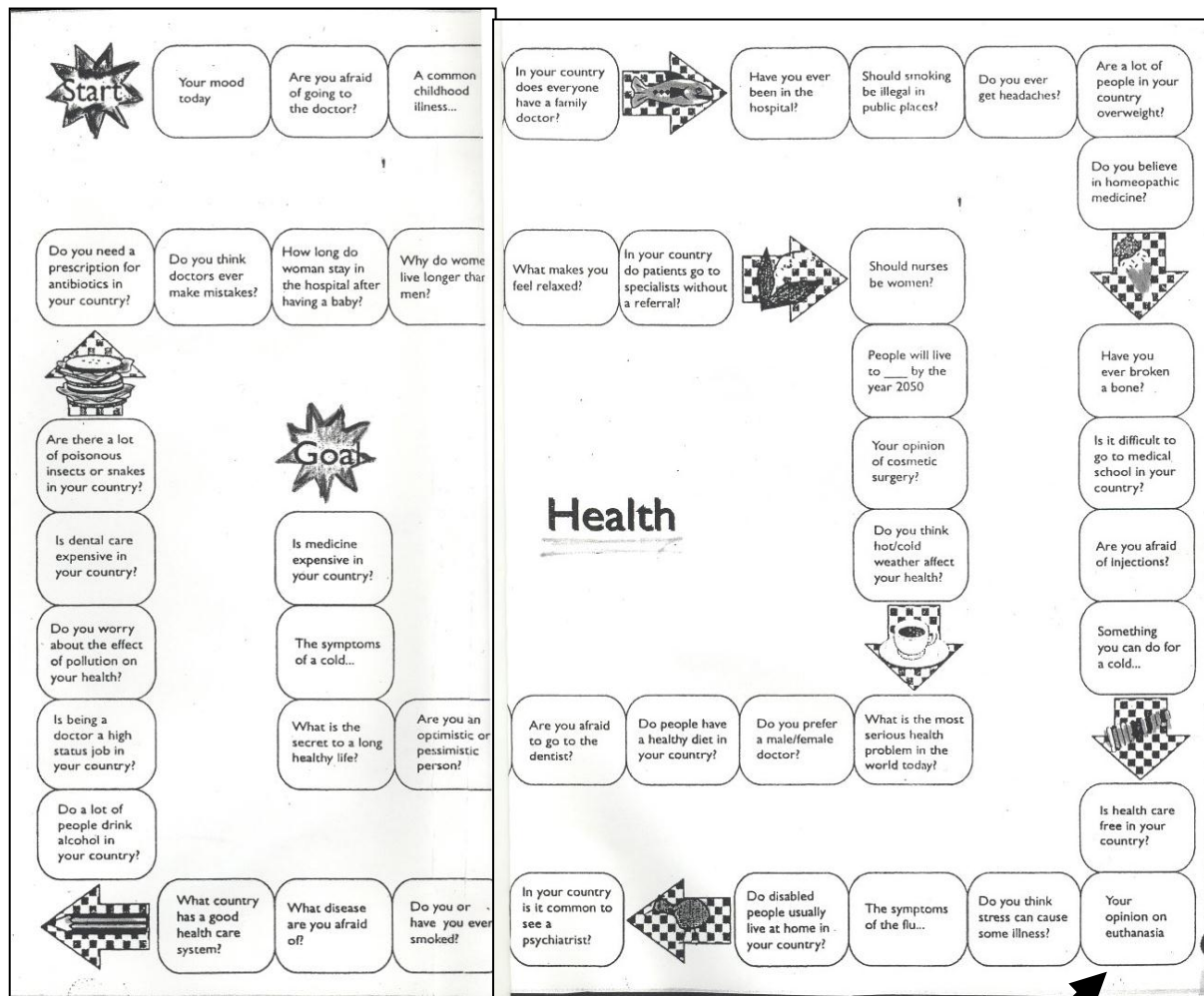


Figure 7. Health board game: conversation activity.

I asked him about their conversation during the game and connections to violence, in both the Deleuzean and received conceptualizations, began happening.

M: What kinds of things did you talk about?

Salomon: [laughs softly] You know, uh-- Different-- We are different countries and different manner and different culture. That uh-- I think so. [laughs softly] Yeah. You know, for this-- For example, this is the opinion on euthanasia. ... I can say it's not good. ... But [my classmate] can say-- And yesterday she say that it's good for the euthanasia if you are suffering for many years you can do it and you can pass away.

M: What do you think about that?

S: Well it-- It's her opinion. And you-- I think no one can change the opinion for the other one. ... Because the opinion came from um-- From the MIND. Yes. It's a DECISION and when-- when the person take his decision, you cannot change it.

(Salomon, Rosetta St., February 22, 2008; Interview 2)

In this LINC activity investment in multiple literacies, through both written and oral modes, produces an encounter with difference and a collision of worldviews. Salomon's classmate was pro-euthanasia; Salomon was against it. According to MLT, sense is an event that emerges forming immanent connections in the mind of the reader. Euthanasia may be read as violent in the received view. However, when sense emerges differently (e.g. euthanasia as a compassionate act), the potential conflict and disruption that occurs when worldviews collide may be read as violent in the Deleuzean view (a deterritorialization). How might multiple literacies (MLT) in the context of the board game produce both kinds of violence and, in turn, prompt a becoming, a shift of worldviews?

According to Salomon, opinions come “from the mind.” Is this the prepersonal, virtual aspect of sense where the mind is merely a site where connections become actualized? How are connections happening? Salomon quite forcefully maintains that you cannot change a person’s decision, their worldview (as I read it through an MLT lens). However, MLT brings a different viewpoint: the way connections and sense happen is not fixed. Reading immanently produces untimely connections that cannot be predicted or controlled by the individual. Reading intensively may also produce a disruption, opening the potential to transform worldviews. Moreover, when worldviews connect and collide (as they did in Salomon’s and his classmate’s case), a rupture may occur. This is a space of becoming, so even if a worldview does not undergo a radical transformation (e.g. to change one’s “decision,” in Salomon’s words, from pro-euthanasia to against euthanasia), are there perhaps micro shifts, “very small and minor ‘flections’” (Roy, 2004, p.vii) that construct the text that an individual continually becomes? This encounter with different and differing ideas through multiple literacies contributes to an assemblage of experiences (i.e. desire), thus transforming the individual in ways that may not be immediately evident, but that still have the power to affect.

For my part, I was quite surprised that Sara had included euthanasia as a discussion topic on her health board game. This reflects a reading of Sara (as text) from my researcher perspective that was influenced in part by experiences and conversations with Sara in which she seemed to have a tendency to prefer less controversial topics over more contentious ones. I decided to ask Sara about how “your opinion on euthanasia” came to be part of the game.

M: You’ve got in here a question about--

Sara: [interrupting and speaking over Monica] Euthanasia.

M: YES!

S: Euthanasia. ... You know, I've actually thought about whether I should white that out and I could make a-- type up a new question and put it in. They're [the students] actually quite in-- I'd say ninety percent of them find it quite interesting to talk about. I've got people like [Hope]⁵³ that are very strong Christians. Um-- We had the Robert Latimer⁵⁴ case in the paper this week. ... Sometimes the students will bring that one up and so I did refer back to the game. That, you know-- You remember we had this term. And uh-- To try and again show tolerance that people are going to have different views about this here.

M: Ah.

S: I've nev-- I haven't gotten into too much trouble 'cuz in some ways it's not a PERSONAL thing. People seem to be able to be ok about agreeing to disagree.

(Sara, Rosetta St., March 20, 2008; Interview 2)

Reading immanently and intensively, how are connections created in the mind? What might be the deterritorializing effects of the assemblage: students, a teacher, a health game, the euthanasia debate, a newspaper article, Robert Latimer. Sense emerges and Sara once again initiates a territory that promotes tolerance when confronted with different and differing worldviews. Outside of a prescriptive territory of "agreeing to disagree," what other student responses could be possible with all of their concomitant powers to affect and be affected? How does Sara's reassertion of tolerance as a cultural value influence reading the world and self in a striated space as students discuss the issue of euthanasia? How might a smooth space of becoming be opened by deterritorializing and affective forces produced by multiple literacies as processes? Is it these

⁵³ Hope is a pseudonym assigned to protect the anonymity of this student.

⁵⁴ Robert Latimer is a Canadian farmer convicted of second degree murder in the 1993 death of his daughter Tracy who had severe mental and physical disabilities and suffered constant pain. The Latimer case brought euthanasia into Canadian public debate and galvanized the nation. Latimer was again making headlines during the time of the data collection for this study as he had just been granted day parole which he would begin in Ottawa.

messier, labile movements in smooth space that Sara refers to when she tells us “I haven’t gotten into too much trouble” with the topic?

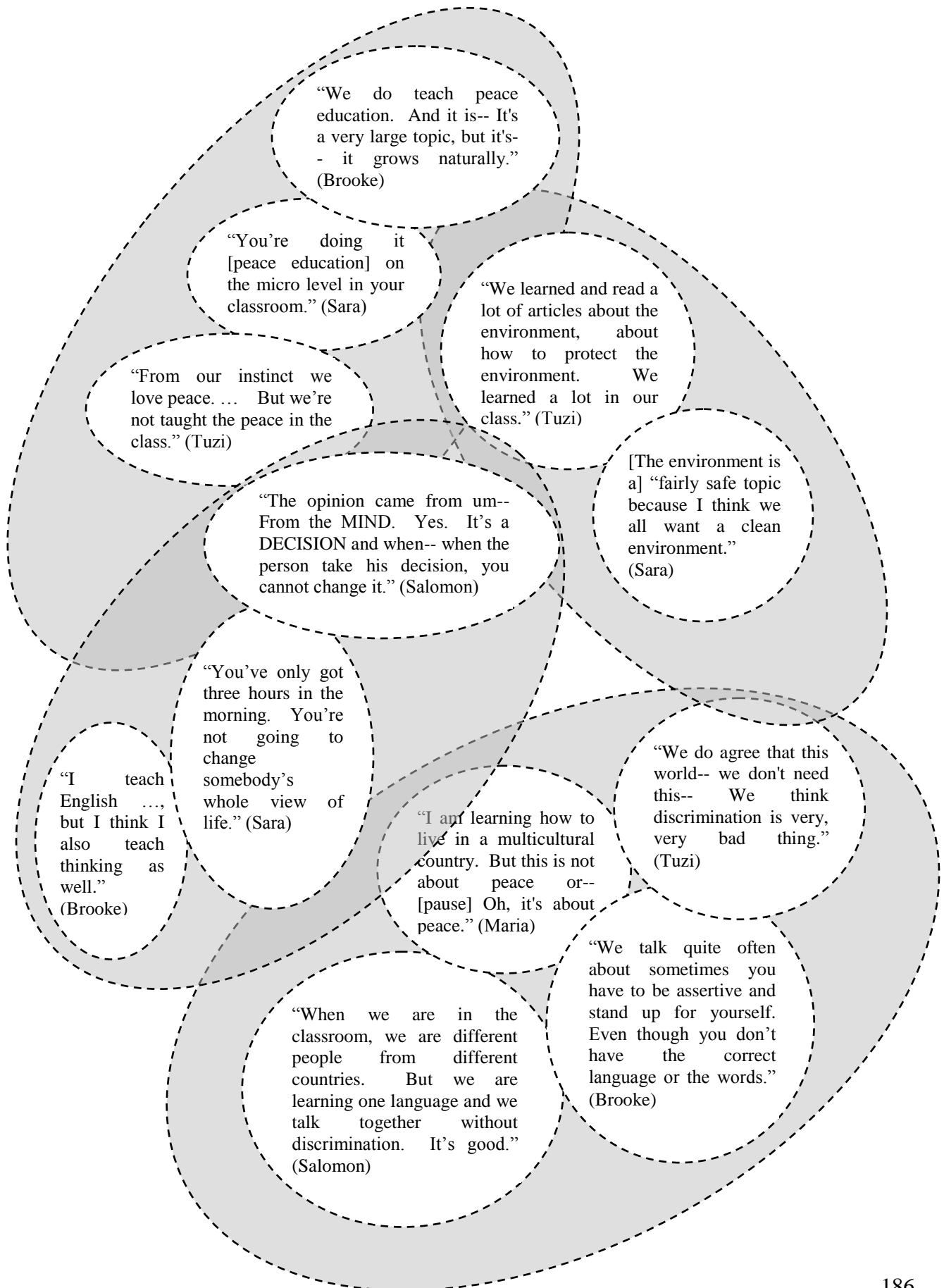
Sara also mentions that the students generally find the topic of euthanasia interesting to discuss; however, it seems significant that she singles out Hope’s religious affiliation for comment. What worldview is Sara perhaps presuming when she mentions Hope is a “very strong Christian”? How is Sara reading her class and students *as texts*? I return to this idea in greater detail in Cartography V, suffice to say at this point, that it is important to remember the complex ways in which multiple literacies come to bear not only on students, but also on teachers in the LINC classroom.

Assemblage

Moving across conventional territories of peace education – human rights and global education, anti-homophobia, multicultural education, anti-racism, environmental education, conflict mediation – the cartography also points to the ways in which MLT deterritorializes peace education and reterritorializes it differently. Responding to the research questions orienting this study, these different ways of looking at peace education in LINC foreground the connections and intersections between multiple literacies and experiences of violence in the received sense as harm, as well as experiences of violence in the Deleuzian sense as disruptions that open the way for transformations, becomings. Peace education is seen to operate simultaneously in striated and smooth spaces, peace *AND* violence. Reading, reading the world, and self in the context of peace education in LINC takes place immanently and intensively, in connection with desire, experiences in life, and brings on the thought of... In these smooth spaces of becoming, what kind of untimely transformations are created by multiple literacies in connection with peace education?

The exit point for Cartography I is a diagrammatic assemblage.⁵⁵ I see it as a way to resist summarizing (a practice associated with the projects of interpreting and concluding) and to instead maintain a fluid thinking space. In this smooth, rhizoanalytic space multiple viewpoints and experiences, on different planes of time and space (suggested by the overlapping discs, oriented in 3 dimensions), rhizomatically connect in a continuous becoming. Data bits displayed in the assemblage were selected from the vignettes moving throughout Cartography I and were selected on the basis of their affective powers “to act and intervene rather than to be interpreted” (Colebrook, 2002b, p.xliv), their powers to proliferate connections. Each of the four subsequent cartographies presented in this chapter also exits in the middle of an ongoing rhizoanalytic process with a diagrammatic assemblage.

⁵⁵ My diagrammatic assemblages are much inspired by an approach created by Dufresne (2002) which she calls *Telling Maps* described in Chapter 4 in the subsection entitled “Reporting as Cartography.”



Cartography II: Reading Canada, Reading Peace *AND* Violence Disruptively

I have argued that under MLT's conceptualizations of literacies and texts, peace *AND* violence can be viewed as texts that are read disruptively and immanently (see Chapter 2, subsection entitled "Reading Peace *AND* Violence as Texts: Following a Witch's Line"). To reiterate briefly, I take up Deleuze's (1969/1990) anti-representational stance which entails questioning the unity of the Peace grand narrative. Embracing a more fluid conceptualization of peace as a concept-in-becoming necessarily taps into "the virtual dimension of sense, or the problems that our words organise and articulate" (Colebrook, 2002a, p.20). Brought to a place where meaning does not inhere in language, we are left in a position to read peace (and violence) otherwise, a transformative experience that reinvents peace and produces becoming.

An orienting research question for this dissertation project concerns how continuous investment in multiple literacies (MLT) (Masny, 2006, 2009c) creates rhizomatic connections with experiences of peace *AND* violence in the contexts of teaching and learning English language literacies in LINC. Following this line of questioning, I take reading the world as an entry point to Cartography II to look at readings of *Canada as text* intersecting with readings of *peace AND violence as texts*. To explore reading Canada and reading peace *AND* violence, this cartography deals in-depth with an event – Remembrance Day⁵⁶ – and the activities going on around it at the Lakeside site. Finally, I exit the cartography with a diagrammatic assemblage that maps some rhizomatic connections that happened – connections that continue to proliferate.

⁵⁶ Remembrance Day is a Canadian holiday that falls on November 11th each year. Ceremonies are held at cenotaphs throughout the nation to honour and remember the sacrifices of members of the armed forces who fought, and who are fighting today, to protect peace and freedom. As a symbol of remembrance, many people wear an artificial poppy, a flower made famous by John McCrae's WWI poem *In Flanders Fields*.

Canada as Text

In attempting to think about experiences of peace, and peace as a text that is read, I talked with the LINC students at various points about what they thought of Canada's reputation as a peaceful nation. These conversations rhizomatically connected with reading Canada as text, reading the world in MLT terms. Tuzi (at Lakeside) and Salomon (at Rosetta Street), in particular, spoke pointedly about their belief that Canada is a peaceful place. I begin with Tuzi's responses.

Tuzi: I think that Canada deserve this reputation because I have lived here for over one year. I think that Canada is a democratic country and multiculture. And we-- we have good environment. I think-- We-- From the history Canada seldom involved, interfered in war.

(Tuzi, Lakeside, March 5, 2008; Interview 3)

In an earlier interview, Tuzi expressed a similar sentiment. She and I were watching video footage of a vocabulary activity that took place in the classroom. One vocabulary word was *perilous* and students worked in groups to write a list of things that they considered perilous. Tuzi's group wrote the word *terrorism*.

M: Did you choose the word *terrorism*?

Tuzi: Yeah. We think terrorism is very perilous so we choose this.

...

M: So is terrorism something you worry about?

T: Um-- Actually in Canada I don't worry about the terrorism. In our country I didn't worry about because it's happened in the world but not in our-- not near our life. Just

in other place: in America, in Afghanistan. I think Canada is very peace, safety country so I'm never worried about here the terrorism.

(Tuzi, Lakeside, January 23, 2008; Interview 1)

Reading the world immanently and intensively brings on the thought of... the violence of terrorism in some countries, but not in China or Canada. Sense is a product of desire, an assemblage of life experiences, and it produces a particular worldview: Tuzi's perception of Canada as peaceful and safe. Could disruptive reading also produce resistance, a refusal of the globally pervasive tensions that accompany terrorism? In this case, how does reading the world actualize? Other, very different, readings of Canada could be actualized as well. I wondered what Salomon's perceptions of Canada would be since he was the only research participant who arrived from a region where overt violence (as harm) is widespread.

Salomon. The women participating in the study came to Canada for various reasons – Tuzi and Maria thinking mainly of their children's future opportunities and Isabel following her Canadian husband – but from what they told me none was fleeing overt violence or hardship in their home country. Salomon, in contrast, hinted on several occasions that his family had had such experiences. His father, a Burundian, left his country under duress, settled in Congo for a time (where Salomon was born), and eventually decided to bring his family to Canada. When I asked Salomon directly about the circumstances of his family's moves, I found him reticent on the subject. Following my personal ethical compass and the guidelines set out by the Research Ethics Board for the project, I did not press the issue. What I did glean from my interviews with Salomon about his family's travels, I creatively present in the poetic text *Leavings* which serves as a contribution to the assemblage that will impact readings of Salomon's vignettes that follow.

Leavings

Leaving Burundi...

Now the robber take two kids.

Now the robber take the house.

Now the robber take all of them.

My father cannot live in their country.

He decide to live out of his country.

Leaving Congo ...

We can participate, but it wasn't like the native people or from Congo can do it.

But, I think in Canada, it will be easy to participate.

You can get a job and you will have money.

Yes.

It's not the same like in Congo.

In Congo someone can give you a job if he know you,

Or if you are a member of his family.

Leaving Canada...

If we want to go back in Congo, they cannot accept that.

They can say, "No.

We have become an American people.

No, no, no, no, no."

My entry point to a conversation about reading Canada as text with Salomon happened when I was asking him about the LINC mandate which involves, amongst other elements, facilitating newcomers' political integration.

M: Political integration? What do you think about that?

Salomon: [pause] Political integration um-- hum. [pause] I don't know what can I say because-- First thing, I know that this country-- I have read somewhere in the book

they wrote: This country is a peace country. Now when you are in this country, you must learn about this country only. Yeah. ... If you are in this country, you cannot be uh-- you cannot have another idea like [***] to say that I'm studying today.

Tomorrow I will be back in the other country to destroy or to make a bad decision.

...

M: Canada is a peaceful country?

S: Yeah.

M: What does that mean for you?

S: [pause] Mmm. [pause] A peace country, the political in Canada is a peace country.

It's mean that when-- [pause] It's mean that it's a country who can [pause] protect people when they are in the difficulty moment.

(Salomon, Rosetta St., February 22, 2008; Interview 2)

This event involves reading, reading the world, and self while working in a familiar print-based mode; although multiple literacies as conceptualized within MLT extend a text far beyond the printed-word. The book Salomon speaks of was not one given to him at LINC specifically (it was his brother's high school textbook), still I have included this reading event as two interesting aspects of sense emerge in relation to the notion of reading Canada as a text and reading peace *AND* violence as texts. The first links into questions around integration to Canada such that "you must learn about this country only." How does Salomon's comment suggest a territorialization of integration to Canada as a newcomer, one which excludes returning to "the other country to destroy or to make a bad decision"? Is this how Salomon expresses what peace education might be about in Canada? Instead of integration bounded by the territory of "this country only," how might an untimely becoming happen differently and in ways that allow for multiplicity?

The second aspect of sense emerging involves how the concept of peace is moving in a becoming. According to Salomon, a peaceful country “can protect people when they are in the difficulty moment.” Desire, an assemblage of experiences in life that connect, contributes to the creation of sense that involves Salomon’s family’s violent “leavings” (see text box above) and his recent experiences in Canada of publicly funded health care and charity (his family was given grocery vouchers by his parish church to help them prepare a Christmas dinner). As assemblages change, how do new connections form when reading the world and self? How might sense actualize differently? In this shifting context, how is desire contributing to reading peace as ‘protecting people’? Reading produces becoming. Salomon is a text-in-becoming just as peace is a concept-in-becoming.

Reads

Reads is a poetic text I assembled from words I selected from conversations with the LINC teachers and students on the basis of their affective powers, powers to become. It is less summary than creation. It does not represent, it seeks to continue the conversation and potentially open lines of flight so that something unexpected might happen.

Reads				
I have a clear vision of Canada...				
of a Canadian way of life...				
Clean	Safe	Peaceful	Warm-hearted	
Helpful	Agreeable	Inclusive	Free	
Good social system		Respectful	Open	
Tolerant		Multicultural		
... What I think the better part of Canadians should be.				

Within a received view of peace, Canada's image on the world stage, and arguably one which Canadians imagine for themselves, is that of a peaceful, tolerant, multicultural nation (Cook, 2006; Montgomery, 2006; Thomson & Derwing, 2004), committed to liberal democratic principles respecting equality and human rights (J. Heath, 2002). Students' perceptions of Canada, as expressed in the presented vignettes, generally seem to affirm this vision of Canada, this particular worldview, similarly for the teachers. Brooke was emphatic about her worldview and the message she attempts to deliver at Lakeside: "I do have a clear vision of a Canadian way of life and I would like to think that-- [pause] when I'm in front of the class that I do express what I think is important." She went on to give an example: "Peace is important to Canadians. Canadian soldiers are better known as peacekeepers rather than fighters" (Brooke, Lakeside, April 30, 2008; Interview 2).

According to MLT, sense emerges immanently and intensively as a product of desire, an assemblage of experiences. Messages from teachers also contribute to that assemblage. However, an assemblage can always be deterritorialized and reterritorialized otherwise. New experiences in LINC, experiences at the intersection of peace, violence, and multiple literacies, can create new assemblages thus influencing readings of Canada as text and contributing to readings of self and becoming. Experiences in life can disrupt a worldview that sees Canada as peaceful and, drawing again on the infinite potential of the virtual, sense can actualize differently. In the following event revolving around Remembrance Day these deterritorializing, affective forces are at work in ways that problematize the assertion that Canadian soldiers are peacekeepers by rhizomatically connecting with experiences of peace *AND* violence.

Event: Remembrance Day

In this vignette I was at Lakeside discussing a list of brainstorm ideas for an essay with Tuzi. She was to write in response to the following writing prompt from her teacher, Brooke: “In ESL class, students learn many things, other than English. Do you agree or disagree?” The discussion took off on a line of flight, connecting with the thought of an experience that had taken place almost three months earlier.

M: So what other things did you put on your list?

Tuzi: Another thing is we learn culture, tradition. ... During the, you know, the

Remembrance Day.... I was moved by the Canadians. ... On the Remembrance Day I was deeply moved. And some teachers, they cry.

M: Did you have-- Was it an activity at the school for Remembrance Day?

T: Yes.

M: What did you do?

T: We had a ceremony. We had a ceremony in the school that day. All the students come together. We silent for three minutes. After the two, after the, music. And we silent for three minutes. And then we have, we have a wreath on the blackboard. And every class have a piece of paper. Some *the future*, some *peace*, some *hope*. And some words to express our respect, our hope.

M: The words were on papers?

T: Yeah, on papers. And every class have a person to present their class to, to put this word on the wreath and say something.

M: Hmmm. What did you say?

...

T: On this Remembrance Day this poppy is for the people who are, who are keeping our [***] peace. Who are keeping our [***] peace. For the current. But some person they are, their poppies for the passed away person.

M: Oh, so you presented your poppy for the current heroes and soldiers?

T: Yes. It's very good. Every class have a, we have a. Our class had a poem. We read a poem. Some class they sing songs. Some class: songs, poems, and read something.

M: And was that an important day for you?

T: Not important, but I'm moved. I was moved.

(Tuzi, Lakeside, January 23, 2008; Interview 1)

The experience of planning to write an essay on one topic follows flows of desire to produce creative links with the thought of a lesson months earlier. According to MLT, we can view this event as reading intensively, that is disruptively; and immanently, bringing on the thought of.... Reading immanently forms connections for Tuzi with experiences of Remembrance Day celebrations, experiences associated with both peace *AND* violence (in both received and Deleuzean conceptualizations). She tells us, she “was deeply moved” by the event. Does this suggest the actualization of affects as emotion? Is this how Tuzi articulates a becoming? Becoming happens not only in “grand movements or breaks, ... but depends on the subversive power of the very small and minor ‘flections’; secret lines of disorientation” (Roy, 2003, p.vii). Words on pieces of paper read and affixed to wreaths – future, peace, hope – become more than lessons in vocabulary. How might they also be ways of reading peace as text and modes of becoming through investment in multiple literacies in connection with a life? As Tuzi expresses it, “I’m moved. I was moved.”

Recalling how assemblages (of experiences) are constantly deterritorialized and deterritorializing, sense can always emerge differently. How might this event, expressing a problem, disrupt? On what other lines of flight could thought potentially take off? A little over a month later, Tuzi pulled me aside. She had something else to say about Remembrance Day.

Tuzi: In the beginning of 1950s. You know the-- South Korea. We-- A lot, a lot of Chinese soldiers lost their life.

M: Ah, fighting in the Korean war.

T: Yeah. We think that they protect our country because America invade-- we are being educated that invade South Korea. And these soldiers they-- and the Chinese soldiers and South-- North Korea soldiers they fight for their country. [interruption] And now we come to Canada and we remember this soldiers and we are taught and be educated that our soldiers were killed by these soldiers. So she [a fellow Chinese classmate] told me that she feels uncomfortable. A different feeling. At that time I didn't think about this. I just think that: Oh, these soldiers, they sacrificed their lives for their country for the freedom. But because-- when we were very young we read books and we-- our teacher told us our soldiers will be killed in this war.

M: Right, right, right. And at that time Canadians were the enemy.

T: Yeah.

M: In a way. Yeah. So what do you think about it now? [interruption]

...

T: I think Canadians think that these soldiers are our heroes because they fight for our freedom and you be taught and be educated from the elementary school. [pause] If we don't think that, I think it's ok. I think it's true we should be honour of them-- but if I

think deeply from the different perspective. I think that maybe it's a politic; not these soldiers. Not these soldiers fault. Or somebody's fault. Everybody fought for their country.

M: Mm hum.

T: But after my classmate told me that, I feel a little uncomfortable because now we are mourn for these soldiers and these soldiers killed some of our country's soldiers in that war. ... I feel uncomfortable. At one time I didn't think about this [laughing nervously]. She made me think about this [quietly].

(Tuzi, Lakeside, March 5, 2008; Interview 3)

Educational experiences are also life experiences that contribute to desire. Desire, as an assemblage of experiences, constitutes a worldview. What happens if we consider Tuzi's literacy experiences of reading history books in school as a child in China and (as Tuzi points out) Canadian elementary school lessons that teach about the heroism of Canadian soldiers, lessons that also appeared in LINC on Remembrance Day?

Compared with reading peace as text in the previous vignette, Tuzi's interaction with her classmate that she discusses in this vignette produces a quite different assemblage of experiences and constructed different desires. Through multiple literacies and reading intensively and immanently, how are worldviews connecting and colliding? What happens when Tuzi's worldview connects with the worldview of her classmate around the Remembrance Day event? What happens when worldviews collide: Canadian soldiers as honoured heroes in tension with Canadian soldiers as killers, enemies?

Experiences in LINC led to unexpected readings of peace *AND* violence as texts. Does this reading event, violent in the Deleuzian sense, prompt a disruption of a worldview? Tuzi

tells us she felt “uncomfortable” when her classmate reminded her that Canadian soldiers killed Chinese soldiers in Korea. Does this discomfort point to a rupture, a deterritorialization that opens a line of flight to becoming? How does reading self – as Chinese *and* as new Canadian – create a space of contradiction, tension, and becoming and at the same time complexify integration into Canada, a process the LINC program seeks to facilitate? Reading peace *AND* violence immanently brought on the thought of... difference. “She made me think about this,” Tuzi says quietly. What reterritorialization might happen through reading the world and self as Tuzi “thinks deeply from a different perspective?” In this process, how might reading peace *AND* violence as texts create an untimely becoming which transforms Tuzi and shifts worldviews?

To help me understand the discomfort she was feeling about celebrating Remembrance Day in Canada, Tuzi made connections with a similar contemporary example that reveals tensions between worldviews.

Tuzi: Just like now, some Canadian soldiers they lost their life in Afghanistan. And we thought that-- we think that they fight with-- they fight for the peace of the Afghanistan, for the Afghani people. But I don't think Afghanis, ALL the Afghanis, think that our soldiers fight for them or they just keep peace for them. If everybody think that then our soldiers cannot be lose their life by the roadside bomb or some suicide explosion. It's the same.

...

M: So are there other ways that the issue of war and these kinds of fights come up in LINC? Are there other ways that you remember talking about these kinds of issues in your class?

T: No. Sometimes our teacher read some newspapers about Canadian soldiers their-- Somebody be killed in Afghanistan. We read some newspaper. And our teacher said, our soldier-- another soldier lost their life. And uh-- But uh-- I sometimes, I think that: why these soldiers be killed by the bombs, roadside bomb? Who did this? Is a terrorist? or the civil citizen?

M: Civil citizen?

T: Maybe some civil citizen. Why they did this?

M: So do you ask that question to other people?

T: No. [laughing nervously]

M: You just think about it.

T: I just think about it.

M: So it's usually the newspaper that brings these things into the class?

T: Yes, yes. Maybe the Afghanis-- We have some Afghanis in our class. Maybe they have different opinions, but they never talk it.

M: They don't?

T: They don't. They don't.

(Tuzi, Lakeside, March 5, 2008; Interview 3)

In Tuzi's first statement in this vignette she expresses readings of peace *AND* violence as texts that may deterritorialize peace and reterritorialize it differently. "I don't think Afghanis, ALL the Afghanis, think that our soldiers fight for them or they just keep peace for them." Tuzi's take on the Afghani reaction to Canadian soldiers reflects a reading of the world. Through experiences of difference sense emerges and efforts to "keep peace" are transformed into a violent "explosion." A tension arises in the space between peace *AND* violence. Is this a

smooth space of becoming where peace may be seen as a concept-in-becoming? At the same time, how is Tuzi, as an assemblage, as a text, potentially transformed?

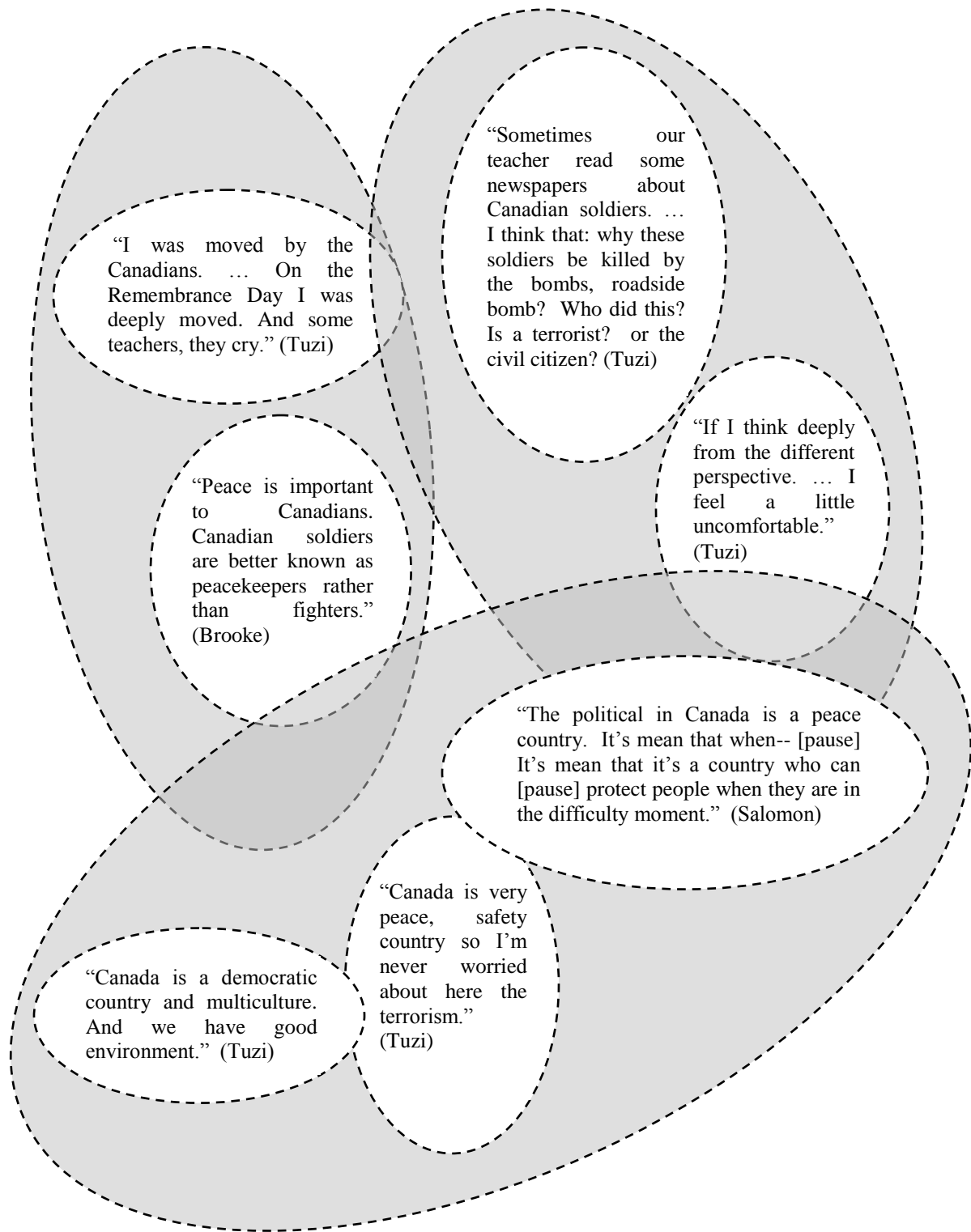
As Tuzi suggests mid-way through this vignette, the LINC experience opens opportunities to read peace *AND* violence disruptively (i.e. intensively) through activities involving reading the local newspaper. Tuzi expresses an immanent reading, bringing on the thought of... “But uh-- I sometimes, I think that: why these soldiers be killed by bombs?” How does reading peace *AND* violence disruptively open a moment of questioning and doubt, a rupture that might transform the reader and shift worldviews? “Is a terrorist? Or the civil citizen?” Tuzi asks. Might this question be an expression of a de/reterritorialization of peace *AND* violence, a shifting worldview, a becoming?

Finally, in the context of the LINC classroom, how might reading, in terms of MLT, produce silence from the Afghani students? Silence is an immanent response; a response produced as an effect of reading, reading the world and reading self and the untimely connections happening in the minds of students. Could this response be resistance to new, different learning about peace *AND* violence (Dufresne, 2006)? In turn, this silence has its own affective powers. How does the Afghani students’ silence contribute to the becoming of their classmates, of Tuzi?

Assemblage

Vocabulary exercises, reading books about Canada, Remembrance Day ceremonies, conversations with classmates, reading newspaper articles about the war in Afghanistan: in this cartography all of these LINC activities involve an on-going investment in multiple literacies (MLT). Revisiting the research questions, these investments produce connections with experiences of peace *AND* violence. Reading Canada, reading peace, and reading violence

happen immanently and intensively – releasing affects, creating ruptures, and opening smooth spaces of untimely becoming. That is what multiple literacies as processes produce: transformation.



Cartography III: Multiculturalism and Becoming-Canadian

This cartography focuses on the transformative potential of literacies as processes (MLT) in terms of becoming-multicultural and becoming-Canadian. I conceptualize these processes as unpredictable transformations that are produced, in part, out of experiences of multiple literacies, peace *AND* violence in LINC. However, these untimely transformations are contrasted against notions of being/becoming multicultural and being/becoming Canadian in more predetermined terms.

As an entry point to the cartography, I present the teachers' perceptions of being Canadian and being multicultural which are framed by the LINC mandate to orient newcomers to the Canadian way of life. The teachers focus on encouraging student encounters with difference (in terms of culture, race, ethnicity, religion, etc.) and the idea of *learning to agree to disagree* in spite of these differences. Next I present the students' perceptions about multiculturalism in Canada which begin to problematize, that is deterritorialize, the given understandings of becoming multicultural. These initial deterritorializations intensify in an event – *This Land is Your Land* – involving multiple literacies, a collision of worldviews, and a deterritorialization that opens spaces of untimely becoming. It is a violent event, in the Deleuzian sense of the word, wherein the revolutionary affects of the war machine (Deleuze & Guattari, 1980/1987) disrupt and throw into question the current order of things. This event was also particularly important for me as a researcher from an ethical stance. As part of the assemblage constituting the event, I was confronted with an ethical dilemma. I write my way into this problem, unpacking the experience in terms of Deleuze's immanent ethics. As in previous cartographies, I exit with a diagrammatic assemblage of perspectives on multiculturalism and becoming-Canadian that seeks to continue rather than conclude the conversation.

Teacher Perceptions: Agreeing to Disagree

Both Brooke and Sara were seasoned educators with extensive experience in adult English language education settings throughout Canada and the United States and years of experience teaching in the LINC program in Ottawa. They had developed particular understandings of what it might mean to orient newcomers to the Canadian way of life as part of LINC's mandate. I begin in the middle, with Brooke, as I invited her to talk about the work she does in LINC.

M: Is there something else that you'd like to tell me about yourself that you think is important for me to know about you and your teaching?

Brooke: No. I think one of my main goals as an educator is to serve as a model of Canadian thoughts and values. I believe very strongly that immigrants when they come to Canada should be exposed to what the majority of Canadians think is important like tolerance for example, respect for other people's opinions, freedom of speech, freedom of thought. ... We talk about everything in class: same sex marriage for example. ... We can agree to disagree. And for some of them that's an interesting argument: that we can agree to disagree.

M: Can you tell more about that? When you say some of them find that an interesting argument: the whole notion of agreeing to disagree.

B: Because some of them come from cultures where black is black and white is white and it's my way or it's wrong. And the whole idea of you can still have friends who disagree with you can be rather a liberating kind of experience. This is the first time that many of our students have sat next to people from other cultures. They have never had the opportunity before to talk with anyone that may have different ideas

from themselves. So to be friends with someone who is so different from you culturally, religiously, ethnically, racially and still be friends with that person is, I think, a very, very interesting, liberating kind of experience. It's a mind opening kind of thing. ... As an English teacher I teach English and do quite a good job of it, but I think I also teach thinking as well. And-- Our students now live in a culture that may be slightly different or very different from their home culture and there are other ways to look at things. And I think that educators really should try to challenge people's ideas. Um-- And get them to if not agree at least to talk about and think about ideas that are radically different from their own without-- without um-- shutting themselves down completely and saying: No, no, no, no, no, no. ... We can agree to disagree and that's a difference, but I like to make sure that-- [pause] what is essential is that they understand that we are more alike than we are different.

(Brooke, Lakeside, February 20, 2008; Interview 1)

In-between-ness – between difference and sameness, between smooth spaces of becoming and striated spaces of order – is a space of tension for multicultural societies such as Canada. Brooke negotiates these tensions on a daily basis with her students. In the LINC context how might this process constitute an investment in multiple literacies that opens potential lines of flight where both students and teachers are transformed – becoming, becoming-Canadian?

There is a distinction between received conceptualizations of being/becoming Canadian in striated spaces, a process with a pre-determined outcome, and a Deleuzian, untimely becoming-Canadian in smooth spaces. Becoming-Canadian is not a mimetic process, a becoming the Same. It involves the operation of difference. Becoming-Canadian is like the

becoming of the wasp and the orchid (Deleuze & Guattari, 1980/1987, p.10): a relational, bidirectional, affective becoming wherein both the notion of *newcomer* and the notion of *Canadian* are de/reterritorialized, transformed in untimely ways.

In desiring “to serve as a model of Canadian thoughts and values” for newcomers, Brooke can be seen as embodying a kind of force of normalization, mapping out a territory about how to *be*-Canadian by appropriating certain values. According to Brooke these include “tolerance for example; respect for other people's opinions; freedom of speech; freedom of thought.” Seeing herself as a model of these values involves a particular reading of self in conjunction with a particular reading of the world. These in turn produce a particular classroom performance, ways in which Brooke expresses these values as a territory. However, difference circulates within every repetition of a performance thereby opening paths to becoming (Deleuze, 1968/1994). How are Canadian values deterritorialized and transformed in every performance? Moreover, how Brooke’s performance will be taken up by students, as sense emerges immanently and intensively, cannot be predicted.

Brooke stakes out a territory of Canadian values. Yet at the same time she states “that educators really should try to challenge people’s ideas.” Are these educators the revolutionary warriors of a Deleuzian war machine operating external to the State and committed to the project of disrupting the status quo (Deleuze & Guattari, 1980/1987)? Possibly. On the other hand, teacher-as-challenger may be also be a war machine appropriated by the State for its own purposes. In other words, the challenge to students’ ideas may only be in the interest of steering their thinking in a *particular* direction, one sanctioned by the State (e.g. LINC’s mandate), and involving *particular* Canadian values and pre-given ways of being Canadian.

However, teacher-as-challenger may also be a component of a revolutionary war machine *exterior* to the State; a deterritorializing force, one more closely associated with the untimely transformative forces of becoming-Canadian. Central to MLT is difference and experiences of difference that allow transformation to happen. By encouraging encounters with difference – through literacies and language learning activities such as reading newspapers, discussion with classmates, listening to the local radio news, inviting guest speakers – we can ask how Brooke is part of an assemblage that becomes a war machine, engaging a Deleuzian pedagogical stance where:

genuine learning involves an engagement with ... problems, a reorientation of thought following its initial disorientation, such that thought may comprehend something new in its newness, as a structured field of potential metamorphic forces rather than a pre-formed body of knowledge to be mastered. One cannot teach the truly new in its newness, but one can attempt to induce an encounter with the new by emitting signs, by creating problematic objects, experiences or concepts. (Bogue, 2004, p.341)

Becoming through a confrontation with the new, with difference is at the heart of a Deleuzian conceptualization of learning and is commensurate with MLT. Is this what Brooke may be thinking of when she tells us, “It’s a mind opening kind of thing”?

In a later interview Brooke also commented that “In class I ask them [the students] to be brave and think deeper and farther than what their own comfort zone is.” (Brooke, Lakeside, April 30, 2008; Interview 2). Is this how Brooke recognizes that an encounter with the new is not for the faint of heart? Confronting difference is often a disquieting experience that tears us from our comfort zones and shifts worldviews. Such provocative learning experiences may produce a kind of pedagogical violence, but it is the deterritorializing violence of the poet

(Deleuze, 1968/1994), the war machine (Deleuze & Guattari, 1980/1987) that is absolutely necessary to open a space where newness can flow, where transformation can happen.

Tenenbaum (2000) calls this an *ethic of violence* and he argues that it is the responsibility of every postmodern educator.

Finally, as I read Brooke's comments, there are connections forming between learning to deal with difference in a multicultural society, learning to agree to disagree and becoming-Canadian. Sara, the teacher at Rosetta Street, was also observed (in the classroom and in interviews) repeatedly using the phrase *agree to disagree* as she praised her class's apparent appropriation of the values of tolerance and respect (for difference, different opinions): "It is nice to accept differences of opinion within the class and I would hope that that is sort of a Canadian way; ... that we can do one of those 'agree to disagree'" (Sara, Rosetta St., April 24, 2008; Interview 3). In a later interview Brooke returned to this notion, going so far as to say: "We agree to disagree. It's part and parcel of why we live in Canada. ... Part of my role is to show them that there are differences in the culture and the way of life" (Brooke, Lakeside, April 30, 2008; Interview 2).

The teacher – one multiplicity brought into a relation with other multiplicities in a complex assemblage of forces that effects a disruption – has the potential to open what Deleuze and Guattari (1980/1987) might call smooth spaces of becoming, grey zones in-between ordered worlds where "black is black and white is white" as Brooke puts it. Sara also invites her students to encounter difference in the process of becoming-English-literate and becoming-Canadian. Sara said she wants to help her students to: "think about issues and to realize that there are many shades of grey in what's kind of right and wrong and that there's also many different opinions.

... And I guess that is part of integration to Canada, isn't it?" (Sara, Rosetta St., March 20, 2008; Interview 2)

Making connections back to the integration of newcomers and the LINC mandate, I asked Sara about what orienting newcomers to the Canadian way of life might be about.

Sara: I hope they become aware of the fact that we are a multicultural society and that people are different and I hope that in my class they develop a tolerance and an understanding of the different religions and the different cultures. And uh-- [pause] Because that's what living in Canada is all about.

(Sara, Rosetta St., March 20, 2008; Interview 2)

Might the in-between, "grey" spaces also be smooth spaces of becoming driven by the virtual power of difference? Despite the hopes of LINC teachers to share so-called Canadian multicultural values of tolerance and respect with their students, how a becoming-Canadian, becoming-multicultural might actualize may be an unpredictable, that is, an untimely event that unfolds through reading, reading the world, and self.

Student Perceptions: Multicultural Problematic

During the rhizoanalysis, another strong connection between Canada and peace happened through discussions about multiculturalism. The following three vignettes from Maria, Tuzi, and Isabel offer different readings of experiences of multiculturalism in Canada that connect with experiences of peace *AND* violence. In these vignettes, how might reading, reading the world, and self in the process of learning English language literacies in LINC and different ways of perceiving becoming-multicultural, produce deterritorializations, a becoming-Canadian?

Maria. Every morning the class at Lakeside began with the students reading the newspaper and sharing articles that caught their attention. One day, when I was at Lakeside

interviewing another student participant, Maria pushed a newspaper clipping into my hand (see Figure 8). At the next opportunity I asked her about it.

M: You gave me this one day--

Maria: [interrupting] I like this picture because it's very-- [pause] you know, multicultural. ... All the problems that in Middle East are-- I don't know too much. I don't like because I think it's affecting everybody around the world. But I like this picture because I think they can do it, but maybe just in Canada [laughs].

M: Maybe just in Canada? [both laughing]

Maria: Yes.

M: Canada is a special place then?

Maria: For multiculturalism yes.

(Maria, Lakeside, April 21, 2008; Interview 4)



Figure 8. *Ottawa Citizen*, January 22, 2008 (p. B3). Credit: Julie Oliver/ *Ottawa Citizen*.

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How does reading this newspaper image, a visual text (MLT), immanently and intensively, in connection with an assemblage that is Maria, bring on the thought of... violence in the Middle East, a multicultural Canada? Generally, like Maria, the student participants expressed the belief that Canada is a peaceful place and a multicultural place. Perhaps becoming Canadian, in received terms, involves taking these values on board? Maria emphasized that in Canada, it is imperative to learn to live with others despite cultural and religious differences. She stated: "I think if you are in Canada as an immigrant it's because you are AGREE [with emphasis] that living in peace together is the best" (Maria, Lakeside, March 19, 2008; Interview 3). However, in the following vignettes, we can see different sense events around becoming-Canadian and becoming-multicultural, from an MLT perspective, through reading, reading the world, and self.

Tuzi. In this next vignette, Tuzi was expressing her pleasure at being given the opportunity to share the significance of Chinese New Year traditions with her Lakeside classmates during class-time. Again, reading the newspaper, a daily feature of the Lakeside routine, came into the conversation.

Tuzi: We also learn something about the other cultures; for example the Ramadans day, the Eide day, how do the Arabic, they celebrate their holidays.

M: So is that part of becoming Canadian?

T: Because, you know, Canada is a multiculture country. So if you live this country you must know some other cultures; otherwise you will be in trouble. So I think it's a part of being in Canadians.

M: How will you be in trouble?

T: You know, we read a article about, you know, a English teacher in Sudan. They named the teddy bear Mohammed. She got in trouble. [pause] So maybe in Canada, because we have-- Canada is a multiculture country; we have different cultures. Maybe some things-- you [***] the other cultures. So it's important for us.

M: What other reasons are there for learning about other cultures in Canada?

T: I think if you want to live this-- If you want to live in Canada, you MUST learn this because it's a part of your life.

(Tuzi, Lakeside, February 20, 2008; Interview 2)

Tuzi describes learning elements of multicultural literacy, a form of peace education in the received view. Multicultural literacy involves understanding the world from different perspectives and using that understanding to guide one's actions (Banks, 2003). Moreover, Tuzi seems to express an imperative connection between becoming Canadian and becoming multicultural: "you MUST learn this because it's a part of your life."

MLT enables a critical perspective on this vignette. Reading immanently and intensively, brings on the thought of... religious difference, a teacher's cross-cultural mistake, being "in trouble." Do these thoughts suggest multiculturalism is more problematic than it might first appear? Is there a deterritorialization of multiculturalism, associated only with peace (received view), and a reterritorialization of multiculturalism differently? In this different territory, can multiculturalism also be associated with violence (as harm)? How might such a reading, reading the world, and self impact becoming-multicultural?

Isabel. In the next vignette, I was discussing the LINC mandate, specifically with regard to facilitating the social integration of newcomers, with Isabel (a Rosetta Street student). She

suggested that LINC helps provide what she called a “regular education” for newcomers to help them understand Canadian social customs.

Isabel: Here is a mix. You mixed every-- [laughs] every person, every culture.

M: Mm hum.

I: We were talking about this the last time. For example, people can't accept that you shake your hand with you. They are kiss! [laughs] It depends on your religion and everything, but you can-- [pause] [Sighs]. I think it's has no solution for that.

[laughs] In LINC and every-- No one can help this. It's a big problem. Problem.

M: It's a big problem for Canada?

I: Yes.

M: Did you um-- anticipate that problem before you came? Did you know about that problem before you came?

I: No. No, never. And for example, the [***] you see people with their face just showing her eyes. For me, it was unexpected. You know? Because I think, well, everybody-- Um-- I have to become a Canadian and Canadian doesn't dress like this. If I move to a country I have to live with the rule of them. But here there is no rule. You know, the government wants to respect every culture and it's impossible.

(Isabel, Rosetta St., February 15, 2008; Interview 2)

Isabel quite explicitly and forcefully articulates her opinion that newcomers, including her, must change and adapt in the process of becoming Canadian, towards a predetermined outcome. She identifies some of the challenges facing pluralistic societies and she suggests that LINC could play an important role in this by offering a “regular education” that will orient

newcomers to such things as Canada's rules, customary ways of greeting, and dressing. Is Isabel describing a way of being/becoming Canadian in striated, predetermined spaces?

However, reading the world and self connect up with ways of becoming with the world (Masny, 2006). Experiences of (multicultural) difference were "unexpected" and surprised Isabel. Does this reading of self suggest the operation of affects (actualized as surprise), as a disruption, a deterritorialization that opens a smooth space of becoming? How does this contribute to becoming-multicultural? Isabel remains less than optimistic it seems. Within her worldview, multiculturalism is "a big problem," and there is "no solution for that," even in LINC. In a subsequent interview, she made connections between normalization through rules and peace stating emphatically "I KNOW [with emphasis] that Canada is peaceful could be better if they make rules for everybody" (Isabel, Rosetta St., March 6, 2008; Interview 3).

It is precisely the kind of peace that Isabel is advocating that might bring us to the *zero time of peace* (Reid, 2005), Deleuze's (2006b) new fascism, where difference is repressed in the name of a pseudo-peace. In contrast, Tuzi expressed her excitement about sharing across cultural differences in LINC and Maria celebrated the ability of people to co-exist peacefully in spite of these differences. At the same time, Tuzi also talked about a darker side of multiculturalism: the potential for trouble in the face of cross-cultural gaffes. The diverse perspectives expressed by these LINC students and the tensions between them bring to light the multicultural problematic, the complexity of the issues facing multicultural societies such as Canada. Importantly for the purposes of the current study, they also point to the transformative potential of multiple literacies. Isabel, Tuzi, and Maria experience very different becomings as they read and learn about Canada, multiculturalism, peace *AND* violence in LINC. In each reading event, different assemblages (of desiring-machines, economic-machines, political-

machines, social-machines and so forth (Deleuze & Guattari, 1972/1983)) come together in unexpected ways to produce unique becomings from which literate individuals are formed.

So far in this cartography, I have considered both teacher and student perceptions of multiculturalism in Canada and becoming Canadian. In the following section, I present an event which intensifies the deterritorializations already happening and produces untimely lines of flight as experiences of multiple literacies, peace *AND* violence assemble and connect.

Event: This Land is Your Land

This event happens in Brooke's class at Lakeside. She and I were viewing and discussing video footage recorded in her class the day before as she and the students sang a traditional folk song with themes of inclusion and national pride: *This Land Is Your Land*. As they sang, students managed matching arm movements, miming their words as they juggled song sheets printed with the lyrics (See Figure 9). This event involves multiple literacies that draw on oral and kinesthetic modes and involves reading, reading the world, and self as worldviews connect and collide.

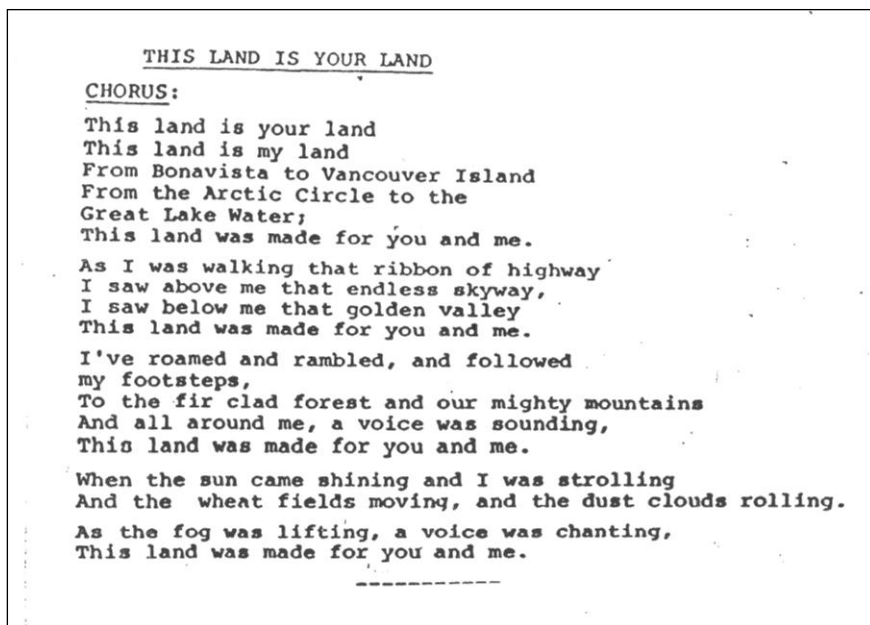


Figure 9. *This Land Is Your Land* song lyric sheet.

[Video playing]

Class singing: [on video] This land is your land. This land is my land. From Bona Vista to Vancouver Island; from the Arctic Circle to the Great Lake waters; this land was made for you and me, this land was made for you and me.

Brooke: [on video] One more time!

Class singing: [on video] This land was made for you and me. Yay! [clapping]

Student: [on video] I stopped believing it.

B: [on video] Pardon?

Student: [on video] [repeating] I stopped believing it.

B: [on video] But you're supposed to believe it. You're supposed to. I believe it. I believe it. Monica, you believe it.

M: [on video] I do believe it actually.

B: [on video] Yes, and many Canadians believe it. And I hope that you believe it too because when you chose to come here, you chose a new life. You are now starting to become Canadians.

[Video stops playing]

M: So I'll pause it there. I thought you might like to see that. But, anyway--

B: [laughing] No choice. You ARE [with emphasis] Canadian. [laughing] I think that shows just how strongly I believe this though. You know, it's-- This land was-- My husband came to Canada when he was fourteen. My family came to Canada several hundred years ago. And I do believe that Canada is a country of immigrants: old and new. And uh, we all work together. And it's kind of schmaltzy when you think, you

know, this multicultural thing that's supposed to work and it does, I think, work on most levels. Um. But I want my students to continue trying to make it work.

(Brooke, Lakeside, February 20, 2008; Interview 1)

As an oral language practice, Brooke offers a song to the class. This song⁵⁷ presents a particular worldview, one espoused by Brooke in her comments following the interview: “this land was made for you and me.” She stresses the students are “*supposed to believe it*” raising the question, what pre-established standard is Brooke referring to? A territory is marked out and maintained; that is, a territory of an inclusive, multicultural Canada that belongs to all immigrants, “old and new.” Brooke goes so far in her efforts to hold this territory as to encourage the researcher to reinforce it, insisting: “Monica you believe it.”

However, reading immanently and intensively (i.e. in connection with a life beyond the text), produces an untimely line of flight and a student's incredulous response to this territory: “I stopped believing it.” It seems she once believed it, but something has changed. There has been transformation. Worldviews have shifted. What experiences, within and beyond the classroom walls, may have prompted this becoming? As Gulliver (2010) observes in his study of immigrant success stories in LINC textbooks, “the diverse experiences of newcomers may not align with ... imaginings of Canada as redeemer of immigrant other” (p.725) or in the case of this song, the image of Canada as a beautiful land that belongs to all.

⁵⁷ Notably, according to Phull (2008), Woody Guthrie wrote the lyrics for what eventually became the famous American folk song *This Land is Your Land* as an irritated response to “the jingoistic undertones ... he saw in ‘God Bless America’” (p. 23). In his live performances Guthrie often sang two “missing” verses: one criticizing private land ownership and another describing the plight of the poor and hungry lined up at the relief office. These two verses were not included in recorded versions of the song. “Due to its more moderate content and subsequent scope for a broader interpretation, the recorded version would become wholeheartedly adopted by Middle Americans who seemed blissfully unaware of Guthrie’s original inspiration and political sympathies” (p.24). In the classroom vignette presented above, the Canadian version of Guthrie’s song – originally a weapon of the revolutionary war machine (Deleuze & Guattari, 1980/1987) – becomes appropriated, once again, by the State to support its own conservative agenda: constructing the image of a beautiful, inclusive, multicultural Canada.

In this sense event, there is an assemblage that connects a song, music, lyrics, singers (teachers, students, and one researcher), body movements, and life experiences. From the virtual potential of this event what is actualized? A kind of resistance? Perhaps a deterritorialization of Canada as multicultural, inclusive and a reterritorialization of Canada as something different?

What is also of interest is how the teacher responds to the student's contrary statement that challenges the idea that Canada is "made for you and me." Through the student's utterance, life lets loose the revolutionary violence of the poet (Deleuze, 1968/1994), becoming a war machine that deterritorializes the given and invites difference as a productive force of transformation. Then, Brooke puts forth a rebuttal and reterritorializes on a (perhaps) more optimistic territory; unwavering optimism often being seen as an essential characteristic of teachers working with newcomers facing the many challenges of adjusting to life in Canada (Magro, 2006/2007). Yet we can also ask how the teacher's refutation could be a denial of difference and as such how there is an actualization of the violence of the politician (Deleuze, 1968/1994) in the name of a pseudo-peace. The State's pseudo-peace calls up on each of us "to stifle every little thing, every suspicious face, every dissonant voice, in our streets, in our neighborhoods, in our local theatres" (Deleuze, 2006b, p.138) and, it seems, on this occasion, in our classrooms. It creates a state of affairs that stifles becoming. Other responses that open to becoming are also possible. For example, when I asked Sara, the Rosetta Street teacher, about what happens when she and her students are faced with an experience that challenges the idea of Canada as peaceful and multicultural she stated such an event is:

probably good to shake me up a little bit too, because I sort of like to feel proud of my country. ... So, it's probably good for us 'cuz it sort of shakes our beliefs up a bit too and makes us look more critically at things. ... You feel a little defensive inside, but that

uncomfortableness is good too. As I said, I always learn from my students. (Sara, Rosetta St., April 24, 2008; Interview 3).

Is the “uncomfortableness” Sara describes the product of an affect and indicative of a deterritorialization taking place? Disruption tends to be part of any learning process with a critical orientation (Boler, 1999) and is characteristic of reading critically according to MLT. Could it be a reterritorialization on a different territory that constitutes learning from students in this context? In the process how is the teacher also becoming, becoming-learner through experiences of multiple literacies in LINC?

Singing the folk song, *This Land is Your Land*, at Lakeside was an event in which multiple literacies form part of the assemblage. Within it various forces struggle with and against one another: some maintain a striated space of being while, simultaneously, others create ruptures and open a smooth space of becoming. Smooth and striated spaces constantly invade and transform each other. Out of these struggles new ways of how we might live can arise. What then are the possibilities, the “contingencies” of teacher response (Baynham, 2006) when a war machine rumbles through her classroom? What lines of stratification (territorialization) and of flight (deterritorialization) do different responses make possible as “the event creates a new existence” (Deleuze, 2006b, p.234)?

Notes on the Ethics of the Event

This classroom event was one of the most significant for me from a research point of view because it created a serious dilemma in terms of ethical research practice and my own implication, as part of the assemblage, in events taking place. Brooke tacitly asks for my complicity in supporting her assertion that students should believe that Canada is a land that was “made for you and me,” newcomers included. Turning to me, she states, “Monica, you believe

it” looking for my assent. Within a postmodern paradigm, “ethical practice emerges here as a response to the not-yet-known of the present moment, rather than as an imposition of the already known” (Davies, 2009, p.627). In that moment a choice had to be made – a choice because in a postmodern mode there are no moral rules to tell us how we *should* behave (Eg ea-Kuehne, 2001). Then, how *could* I respond?

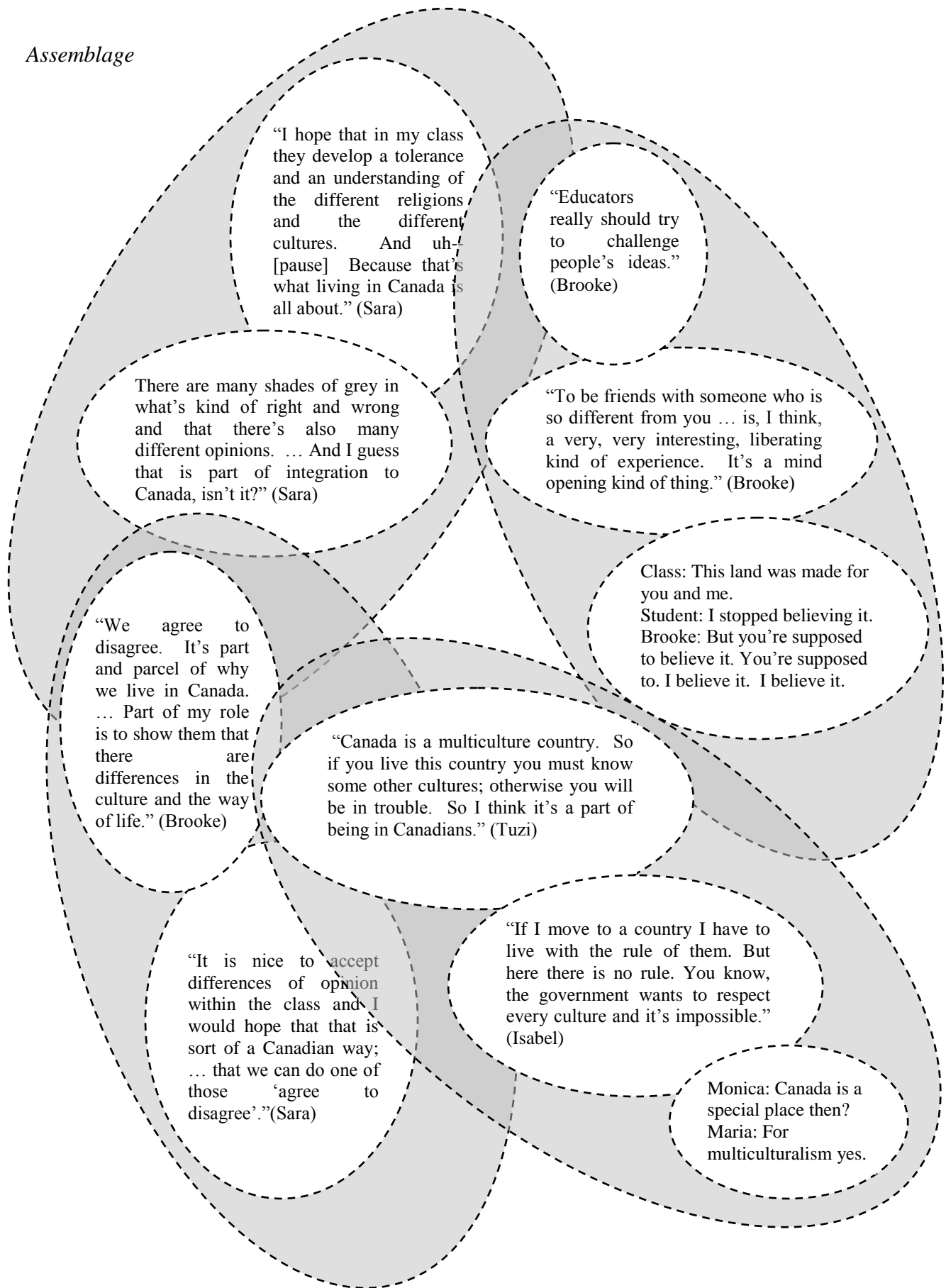
Deleuze’s ethics is an immanent ethics (see Chapter 4, section “Ethics: ‘Out Beyond Ideas of Wrongdoing and Rightdoing’”) that grows directly out of his ontology of difference. Difference is a process, a movement between virtual-actual realities, which produce life-affirming becomings (May, 2005). Therefore, an immanent ethics premised on difference, rather than transcendence (i.e. predetermined, given morals), is necessarily a creative ethics (cf. Nietzsche’s *transvaluation*, Deleuze, 1962/1983, p.163). It must be invented in each instance as an ethics of the event. So I am thinking about this question: How was the response that happened in Brooke’s class *created* as a function of the event?

Within this classroom event, the assemblage of experiences known as Monica (a desiring-machine, a haecceity) came into a relationship with other assemblages: Brooke, the students, a song (a text in becoming; see [footnote 57](#), p.217), an assertion, a request for confirmation, multiculturalism, and so forth. These assemblages connect and affect one another and it is impossible to apprehend assemblages in all of their complexity. Desire too is an assemblage (of experiences). I wanted to express my empathy with the student’s worldview. I also wanted to support Brooke’s position, well aware of the potential of this sort of complicity to establish common ground with a participant and build rapport (Marcus, 1998). I wanted to avoid possibly alienating Brooke if I refused her invitation to collude, or worse outright contradicted her statement. Worldviews were connecting and colliding. There is also the flow of power

through the assemblage to consider. There are disruptive forces (warriors, war machines, affects) in this event working to open a smooth space of becoming (*puissance*). There are simultaneously striating forces at work maintaining the status quo (*pouvoir*). Out of these power struggles and collisions of worldviews, what was produced through reading the world and self in the context of a research event?

I gave Brooke the confirmation I thought she was seeking: “I do believe it actually.” It was not a response I was happy with and I told Tuzi as much the next day when we met. But was it an ethical response? An *immanently* ethical response? Behaving ethically hinges on increasing a body’s *potentia*, that is, its powers of affect (Braidotti, 2009), its *puissance*. The response that happened did close down some lines of flight (e.g. a critical, disruptive reading of multicultural discourse against the lived realities of LINC students’ lives). Yet at the same time other lines of flight were opened (e.g. Brooke and Monica built a productive research relationship). How could it have also been different? It remains to be seen if this text, read immanently and intensively, contributes to a becoming, to increasing powers to affect (and be affected), to proliferating life-affirming connections: an immanently ethical event.

Assemblage



Cartography IV: Media and Reading Intensively in LINC

MLT involves literacies as processes that produce becoming (Masny, 2006, 2009c). These transformative processes, as they connect to experiences of peace *AND* violence, are key to the research questions guiding this study. Throughout this research, reading the newspaper in LINC seemed to have especially strong powers to affect (*puissance*), deterritorialize, and effect a becoming. In this cartography, I focus my attention on reading media *critically*, that is intensively or disruptively in MLT terms. These are violent reading events, in the Deleuzian sense of the term violence as a *necessary* disruptive force that can potentially allow something different to happen, a revolution (i.e. the invention of a peace). At the same time, reading immanently brings on the thought of... experiences and ideas connected with peace (such as the Dalai Lama) and violence (such as corrupt media reporting) in received understandings of these terms.

The cartography opens with an event at the Lakeside classroom that was initiated by the media reporting of protest rallies taking place on Parliament Hill in Ottawa during the lead up to the 2008 Summer Olympic Games in Beijing. This event involves affective forces of deterritorialization that flow out in ripples of transformation, potential resistance (a war machine), and shifting of worldviews. I then turn to the teacher's perceptions of these media-related events involving multiple literacies in order to consider the movements in-between perhaps more familiar notions of critical literacies and MLT's conceptualization of reading intensively. The exit point for the cartography, a diagrammatic assemblage, draws together the multiple and diverse perspectives that flow through these events.

Event: Pro-China Rally

I selected this event and decided to spend some time discussing it based on its apparent powerful (*puissance*) affective significance to Tuzi and also for the way in which it proliferates connections that draw Brooke, Maria, and two other Lakeside classmates into the conversation. Within the event, *reading critically* is reading *intensively*; disrupting peace AND violence and opening lines of flight for becoming.

Approximately a month after her final scheduled interview, Tuzi initiated *another* meeting with me. She had something else she wanted to say about the local newspaper's front page coverage of a rally she had attended on Parliament Hill in Ottawa in support of China hosting the 2008 Summer Olympics. This rally, involving approximately ten thousand local Chinese and Chinese-Canadians according to Tuzi, was held as a reaction to pro-Tibetan protests against the Chinese government that were simultaneously taking place in Ottawa and around the world.

Tuzi: In the [local newspaper] article they report that rally, but they use the-- they report the Chinese-- the pro-Chinese and the pro-Tibet. The two groups. They use the most thin space to report. But you know that day just a dozen. I remember in that article it use a dozen Tibetans. Just a few Tibetans. And they interview some of them. So they use-- they use the same space to describe them.

M: So you feel that perhaps your event was a larger event, more people involved so it deserved more space in the newspaper?

T: Yeah. Deserved. And they should report all the-- what people do or how the people feeling. What's-- what were the people feelings. They should report this. Or-- They don't-- I don't think they need to report so many. They use so many space to report

the Tibet feelings about that. So my classmate [Lily]⁵⁸ was very angry. That day she was absent. But during the-- at the break time she come to class--

M: Ok.

T: On purpose because she was very angry. She said she can't stay at home. She wants to share her emotions to us. And LOOK! LOOK! This is the Western media.

Because we know it's a big rally in Ottawa. And so many Chinese and organized very well. And this event be organized very well: so clean, so organized. And the people are very polite, no violence.

...

M: So [Lily] just came for the break time on Monday to talk with her classmates about that?

T: Because she was SO ANGRY she can't stay at home! She said, "Look, we all trust the media. Especially the Western media." Because in China we always heard that the Western media: they are justice; they tell the truth; and they blame the Chinese media cover some truth. But here we feel that the fact is NOT that. We dis-- we don't believe the media anymore. And from this event, I think most of Chinese-- most of the Chinese don't believe media anymore-- the Western media anymore because they distort a lot.

(Tuzi, Lakeside, April 23, 2008; Interview 4)

At first, Tuzi expresses a reading of the world that suggests a territorialization of media in a peaceful, democratic society as trustworthy: "We all trust the media. Especially the Western media." Within this territory, that constitutes a worldview, Chinese media is read as corrupt: it "cover some truth." How could such a reading of the world, of peace *AND* violence interact with

⁵⁸ Lily is a pseudonym assigned to protect the anonymity of this student.

reading self as an assemblage of experience; Tuzi as a Chinese woman living in Canada? How might this, in turn, affect becoming?

Life's power to disrupt and deterritorialize can "cross a person's universe to appear seemingly out of nowhere" (Dufresne, 2006, p. 352). Is this assemblage of experiences, desires, and relations – a rally, a newspaper report, a protestor, a classmate – a deterritorializing event? How might media as "justice and truth" be reterritorialized as "distortion"? This event involves reading disruptively in ways that may challenge worldviews.

In this vignette, what is the untimely response to investment in multiple literacies and reading peace *AND* violence as texts? Anger? Dufresne (2006), who explores the role of affect and emotive forces in becoming biliterate, observes that "once new knowing [i.e. learning] is introduced to this belief system [i.e. an individual's worldview], reactions and emotions can go from amazement and wonderment to disbelief, outrage, and outright hostility" (p.347). The affective assemblage *may* produce a response to new learning: resistance. Another possibility is that worldviews are shifting. Through Tuzi's and Lily's experiences of difference in this reading event, what transformations are produced as becoming follows untimely lines of flight?



Figure 10. *Ottawa Citizen*, April 14, 2008 (p. A1, front page). Credit: Mike Carroccetto/*Ottawa Citizen*. Reprinted by permission.

Tuzi and I continued to discuss the event regarding the newspaper's reporting about the rally and she drew my attention to the front page photograph (Figure 10).

Tuzi: So in that day the newspaper just choose a little about our rally and they use the lot of space to tell the pro-Tibet.

M: You would like them to make different choices?

T: Yeah. I think they don't need to-- because just ten or twelve people [pro-Tibetan protestors].

...

M: What was the conversation like in the class before [Lily] came. In the morning about that article?

T: In the morning I just told them [interruption] that picture is very, very—it's a huge picture. And a lot of Chinese national flags, red flags so it's very noticeable. It's very

noticeable. I told them I was there and I told them why I was there and what happened that day. You know just Chinese go-- went there. And the other students they don't know. They didn't know what happened.

M: Did you like the image that they chose to put on the front page?

T: Yes. [Laughing shyly]. They just-- very interesting. Oh, they [the classmates] were trying to look for me [in the picture] and ask me why I was there. And what happened. I told them.

M: It was a good picture?

T: Yeah. It's very, very good picture.

M: The article though could have been better?

T: Yes. I think. The picture is very good.

...

M: What did it make you think?

T: I think uh—because I very angry about these things. The media they distort—distort the truth. I'm very angry.

(Tuzi, Lakeside, April 23, 2008; Interview 4)

According to MLT, literacies are taken up in many different modes, including visual modes. In this vignette, Tuzi offers her take on the image (Figure 10) that accompanied the front page newspaper report (described in the previous vignette). In contrast to her response to the written text, Tuzi responds very differently to the picture: "It's very, very good picture." Through reading critically, that is intensively (i.e. disruptively) within MLT, these texts take on sense and are becoming. How is the media transformed through reading critically? Also recall that within MLT's broad conception of text, the reader is a text as well; a text in continual

becoming. Tuzi is a text. How is the media, through image and written word, constructing *her*? Difference drives becoming and so an important question to ask is: How might reading of self in this event, in connection with this visual text and an assemblage of life experiences (Tuzi: Chinese woman, resident of Canada, protestor), *differ* from the reading of self in the previous vignette where Tuzi expresses a worldview in which Chinese media is seen as corrupt? How does this difference effect a deterritorialization? In a reterritorialization, how are Tuzi and a worldview transformed through experiences of English language literacies in LINC?

Reading intensively and immanently, sends thought off on lines of flight. Following the flows of desire (i.e. assemblage of experiences), how might the image of the bright and noticeable “Chinese national flags, red flags” form connections in the mind of Tuzi? It could bring on the thought of Tuzi’s homeland, China... the thought of family... the thought of national pride... the thought of peace... something else. In short, for Tuzi how does investment in multiple literacies – “connections of events stemming from experiences of life” (Masny, 2008, p.15) impact reading, reading world, reading self and reading peace *AND* violence as texts?

To my surprise, like Tuzi, Maria also requested an additional, unscheduled fourth interview with me around the same time. She had thoughts to share about the newspaper reporting on the pro-China rally and Lily’s reaction to it as well.

Maria: There was a woman from China. She was reading the news about this Olympics problem. ... She was very-- REALLY, really angry about the article just last Thursday I think; no, last Monday maybe. She was really, really upset. She can’t stay at the school because she was upset about the newspaper.

M: Ahhh.

Maria: And I can't believe it. I say-- I talked with her, "Don't take it personally." It's just, you know, this is very free country. So you can say anything. Just if you do something wrong to other people that people can go to the courts and-- and you can get some penalty if you do something wrong. But this is a free country. You can write and say anything. Nah nah nah! [mimicking the negative response of her classmate Lily] She was really, really upset. She went to home. Just she-- she doesn't-- she couldn't stay at the school. And I can-- I just was, "My goodness!" ... She was very upset. I thought it was too much, but ok. It touched something inside her. Ok.

(Maria, Lakeside, April 21, 2008; Interview 4)

Maria seems surprised by her classmate's angry reaction, stating near the end of this vignette that she "thought it was too much." She expresses a particular reading of the world and self in the context of this event. Yet at the same time Maria says, "It touched something inside her. Ok." Might the notion of being "touched" express a becoming; the transformative power of affects released through reading immanently and intensively?

The way reading is going on in Maria's case differs significantly from Tuzi. Sense emerges as flows of desire – assemblages of experiences in life – connect. It is not surprising then, that Maria's perspective, as a Mexican woman, is quite different than Tuzi's, as a Chinese woman on this issue. The affects that come into play are, consequently, also different. Reading Lily's reaction to the newspaper article, Tuzi responds with shared anger, while Maria responds with incredulity: "I can't believe it." These different affects have different transformative powers with respect to how becoming unfolds in the LINC classroom. What lines of flight do these affective responses open?

Another aspect of difference actualizes in the reading of the Canadian media as a text. In Tuzi and Lily's worldview the Canadian media should tell the "truth," but now they find, reading disruptively, that it "distorts" the truth. Maria's worldview has a different vision of Canadian media: "this is very free country. So you can say anything." Is this a collision of worldviews? If so, what does this confrontation produce? Anger? Surprise? Disbelief? Resistance? How does becoming unfold in these affective flows?

Deterritorializations and Resistance

In the wake of the previous classroom event involving multiple literacies and reading the newspaper in LINC, the issues around Tibet-China relations and the 2008 Olympics were very much on Tuzi's mind. She worried about what kinds of messages her classmates were getting from the "Western media." These thoughts and concerns inspired her to deliver her in-class oral presentation on the subject.

Tuzi: My topic is about Tibet issue. You know, it's a very, very controversial issue during these days. ... The media, especially the Western medias, reported a lot about Tibet issues. My topic is the-- the REALLY Tibet. From my eyes, the really Tibet. Because I think, even if the media reported a lot about Tibet issue such as the Tibet riots.

M: Yes.

T: The violent riots. And the independent-- separate Tibet from China and the Tibetan asked for freedom and independent. And the Dalai Lama said the Chinese government have been genocide-- the CULTURAL genocide for the Tibet, for the Tibet culture. But in my opinion, it's not true. In my topic I told my classmates about something-- uh-- told them something about Tibet because many students, they don't

know, where is Tibet. They wonder: “Is it true? Tibet don’t belong to China-- doesn’t belong to China?”

...

M: Do you think you surprised your classmates with the information you delivered in your presentation?

T: I think maybe some students surprised because all the information they get-- they have get-- All the information they have get just from the newspapers, from radios, or the Internet. And, you know, this informations, I don’t think they report Tibet issue in the justice or tell the truth.

(Tuzi, Lakeside, April 23, 2008; Interview 4)

As an affective response to reading the media texts reporting on Tibet-China relations intensively and immanently, Tuzi produces another text, an oral presentation, in which she explains to her classmates “the REALLY Tibet from [her] eyes,” the actualization of a particular worldview. Tuzi uses oral literacy practices in LINC to produce a counter-text. The assemblage – Tibet, Tuzi, her counter text, multiple literacies ... – forms a revolutionary war machine which resists by deterritorializing the state of affairs as given (i.e. as presented in Western media)? It is hard to say, recalling that a war machine can just as easily be appropriated by the State for its own purposes, and in this particular case there are complex assemblages of political, religious, social, and economic machines at work in connection with the desiring-machine Tuzi (Deleuze & Guattari, 1972/1983).

It remains to be seen how Tuzi’s presentation, as a multiple literacies text (MLT), will get taken up. Maria talked about the experience of listening to Tuzi’s presentation about Tibet.

Maria: I always have the idea that, uh-- you know that-- the people-- these people-- the Tibetan-- the people in Tibet have problems. But [Tuzi] taught us something that is very important and maybe-- maybe change my mind about that situation. Ok. You need to talk with her.

M: Oh? What [Tuzi] said might have changed your mind?

Maria: Yes a little bit because she told us that they are Chinese and they have a right-- some rights different than that rest of the country. For example they can-- they are able to have as many children as they want. And you know Chinese doesn't have that right. And some kinds of-- that kind of rights, different rights. And maybe-- Ok, what kind of oppression are you feeling? No? Maybe-- You know, maybe because I think I have read something from Dalai Lama and I like it.

M: Um hum.

Maria: And I-- Now I am thinking, "He's really true?" What happened with this guy, you know? Because he's the prophet. He's the person-- more important person in this country. That now they are showing a face that nobody else knows about that.

M: Hum. So you even had a chance to rethink the Dalai Lama?

Maria: Maybe not very-- ... Maybe-- Maybe he's not doing everything well. [laughing nervously] You know. Maybe--

(Maria, Lakeside, April 21, 2008; Interview 4)

As rhizomatic connections continue to proliferate through investment in multiple literacies, Tuzi's presentation was an event in LINC that deterritorialized, disrupting what Maria thought she knew about the world. After listening to Tuzi's oral presentation, Maria tells us that what she learned, "maybe change my mind about that situation." How is reading immanently

and intensively producing a becoming, transforming Maria as an assemblage of experiences? How does this untimely sense-event actualize? A rupture opens through reading intensively, bringing on the thought of... difference. Maria wonders about the Dalai Lama: “Now I am thinking, ‘He’s really true?’”. As Maria experiences these thoughts, how is a worldview shifting in the process of becoming through multiple literacies in LINC?

Tuzi’s oral presentation was not the first experience involving reading intensively in LINC that deterritorialized the Dalai Lama, peace *AND* violence as concepts. A month earlier, Maria talked about a newspaper article she read at LINC that spoke to the Dalai Lama’s position on the (sometimes) violent Pro-Tibetan protests happening around the time of the Beijing Summer Olympics. The headline on the article read: “A life devoted to peace, yet shaped by violence” (*Ottawa Citizen*, March 17, 2008, p.A6).

Maria: Actually I was thinking that I’m going to read the piece about the Dalai Lama more carefully because I have some books from them-- from him. And I like some of his ideas but now I think-- I don’t know. I not very sure what is happening. If he’s doing something wrong or just his method is not working or something, you know? ... Because he’s a peaceful-- I thought that he was a peaceful person. But I don’t know really what is the-- the core of this problem.

(Maria, Lakeside, March 19, 2008; Interview 3)

Maria talks about reading two kinds of texts, the newspaper piece at LINC and “some books” from the Dalai Lama that she has. Sense becomes actualized differently as each text is read intensively, that is critically. With the books she liked “some of his ideas.” Now after her experience of reading the newspaper article she says, “but now I think-- I don’t know.” Is Maria describing the deterritorialization of a worldview? Does her uncertainty express the opening of a

smooth space of becoming where something different might flow as a reterritorialization takes place? What does the new territory look like as worldviews are shifting?

Beyond print-based texts, MLT allows us to also consider how reading intensively in this event involves reading the Dalai Lama *as text* and peace *AND* violence as texts. Such readings deterritorialize concepts and reterritorialize them differently. In the process, how are peace *AND* violence, as concepts-in-becoming, transformed; “a peace to be invented” (Alliez & Negri, 2003, p. 115)? How too is Maria a text in becoming?

Finally, Maria also tells us she plans “to read the piece about the Dalai Lama more carefully.” What does reading “carefully” entail? How is it related to reading critically, that is intensively, from an MLT perspective? The final vignette of this cartography takes a closer look at the notion of reading intensively in the Canadian context and in LINC from a teacher’s perspective.

Between Critical Literacies and Reading Intensively

After talking with both Tuzi and Maria about their experiences around the newspaper articles about the Olympic protests, I wanted to get their teacher’s perspective as well. It turned out that Brooke did not know much about Lily’s anger over the media reporting of the protest rallies and her disruptive visit to the classroom because it took place at the break time when Brooke was not in the classroom. However, talking about that event prompted connections for Brooke to another LINC activity involving reading another form of media, radio. This event happened as a result of a presentation to LINC students on the history of the CBC⁵⁹ given by Lawrence Wall, the news producer for CBC Radio in Ottawa.

⁵⁹ CBC stands for the Canadian Broadcasting Corporation. CBC is supported by the Canadian government and is responsible for providing both radio and television programming to the Canadian public. It also maintains a website with links to video clips, audio streaming, and podcasts at www.cbc.ca.

Brooke: At the end of the presentation he [Lawrence Wall] asked if there were any questions. And [Grace]⁶⁰ said that she was very upset with the CBC because she felt that the media was very biased and gave a very biased point of view about the-- pro-Tibetan protesters. ... She went on for a while. And finally I-- I interrupted her and said, "Now [Grace], what is your question? Because I need you to ask the question now that you've explained your point of view." ... He [Lawrence Wall] was very good about it. He talked about how it's really important to be able to disagree. And it's very important to be able to say that you disagree. And I think he was rather left-handedly trying to give a message about sometimes in countries like China you can't do this. That in Canada you CAN disagree. And you can disagree very strongly. And the media has a-- a duty to show both sides of a controversial issue and he tried to explain how both sides-- we attempt to show both sides.

...

M: So you'd invited him in to speak to the students?

B: Yes. Yeah. He comes every year and he talks about the history of the CBC, how-- the role of the CBC as far as information is concerned. Also how it is supposed to unite the country which is a huge country, but you need to have some sort of a-- a common voice. That sort of thing. So. He comes every year, does the presentation. Usually, it's and-- usually, same this year, usually it's very good. The students learn a lot from it. But we always try to make sure-- (and I think he points it out too) we have to be-- we have to be careful consumers of information. ... You don't sit and believe everything you that you read or everything that you hear. You take responsibility for information that comes in.

⁶⁰ Grace is a pseudonym assigned to protect the anonymity of this student.

(Brooke, Lakeside, April 30, 2008; Interview 2)

In this vignette, what tensions arise between the worldview reflected by Brooke's reading of Lawrence Wall's response, "he was very good about it," and the worldview reflected by Grace's challenge that CBC is "very biased"? Reading immanently, in connection with an assemblage of experiences in life, produces a very different response in Grace than it does in Brooke. Is this a case of worldviews colliding, of deterritorialization? If so, what new learning emerges from this collision; from a subsequent reterritorialization, what transformations are created? How are both teacher and student experiencing a becoming?

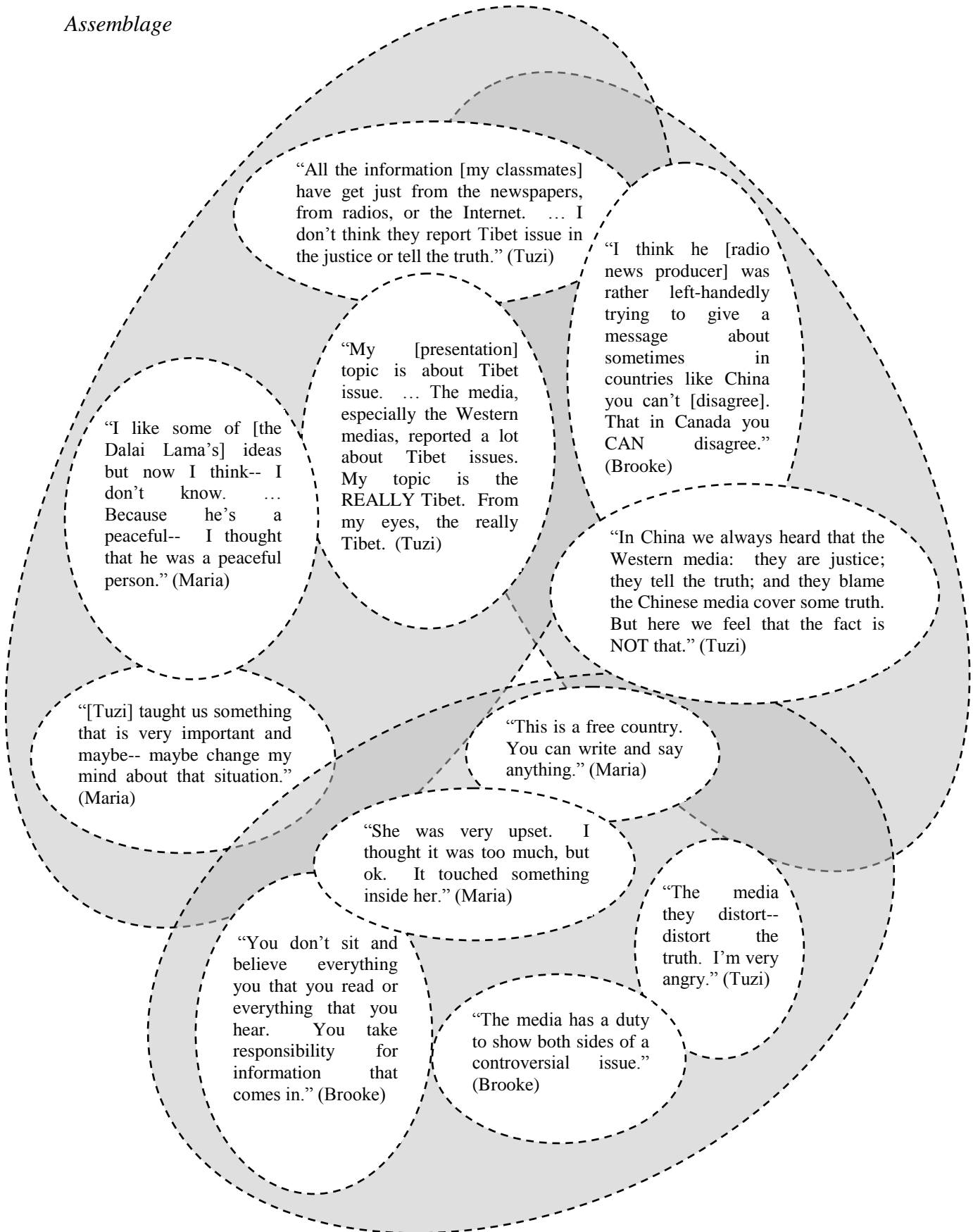
According to MLT, literacies take on meaning within a specific context. In her comments, how do Brooke's experiences of reading and reading the world construct connections between "a duty to show both sides," "responsibility for information that comes in," and what literacies are about in the Canadian context? Is understanding freedom of speech part of becoming literate in Canadian society? At Rosetta Street, Sara also emphasized that, "That's something we're very free to do in Canada, is to criticize. ... I also like to sort of show that it's ok to question. It's ok to criticize. But you try to look at something in balance" (Sara, Rosetta St., February 7, 2008; Interview 1).

As an assemblage, the student's and the teachers' comments stake out a particular territory for critical literacies, one more closely aligned with critical pedagogy than the poststructurally-oriented MLT. Critical literacies within a critical pedagogy paradigm interrogate the biases of media texts and aims towards a more balanced representation of both sides of the story, including the voice of critique (Banks, 2003; Luke, 2003b). The critical reader, in this paradigm, is one who "takes responsibility," as Brooke puts it, for critically assessing the information and messages they receive and are subsequently empowered to effect

positive social change. This is the familiar terrain of critical pedagogy, a received notion of critical literacies.

Recall that one of the three folds driving this dissertation as an apprenticeship in problems is the theoretical question of how MLT can contribute to the conceptualization of literacy and language learning in LINC. In this case, MLT has particular implications for the notion of critical literacies. Within an MLT perspective, the concept of critical literacies is deterritorialized from critical pedagogy and reterritorialized as reading intensively, that is disruptively. MLT does not deal with fair and unbiased representation. It does not deal with representation at all and instead views *all* readings of texts as always already biased, that is, interested, value-laden, and political: the actualization of a particular worldview. This is precisely what reading, reading the world, and self in connection with desire (an assemblage of experiences in life) entails. The concept of reading intensively within MLT acknowledges the lines of power – both disruptive lines of *puissance* and striating lines of *pouvoir* – that shoot through texts, through literacy practices; in addition, it recognizes the complexity of these lines. Their trajectories and intersections cannot be predicted. Reading critically is a revolutionary and intensive practice, a disruption that produces an untimely transformation in the individual and a becoming with the world. Following a rhizome, between MLT's intensive reading and more conventional critical literacies, what potential lines of flight are there for reimagining the notion of reading media critically in LINC?

Assemblage



Cartography V: Violence and Becoming

In Cartography V, I return to research questions about violence and the LINC classroom. How do experiences of violence manifest themselves through multiple literacies while learning English language in LINC? How do these experiences contribute to becoming through reading, reading the world, and self? There are, once again, two different conceptual movements circulating within this cartography. One involves received conceptualizations of violence, where violence is seen as harm (overt and covert). The other movement involves mapping violence differently; where a Deleuzian conceptualization views violence not as harm, but as a vital force of disruption that opens the way for newness to flow, for becoming, and even for *potentially* more fruitful ways of living to emerge, the invention of a peace (Alliez & Negri, 2003).

Within this cartography, I focus on two events involving MLT (Masny, 2006, 2009c). The first event occurs in the Rosetta Street classroom as students share stories with each other about experiences of violence as harm (the received view). I borrow Sara's term *landmine* to refer to pedagogical experiences associated with such unexpected intrusions of violence (both received *and* Deleuzian) into the LINC classroom and then explore the notion of *reading a class as text* within this context. The second event I present happens in the Lakeside classroom and involves reading the Robert Frost poem *The Road Not Taken*. I consider how reading this text, an experience in multiple literacies, can be thought of as a pedagogy focused on the emotional actualization of affects, one that is violent in the Deleuzian sense, that is, disruptive and transformative. In the final diagrammatic assemblage at the exit point of this cartography both conceptualizations of violence – received and Deleuzian – are at work.

Safe Classrooms Disrupted

Currently, it is not uncommon for teachers to talk about creating and maintaining a safe classroom environment for their students. This is particularly so for teachers of so-called marginalized populations who often face unsafe and unstable life circumstances outside of the classroom. For example, Baynham's (2006) study of adult English language classes for refugee and asylum seekers found that some teachers "actively worked to insulate the classroom interaction from the vicissitudes of these external pressures [such as racism and poverty], creating a safe space for students, a respite from pressure" (p.38). The LINC teachers participating in this dissertation research seemed to be of a similar mindset.

Sara: I work hard to create a classroom where people feel safe.

(Sara, Rosetta St., April 24, 2008; Interview 3)

Brooke: This classroom is supposed to be a welcoming, warm, comfortable, safe environment for students to learn in.

(Brooke, Lakeside, February 20, 2008; Interview 1)

Despite Brooke's and Sara's efforts to maintain a safe space, inevitably the kinds of external pressures described by Baynham, including various forms of violence (received view), invaded the Lakeside and Rosetta Street classrooms. The teachers told me stories in which their students were the victims of racism, stories of poverty and home eviction, stories of domestic abuse⁶¹.

In addition to the immediacy of these personal stories of (received) violence, there were other vicarious experiences of violence in LINC in which students found themselves "horrified" (Brooke, Lakeside, April 30, 2008; Interview 2) by stories they read in the newspaper. For example, Tuzi, after reading an article about the murder of a young woman in broad daylight while riding her bike in an Ottawa park, told me: "When I read this story I was very shocked. I

⁶¹ Ali (2004) discusses the problem of domestic abuse in the lives of LINC students.

was shocked because I think, ‘Oh, it’s in Ottawa at the daytime. How can this things happen?’” (Tuzi, Lakeside, March 5, 2010; Interview 3).

Recall that in *Cartography II*, Tuzi joined Salomon and Maria in describing Canada as a peaceful country. As part of these discussions the students also expressed their belief that Ottawa is a safe place to live. This worldview is the product of multiple literacies, of a particular reading of Canada (as text). However, an act of violence, reported in a newspaper, creates another text. As sense emerges through reading and reading the world, something different is encountered. How might this experience of difference effect a deterritorialization of Ottawa as a safe city? Does a rupture happen, sending a worldview into disorder? According to Dufresne (2006), affective responses can be indicative of such deterritorializations happening through literacies and learning. When Brooke talks about her students’ horror and Tuzi describes the shock she felt upon reading the story of murder, are they expressing the power of these affective forces to disrupt (Deleuzian violence)? And then, reading immanently and intensively, how will a *reterritorialization* occur? How might worldviews reorganize differently?

These processes and shifts – massive and minute – describe a becoming; the individual is transformed. Throughout this cartography I will continue to focus on how experiences of violence, in both the received view and a Deleuzian conceptualization, intersect with reading, reading the world, and reading self. I consider how these multiple literacies experiences produce deterritorializations as part of a continual process of becoming in the context of learning English in LINC.

Event: Telling Stories

According to Deleuze (1978, 1993/1997) when two (or more) bodies meet in an assemblage, a resonance emerges between them. Something happens to these bodies, they are

transformed, as a result of coming into an affective relationship. Each body has its own unique affects: powers to affect and be affected. The notion of affect is one way to think about the becomings that happen when LINC students and teachers come together in the classroom. A common activity involving multiple literacies in LINC is to share life stories. This practice is sometimes sanctioned by the teacher and sometimes happens spontaneously between students. Because many LINC students arrive in Canada as refugees from regions of conflict, recounting stories often involves describing various experiences of violence (as harm in the received conceptualization). Such multiple literacies experiences can be vectors through which the deterritorializing, affective forces of becoming (Deleuzian violence) are released.

This next event takes us to Rosetta Street. As Isabel and I wrapped up our interview on this occasion, I invited any final comments she might have wanted to add. She took the opportunity to share the following experience.

M: Did anything happen on Friday, or maybe another day that I wasn't here, you want to tell me about?

Isabel: I remember one time. [Sara] give us an activity to write an experience. It was. She want talk about two or three minutes each in front of the group. Talk about one exciting activity that you do. Probably a trip in another town or another place or the trip that you go, that you did when you go come to Canada. And everybody give her own topic. And there were some experience really, really impressed from people from Africa for example. And it make you know everybody feel sad if his story was sad. Happy when his story was happy. And it was really, really nice.

M: Can you give me an example of one of those stories that you remember?

I: Probably I can tell you all because sometimes it was a very nice topic. But I can't forget the way that [my classmate]. ... She talk about her trip to Canada and how was with her children and his husband, her husband (sorry). How she get the airport, how was in the airport with the immigrant. It was really quite interesting. Because we were working in the part of the airport where you get the, the room to start to wait and [pause] it was sad sometimes. It was exciting another one. You know.

M: Did it, did that story; um, cause you to reflect on your own experience in some way?

I: For sure. For sure.

M: Can you tell me more about that?

I: When you see people that are, that are really bad experience in their life. People she loves, her child. Because another women kill her child, two month old. And I, in Cuba I never think. People talk about guns. People talk about drugs. I know that this exists. I know that violence can exist. ... Violence. Sure of course. There are people [***]. But never, never see a people with those problems. I can't imagine. I say well, probably I'm bad because I'm afraid. I'm alone without my daughter. But never [pause]. She is safe. She is fine. I never think that kind of thing can happen in the real. For me it was like a film. ... It's not the same. For example me: ok, if I want to move I'm not dying here in Cuba. I go because I love my husband and I have to [pause] want a real life, a normal life. Like uh, but not because I was in problem; dangerous.

M: Right, right.

I: It's totally different.

(Isabel, Rosetta St., January 28, 2008; Interview 1)

An English language lesson, involving writing and telling stories of personal life experiences, releases certain emotions: “sad if his story was sad. Happy when his story was happy.” Are these emotions the actualization of the affective powers of becoming? The telling of stories is a sense-event opening a line of flight that allows (received) violence – the murder of an infant in Africa – to enter the LINC classroom. When events in life and in encountering multiple literacies present experiences which are far from our own understanding of how the world works – perhaps so far outside our worldview that “it was like a film” as Isabel expresses it – it may create a rupture. When such a deterritorialization of a worldview (Deleuzian violence) occurs, how will a reterritorialization take place? What kind of learning is produced out of these moments of doubt (Dufresne & Masny, 2005)? As Isabel concludes, “It’s totally different” and it is difference that produces becoming, thereby transforming the individual.

As an event, sharing life stories involves reading and reading self (MLT). In this vignette, reading the story of a child’s murder and reading of self links into Isabel’s experiences as a mother who has left her own child behind in Cuba⁶². Isabel tells us: “Probably I’m bad because I’m afraid. I’m alone without my daughter” and yet she feels her daughter is safe. What kind of reading of self is going on? How does this also produce a transformative becoming?

Finally, multiple literacies experiences in LINC contribute to the assemblage of events that an individual continually becomes, what Deleuze and Guattari (1980/1987) call a *haecceity*. This assemblage of experiences, in turn, impacts how sense actualizes in future reading events; for example, in a subsequent interview, Isabel talked about watching the 2006 movie *Blood Diamond* set in the context of civil war in Sierra Leone. Reading this text immanently and

⁶² When Isabel decided to come to Canada to join her Canadian husband, initially she came without her young daughter. Isabel explained to me that she wanted to be sure that Canada would be a good place to raise her daughter first. She also wanted time to settle into her new life in Canada before completing the paperwork required to bring her daughter into the country as well. In the meantime, her daughter was being cared for by Isabel’s mother and Isabel was in regular contact with her daughter by Internet and telephone.

intensively, brought on the thought of... Isabel's classmate and her classmate's violent life experiences. Watching the movie is an event wherein sense goes *beyond* what a text *is* to create a becoming. Affects are released and actualized as emotions: Isabel tells me, "I FEEL horrible. I CRIED all the time" (Isabel, March 6, 2008; Interview 3). In the end, Isabel comments, "[the movie] made me think how different in our country we live and how different are the reasons when you move to a new country." (Isabel, Rosetta St., March 5, 2008; Audio-Journal 1). Through reading texts (oral stories, movies) immanently and intensively, how is Isabel transformed?

Notably, the affective power of telling life stories involving violence (in the received view as harm) in LINC was also part of learning experiences in the Lakeside classroom. Maria described how this multiple literacies practice affected her as well, perhaps shifting a worldview.

Maria: I'm not going to complain about the violence in Mexico anymore... It's not as violent as I have heard from other people from other country. They really have violence because they are fighting in the Middle East. You can lost your life to the bomb and it's a very stressful time.

(Maria, Lakeside, March 19, 2008; Interview 3).

Similarly, Tuzi mentioned that her Serbian classmate talked to the class about immigrating to Canada after her father and brother had been killed in ethnic and religious conflicts.

Tuzi: At that time I felt very lucky. Oh I live in a peaceful country. Oh I feel so luck. And so upset about her.

(Tuzi, Lakeside, March 5, 2008; Interview 3).

It seems that sharing life stories in LINC is an especially affectively powerful practice.

Landmines and Affects

So far I have shared the students' perspectives on telling stories of violence, but how is this MLT activity viewed from the teacher's perspective? I told Sara about the story Isabel had shared with me. Although she did not recall the event that Isabel had talked about, I wanted to know more about what happens when life experiences are shared in the classroom.

M: Can you think of times in your class where there has been perhaps a similarly affecting story that's told or--

Sara: Sure, and because we talk about personal experience often [speaking more and more slowly]. It can be [pause] a landmine. Um. You have to be very careful in talking about even a simple issue like family because again because of people that have lost people in their family, people that have left family behind. And so, yes. [pause] And I have a couple of times over the years had a student burst, you know, burst into tears or whatever. You know, you deal with it as best you can at the time. [pause] This is a job where sometimes people are comfortable wanting to talk about very emotional things. But it can also be hard [barely audible]. And I'm also open to people talking to me not in front of the class. Uh. And nobody's forced to talk about something. You know. I try often, to sort of say, you know, you don't have to talk about something you're not comfortable with. But obviously, emotionally things are going to come out. And you just deal with it in the best way you can.

(Sara, Rosetta St., February, 7, 2008; Interview 1)

That Sara would use the word "landmine" to describe the emotional impact of sharing life stories of violence in LINC seemed conceptually very apt to me. The notion of landmines has become a potent thinking tool for me in conjunction with MLT and Deleuzian concepts of peace

AND violence. Landmines are weapons. They tear open the earth in a violent disruption, a deterritorialization. Similarly, an “affect is the active discharge of emotion ... weapons are affects and affects weapons” (Deleuze & Guattari, 1980/1987, p.400). Affects deterritorialize the terrain. Of course, affects differ significantly from landmines in that affects are *not only pure destruction*. On the contrary, affects are productive forces that rend the earth in order to make way for the *creation of the new*. Roy (2003) might describe the affective effect of a multiple literacies experience as “a spike of lightening that is the active realization of the transformative power of life” (p.vii).

Lightening, landmines: there are powerful, unpredictable, affective forces at work in LINC classrooms. Forces that, through multiple literacies and reading intensively and immanently, could bring on the thought of... violence ...lost family members. Baynham’s (2006) study of English language classes for refugees and asylum seekers also documented these “unexpected irruptions of student lived experience” in the classroom. While teachers like Brooke and Sara may endeavor to create stable, safe learning environments for their students; it seems that because learners are assemblages of experiences, because reading involves reading the world and self, and because reading goes on immanently and intensively, life experiences (including violent experiences) will always invade the classroom and connect with classroom experiences of multiple literacies (MLT) in unpredictable ways.

I was deeply intrigued by Sara’s notion of landmines, untimely eruptions in the midst of pedagogical life. In her next interview, I returned to the idea to learn more.

M: I was wondering if you had an example of that [landmines in the classroom] that you’d thought about.

Sara: [jumping in quickly] Yeah. I'll tell you about my worst example [stated forcefully].

M: Alright. ...

S: So we were talking about personal information. You know: Are you married? Are-- You know-- How many brothers do you have? How many sisters do you have? And there was a young man from either Kosovo or Serbia and his father and five of his six brothers had been taken out and killed. And that would've been in the previous eighteen months. His younger brother survived. He survived and his mother survived. And so they had come to Canada. Well talking about family was [pause] not the thing to be talking about.

M: Mmm.

S: He actually WANTED to talk and was really-- I mean this was something he-- Like, he wasn't in tears or-- but uh-- He, you know, I mean obviously had been [pause] I mean, scarred for life. ... I remember coming out of that class thinking, "Oh my gosh!" Here I thought we were talking about kind of innocuous personal information and I just walked into what I would call a landmine. ... It was something that I didn't see coming at all.

(Sara, Rosetta St., March 20, 2008; Interview 2)

Sara's talk-about-your-family activity was an event in which reading immanently brought on the thought of... violence... murdered brothers... a murdered father. How is it that an "innocuous" topic (as Sara puts it) can explode like a landmine? Here I am reminded of my own recounting, in Chapter 1, of the story of M in which I also used the word "innocuous" to describe the Canada Food Guide text, the reading of which led to M's sharing of the story of her husband's murder.

MLT offers an insight to this problem. Reading texts immanently and intensively involves reading in connection with experiences in life (i.e. desire), “as a flow meeting other flows, one machine, among others, as a series of experiments for each reader in the midst of events” (Deleuze, 1990/1995, p.9). This kind of reading, driven by desire – “he actually WANTED to talk” – moves beyond the actual text by drawing on the potential of the virtual realm, that is, sense. It is, therefore, impossible to know a priori how sense will emerge; what connections will happen in the mind of each reader. This is the untimely nature of sense; as Sara expresses it, “It was something that I didn’t see coming at all,” a landmine.

Reading a Class as Text

In the context of experiences of multiple literacies in LINC, landmines are untimely events that are associated with affects. They are unexpected, uncontrollable disruptions of classroom territories. And yet Sara told me that she tries not to provoke them: “You try to be a little, you know, careful about what topics you choose” (Sara, Rosetta St., February 7, 2008; Interview 1). In the previous vignette above, Sara commented that family was “not the thing to be talking about” and that “we can learn a lot of language in other ways. And some of these are just topics not to get into” (Sara, Rosetta St., March 20, 2008; Interview 2).

So how is it that Sara selects topics for discussion? This came up in conversation as Sara and I were talking about how she handles it when topics perceived as controversial (in this case organ donation) are addressed in her class.

Sara: I would also read my group. ... And so you obviously choose your audience where you-- with what topics you choose and what’s important to them.

M: That’s an interesting uh-- Yet another form of literacy, perhaps? Being able to read, as you say, your group. Reading your group. Um-- And that can be a challenge.

S: Sure. You don't always get it right, but you try.

M: Yeah. What happens when you don't get it right?

S: You just move on.

M: You just move on? [pause] Ok. Um--

S: Hopefully you read them before you do the activity. [laughs]

(Sara, Rosetta St., February 7, 2008; Interview 1)

The selection of topics seems to involve something Sara describes as “reading your group.” A class becomes a text that is read. Indeed within MLT, a LINC class *is* a text. However, a more problematic notion from an MLT perspective is Sara's idea of getting the reading “right” since reading intensively and immanently is not about a correct interpretation; rather the question is *what* (transformations) does reading produce?

If for a moment we step *outside* an MLT framework, then when a class is read, what might getting it right entail? From Sara's perspective, does it have something to do with successfully avoiding a landmine, avoiding a deterritorialization (Deleuzian violence), and maintaining a striated space wherein the teacher organizes the class discussions in such a way as to avoid experiences of (received) violence and potential emotional outbursts? On the other hand, what might getting it wrong entail? Is this how Sara would describe what happened when her student talked about the killing of his father and brothers? Is this the kind of pedagogical landmine that explodes when the teacher reads her class incorrectly?

Alternatively, through the lens of MLT, we can reframe what reading a class might be about. Reading the class as text involves reading the world and self. For example, in Sara's case this might have involved readings of sociopolitical contexts (e.g. in Kosovo and Serbia), considering the type of relationship she had with her students as well as the relationships

between students, and her own comfort levels in dealing with potential conflicts in the classroom. These and many other elements may comprise the complex assemblage involved in this reading event. This multiple literacies process produces a selection of topics/texts that the teacher brings to the class. However, this selection offers no guarantees in terms of what will happen, a point which Sara also made. When the topics/texts are presented to the class, reading, reading the world, and self goes on again. Each reader is an assemblage of experiences, a *desiring-machine* (Deleuze & Guattari, 1972/1983). How sense may become actualized is unknown. Anything could happen.

The reading may go on without an apparent disruption in the classroom; a territory may be maintained in striated space. But the reading can also go off (on a line of flight), loosing affects, deterritorializing and opening a smooth space (Deleuzean violence). Is this what happened in Sara's case when her student told the story of his family's murder? Such a pedagogical space can, admittedly, be a difficult space: upsetting, uncomfortable. Yet, at the same time it may also be a space of becoming, where the power to affect and be affected provides opportunities for transformations (cf. Boler's (1999) *Pedagogy of Discomfort*) as a reterritorialization takes place. While there are no guarantees in terms of how these transformations will actualize, because they draw on the virtual – the ontological realm of pure difference – there is always the potential that they may create more fruitful ways of living (together) than have been previously thought of, the invention of a peace.

Earlier in the event entitled "Telling Stories," Isabel, Maria, and Tuzi all talked about how they were powerfully affected by hearing about their classmates' experiences of violence. Is this how they articulate the affective and transformative effects of sharing stories of violence, a multiple literacies practice? What might be learned in the process: about language *and* about

how we might live? It is this transformative pedagogical potential that leads Horsman (2005) to advocate in favour of such engagements with experiences of (received) violence in adult literacy learning contexts. In light of this, what then are the implications if “you just move on,” as Sara puts it, when violence and affects burst onto the scene? A smooth space of becoming may feel risky; but what more is risked by maintaining a striated space, by denying difference, denying the untimely, denying the affective? In other words, how might sidestepping a pedagogical landmine⁶³ also stifle potentially life-affirming becomings?

These lines of rhizoanalytic questioning are moving between the received conceptualization of violence as harm *AND* a Deleuzian conceptualization of violence as a necessary revolutionary force that opens the way for the new and produces becoming. The final vignettes of this cartography assemble within an event wherein these two conceptualizations of violence intersect in a becoming produced from multiple literacies (MLT) as a process.

Event: The Road Not Taken

The Lakeside class was focusing on the curricular theme of *Family and Relationships* during the time I was on-site with them. One morning, as the class was discussing childhood stories, Tuzi explained how she was raised by her grandparents and did not even meet her parents until she was almost five years of age. As she recounted the story of her first meeting with her parents, Tuzi broke down in tears. Later that day, I decided to ask Tuzi about this emotional event in the LINC classroom and unexpected connections with multiple literacies emerged as Tuzi remembered reading the Robert Frost poem *The Road Not Taken* in class.

⁶³ Both Sara and Brooke described how they sometimes relied on the counselling services offered by the Ottawa Community Immigrant Services Organization (OCISO) when a pedagogical landmine or crisis happened at LINC. OCISO’s services provide “psychotherapy for clients suffering from migration and culture-related issues, and specialize in assisting survivors of war trauma, political persecution, imprisonment, and torture” (<http://www.ociso.org/counselling.htm>). They offer counseling for a very nominal fee in more than eleven languages. I had also planned to refer those participating in the research to OCISO’s counselling services if I noticed their participation created connections to extremely traumatic thoughts and experiences for them; however, as it turned out I did not need to contact OCISO.

M: How does it feel to share that story [about being raised by grandparents] with your classmates?

T: Mmm. Sometimes it's very interesting. Sometimes interesting. And uh-- just uh-- to practice. I think to practice; use this vocabulary. But sometimes you will feel some emotional feelings when you remember the old things or remember the very important days for you. You will feel emotional. I remember that one day we learned a poem. This name is *Road*. You know a poem is *Road*? ... One of my classmates, she cried. She cried when [Brooke] read this poem. She cried and all the classmates feels very, very-- [pause] depressing. I think I can use this word.

M: Depressing?

T: Yeah, depressing. Because some-- And we are asked to write something: what's the meaning; and how was your feeling when you read this poem. Some students write for the new immigrant, we leave our country. We lost a lot of things. We leave-- [pause] our country and friends, family members. And some students, they lost a lot. They lost their career, their job. They had a very good life in their native countries. And then they come to Canada. For them, for all of us, it's a BIG choice, just like *The Road*. Which road? You stayed in your country, maybe different life. And you choose to Canada. It's YOUR road. It's YOUR choice. And you must go along this road. Some students write this for the immigration. We choose which road. ... We talked about some topics. I remember this. I could feel that all the students when they talk this topics, *The Road*, they make decision, they feel depressed. And after class we asked the student who cried, why did she cry? She told us when she heard this poem, they miss their country. They miss their families and their country very much. And

uh-- for her, it's a hard time for her to live here because she just came here. Maybe--
Maybe somebody, they regret their decision, but she didn't say that.

M: I see. How did this lesson affect you?

T: Uh-- In my class, I-- I'm moved by that poem. And I think that our life, just like
choose the road. We have many choose, so we must make our decision.

M: Mmm.

T: If you choose the one road, you must GO, and not change easy.

(Tuzi, Lakeside, February 20, 2008; Interview 2)

According to MLT *all* texts are read intensively and immanently, that is, in connection with experiences in life and in ways that disrupt; however, it seems that the poem *The Road Not Taken* has particularly strong affects (powers to...), especially for newcomers to Canada. Depression, a prepersonal affect in the virtual, becomes actualized in this reading event, producing an emotional response and Tuzi's classmate begins to cry. Reading the poem immanently and intensively brings on the thought of.... Is it the thought of family, friends, a career, and a country left behind? Reading the poem, writing about it, and talking about it produce emotional responses. This affective relationship with the text is what Cole (2005) refers to as *affective literacy*. Tuzi tells us that she too was "moved by that poem." Can this movement be understood as an effect of affective literacies – literacies with the power to affect and be affected – that are violent in the Deleuzean sense: having the power to... disrupt? How does the reading of the poem create new lines of flight for becoming?

I was disappointed I had missed the day that *The Road Not Taken* was read at Lakeside. I wondered about Brooke's selection of that particular text. As it happened, I was meeting Brooke

later on the same day I talked with Tuzi. Here is what Brooke had to say about *The Road Not Taken*.

Brooke: Well I do that every year with students. And it always leads to conversation about choices and about immigration and culture shock and how you feel and there's no going back and all of that sort of thing. And one of the things that happens, most of the time, is people who have been here the longest will share their experiences with people who are just starting that journey.

M: Hum.

B: And they'll say, "You know, yes, this is how you feel now, but there is-- Even though you've taken this path and you're thinking, you know, I should've maybe taken the other path and I can't go back and now here I am and I'm not happy." They very often will talk to the person and say, "This is what you feel now. This is the way that I felt at that particular time in my journey. And this is how it may work out for you." And there's lots of times, LOTS and lots and lots of times where something that supposedly has grammatical significance or comes from a particular reading becomes personalized and the student can share the experiences or um-- get help from another student who has experienced the same thing. ... I like to get an emotional response because I think it's an emotional poem. And I think it can be quite cathartic, you know, to read the poem and understand that this is a universal experience.

(Brooke, Lakeside, February 20, 2008; Interview 1)

Brooke selects *The Road Not Taken*. She tells us that it encourages connections to students' lives outside the classroom, to the "universal" immigrant experience. When a text is read immanently, it connects with experiences beyond the text and sends thought off on a line of

flight. Is the importance of immanence in learning language in LINC what Brooke is describing when she says, “something that supposedly has grammatical significance or comes from a particular reading becomes personalized and the student can share the experiences”? Brooke also aims to elicit “an emotional response.” Is the actualization of affects as emotions the product of reading the poem intensively, that is disruptively? What becomings are produced? What is the creative potential of the pedagogical assemblage when Brooke offers a text like *The Road Not Taken*?

Brooke states that when she reads the poem with her classes, “one of the things that happens, most of the time, is people who have been here the longest will share their experiences.” This begs the question: *What else happens some of the time?* Perhaps Brooke’s caveat that follows, about the affective impact of *The Road Not Taken*, can be considered a partial answer to this question.

Brooke: I think the last time we did *Two Roads* we had some very-- [pause] It opened-- We had some very unhappy people. It opened the flood gates up of homesickness, regret, uh-- loneliness, isolation, a lot of the negative feelings that come with immigration initially. So, I think that sometimes things can be a little bit too intense.

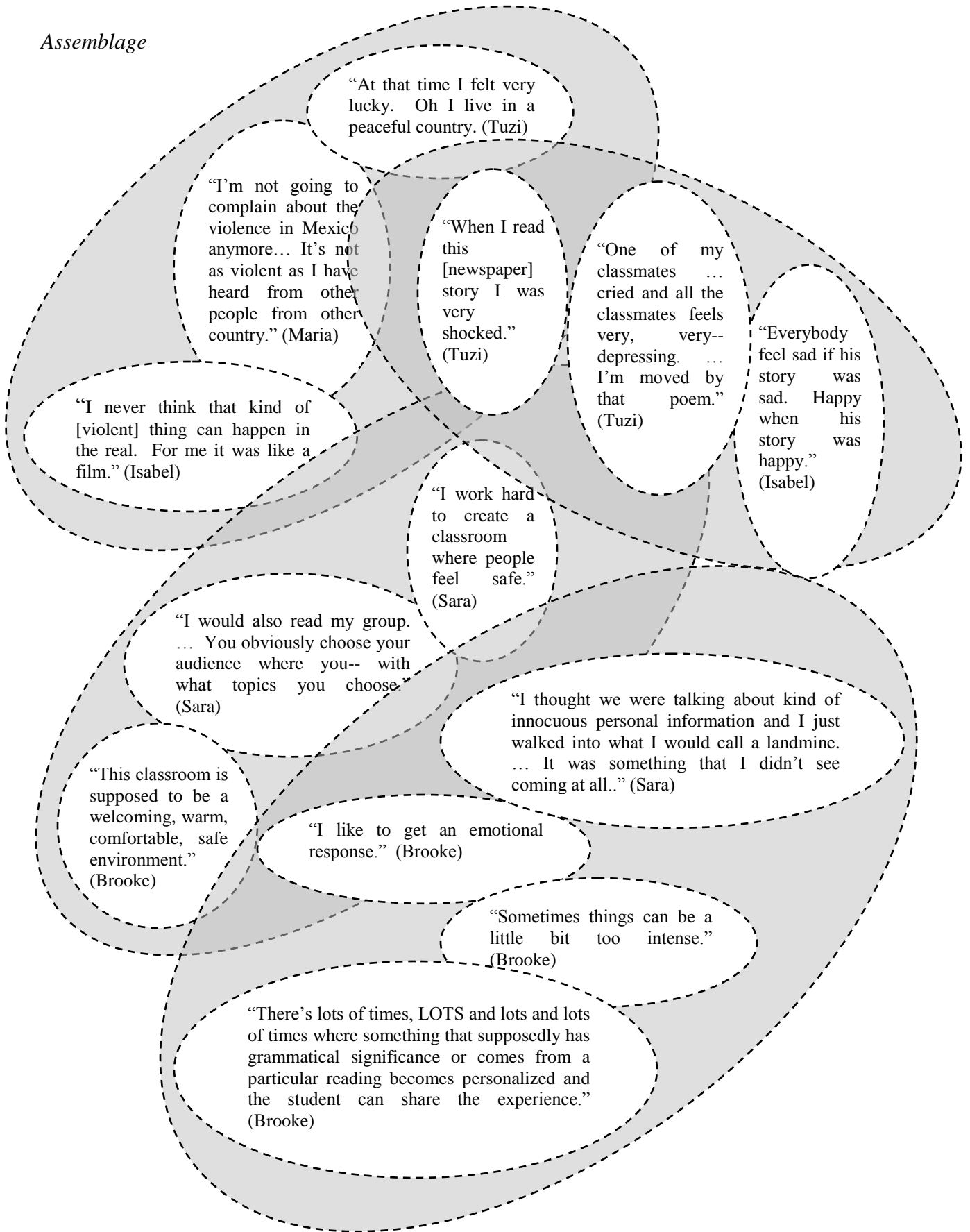
(Brooke, Lakeside, February 20, 2008; Interview 1)

What conceptualizations of violence are associated with this event? On the one hand, from an MLT perspective, an assemblage involving the text *The Road Not Taken* could be violent in the Deleuzean-sense; a disruptive (rather than destructive) and creative force that deterritorializes and produces becoming through reading immanently and intensively. On the other hand, when responses become “too intense” (as Brooke suggests) can the assemblage also

produce another kind of violence, violence as harm? These are not questions that can be definitively answered, because we can never know in advance what reading, reading the world, and self will produce: what sense will emerge, what affects will actualize, what untimely becomings will happen. All we can do is experiment, as Brooke does, with multiple literacies in the LINC classroom. Such experimentation, according to Tenenbaum (2000), is the responsibility of every postmodern educator, and demands that she walk with her student along this uncertain line of becoming, always in-between destruction and creativity.

In the LINC classroom, multiple literacies involve experiences of difference that disrupt. At any moment, pedagogical landmines, forces that tear open the classroom terrain, can go off effecting a deterritorialization and releasing the affective powers of becoming. Violence *AND* peace, multiple literacies, and becoming intersect and overlap in complex ways throughout this rhizoanalysis and in this final diagrammatic assemblage.

Assemblage



“At that time I felt very lucky. Oh I live in a peaceful country. (Tuzi)

“I’m not going to complain about the violence in Mexico anymore... It’s not as violent as I have heard from other people from other country.” (Maria)

“When I read this [newspaper] story I was very shocked.” (Tuzi)

“One of my classmates ... cried and all the classmates feels very, very--depressing. ... I’m moved by that poem.” (Tuzi)

“Everybody feel sad if his story was sad. Happy when his story was happy.” (Isabel)

“I never think that kind of [violent] thing can happen in the real. For me it was like a film.” (Isabel)

“I work hard to create a classroom where people feel safe.” (Sara)

“I would also read my group. ... You obviously choose your audience where you-- with what topics you choose.” (Sara)

“I thought we were talking about kind of innocuous personal information and I just walked into what I would call a landmine. ... It was something that I didn’t see coming at all..” (Sara)

“This classroom is supposed to be a welcoming, warm, comfortable, safe environment.” (Brooke)

“I like to get an emotional response.” (Brooke)

“Sometimes things can be a little bit too intense.” (Brooke)

“There’s lots of times, LOTS and lots and lots of times where something that supposedly has grammatical significance or comes from a particular reading becomes personalized and the student can share the experience.” (Brooke)

Intermezzo

The rhizoanalytic cartographies I have presented do not trace a cohesive territory that points to a conclusion, a “destination” which would presume we knew where thought would take us before we began. Instead, following the unpredictable paths of a research rhizome, with only the research questions as an orienting compass, the cartographies *map* and create an assemblage that opens lines of flight for thought; through deterritorializations of peace education *AND* violence, through reading Canada as text, through becoming-Canadian in a multicultural context through reading media intensively, through stories of violence (in the received conceptualization as harm) and violent becomings (in the Deleuzean conceptualization as disruption). These lines are sometimes contradictory, often surprising, and may give one the sense of scattering in many directions rather than converging on a point. Thus, a rhizoanalysis may leave one with an unsettled feeling, but that is to be expected when conducting messy research that produces a necessarily messy text (Marcus, 1998). And so I find myself still in the middle of things, picking up speed in an intensive thinking space, where “speed turns the point into a line” (Deleuze & Guattari, 1980/1987, p. 24). A discussion of these lines of flight is the subject of the final chapter of this dissertation.

CHAPTER 6**Lines of Flight**

*“There is no progress or development involved in a line of flight,
it does not move forward or upward.”*

(Borgnon, 2007, p.272)

In undertaking this dissertation research, I have taken seriously Deleuze’s transcendental empiricism and his notion of the untimely – the uncontrollability and unpredictability of pedagogical life *and* research life. Consequently, it is impossible to say definitively what the research process will produce, how its affects will get taken up, and what will become actualized from the multiplicity of the virtual in the rhizoanalytic process. Of course, this kind of sketchy, “I’m not really sure” response is deemed unacceptable within the canon of doctoral dissertation writing and, for that matter, within the social scientific research community generally. However, I maintain that this sense of uncertainty does not signal any kind of intellectual muddiness to be clarified, but rather makes and commits to an *epistemological* claim: knowledge is viewed with a poststructuralist suspicion of its partiality. As such, it would be a mistake to put forth

conclusions as fixed knowledge. Instead, in this final chapter, I offer *lines of flight* that respond to the problems driving this dissertation, but which are, simultaneously, future-oriented, provoking ongoing thinking and becoming.

The scholarly value of this study lies in its vigilant struggle to avoid tracing established realities in order to map connections not previously made and to repeat established connections differently. It is not about filling a perceived knowledge gap, but rather about considering the (unknown) productive potential of moving thinking into unfamiliar territories, following lines of flight. What might these lines of flight mean for pedagogical life in LINC and other similar adult immigrant language instruction programs? In more conventional epistemologies, the implications of the research findings arise from the question: How *should* we proceed *knowing* what we know now? However, the practical implications of the immanent experiments carried out through this dissertation research respond to an epistemologically and ethically trickier question: How *might* we live *thinking* what we think now?

This chapter is presented in three plateaus that revisit the threefold apprenticeship in problems shaping this dissertation: empirical, theoretical, and epistemological (as presented in Chapter 1). Plateau I is a refrain of the research questions orienting the study (the empirical fold) and how Multiple Literacies Theory (MLT) (Masny, 2006, 2009c), a theory-in-becoming, enables unconventional ways of understanding what goes on in LINC classrooms (the theoretical fold). In light of this empirical research, it discusses potential transformations of LINC policy and practice. Plateau II introduces the concept of *rhizocurriculum* as a practical response to MLT and to what emerged from the rhizoanalysis of classroom events in LINC. I posit the principles of a rhizocurriculum and offer instances from classroom practice that might be thought of in these terms. Finally in Plateau III, I offer potential lines of flight for future research in

LINC. I also reflect on the apprenticeship in problems from my perspective as researcher engaging in research as transcendental empiricism (the epistemological fold) and what implications this approach may have for the business of *doing* qualitative educational research.

Plateau I: Empirical and Theoretical Lines

In its particular focus on adult newcomers to Canada and its concern for experiences of peace *AND* violence as they intersect with MLT and learning language, this study represents an original contribution to the scholarly conversation around adult immigrant language education in Canada. Moreover, it responds to an identified need for more research with *nonacademic* adult English language learners (i.e. LINC students) as well as the necessity of “research from diverse methodological perspectives” (Mathews-Aydinli, 2008, p.198) by taking up MLT to demonstrate the conceptual and analytic usefulness of a Deleuzean-Guattarian lens for qualitative educational research in language and literacies.

Returning to the Research Questions

The research questions orienting this study focused on the rhizomatic connections that happen during the learning process between experiences of multiple literacies, peace, *AND* violence in LINC classrooms. The questions revolved around how reading, reading the world, and self is a disruptive and transformative process that produces becoming. The entry point to this line of questioning considered how experiences of peace *AND* violence intrude into the LINC classroom.

The vignettes assembled in the rhizoanalysis presented in Chapter 5 suggest the various ways peace, as peace education, is at work in the LINC settings studied. Prevalent peace education-type lessons, either implicit or explicit, embedded in these two LINC classrooms were associated with teaching multicultural values such as tolerance and respect for difference. A

discourse of learning to *agree to disagree* was repeatedly emphasized by teachers who sought to foster attitudes of tolerance and respect amongst their culturally diverse students. The imperative of learning to *be multicultural* in order to integrate into life in Canada was also brought up and discussed by the students. Yet at the same time the way these lessons were taken up was sometimes fraught with tensions between peace *AND* violence. How a becoming-Canadian, becoming-multicultural might actualize is an unpredictable, that is, an untimely event.

Reading immanently and intensively, in connection with flows of desire (i.e. experiences in life that connect), in the context of LINC activities could also create situations where worldviews collided around issues of difference, multiculturalism, and experiences of peace *AND* violence. Moments like these had the potential to disrupt, to deterritorialize the way students, and perhaps teachers, thought about the world. Through these violent (in the Deleuzian sense) events, multiple literacies produce becoming. LINC students experience a becoming through their ongoing investment in multiple literacies. Similarly, teachers, as part of classroom assemblage, are not exempt from life's power to disrupt (Roy, 2003). In other words, through reading, reading the world, and self, how were readers – both LINC students *and* teachers – potentially transformed?

Theoretical Lines: MLT

A theory is a lens that impacts *what* we see⁶⁴ and *how* we see it in educational research. However, MLT exceeds this received view of theory, deterritorializing it. MLT is a philosophical concept (Deleuze & Guattari, 1991/1994) enabling different ways of thinking about literacies, theory, and practice. It has its own powers to affect and be affected. As such, MLT is a concept-in-becoming wherein theory and practice meet in a continual becoming. Theory *is* practice and vice versa (D. Masny, personal communication, October 1, 2010).

⁶⁴ I acknowledge the corollary. We must always be ghosted by that which we do *not* see.

Accordingly, we ask pragmatically of MLT: What does it do? How does it function? What does it produce? What does it make possible to think? What ways of living (pedagogically) does it enable? MLT offers different and useful ways to think about what may be going on as adults encounter different languages and literacies, multiple literacies in LINC.

MLT essentially challenges and disrupts traditional beliefs of what language and literacy education are about, beliefs that are embedded in LINC's mandate that links language learning with successful integration into Canadian society. MLT offers a way to account for the *affective* elements of learning in LINC, bringing to light becomings that happen as a result of investment in multiple literacies. In this research, how did becoming-multicultural and becoming-Canadian, as untimely processes, deterritorialize and reterritorialize the concept of *Canadian*, thereby transforming individuals, in each reading event? MLT also enriches thinking about the complexity of rhizomatic connections and processes involved in English language learning as an effect of reading intensively and immanently – as specifically related to experiences of peace *AND* violence. In doing so, MLT usefully complexifies what teaching and learning English language literacies in the context of LINC entails. Viewed through the lens of MLT, this study affirms that there is much more going on in LINC than its mandate might imply.

MLT has been a useful framework for this rhizoanalytic study of multiple literacies, experiences peace *AND* violence, and becoming in LINC; however, reading MLT critically, that is, disruptively in the Deleuzean sense, opens other potential lines of flight for MLT. In Chapter 2 I described the early and later forms of MLT and it continues to transform. In short, how might MLT become?

One potential line of flight involves the question of how to talk with practitioners about MLT and the kinds of insights it offers in practice. How can MLT become accessible to teachers

and students as they go about teaching and learning together in LINC classrooms? My feeling is that at least some teachers and students will already have a sense of the concept of becoming. When I first introduced this research project to Brooke, for example, she immediately connected with the concept of becoming, recognizing that both she and her students are transformed as a result of their encounters with one another in LINC. Becoming seemed to resonate with her life experiences. During our subsequent conversations about classroom events occurring over the course of the research, more and more connections formed in my mind between multiple literacies and becoming. In this way classroom experiences were an entry point to talking about becoming and gave shape to the ideas and concepts put forth by MLT. More research experimentations involving close collaborations with practitioners and students could potentially create new becomings for MLT, ones with direct implications for teaching practice.

Another potential theoretical line of flight is to ask questions about the diverse ways the transformative and affective powers of multiple literacies in the virtual become actualized. Multiple literacies as processes of becoming are about affects, but we never know what these affects may produce.

We know nothing about a body until we know what it can do, or 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. (Deleuze & Guattari, 1980/1987, p.257)

What happens if the deterritorializing effects of affects reach such intensity that they become paralyzing (D. Masny, personal communication December 16, 2010)? How might this impede processes of teaching and learning in LINC? How might it stifle becoming? How might MLT

transform in ways that can conceptually account for the destructive aspects of affects? Deleuze and Guattari emphasize that even lines of becoming, lines of flight “always risk abandoning their creative potentialities and turning into a line of death, being turned into a line of destruction” (p. 506). Responding to these critical questions, around the simultaneously productive and destructive affects of multiple literacies, is vital to MLT’s becoming.

Implications for LINC: Mandate and Practice

What are the implications of insights gained from this research, informed by MLT (Masny, 2006, 2009c), for literacies and language pedagogy in LINC? Firstly, with regard to pedagogical objectives, I have argued that LINC’s mandate seems to suggest a linear transition from one social identity to another through integration. The mandate quite explicitly incorporates elements of integration, aiming to “orient newcomers to the Canadian way of life ... [and] facilitate their social, cultural, economic and political integration into Canada so that they may become participating members of Canadian society as quickly as possible” (Citizenship and Immigration Canada, 2006). Given this mandate, there is good reason to suggest that, at least in part, LINC embodies Luke’s (2003a) claim that in the 20th century “literacy in industrialized countries has entailed the institutional construction of literate workers, citizens, and consumers ... and the establishment through education of a homogeneous linguistic and cultural nationalism” (p.136). This discourse of *homogeneity* should give newcomer adult language and literacy workers and researchers pause. A fitting word of warning is offered by Bruneau (2000) who observes that “peace can also be defined ... as the avoidance of conflict by imposing rigid dogma, ideology” (p.457); the zero time of peace (Reid, 2005), the new fascism (Deleuze, 2006b).

Integration to a particular, given Canadian identity – the Canadian way of life – represents and fixes the Same, even if the Same is masked in the guises of multicultural difference and peace. However, as this research affirms, experiences of multiple literacies in LINC as processes of becoming suggest a different way that does not mesh with integration of the Same. Through the lens of MLT this research deterritorializes the LINC mandate, making room for difference and the *heterogeneity* of becoming-Canadian as a complex and fluid multiplicity of allegiances on different levels (local and global) (cf. Holland, 2009; *nomad citizenship*). What effect could such a conceptual shift – from sameness to difference, from homogeneity to heterogeneity, from integration to becoming – have on LINC policy and pedagogy?

Secondly, how is the goal-orientation of LINC’s integrative mandate (striation) interrupted by becomings that cannot be predicted or controlled (smoothness)? Some might fear to tread where teaching and learning “no longer fully conform to the habitual geographies of identitarian space. And yet this deterritorialization or disorientation is enabling and not disabling, full of intimations of new possibilities that could not have been imagined otherwise” (Roy, 2005, p.31). Might this open ways to imagine different futures for Canada as a multicultural nation and to re-envision LINC’s role in it through multiple literacies?

From an MLT perspective, learning English language literacies in LINC involves the disruption of worldviews and untimely transformations produced from multiple literacies. This insight could inform the objectives of LINC in ways that take account of not only integrative goals, but *also* of diverse experiences of becoming-Canadian, becoming-multicultural. Against efforts to define *the* singular Canadian way of life, Deleuze might offer this word of caution: “*Consensus, consensus, consensus*, but what about people’s becoming?” (Deleuze, 1990/1995,

p.153). In addition to orienting newcomers to *the* Canadian way of life, LINC might become fertile ground to experiment and create Canadian *ways* of life; responding to Deleuze's pragmatic challenge to experiment with life and see what works. A mandate that orients towards inventing Canadian ways of life might better articulate a mode of becoming that opens up to multiplicity, to a becoming with the world (Deleuze & Guattari, 1991/1994) that acknowledges newcomers' contribution to an always in-flux social assemblage and *Canadian* as a concept-in-becoming.

In this case, LINC teachers like Brooke and Sara, who expressed readings of self that saw themselves as *models* of how to be-Canadian, would be deterritorialized as models and reterritorialized as something pedagogically different. Deleuze's (1968/1994) take on learning as apprenticeship (more on this later in Plateau II, subsection "Conceptualizing a Rhizocurriculum") hints at how this reterritorialization could actualize.

We learn nothing from those who say: 'Do as I do'. Our only teachers are those who tell us to 'do with me', and are able to emit signs to be developed in heterogeneity rather than propose gestures for us to reproduce. (Deleuze, 1968/1994, p.23)

No longer a model of the Same to be emulated, LINC teachers would become co-apprentices with students in a less hierarchical, relational learning process that involves engaging with difference (i.e. heterogeneity), entering into a becoming, an exchange of affects after which both teachers and students are necessarily transformed in ways that cannot be known a priori.

I am arguing that the straightforward co-learning of language and the Canadian way of life implied in the LINC mandate elides the complexity of learning and multiple literacies in relation to the lives of learners and ignores the unpredictability and uncontrollability of the transformations that are produced. Often students' life experiences are far removed from the

images of a peaceful, multicultural, and civic-minded Canadian way of life embedded in the LINC curriculum guidelines. If learning English language literacies is viewed as a complex, rhizomatous process dependent on the labile flows of desire (i.e. assemblages of life experiences), then it becomes important to question the ways the lived experiences of LINC students, including those associated with peace *AND* violence, connect and collide with the objectives and policies of the LINC program.

Policy Lines

Currently, policy directing adult immigrant English language education in North America tends to focus on human capital models and job preparation for the new global economies. According to Gibb's (2008) critical discourse analysis of the *Canadian Language Benchmarks 2000*, a key policy document underpinning LINC, it is firmly "situated within the wider discourses of human capital theory and the knowledge economies" (p. 331). Significantly, such policies drive pedagogical practices in immigrant language classrooms (Warriner, 2007) and this seems to be so in LINC as well. As Sara explained to me:

Sara: There's a real focus-- a real push right now in LINC to have jobs that are more um -- leaning to employment. And so that there's a specialized course that [Bob⁶⁵] is doing right now on training people to be bus drivers. Now they're not guaranteed any job, but he's doing the language of being a driver.

(Sara, Rosetta St., April 24, 2008; Interview 3)

Such policy discourses and pedagogical practices tend to reduce language learning to an individualized skill (Gibb, 2008) and elide the ways in which "the adult ESL classroom operates as 'a site of cultural politics' with both material and ideological consequences" (Warriner, 2007, p.323).

⁶⁵ Bob is a pseudonym Monica selected to protect the anonymity of Sara's colleague.

MLT offers a way to reinstate the complexity of literacies and language learning as they are situated within broader relations of power. Here, relations of power includes the struggles between forces of *pouvoir*, power in the interests of the State (e.g. LINC policy documents), and *puissance*, the power of life (e.g. experiences, desires) to disrupt and transform. By looking at experiences of multiple literacies and peace *AND* violence through the lens of MLT, this research has highlighted the affective powers of becoming (*puissance*) at work in LINC that can be eclipsed by the Canadian Language Benchmarks 2000 and other prescriptive policies. As Brooke emphasized:

Brooke: LINC, ESL, adult education is not a traditional kind of school. ... There are so many other things happening in an adult education program. Especially with immigrants. ... I don't-- honestly don't believe that LINC administrators-- not my [Ottawa-based LINC service-provider⁶⁶] people, but move outside into the bureaucracy of LINC: I don't think-- unless they've taught themselves, I don't think that they appreciate what happens in the classroom. No, I don't.

(Brooke, Lakeside, February 20, 2008; Interview 1)

Significantly, this study draws attention to more esoteric aspects of language learning – reading immanently and intensively, experiences of peace *AND* violence, rhizomatic becomings – that are *already* going on in LINC alongside the acquisition of English; whether or not it is acknowledged by LINC policy makers and administration. LINC, as a State-funded program, may seem to be a predominantly striated space; however, this study has affirmed that nomadic forces are always already invading and deterritorializing LINC's territories, opening smooth spaces of becoming. This research affirms Albrecht-Crane and Slack's (2007) assertion that:

⁶⁶ In our interview, Brooke had used the name of the LINC service-provider that she works for. Here I have replaced her words in order to protect the anonymity of the LINC service-provider participating in the research.

The social space of the classroom is a rich and complex arena in which much more happens than is generally acknowledged. What happens in the classroom, its ‘thisness’, often exceeds what is perceived as the ‘task at hand’ [e.g. learning English in LINC] and engulfs teachers and students in spaces of ‘affect’ in ways that matter in the politics of everyday life. (p.99)

How then might LINC policy and practice account for those aspects of classroom life that exceed the task at hand (i.e. learning English)? This is the question I respond to in the next plateau.

Plateau II: Rhizocurriculum: Instances of a Nomad-Education

In this plateau I follow a line of flight towards the creation of a concept – *rhizocurriculum* – that might enable alternative ways of thinking about education in adult immigrant English language programs such as LINC. The conceptualization of rhizocurriculum constitutes a major contribution of this research project and has the potential to influence future directions for classroom practice and curriculum development in LINC and other programs that provide language instruction to newcomers in Canada. Moreover, it presents a practical pedagogical approach commensurate with MLT.

According to Deleuze and Guattari (1980/1987) whenever we invent new concepts, we also open up different ways of thinking about problems. We become nomads. Nomads eschew tracing established paths of knowing and map a line of flight through the desert, through unknown territories of thought; in doing so they participate in the unconventional, in nomadism. Deleuze and Guattari describe nomadic movements in various realms: nomad-science, nomad-music, nomad-writing (Holland, 2009). Others have picked up this concept to seek out nomadism elsewhere. Scholars looking for extra-ordinary new directions for educational research and practice are engaging in various experimentations with *nomadic education* (cf.

Semetsky, 2008). Their efforts never yield a comfortable list of so-called “best practices.” Nomad-education is never a prescriptive endeavour; neither is rhizocurriculum. As Holland (2009) explains, the idea is not to *recommend* a particular model.

It is not a question of multiplying nomad models to adopt, but rather of bringing to light examples of nomadism in order to adapt them to various diverse circumstances – that is, of bringing to light actual instances of nomadism whose *principles* [emphasis added] can be adapted to other fields of activity. And one of the prime functions of philosophical concepts is precisely to extract such principles from instances of real-life nomadism – such as nomad science, nomad music, and so on. Another function would be to create new concepts in light of such real-life examples. (p.223)

Following Holland’s advice, in this plateau, I present what I read as several real-life examples of nomad-education that I observed during my time at the Lakeside and Rosetta Street sites. From these experiences I articulate the concept of a rhizocurriculum, its principles and its implications for practice.

Instances from Classroom Life in LINC

In this first instance of nomad-education I was talking with Brooke at Lakeside. I was curious about a worksheet she had hand-prepared for her students to review their weekly vocabulary list. Maria’s copy of the worksheet is displayed in Figure 11.

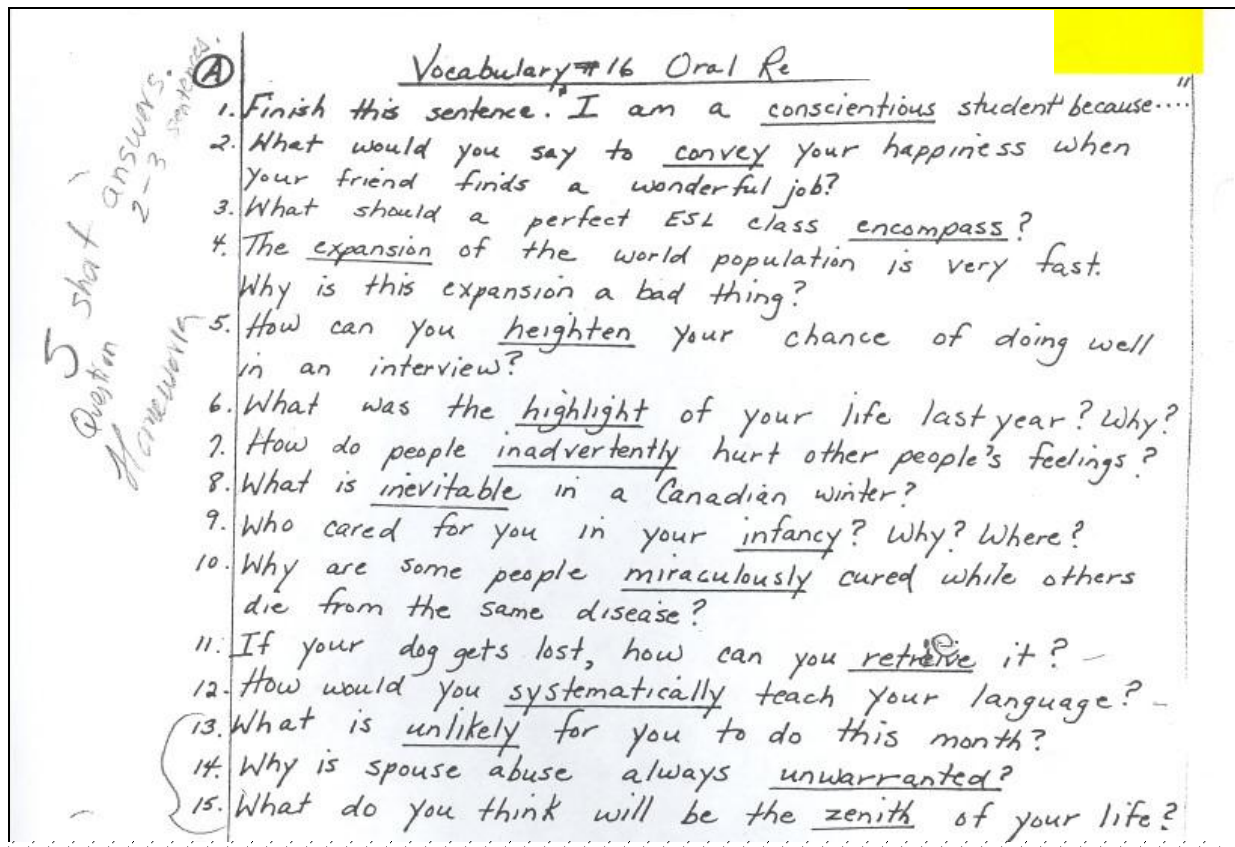


Figure 11. Maria's vocabulary review sheet.

Monica: Number fourteen: Why is spouse abuse always unwarranted? [pause]. When you ask a question like that. What are you thinking about when you pose a question like that to the students?

Brooke: There are a number of reasons or there are a number of thoughts behind questions such as that. There is reinforcement of the vocabulary which is, you know, the basic reason for asking the question. It's, "Why is spouse abuse always unwarranted?" always undeserved. Uh, that is one thing. The second thing is that I want them to think beyond the word *unwarranted* to a specific issue in society that is negative, and *unwarranted* is a word that, that you can attach to spouse abuse. It very often will open up a whole conversation about spousal abuse in their native country, spousal abuse at home, and spousal abuse culturally. Uh, what happens in Canada.

Uh, what things, what uh, solutions are open to people who may suffer from abuse and so on. It's, it's not just a grammar question. It's a-- it's a life question. . . . When I do questions like this to reinforce vocabulary, there's always the two things behind: one is the grammatical reinforcement, the review of the word itself; but the second thing is always to try to make them think beyond the word.

(Brooke, Lakeside, February, 20, 2008; Interview 1)

Brooke describes the dual nature of her pedagogical practice as she produces a text for her students: "It's not just a grammar question. It's a, it's a life question." On the one hand, vocabulary is reinforced as part of English language learning, thereby fulfilling the primary objective of LINC as mandated by the government, the requirements of a State education. On the other hand, immanent connections with experience in life, "a life question," simultaneously opens up to possibilities beyond the text: a nomad-education. By encouraging her students to "think beyond the word," how is Brooke experimenting with an alternative form of education in LINC that involves reading, reading the world, and self intensively and immanently (MLT)? Following the flows of experience in life, including experiences of violence (e.g. spousal abuse), what untimely rhizomatic connections might happen through investment in multiple literacies? Where might such an event take Brooke and her students as individuals in becoming?

It was experiences like this conversation with Brooke that caused me to begin thinking about the concept of the rhizome as a way to articulate a nomad-education. Near the end of my time on-site at Lakeside, I was talking with Brooke about the role of peace education in the LINC curriculum guidelines. I was stunned by how, in her response, Brooke drew not directly on the concept of the rhizome, but on other closely related images from botany to offer a veritable manifesto for a rhizocurriculum.

Brooke: What is in a curriculum is the focus of whatever your course is. The LINC course is-- [pause] a course about Canadian life, Canadian culture, Canadian mores, Canadian-isms, becoming and being Canadian. And-- [pause] all of those things are wrapped up in all of the different things that go into that curriculum guide. So we do have parts of, you know, Canadian history. Canadian history has to do with Aboriginal rights. It has to do with how the French and English got here and it has to do with-- with racism. And there's-- [pause] All of the topics grow out of the curriculum itself. ... All of those things come out of the very general topics that are in the curriculum. I think they grow NATURALLY out of what we learn. And sometimes if they're not mentioned in the curriculum, they do grow naturally like flowers because you can't talk about-- You can't talk about the justice system without talking about human rights, human rights abuses, about same sex marriage, about all of the other controversial issues, about abortion, about, um-- Oh it just-- Things just GROW out of topics. So you can take a narrow topic, well a broad topic, but a topic from the LINC curriculum and it's-- It can be about education in Canadian schools. And that is just the fertilizer for all kinds of other things that the students will ask questions about that grow from that. Nothing is ever written in stone or concrete. Everything is always growing and moving and everything is interconnected.

(Brooke, Lakeside, April 30, 2008; Interview 2)

Brooke's recurring notion of growth, for me, alludes to the idea of a proliferating rhizome. The way connections happen, prompted in part by the LINC curriculum, suggests MLT's notion of reading immanently and intensively in ways that produce untimely rhizomatic connections in connection with desire, that is, experiences in life. This is how sense emerges. Curriculum is

“the fertilizer,” a vector that presents texts which are then taken up in unpredictable ways, opening lines of flight. How might Brooke’s assertion that “everything is always growing and moving and everything is interconnected” describe the becoming of a Deleuzian rhizome, a rhizocurriculum?

Smoothness and Striation in Curriculum

The LINC curriculum guidelines are documents structured and organized around thematic units. However, a rhizocurriculum in LINC unfolds differently, exceeding the boundaries of these curricular texts, following flows of desire as experiences in life connect (this study has focused on experiences of peace *AND* violence). Referring to the LINC curriculum guidelines, Brooke stated:

Brooke: This is one unit. This is the next unit. This is the next unit. This is the next unit. It’s very difficult for those units not to be connected in lots of different ways, the same as people’s lives and ideas are connected. You can’t say, “Ok, today I’m only concerned about this.” You know, you have to live in the world. And you have to-- all of these other things impact on you.

(Brooke, Lakeside, April 30, 2008; Interview 2)

Brooke expresses the tension between the compartmentalization of the LINC curriculum units (striation and territorialization in Deleuzian terms) and the interconnectedness that happens in the classroom as curriculum is actually lived “in the world” where “people’s lives and ideas are connected” (smoothness and deterritorialization). Might these tensions be an effect of reading immanently and intensively in LINC? Moreover, when Brooke tells us that “all of these other things impact on you,” might it suggest the way the smoothness of curriculum contributes to the transformation (i.e. becoming) of individuals?

However, as I move towards the notion of a rhizocurriculum, I am not advocating a purely rhizomatic approach, a complete smoothing of the LINC curriculum. I remain mindful of Deleuze and Guattari's (1980/1987) warning: "Never believe that a smooth space will suffice to save us" (p.500). How then, does striation invade and interact with smoothness (and vice versa) as part of a rhizocurriculum? Through this final instance of nomad-education from LINC classroom life, I am thinking about this question.

The event takes place in Sara's Rosetta Street classroom. After reading a January 18, 2008 newspaper article from the Canadian Press with the headline "P.E.I. residents live longer; Inuit die younger," each student prepared a comparison table of the factors influencing life expectancy in these two geographic locations. Here I present Salomon's copy of the comparison table (Figure 12) followed by an excerpt from the video-recorded classroom conversation at the end of this activity, including comments made by Sara about the activity during her follow-up interview.

	PEI residents	Nunavut
average/lifespan.	75.6 years	41.8 years
factors that affect longevity life expectancy	<ul style="list-style-type: none"> - moderate climate - good nutrition - better health care - good condition for eating - exercising regularly - good education - housing water quality - electricity - good - easy access to healthy food - cheaper food - more opportunities for recreation <p style="text-align: center;"><u>Genetics</u></p>	<ul style="list-style-type: none"> 1. harsh climate. 2. limited access to heat nutrition 3. high rates of poverty less education many students do not finish high school - high dropout rate. - poor housing, poor quality of life. - lower quality of medical care - poor access to healthy food - food is expensive - few opportunities for recreation

Figure 12. Salomon’s comparison table.

[Video playing - Sara is at the chalkboard taking up answers for a comparison table of factors affecting life expectancy in Nunavut and Prince Edward Island]

Sara: Any other factors that might make a difference?

Student: Understand-- More understand of human rights [***]

Sara: Ok. And probably that goes with education: understanding your rights, what you should have. I think I’ll wind that up now. Any--any comments on this article?

Salomon: No.

Sara: It makes me want to live in the South and not the North. Uh-- We have many, many problems with our-- with the Inuit and with the Aboriginals as far as health,

substance abuse, poverty. This is a big problem in Canada and maybe not an issue we'll talk about today, but an issue that we could probably talk about in the future-- of how our aboriginal people here in Canada do have high rates of poverty, substance abuse, and things like that. Ok. Finished. [pause, papers shuffling] Ok. I'd like to work with some idioms today.

[video stops playing]

Monica: I'm curious if you can talk a little bit about why this activity was important in relation to the comments-- closing comments you were making around the activity.

Sara: The unit we're doing is on health. ... It's nice when I can find something that I think fits their level of English and that it's-- it's a real newspaper article and uh-- that ties in with the theme that I was doing. Talking about Aboriginal issues is not my health theme and so I didn't want to spend hours discussing with-- of-- of our Aboriginals when the focus was on health. And my other focus on this was to get them to do some charting and putting the data onto a chart. And then discussing uh-- some reasons-- To have-- have a conversation using things like *hyper-tension* and language that we'd been talking about in the previous weeks with their conversation groups.

Monica: Mmm. Have um--

Sara: So I didn't want to go off the Aboriginal way 'cuz that wasn't what--wasn't the purpose of my lesson.

(Sara, Rosetta St., February 7, 2008; Interview 1)

As I read this activity through the lens of MLT, I see movement in-between smooth and striated spaces; an interaction between smoothing and striating curricular forces that contribute to and produce each other.

As the activity draws to a close, one student introduces a new health-determining factor, human rights, that is not mentioned in the newspaper text. How might this proposition open a rhizomatic line of flight of deterritorialization as a smoothing force of living curriculum? What happens next? Sara places human rights into the territory of “education” and then immediately states that she is winding up the activity. How might this response effect a reterritorialization as a striating curricular force? How might Sara have responded differently?

But it seems that the rhizocurriculum unfolding in this classroom event is not finished yet. Next, Sara makes closing comments in which she mentions the difficult social issues facing Aboriginal populations in Canada: “health, substance abuse, poverty.” Is this idea perhaps an effect of rhizomatic, smooth connections prompted by the earlier introduction of human rights into the conversation? Finally, the activity is brought to a close by Sara and Aboriginal social issues are set aside to be talked about “in the future,” but not today.

After the video stops playing, Sara explains her decision to postpone the discussion of Aboriginal social issues because it was not “the *purpose* of [her] lesson”⁶⁷. Is this the effect of a striated, thematic curriculum? In the same interview, Sara explained, “I tend to do a thematic approach so that it might be health now. ... That’ll be my main focus. It just helps me plan” (Sara, Rosetta St., February 7, 2008; Interview 1). While a thematic, unit-focused, striated curriculum may help Sara plan her lessons, at the same time it can shut-down opportunities to

⁶⁷ For me, reading Sara’s comments immanently and intensively brought on the thought of Khalideen’s (1998) research finding that LINC teachers are often reluctant and feel unprepared to deal with issues of discrimination and racism when they arise in the LINC classroom. However, ascribing this meaning to Sara’s response would be an error of interpretation.

follow rhizomatic connections with life that happen as an effect of reading immanently and intensively in LINC. It prevents one from, going off another way as Sara puts it. What are the implications for becoming and learning when a rhizomatic line of flight is cut-off by a planned line of segmentation in the context of LINC?

The kinds of curricular spaces I am conceptualizing here parallel curriculum theorist Ted Aoki's (2005) description of living pedagogy where curri/culum is cracked open midst the tensions between the plannable/unplannable, the predictable/unpredictable, the prescriptive/nonprescriptive. He differentiates between curriculum-as-plan and curriculum-as-live(d), suggesting Deleuzean-Guattarian striated curriculum and smooth curriculum. It is between these two curricular movements, the striated plan and the smooth unplanned, that pedagogical lives are lived in LINC. A rhizocurriculum needs to account for the productive tension in-between smooth and striated curricular spaces and for the becomings that happen in-between.

Conceptualizing a Rhizocurriculum

With my conceptualization of rhizocurriculum, I contribute to a project spearheaded by Reynolds and Webber (2004) to expand curriculum theory, to see curriculum in terms of a multiplicity. I name this multiplicity using Deleuze and Guattari's (1980/1987) concept of the rhizome. It is never delimited by what it *is*, but rather is seen in terms of how it might *become*. This is curriculum as Daignault envisions it: "a nomadic object, which is always transient (moving)" (Hwu, 2004, p.183). As such, the question to ask is not what curriculum *is*, but how it *functions* as "the neverending trace of the text of everyday life" (Hwu, 2004, p.193); as "a force for thinking as experimentation" (Ellsworth, 2005, p.27).

Conceptualizing a rhizocurriculum first requires a rethinking of what teaching and learning are about in Deleuzian terms. Bogue's (2004) essay *Search, Swim, and See: Deleuze's Apprenticeship in Signs and Pedagogy of Images* has proved useful in this respect. According to Bogue:

genuine learning involves an engagement with ... problems, a reorientation of thought following its initial disorientation, such that thought may comprehend something new in its newness, as a structured field of potential metamorphic forces rather than a pre-formed body of knowledge to be mastered. One cannot teach the truly new in its newness, but one can attempt to induce an encounter with the new by emitting signs, by creating problematic objects, experiences or concepts. (p.341)

Learning, when understood as an apprenticeship in problems and an engagement with difference rather than as acquiring knowledge and a reproduction of the Same, is synonymous with becoming. Learning as apprenticeship is first and foremost a transformative experience.

Bogue (2004) argues that teaching then, is about inducing "an encounter with the new by emitting signs, by creating problematic objects, experiences or concepts" (p.341). Within a Deleuzian conceptualization of learning as apprenticeship, students are just as likely as teachers to be engaged in this kind of teaching activity. Teachers also experience deterritorializations when confronted with experiences of difference and thereby participate in a learning activity. In short, learning as apprenticeship exceeds the identitarian territories of teacher-role and student-role. Every individual, as part of the classroom assemblage, is an apprentice: learning, becoming. Anyone can emit signs and create potential problems. Brooke (a teacher) might accomplish this when she poses the question "Why is spouse abuse always unwarranted?" But it also happens when Sara's student asks about human rights in Nunavut, when Brooke's student

asserts that she does not believe “This Land Was Made for You and Me,” when Tuzi questions the media’s coverage of the 2008 Olympic protests, when Isabel’s classmate describes her child’s murder. As this dissertation research indicates, there is no shortage of problematic objects (Bogue, 2004) in LINC that can deterritorialize and initiate becomings.

Principles of a Rhizocurriculum

My observations of instances of nomad-education in LINC allow me to articulate, in a concrete way, five principles of a rhizocurriculum. These principles echo the characteristics of Deleuze and Guattari’s (1980/1987) rhizome: connection, heterogeneity, smooth and striated, affective, and transformative.

- **Connection.** Rhizocurriculum, as its name suggests, is an event that happens in the classroom and as it unfolds it forms complex connections similar to a rhizome. MLT recognizes these connections as an effect of reading immanently and intensively. Brooke may be articulating these connections in terms of “all of those things [that] come out of the very general topics that are in the curriculum. I think they grow NATURALLY out of what we learn” (Brooke, Lakeside, April 30, 2008; Interview 2).
- **Heterogeneity.** Rhizocurriculum, subscribing to a view of learning that is driven by encounters with the new and the different (Bogue, 2004) which in turn is underpinned by Deleuze’s ontology of difference⁶⁸ (virtual-actual), is primarily concerned with heterogeneity, rather than homogeneity. Heterogeneity is present when worldviews connect and collide (MLT).

⁶⁸ Deleuze’s (1968/1994) ontology involves movements between two realms, the virtual and the actual, each equally real. It is the continual movement between these two realms, between pure difference on the virtual plane of immanence and life actualized in space-time on the plane of organization that allows for becoming, a transformation of the world, of how we might live. See also entries on *difference* and *virtual and actual* in Chapter two’s *Conceptual ABC’s: A Rhizomatic Glossary*.

- Smooth and striated. Rhizocurriculum happens in in-between curricular spaces where curriculum-as-plan and curriculum-as-live(d) (Aoki, 2005) communicate, interact, and produce untimely lines of flight. In other words, it moves in both striated and smooth spaces; at times tracing a curricular territory of required knowledge content and at others mapping lines of flight, of escape, of deterritorialization into the unknown. As such, embracing a rhizocurriculum can be a risky, dangerous endeavor. One never knows where it will lead, what becomings it will create.
- Affective. Rhizocurriculum is affective. Affects can actualize as emotions in the classroom, but exceed emotions in terms of their transformative power.

Reading the classroom in terms of pre-established identity affiliations [e.g. teacher, student] reduces the ability to see what bodies can do. ... In contrast, a focus on affect – always a process of affirmation – acknowledges and maps any body's capacity and its singular relation to the socius in relation with other bodies. (Albrecht-Crane & Slack, 2007, p.105).

In a rhizocurriculum teacher-student-bodies enter into an affective and intensive relationship, a mode of individuation. These individuals, through their affective capacities, impact each other, transforming each other, effecting a becoming.

- Transformative. Rhizocurriculum is transformative, following as an effect of the preceding principle of affect. We do not experience a rhizocurriculum and its concomitant affects without undergoing a transformation, a becoming. The way these transformations happen cannot be known in advance.

Nomad-Education in Practice: Actualizations of Rhizocurriculum

Rhizocurriculum can be variously thought of as a concept, a mindset, and a set of principles; it is *not* a prescriptive technique. “There is no more a method for learning than there is a method for finding treasures” (Deleuze, 1968/1994, p.165). How rhizocurriculum will actualize in each classroom will be different. Each repetition of a rhizocurriculum will see it transformed, a “nomadic object” (Hwu, 2004, p.183) of a nomad-education. Consequently, all that can be offered here are general orientations towards how a rhizocurriculum might actualize in practice as a form of nomad-education.

First, rhizocurriculum makes particular demands on the teacher. The teacher views herself as a haecceity – a product of individuated experiences in life, not an actively controlling subject – as she is drawn into an apprenticeship *with* her students. The teacher welcomes that which *differs* when it arrives in the classroom. Remembering that “all progress is made by and in striated space, but all becoming occurs in smooth space” (Deleuze & Guattari, 1980/1987, p. 486), in a rhizocurriculum teachers watch for potential smooth spaces of becoming, what Daignault (2008) calls a “parenthesis,” in addition to working in the striated spaces of a more conventional education.

I give my lecture and follow the course schedule, but remain alert and on the watch, just like a cat, for the slightest hint. And it always arrives, in nearly every class: a distraction, a question from “out of left field,” a slip of the tongue, anything that opens a parenthesis. (Daignault, 2008, p.56)

In a rhizocurriculum, teachers are called upon to map *an ethics of violence* (Tenenbaum, 2000); here taking violence in the Deleuzean conceptualization as effecting a disorientation (Bogue, 2004) or deterritorialization of a worldview (MLT) that makes way for a different

reterritorialization, a becoming. As such, rhizocurriculum involves “a violent training, a culture or *paideia* which affects the entire individual” (Deleuze, 1968/1994, p.165). Here is how such a becoming through language learning might actualize:

Learning a foreign language means composing the singular points of one’s own body or one’s own language with those of another shape or element, which tears us apart but also propels us into a hitherto unknown and unheard-of world of problems. To what are we dedicated if not to those problems which demand the very transformation of our body and our language? (Deleuze, 1968/1994a, p.192)

This may articulate what a rhizocurriculum in LINC entails.

Second, within a rhizocurriculum, the “success” of a pedagogical endeavor is assessed in terms of experimentation, in terms of creativity (i.e. the proliferation of novel connections), in terms of increases in powers to affect and be affected. A successful rhizocurriculum puts “us in relation to thinking – it must create places in which to think without already knowing what we should think” (Ellsworth, 2005, p.54). In this way, it invites the unimagined and unexpected into the learning process. This is why it is impossible to predict how learning will unfold (Deleuze, 1968/1994; Ellsworth, 2005).

Finally, I would direct those interested in understanding how a rhizocurriculum might actualize to one last empirical example that affirms a rhizocurricular approach to language learning in an adult education context. This instance of nomadism arises from Grey’s (2009) action research project in which she encouraged her EAP (English for Academic Purposes) students to become “ethnographers of difference” by using multiple literacies practices (e.g. digital photography, pens and paper, oral interviews, and computer photo manipulation software) to research diversity in their university community. Through encounters with difference, how

are Grey and her students experiencing what I have named a rhizocurriculum? As the project unfolds, one of Grey's students manipulates digital photographs to create an image of a face that is half-woman, half-man. The result is a jarring text, a problematic object necessary for genuine learning to take place (Bogue, 2004). The student presents this text to the class. Grey (2009) describes this event as a "critical moment" which disrupted and disturbed some students. "As critical moments are unpredictable it is impossible to say when they will occur and what form they might take" (Grey, 2009, p.124). Thus Grey affirms the untimely and transformative character of rhizocurriculum in smooth spaces that I observed in my LINC research. Grey (2009) urges teachers and researchers to embrace productive pedagogical practices with the potential to enable different rhizomatic connections. "Take a risk, lose 'control' of the curriculum, the worst that can happen to you and your students is that you will encounter something unexpected and soar on a line of flight into something new, that is, difference" (p. 131). I present Grey's and her students' rhizocurricular experiments not as a model to copy, but as an instance of nomadism to adapt to other contexts (Holland, 2009).

Rhizomatic Refrain

Education has always seemed to me to be a field of extreme pendulum swings – teacher-centred *or* student-centred, phonics *or* whole language; conservative *or* progressive – reifying dualisms and binary thinking. What comes next is a presumption that one end of the binary is "right" and the other is "wrong"; one is a best practice and others are of dubious educational merit. With rhizocurriculum I am not proposing yet another radical swing in a suspect attempt to establish prescriptive best practices; rather the aim is to make the classroom a site of experimentation in order to see what (potentially) more satisfying ways of living pedagogically may become possible.

I am suggesting that language educators and language learners become nomads occupying a middle ground. Rhizomes work this in-between space, weeds popping up from cracks in a sidewalk. Rhizocurriculum is similarly invasive: springing forth unbidden between curriculum-as-planned *AND* curriculum-as-lived; between teachers *AND* students; between the interests of the State *AND* the desires of nomads; between smooth *AND* striated spaces. Moving in-between, rhizocurriculum is always on the look out for a line of flight.

Plateau III: Research Lines

Research Yet-To-Come

At this point in the research process, certain aspects of the rhizoanalysis continue to be problematic for me. These problems open connecting lines of inquiry to potentially follow in future research projects. The first line of research yet-to-come has to do with the notions of mothering, reading peace *AND* violence as texts, immigration to Canada, and the Deleuzean-Guattarian concept of *becoming-woman*⁶⁹. These issues came to the fore within the context of this study of multiple literacies (MLT) and language learning in LINC, as presented in the selected data assemblage below entitled *Becoming-woman?*.

⁶⁹ Deleuze and Guattari (1980/1987) contrast the molar with the molecular, or the major with the minor respectively. They insist that “all becoming is a becoming-minoritarian” (p.291) and moreover that becoming-woman is always the first becoming. In contrast, what Deleuze and Guattari “term a molar [i.e. major] entity is, for example, the woman as defined by her form, endowed with organs and functions and assigned as a subject. Becoming-woman is not imitating this entity or even transforming oneself into it.” (p.275). In other words, becoming-woman is about the deterritorialization of the molar category woman to enable an escape from given ways of being woman and the invention of different, wholly unthought-of ways of becoming-woman. This is why Deleuze and Guattari maintain that “even woman must become-woman.” (p.291).

Becoming-woman?

Monica: What would a peaceful place look like?

Isabel: I think it's that: when you are not worried about anything violent going to happen with the child, for example. You are not afraid if they are on the street and somebody can come and take her or him away or do something bad for them.

Tuzi: Because for the woman, we-- we don't pay such more attention for our career as man. We would like a peaceful life for the children and clean environment and good social system. So for the majority of the woman, more and more woman, they like to live in Canada.

Monica: What is it like to bring your children to Canada? Maria, you were telling us about the story you read in class describing the difficulties a Latin girl has when she immigrates to Canada.

Maria: When I read this I feel very-- very-- I don't know. It-- I just thought of my children and what experience that they have. But I think that kind of experience is very good for them because, you know, you learn a lot and it's better when you are child. So sometimes I think, "Oh my goodness! I am not a good mother because I put my children in this situation." [Maria begins to cry]

How is reading, reading the world, and self, within MLT, going on in these assembled data bits: as women, as mothers, as newcomers to Canada? What kind of affects are at work in the on-going creative process of becoming-woman in the Canadian context? This kind of thinking-experimentation would call for a rhizoanalysis of more data than I currently have to present and work with here. It would also require engaging a different assemblage of literature and theory than I have invoked in this dissertation, for example, the work of Deleuzian feminist

theorists⁷⁰ like Elizabeth Grosz, Rosi Braidotti, and Jessica Ringrose. For these reasons, while I recognize the importance of such a Deleuzean-inspired gendered analysis, I leave the becoming-woman of these immigrant mothers in relation to experiences of peace *AND* violence to be addressed in future research endeavors.

The second line of research yet-to-come revolves around the concept of rhizocurriculum and its implications for reading intensively, that is disruptively, in adult immigrant English language classrooms of various proficiency levels. During the course of our conversations both Sara and Brooke indicated that politically-charged, controversial issues that come up, through experiences with multiple literacies in the context of LINC, are not appropriate content for lower level LINC classes (i.e. levels 1 and 2) where students have less proficiency in English. Each teacher had her own reasons for expressing this proficiency-related restriction on the appropriateness of controversial discussion topics in the LINC classroom. Sara suggested the comfort level of students at different LINC levels was a determining factor: “[Brooke’s] students would be of a level higher⁷¹ so maybe a little bit more comfortable getting involved in sort of political dialogue” (Sara, Rosetta St., April 24, 2008; Interview 3). Brooke’s reasoning focused on her feeling that lower level LINC students’ limited vocabulary impedes their ability to make themselves understood and she also alluded to the idea that the affective power of controversial issues was a factor that deterred her from introducing such topics at lower LINC levels.

⁷⁰ Admittedly, Deleuze’s relationship with feminism has sometimes been rocky one. His sustained attack on representation and identity (i.e. sexual identities) had the effect of “dissolving sexual difference into an inhuman flux” (Colebrook, 2002a, p.149), an approach heavily criticized by early feminist theorists first encountering his work. However, over time some of those very critics, for example Braidotti and Grosz, have become Deleuze’s greatest champions. Their later, more sympathetic readings of Deleuze (and Deleuze and Guattari) have found his concepts of becoming-woman and the Body without Organs (BwO) useful for thinking about bodies in ways that escape the male-female binary and that break open the boundaries of subjugated categories (Colebrook, 2002a).

⁷¹ Notably, there is only a slight difference between Sara’s and Brooke’s classes in terms of English levels. Sara teaches a level 4/5 split and Brooke teaches a level 5 LINC class.

Brooke: I wouldn't want to put them in a position where they would say something that they didn't really MEAN only because they didn't have the tools with which to express themselves. So I would talk about the same [controversial] topics probably from level three up; but more mundane topics at the lower levels because controversial topics are very weighed emotionally.

(Brooke, Lakeside, April 30, 2008; Interview 2)

The notion of reading a class as a text (introduced in Cartography V, Chapter 5) might be useful here. Within MLT, reading a class as text (including the English proficiency levels of its students) in connection with reading the world and self, produces a particular teacher perception of a class as sense emerges. Then, how do teachers' perceptions influence pedagogical practice and how do multiple literacies (MLT) unfold through a rhizocurriculum in the LINC classroom? Future research might consider questions such as: How are actualizations of rhizocurriculum different at lower versus higher levels of LINC? How might a broadened conceptualization of literacies as multiple literacies (MLT), enable different approaches – artistic expression, for example – to engaging with controversial, emotionally charged issues? How might “releasing school-based literacy [i.e. reading, writing, and oral communication in English in LINC] from its privilege position by not allowing it to govern all other literacies [e.g. visual, artistic, multilingual] but to have its place among other literacies” (Masny, 2009a, p.1) enable more equitable, quality education? What kinds of support do teachers and students need to respond in affirmative ways to the vicissitudes of reading intensively in the LINC classroom at *all* English proficiency levels?

Finally, the third line of research yet-to-come would seek out additional instances of nomad-education (Holland, 2009) in adult immigrant language education in order to

conceptually refine the principles of a rhizocurriculum. In Canada, such studies might also include CLIC (*Cours de langue pour les immigrants au Canada*), LINC's French counterpart, to see how rhizocurriculum is being lived in those classrooms as learners experience multiple literacies. An exploration of rhizocurriculum actualization in other immigrant language instruction contexts might also help respond to a problem I encountered during this research project. Taken as a whole, the cartographies comprising Chapter 5 are predominantly drawn from Brooke's Lakeside classroom and focus on Maria and Tuzi. Similarly, the majority of the classroom events addressed within the rhizoanalysis are also situated at the Lakeside site. What happened in Sara's Rosetta Street classroom? How is it that fewer and different instances of rhizocurriculum were selected and presented from Rosetta Street?

I remain uncertain (and this is probably a good and productive thing) about how to respond to these questions because the response involves a complex assemblage. It may have something to do with Salomon and Isabel's slightly lower level of English oral communication proficiency than Maria and Tuzi's (LINC level 4 versus level 5 respectively) and that the Rosetta Street students had been in Canada six months or less as compared with the Lakeside students who had been in Canada twelve months or more. I also acknowledge that the relatively high proportion of Lakeside data used in the rhizoanalysis may have something to do with the way I selected the vignettes as a researching-desiring-machine (Deleuze & Guattari, 1972/1983). It may have something to do with the different character of the pedagogical spaces of Lakeside and Rosetta Street which I read as predominantly smooth and predominantly striated respectively. Both the *types* of classroom texts (e.g. newspapers and worksheets) and the *way* they were used in the two classrooms produced different actualizations of a rhizocurriculum. Brooke's pedagogical practices tended to release affects and open a smooth space of becoming. In

contrast, Sara tended towards pedagogical practices that avoided opening a smooth space in order to try to prevent an untimely deterritorialization or, as she put it, a landmine. It is not a question of whether these teachers' respective practices are good or bad that should concern us from the perspective of MLT and rhizocurriculum. Rather the pivotal question is a pragmatic one: What kinds of affects are released in each case? How does becoming with the world take place? These questions open lines of flight for research yet-to-come.

Research Challenges

The experiments documented in this dissertation, which conduct literacies and language research in a mode commensurate with Deleuze's transcendental empiricism, contribute to an emerging literature on poststructurally-informed (non)methods for educational research (Koro-Ljungberg, Yendol-Hoppey, Smith, & Hayes, 2009). I view this dissertation not as a model, but as an *instance* of a nomad-science (Holland, 2009) that produces not only knowledge, but, more importantly for Deleuze, thinking. At the same time, this process was, as I have described, a kind of apprenticeship in problems, a Deleuzian learning-becoming. But it was not an easy becoming.

I spent a very, very long time thinking about concepts, plugging them in, trying them out to see how they might *work* in this dissertation project before I could even start "pick[ing] up speed in the middle" (Deleuze & Guattari, 1980/1987, p.25). Moving in the middle of the research process, I often felt daunted by the imperative to give up on models in order to immanently experiment and create. I felt adrift in a sea of proliferating rhizoanalytic connections and longed for the certainty of a Method. I struggled to present all of this in-between the conventional expectations of dissertation writing and the Deleuzian-Guattarian provocation to write a rhizome. I was often disappointed in my abilities to invent, to find a line

of escape out of the shackles of representation to think otherwise. Many times I failed. Despite all of these frustrations, in the end, I am satisfied that I at least attempted something *different* in educational research. This, in and of itself, is important (Green & Luke, 2006; Lather, 2006).

Perhaps the greatest challenge I faced and one that continues to be problematic is to relate to myself not as a subject, but as an assemblage. Thinking of myself as an assemblage of experiences in life, what Deleuze and Guattari (1980/1987) call a haecceity, had ramifications for other research problems, including inventing an ethics of the event, performing an immanent reflexivity, and conceptualizing reading of self. As a desiring-machine (Deleuze & Guattari, 1972/1983), I was but one assemblage connecting with many others in the context of the research event wherein an assemblage of experiences (including MLT) produced a particular worldview (actualized as a belief system), which also shifted in the process of doing research, a process effecting a becoming.

Much of this dissertation has focused on reading, reading the world, and self in relation to the participants as I engaged in a rhizoanalytic process. However, within this process was Monica – a researching-desiring-machine, an assemblage – and throughout the rhizoanalysis reading of self was going on alongside reading and reading the world. At another level, Monica is also part of the assemblage that is the dissertation and the research process. In this space and time, these assemblages connect with the powers to affect and be affected in relation to: the research participants, the nomadic decisions about research practice, the affective responses (actualized as emotions) of desiring-machines during the research process, the rhizoanalytic cartographies produced, and so on. Rather than thinking of these as the actions of an agentive subject conducting research, I am trying to conceptualize them as the products of affective relationships forming between assemblages within the context of a research-reading event. They

are created out of reading self while reading and reading the world. What kind of reading of self is going on? What realities does it create? How could the entire research event have actualized *differently*? This is the fundamental question posed by Deleuze's (1968/1994) ontology of difference.

Research Becomings (or Lessons Learned)

As described in Chapter 4, rhizoanalysis is an iterative process that is always already happening (even at the very early stages of the research project), moving in-between thinking spaces such that no beginning of the analytic process can be pin-pointed. As I prepared to present this research at various conferences over a two year period (2008-2009) and in subsequent rhizoanalytic events, the process took me in what felt like circles. I was brought back to thinking spaces I had been to before, but each time they looked different. Each time different connections formed in my mind. Each time sense emerged differently because data was read immanently and intensively in connection with MLT and desire, an assemblage of experiences in life. As with any repetition, there is always difference, enabling a whole series of becomings that takes place through the rhizoanalytic process of doing research.

One major challenge I faced in undertaking this research was to figure out a way to stop traveling the research rhizome (Low & Palulis, 2006). In part this required learning to live with the tensions and contradictions that were produced within the rhizoanalysis. I had to come to see “pedagogical and research space not as an idealized and finished process, but as a (necessarily) chaotic and open-ended exploration” (Davies, 2009, p.627) – a becoming.

The concept of becoming has been a conceptual thread running throughout this entire dissertation. From a research perspective, it makes interesting things happen to the notion of “researcher” if we learn to think of ourselves as assemblage of experiences, the products of

research events. Light-years away from the objective observer of a positivist paradigm, in a nomad-science the researcher is also in the midst of things, becoming transformed. She is not exempt from the flows of experience. She too is caught up in becoming. Moreover, as we enter into affective relationships with our participants we all become connected parts of larger assemblage, a research event. No one comes out of this encounter the same. The research experience is first and foremost a transformative one: a becoming. Through this dissertation project Isabel, Salomon, and Sara at Rosetta Street; and Brooke, Maria, and Tuzi at Lakeside have participated with me in an apprenticeship in problems that has transformed us; teaching us something about moving in the middle of things, a nomad-education of multiple literacies.

Intermezzo

This dissertation entered in the middle of pedagogical and research life with the presentation of problems: empirical, theoretical, and epistemological. In pursuing these lines of inquiry about experiences of multiple literacies, peace *AND* violence in LINC via Multiple Literacies Theory (Masny, 2006, 2009c), all manner of becomings were unleashed. Reading immanently and intensively, the rhizomatic connections of a nomad-research can conceivably go on forever; however, a dissertation cannot (should not). And so I exit this particular research rhizome recognizing that “there is always more to think” (May, 2005, p.21). Between this dissertation and the yet-to-come, what connections will proliferate? What new lines of flight, as yet unthought-of, will be created? What ways of living pedagogically might be invented to affirm diverse becomings?

With Deleuze and Guattari “to think is to create” (Deleuze, 1968/1994, p.147) and “to create is to resist: pure becomings, pure events on a plane of immanence” (Deleuze & Guattari, 1991/1994, p.110). Bearing this in mind, with this dissertation I want to provoke new problems

as an invitation to educational researchers and to literacies and English language teachers to think differently about the work they do. By inducing disruptions, breaks with familiar territories, I want to challenge others to accept the risk of following a witch's line, a line of deterritorialization where the stakes are high because "one does not think without becoming something else" (p.42). I aspire, as language educator and researcher, to maintain the fortitude required to continue the thinking-voyage of this dissertation-becoming.

To think is to voyage. ... Voyage smoothly or in striation, and think the same way...

*But there are always passages from one to the other,
transformations of one within the other, reversals. ...*

Voyaging smoothly is a becoming, and a difficult, uncertain becoming at that.

(Deleuze & Guattari, 1980/1987, p.482)

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Appendix A

Explicit links to peace education in the *LINC 1-5 Curriculum Guidelines* (Hajer, Robinson, & Witol, 2002) as identified and compiled by the researcher

Table A1

Curricular Theme: *At Home in Our Community & the World*

Level	All Curricular Sub-themes	Examples of peace education related suggested topics	Examples of peace education related suggested vocabulary
1, 2,	Finding a Place to Live	n/a	n/a
& 3	Housing Problems	n/a	n/a
	Neighbours & Neighbourhoods	n/a	n/a
4	Canadian Environment	*All topics relevant to peace education as environmental awareness.	<i>Biodegradable, recycle, compost, blue box, contamination, depletion, damage, protect, population growth, smog.</i>
	The UN & Canada	*All topics relevant to peace education as world civic education. Role of the UN in maintaining world	<i>Peacekeeping, international relations, Security Council, UNICEF.</i>

		peace; UN agreements (e.g. Nuclear Non-Proliferation Treaty)	
	World News	Sensitivity to a variety of cultures and opinions in Canada when discussing world events	<i>Crisis, threat, target, rescue, struggle, suspect, announce, broadcast, correspondent, terrorism, invade, peace.</i>
5	Canada in the Global Village	Canada’s role in intercultural organizations (e.g. G-8, the Commonwealth, the United Nations); international labour issues (e.g. child labour, “sweat shops,” maquiladoras in Latin America)	<i>Migration, barriers, globalization, global markets, downsizing, information age, “sweat shops,” child labour, free trade agreement, foreign affairs.</i>
	Global Environment	*All topics relevant to peace education as environmental awareness. International protests about environmental issues (e.g. Anti-Nuclear Movement, Greenpeace)	<i>hazardous waste, acid rain, UV factor, ozone-layer depletion, contamination, desertification, erosion</i>

International Human Rights	*All topics relevant to peace education as human rights education.	<i>systemic discrimination, prejudice, tolerance, race, minority group, handicapped</i>
	UN Universal Declaration of Human Rights and Freedoms	<i>handicapped</i>

Table A2

Curricular Theme: *Canadian Culture*

Level	All Curricular Sub-themes	Examples of peace education related suggested topics	Examples of peace education related suggested vocabulary
1, 2,	Celebrations	n/a	n/a
& 3	Customs & Social Behaviour	Gender issues in Canada	n/a
	Leisure Activities	n/a	n/a
4	Celebrations	n/a	n/a
	Customs & Social Behaviour	Gender issues in Canada	n/a
	Cultural Diversity	History of multiculturalism in Canada; peaceful conflict resolution; ways to combat racism and intolerance	<i>ethnic origin, visible/racial minorities, multiculturalism, tolerance, discrimination</i>

5	National Unity	n/a	n/a
	Social Issues	Community resources for dealing with homelessness, teen pregnancy, poverty, unemployment, etc.; legal aspects of social issues (e.g. domestic violence); social advocacy groups and their work	<i>illiteracy, poverty, domestic violence, homelessness, hostel, shelter, substance addiction</i>
	What is Canadian?	Values that are important to Canadians	<i>cultural identity, belief, standard of living, bilingual, values, multicultural, heritage, impression</i>

Appendix B

Certificate of Ethical Approval



Université d'Ottawa University of Ottawa

Service de subventions de recherche et d'éthologie Research Grants and Ethics Services

HEALTH SCIENCES AND SCIENCE RESEARCH ETHICS BOARD**CERTIFICATE OF ETHICAL APPROVAL**

This is to certify that the University of Ottawa Social Sciences and Humanities Research Ethics Committee has examined the application for ethical approval of the research project entitled **Experiences of Multiple Literacies in Connection with a Life: A Poststructural Study with Adult Learners in LINC (File # 10-07-05)** submitted by Monica Waterhouse and supervised by Diana Masny from the Faculty of Education of the University of Ottawa. The Board found that this research project met appropriate ethical standards as outlined in the Tri-Council Policy Statement and in the Procedures of the University of Ottawa Research Ethics Boards, and accordingly gave it a Category 1a (approval). This certification is valid one year from the date indicated below.


November 13, 2007

Date

Protocol Officer for Ethics in Research
For _____; Chair of the Social
Sciences and Humanities REB


Appendix C

Teacher recruitment text

 <p>uOttawa</p> <p>Université d'Ottawa Faculté d'éducation</p> <p>University of Ottawa Faculty of Education</p> <p>145 Jean-Jacques-Lussier Ottawa ON K1N 6N5 Canada</p> <p>www.uOttawa.ca</p>	<p style="text-align: right;">November (insert date), 2007</p> <p>Attn: LINC Teachers School Address, Ottawa, ON</p> <p>RE: Request for Research Participants</p> <p>Dear LINC Teachers,</p> <p>In the spring of 2005 I volunteered in a LINC 3 class, a powerful experience that became the impetus for me to pursue my Ph.D. (Education) at the University of Ottawa. Now I am writing to request your participation in my doctoral research project entitled: <i>Experiences of Multiple Literacies in Connection with a Life: a Poststructural Study with Adult Learners in LINC</i>.</p> <p>Briefly, I am seeking the volunteer participation of 2 teachers (preferably one in LINC 4 and one in LINC 5) and 4 of their students (2 in each class) over an approximately 3 month period. Teachers will be asked (1) to allow me to enter their classroom to conduct student observations twice per month and (2) to participate in hour-long, one-on-one interviews once per month (i.e. 3 interviews total). Further details are provided in an abridged version of the thesis committee approved research proposal, attached for your consideration.</p> <p>If you agree to participate, I would also ask for about 10 minutes of your class-time to invite students to participate as well. Note that your participation is contingent upon at least 2 of your students also volunteering to participate in the study.</p> <p>If you are interested in participating or if you have any questions/concerns before agreeing to participate, please contact me directly at the contact info below on or before November __, 2007. If you wish, I would also be happy to meet with you in person. You may also address any concerns to my thesis supervisor Dr. Diana Masny at _____, or _____ Ext.</p> <p>Thank you very much for your time and consideration of this project. I look forward to hearing from you soon.</p> <p style="text-align: right;">Monica Waterhouse Ph.D. Candidate</p> <p style="text-align: right;">Faculty of Education, University of Ottawa Phone # Email:</p> <p style="text-align: right;">1</p>
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Appendix D

Teacher consent form



uOttawa

Teacher Consent Form

Title of the study: *Experiences of Multiple Literacies in Connection with a Life: a Poststructural Study with Adult Learners in LINC*

Name of researcher: Monica Waterhouse (Supervisor: Dr. Diana Masny)
 Faculty of Education, University of Ottawa
 Telephone number: _____ ext. _____ E-mail address: _____

Supervisor: Dr. Diana Masny
 Faculty of Education, University of Ottawa
 Telephone number: _____ E-mail address: _____

Invitation to Participate: I, _____, am invited to participate in the abovementioned research study conducted by Monica Waterhouse as part of her Ph.D. (Education) program. The study is supervised by Dr. Diana Masny and is funded by a Social Science and Humanities Research Council (SSHRC) doctoral fellowship.

Purpose of the Study: The purpose of the research is to learn more about the transformations that are happening as messages about peace connect with the life experiences of adult learners studying in the LINC program. It seeks to understand how, in this context, multiple literacies impact readings of word, world, and self. By complicating what teaching and learning second language literacies in the context of LINC entails, this study may usefully inform pedagogies within ESL and literacy instruction programs for newcomers.

Participation: I understand that my participation is contingent on at least 2 of my students also being willing and able to participate. I will be asked to allow the researcher to enter my classroom twice per month, over a 3 month period (= 6 times in total), to video-record observations of 2 of my students (who will also be responsible for giving their *own* consent to being observed). I understand that each observation session will last approximately 1 hour, that is, 1 lesson/class activity. I also understand that while the focus of the observation is on the students, it is likely that my voice and possibly my image will be recorded on the video.

I will also be asked to participate in monthly (= 3 times in total) one-on-one interviews with the researcher, each lasting approximately 1 hour, to talk about my beliefs about literacy and my experiences of teaching in LINC. We will also talk about the importance of specific LINC lessons/activities that are part of the observation sessions (see previous paragraph). Interviews will take place at my LINC classroom and will be scheduled at a time convenient for me either before or after my regular classes.

Risks: My participation in this study will entail reflecting upon my own teaching experiences and this may be difficult or cause me to feel emotionally upset. I have received assurances from the researcher that I am in no way obligated to talk about these experiences. I have also received assurances that my participation in the study in no way affects my employment record or status and the purpose of the study is *not* to evaluate the teacher nor the LINC program itself.

Benefits: My participation in this study will offer me opportunities to critically reflect on my own teaching practice which may lead to useful insights that will enrich my practice. Furthermore, my participation will contribute to informing language and literacy instruction methods in LINC to make them more effective and will therefore help future LINC students.

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 Ottawa ON K1N 6N5 Canada
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Université d'Ottawa
Faculté d'éducation

University of Ottawa
Faculty of Education

Confidentiality and anonymity: I have received assurance from the researcher that the information I will share will remain strictly confidential and will be used only for the purposes of preparing the researcher's doctoral dissertation and that in any and all subsequent public presentations or publications of the data my confidentiality will be protected as I will remain

anonymous. My **anonymity** will be protected in the following manner: I will be referred to only by self-selected pseudonym (a 'fake' name). Furthermore, the specifics of my LINC site will be obscured by using a researcher-assigned pseudonym for the school/site and it will be identified as 'a LINC site in the Ottawa area.' I am aware that my complete anonymity *cannot* be guaranteed. Because of the nature of the research design, my colleagues and students will be aware that I have participated in the study. Because only 2 teachers will be participating, it may be possible for others to guess my identity in the presentation of the study results even with the careful use of pseudonyms. However, the risks associated with this are minimal and every effort will be made on the part of the researcher to remove or alter all elements of my data that might clearly identify me (e.g. my address or my workplace).

Conservation of data: The data collected (video-recorded observations and audio-recorded interviews) will be kept in a secure manner, locked in filing cabinet in the supervisor's office (Dr. Diana Masny), for a period of 10 years.

Compensation: In the interest of reciprocity, the researcher will volunteer her time to help out in my classroom, in whatever way is most useful to me for one day per week over the duration of the study (3 months). I understand that the researcher will continue to volunteer her time, even if I choose to withdraw from the study.

Voluntary Participation: I am under no obligation to participate and if I choose to participate, I can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. If I choose to withdraw, all data gathered until the time of withdrawal will not be used if I request that it not be used.

Acceptance: I, _____, agree to participate in the above research study conducted by Monica Waterhouse of the Faculty of Education at the University of Ottawa which is under the supervision of Dr. Diana Masny.

If I have any questions about the study, I may contact the researcher or her supervisor at the phone numbers or E-mail listed above. If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 159, Ottawa, ON K1N 6N5; Tel.: _____ E-mail: _____


There are two copies of the consent form, one of which is mine to keep.

Participant's signature: _____ Date: _____
(Signature)

Researcher's signature: _____ Date: _____
(Signature)

Appendix E

Student recruitment text



Université d'Ottawa
Faculté d'éducation

University of Ottawa
Faculty of Education

Research Participation Opportunity

You are invited to participate in the following research study done by Monica Waterhouse (Department of Education, University of Ottawa) as part of her doctoral research. She is looking for **2 student volunteers from this class** to participate in the **3 month study**.

The Research Study
The title of the study is *Experiences of Multiple Literacies in Connection with a Life: a Poststructural Study with Adult Learners in LINC*. It hopes to learn more about the changes that happen as messages about peace connect with the life experiences of adult learners studying in the LINC program. It seeks to understand how multiple literacies impact readings of word, world, and self.

What will participants have to do? How long will it take?

- LINC classroom activities (1 hour, once per month = 3 times in total)
- Keep an audio-journal to reflect on LINC activities in relation to your life experience (5 minutes, twice per month = 6 times in total)
- Participate in an audio-recorded individual interview with Monica to talk about your LINC activities in relation to your life experience (1 hour, once per month = 3 times in total).
- You will also be asked to share some of your school work that was produced during the observation or that you may have talked about in your audio-journal (e.g. an essay or a vocabulary list)

*** A participant can stop at anytime if he/she feels too uncomfortable.***

Does it affect the participant's academic standing in any way?
Absolutely NOT! The audio-journal is not part of your regular LINC activities and will not be evaluated or graded. Monica (the researcher) will not be evaluating your work.

What do participants get out of it?
A chance to:

- practice oral communication skills in English
- help future LINC students
- learn something about himself or herself and others
- contribute to important ESL and literacies research

If you want to participate in the study, please contact Monica before December 18, 2007.


E-mail: _____ **Phone:** _____

***NOTE:** Only the **FIRST** 2 students to reply will be able to participate in the study.

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Appendix F

Student consent form

 uOttawa	<u>Student Consent Form</u>
Université d'Ottawa Faculté d'éducation	Title of the study: <i>Experiences of Multiple Literacies in Connection with a Life: a Poststructural Study with Adult Learners in LINC</i>
University of Ottawa Faculty of Education	Name of researcher: Monica Waterhouse (Supervisor: Dr. Diana Masny) Faculty of Education, University of Ottawa Telephone number: () ext E-mail address:
	Supervisor: Dr. Diana Masny Faculty of Education, University of Ottawa Telephone number: ext. E-mail address:
	Invitation to Participate: I, _____, am invited to participate in the abovementioned research study conducted by Monica Waterhouse as part of her Ph.D. (Education) program. The study is supervised by Dr. Diana Masny and is funded by a Social Science and Humanities Research Council (SSHRC) doctoral fellowship.
	Purpose of the Study: The purpose of the research is to learn more about the transformations that are happening as messages about peace connect with the life experiences of adult learners studying in the LINC program. It seeks to understand how, in this context, multiple literacies impact readings of word, world, and self. By complicating what teaching and learning second language literacies in the context of LINC entails, this study may usefully inform pedagogies within ESL and literacy instruction programs for newcomers.
	Participation: Over a 3 month period I will take part in a variety of activities as follows. I will be observed and video-recorded as I participate in my regular LINC classroom activities for approximately 1 hour, once per month (= 3 times in total). I will keep an audio-journal to reflect on LINC activities in relation to my life experiences. I will be provided a digital audio-recording device by the researcher for this purpose. I will make a short (about 5 minute) journal entry twice per month (= 6 times in total) on my own time as is convenient for me. Finally, I will participate in one-on-one interviews with the researcher for approximately 1 hour, once per month (= 3 times in total) to talk about LINC activities and how they relate to my life experiences. Interviews will take place at my LINC classroom and will be scheduled at a time convenient for me either before or after my regular classes. I will also be asked, though I am not obligated, to share some of my LINC work (e.g. an essay, a vocabulary list, etc.). As well, I will be asked, but am not obligated, to select what I consider important video clips from my observation session.
	Risks: My participation in this study will entail reflecting upon my own life experiences and that this may be difficult and cause me to feel emotionally upset. I have received assurances from the researcher that I am in no way obligated to talk about these experiences. If I wish, the researcher will refer me to counselling services offered by the Ottawa Community Immigrant Services Organization (OCISO) who provide therapy services in over 11 languages for a very small fee (http://www.ociso.org/counselling.htm). If I require counselling services but cannot afford this fee, I understand that the researcher will cover the OCISO counselling fees for a maximum 6 month period. I have also received assurances from the researcher that my participation in the study in no way affects my academic standing, evaluation or grades in the LINC program.
	Benefits: My participation in this study will offer me rich opportunities to use and practice my developing English language literacies in meaningful ways. I may also gain useful insights into my own language learning and my integration into my new
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Faculty of Education

country (Canada) through critical reflection. My participation will contribute to informing language and literacy instruction methods in LINC to make them more effective and will therefore help future LINC students.

Confidentiality and anonymity: I have received assurance from the researcher that the information I will share will remain strictly confidential and will be used only for the purposes of preparing the researcher's doctoral dissertation and that in any and all subsequent public presentations or publications of the data my confidentiality will be protected as I will remain anonymous. It is possible that copies of some of my LINC work (e.g. an essay, a vocabulary list, etc.) may be used in presentations or publications. In such a case, all personally identifying information will be removed from the documents. My **anonymity** will be protected in the following manner: I will be referred to only by self-selected pseudonym (a 'fake' name). Furthermore, the specifics of my LINC site will be obscured by using a researcher-assigned pseudonym for the school/site and it will be identified as 'a LINC site in the Ottawa area.' I am aware that my complete anonymity *cannot* be guaranteed. Because of the nature of the research design, my classmates and teacher will be aware that I have participated in the study. Because only 4 students will be participating, it may be possible for them to guess my identity in the presentation of the study results even with the careful use of pseudonyms. However, the risks associated with this are minimal and every effort will be made on the part of the researcher to remove or alter all elements of my data that might clearly identify me (e.g. my address or my workplace).

Conservation of data: The data collected (video-recorded observations, audio-recorded journals, audio-recorded interviews, and hard copies of my in-class work) will be kept in a secure manner, locked in filing cabinet in the supervisor's office (Dr. Diana Masny), for a period of 10 years.

Compensation: At the end of the study I will be permitted to keep the Mp3 recording device that the researcher has provided for my audio-journaling activities on the condition that I have participated in at least one data collection session (even if I do not want this data used).

Voluntary Participation: I am under no obligation to participate and if I choose to participate, I can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. If I choose to withdraw, all data gathered until the time of withdrawal will not be used if I request that it not be used.

Acceptance: I, _____, agree to participate in the above research study conducted by Monica Waterhouse of the Faculty of Education at the University of Ottawa which is under the supervision of Dr. Diana Masny.

If I have any questions about the study, I may contact the researcher or her supervisor at the phone numbers or E-mail listed above. If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa, Tabaret Hall, 550 Cumberland Street, Room 159, Ottawa, ON K1N 6N5; Tel.: (_____); E-mail: _____

There are two copies of the consent form, one of which is mine to keep.

Participant's signature: _____ Date: _____

Researcher's signature: _____ Date: _____
(Signature)

145 Jean-Jacques-Lussier
Ottawa ON K1N 6N5 Canada

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Appendix G

Schedule of on-site research activities

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
JANUARY	21	22 - Lakeside	23 – Lakeside	24 – Rosetta St. * Both student participants were no shows	25 – Rosetta St.
	28 – Rosetta St.	29 - Lakeside	30 – Lakeside	31 – Rosetta St.	1 – Rosetta St.
	Isabel 1 st Interview	Maria 1 st Observation	Maria 1 st Interview	Salomon 1 st Observation	Salomon 1 st Interview
FEBRUARY	4	5	6	7 – Rosetta St. Sara 1 st Interview	8
	11	12	13	14 – Rosetta St. Isabel 2 nd Observation	15 – Rosetta St. Isabel 2 nd Interview * Winter Carnival Fieldtrip
	18 – Family Day No classes	19 – Lakeside Tuzi 2 nd Observation	20 – Lakeside Tuzi 2 nd Interview 1 st Interview Brooke	21 – Rosetta St Salomon 2 nd Observation	22 – Rosetta St. Salomon 2 nd Interview
	25	26 – Lakeside Maria 2 nd Observation	27 – Lakeside Maria 2 nd Interview	28 – Rosetta St. Isabel 3 rd Observation	29 – Professional Development day No classes
	3	4 – Lakeside Tuzi 3 rd Observation	5 – Lakeside Tuzi 3 rd Interview	6 – Rosetta St Isabel 3 rd Interview Salomon 3 rd Observation * Law students’ presentation on credit	7 – Rosetta St. Salomon 3 rd Interview *Sugar Bush Fieldtrip
MARCH	10 – March Break No classes	11 – March Break No classes	12 – March Break No classes	13 – March Break No classes	14 – March Break No classes
	17 – Lakeside Maria 3 rd Observation	18	19 – Lakeside Maria 3 rd Interview	20 – Rosetta St. Sara 2 nd Interview	21 - Good Friday No classes
	*** March 24 to April 12 – Monica out of town ***				
	14	15	16	17	18
APRIL	21 – Lakeside Maria 4 th Interview (extra)	22	23 – Lakeside Tuzi 4 th Interview (extra)	24 – Rosetta St. Sara 3 rd Interview	
	28	29	30 – Lakeside Brooke 2 nd Interview	1	2

Note. Shaded areas indicate days on which I was not at either of the two LINC sites

Appendix H

Teacher interview guide

Biographical:

- Tell me a bit about yourself.
- Describe your teaching experience. Where has your career taken you? How long have you been teaching?
- How long in LINC? How long in *this* particular LINC setting?
- Could you briefly describe your LINC class (level, student demographics, etc.)?
- Is there anything else that you would like to tell me that you think is important for me to know about you and your life experience, particularly as it relates to your experience as a LINC teacher and to your approach to teaching English language literacies to newcomers?

Beliefs about Literacy:

- What does the word literacy make you think of? What goals? What practices?
- How is (English language) literacy important?
- What does it contribute to our lives?
- This research project is about ‘multiple literacies.’ What does ‘multiple literacies’ make you think of?

Consider this artifact/video clip (selected from class observation data).

- How is this activity important?
- What does it cause you think about?
- How does it contribute to literacy(ies)?
- If it could be different, what would it look like?

Experiences of Teaching in LINC:

- What is the appeal of teaching in the LINC program?
- What are your thoughts on working with LINC clientele?
- How is it different from other teaching experiences you have had?
- Think about your experiences in the LINC program/classroom. What particular experiences or events stand out in your mind? How was it especially important?
- Can you describe an event that prompted change? How did it affect you? Your approach to literacy and your teaching practice?
- What changes have you experienced as a result of your experiences teaching English language literacies in LINC? How are you different?

Teaching and Curriculum: What are your thoughts on the LINC curriculum (guidelines)?

- What is important for you as you prepare a LINC lesson? – Goals, objectives? Language, multiple literacies (e.g. song; computer, etc), critical literacies, personal literacies, life?
- What do you think about as you prepare a LINC lesson?
- Where does your inspiration for lessons come from? (curriculum? Students needs? Students lives/desires? Current events?)

- What kinds of resources do you use to prepare your lessons?
- What role, if any, does the LINC curriculum guide play in your lesson planning?
- “Included in the LINC curriculum guidelines ... is information that helps orient newcomers to the Canadian way of life. The strategic outcome (objective) of LINC is ... to facilitate their social, cultural, economic and political integration into Canada so that they may become participating members of Canadian society as quickly as possible”. (Citizenship and Immigration Canada, 2006).
 - To what extent do you feel LINC meets the goals of “orienting newcomers” to “the Canadian way of life”? What does this entail? (What is a Canadian way of life; values? Multiculturalism? Peacefulness?) How does it do so?
- If the curriculum could be different, what would it look like?

Experiences of violence and peace:

- Canada has a reputation on the world stage as a clean, peaceful, just, and democratic country. What do you think about that image?
- Do experiences of peace and/or talk of peace-related issues find their way into the classroom? If so, how? (curriculum, student, teacher, what kind of literacies activities?)
- Could you tell me about a specific event or experience when this happened?
- Do experiences of violence (overt or covert, such as social injustice) and/or talk of violence-related issues find their way into the classroom? Is so, how? (what kind of literacies activities?)
- Could you tell me about a specific event or experience when this happened?
- Peace education is generally understood as a three part process that “involves empowering people with the skills, attitudes [i.e. values], and knowledge to create a safe world” (Harris & Morrison, 2003, p.9).
 - In your experience, how do these things relate to what happens in LINC?
 - If you consider the topics under the umbrella term of ‘peace education,’ what connections do you think of? Connections to what happens in LINC? What connections do you think of if you consider the topics listed under the LINC Curricular Guidelines?

Appendix I

Student interview guide

Biographical:

- Tell me a bit about yourself: How long have you been in Canada? Where have you lived?
- Describe your English language learning experiences. How long have you been studying? In what programs?
- How long in LINC? How long in *this* particular LINC setting?
- Is there anything else that you would like to tell me that you think is important for me to know about you and your life experience, particularly as it relates to your experience as a LINC student and to your experiences with English language literacies?

Beliefs about Literacy Learning

- What does the word literacy make you think of? What goals? What practices?
- Why is (English language) literacy important?
- What does it contribute to your life?
- This research project is about ‘multiple literacies.’ What does ‘multiple literacies’ make you think of?

Consider this artifact/video clip/journal entry (selected from class observation data):

- What do you think about this activity?
- How is this activity important?
- What does it cause you think about?
- What connections happen to other ideas, thoughts, or experiences?
- If it could be different, what would it look like?
- What do you want?

Experiences of Learning in LINC:

What do you like about learning in the LINC program?

- How is LINC different from other learning experiences you have had?
- Think about your experiences in the LINC program/classroom. What particular moments or events stand out in your mind? How was it especially important?
- Can you describe an event that prompted change? How did it affect you?
- How did it affect your approach to literacy and learning?
- What changes have you experienced as a result of your experiences learning English language literacies in LINC? How are you different?

Learning and Goals: What are your thoughts on the LINC curriculum (guidelines)?

- What is important for you as you study in LINC?
- “Included in the LINC curriculum guidelines ... is information that helps orient newcomers to the Canadian way of life. The strategic outcome (objective) of LINC is ... to facilitate their social, cultural, economic and political integration into Canada so that

they may become participating members of Canadian society as quickly as possible". (Citizenship and Immigration Canada, 2006).

- To what extent do you feel LINC meets the goals of “orienting newcomers” to “the Canadian way of life”? What does this entail? How does it do so (what kinds of literacies activities)?
- How does this relate to your own goals? What do you want?
- If the curriculum could be different, what would it look like?

Experiences of violence and peace:

- Canada has a reputation on the world stage as a clean, peaceful, multicultural, just, and democratic country. What do you think about that image?
- Do experiences of peace and/or talk of peace-related issues find their way into the classroom? If so, how? (curriculum, students’ experiences, teacher’s lessons, what kind of literacies activities?).
- Could you tell me about a specific event or experience when this happened?
- Do experiences of violence (overt or covert, such as social injustice) and/or talk of violence-related issues find their way into the classroom? Is so, how? (what kind of literacies activities?)
- Could you tell me about a specific event or experience when this happened?

Transformations of Worldviews:

- Remind me: how long have you been in Canada?
- How have your ideas or opinions changed since you first arrived with respect to...?
 - English language
 - Literacies
 - Canada
 - Yourself
 - Other things...?
- What specific experiences do you think of when you think about these changes?
- Were any of these experiences related to your LINC classes? To language and literacy activities you took part in at LINC?
- How have these changes affected you? How are you different than before?

Appendix J

Audio journal guide

At the end of each week, please record an audio journal entry. Think about what you would like to say using the “reflective starters” to help you, then start recording. Your entry can be as short or as long as you like (e.g. 3-5 minutes would be fine). This is not an assignment. You will not be marked on your English language skills. Try to relax and speak freely. Try not to read a prepared script.

Happy recording and thank you! I look forward to listening to your journal entry.

Reflective starters:

* **THINK** about all of things you did at LINC this week.

- Which activity or event ‘stood out’ in your mind as important?
- Which one do you remember first?

(It could be a reading, writing, speaking or listening activity. It could also be a guest speaker, a video you watched, a computer activity, a field trip, a special lunch, or any other activity or event that seems important).

***USE** the questions below to guide your journal entry, but also feel free to expand beyond them.

* **RECORD** your voice as you talk about this activity or event.

1. Say your name and the date you are recording the journal entry.

2. Give a brief description of the activity or event. What happened?

3. Why was this activity or event important to *you* and *your* life?

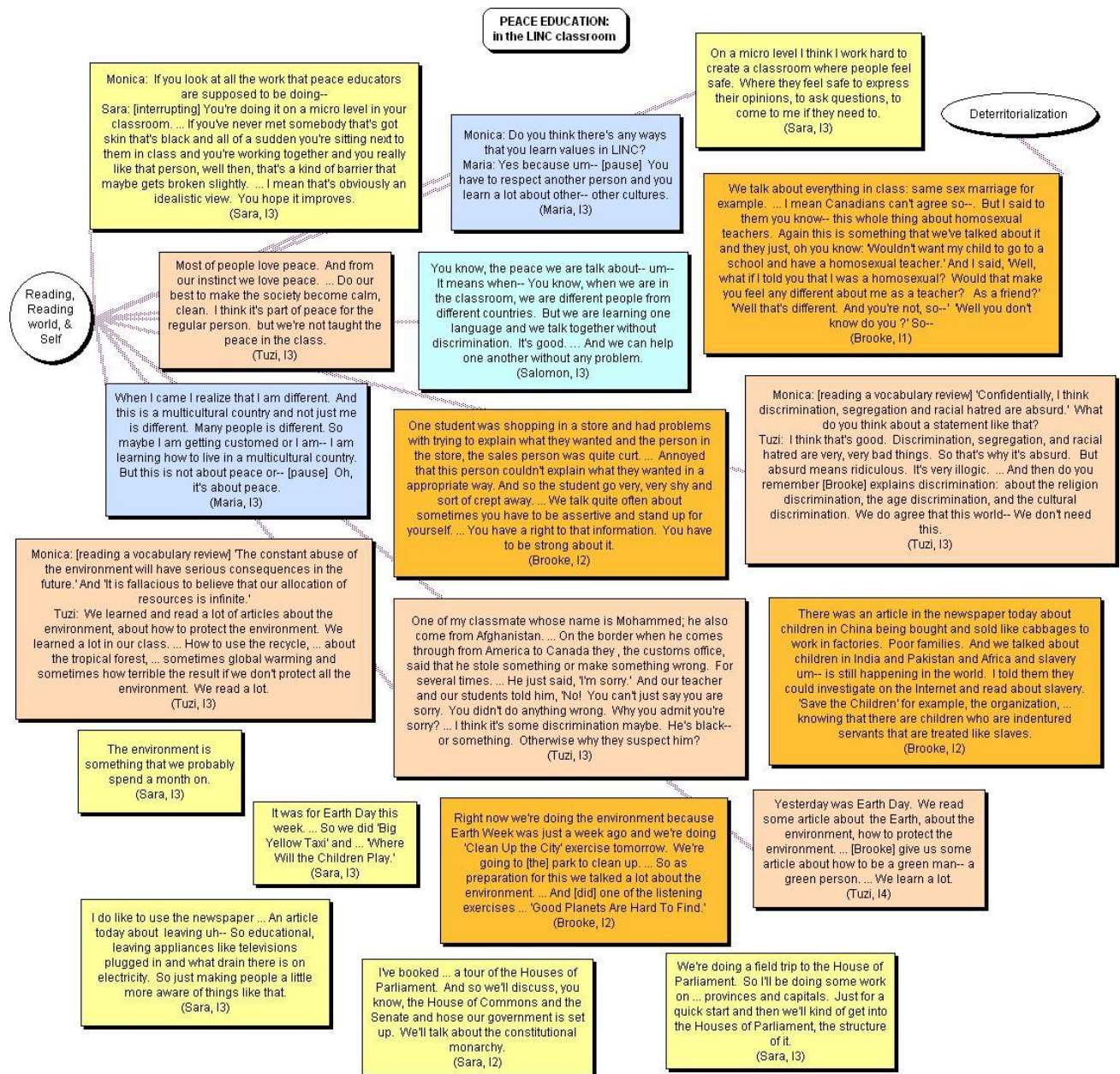
- What does it make you think of?
- What does it remind you of?
- How does it connect to other experiences you have had?
- How does it connect to opinions or ideas you have?

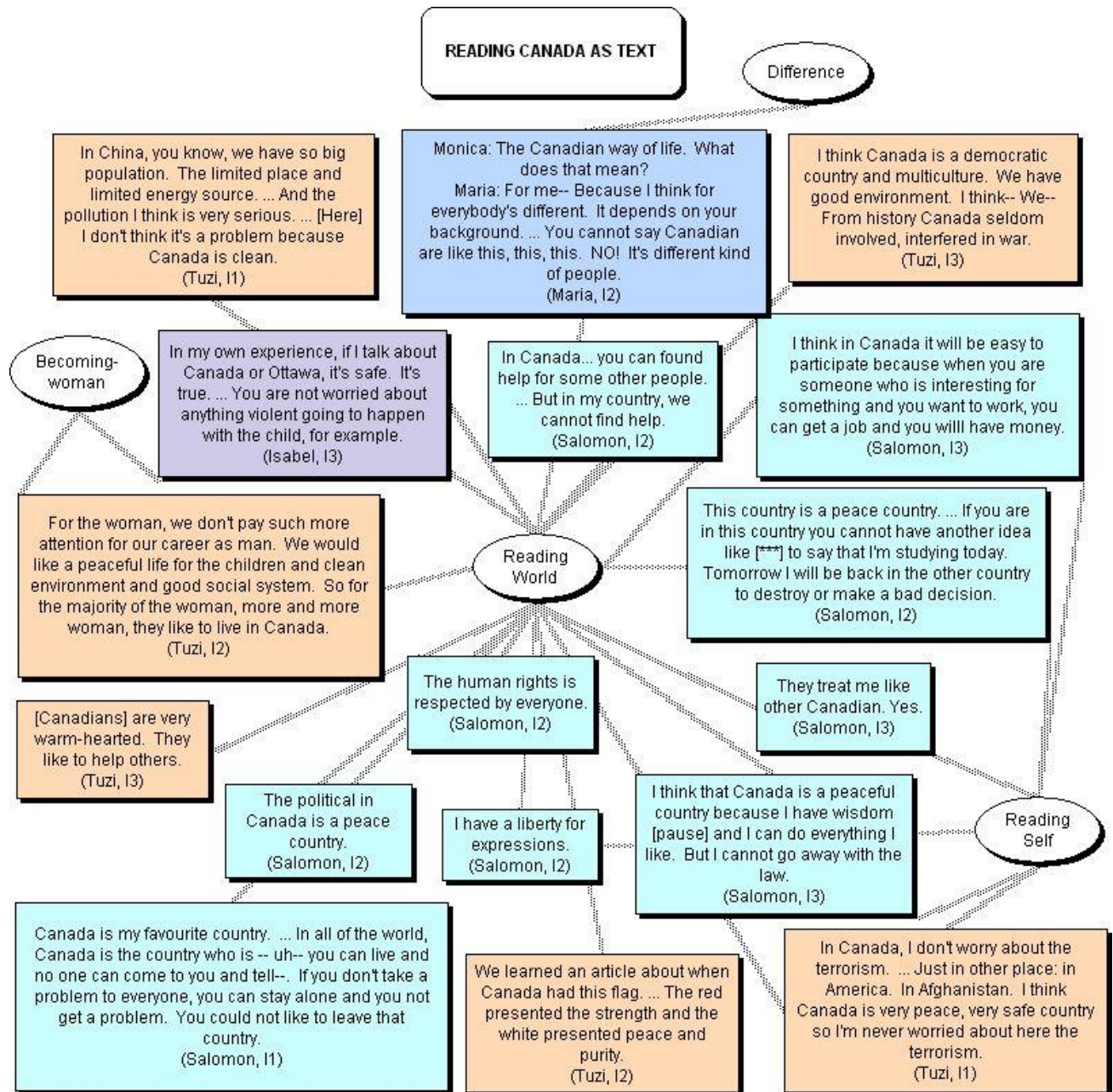
4. If this activity or event could be different, what would it be like?

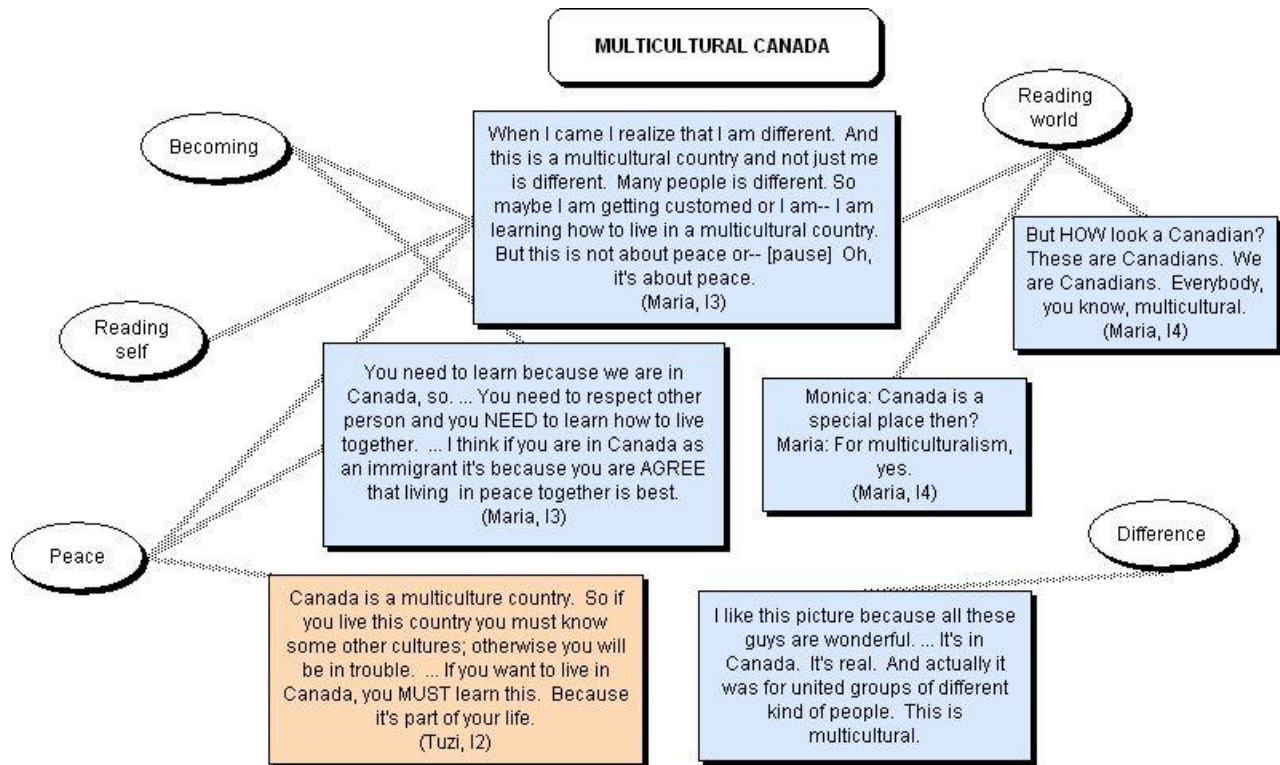
5. If you wish, discuss any other activities or events that you would like to reflect on or that you would like to share with Monica.

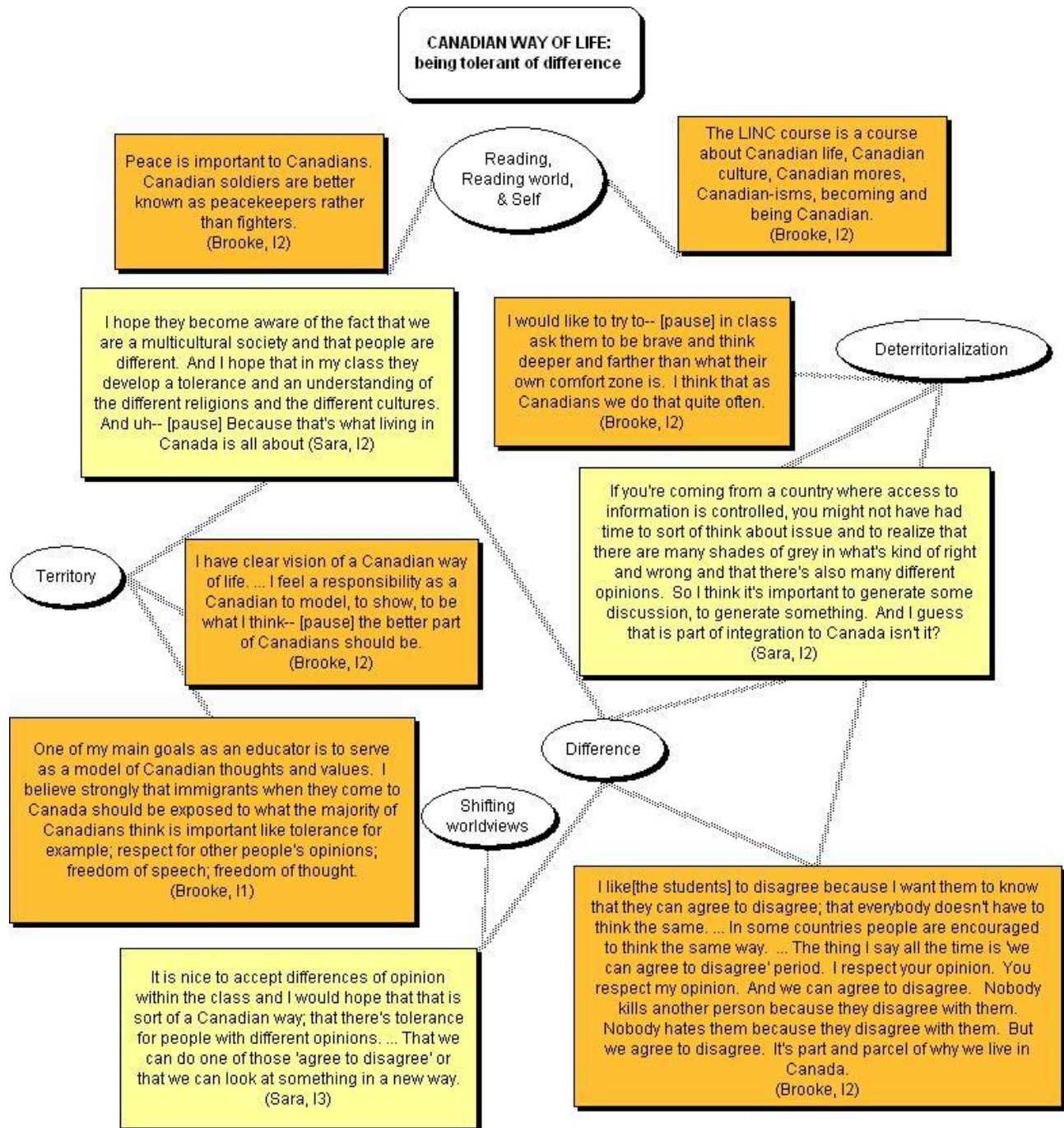
Appendix K

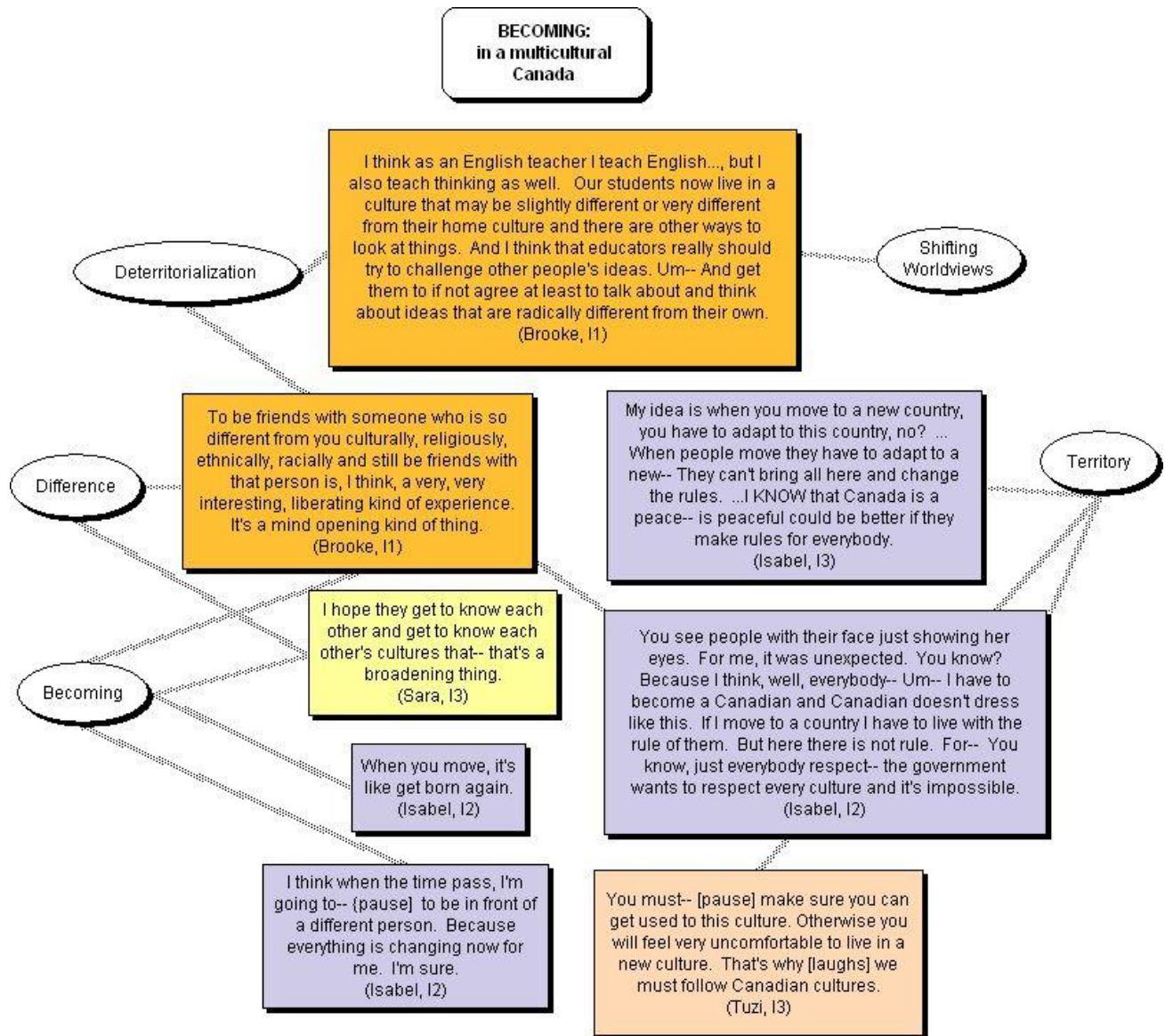
Rhizoanalytic diagrams

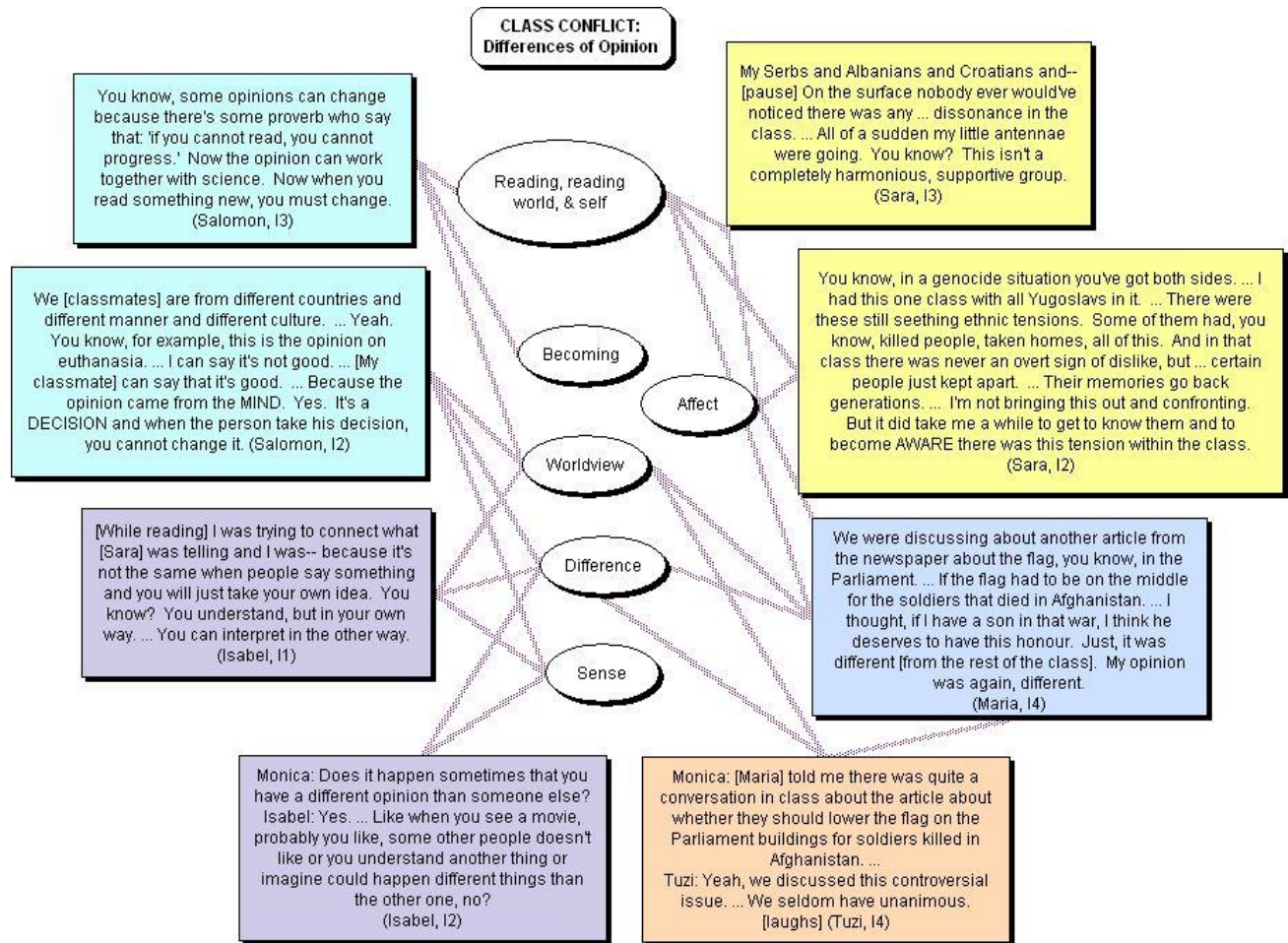


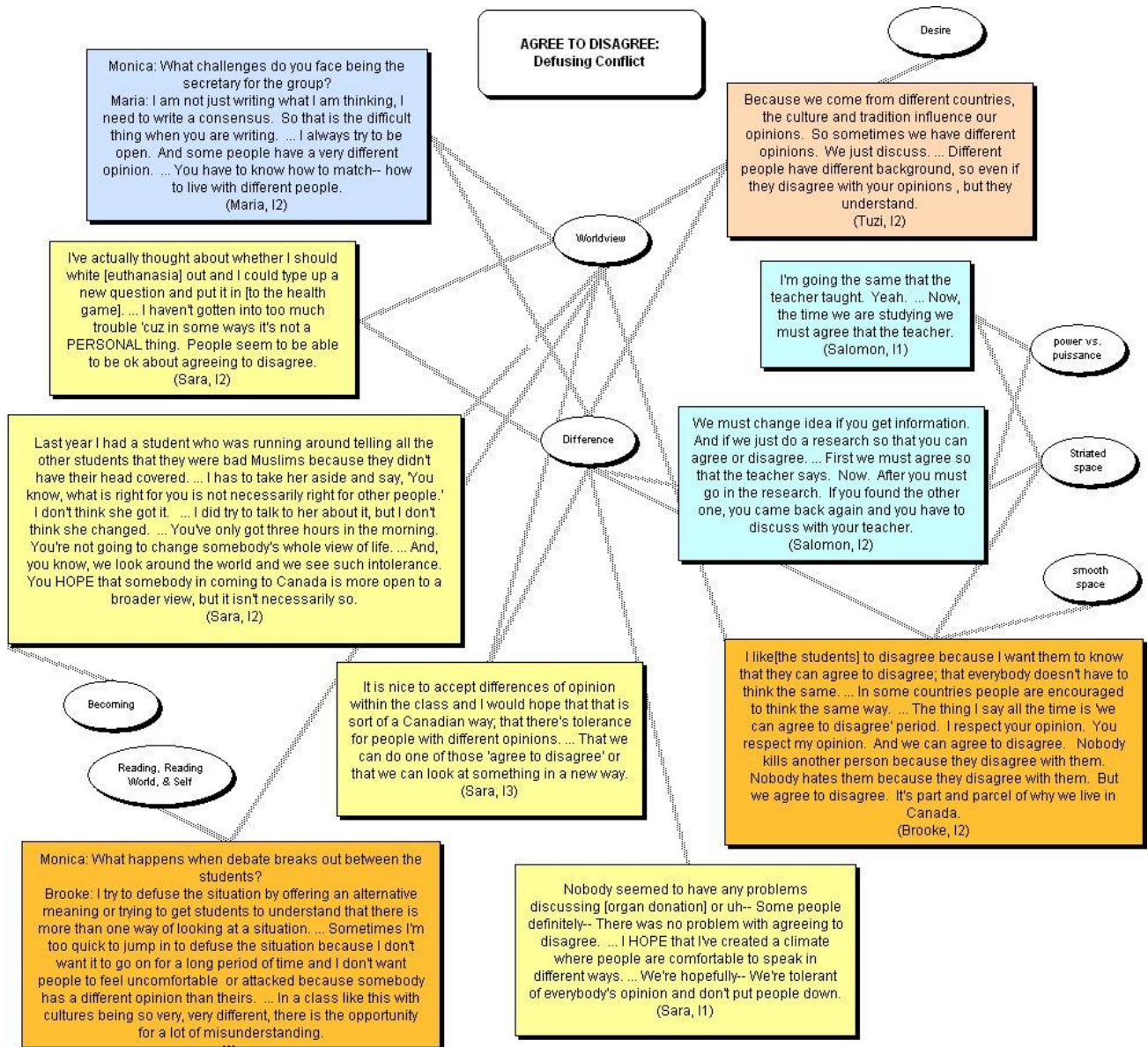


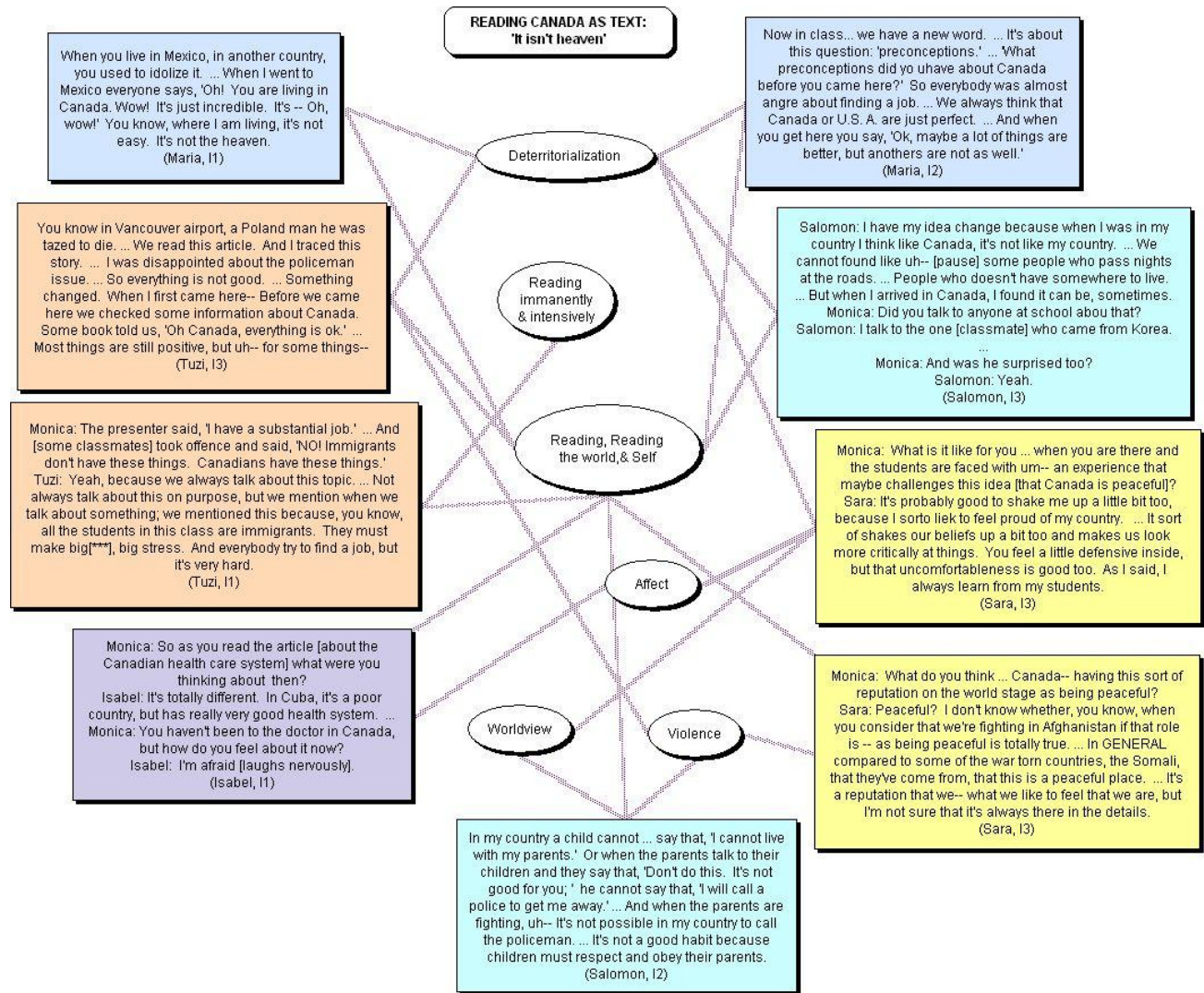


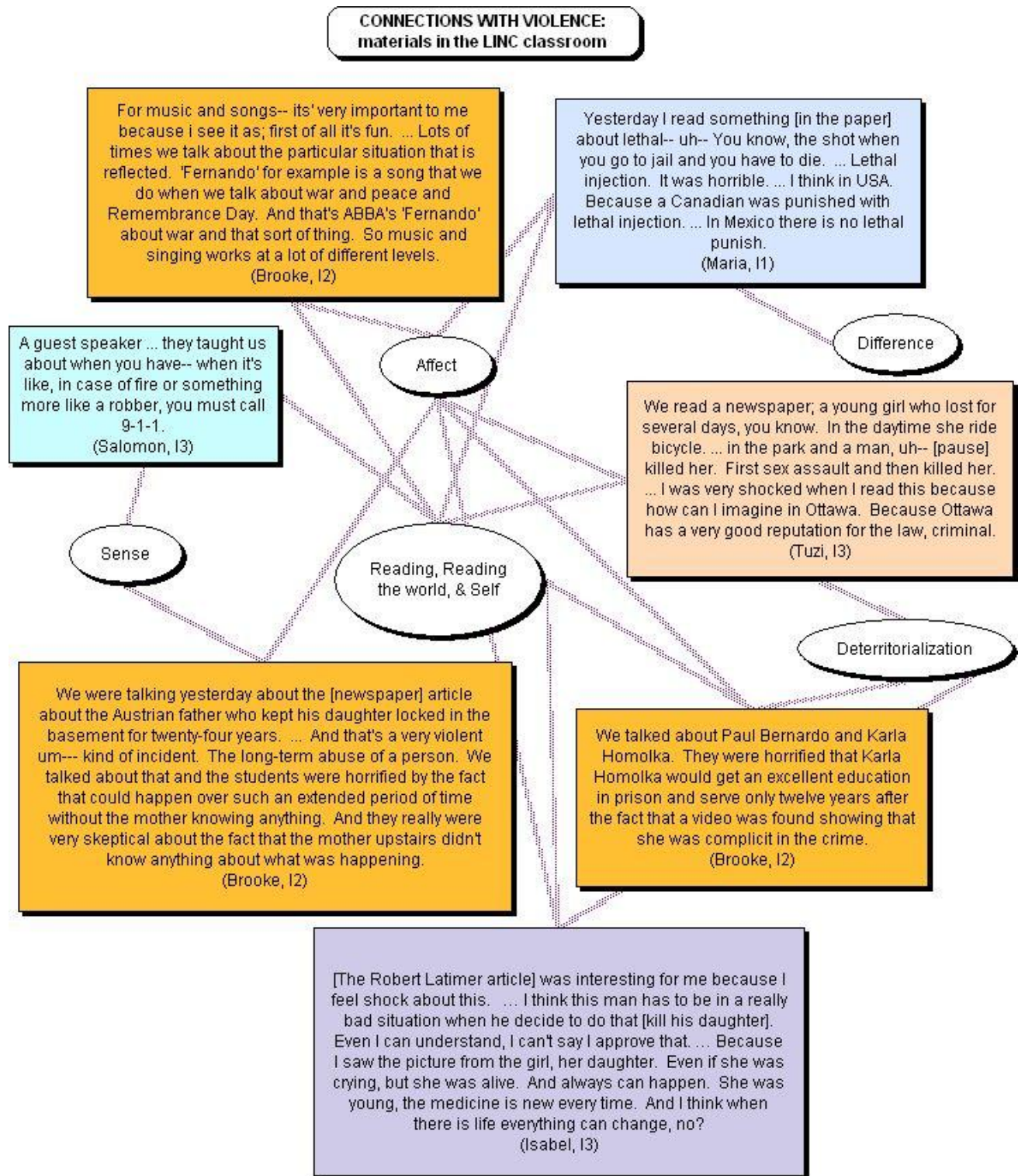


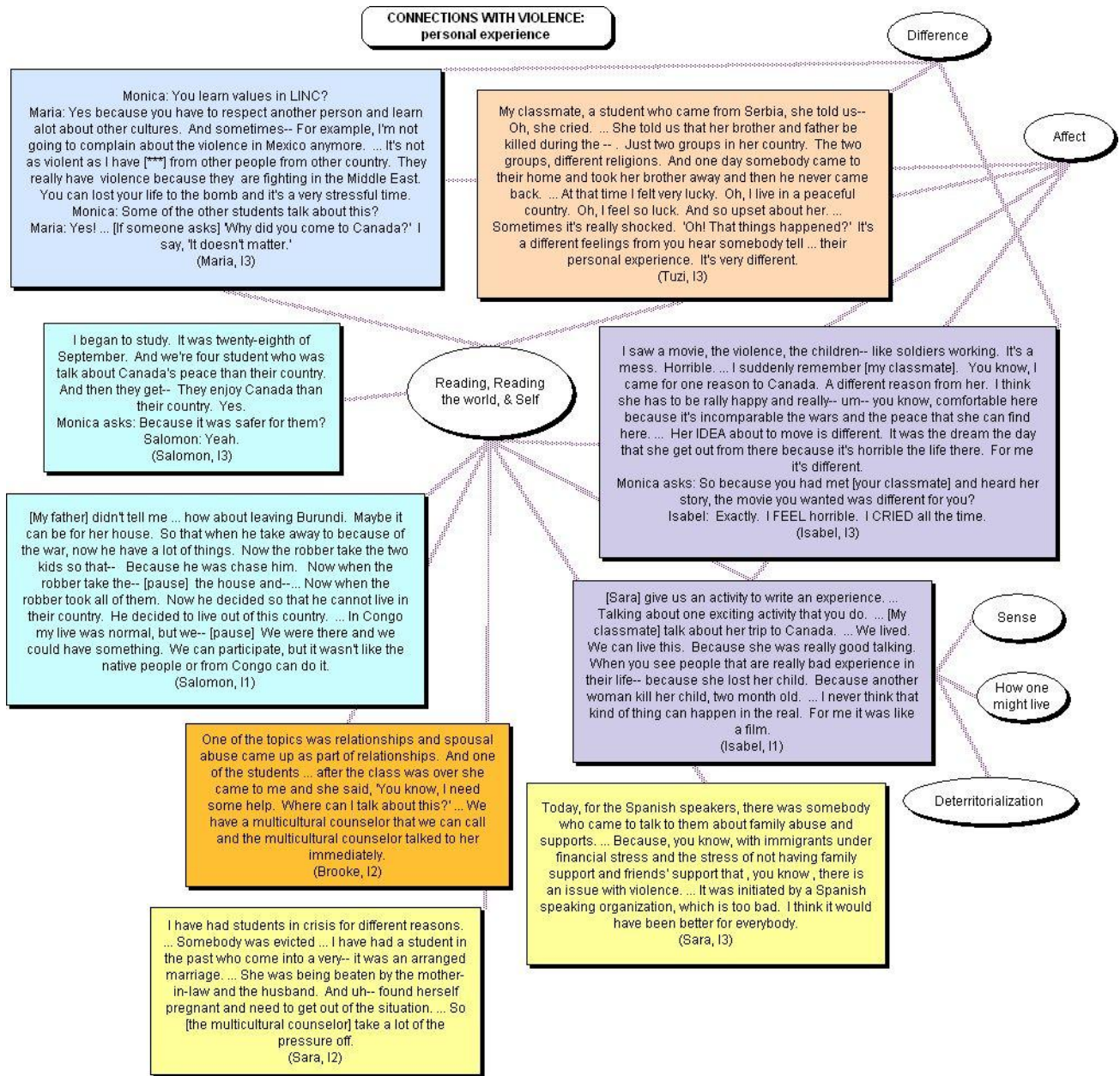


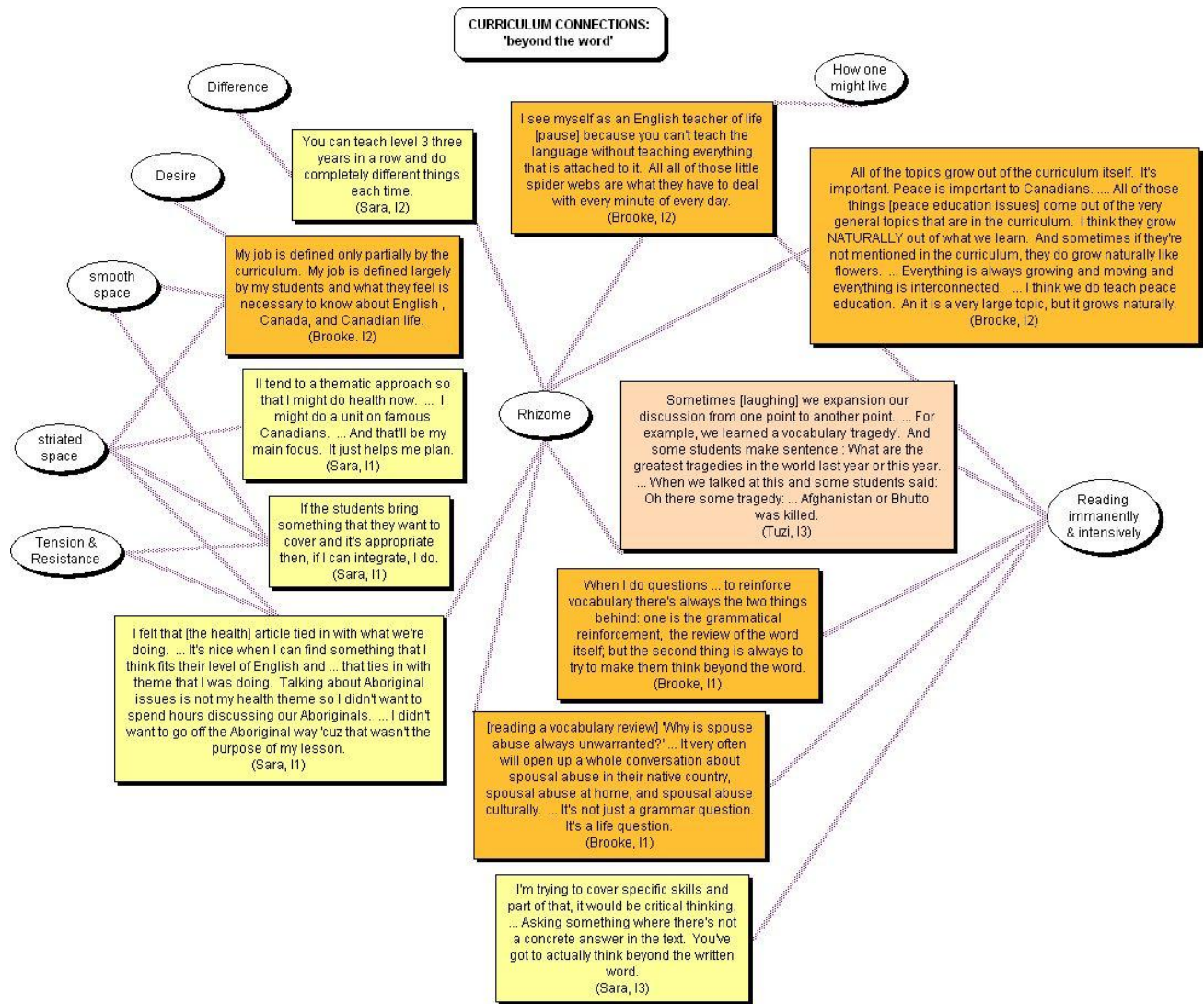












Appendix L

Participant profiles

	Students				Teachers	
	Rosetta St. Site		Lakeside Site		Rosetta St. Site	Lakeside Site
	Isabel	Salomon	Maria	Tuzi	Sara	Brooke
Participant						
Gender	Female	Male	Female	Female	Female	Female
Age	28 (turned 29 during data collection)	24 (turned 25 during data collection)	40	45	No data collected (teaching for 19 years)	No data collected (teaching for 30 years)
Country of Birth & Emigration	Cuba	Congo (self-identifies as Burundian, his father's people)	Mexico	China	Canada	Canada
Career	Tourism; hotel receptionist; Hair Dresser	Student to date; aspires to attend university to become a nurse or doctor	IT Professional	Computer Science Professor	School guidance counselor; Reading specialist; Adult English language teacher	Junior high & high school English teacher; high school English language teacher; adult English language teacher
Current Job in Canada	Part-time department	Volunteer at a Swahili school	Stay-at-home Mother	Working part-time at an ice	Half-time LINC teacher	Full-time LINC teacher

	store sales clerk			cream shop		
Time living in Canada^a	4 months	6 months	2 ½ years	12 months	No data collected	No data collected
Time at current LINC site^a	3 months	3 months	4 months ^b	12 months ^c	7 years (Since 2001)	1 year (10 years in ESL at Lakeside) ^d
LINC level	4	4	5	5	Teaching level 3/4 split	Teaching level 5
Languages	Spanish, Italian, French, English	Swahili, French, Ma- she ^e , & English	Spanish, English	Mandarin Chinese, English	English, some French	English

Notes:

a – Time as of January 2008, the beginning of the data collection phase of the research.

b – Maria’s first 7 months in LINC were spent at the Rosetta St. site and she has been at the Lakeside site for 4 months.


c – Prior to enrolling in LINC, Tuzi spent 4 months studying in an ESL (English Second Language) program at the same site, Lakeside, when she first arrived in Canada.

d – While this is Brooke’s first year teaching LINC at Lakeside, she has taught in the ESL program for 10 years at Lakeside and states that “What I teach in LINC is not a whole lot different from what I’ve been teaching for the last fifteen years.” (Interview 2, April 30, 2008)

e – This is the author’s phonetic spelling of Salomon’s mother tongue

Appendix M

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Fax:

If to Licensee, at:

Phone: :

Attention: **Monica Waterhouse**

Fax No.:

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- f) This Agreement may be executed in facsimile counterparts, each of which when so executed shall be deemed to be an original, and such counterparts together shall constitute one and the same instrument.