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**ACKNOWLEDGING THE GENEALOGICAL: A DELEUZIAN
HERMENEUTICS OF NARRATED IDENTITY**

by

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DISSERTATION

Submitted in Partial Fulfillment of the

Requirements for the Degree of

**DOCTOR OF EDUCATION
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The University of New Mexico
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DEDICATION

I would like to dedicate this work to my son and hero Julian Santiago. His resilience in the face of intractable epilepsy and other complex neurological issues teaches me to “live in the moment” and be grateful to experience life. He has been an unwavering source of inspiration and has offered me a unique opportunity to make a meaningful difference. I could not be any prouder to be on his side as he continues to lead the way. I am honored to be your dad and I love you dearly.

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ABSTRACT**ACKNOWLEDGING THE GENEALOGICAL: A DELEUZIAN
HERMENEUTICS OF NARRATED IDENTITY****DIETGER STIJN DE MAESENEER**

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The purpose of this paper is to express the vast scope of identity literature into a practical hermeneutical framework through which to interpret both my personal identity claims and experiences and those of five individuals in New Mexico. Furthermore, it investigates the impact of such framework on educational leadership. Referring back to the work Deleuze and Guattari (1987), I explore identity ontologically through the three lines (the line of flight, the molecular line, and the molar line) and place these within a horizontally interpreted concentric circle diagram. The line of flight symbolizes the immanent characterized by pure difference and Ideas, whereas the molecular line or zone of becoming indicates the interpretation process of these Ideas. The interpreted Ideas then become translated into concepts, operationalized through discourse, and gradually crystalized into cultures and social memory. These processes are inextricably intertwined, are highly fluid in nature, and

should not be linearly approached. Given the ontological, process-oriented, poststructuralist orientation of the work, I adopt a qualitative data collection and analysis method (Maxwell, 2013). The authentic dialogue (Freire, 2000) entertained with the five participants highlights the role of art, language, memory, narration, power, and voice in the construction and deconstruction of reality and, therefore, our own positionality and identity within the world from within which we emerge. The work wraps up with practical insights and implications for educational leadership in the 21st century and emphasizes the creative and transformative potential of relational and dialogic leadership.

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PREFACE

So what will happen to your consciousness [after you die]? *Your* consciousness, yours, not anyone else's. Well, what are *you*? There's the point. Let's try to find out. What is it about you that you have always known as yourself? What are you conscious of in yourself? Your kidneys? Your liver? Your blood vessels? No. However far back you go in your memory, it is always in some external, active manifestation of yourself that you come across your identity--in the work of your hands, in your family, in other people. And now listen carefully. You in others--this is your soul. This is what you are. This is what your consciousness has breathed and lived on and enjoyed throughout your life--your soul, your immortality, your life in others. And what now? You have always been in others and you will remain in others. And what does it matter to you if later on that is called your memory? This will be you--the you that enters the future and becomes part of it. (Pasternak, 1997, p. 68)

One describes a tale best by telling the tale. You see? The way one describes a story, to oneself or to the world, is by telling the story. It is a balancing act and it is a dream. The more accurate the map, the more it resembles the territory. The most accurate map possible would be the territory, and thus would be perfectly accurate and perfectly useless. The tale is the map that is the territory. You must remember this. (Gaiman, 2013, p. 485)

Chapter One: Introduction

Ever since the internalization of language produced thought and informed expression (Vygotsky, 1981), identity research, whether consciously or subconsciously, has shaped Western understanding and sense of identity and existence. The Greek philosopher Socrates fueled the reflective quality of identity philosophy and declared that “the unexamined life is not worth living for a human being” (Plato & Grube, 2002, p. 41). Many centuries later, in 1641, René Descartes built upon this method of doubt and questioned his own existence in order to reach the conclusion *cogito ergo sum* (I think therefore I am) (Descartes & Veitch, 2010). In the early 1800s, Georg Wilhelm Friedrich Hegel argued that self-identity can only be defined within the scheme of what one is not, giving rise to the notion of the Other (Grier, 2007). In the 1980s, Paul Ricœur (2008b, 2009a, 2009b) linked identity to the power of narratives and the internal consciousness of time (subjective time) based on works that date as far back as Augustine’s Confessions around 400 AD (Augustine & Ruden, 2017). Furthermore, within the extensive paradigm of Western thought, identity has been approached from a wide variety of perspectives. Some philosophers like Giles Deleuze (1993) or Jacques Derrida (1991) have theorized identity in a transcendent¹, post-structuralist sense and have created a wide range of vocabulary to grasp and render its evolving, genealogical character while others have preferred a psychoanalytical approach such as Austrian neurologist Sigmund Freud or French psychoanalyst Jacques Lacan (Freud, 2011; Lacan, 2000). Still others have infused identity research with intersectionality (Anzaldúa, 1999; Crenshaw, 2016; Fanon, 2008; hooks, 2015), ideology (Althusser, 2014; Bourdieu & Passeron, 1990; Foucault, 1995; Gramsci, 1985), social identity (Anderson, 2016; Geertz,

¹ Transcendent is synonymous to immanent and refers to the internal, parallel virtual. It is opposed to transcendental which presupposes an external, abstract realm (Williams, 2005)

1973; Halbwachs, 1980; Tajfel, 1981), or language (Blommaert, 2010; Norton, 2013; Vygotsky, 1981). Hence, identity is an elusive concept challenging to define or capture.

Outline

The purpose of this paper is to express the vast scope of identity literature into a practical hermeneutical framework through which to interpret both my personal identity claims and experiences and those of five individuals in New Mexico. Within this preliminary chapter, I will position myself and highlight some of the personal identity components that fueled the labor of this work. Canagarajah (1996) states that researchers do not sufficiently ground their work explicitly within their proper experiences. Moreover, researchers are not external to the work they perform. They do not have the gift to teach the ignorant as the exalted guardians of absolute knowledge and truth (Michel, 2015). Rather, they are interventionists who are trying to make sense out of their encounters with a world which has not yet been and cannot ever be fully named (Anderson & Harrison, 2010; Bergson, 2002; Deleuze, 1993; Patton, 2010). Following the background section, I discuss the significance of this work in terms of current events rooted in the struggle of/for identity. Moreover, an essential component of this chapter is the advancement of the three conceptual frameworks and the two accompanying visual models that structure the subsequent chapters of this work both by acknowledging and pushing the boundaries that tend to delimit the field of creative potential in which our world and thus our capabilities are grounded. An expansive terminology definition list transitions the conceptual exposition into the literature review presented in Chapter two which introduces an ontological, genealogical, poststructuralist interpretation of narrated identity conceived in the wake of the line of flight, folded around the molecular line, and ultimately fixed within the smothering web of segmentarity. The

literature review explores a wide range of theoretical and philosophical thought in order to shape a comprehensive singular vision that encourages us to continuously redraw the world and our hierarchized identities within it. The subsequent third chapter discusses this work's methodology and explores the parameters of the elected sample. Chapter four and five provide an in-depth interaction with the presence of these lines through the identity claims of five individuals living in the Land of (Dis)Enchantment (Trujillo, 2010), New Mexico. The work wraps up with insights and implications to guide not as much future research as practical endeavors within the realm of educational leadership.

The Role of the Researcher

The role of the researcher should be placed within the Freirean modes of dialogue, co-investigation, problematization, and conscientization (Freire, 2000). Researchers attempt to understand the world, but a world continuously on the move cannot be grasped in its entirety (Anderson & Harrison, 2010). In addition, researchers constitute a part of the networks and assemblages that make up the world and are, inevitably, on the move as well. Problematising the world, however, instigates questions and discussions. It generates dialogue that can construe knowledge about the world we interact with. Furthermore, research is a political act permeated by selective methods of meaning making and category design and influenced by the positionality of the individuals involved (Bourdieu, 1989). Researchers interpret data based upon the interaction of at least two worlds of reference – the intricate world of experiences of the researcher and the complexly layered background of the researched. These worlds collide with space (both the specific location in which the research takes place and the abstract notions of space), time (both objective and subjective), and affect (energies or drives). Given this, researchers need to gain an awareness of the power dynamics

and filters that influence research. While it is impossible to extricate data collection or analysis from the subjective world we inhabit and examine it objectively within a purely objective space, “we can be on guard, check and double check what we learn and write about, and pray for the best...”(Peshkin, 1997, p. 19). Evers and Wu (2006, p. 517) support this approach and argue researchers should approach “data with good biases (those derived from good theory) rather than with bad biases.” Last, research should be process rather than product-oriented because “it is only in movement that a body shows what it is” (Vygotsky, 1981, p. 65). The dialectical approach holds that man influences nature as much as nature influences man and at no given time can there be a fixed product or a presence (Derrida, 2016). Moreover, man himself is hailed into existence by the multiplicities of networks and data points that construe the dynamically accumulated world. This work, therefore, is not set to determine ready-to-assemble solutions that will resolve the question of identity once and for all or establish eternal truths and guidelines to achieve perfection; rather, it intends to construe meanings through Freirean dialogue with others that offer perspectives on identity valuable for educational leadership and beyond. It attempts to entertain the elusive and the concealed that gives expression to the actual real while fully acknowledging its infinite and indeterminable character.

Research Question

This work is an invitation to think beyond the established boundaries of quantified and quantifiable knowledge. Harari (2015) describes how *Homo sapiens* was able to thrive and exert power largely through its ability to invent fictional stories as part of the Cognitive Revolution. These myths made it possible for *Homo sapiens* to find common ground, establish trust, and collaborate with a large number of individuals within the same species.

Such myths still constitute the foundation of modern society. The vast majority of us fulfill our roles as workers, religious adherents, voters, consumers, or investors without questioning the validity of the narratives these positions are founded upon. Most concepts we entertain are fictional, imagined realities (2015) that provide us with a purpose and goal in life. More importantly, we need these myths to create stability amidst the chaos of the intangible and to narrate/understand our own identities and locations within the relational assemblage of entities. This work invites us to engage with an intramyth² that seeks to drive a wedge in between existing rigid fictional accounts and welcome the realm of instability on which we have built our societies and objectified thinking. To open our mind to the underlying structures is to conceive innovative and creative ways to rethink current interpretations, narrations, and manifestations. When the underlying structures are “not clearly perceived, the corresponding tasks – people’s responses in the form of historical action – can be neither authentically nor critically fulfilled. In this situation, humans are not able to transcend the limit-situations to discover that beyond these situations – and in contradiction to them – lies an untested feasibility” (Freire, 2000, p. 102). It is the goal of this work to engage with individuals who occupy spaces located in between myths or scripts and allow some of the chaotic light to filter through. This work is therefore not designed to find answers to premeditated research questions, but to partially unearth the fluidity and motion that continuously uproot and reinvent the world through individual interpretations, ideologies, and fixating sciences that benefit some and delimit others. Once we are able to embrace the unsettling chaos as an invitation to advance from “being” toward “being more human” rather than from “being” toward absolute “nothingness”, we can direct our “increasingly critical

² Intramyth is here preferred over metamyth to indicate growth from within that continuously de- and reterritorializes.

actions towards achieving the untested feasibility implicit in that perception” (Freire, 2000, p. 102).

In the following section, I briefly introduce myself with the aim of reaching a degree of transparency in terms of researcher objectivity and focus on two major events that have contributed to this work, my childhood memories of Black Pete and student experiences at the Applied Linguistics department at the University College of Ghent, Belgium. Both events are manifestations of multilayered networks of socially sanctioned interpretations and discourse. They are two expressions of imagined realities crystalized into culture that strongly influenced the way I learned to narrate and continue to narrate myself in relation to the world.

Background

Language and Power. I was born in the city of Ghent, Belgium, with local Ghent roots on my father’s side (East-Flanders). My mother’s family has roots in the coastal area on the Western side of Flanders. Consequently, I was familiar with, although not well-versed in, both the Ghent and the West-Flemish vernaculars. In 1993, the Belgian state officially recognized three languages spoken within its territorial borders: French, German, and Dutch. Flemish, while spoken by more than half of the Belgian population (Robinson, 2015), is not recognized as an official language and not culturally accepted at formal institutions. The language prevalent in the Flemish region is comprised of a wide variety of vernaculars which are often not mutually intelligible. Thus, a sort of Flemish lingua franca has gradually emerged, often referred to as a “tussentaal” or an in-between language (Vlaamse Overheid, n.d.), which makes it possible for people within the region to communicate with each other while avoiding (willfully or for lack of ability) the formal, standard Dutch language. The vast

majority of Flemish people speak this in-between variety while knowledge of authentic local dialects has eroded significantly (Vlaamse Overheid, n.d.).

Attending public school in Ghent required me to draw heavily on my knowledge of the Ghent vernacular in order to feel accepted by and connected to other speakers and informally distinguish myself from non-speakers of the language variety³. However, grammatical, orthographic, and to a certain extent, phonetic peculiarities of the vernacular had to be converted into standard Dutch for academic purposes. In addition, I learned to navigate the West-Flemish vernacular with my mother's side of the family. Quotidian code-switching between the various layers of Dutch and Flemish gradually turned me into a skilled multilingual. While multilingualism often is defined as the ability of an individual to speak two or more (foreign) languages proficiently, Blommaert, Collins, and Slembrouck (2005) argue that multilingualism

is not what individuals have and don't have, but what the environment, as structured determinations and interactional emergence, enables and disables. Consequently, multilingualism often occurs as truncated competence, which depending on scalar judgments may be declared 'valued assets' or dismissed as 'having no language'.
(p.197)

As I ploughed through my coursework at the local community college in Ghent to obtain a Master's degree in conference interpreting, the academic space gradually translated my multilingualism into a "zerolingualism" (Jaspers, 2011), as my principal identity and communicative baggage (Blommaert et al., 2005) as a Ghent vernacular speaker contaminated my pronunciation of standard Dutch. While Flemish is often considered a

³ On language prestige and status, see Labov (1972b, 1972a, 1990), Trudgil (1972), Ibrahim (1986), and Woolard (Woolard, 1985).

variation of Dutch, I experienced great difficulty mastering particular aspects of Dutch phonetics.

When I gained access to the final specialization year of the Applied Linguistics and Conference Interpreting program and the professional academic stakes were raised higher, I was urged to take advantage of a project launched by one of the department's professors to help struggling Flemish speakers with Dutch pronunciation. I spent countless hours in and out of interpreting booths on campus working on my enunciation of Dutch vowels, eventually leaving the extra support service without seemingly any significant improvements. After 5 years of phonetic struggle, I completed my Master's degree and an additional specialization year, but I never pursued a career as an interpreter. The professor worked hard to improve my language day after day to catapult me into a highly prestigious job market, economically, intellectually, and culturally (Bourdieu & Passeron, 1990), but in the end I was not able to shed my local identity. My situation was similar to Fanon's (2008) black Martinician entering France, who locked himself up for hours in his room reading, desperately trying to improve his diction, distrusting his own tongue and wary about the reactions of the Other, for that's how he will be judged. The dominant linguistic market remained barred to me and with that, a whole range of formal jobs in, according to the Flemish government's website on language, all important sectors of public life (Vlaamse Overheid, n.d.). While Fanon (2008, p. 17) explicitly refers to pidgin, the following statement sums up the effect of the dominant linguistic market on economic prospects: "to speak pidgin means: you stay where you are."

Normative Grammar. Gramsci (1985) posits that normative grammars or rules on how to correctly utter language are part of a historic dialectic cycle of both spontaneous and

normative grammars which mutually inform one another and are a construct through which current and past world views and epistemologies have been expressed and validated. Given this, every particular way of speaking contains traces of both past spontaneous and normative grammars, challenging the imagined reality (Harari, 2015) that certain ways of speaking are inherently more just, valid, or prestigious than other ways. This is reminiscent of the construct of race and the one drop rule, which is built upon the inevitable falsehood that the white race has never intermixed. However, certain ways of speaking can be empowering and it can therefore be of interest to learn how to master a certain grammar in order to gain prestige and status. Gramsci (1985), however, pushes to constitute a new progressive and inclusive normative grammar based on multiple spontaneous grammars.

Symbolic power. Bourdieu (2003), Cummins (2001), and Fishman (1991) argue that the tacit or symbolic power embedded in the imagined realities (Harari, 2015) of language practice and policy is a mode of cultural and social domination to maintain the cultural hegemony (Gramsci, 1985) of the dominant class. The important professional positions in public life are filled only by those who have acquired, either through inheritance or economic investments in appropriate schooling (Swartz, 1997), the cultural capital of the elite. In addition, students at the department of Applied Linguistics in Ghent were required to study their native language (Dutch) alongside two foreign languages offered by faculty. Since my native language is not Dutch, but a nonexistent Flemish, and I had no instilled affinity to the standard language, I was in essence required to learn three foreign languages. As the first person in my family to attend college, I lacked the necessary capital to successfully master the standardized language of power. In defiance of expectations, I withdrew from the job market upon graduation and charted my own course. Solórzano and Bernal (2001) identify

this particular form of resistance as self-defeating resistance. In the following section, I discuss my memories of Black Pete, a figure central to the cultural tradition of Saint-Nicholas celebrated in the Low Countries and to some extent in its former colonies.

Black Pete.

Zwarte Piet, wiedewiedewiet

Zwarte Piet, wiedewiedewiet,

'k hoor je wel, maar ik zie je niet.

Black Pete, wiedewiedewiet

Black Pete, wiedewiedewiet,

I can hear you, but I cannot see you.

Daar word aan de deur geklopt

"Wees maar gerust mijn kind.

Ik ben een goede vriend.

Want al ben ik zwart als roet,

'k meen het toch goed."

Zie ginds komt de stoomboot

Zie ginds komt de stoomboot,

uit Spanje weer aan.

Hij brengt ons Sint-Nicolaas,

ik zie hem al staan...

Zijn knecht staat te lachen

en roept ons reeds toe:

"Wie zoet is krijgt lekkers,

wie stout is de roe!"

Someone's knocking at the door

"Rest assured my child.

I am a good friend.

Even though I am Black as soot,

I do have good intentions."

Look, the steam boat is arriving

Look, the steam boat is arriving,

it's arriving from Spain.

On board is Saint-Nicholas,

I can already see him...

His servant is laughing

and is already calling out to us:

"Whoever is sweet receives goodies,

whoever is bad, the switch!"

I have very fond memories of the celebration of Saint-Nicholas on the eve of December 6th. Every year his arrival signaled a cozy family night with plenty of candy, chocolate figures, and perhaps even some new toys awaiting us. Suddenly a loud rapping on the door startles all of us. My father and mother look in big surprise at one another and as their eyes shift on us, I realize who might be at the door. Another burst of loud rapping. I feel nervous, because the rapping sounds intense as if a burglar or at least someone with malicious intentions is trying to get in. Frightened and excited at the same time I am ushered into the hallway with my sister and brother to open the door. In the end, it is my father who musters up the courage and turns the lock. A barrage of candy ricochets off the walls and echoes in the hallway. Loud laughter follows and in comes Black Pete with the familiar big potato sack and his switch. His face is painted black, his lips a colorful red, and from underneath his curly hair, two golden ear hoops glisten. Behind him Saint-Nicholas walks through the door with his leather-bound book, glimmering bling, and his red miter embroidered with a golden cross. Once seated in the living room, Saint-Nicholas asks us if we have been good all year and opens his book to see if he has received any news regarding our behavior. One by one he calls us and as we are standing in front of both him and Black Pete, ready to be judged, he mentions a few things that happened in school or perhaps a fight between my siblings. As I spot the potato sack and the switch out of the corner of my eye, I pray that he will not bring up anything that might trigger Black Pete to act. I nervously return Black Pete's smile and refocus my attention to Saint-Nicholas. He has just finished and invites me onto his lap for a picture. He signals his servant and Black Pete lifts a brand-new toy truck out of his potato sack and congratulates me. After they have judged my siblings and both have received toys, Saint-Nicholas tells us to leave some sugar and a carrot in our shoes and place it

near the chimney for his horse, *Slecht-Weer-Vandaag* (Bad-Weather-Today). Relieved, happy, and awestruck, I watch them leave the same way they came in and disappear into the night.

Nicholas, born in the third century in the southern part of Turkey, became the bishop of Myra in 325 and was recognized a saint within two centuries after his death, long before the East-West schism fully developed (Saint-Nicholas Center, n.d.). Due to the many vivid tales of wonder surrounding his life, his legacy as a miracle worker grew and, eventually, he became principally known in the West as the patron saint of children. The anniversary of his death, the sixth of December, has become a celebration throughout the Christian world. The origins of Black Pete are less straight forward and at least eight competing narratives explain his origin (Rodenberg & Wagenaar, 2016).

Table 1. Eight competing narratives tracing the history of Zwarte Piet - adapted from Rodenberg and Wagenaar (2016).

	Pro Black Pete	Contra Black Pete
Historic	a) The ‘Catholic celebration’ narrative b) The ‘pan-European and pre-Christian’ celebration c) The ‘19 th Century orientalism and masquerade’ narrative	f) The ‘(post-)colonial – remnant of slavery’ narrative g) The ‘European black minstrel tradition’ narrative
Hodie-centric	d) The ‘feast for children’ narrative e) The ‘Nativism’ narrative	h) The ‘racial stereotype’ narrative, as part of a discourse on white privilege

The Catholic celebration narrative, dating back to the Late Middle Ages, gained popularity in Northern France and spread throughout the rest of Europe via the Low Countries. When Protestantism became institutionalized in the Low Countries, the festivities shifted from a public tradition to a private celebration. Saint-Nicholas’ black helpers were depicted with chains

and symbolized the devil, a superhuman entity, rather than a racial stereotype. Given this, Saint-Nicholas represented victory of good over evil.

The pan-European and pre-Christian celebration narrative traces the celebration back to a pre-Christian celebration in Europe and the Middle East. Black Pete, an ancient fertility character in winter traditions, transitioned into the Black devilish companions of Saint-Nicholas under early Christianity. This narrative similarly denies any colonial links or expressions of racism in the representation of Black Pete.

The third historic narrative is rooted in the tradition of Zwarte Klazen (Black Nicholases). According to this narrative, Black Pete was not existent prior to the 1800s. Instead, Nicholas was a masked figure, painted black, tasked with both punishing (and scaring) and rewarding children for their behavior. In the 19th century, influenced by a growing fascination with the Orient, Black Nicholas was split into two figures: The saintly White Bishop and the loyal Black Moor.

Contemporary narratives defending the tradition of Black Pete argue that Black Pete is an innocent holiday for children and discard any expressions of structural racism grounded in the extensive colonial history of the Low Countries. The nativist narrative emerges from this explicit denial of guilt and is used to reify the boundaries of the nation and the shared cultural identity on which it is founded. It is a narrative of binaries; of inclusion and exclusion; of identity and Otherness. Who are you to bereave children of their celebration? And who are you to contest Dutch cultural identity?

A post-colonial, a minstrel, and a White privilege narrative oppose the narratives defending the presence of Black Pete. The first narrative ties Black Pete to a post-colonial hangover. The Dutch amassed enormous wealth during the triangular slave trade in the 1600s under the auspices of the Dutch East-India Company (Raboteau, 2014), while the Belgians

brutally murdered an estimated ten million people in the Congo Free State during King Leopold II's relentless quest for rubber between 1885 – 1908 (Hochschild, 1999). The second narrative relates Black Pete to the minstrel tradition. This tradition was intended to legitimize or garner popular support for slavery through a stereotypical, inferior depiction of Black people. Such degrading racial depictions were/are often aimed at influencing the children of the metropole (pedagogy of innocence) (Giroux, 2005) and can be found in a wide range of commemorative, cultural materials, such as Disney movies (Giroux, 2005), comic books (McKinney, 2008), or museums (Goldberg, 2009). Last, the White privilege narrative refers to a preponderance of White voices and the power linked to these voices in the debate concerning Black Pete.

A ninth narrative that Wagenaar and Rodenberg (2016) did not incorporate in the article can arguably be traced back to the Arab slave trade in Africa. Ironically, King Leopold II used this narrative of rescuing Black slaves from the Arab slave traders initially to legitimize his presence and colony in the Congo Free State (Hochschild, 1999). This narrative can be placed within the overarching frame of the Byzantine-Arab wars between the 7th and 11th century and the schism between Christianity and Islam. The depiction of the mythical Saint James Matamoros⁴ saddled on a white horse epitomizes this battle between Christianity and Islam (the Moors) at the back gate of Europe and the victory of good over evil. In this narrative, the tradition of Black Pete serves as a reification of the pedagogical, cultural, economic, political, and historical borders of the European nation and Western Christianity.

Discussion. The first experience is different from the second experience. At the Department of Applied Linguistics my personal identity was targeted by the dominant culture I

⁴ This Spanish name is translated as "Moor-slayer."

grew up in. I had become the unwelcome visitor, the parasite on the nursing mother's back. I needed to learn how to adapt to the restraints imposed by the *habitus* of my own people (Bourdieu, 2010a; Elias, 2000), to sync my super-ego (Freud, 2011) with the social norm, to suffer the consequences of the dominant social myth. The second experience is a representation of fond memories. While Black Pete was always frightening to some extent, we figured out he would never hurt us. We began to understand that he functioned as a warning, not a threat. Within this experience, I grew up on the privileged side of the narrative and while I was surely called upon to act my part, it did not require a reconfiguration of the scripted identity provided to me by the family and neighborhood I grew up in, the schools I went to, and the media outlets I consumed (Baxter, 2016; Halbwachs, 1980; John-Steiner, 1995; Ricœur, 2010). We are all the ideological product of the social, spinning its fictional web around us, grafting itself "on the immense genealogical tree whose roots are lost in the soil of history" (Ricœur, 2010). Given this, crystalized narrations bestow us with meaningful identities that help us understand our position and purpose within the world from which we emerge. It is the social that hails us into being, subjectifies us, and organizes the world into a hierarchized field of power. It converts the lateral, chaotic assemblage of data points into a vertical, categorized network that we can control.

The intergenerational transmission of ideologies and norms is most effective when the shared practices are integrated into corporeal commemoration (Connerton, 1989). Memories segmented in the body become ingrained and unquestioned, transition from living memory to history, nesting in obscurity and political quasi-immunity. When I moved to the United States, the cultural programs or ideologies giving expression to the world were different (Geertz, 1973) and the local histories that had become so segmented in my body and mind gradually began to unravel. On the one hand, naming the world can be restricting in that it segments a manipulated

reality deep inside the body and soul. On the other hand, it helps us identify ourselves in terms of our environment and locate our prescribed position within an artificial, hierarchized playing field. While naming the world offers us a (contrived) sense of security and control, learning to re-name temporarily dislodges learned perception and teaches one how to see.

Significance. Social myths and reality narrations not only influence how we view the world and our relational role/position within it but they also inspire our *habitus* (Bourdieu, 2010a). Examples of imagined realities (Harari, 2015) generating identity struggle abound in the current era. In this section, I present five cases that have made headlines in the past few years.

Imagined realities in the current era.

Catalonia. At the time of writing (November 5th, 2017), Catalonia's prime minister, Carles Puidgemont, and four of his ministers have surrendered themselves to the authorities in Brussels (British Broadcasting Company, 2017). On October 1st, 2017, Catalonia organized an independence referendum despite the efforts of the Spanish prime minister Mariano Rajoy to prevent the vote. While tensions between Spain and once independent Catalonia harken back to at least the 1700s, the nationalist vision of General Francisco Franco, culminating in the Battle of the Ebro in 1938 in which 3,500 people were killed, destroyed any hopes of Catalan autonomy (Alexander & Badcock, 2017). Since Franco's death, Catalonia has regained a degree of autonomy and gradually worked itself up to the cry for independence that reverberated around the world through recordings of Spanish police brutality, baring a wound that never quite healed.

Dreamers. Prior to the upheaval in the Iberian Peninsula, American president Donald Trump pledged to roll back the Deferred Action for Childhood Arrivals (DACA) program instituted seven years ago under the Barack Obama administration (Shear & Davis, 2017). The program guarantees children of illegal immigrants (the Dreamers) who arrived in the United

States as minors protection from deportation and a work permit. Donald Trump claims these children are illegal aliens who are victimizing the American labor force and economy. This narrative is built on the neoliberalist notion of acquisitive individualism (Gilbert, 2013) or the assumption that competition between human beings is the only logical base for civilization. The ideology of innate competition acknowledges as common sense the conclusion that human beings can be illegal. In addition, deportation assumes a higher significance to geographic, political, or ethnic identity than cultural identity by relocating individuals to a political state in which they did not grow up and with which they might not have any cultural affinity. In fact, the mere enunciation of the term DACA or Dreamers actualizes a sanctioned imagined reality (Harari, 2015) that frames identity in binary terms of exclusion and inclusion. It is from this generally unquestioned assumption that current discourse operates⁵.

Black Pete. The competitive narratives surrounding Saint-Nicholas and Black Pete have gained significance in the past five years. Verene Shepherd, chair of the United Nations' Working Group of Experts on People of African Descent and professor of Social History, received a complaint letter from Barryl Biekman, chair of the National Platform for Slavery History in the Netherlands, stating that the Black Pete tradition was racist (Rodenberg & Wagenaar, 2016). During an interview with a Dutch journalist she commented that the tradition was a "throwback to slavery" (McGrane, 2013). De Telegraaf, a Dutch popular newspaper, launched back referring to Shepherd as a "whining" Pete and stated that some diplomats deem she should be whipped with a switch (Lengton & Stam, 2013). Geert Wilders of the extremist-right "Party for Freedom" in the Netherlands tweeted that if the U.N. aims to abolish Black Pete, he would like to abolish the U.N (Wilders, 2013). Dutch Prime minister, Mark Rutte, formally reacted that "Black Pete

⁵ The Southern border wall controversy that resulted in the longest government shutdown in US history in January 2019 emerges from this exclusionary world view as well (Zaveri, Gates, & Zraick, 2019).

happens to be Black and I can't change that" (McGrane, 2013). A similar narrative can be found in New Mexico in the celebration of La Entrada, the commemoration of the 'peaceful' re-settlement of Santa Fe by Don Diego De Vargas in 1692 following the Pueblo Revolt in 1680 (Last, 2017). While for some this celebration depicts the glorious return of the Spanish eternalized in statues and street names, for others it marks a painful loss in the battle against the colonizer (The New Mexican, 2017)⁶. Still for others, the commemoration has become so ingrained that they do no longer critically question the event. As summed up by a salesperson during a personal conversation at a Western cowboy boot store near the city's central Plaza during the fiestas in the fall of 2017: "I don't know why [the protesters] have to ruin this celebration. It's been hundreds of years. I wish we could just enjoy this day."

Entropa. Czech sculptor, David Černy, thoroughly shook the foundations of the imagined reality (Harari, 2015) of the European Union when he unveiled "Entropa," the mosaic artwork that was meant to celebrate the Czech presidency over the European Union in 2009 and glorify European unity (Lyall, 2009). The installation, however, reminiscent of a giant puzzle, depicted each of the member states in humiliating fashion, except for Britain, whose piece was cleverly missing. Bulgaria was represented as a toilet, Italy as a soccer field with players engaging in homoerotic activities, Spain as a construction field, and Germany as a conglomeration of freeways resembling a swastika. Černy has been known to provoke the establishment in his home country by piercing ideologies that emanate from public spheres and

⁶ On July 24, 2018, Pecos, the former governor of Cochiti Pueblo and spokesperson for the various stakeholders of the event, stated that "the Entrada as we have known it will no longer be part of the fiesta for all the obvious reasons of what it causes in continuing that representation of the past" (Chacón, 2018a). The Caballeros de Vargas, the group who has traditionally enacted the event, has vowed to focus henceforth on Our lady of Peace, "the oldest continuously venerated image of the Virgin Mary in the U.S." (Chacón, 2018b) The holy statue was shipped in from Spain during the Pueblo Revolt to inspire a peaceful Spanish resettlement of Santa Fe. The Fiesta Council president, however, has no plans to end the traditional annual school visits where people dressed up as conquistadors tour public schools accompanied by a mariachi band and traditional Spanish songs.

attempt to spill over into collective memory. He gained notoriety when he was arrested in 1991 for painting a tank commemorating the Soviet-led liberation at the end of World War II pink. Less than ten days after, the tank was painted pink once more by members of parliament protesting Černy's arrest (Horáková, 2005).

Spanish Heritage Language Learners. When I initially conceived of this work, I intended to focus on identity issues surrounding programs designed for Spanish heritage language learners (SHL) in New Mexico, a collective label founded on intangible fictions. SHL are sometimes referred to as native speakers, quasi-native speakers, or home-background speakers and have a family-based connection to the Spanish language (Hancock, 2002). Guadalupe Valdés (2000, p. 1), one of the most prolific researchers in the field, defines heritage language learners as “raised in a home where a non-English language is spoken, who speak or merely understand the heritage language, and who are to some degree bilingual in English and the heritage language.” Given this broad definition of heritage language learners, their experiences with the heritage language are wide-ranging and are affected by language ideologies, sociolinguistic factors (such as scales and prestige), attitudes, and emotions attached to language learning. Due to the high level of complexity and the wide range of influential and dynamic factors, SHL inevitably arrive in the Spanish language classroom with varying levels of access, power, self-efficacy, and opportunity. Yet, SHL programs are designed to maintain and strengthen the Spanish language spoken in the United States and bridge the perceived gap between bilingual programs offered to second language learners in privileged academic settings and the lived experiences of Spanish heritage speakers in communities across a socioculturally divided nation (Roca, 1997; Valdés, 2005). It is not surprising that SHL classes in the academic setting remain a highly volatile space today (Correa, 2011; Helmer, 2013; Lowther Pereira, 2010;

Russell & Kuriscak, 2015). The complexities that stem from the emotional journey to reconstruct a meaningful self and claim a place within an ideologically, culturally, socially, and historically bounded imagined community (Anderson, 2016) raise the question whether SHL classes successfully acknowledge the *third* space (Bhabha, 2004), a term merging the wide range of identity attributes of each language learner and the sociocultural context from which utterances derive meaning and relative power, to effectively foster self-efficacy beliefs and guide the intricate process of remaining and becoming one's full self (Roberts, 2001). As a clear indicator of the complexity surrounding identity and the program's role in maintaining and strengthening a fictional collective identity spanning multiple cultures while respecting individual identity, the program coordinator of the SHL program at the university initially selected for this research, unfortunately, did not willingly provide access to the students in the program and the research effort was ultimately abandoned.

Ontology and Epistemology

This work is grounded in an ontological philosophy rather than an epistemological science. Ontology intends to discover the indivisible unit that represents the essence of a concept or entity. While some philosophers like Albert Camus argued that the indivisible unit can never be the product of rationality since existence in itself logically implies divisibility (Camus, 1991), others like Descartes posited that nothing can be meaningfully proven until we bare the eternal truth or the indivisible unit from which to launch an uncorrupted science (Descartes & Veitch, 2010). Whether we can or cannot uncover the source(s) that generate(s) modes, ontology tends to be process-oriented and dialectic (Vygotsky, 1997a). Epistemology, on the other hand, is concerned with an exploration of what we know and how we know it, and tends to be product-oriented (Vygotsky, 1997). Since this work is process-oriented, I adopt an ontological philosophy

that aims to interpret rather than know the world we transit. It is a Whiteheadian organic philosophy or a Deleuzian poststructuralist genealogy that postulates the world as an aggregation of interconnected systems that hails all components into being, including human subjects (Deleuze, 1994; Evans, 1998). Whitehead (1985) advances a speculative philosophy that interprets, observes, and imagines. It is a philosophy which transcends the linear causality of science that traces singular locations rather than dialectic mediations. As Oliver and Gerschman (1989, p. 115) explain: “In process there is no external cause: the universe - and everything - makes itself...The process includes the imagining, the selection, and the ordering...Reality is more than the decision and action. Reality includes the imaginative potential for a variety of decisions. It is all one interrelated process.” Deleuze (1994) corroborates this view and asserts that the virtual that underlies the given metaphysical⁷ cannot be imagined or retrieved from the unconscious. To imagine is to express and thus delimit the infinite. Representative ideology is the selective configuration of immanent structures manifested in the event. It is the exclusive capturing of an excess of sense. The infinite potential present within the virtual can be partially captured in infinite variations, giving rise to endless possibilities and inexhaustible, evolving resolutions. Freire (2000, p. 113) discusses this infinite potential in terms of “untested feasibility” and in turn refers back to Goldmann (1973) and Nikolai who discuss it respectively in terms of real consciousness and potential consciousness and (un)perceived practicable solutions and presently practiced solutions. Freire agrees with Deleuze that the field of untested feasibility cannot be comprehended (real consciousness) but argues instead that its borders, which he refers to as limit-situations, perceived practicable solutions, or presently practiced solutions, can be tested (potential consciousness) with limit-acts.

⁷ Metaphysics here should be interpreted as the scientific study into and within the givenness of the world (Whitehead, 1996; Williams, 2005).

Ontology. It is essential to understand the implications of a process-oriented framework for research on the concept of identity since it promotes a subjective⁸ approach to ever-present issues of remaining and becoming (Roberts, 2001), language ideologies, collective commemorations/memory, political identity, and borders. Indeed, Deleuze (2006, p. 97) states that “we always have the truths we deserve as a function of the sense of what we conceive, of the value of what we believe.” This work, therefore, purposefully attaches itself onto a line of flight that ruptures the constructs of our lives (Patton, 2010). It creates a map without edges and fleetingly traces the observable. It travels in the folds of the rhizome that has origin nor ending and continuously produces excess. Deleuze and Guattari (1987, p. 161) warn us against a more rigid approach:

Staying stratified – organized, signified, subjected – is not the worst that can happen; the worst that can happen is if you throw the strata into demented or suicidal collapse, which brings them back down on us heavier than ever. 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.

The following section introduces the conceptual frameworks that help create an avenue through which to sift the Dionysian chaos that lies at the heart of the universe and everything we absorb. The first framework is a foundational conceptualization of the identity-memory link. The second framework offers a cross-sectional tool to understand the interaction of agency and

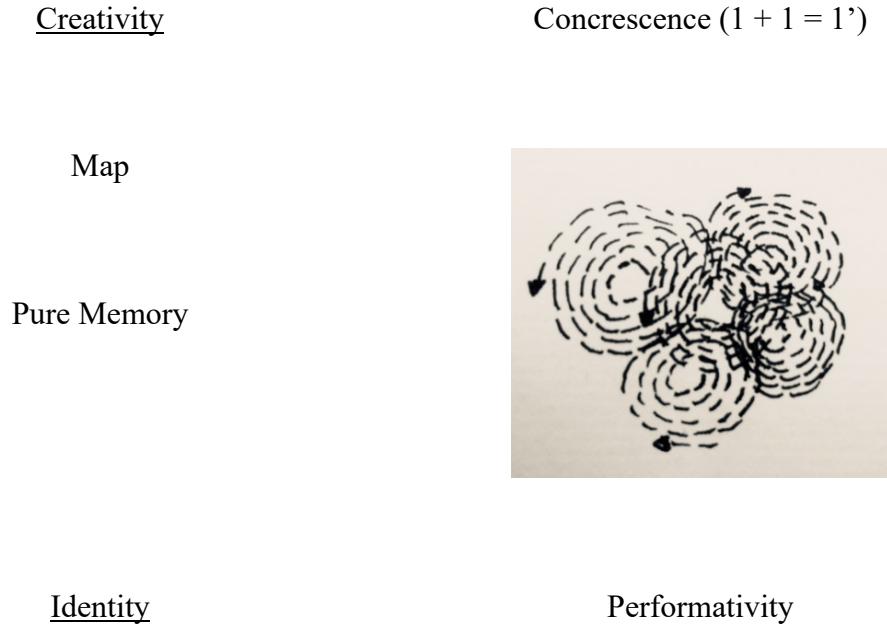
⁸ Subjective is used here in the sense of pure, eternal, and untouched. It is contrasted with objective or categorized elements. Husserl (1992) discerns in similar fashion between objective (that which can be measured and quantified) and subjective time.

systems within a three-layered processual reality from both an epistemological and an ontological perspective. The third conceptualization is a presentation of a hermeneutical identity framework grounded in the three lines (line of flight, molecular line, and molar line) identified by Deleuze and Guattari (Deleuze, 1993; Deleuze & Guattari, 1987; Patton, 2010).

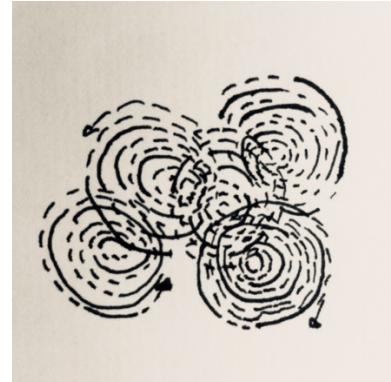
Conceptual Frameworks

Identity and Memory Framework. The identity and memory framework depicts three different zones of identity: a concrescent zone (Evans, 1998), a zone of stabilization (Anderson & Harrison, 2010; Deleuze, 1993), and a zone of performativity (Butler, 2006) and serves as an introduction to this research.

Table 2. Identity and memory.



The Pact



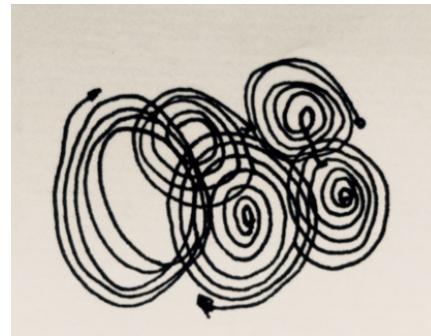
Collective and Individual Memory

Construction

Stability

Trace

History (Commemoration)



The concrescent zone. The first zone is grounded in process philosophy's core of creativity. The foundational understanding of identity as a creative process builds on Aristotle's principle of primary substance/essence and asserts that "the many become one and are increased by one" (Whitehead, 1985, p. 21). Whitehead (1985) argues every entity is a synthesis of a continual mediation of prehensions or multiplicities of data points, very similar to Hegel's (Grier, 2007) use of syllogisms to explain double transitions or Vygotsky's (John-Steiner & Mahn, 1996) advancement of transformative, dialectical mediation. This philosophical perspective opposes the Cartesian dichotomy of mind and body, of externality and internality, and of a cogito-centered

world, since every entity is hailed into existence and continuously transforms itself into new formations that contain at once both the old and the new. The past, the present, and the future are one since everything objectively present is at once the result of past experiences and future possibilities. It is this self-propelling mechanism of infinite becoming that maps uncharted territories of unlimited potential and growth that Whitehead (1985) calls concrescence (growing together), or creative advancement.

Understanding the world as construed rather than constructed, we need memory to counter “the fragility of identity” (Ricœur, 2010, p. 81). Memory then becomes “the temporal component of identity, in conjunction with the evaluation of the present and the projection of the future” (Ricœur, 2010, p. 81). Memory thus belongs to the arena of “world-making” (Bourdieu, 1989, p. 22) and constitutes a principal object for the political struggle to classify and categorize. However, within the realm of an organic philosophy, we can contour a transcendent or a pure memory that has not yet been represented or captured by an image. It is memory that freely floats in the dark recessions of the planes of consciousness and has not yet been recollected. It exists outside the boundaries of objective time and functions in a similar way as pure events or Problems and Concepts. The pure event is the unconditional concept that transcends its conditional execution. It is the revolution without the blood and chaos (Patton, 2010). It is hospitality without the hitchhiker dilemma. It is justice without the limitations of freedom, urgency, or the decidable (Cornell, Rosenfeld, & Carlson, 1992). Problems are similar in that they give rise to the execution of Ideas and can never be fully traced back to the concept from which they originated in the first place since the concept is continuously on the move, propelling while temporarily manifesting itself in a perpetual cycle of rebirth without origin or cause (Deleuze, 1993).

The zone of performativity. The second zone can be interpreted as the manifestation of the first zone. Identity viewed through this lens is a role performance in a multilayered play we have been immersed in since birth. While all actors in this complex play are permitted and have the ability to improvise, they have internalized the script to such extent that even the wildest acts of improvisation fit into the play (Butler, 2006; Elias, 2000; Foucault, 1995). These mad acts might be exclusive, but they are always judged within the margins of the script. When a man cross-dresses, he becomes neither man nor woman. Whatever he becomes, however, will be viewed within the known and agreed upon boundaries of what constitutes man or woman. It will be judged against the essence or the soul that the script identifies within the body. The body in this sense becomes the prison of the soul (the docile body) based on the normalized discourses prevalent in a given society (Butler, 2006; Foucault, 1995). Freud (2011) discusses the imprisoned identity controlled by the watchful eye of internalized restraint in terms of the super-ego.

Essence and performance. The debate on whether identity is an essence that predates existence and is therefore immune to worldly changes has been at the core of identity philosophy for many centuries. While Plato discussed identity in terms of Forms (similar to pure events, concepts, or Problems) of which we are mere copies in an endless state of imperfection and desire, Descartes (2010) and Spinoza (1994) both believed there is an essence at the origin of all modes. Hegel corroborated this view and stated that everything we observe is a semblance or a guise of the essence it originates from (Grier, 2007). A leaf that turns color still refers to the same tree. Vygotsky terms this notion generalization (John-Steiner & Mahn, 1996). Kierkegaard (Perkins, 1987), in a similar vein and much like Aristotle's pursuit of happiness (Aristotle & Irwin, 1999), believed man comes into existence with a predestined purpose, a *telos*, and that if

he fails to achieve this *telos*, he will sink into despair. Given this, man has a predefined script to follow and deviations lead to a sense of lack. Jean-Paul Sartre (1977), however, thought that existence precedes essence and that essence is thus but a mode of our existence. Butler (2006) builds upon this existentialist notion and exposes the script in order to reject a determined essence. Jacques Rancière (1994) refers to the script in terms of a pact or a political mediation between science and narrative. Science intends to establish systems of truth while narratives bestow credibility and sense/meaning upon these systems. The political mediation ensures alignment with “the contradictory constraints of the age of the masses” (p. 10). This political mediation takes the shape of ideologies, myths, or cultural programs (Geertz, 1973; Harari, 2015) that construct meaning through labels and categorized understandings. Viewing identity as a performance rather than an essence deconstructs the artificial categories that constitute the zones of stability, erases the traces, and produces a map of infinite potential. The zone of performance is thus an in-between zone, on the one hand informed by the underlying structures of unquantifiable difference and, on the other hand, influenced by the basic human need to understand and narrate the world. It is the zone of becoming.

The zone of stabilization. The third zone is marked by the artificial crystallization of the organic world. It represents the temporary outcome of the political struggle; the observable actualization of the pure event; the tracing on the map. Stabilization invokes epistemologies that seek to render what we know and consolidate this knowledge in truth regimes and imagined realities that materialize through discourse and the operationalization of discursive practices (Fairclough, 2013; Foucault, 1982a; Harari, 2015). The selection of grand narratives is exclusionary in nature and constitutes a symbolic violence suffered by the underprivileged (Williams, 2005). It delimits what could be(come) and delineates what is through

presuppositions and dominant assumptions. This discourse can be traced through the constructed narrative of history that sequences and emplots manifestations by creating a beginning, middle, and end, grounded in the naïve projection of our limited consciousness (Foucault, 1982a; Ricœur, 2010). Science builds systems of internal consistency with neglect for what lies beyond. Ideological programs numb the curiosity to explore the boundaries within which our lives are set. They detach a structured core of knowledge and reject the infinite return of pure difference that perpetually dislodges and drives the segmented (Deleuze, 1994; Derrida, 2016; Williams, 2005). Such narratives violate the concept of life which “is given its due only if everything that has a history of its own, and is not merely the setting for history, is credited with life” (Benjamin, 1986, p. 71).

Chomsky and Herman (2002) scrutinize the role of the media in weaving histories and myths that defend the social, political, and economic order. Geertz (1973) analyzes the relationship between nationalism and the emergence of the state and distinguishes between effective ideologies based on primordial or essential ties that inspire a collective consciousness (Durkheim, 2014) and ineffective ideologies that rely on coercive methods, such as state violence. Connerton (1989) argues that commemorative acts in particular suppress critical scrutiny and openness as the body becomes habituated and its performance formalized. These authors expose how narrated identities instill meaning and politics maintain order within a world constructed on simplified binaries of inclusion and exclusion.

Cross-sectional identity framework. The cross-sectional identity framework is centered around an interaction of ontology and epistemology from which it then spills over into two mirrored sections analyzed from an individual, state, and abstract or transcendent perspective. The ontological side is arched by philosophy while the epistemological side is presided by

science. In addition, both sides include reference to the potential of subject agency contrasted with system-governed subjectivity.

Table 3. Hermeneutical identity framework cross-secting the three dimensions and presence of agency.

Identity	
	Language
Philosophy	
Agency	System
The Abstract	
State	
Individual	
Ontology	
Epistemology	
Individual	
State	

The Abstract

Agency

System

Science

The act of positioning oneself is grounded within the constructed binary of micro- and macrostructures (Giddens, 1986; Heller, 2011; Ritzer, 1981). Heller (2011, p. 40) opposes this dichotomy between individual agency and state-run confining ideologies and argues instead in favor of “observable processes that tie local forms of social action into durable, institutionalized frames that constrain what can happen along chains or flows of interactions; they constrain the distribution of resources, the mobility of social actors, the shape activities can take and where and when they can unfold.” Given this, the binary of subject agency and systems is a non-existent, imagined reality (Harari, 2015). Rather, both originate from the middle in a process of mediation to become something new without every excluding the other. The process can be scaled or polarized but never fixed into an either/or category. This framework serves as a reminder that the structure of this work is artificial and originated out of a practical need to present what cannot be fixed; an attempt to capture infinitives with adjectives and nouns; to isolate the wolf, the child, and the horse from the assemblages that constitute them as events (Deleuze & Guattari, 1987). Structure and myths prevent us from continuously losing ourselves in the process of infinite becoming. In reference to my personal transition to the United States and subsequent shift in understanding, I repeat that while naming the world is an act of

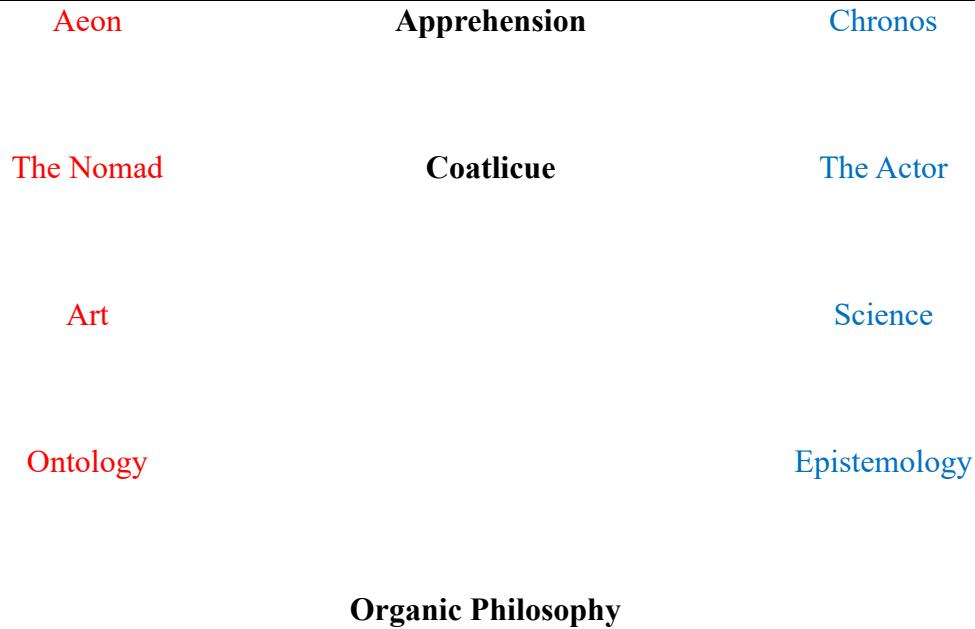
segmentation, at the same time, we need to name it if we are to see. However, understanding the manifested as a synthesis between the objective and processes that underlie it, bestows upon the subject an openness that acknowledges infinite perspective and pure difference in rejection of a finite, knowable world. Deleuze (1994, p. 69) refers to this dynamic synthesis as the simulacrum:

Everything has become the simulacrum, for by simulacrum we should not understand a simple imitation but rather the act by which the very idea of a model or privileged position is challenged and overturned. The simulacrum is the instance which includes a difference within itself, such as (at least) two divergent series on which it plays, all resemblance abolished so that one can no longer point to the existence of an original, and a copy.

Three-dimensional hermeneutical identity framework. The three-dimensional hermeneutical identity framework structures the literature review section of this work.

Table 4. Three-dimensional hermeneutical identity framework.

Identity		
<u>Line of flight</u>	<u>Molecular</u>	<u>Molar</u>
Plane of immanence/Rhizome	Borderlands/The desert/The Lightning storm	City/State



The three lines – line of flight, molecular, and molar - proposed by Deleuze and Guattari (Deleuze & Guattari, 1987) denote an abstract or transcendent plane, a zone of becoming or supple segmentarity, and a zone of constructed segmentarity. Each of these zones can be understood in terms of space (plane of immanence/rhizome, borderlands/desert/lightning storm, city/state), time (*Aeon*, apprehension, *Chronos*), individuation (the nomad, Coatlicue, the actor), and becoming and being (ontology/art, epistemology/science). The visual represented in table 4 renders a selection of terminology that supports an understanding of the characteristics and functionality of each of the zones. Some of these terms naturally spill over into adjacent lines since, from an organic philosophy perspective, nothing can ever be truly fixed. In addition, these terms have been selected from a wide array of variation and by no means function as the sole representation of a singular dimension. Each of these terms and related concepts will be discussed at length in the following chapter. In the following section, I briefly discuss the four

categories – space, time, individuation, becoming/being – in terms of the three lines identified by Deleuze and Guattari (1987).

Space. The plane of immanence on the line of flight “is essentially a field in which concepts are produced, circulate, and collide with one another” (Deleuze, 1993, p. 10). It is abstract space or chaos that offers infinite potential for the temporary formation of determinants from which we derive meaning. It is the space where pure memory, pure events, and concepts linger before an attempt has been made to capture their essence and establish a plane of consistency, a zone of stabilization, an epistemology. It is the underlying structure, the empty place, the abstract truth that can only be partially expressed amidst an excess of sense. Organic philosophy honors this volatile space and continues to open itself onto it while science tends to exclude the Dionysian chaos in exchange for Apollonian referents, objective quantifications, and absolute understandings.

The borderlands on the molecular line are “a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in constant state of transition. The prohibited and forbidden are its inhabitants”(Anzaldúa, 1999, p. 52). Given this, the borderlands are a place of infinite becoming and endless potential, even though schemata of classification (Bourdieu, 1989) and discourse (Foucault, 1982a) attempt to organize and delimit the borderlands by influencing the perception of reality. Anzaldúa (1999, p. 42) refers to the remaining spaces of opportunity, the holes within the suffocating net cast by the dominant culture, as *los intersticios*. It is exactly within these cracks that one finds the ability to reinvent oneself. They constitute what Deleuze (1994) terms the empty place which has not been determined yet and invites creation. It is the zone of performativity.

On the molar line, I select the image of the city to express occupied and regulated space. The statue, a symbol of commemoration to a narrated collective past is located within the city's main square (Connerton, 1989; Halbwachs, 1980; Said, 2000). The local schools breathe out the regimes of truth that regulate the city's history, present, and future (Bourdieu & Passeron, 1990; Foucault, 1982a). The museums visualize the nation and position it on the map (Goldberg, 2009; Rana, Willemsen, & Dibbits, 2017). The neoliberal mindset oozes from the fast food chains, clothing stores, and international banks constituting public pedagogy (Sandlin, O'Malley, & Burdick, 2011). The market has raised the *homo economicus* (Foucault, 2010), a people that self-manage themselves as if they were businesses (Gershon, 2011, p. 539). Within this system, the ability to act independently has been replaced by an unquestioned, consensual *habitus* (Bourdieu, 2010a).

Time. The second row offers a discussion on the concept of time. *Aeon* is the time of the Pure event or abstract, subjective time located on the line of flight. *Chronos* is the time of the actual event or objective time located on the molar line. Edmund Husserl (1992, pp. 25–26) explicates the relationship between the two conceptualizations of time by distinguishing between perception and sensing, a recurrent theme in Western philosophy (Kant, 2007; Leibniz, 1991):

If we call a phenomenological datum “sensed” which through apprehension as corporeally given makes us aware of something Objective, which means, then, that it is Objectively perceived, in the same sense we must also distinguish between a “sensed” temporal datum and a perceived temporal datum. The latter signifies Objective time. The former, however, is not itself Objective time (or position in Objective time) but the phenomenological datum through whose empirical apperception the relation to Objective time is constituted.

When we perceive subjective time by turning it into objective time, we are making sense of (narrating) the world in which we take part. We are plotting lines on the coordinate graph of history and thereby instituting an identity of self that has a continuity founded in past (memory), present (perception), and future (projection) experiences. However, events do not have a fixed time. And neither do the participants in the event. They do not have a fixed position on the graph, but rather can be found anywhere in between the coordinates history plots. In a dialogue with Jürgen Habermas and Giovanna Borradori (2009), Jacques Derrida takes us back to 9/11 and argues that the term “9/11” has become the fixed coordinate for everything that flowed towards, in between, and out of the event. Freire (2000, p. 101) refers to the complexity of events in terms of epochal units. Rather than fixed, unidimensional coordinates, we emerge from a “complex of ideas, concepts, hopes, doubts, values, and challenges in dialectical interaction with their opposites, striving towards plenitude...[they] interrelate in the dynamics of historical continuity.” The fixation of events into singular points creates narratives, imagined realities (Harari, 2015), that inevitably are selective. Apprehending [subjective] reality in objectified fragments rather than an assemblage of interacting constituent elements prevents us from truly knowing [subjective] reality (Freire, 2000). History in a totalizing sense as a series of events thus becomes a tool for the manipulation of memory and identity (Ricœur, 2010). A history of mentalities opposes the unidimensional linear sequencing of a grand historical narrative and focuses on the gradual development of social and cultural attitudes of individuals to extrapolate a macro-history (Hutton, 1981). Given this, a history of mentalities bridges the abstract and the rigid notion of time by emphasizing the developing character of history and placing it within the experiences of everyday life. On a philosophical level, the concept of apprehension located on the molecular line embodies this zone of becoming located between sensing and perception. It

expresses the moment of movement from absolute subjective time to quantified objective time.

Apprehension marks infinite potential since its segmentation into perception is dependent on creativity and imagination.

Individuation. The third row conceptualizes the three lines through anthropomorphisms.

Nomads on the line of flight express rapid movement and are the vectors of absolute deterritorialization (Deleuze & Guattari, 1987). They cannot be captured fully and always dislodge themselves to new interpretations and zones of perpetual change. The actor, on the contrary, is bound to the play in which he is cast. He performs his role on the molar line either skilled or clumsily, but he is always on stage and acting. His performance might be lauded or ridiculed, leading to high levels of self-efficacy and confidence or deeply seeded stigmatization and timidity. In the middle zone, positioned on the molecular line, Coatlicue awaits us. Anzaldúa (1999) describes Coatlicue as the serpent of the underworld who cracks open the Earth on which we stand. Confronting Coatlicue is to understand how to escape into uncharted territory and cast yourself repeatedly into planes of infinite becoming. However, the confrontation can be overpowering and lead to surrender into Coatlicue's warm and everlasting embrace. The fold between the molar and molecular lines is a place of high danger where one can both assert oneself and loose oneself. Asserting oneself means to accept the human need to script the world while reading between the lines. Losing yourself means to "remain a stone forever. *No hay mas que cambiar*" (Anzaldúa, 1999, p. 71).

Being and becoming. The final three rows connect the research back to the core philosophy that informs this work. Both art and science and ontology and epistemology are polarized and mediated within organic philosophy. Deleuze and Guattari (1994) argue in their defense of the philosophical concept that the aim of the scientific concept is to represent the

subjective by means of mathematical propositions and functions. Philosophy, on the other hand, does not invoke concepts to refer to the lived (the objective) but rather appeals to them as the creative force of the subjective from which actual events arise. Art aims to preserve, capture, and express the subjective (Černy's work for example) while science objectifies the subjective by rendering it visible, exposing it to touch, claiming and reproducing it. Organic philosophy is a mediation of science and art. While it does not seek to reproduce and segment the subjective, it appeals to the cognitive rather than the affective. Whereas discourse and narration stems growth and creative expression, a philosophy of process locates the productive gap between the underlying structures and the determined object as experienced within art (Lyotard, 2011).

Two visuals enhance our understanding of the philosophical underpinnings of this research and emphasize the interconnectedness of the various nomadic, molar, and molecular manifestations and expressions prior to advancing into the terminology section. The first visual corresponds with table three and presents a broad, vertical⁹ lens through which to apprehend this work. The second visual aligns with table four and renders a more nuanced, horizontal or lateral visual of the complex notion of identity and addresses the various ideas and concepts discussed in detail in the literature review. Both visuals are referred to throughout the work.

⁹ Vertical in this sense means a linear, causal exposition of the various lines within the philosophical and scientific world view. Every label signifies a separate dimension that linearly connects rather than chaotically swirls. The vertical can be understood as a sequence of innumerable waterfalls emptying their contents gradually into a collection of ponds while the horizontal can be interpreted as an infinitely vast and churning river. The horizontal represents a borderland where everything is occurring simultaneously. The vertical represents a sequential, plotted account.

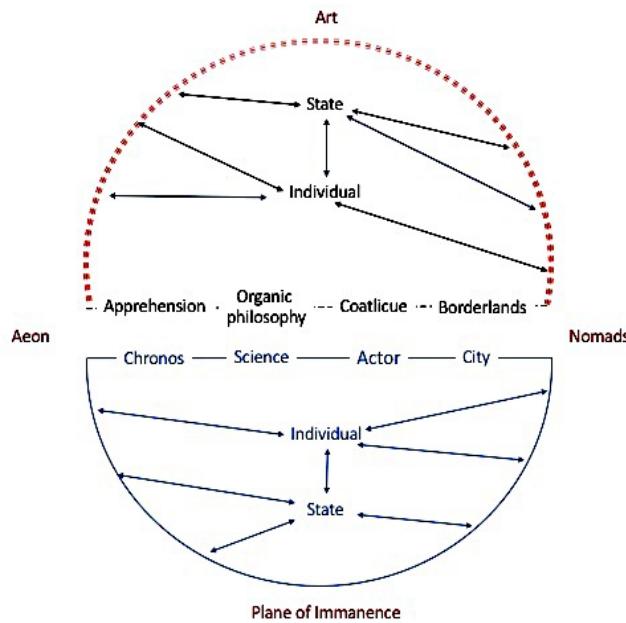


Figure 1. Identity circle.

Organic philosophy (ontology) and science (epistemology) are centered in the identity circle and represented by two different lines. The broken line suggests motion and flexibility while the flat, continuous line indicates a segmented rigidity. The half circle connected to the ontological approach encapsulates the philosophical vision of the world while the half circle connected to the epistemological approach aligns itself with a quantifiable, scientific approach. The scientific half circle is steadily traced with a constant line, representing facts, truths, and epistemes. The philosophical half circle is characterized by a ruptured line that grants access to the chaos or the Pure that lies beyond the bounded circle. It is important to note that while science here is rendered as a closed circle with a terminable line, it still is surrounded by the Dionysian pure and its closed boundaries encompassing systems of internal consistency continue to expand into the chaotic territory. This work, therefore, does not render science ignorant or trivial, but rather argues in favor of allowing the limit to fold back upon itself and find inspiration in the resulting infinitely unsettling chaos that spurs Whiteheadian (1985) creative

advance. Similarly, the ruptured line of the philosophical half circle still indicates a line that encloses in reference to the human egocentric need for structuring structures. However, the ruptures suggest an appreciation of the simulacrum and the willingness to entertain the pure difference that uproots all stabilizing ground.

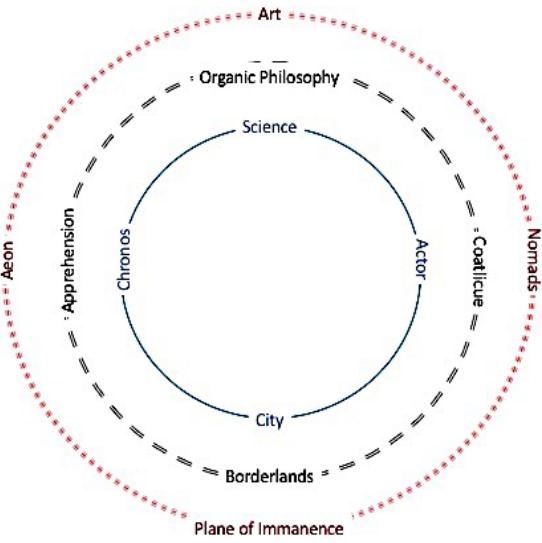


Figure 2. Concentric identity circles.

The concentric model offers a lateral display of the three lines identified by Deleuze and Guattari (1987). The molar line is represented on the inner circle. It is the segmented line that is artificially closed and evokes a zone of stabilization in which the actor thrives. This domain belongs to the state, the city, and is strengthened through commemorative ceremonies and statues bolstering the nation's historic narrative grounded in objectified time and consensually established truths. The surrounding circle embodies the borderland space characterized by fluidity and potential. It is the realm of philosophy that has opened itself up to zones beyond what is known. Within this experience, thinkers confront Coatlicue and propel themselves willingly into uncharted territory, thereby dislodging any roots that anchored them to a

predisposed essence. It is the area of performance where everything is reinvented, recycled, and transformed. The line is traced but interrupted, indicating a breaking of the mold in which the inner circle is cast. The outer circle of identity suggests the presence of the plane of immanence where nomads are in a state of perpetual motion at high velocity and everything expands from the middle outward. It is a zone of infinite excess that can only be partially and conditionally captured. Every rendition is but an individualized expression (a perception) of what can be sensed. This line is ruptured and marks the dynamic interplay with a pure difference that continuously deterritorializes and unsettles. It is imperative to approach this visual as a horizontal, simultaneous interplay of identity layers where different positions can be occupied at once and all positions are penetrated to some extent by the three lines. Individuals who roam the borderlands simultaneously are required to act within an individual script originating from personal interactions and experiences and a genus script prescribed by society and can entertain philosophical quests towards the Pure and unconditional to discover innovative imaginings and objectifications. The sample for this research project targets such individuals and aims to invoke through interpreted dialogue a sense for the underlying structure that is selectively manifested and quantified in concrete events produced and maintained by discourse. In addition, the horizontal model can be interpreted as a reference to the world as a lateral assemblage of data points in which any vertical structuring, including identity and positionality, is the result of human interpretation and narration. Moreover, this composition is a reminder of the immanent nature of the zone of flight.

The three frameworks and the two corresponding circular visuals construe rather than construct this work on identity. Given this, these models should be viewed as interpretative renderings of a singular approach and will serve as an integrated foundation through which to

understand the interaction with the five interview participants. In addition, the literature review in chapter two will flesh out the main components advanced in the frameworks and examine the creative and fixating role of both language and art. The following section clarifies the terminology utilized in this work and will lead us into the literature review.

Terminological Clarification

Affect. Affects are energies or drives that can only be fleetingly assessed since their validity “exceeds any lived” (Deleuze & Guattari, 1994, p. 164). They are relational elements of unquantified intensity that derive their meaning beyond the limitations of signification (Bissell, 2010). They merge together within the object to manifest interventions in infinite actual variations. In specific configurations, they are the creative push behind fields of renewed potential characterized by hopes (positive creation) and fears (negative creation). Once sociolinguistically quantified and qualified, these intensities become integrated and subjectified into the personal (Massumi, 2002b).

Bestimmung. Hegel (2015) discusses the mediation between *Etwas* (being, essence) and *Anderes* (the Other). Initially they are indifferent to one another with the Other being an immediate entity, an *Etwas*, as well. Both the Other and Being are negated and subsist (*Beschaffenheit* – constitution) within an infinite becoming (*Seyn-für Anderes*). *Bestimmung* is the limit towards all mediation in which both the *Etwas* and the *Anderes* are mediated into a new becoming. *Bildung* is the drive of formative self-development.

Body without organs. Deleuze and Guattari (1987, p. 43) refer to the Body without Organs as the plane of consistency, the “unformed, unorganized, nonstratified, or destratified body and all its flows: subatomic and submolecular particles, pure intensities, prevital and

prephysical free singularities.” It is the immanent plane that enables movement and always folds back into the core. The body continuously rearranges itself and attempts to slough off its organs in order to free up space for new constellations. It is a reservoir of infinite potential, always on the move and forever to be attained.

Borderland. Anzaldúa (1999, p. 25) defines the borderland as “a vague and undetermined place created by the emotional residue of an unnatural boundary. It is in constant state of transition. The prohibited and forbidden are its inhabitants.”

Chronos/Aeon. Aeon is the term used for subjective, uncategorized time (intensive) while Chronos signifies objectified, spatialized time (extensive).

Coatlicue. In Aztec mythology, Coatlicue is the mother God of all creation and death. She wears a skirt of snakes and represents both the womb and the grave. Anzaldúa (1999, p. 68) views Coatlicue as “a rupture in our everyday world.” Given this Coatlicue functions as the Other or the immanent plane that dislodges the self from segmented subjectification. Coatlicue is thus both a source of fear and death as a reservoir of infinite potential.

Collective assemblage of enunciation/machinic assemblage of bodies. This terminology emerges from a philosophy that explores the performative function of language. Every utterance is a collective assemblage of enunciation - an action - which evokes a response (incorporeal), an articulation of content on a machinic assemblages of bodies. The abstract machine determines where the particles of expression fall like a net that captures potential and new content guided by institutions, minds, subjects, and bodies – discourse (Massumi, 2002a).

Communities of practice. This term allows for a more inclusive determination of community. Rejecting a binary foundation mired in constitutional and symbolic violence,

communities of practice can be established by “any aggregate of people...as long as there clearly is a set of shared norms/ideologies” (Eckert & McConnell-Ginet, 1992).

Conatus. Spinoza (1994) uses this term to describe the basic human desire to self-preserve and advance oneself. We act in reason when our passions/affects work towards this end. The social contract (Hobbes, 1988) on which the nation is built enables us to live in peace while cultivating the power of knowledge to advance society and all stakeholders. The social contract is thus a rational decision in line with our conatus.

Concrescence. Concrescence designates the becoming process from a genealogical perspective. The immanent provides the universe with a limitless variation of choices (the many) from which certain elements are apprehended in order to create something new in which the diversity subsists. Order delimits the concrescent potential by presenting an exclusionary selection of what could become. Creative advance or “the development of subjective aim.. [concluding] in satisfaction” (Wallack, 1980, p. 180) has emerged in the works of other process philosophers as well. Hegel (1991) termed this dialectic mediation *aufheben*, denoting both the preservation and the negation aspect of concrescence.

Conditioned. The conditioned is the segmentation of the actual event. It is the perception of actualized immanence. The unconditioned is the underlying structure marked by pure difference and variation that continuously folds back upon the actual, offering unlimited potential (Derrida, 2016). Prior to the conditioning of the world, the world is a Body without Organs that can be manifested in infinite ways (Deleuze & Guattari, 1987). However, the first sign of organ growth within the body structures the entire field. It presupposes and assumes and therefore truncates and excludes. The synthesis of both conditioned and unconditioned is referred to as the simulacrum (Deleuze, 1994). Derrida (Derrida, 1988; Derrida & Moore, 1974)

discusses modified manifestations of an essence in terms of iterability. He posits that every repetition is a modification of the original. It signals thus both a becoming and a folding back upon its beginning in an endless circulation, implying an underlying structure that drives its continuous growth.

Corporeal memory. Corporeal memory is memory translated onto the body in terms of affect or *pathos* (Ricœur, 2010). Bodily inscription serves as a mnemonic tool operating within habit-memory (Bergson, 1988; Connerton, 1989). Given this, corporeal memory avoids scrutiny and critical awareness since the body and thus the mind have become habituated to culturally specific performances.

Countereffectuation. This the process of rearranging the constellation of singularities that emerge from the immanent structure into the manifested, actual event (Deleuze, 1990; Deleuze & Guattari, 1994). The Idea of coexistence has been arranged in manifestations of colonialism, communism, and capitalism. These are all modifications or iterations of the same essence. Countereffectuation allows us to go beyond the current manifestation and envision new fields of potentiality.

Critical realism. Bashkar (2008, p. 29) defines critical realism as an ontological philosophy that acknowledges the world as process: “..It is a necessary condition for the occurrence of science that the world exists and is of a certain type. Thus the possibility of our knowing it is not an essential property, and so cannot be a defining characteristic, of the world. Rather on a cosmic scale, it is an historical accident.; though it is only because of this accident that we can establish in science the way the world is, and in philosophy the way it must be for science to be possible.”

Deferral. This term emerges within the deconstruction philosophy of Jacques Derrida. Immanent and pure difference can be manifested in innumerable ways into the actual which is ever becoming. The actual perceived is but a truncated version of the excess of sense out of which it was generated. The perceived is thus never a one-on-one relationship of signification and can never grasp the totality of meaning embodied within the actual (the simulacrum).

Derrida (2002, p. 240) describes deferral in terms of theater and the writer: “this deferral, these delays, these stages of representation extend and liberate the play of the signifier, thus multiplying the places and moments of elusion. For the theater to be neither subjected to this structure of language, nor abandoned to the spontaneity of furtive inspiration, it will have to be governed according to the requirements of another language and another form of writing.”

Diremption: Grier (2007) defines *diremption* as “the procedure according to which the self-identical totality of the organism immanently differentiates itself in other different and yet identical (sub) totalities *with equal right and value*.” Given this, the core or essence is marked by motility, an infinite flux of mediation between the ordered and regulated (the essence itself) and pure difference or Other. The word is derived from the Latin *diremptio* (diremption) which signifies splitting (rupturing) a unity in two.

Discursive polyphony: Bakhtin (1984) borrows the term polyphony from music to describe how a text can be read from multiple perspectives, equal in value. The world does not have one possible narration but can be interpreted in infinite variation. It is characterized by an enunciative pragmatics that explores the discursive construction of the social.

Discursive psychology. Identities, emotions, and knowledge are constructed in talks and texts as discourse and are evidence of agency. Discursive psychology analyzes how people present themselves through text and invoke psychological markers. The externalized presentation

is thus a reflection of agency, grounded in psychological motives and intentions. Language goes beyond its communicative properties and actively constructs mind, reality, and emotions. It mirrors the traditional psychology approach that analyzes outward and highlights the external (discourse) to deduce internal processes. Discursive psychology is the

Study [of] discourse as a practical, social activity, located in settings, occurring between people and used in practices. [It takes] discursive practices, rather than individuals as [its] unit of analysis...[and it studies] how people do psychological things – emotions, memory, gender, identity, knowledge- in talk and texts, as discourse. ..these practices are profoundly constitutive of people's subjectivity, of the possibilities for being human and for being a social actor (Wetherell, 2007, p. 665).

Doctrine of momentariness. The Buddhist concept of momentariness regards time as a succession of fleeting, transitional moments in rapid, indeterminable succession rather than an extended temporal entity. Every distinct moment, however, is predetermined by the moments that precede it and in turn projects the future (Husserl, 2011).

Emplotment. Literary emplotment is a term coined by Hayden White (2000) to describe how historians narrate their source material into a cohesive plot. Emplotment does not only transfer the characters' perspectives onto the reader but the reader also enables the characters in the story (Ricœur, 2010). The life experiences of the reader make sense of the characters' decisions and circumstances. The story and plot in turn support a cohesive understanding of the events in the readers' lives. Emplotment is prefigured and built upon our current understanding of the world. The emplotted narrative then refigures our interpretations of the world giving rise to new stories and ideologies. Given this, the future (refiguration) informs the past (prefiguration) and the past informs the future. Moreover, the past and future both determine the

present (configuration) and the present affect both the past and future. Time thus becomes an circular assemblage rather than a linearly organized sequence. The narrative is always constructed in view of the subject's surroundings and the assemblage of networks that interpellate him (Ricœur, 2010).

Endosmosis. Endosmosis is the process by which a less dense fluid flows through a membrane and mixes with a higher concentrated fluid. Bergson (2001) uses the biological term 'endosmosis' to describe the conflux of an essence with difference. In regards to the spatialization of time, heterogeneous, sequenced time is the product of endosmosis between extensive space (external expansion) and intensive time (interpenetrated concrescence). The subject too is the result of a mixture between the profound secluded self and the external.

Enoughness. Identity practices are often grounded in exclusionary conditions that determine authenticity (Blommaert & Varris, 2015). Enoughness is the implicit measure of representative features that grants membership to a specific community or identity. The benchmark is highly contested and is not static. It evolves through history and determines what one can and cannot be.

Epistemology. Epistemology is the study of the nature, scope, and limits of knowledge and believes. In this work, it is opposed to ontology, which is preoccupied with the study of origin, the nature of being and existence itself. Ontology is integral to process philosophy that asserts the limits of knowledge are marked by a pure and unsettling difference folding back upon and dislodging a segmented core of understanding. Knowledge fully captured or grasped is thus the fabricated ideological product of dominant regimes.

Eternal return. Nietzsche (2011, 2012) describes the eternal return as an endless reoccurrence of the same identical life. Decisions made within one's life time are considered a

great (moral) weight since every choice, resolution, and assessment will be relived for eternity.

The world would have to be identical to the world of previous lives since the eternal return implies all man's experiences are relived in exactly the same fashion. While this concept denies unsettling difference at the outer limits, it parallels the post-structuralist idea of the fold, in which the immanent eternally folds back upon the actual.

Figural. The figural is the space between the object (the actual) and the discourse or text that fixates it (Lyotard, 2011). The gap can never be fully closed as it is marked by an indeterminable difference that can be interpreted and expressed in infinitely varied ways. The aesthetic event illustrates the presence of the figural since it evokes feelings that unsettle any structure. Art cannot be fully captured and invites varying perspectives to interpret its essence. Lyotard (2011, p. 129) describes this space of pure difference, stating that "one must assume it buried, for it shuns sight and thought; It indicates itself laterally, fleetingly, within discourses and perceptions, as what disturbs them. It is desire's own space, what is at stake in the struggle that painters and poets tirelessly wage against the return of the Ego and the text."

Fold. The fold is a poststructuralist notion that conjures subjectivity as the product of endosmosis between the external and the internal. The immanent virtual continuously mixes and deterritorializes the fixed and segmented. The folding of the virtual into the actual gives rise to the figural or the empty place that can be inscribed in infinite variations. The fold is the harbinger of unlimited potential. It dislodges and ruptures everything known and settled. It is the conductor of drives and energies that destabilize the conditioned and give rise to endless revolution.

Gegenwärtigung. The German word *Gegenwärtigung* indicates the manifestation of the event. It is the uncategorized and unperceived form of pure presence. It is a phantom or phantasy

that we cannot see but whose presence can be felt. It is contrasted with *Vergegenwärtigung*, which is the presentification or the construction of the present as a perceivable image.

Genizaros. This term describes Native American slaves that were sold to Spanish colonizers in New Spain. Referencing the work of Gilberto Benito Córdova, Roberts (2001, p. 18) describes *genízaro*s as “nomadic and non-pueblo captive Indians ‘transculturated’...and used by the Spaniards to defend the Hispanic Catholic frontier. Through a process of *reducción*, the genízaro were transformed religiously, culturally, linguistically, and socially into Hispanic citizens, or *vecinos*. ”

Governmentality. Foucault (1982b) discussed the concept of governmentality as the conduct of conduct. Power manifested through discourse guides and determines (active meaning of conduct) the behaviors (passive meaning of conduct) of subjects. Foucault (Foucault, 2007, pp. 108–109) explains the term:

First, by ‘governmentality’ I understand the ensemble formed by institutions, procedures, analyses, and reflections, calculations, and tactics that allow the exercise of this very specific, albeit very complex, power that has the population as its target, political economy as its major form of knowledge, and apparatuses of security as its essential technical instrument. Second, by ‘governmentality’ I understand the tendency, the line of force, that for a long time, and throughout the West, has constantly led towards the pre-eminence over all other types of power – sovereignty, discipline, and so on – of the type of power that we can all ‘government’ and which has led to the development of a series of specific governmental apparatuses (*appareils*) on the one hand, [and on the other], to the development of a series of knowledges (*savoir*). Finally, by ‘governmentality’ I think we should understand the process, or rather, the result of the process by which the state of

justice of the Middle Ages became the administrative state in the fifteenth and sixteenth centuries and was gradually ‘governmentalized.’

Grenze. Hegel (2015) defines *Grenze* as a limit that invokes transgression. It mirrors the poststructuralist concept of the fold in that the border or outer limit deterritorializes the bounded and segmented. Once the fold has been rejected, the border becomes a barrier or obstacle (*Schranke*) to infinite potential. Power manifested through discourse negates the immanent and stabilizes knowledge.

Habitus. Bourdieu (2010a) defines habitus as the system of dispositions characteristic of a group of people in relation to their position within the symbolic field of power. Given this, the amount of capital (including cultural and political) one accumulates structures one’s position and choices.

The conditionings associated with a particular class of conditions of existence produce *habitus*, systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary in order to attain them (Bourdieu, 2008, p. 53).

Homo economicus. The homo economicus defines man as a creature of self-interest who rationally and optimally pursues maximum wealth. The neoliberal version of homo economicus intensifies these qualities and ascribes corporate-like identities to people (Gershon, 2011).

Horizontal solidarity. Horizontal solidarity as opposed to a biological vertical solidarity refers to a lateral network of generational identification. Vertical solidarity implies the transition and replacement from the deceased to the next emerging generation. Vertical solidarity is thus

grounded in sequenced linearity while horizontal solidarity emphasizes identity within an assemblage of generations. Aimé Césaire (2010, pp. 129–130) cites the example of the African struggle at the first Congress of Black Writers and Artists (*Congrès des écrivains et artistes noirs*) in Paris in 1956:

There is a double solidarity among all those who are gathered here: first, a horizontal solidarity, a solidarity created by the colonial or semicolonial or paracolonial situation that has been imposed on us from without. And on the other hand, another solidarity that is vertical, a solidarity in time, which comes from the fact that out of an initial unity, the unity of African civilization, there has been differentiated a whole series of cultures that all owe something to that civilization.

Idea. Deleuze (1994, p. 169) defines Ideas as “the thoughts of the Cogito, the differentials of thought. Moreover, in so far the Cogito refers to the fractured I, an I split from end to end by the form of time which runs through it, it must be said that Ideas warm in the fracture, constantly emerging on its edges, ceaselessly coming out and going back, being composed in a thousand different manners.” Given this, the Idea represents pure difference folding back into the structured event. By problematizing its manifestations, we can go beyond the boundaries of objective perception to discern new, innovative terrain. Deleuze and Guattari’s (1994) approach to the philosophical concept is similar in that a concept expresses an event. Given this, it is the philosopher’s task to construct the concept “in an intuition specific to them: a field, a plane, and a ground that must not be confused with them but that shelters their seeds and the personae who cultivate them.” Deleuze and Guattari’s philosophy is not a passive endeavor, reading and describing the concept (What is Philosophy?). Rather, it is an expressive event

(What does philosophy *do*?) that seeks to counter-effectuate the manifested through the creation of the concept.

Idem and ipse self. There are two identities of self: The idem self and the ipse self (Michel, 2015). The idem self indicates sameness through character, which can be interpreted through “lasting” dispositions (which shows the historicity of character and thus avoids a substantialist identity) as a set of traits (habit) or a set of acquired identifications (identifying with values/norms...). Ipse self relates to an inner self that does not need anything permanent. Idem self can thus be interpreted as a manifestation or expression, an indication of constant sameness (I still bear the same name as I did 20 years ago) while Ipse self is a sameness marked by pure difference (I still am the same person I was 20 years ago) ((Ricœur, 2010)).

Imagined Reality. Harari (2015) uses this term to indicate the fictive narratives, myths, or scripts that constitute the glue that ties us together as a society. He argues that such fictional accounts function as scripts and borders that enable us to survive and collaborate in unprecedented large numbers. Examples of such invented stories that create the playing field or the genus script and determine our positions and roles within these accounts are money, countries, deities, laws, limited liability companies, and the market. None of these concepts can be physically identified. They are the product of our creative imaginations and interpretations to which virtually all humans subscribe and that determine what we should and should not do; what we can and cannot do. We lead our lives based on the most powerful fictions. They frame our existence and limit our potential. Furthermore, the realities we have invented have gradually grown stronger and superseded tangible, objective realities. While these myths have allowed us to live together in a disciplined fashion for approximately the last 50,000 years and occupy a dominant position on Earth, they now threaten both the world around us and our survival as a

species. In this work, the term imagined reality is slightly broadened to include ideologies, discourse, myths, and scripts, since they represent accepted, dominant interpretations of pure difference. All of these terms represent rather than present subjective reality. They are manifestations or imaginations of the underlying structure.

Interdiscursivity. Fairclough (2013, p. 96) defines interdiscursivity as “the constitution of a text from diverse discourses and genres.” It is closely related to intertextuality (Kristeva, 1980) – how texts are never isolated entities but always implicated in an assemblage of related texts – but interdiscursivity focuses on the interrelatedness of “particular social and institutional practices (ways of doing things), both explicitly and implicitly. [Communication] creatively [draws] on the potential range of established discourses, genres, and styles” (Fairclough, 2013, p. 421). All interdiscursive chains contain elements of anticipation which determine how people act within these practices. Furthermore, different contexts, people, and institutions, both knowingly and unknowingly, recontextualize discourses and transform future discourses and institutions.

Intersticios. Anzaldúa (Anzaldúa, 1999) describes how the woman of color lives in different worlds. She is caught, gasping for air, in between the dominant culture to which she does not belong and her mother culture which she has been forced to neglect. The *intersticios* are the holes through which she can still breathe and express herself and discover new ways of becoming.

Ironism. Rorty (1989) coins the term Ironism to describe an innovative philosophy built on infinite curiosity that pushed beyond final vocabularies – the delimited ways we can express ourselves with. He defines an Ironist as someone who does not attempt to determine and define but rather keeps an open mind towards new possibilities leading to absolute freedom:

(1) She has radical and continuing doubts about the final vocabulary she currently uses, because she has been impressed by other vocabularies, vocabularies taken as final by people or books she has encountered; (2) She realizes that argument phrased in her present vocabulary can neither underwrite nor dissolve these doubts; (3) Insofar as she philosophizes about her situation, she does not think that her vocabulary is closer to reality than others, that it is in touch with a power not herself... (Rorty, 1989, p. 73)

Not being able to describe themselves in a final, determinate way, Ironists cannot quite take themselves seriously. Dostoyevsky (2018) terms Ironists as criminals or deviants of the ordinary, obedient way of life. They control the future rather than the present since they do not seek to preserve the world and increase population through mindless reproduction but move the world towards a higher idea. They are “people proper...who possess the gift or talent of uttering some *new word* in their milieu.” Dostoyevsky’s philosophy is different than Whitehead’s (1985) focus on creative advance or Hegel’s (2015) dialectic mediation since Dostoyevsky remarks that the present world has to be utterly destroyed before a new one can arise: “*vive la guerre éternelle*¹⁰”(Dostoyevsky, 2018, p. 308).

Iterability. An event can never be fully repeated. Repetition implies difference since the copies of the original are mere representations of the essence (absolute singularity) from which they originated. Every event is therefore constituted within structures of irreconcilable difference. To deny this difference is to harness expression and condition the field. Acknowledging this destabilizing difference (deconstruction) inherent in every repetition “does not leave any of the philosophical oppositions which govern the idealizing abstraction (for instance, serious/non-serious, literal/metaphorical or sarcastic, ordinary/parasitical, strict/non-

¹⁰ Long live eternal war

strict, etc.) Iterability blurs a priori the dividing-line that passes between these opposed terms, ‘corrupting’ if you like, contaminating it parasitically, qua-limit. What is re-markable about the mark includes the margin within the mark. The line delineating the margin can therefore never be determined rigorously, it is never pure and simple. The mark is re-markable in that it ‘is’ also its margin” (Derrida, 1988, p. 70).

Language games. Wittgenstein (1999) conceptualized language as interwoven within the actions and daily experiences of individuals, communities, and tribes. Similar to board games, languages can be played from multiple perspectives and offers various moves to each of the players within the rules of the game.

Line of flight. Deleuze and Guattari (1987) used this term to refer to the virtual, immanent plane that dislodges or ruptures all segmentarity in unconditional difference. The line of flight compliments the segmentary and molecular lines and is a movement of “deterritorialization and destratification” (Deleuze & Guattari, 1987, p. 3). Lines of flight constitute the maximum dimension (the outer limit) of an assemblage of flat multiplicities and ruptures its segmentary and molar dimensions. A multiplicity is an assemblage of structures that always resides in excess. It functions like a rhizome and can never be overcoded or fully expressed. Any cut sparks new growth from the middle towards the outer limit which eventually folds back upon its core to create new singularities and points of interest. According to Deleuze and Guattari (1987), Scott F. Fitzgerald refers to these lines that traverse us and compose a life as break lines – segmentary lines with molar breaks -, crack lines – lines of becoming with molecular cracks - , and rupture lines – lines of absolute deterritorialization and nonsegmentarity.

Mediation. Mediation refers to the dialectical relationship between Being and Other (absolute difference), engendering the world as process in infinite becoming (Grier, 2007; Hegel,

2015; Whitehead, 1985). Hegel calls this mediation a double movement since both Being and Other transition into a new unit in which they are resolved and subsist (Hegel, 1991; Hegel, 2015). Mediation resembles a logical syllogism, in which two premises are merged to generate a conclusion. The two premises need to be recognized (not contradictory) in order to resolve into a transformative becoming and forge a Universal will grounded in consensus (*Weltgeist*) (Hegel, 2004).

Mestiza Consciousness. Gloria Anzaldúa's (1999) concept of mestiza consciousness parallels Freire's (2000) appeal to deepen one's critical awareness (*Conscientizacao*) of the world we traverse. Anzaldúa (1999, p. 102) describes it as a

continual creative motion that keeps breaking down the unitary aspect of each new paradigm...[through] creating a new mythos – that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave...[It attempts to] break down the subject-object duality that keeps [the mestiza] a prisoner and to show in the flesh and through the images in her work how duality is transcended...[The answer] lies *in* healing the split that originates in the very foundation of our lives, our culture, our languages, our thoughts.

The mestiza consciousness is thus a practical application of dialect mediation and process philosophy.

Mimesis. Ricœur (2010) discusses the narrative in terms of a triple cyclic mimesis (imitation): The prefiguration that informs the narrative based on the reader and author's current knowledge and delimits the characters' potential; The emplotment that translates the prefigured world onto the character and forms a cohesive plot; And the refiguration that adjusts the

prefiguration and future emplotment according to the new insights gained from the present emplotment.

Mneme. *Mneme* refers to passive or spontaneous memory that traverses the mind naturally as an energy, drive, or *pathos* (affect) ((Bergson, 1988; Plato, 1995, 2004; Ricœur, 2010). It is opposed to the active, laborious, recollection of a stored memory. The literature on memory is complex and vast and this work only discusses the outer layers of this rich research. In addition, memory is linked to time and space philosophy in that it objectifies subjectivity by both segmenting identity into sequenced linear time and colliding past, present, and future by rendering the absent, retaining the present, and projecting the future.

Nested milieus. The concept of milieu is based on the French term *milieu* which can be defined as the middle part or the environment. It's first definition refers to the outer limits of constitution which fold back onto the core in order to create new assemblages and connections that can be coded in innovative ways. It's second definition refers to the layering of various plateaus and fields that interpenetrate one another, mixing substances, a dialectic mediation of infinite becoming. Deleuze and Guattari (1987, p. 313) state that milieus are

each defined by a component, [sliding] in relation to one another, over one another.

Every milieu is vibratory, in other words, a block of space-time constituted by the periodic repetition of the component. Thus the living thing has an exterior milieu of materials, an interior milieu of composing elements and composed substances, an intermediary milieu of membranes and limits, and an annexed milieu of energy sources and actions-perceptions. Every milieu is coded, a code being defined by periodic repetition; but each code is in a perpetual state of transcoding or transduction.

Transcoding or transduction is the manner in which one milieu serves as the basis for

another, or conversely is established atop another milieu, dissipates in it or is constituted in it. The notion of the milieu is not unitary: not only does the living thing continually pass from one milieu to another, but the milieus pass into one another; they are essentially communicating...

Nomad. The nomad represents the line of flight. He emerges from the outer limits and deterritorializes anything identified and determined. Moreover, expositing their philosophy of lines within historical context, Deleuze and Guattari (Deleuze & Guattari, 1987, p. 222) discuss the migrant barbarians who travel on the molecular line and, pushed by the nomads (the Hunns), disrupt the peace (molar line) within the Roman Empire:

On one side we have the rigid segmentarity of the roman Empire, with its center of resonance and periphery, its State, its *pax romana*, its geometry, its camps, its *limes* (boundary lines). Then, on the horizon, there is an entirely different kind of line, the line of the nomads who come in off the steppes, venture a fluid and active escape, sow deterritorialization everywhere, launch flows whose quanta heat up and are swept along by a Stateless war machine. The migrant barbarians are indeed between the two: they come and go, cross and recross frontiers, pillage and ransom, but also integrate themselves and reterritorialize.

Order-words. Order words is a concept derived from Austin's speech act theory and signifies the transformative effect utterances have on bodies and state of affairs (Austin, 2009; Deleuze & Guattari, 1987; Doerr & Lee, 2013; Patton, 2010). Language and words are tied up within presuppositions and discourse. Order-words are thus a language within a language that both effectuate and command.

Organic philosophy. Organic philosophy understands the world in terms of dialectic mediation. It rejects fixed knowledge and recognizes the destabilizing qualities of the Other. It dares to speculate and imagine combinations beyond the given. It is a philosophy that is continuously expanding and growing.

Phenotypical racism. Saldhana (2006, 2007) views racism as a dynamic event translated onto everyday discriminatory practices (a cordial racism – *racism cordial*) ((Goldberg, 2009) based on external distinctive characteristics (phenotypical differences), such as hair complexion and facial features.

Plane of Immanence. The plane of consistency or the field of immanence (Deleuze & Guattari, 1987) parallels Kristeva's conception of the semiotic *chora*. It is the multiplicity of energies and drives that are partially connected in singular ways to generate meaning. The plane can be interpreted in myriad ways and can only be manifested or actualized, never segmented. Kristeva (1984, pp. 25–26) states the Chora is “a nonexpressive totality formed by the drives and their states in a motility that is as full of movement as it is regulated. ...it denotes an essentially mobile and extremely provisional articulation constituted by movements and their ephemeral stases...the Chora precedes evidence, verisimilitude, spatiality, and temporality.”

Primordial association. Primordial association is the process in which retained memory is modified into a cohesive unit. Husserl (1992) uses this concept to indicate how distinctive singular notes played at a piano recital are not only received and temporarily retained by the audience but also linearly sequenced into a melody that builds on past notes and future projections.

Pure memory. Ricœur (2010) asserts that pure memory has not yet been crystallized into an image. It has not yet been retrieved by conscious, active recollection. When juxtaposed into a specific constellation of singularities, pure memory manifests itself into a memory image.

Quasi-plot. The plot of history differs from the plot of a fictional account in that it refers to pre-existing rather than invented facts (Simms, 2003). The characters and events within history act and unfold as if they were characters and events within a fictional narrative. “Historians attach ‘singular causal imputations’ to these characters; in other words, they provide causal explanations for their behaviors *as if* they were explaining behavior of single individuals. It is these causal explanations that give history the appearance of having plot; they are quasi-plots” (Simms, 2003, pp. 88–89).

Regimes of difference. Regimes of difference can be effectuated through discourse and operationalized through institutions (Doerr & Lee, 2013). They interpellate the subjective positioning of self in opposition to a distinctive Other. This categorization structures practice, creating a *habitus* that articulates and reifies perceived differences and power dynamics (Althusser, 2014; Bourdieu, 2010a; Doerr & Lee, 2013).

Regimes of truth. Regimes of truth set limits to knowledge and thereby declare certain types of knowledge superior to others. They are planes of organization that sift and stabilize the unsettling chaos inherent in the Universe marked by pure difference. They are ideological tools operationalized through discourse and manifested in institutional practices, texts, and binary relations. Their exclusionary nature gives rise to regimes of difference that posit subjects in conditioned categories within a network of relational power (Foucault, 1977, 1982a, 2010).

Rhizomes. The rhizome is a network of multiplicities that does not have an origin or end (Deleuze & Guattari, 1987). It grows from the middle outwards, spurred by its outer dimensions.

It differs from a logical tree model that offers truncated modes of singular causality and binary linearity. The rhizome thus represents the simulacrum; the unit of both immanent forces and their manifestations.

Self-constancy. Selfhood can be discussed in a wide variety of meanings and interpretations. Ricoeur (2008a) polarizes selfhood (identity) as sameness through character (*idem*) and self-constancy. The latter can be illustrated through the concept of the promise through which we become accountable over time to others. It thus indicates a relational, flexible interpretation of sameness over time.

Structure-Other. The structure-Other is the immanent structure that conditions the field (Deleuze, 1993). It manifests itself into events that can be categorized and, subsequently, perceived. The structure-Other itself cannot be perceived for it is marked by nomadic flight and infinite difference. It hails the subject and grants it a temporal determination: “The forces within man fall or fold back on this new dimension of in-depth finitude, which then becomes the finitude of man himself” (Deleuze, 1993, p. 99).

Super-ego. The super-ego is the one of the agencies of human personality that is marked by an externally imposed and internalized moral restraint. The network of social connections that pattern the individual’s life and condition through modes of punishment and shame, create a *habitus*, or second nature, that imprisons the body’s primitive soul (Bourdieu, 2010a; Elias, 2000; Foucault, 1995; Freud, 2011).

Sustainable languaging. Sustainable languaging intends to replace maintenance programs that identify an original language and aim to preserve it in clinical conditions. García asserts that language does not operate within the confines of a laboratory but rather continuously

evolves. Sustainable languaging thus rejects language as a bounded unit and acknowledges the “social context in which it operates” (García, 2011, p. 7).

Total history. A total history constructs history as a series of distinctive coordinates in time (Ricœur, 2010). These coordinates are sequenced into a grand narrative of linear singular events. It is opposed to a history of mentality which studies and renders a history from the viewpoints and beliefs of individuals that live within a certain epoch. It focuses on gradual developments of peoples’ mindsets within cultural and social contexts rather than on short-term events (Hutton, 1981). Mirroring poststructuralism, it is a historical anthropology that ventures beyond given categorizations and rigid terminology while still acknowledging the structure within which it operates.

Unit (ground). Identity cannot be regarded as mere sameness (idem) but as a mediation in which the Other and Being subsist to form a new relational becoming ((Heidegger, 2008). Vygotsky asserted that the unit “contain[s], in a simple, primitive form, the characteristics of the whole that is the object of analysis” (Vygotsky, 1987, p. 244). It is the indivisible ground, the essence, from which the entire Universe evolves. Vygotsky (1987, p. 244) asserts that the meaning of the word (značení slova) is the “unit that reflects the unity of thinking and speech” since “meaning is a necessary, constituting feature of the word itself. It is the word viewed from the inside...In psychological terms, however, word meaning is nothing other than a generalization, that is, a concept. Any generalization – any formation of a concept – is unquestionably a specific and true act of thought. Thus word meaning is also a phenomenon of thinking.”

Universal figure of minoritarian consciousness. The universal figure of minoritarian consciousness indicates the infinite becoming of everybody in contrast to the “majoritarian Fact

of Nobody" (Deleuze & Guattari, 1987, p. 118). Given this, it is a reformulation of the immanent and destabilizing difference that folds back into and uproots structures of knowledge created by dominant powers. Deleuze and Guattari (1987, p. 118) apply the concept specifically to language: "It is certainly not by using a minor language as a dialect, by regionalizing or ghettoizing, that one becomes revolutionary; rather, by using a number of minority elements, by connecting, conjugating them, one invents a specific, unforeseen, autonomous becoming. The major and minor mode are two different treatments of language, one of which consists in extracting constants from it, the other in placing it in continuous variation."

Untimely. Nietzsche (1997) asserts that the outer limits of everything continuously fold back upon the core from which they emerge in a cycle of eternal reoccurrence. The concept of eternal return rejects the linear and transcendental character of time imposed on the actual. Rather, time is a transcendent, immanent assemblage that can be rearranged in infinite variation and unlimited repetition.

Will-to-power. Nietzsche discusses identity in terms of an ever-changing assemblage of competing wills. Similar to Spinoza's concept of the conatus, subjects are the constellation of various drives and energies that propel them forward in search of the highest level of power. The will-to-power is immanent; It is the structuring force of the world as process:

And do you know what "the world" is to me? Shall I show it to you in my mirror? This world: a monster of energy, without beginning, without end, a firm, iron magnitude of force that does not grow bigger or smaller, that does not expend itself but only transforms itself; as a whole, of unalterable size, a household without expenses or losses, but likewise without increase or income; enclosed by "nothingness" as by a boundary; not something blurry or wasted, not something endlessly extended, but set in a definite space

as a definite force, and not a space that might be “empty” here or there, but rather as force throughout, as a play of forces and waves of forces, at the same time one and many, increasing here and at the same time decreasing there; a sea of forces flowing and rushing together, eternally changing, eternally flooding back, with tremendous years of recurrence, with an ebb and a flood of its forms; out of the simplest forms striving toward the most complex, out of the stillest, most rigid, coldest forms toward the hottest, most turbulent, most self-contradictory, and then again returning home to the simple out of this abundance, out of the play of contradictions back to the joy of concord, still affirming itself in this uniformity of its courses and its years, blessing itself as that which must return eternally, as a becoming that knows no satiety, no disgust, no weariness: this, my Dionysian world of the eternally self-creating, the eternally self-destroying, this mystery world of the twofold voluptuous delight, my “beyond good and evil,” without goal, unless the joy of the circle is itself a goal; without will, unless a ring feels good will toward itself—do you want a name for this world? A solution for all its riddles? A light for you, too, you best-concealed, strongest, most intrepid, most midnightly men? - This world is the will to power - and nothing besides! And you yourselves are also this will to power - and nothing besides! (Nietzsche, 1968, p. 38)

Chapter Two: Literature Review

Adopting the horizontal hermeneutical identity framework (see Table 4, p. 31, and Figure 2, p. 39) grounded in the conceptualization of the three lines proposed by Deleuze and Guattari (1987), this literature review explores the complex issue of identity in relation to memory, ideology, language, and art within the compound notion of time and space - Timespace (Wallerstein, 1988). Exploring a wide range of theoretical and philosophical concepts, this exposition glides through the transcendent planes of the virtual to the metaphysical realms of society, landing on the individual sphere of everyday practices, performativity, and sense-making. The eclectic approach to the literature review creates a well-rounded understanding of the destabilizing vision or *intramyth* central to this work, encouraging the reader to view reality in terms of infinite becoming and productive limits characterized by pure difference. Once the “total vision of the context” has been carefully outlined, interviews will then be conducted and analyzed to help “separate and isolate its constituent elements and by means of this analysis achieve a clearer perception of the whole” (Freire, 2000, p. 104).

The identity-memory framework (see Table 2, p. 23) serves as a helpful reminder to the constitutive character of identity along each of the three lines and layers of both being and becoming while Table 3 (p. 29) and Figure 1 (p.38) support a vertical, linear, and broader understanding of the complexity engulfing both the core and extensions of identity. Table 4 and figure 2 are included below to be consulted as a reference throughout this chapter.

Table 4. Three-dimensional hermeneutical identity framework (See p. 31).

Identity
Language

<u>Line of flight</u>	<u>Molecular</u>	<u>Molar</u>
Plane of immanence/Rhizome	Borderlands/The desert/The Lightning storm	City/State
Aeon	Apprehension	Chronos
The Nomad	Coatlicue	The Actor
Art		Science
Ontology		Epistemology
Organic Philosophy		

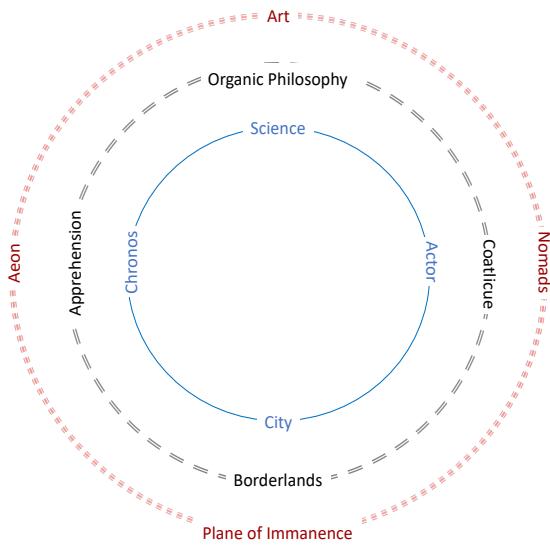


Figure 2. Concentric identity circles (See p. 39).

The literature review is organized in terms of the four categories - space, time, individuation, and becoming/being - identified within each of the three lines or zones. The following section will elaborate on the four categories manifested within the most abstract and volatile zone indicated by the line of flight.

The Line of Flight

Space.

Plane of immanence. The plane of immanence is an abstract concept that might best be explained in the words of the philosophers who first expressed it:

The plane of consistency or immanence, on the other hand, implies a destratification of all of Nature, by even the most artificial of means. The plane of consistency is the body without organs. Pure relations of speed and slowness between particles imply movements of deterritorialization, just as pure affects imply an enterprise of desubjectification.

Moreover, the plane of consistency does not preexist the movements of deterritorialization that unravel it, the lines of flight that draw it and cause it to rise to the surface, the becomings that compose it (Deleuze & Guattari, 1987, pp. 269–270).

Socrates discusses memory through the metaphor of a block of wax that resides within the soul. Our thoughts and perceptions are imprinted on the block of wax and as time passes on, the imprint might become less clear until it eventually disappears. This marks the process of forgetting what was previously known. However, this metaphor implies that an external rather than a self-propelling force leaves the imprint. This refers back to the Cartesian view that offers God as the external origin of all modes. The plane of immanence, however, acts as a beginning rather than an origin as it does not require an external starting place; rather, it exists through the extension of its own internal consistency. It is untimely (Nietzsche, 1997) rather than transcendental. It contains concepts that can never be fully captured as they are continuously colliding with other potential concepts and particles (mediation), affecting the very ground on which they were developing and gaining new speeds to propel them toward new horizons, thereby stretching the dimensions of the plane.

Anything constituting the plane of immanence is absolute and pure. The plane of organization intends to cast a net over the floating madness in order to infuse meaning through categorization and classification. These planes of organization are the systems of stabilization that signify existence and stratify reality. However, the Pure can never be fully understood. Meaning can only be derived from it. As soon as one concept approaches a form of territorialization, it immediately deterritorializes itself. All state of affairs or events are thus mere manifestations extracted from pure concepts or pure events. Given that they are manifestations rather than the actual pure embodiment (Plato, 2017), the latter can never be fully captured in

objective time, hence the untimeliness of the pure event or concept. Derrida's (2009) argument of 9/11 is similar to Patton's (2010) example of Australian colonization in that all such events do not have a distinct starting point but come into being grounded in preconditions, interpretations, and consequences.

Ontological philosophy. Various post-structuralist philosophers have attempted to name the intangible, ethereal particles, molecules, and concepts that are becoming in the plane of immanence. Derrida (Derrida, 1991, 2001) referred to pure concepts as the unconditioned, while Kant terms them Ideas of pure reason (Kant, 2007). Deleuze and Guatarri (1987) offer us the body without organs or the empty place (Deleuze, 1994) to illustrate an entity that has not been filled in yet. An entity within which everything is still uncharted and has yet to be inscribed or narrated. It is the body as an infinite map. It is the body as a block of wax without definition or representation. In addition, the body without organs destratifies the world and everything it consists of in order to create a lateral assemblage of data points in which even humans become desubjectified. Kristeva (1984) refers to the plane of immanence as the semiotic *chora*, a pre-thetic field from which the symbolic has been reaped. It redistributes the signifying order and both negates and generates the identified. Lyotard (1988, p. 181) discusses the plane of immanence egocentrically in terms of the *differend* that drives human creativity: "the differend is reborn from the very resolutions of supposed litigations. It summons humans to situate themselves in unknown phrase universes, even if they don't have the feeling that something has to be phrased."

Hegel (Grier, 2007) introduces the terms *Bildung* and *Diremption* to discuss the body without organs. *Diremption* signifies the immanent differentiation of self-identical totality into subtotalities "with equal right and value. Universality [i.e. totality] and individuality are

‘moments’ of the overarching pluralistic reality of the concept (i.e., of its ‘totality’)…In the universal, difference is not otherness but particularity” (p. 149). *Bildung* refers to the organic growing process of the universal; the body in which all organs are interdependent and constitutive to the functioning of the whole. Given this, the plane of immanence (the body without organs) births all modes (organs) and all modes fold back into to it. It might thus become possible to grasp the significance of the actualized event or the imagined reality by tracing it back to the absolute, by dissecting the body and understanding the function of a particular growth in terms of all the organic parts that enable the body, a process Deleuze named counter-effectuation (Patton, 2010).

Time philosophy. The concept of a pure event as opposed to an actualized event occurs in other related fields as well. In time philosophy, Husserl (1992) refers to subjective time as time that has not been categorized yet. He exemplifies this concept through the phenomenon of music. When listening to a piano recital, one hears one note at a time. Each note by itself is a senseless data point temporarily stored in our memory. When a second note rings, two data points have been sounded out at different objective times but are retained simultaneously (subjective time) within our minds. The notes do not have an objective connection to one another. The mind organizes these data points into a sequence that constitutes a melody. This sequence is built upon data points or notes past, the present note that is or, perhaps more accurately, has just been sounded out, and the notes expected. Franz Brentano, Husserl’s mentor, refers to this organizing process as primordial association (Husserl, 1992). The notes themselves are phenomenological data sensed in subjective time. The translation and processing of these notes is the effect of perception and meaning-making. It is the narrative, the ideology, the program that helps us make meaning of the world in which we emerge and submerge. It indicates the conversion of

subjective time into objective data, the incomprehensible into a narrative. Paton (2010) discusses subjective and objective time respectively in terms of *Aeon* and *Chronos*. *Aeon* will be elaborated upon when discussing the category of time within the zone denoted by the line of flight and *Chronos* will be discussed in-depth in the time section of the molar line. Similar to the concept of pure time, Ricœur (2010) acknowledges in his philosophy of memory the implied existence of pure memory in the presence of retrieved or being retrieved memory.

Relational network of becoming. Deleuze's (1993) concept of structure-other is related to this acknowledgement of the Pure since it does not pinpoint a specific other or presumes it is the ego that hails objects and itself into being, but rather assumes a sort of allover presence that "conditions the entire field and its functioning, rendering possible the constitution and application of the preceding categories...It is the glorious doubling of the world..." (Deleuze, 1993, p. 161). These ontological philosophies indicate a relational network of being and becoming that does not have a specific antecedent. Other ontological philosophies do presume an origin from which everything else originates, such as Hegel's philosophy of the indeterminate immediate that presupposes an absolute nothingness. Absolute nothingness then merges with an absolute being to produce a mediated becoming in which they both subsist (Grier, 2007).

Language. Language can be thought of in terms of the Pure and the eventful. An assemblage of enunciation floats around unrestricted, cloaked in the absolute. The abstract machine, guided by discourse (institutions, subjects, minds, bodies...), determines where each of the particles of expression nest and root (Massumi, 2002a). Massumi (2002a) illustrates this based on Foucault's work on discourse. The term delinquency, he states, did not have any meaning until it became tied down by the modes – manifestations or imagined realities strengthened by discourse - of the abstract, such as prisons and court rooms, wardens and

judges. Given this, there is a continuous interplay between the two parallel worlds doubling or folding into one another, producing an eternal cycle of becoming and affection. Consequently, the plane of immanence or the abstract shapes the identities of people, their subjectivities and their bodies. To say “I am” is a passing statement which echo can be heard in various intensities through construction and signification. It is a mere conjugation of data points that allows us to signify ourselves and determine the self in relation to the Other. The language adopted to infuse meaning (to signify) into the manifestations of the Pure therefore shapes the world we experience and the range of positions available at any given moment.

Benjamin taking inspiration from Mallarmé (1986, p. 77) discerns between language as signifying systems linearly relating to intended objects and language’s underlying mode of intention characterized by a pure difference that “prevents everybody from uttering words which otherwise, at one single stroke, would materialize as truth.” Benjamin (1986) illustrates this essential distinction with the German word *Brot* and the French word *pain*, which both intend the same object but can never be fully interchanged since they mean different things to a German and a Frenchman.

Derrida examines this concept in terms of iterability, deferral, and *différance* (Derrida, 1991, 2002). Iterability refers to the fold enveloping or enclosing both the unconditioned and the conditioned, the Pure and the actualized, the concept and singularity. It acknowledges an essence and the various modes or actualizations/manifestations of this essence and the elusiveness of referents, the objects we signify with words. From a structuralist perspective (Saussure, 1986), signifiers derive their meaning out of their difference from other signifiers (*différance*). The word mountain gains significance when understood in comparison to hill or valley. However, the word mountain does not conjure up the same identical image for everyone. Coming from a

country without mountains, I pictured mountains as jagged, endless, and snowy, perhaps based on the Pyrenees, depictions of the Rocky Mountains, or the Teton mountain range. I modified the referent of the word mountain after spending time in Albuquerque, New Mexico, to include contained (less sprawling) and brown, sandy masses. Other concepts that became modified when I took up residence in New Mexico are the referents for river and stream (the Rio Grande and the Nile), desert (The Southwest desert and the Sahara Desert), and Native American (The Hollywood Plains Indian and the urban Indian). Signifiers are thus always uttered within a discursive context and their meaning cannot be permanently fixed (deferral). It is the infinite difference, the structure-other, that disturbs and shakes the structured core. The resulting disequilibrium causes an existential vertigo that drives a wedge between established binaries and segmented epistemes and hints at a field of endless potential always yet to be interpreted. This complex understanding can be traced back to Heracleitus's (2017) aporia of the river. He asserts that one cannot step into the same river twice since the river is continuously on the move, offering potential crossers different water particles each time. Open to infinite contestation, determining the meaning of signifiers and texts constitutes the prime battleground of power and politics. The structure-other is fertile ground for ideologies, bonding narratives, and influential imagined realities. Judith Butler (2011, p. 105) states that

identifications belong to the imaginary; they are phantasmatic efforts of alignment, loyalty, ambiguous and cross-corporeal cohabitations, they unsettle the I; they are the sedimentation of the 'we' in the constitution of any I, the structuring present of alterity in the very formulation of the I. Identifications are never fully and finally made; they are incessantly reconstituted, and, as such, are subject to the volatile logic of iterability. They

are that which is constantly marshalled, consolidated, retrenched, contested and, on occasion, compelled to give way.

The rhizome. An explanation of the concept of the rhizome is due prior to penetrating the category of pure time. The rhizome replaces the familiar tree model and extends the metaphor of the root or radicle (Deleuze & Guattari, 1987). The tree model is built on binaries and dichotomies. It expands following binary logic and biunivocal relationships. The radicle or fascicular model brings us one step closer to the rhizome with a network of multiplicities grafted onto a former principle unit. The rhizome, however, does not have an origin or end. It grows and extends itself from the middle out. There is no logic to its growth. Any combination is possible from anywhere at any time and is stimulated by the line of flight. It does not have a ground (Hegel, 2015), a predetermined essence, or a givenness (Kraus, 1998) from which all modes are derived. Furthermore, the rhizome is a network of multiplicities. A multiplicity is always flat. There is no supplementary space to overcode it. It is what it is, not more or less. It fills up the dimension in which it flows completely and transforms the outer limits through deterritorialization. It is and gives rise to infinite potential. Thinking of identity in terms of the rhizome focuses on the fluidity and the organic becoming of all entities, including the suturing of subjectivities, bodies, and positions (Miller, 1977). The rhizome is an immanent structure that encourages non-linear narrations of events. The event is the temporary manifestation of a particular constellation, a conjugation, emerging from singular points (Williams, 2005). Events are often linearly connected utilizing a tree or fascicular model and are woven into powerful narratives and fictitious accounts that bond societies through a collective past and a present that determines the current and future playing field. Tree model or fascicular narrations offer grand narratives that offer us meaningful identities but are inherently selective and exclusive. In the

following section, we will discuss the category of time at the abstract level, within the line of flight, preceding its objectification into a linear past, present, and future.

Time.

Aeon. Husserl (1992) distinguishes between objective and subjective time as we would distinguish between objective and subjective place. An object of any kind will look different depending on where the observer stands. The object itself will not have changed, but it will appear to have grown smaller or bigger. The object is connected or related to the observer who not merely apprehends but now actively perceives and objectifies the object. When a sound rings out, no single observer will hear the sound in exactly the same way. The observer can hear it at the beginning of its life time or towards the end or even distinguish it upon the moment of its erasure. The sound will be perceived, qualified, or made visible as different sounds (softer, louder, ghost notes) as it recedes into the farthest recessions of consciousness. Yet, the temporal point of the sound did not change. The sound itself remained the same. Given this, subjective time cannot be spatialized in past, present, and future. The present is but a function of attention span. The future is the becoming present and the present is the becoming past. “There is no absolute ‘now’ that can contain us all” (Mullarkey, 2000, p. 14). Bergson (2001) uses the biological term ‘endosmosis’ to describe the spatialization of time. Endosmosis is the process by which a fluid permeates a membrane and mixes with a higher concentrated fluid. Heterogeneous, sequenced time is the product of a mixture between extensive space (external expansion) and intensive time (interpenetrated concrescence).

The untimely. In addition, Nietzsche argued that if time is infinite and everything spatialized (matter) is finite, then everything must eventually fold back upon itself and reoccur in an endless circulation of recycled becoming – the folding back of the limits into to core. His

concept of the untimely is foundational to post-structuralist positive thinking and emphasizes the subjective nature of infinite time and the relation between memory and reoccurrence:

Consider the cattle, grazing as they pass you by: they do not know what is meant by yesterday or today, they leap about, eat, rest, digest, leap about again, and so from morn till night and from day to day, fettered to the moment and its pleasure or displeasure, and thus neither melancholy nor bored. This is a hard sight for man to see; for, though he thinks himself better than the animals because he is human, he cannot help envying them their happiness – what they have, a life neither bored nor painful, is precisely what he wants, yet he cannot have it because he refuses to be like an animal...

[Man] also wonders at himself, that he cannot learn to forget but clings relentlessly to the past: however far and fast he may run, this chain runs with him. And it is a matter for wonder: a moment, now here and then gone, nothing before it came, again nothing after it has gone, nonetheless returns as a ghost and disturbs the peace of a later moment. A leaf flutters from the scroll of time, floats away – and suddenly floats back again and falls into the man's lap. Then the man says 'I remember' and envies the animal, who at once forgets and for whom every moment really dies, sinks back into night and fog and is extinguished forever. (Nietzsche, 1997, pp. 60–61)

Nietzsche asserts in this passage that no animals with the exception of humans have the ability to remember. Without the ability to remember, to have a memory, animals do not conceive of the world through an objective spatialization of time. Animals are "ahistorical," existing in "an overwhelming present" (Freire, 2000, p. 98). The animal experiences in this sense the empty place before it becomes inscribed. However, animals cannot engage in praxis, the dialogical critical interplay of action and reflection, and their unfettered location is thus not

creatively (transformatively) utilized (Freire, 2000)¹¹. In order to understand the implications of the absence of memory, the following section will explore some of the literature on memory.

Pure memory. Memory can be thought of in terms of *mneme* and *anamnesis* (Plato, 1995, 2004). *Mneme* is the spontaneous memory that is available to us effortlessly. It is a sort of *pathos*, an affect, that is present to itself and does not have to be recalled. It is already present in and of itself. *Anamnesis* marks the search or the active recollection of memory. It is the active recall of information that was known before. In Plato's (2004) philosophy, the soul contains all knowledge and was separated from the body at birth. We have to relearn, therefore, what we have forgotten through a laborious memory search. But what is it that can be remembered and what is it until it is remembered? Aristotle (2004) argues that if we remember an affection rather than the object that caused the affection, we would be able to remember only objects that are physically present. If we remember objects rather than affects, how can we both perceive an image of the object and the object that is not physically present? Why would the image of the object be connected to an external absent object? Aristotle (2004) solves this aporia by discussing a painting on canvas. The painting can be both thought of as a picture and a likeness. When thought of as a picture, it is conceived of in the absolute without any reference to anything external. When thought of as a likeness, its meaning is constituted in relation to an external referent. The latter assumes an infinite reoccurrence between the external (*hypomnesis*) and the internal (*mneme*), since every memory (*mneme*) has been affected by the external and the external is but a substitute of the memory image invoked. However, the former interpretation of memory does not presuppose any substitutions and is but a random constellation of selective

¹¹ It is important to note that this statement, too, cannot be binarily categorized. The capacity for praxis among animals rather should be viewed on a fluid polar scale, with humans occupying one end of the scale. Each category on the scale can then be further broken down, indicating differences within the various species as well.

points brought forward against a background of excess and supplements (Derrida, 1993). It is the realm of a pure memory where memory is a presentation rather than a representation; where memory has not actively been recalled yet or connected to an external referent. Dostoyevsky (2018, p. 151) links pure memory to the fear of forgetting what cannot be retained: "...he forgot completely; instead, he remembered every minute having forgotten something that must not be forgotten. – he agonized, suffered, trying to remember, moaned, fell into a rage, or into terrible, unbearable fear." This fear of forgetting gave rise to the *Ars Memoriae* grounded in mnemonic techniques and principles that date back to Cicero (2004) and Augustine (2017; Ricœur, 2010; Yates, 2014). Husserl distinguishes between *gegenwärtigung* (presentation) and *vergegenwärtigung* (quasi-presentation or re-presentation) (Meixner, 2014; Ricœur, 2010). The former signifies absolute imaginings or pure *phantasie*¹² while the latter signifies objectified perception or *bild*. Meixner (2014) points out that the term *gegenwärtigung* is a German neologism and thus expresses the absolute (non-existent externally) nature of the concept. Wittgenstein (1999) similarly discussed the connection between the image or the presentation made in logical space and the external state of affairs or the Pure world. Memory, then, is the axis around which identity and narrative are spun into a temporal account, creating history.

Language. Language is a system of signs used to express and objectify/classify the connection between the absolute pure and the subjective real. Confusion and misinterpretation arises when words do not adequately bridge these two planes. Lyotard (2011, p. 185) provides us the example of the city which is but a selective focus of the aggregation of cities it has been before, our childhood memories, and personal feelings. He, therefore, asserts that the "gap between sign and word will never be crossed" (2011, p. 185). Similarly alluding to the phantom

¹² This is also reminiscent of Plato's world of pure Forms of which the objectified world is but an inferior copy.

city, Dostoyevsky (2017; Dostoyevsky & Katz, 2003, p. 101) describes the gap between the planes through the thoughts of the character Arkady Ivanovitch in the short story *A faint heart* and later on expresses his creative vision of the world in *Petersburg Visions in Verse and Prose*:

When I reached the Neva, I paused for a moment and cast a piercing glance along the river into the smoky, frosty, murky distance that had suddenly turned crimson with the last purple of the sunset burning out on the misty horizon. Night was falling over the city and the entire immense expanse of the Neva, swollen with frozen snow, was strewn with a myriad of endless sparks of spindly hoarfrost under the last rays of the sun. It was bitterly cold . . . frozen steam poured from tired horses and scurrying people. The tense air trembled at the slightest sound; columns of smoke rose like giants from all the roofs on both embankments and rushed upward through the cold sky, twining and untwining along the way, making it seem as if new buildings were rising above old ones and a new city was forming in the air. ... It seemed, finally, that this whole world with all its inhabitants, strong and weak, with all their dwellings, shelters of the poor or gilded mansions [of the rich], at that twilight hour resembled a fantastic, magical vision, a dream which in turn would vanish instantly and rise up like steam into the dark-blue sky. Some strange thought suddenly stirred within me. I shuddered and at that moment my heart seemed to be flooded with a warm rush of blood that boiled up suddenly from the surge of a powerful, previously unknown sensation. It was as if at that moment I came to understand something that until then had only been stirring vaguely within me, and had yet to be comprehended; it was as if my eyes were opened to something new, to a completely new world, unfamiliar to me and known only from obscure rumors and some mysterious signs. I suppose it was precisely at that moment that my existence began...

It is not surprising that Dostoyevsky acquired this fresh understanding upon leaving prison, since power manifests itself through manipulative and imagined practices in an attempt to regulate and control (Foucault, 1995) the fold that separates the two planes, thereby sketching/constructing the immanent real (Ricœur, 2010; Said, 2000). Other organic philosophers such as Derrida and Deleuze have argued to some extent in favor of Ironism, a concept that expresses concern with the finitude of our current vocabulary (Rorty, 1989). Rorty (1989, p. 74) explains that Ironists are always conscious of the dynamic nature of words and “the contingency and fragility of their final vocabularies, and thus of their selves”. Both Deleuze and Derrida implement a wide range of neologisms to push understanding beyond the boundaries that confine our thinking. They create an innovative thought-language (Freire, 2000) to challenge the dictionary or corpus in favor of inventive, creative vocabulary; normative grammar in favor of spontaneous grammar; standardized language in favor of the psychological immediate vernacular and patois; common sense in favor of becoming-sense; adjectives and nouns in favor of infinitives. When we come across new objects or concepts, we might not have the vocabulary ready to describe what we perceive. Whether the image already exists somewhere within the soul (Plato, 2004) or whether we only learn by means of external tools (John-Steiner & Mahn, 1996), the object is real and a term needs to be created in order to define and pinpoint the newly acquired phenomenon. The revolutionary aspect of Ironism allows for an openness towards the limits fixed vocabulary and standardized grammar impose. It allows us to dream and conceive infinite narrations and possible histories. This, however, brings us back to the double-edged sword of naming the world. While an innovative vocabulary advances a creative understanding of the world, it is with words that we constitute the imagined realities as fixating components of the genus narrative that gives meaning to our lives. Words once uttered tend to be interpreted

unidimensionally. While the concept of deferral undermines the unidimensional character of words, people express the world in certain terms and common understandings, thereby artificially closing the gap between the Pure and the real. Innovative vocabulary arguably is not yet burdened down by representation and consensus.

Mediation. Vygotsky (1987) discusses aligning the absolute and the real through language in terms of generalization. He argues like Husserl (1992) and Wittgenstein (1999) that perception is different from apprehension or sensing. When we sense a dog, we apply all experiences we have had with dogs and integrate it into one image of “dog.” When the image or picture matches the real, we enter the most stable zone of sense and perceive a dog. In addition, Vygotsky (1981) alluded to the process of endosmosis in terms of a dialectical mediation. He asserted that inner speech is a mediation between thought and words and that the unit or essence from which these concepts evolve (*znaceni slova*) connects to other systems and as such “qualitatively transforms our social, cultural, cognitive, and conceptual development” (John-Steiner & Mahn, 1996, p. 22). Given this, not only does an organic mediation shape the internal structure; it also affects how we perceive the world in which we take part. However, prior to perceiving the world, we apprehend it. At the exact moment of puncture, the membrane functions as a veil. We sense what lies behind it, but we cannot access it. We have conjured up an image but the match with the real has yet to be verified and confirmed as truth. Given this, in between the Pure and absolute plane and the realm of the emplotted narrative that gives meaning to the lives we lead, there must exist a zone of becoming, an empty place. In this zone, the hunt has been initiated but the horn has not been blown yet. The shots have rung out, but the prey is still awaiting the bullet. The bullet itself appears to be moving but rationally can only occupy one place at one time. Its actual movement is brought about by a mediation or double transition of

two successive immobile points in a process of primordial association, transforming the subjective into the perceived objective (Mullarkey, 2000). Prior to entering this transitional zone of becoming, we will discuss the category of individuation within the line of flight.

Individuation.

The nomad. The nomad represents the perpetual motion of the constitutive outside (Deleuze, 1993). Nomads travel at high speed and shoot off in all directions at once. They are not external to the sedentary realm of the state or the city; rather, they distort and crack imagined realities that perceive, classify, and segment. Once having penetrated the membrane, they become relentless parasites, both feeding off and infecting the mother host. The body will react in an attempt to accommodate or discard the parasite that problematizes by infusing the old with the new. It is exactly this creative, genealogical push towards becoming that dislodges modes of segmented standardization and rigid representation. Without the pegs holding down body and soul, the subject commences to float, at once returning to and becoming the aggregate center of events and assemblages (Khalfa, 2002). Having lost the Other against which the self is defined or in which the self subsists, the fields of necessity turn into fields of infinite potential. The Other is not external or a discernible element of the field of perception. “*It is the structure which conditions the entire field* and its functioning, by rendering possible the constitution and application of the preceding categories...If the Other is a possible world, I am a past world” (Deleuze, 1993, p. 61). Given this, the fear of losing ourselves and our individuality triggers the delimitation of concrescent modes. It is within a demarcated and hierarchized space that we are able to define ourselves and give meaning and purpose to our existence.

Art. Art in contrast to science aims to express affect. Affect is the impersonal or the fourth person before it somewhat stabilizes into emotion (Bissell, 2009; Deleuze & Guattari,

1987, 1994). As bodies move throughout the world, they interact with various configurations of atoms that create transitional fields of potential. Signification interprets the potential as it interferes with the body, interpreting, expressing, and fixing the streams of affect as hope, pain, fear, or dreams, urging the body to act or stop (Bissell, 2009). Given this, emotions or feelings are mere assessments of excessive affect (Anderson, 2006). Affect can never be fully captured by any particular expression. Affects are trans-situational beings “whose validity lies in themselves and exceeds any lived” (Deleuze & Guattari, 1994, p. 164). They function like energy circulations that leave traces across the places and bodies they traverse. The interaction between objects within the network of relations that constitutes life urges the body to react. Realms of hope, fear, dreams, imaginings spring from the heart of specific conjugations of affective connections. A week prior to a first performance at a local theater, the novice artist might perspire when driving past the theater or become insecure when reading a review of last week’s show. The emotion labeled insecurity does not capture the stream of affect reverberating off the edges and pervading the body. The affect has been converted into an understandable and simplified label that has lost the attributes of the compound. At the same time, the novice artist might become hopeful when he realizes he is playing the concert with talented musicians who have performed multiple times in the past. The onset of infectious hopelessness becomes discontinued and time-space elements are realigned to produce fields of newly imagined potential, giving rise to a hope that pushes beyond current limitations.

Critical realism. The urgency to categorize and perceive rather than apprehend and transcend marks the shift from ontology to epistemology. Ontology emphasizes process over product and aims to discover the indivisible unit(s)¹³ from which everything else flows. Hegel

¹³ The idea of a plurality of invisible units is grounded in Leibniz’ (1991) concept of monads and Wittgenstein’s (1999) philosophy of atomic facts.

(2015) asserted that an authentic science can only be built from a ground without assumptions or presuppositions. He labeled this absolute nothingness the indeterminate immediate. Hegel recognized, however, that merely conceiving absolute nothingness requires us to think and that, logically, every thought is generated in relation to its opposite, the Other. Given this, a thought can only be independent when conceiving the alogical or by transcending the logical: “A thought that is born within thought, an act of thought engendered within its own genealogy, neither given through innateness, nor presupposed in reminiscence, is a thought without image” (Deleuze, 1994, p. 217). The acknowledgement of the limitations of logical human thought provides access to a transcendental empiricism that apprehends the world as a becoming-world, a constitution-in-progress, an assemblage of explications, bodies, and incorporeal events. Such thought transcends all particularities and lifts the fold that separates and isolates the novice artist, the wolf, the child, and the horse. It is to view man not as an objective outsider but as “man-in-a-situation”(Freire, 2000, p. 94). It is the key to enter the realm of Universality and accept the collective “I”. It is the relinquishment of control in favor of the freedom that lies in the realization that we are construing rather than constructing the world since the world exists beyond the parameters set by human knowledge. Bhaskar (2008, p. 2) approaches science from what he terms a critical realist perspective and explains that

It is only because it must be assumed, if experimental activity is to be rendered intelligible, that natural systems endure and act outside the conditions that enable us to identify them that the applicability of known laws in open systems, i.e. in systems where no constant conjunctions of events prevail, can be sustained.

Hegel (2016) warns us that we can only commit to such bold and progressive thinking if we are willing to uproot our stabilized identities and are willing to float without anchors. In knowing our limits, we sacrifice the individualized self in favor of the self-knowing spirit.

Summary. The zone of flight can never fully be captured. We can merely derive meaning from the infinite constellations of data points, crystalizing conjugated data sets into assumptions and belief systems. When we entertain the world as a lateral assemblage of data points, we are forced to discard our own identities, to desubjectify ourselves, and flatten the categorized, hierarchical field into a rhizome of multiplicities, marked by creative advance. Narrating the world is an egocentric, selective enterprise that systematically excludes extraneous data points, thereby foregoing a range of becoming-solutions and dejecting absolute freedom in favor of manageable epistemes and reasoned control. In between the chaotic zone of flight and the constructed realities we pass down from generation to generation that offer us meaningful identities and anchor ourselves within historicized cultures, there must be a transitional zone that acknowledges open systems. This transitional zone has been referred to as the expressive gap between limiting, fixating words and pure, underlying structures. It is the transitional zone in which the Platonic world of Forms (Plato, 2017) or the “glorious double” (Deleuze, 1990, p. 319) is interpreted, copied, and incorporated into structured reality. In the following section, we will enter this zone of absolute becoming to gain a better understanding of the transition between the non-sensical and the sensical, the chaotic absurd and crystalized truth. Similar to the zone of flight, the molecular line can be explored through the four categories of space, time, individuation, and becoming/being. As we enter the zone of becoming that leads towards segmentation, we turn to New Mexico, the place that grounds this research¹⁴, through an

¹⁴ While this research emerged within the context of New Mexico, a place riveted by identity struggle, it is essential to stress that the organic philosophy outlined in this chapter and pervasive throughout the entire work is not

exploration of the borderlands and desert where fiery storms lighten up fields of infinite potential.

The Molecular Line

Space.

Borderlands.

To live in the borderlands means that you

are neither *hispana india negra española*
ni gabacha, eres mestiza, mulata, half-breed
caught in the crossfire between camps
while carrying all five races on your back
not knowing which side to turn to, run from;

To live in the Borderlands means knowing

that the *india* in you, betrayed for 500 years
is no longer speaking to you,
that *mexicanas* call you *rajetas*,
that denying the Anglo inside you
is as bad as having denied the Indian or Black;

Cuando vives en la frontera

people walk through you, the wind steals your voice,
you're a *burra, buey*, scapegoat,
forerunner of a new race,

limited to a state, population, or culture. This research not only challenges such objectified, homogenized, and demarcated objectified categories, but also offers a universal invitation to rethink ourselves continuously by recognizing the chaos at our core.

half and half—both woman and man, neither—
a new gender;

To live in the Borderlands means to

put *chile* in the borscht,
eat whole wheat *tortillas*,
speak Tex-Mex with a Brooklyn accent;
be stopped by *la migra* at the border checkpoints;

Living in the Borderlands means you fight hard to

resist the gold elixir beckoning from the bottle,
the pull of the gun barrel,
the rope crushing the hollow of your throat;

In the Borderlands

you are the battleground
where the enemies are kin to each other;
you are at home, a stranger,
the border disputes have been settled
the volley of shots have shattered the truce
you are wounded, lost in action
dead, fighting back;

To live in the Borderlands means

the mill with the razor white teeth wants to shred off
your olive-red skin, crush out the kernel, your heart

pound you pinch you roll you out
smelling like white bread but dead;

To survive the Borderlands

you must live *sin fronteras*
be a crossroads. (Anzaldúa, 1999, p. 216)

New Mexico. This poem offers an introduction to the Land of Enchantment, New Mexico.

The name New Mexico implies the old and the new, the obsolete and the innovative. It invites binary thought and ignores the continuum out of which the state arose. Its official nickname encourages historical amnesia, commodifying its “enchanting” qualities while discarding its complex layers of identity, difference, and triple colonialism (Lomelí, Sorell, & Padilla, 2002).

Anzaldúa (1999) describes how the Cochise people, predecessors of the Aztecs, followed the God of War (*Huitzilopochtli*) from Aztlán, the current United States’ Southwest, to contemporary Mexico City in 1,000 B.C.. In the early 1500s, Spanish explorer Hernán Cortés exploited the deep divisions that ran between the despotic Aztec rulers and the subjugated native tribes and conquered the region. The conquest heralded the emergence of a new Indian-Spanish race, the *mestizos*. In 1598, another Spanish conquistador, Don Juan de Oñate, charged north with an ethnically diverse group of colonists and soldiers and established a new colony near Espanola, in Ohkay Owingeh, New Mexico (Trujillo, 2010). According to early colonial policy, Franciscan priests traveled along to ensure the Indigenous peoples of the region were converted to Christianity and educated through apprenticeship labor and cultural instruction (Roberts, 2001). These colonial practices gave birth to another mixed race, the *genízaros*, Christianized and Hispanicized Indians.

The quest for land. Land grants were offered to Spanish colonists to expand the population in the colony's remote areas to better protect its borders against attacks by the Comanche. In 1821, Mexico gained independence and claimed sovereignty. Its land included current day Mexico, Arizona, California, Colorado, New Mexico, and Texas. However, 1821 was also the year the Santa Fe wagon trail opened, linking Missouri to Santa Fe, enabling an increasing number of Anglos to settle down in the Southern region of the United States (Roberts, 2001). The Anglos in Texas attempted to lay claim on the region, leading to the Battle of the Alamo, in which the Mexican army defeated the Anglos. The political climate, simmering with tension, incited a war between Mexico and the United States in 1846 (Anzaldúa, 1999; Roberts, 2001; Trujillo, 2010). The war ended with the Treaty of Guadalupe-Hidalgo in 1848, granting the United States the majority of Mexico's land and fixing its current Southern borders. The enormous border shift "jerked [Indians and Mexicans] out by the roots, truncated, disemboweled, dispossessed, and separated [them] from [their] identity and [their] history" (Anzaldúa, 1999, p. 30).

The rise of neoliberalism. In the 1930s, agricultural corporations bought up vast stretches of the newly acquired land and hired Mexican *braceros* to work the property that once belonged to them. Moreover, these businesses partnered up with prominent Mexican landowners, unleashing a powerful, exclusionary market. In combination with the devaluation of the peso, Mexicans not only lost their family, their land, their jobs, and their subsistence but they also became dependent on the dictates of the U.S. market. Today, thousands of people, enticed by the American dream, are attempting to cross the border illegally to rebuild the lives they once were able to live. The current discourse on the legality of the Dreamers based on the imagined illegality of a people fashioned first by the 1917 Immigration Act (Boissoneault, 2017) and the

current strong calls to build a massive wall along the U.S. southern border are but mere extensions of the neoliberal-inspired colonial practices that settled and subjugated Aztlán.

Two-worlds paradigm. In view of the research setting, it is essential to elaborate on the Native American and Mestiza borderland struggle in New Mexico and the South West. Native American identity issues are often discussed within the two worlds paradigm (Smith, 2009). While still firmly rooted within the culture of the Pueblo or the traditions of the reservation, the Native is charged with the challenge of the outside, modern world. The binary model imposes an eternal, stifling fear of slipping away while attempting to straddle both worlds. However, Erica Lord, a Native artist who grew up both in a predominantly Indian village in central Alaska and in Western towns in Northern Michigan, resists the paralyzing two worlds narrative and calls for a redescription of what it means to be Native (Ash-Milby, 2007). She represents a sharp digression from essentialist thinking that denies creative becoming. Much like Butler's (2006) analysis of the cross-dresser, Native Americans are only allowed reasonable, predictable change; anticipated modifications to carefully fenced in paradigms and ideologies. It is in the eye of *Coatlícué* that Lord discovers new horizons that enable her to deconstruct the imagined reality (Harari, 2015) of walking in two worlds and "shoot [her] way out" (Smith, 2009, p. 179).

Counternarratives. Native American hip-hop is one of the many expressions folded into the *intersticios* of the borderlands that rejects the binary model. Hip-hop not only allows youth to rehearse the words of ancestors but incorporates ceremonial dance and song and places it on an untimely continuum. Native American Hip-Hop culture transforms the small margin of space left into an aesthetic space that allows them to produce counternarratives (Giroux, 1996; McCarty, Romero, & Zepeda, 2006), pierce the veil, and redescribe their identities (Buffam, 2011; Green, 1988). Indians, an imagined reality that emerged out of the conquest of the New World, are to be

accounted for in the narrative of a powerful, yet benevolent nation. Indians are emplotted (Ricœur, 2009a) as romantic and fictional characters in creatively crafted worlds of the past. However, Smith (2009, p. 178) argues, “we’re just plain folks, but no one wants to hear that.”

The Mestiza struggle similarly calls for a conscious awareness, a *mestiza* consciousness, of the limiting duality of opposing powers. It seeks to heal the constructed separation through a mediation of all existing paradigms into one transcending unity that can be found within the concept of the *mestiza*. Anzaldúa (1999, p. 102) argues “a massive uprooting of dualistic thinking in the individual and collective consciousness is the beginning of a long struggle, but one that could, in our best hopes, bring us to the end of rape, of violence, of war.” This undertaking can be accomplished through the work and life of the *Mestiza* who unravels the fictitious narratives, imagined realities, and paradigms that limit the repertoire of performances, the range of identities one is allowed to take on by abandoning all notions of the familiar and recognizing the chaos at our core. She elaborates on the deconstruction process that leads the way to the all-healing soul:

[The *Mestiza’s*] first step is to take inventory. *Despojando, desgranando, quitando paja.* Just what did she inherit from her ancestors? This weight on her back—which is the baggage from the Indian mother, which the baggage from the Spanish father which the baggage from the Anglo? *Pero es difícil* differentiating between *lo heredado, lo adquirido, lo impuesto*. She puts history through a sieve, winnows out the lies, looks at the forces that we as a race, as women, have been a part of. *Luego bota lo que no vale, los desmientos, los descuentos, el embrutecimiento. Aguarda el juicio, hondo y enraizado, de la gente antigua.* This step is a conscious rupture with all oppressive traditions of all cultures and religions. She communicates that rupture, documents the struggle. She

reinterprets history and, using new symbols, she shapes new myths. She adopts new perspectives toward the darkskinned, women and queers. She strengthens her tolerance (and intolerance) for ambiguity. She is willing to share, to make herself vulnerable to foreign ways of seeing and thinking. She surrenders all notions of safety, of the familiar. Deconstruct, construct. She becomes a *nahual*, able to transform herself into a tree, a coyote, into another person. She learns to transform the small "I" into the total Self. *Se hace moldeadora de su alma. Segun la concepcion que tiene de si misma, asi sera.* (pp. 103-104).

Borderland philosophy.

The borderlands. The borderlands represent not only marginalized geographical space but also refer to the people subjugated by dominant paradigms. It denotes both limitation and potential. It is the desert that stretches for miles and miles and offers unspoiled terrain for innovative reinvention of the self. While the desert is a source of potential, it has lost the infinite character of the rhizome. It has edges that border and tame its wildness. The borderlands are overcast by the transparent veil described by W.E.B. Dubois (1994). Its inhabitants become conscious of the self through the eyes of the Other, living beyond the veil. The veil constitutes the ice mask that covers the face in the mirror, the true self buried at the bottom of the ocean hundreds of feet below the steep cliffs that hedge in the borderlands (Anzaldúa, 1999). Only "the lightning of possible storms" (Foucault, 1997) can wash up and free the unrestrained self. It originates out of and feeds on knowledge and conscious awareness. While Foucault uses this metaphor to discuss the lack of qualitative criticism, similarly to Anzaldúa's visualization of the underworld and acknowledgement of Coatlicue's presence, it reaches into the depths of the absolute where creativity and originality are rediscovered following a victorious confrontation

with prevailing dogmas and resulting fears. Foucault (1997, p. 323) continues to state that such reinvention, such awareness, such *conscientization* (Freire, 2000) "...would light fires, watch the grass grow, listen to the wind, and catch the seafoam in the breeze and scatter it.... It would multiply...signs of existence; it would summon them, drag them from their sleep. Perhaps it would invent them sometimes..." The borderlands thus represent the molecular line or the zone of both de- and reterritorialization. It is a zone of promise and projection. A zone in which past and future flow together into the present that has already been and, at the same time, has yet to come. A present that is always on the move and cannot be contained within the now (Mullarkey, 2000). It is the empty place inviting creativity and reinvention (Deleuze, 1994; Whitehead, 1985).

Nested milieus. The concept of the borderlands has surfaced in the works of ontological/genealogical philosophers as well. Deleuze (1987) refers to the heterogeneous and intersectional nature of the borderlands in terms of nested milieus. Zones of stabilization and the immanent plane are not isolated and pristine dominions that are orderly arranged, sequenced or stacked. Rather, they penetrate and affect one another in transcendent symbiosis and harmony (horizontal perspective - see figure 2). Music illustrates the existence of milieus through a rhythmic interdependent transcoding or transducing that enables communication across heterogeneous time-spaces, not unlike the physical phenomenon of quantum entanglement. Describing a rural scene in Wenlock Edge, Shropshire, The Guardian author Paul Evans (2007) illustrates the existence of milieus and their rhythmic inter/intracommunication:

The hawk lands in a small tree. It settles on a branch only four feet off the ground and arranges its wings, shrugging shoulders under a dark overcoat. Its chest is pale, drizzled with fawns and browns, and yellow legs end in talons which nail into the bark. The

sparrowhawk keeps very still - but for its head, which switches from side to side so its eyes can watch the traffic of low autumn sunlight through the bluster of leaves. A breeze shoves stiffly, twisting the leaves as their stalks strain against branches to follow the autumnal migration into the earth. Ash leaves - last to come, first to go - are turning lime-green and falling. Linden trees and hazel are showing yellow ochre. Elder burns red from the bottom up. The sparrowhawk remains still, watching the details of a small world get smaller: speckled wood and small tortoiseshell butterflies, moths over bending grass stems, shadows which belong to nothing.

There are other raptors in the sky: bigger, blunter, more powerful. Buzzards are sliding along the breeze, turning slowly with one wing pressed against an invisible column. They are dark and heavy with the light behind them, but when it spills under their wings they are pale, bronze and tawny. It is the autumn equinox, a kind of balance of day and night in a year whose seasons have slewed a bit. But this feels right: the buzzards turning silently through the wind, leaves spiralling to the ground - kinds of balance within kinds of light. Small birds avoid the place where the sparrowhawk sits in the tree. It has ducked out of the wind to watch the world move at its own pace, without its own blurring speed. But that is about to change. The hawk turns on the branch, and in one movement, as its wings and tail feathers open, it has spun away through the branches.

While the concept of nested milieus does not invoke the implications of Anzaldúa's sociocultural activist lens, it emphasizes the artifice of clean borders and bounded communities and conveys the *intersticios* as the loci of rhythmic intrusion, dissipation, and constitution.

Grenze and Schranke. In the Logic of Science, Hegel (Grier, 2007; Hegel, 2015) discusses the borderlands concept in terms of *Grenze* and *Schranke*. *Grenze* (border) is the

artificially imposed limit that repeals the constant mediation between the self and the Other. The border simultaneously denies and acknowledges the existence of the Other. It thus implies the potential of an elusive, organic structure that allows one to both be and not be in an endless stream of choices wrapped in the fold of becoming. The border in this sense constitutes a productive limit, a limit-situation invoking limit-acts (Freire, 2000). However, when the border becomes segmented and territorializes into imagined realities, it sheds its constituting, productive properties (*Bildung*) to become a negative, limiting barrier (*Schranke*). It has become the veil that suffocates its people or the smothering embrace of *Coatlicue*, hiding the *doppelganger* that resides within us all (Anzaldúa, 1999). Similar to *Coatlicue*, however, the negative instigates the quest and thirst for the positive. It is buried within the deepest layers of despair that one finds a glimmer of hope. Grier (2007, p. 143) asserts that the desire to transgress and transcend the imposed limits on what one can be or become emerges from the need to “make of ourselves the ‘other of ourselves’ again.” Given this, the world and the Universe is infinite becoming. Borders and walls are attempts at quarantining reality, at truncating the roots of the rhizome in a futile attempt to control it. However, similar to a weed, a truncated rhizome will spur new and accelerated growth from the middle outwards.

Language. Sustainable languaging (García, 2011) is an appeal to the becoming of the Universe. García (2011) compares language planning/policy and the diversity of languages to the management of a well-manicured flower bed. In order to keep the bed beautiful and pleasing to the eye, weeds need to be pulled and the flower colors neatly assorted. However, the techniques that are used to organize and delimit the natural growth of languages are not sustainable.

Sustainability refers to the capacity to endure, but always *in interaction* with the social context in which it operates. The concept of sustainability contains in

its core the grappling with social, economic and environmental conditions by which systems remain diverse and productive over time. That is, the concept of sustainability is dynamic and future-oriented, rather than static and past-oriented. Language sustainability refers to renewing past language practices to meet the needs of the present while not compromising those of future generations. Thus, the sustainability of languaging is a *new copy* of the past, a dynamic relocalization in space and time, a fertile performative mimesis that brings us to a creative emergence, a new and generative becoming. (García, 2011, p. 7)

This approach mirrors Geertz' (1973) analysis of a language's suitability and adequacy to serve as a standard or national language. Geertz (1973, pp. 241–242) argues that while this distinction is commonly made in terms of a language's "grammatical, lexical, or 'cultural' resources to [express] complex philosophical, scientific, political, or moral ideas," it should rest on whether the language is an inherent natural component of, or "psychologically immediate" to, a people and has the ability therefore to grant access to the arena of world thought. In addition, the conceptualization of languages as bounded units, such as French or Chinese, denies the heterogeneous reality of language (Weinreich, Labov, & Herzog, 1968). Language is continuously evolving and cannot naturally be permanently fixed. Standardization is an act of symbolic violence by a dominant regime set on disempowering, killing, and enslaving a language and, indirectly, its people, the *deslenguado/as* (Anzaldúa, 1999; Doerr & Lee, 2013). Sustainable languaging argues in favor of language equity and encourages us to explore new horizons of expression.

Kristeva (1984) studies the underlying structures that constitute language and argues that these structures offer infinite potential to launch new, revolutionary expressions. Language

orders the world by dogmatizing and normalizing particular configurations of the immanent through the negation of excess. However, innovative orders of infinite variation can be located within “the relation between semiotic drives (the desires associated with a given set of marks) and the disturbance of rules” (Williams, 2005, p. 150). The constitution of perceived non-sense has meaning in that it dislodges and pushes new possibilities. It opens the field of infinite potential and enables a leftist revolution in pursuit of unconditional freedom.

Time.

Apprehension. The transition from the Pure to the actual, the unconditioned to the conditioned, the absolute to the relative can be discussed in terms of apprehension. Apprehension is a Husserlian concept that denotes the process between sensing and perception in the constitution of time (Husserl, 1992, 2001). It signifies mediation prior to emplotment. It is the translation of the sensed into the objectively perceived. It is closely connected to memory since memory is the intuitive reproduction of the not-now in relation to the now – although the now does not have to be present in order to have memory of it. Husserl (2011, pp. 60–62) clarifies this concept with the example of the illuminated theater:

I remember yesterday's illuminated theater; that is, I bring about a ‘reproduction’ of the perception of the theater. The theater then hovers before me in the representation as something present. I mean this present theater, but in meaning it I apprehend this present as situated in the past in relation to the actual present of the perceptions occurring right now... What is essential to the sort of reproductions called memory and expectation lies in the insertion of the reproduced appearance into the context of the being of internal time, the flowing sequence of my experiences.

Given this, memory evaluates the present in terms of the past and future and inserts identity within an objective temporal frame. Memory enables narrated identity.

Emplotment. Memory provides a self-constancy (Ricœur, 2008a, 2008b) to personal identity and collective identity (social memory) by linking one's self to the environment and to others, thereby creating a narrative configuration of the self. This configuration is a fixed selection of points and possible variations. Such narration is a purposeful emplotment of characters and setting, giving preference to one specific translation of the semiotic into the symbolic (Kristeva, 1984). Given this, narration or emplotment is an ideological act that creates prototypes, themes, and realities against which individuals are measured¹⁵. It constitutes and normalizes the present built on past memories and future expectations. Once we narrate reality in a particular way, we severely limit the potential that characterizes the transitional zone. Crystallizing the present determines the past and constrains the future, enabling a hierarchized playing field in which we can locate and identify ourselves.

Ipse and idem identity. Ricœur (2008a) distinguishes between idem and ipse identity. Both understandings of identity are defined through the absence or presence of character¹⁶ that enables us to understand changes in identity as guises of one and the same identity. Character refers to a set of lasting rather than rigidly fixed dispositions (essence) that have either been acquired through acculturation or habit. Idem identity defines *what* we are in relation to the external and is inscribed by sameness. It is prescriptive and categorized. It is the substantial essence that delimits our actions and against which our options are measured. Ipse identity defines *who* we are. It refers to internal self-constancy and relates closely to characters in a story

¹⁵ Cervantes (1970) corroborates this point and states that historical figures are painted or described not "as they were, but as they should have been, to serve as examples of their virtues of future generations."

¹⁶ Character differs from essence in that it implies a historicity or a temporal openness. Identity in this sense is continuously constructed in an infinite state of becoming.

who change throughout the story in an infinite variation of the essence that lies at the core. Ideologies compromise the ipse self in favor of the idem self and attempt to externalize identity – subjectification - by rendering the Pure visible and disconnecting the profound self (Mullarkey, 2000). Identity in this sense emerges from a social network of actors and places. We define ourselves in terms of the other characters in the story and in terms of the setting. We develop a *habitus* (Bourdieu, 2010a) in which expressions of freedom are virtually non-existent as they are always conceived of retro-actively in terms of what could have been done in a world exempt of inner restraint (Elias, 2000; Mullarkey, 2000). The promise illustrates this connection to the Other. While we are still distinct from the Other, our options are prescribed within the bounds of the promise. It situates us in time and place and provides a self-constancy without allowing us to break through the confines of the genus narrative that brought us together.

Narrative configuration. Every story has a plot that organizes and gives meaning to the world. It is constructed on a presupposed understanding of the world – *mimesis I*. The actions of the characters involved are then interpreted based upon this initial understanding and the newly narrated evidence – *mimesis II*. A new understanding then forms the foundation for the development of an innovative story - refiguration. This process of becoming and interpretation is similar to the creative process sketched by Whitehead (1985, p. 21) in which “the many become one, and are increased by one.” In a quest for coherence, we deliver a select present biography based on past experiences and future expectations. Outside the temporal delineation lies the realm of the unconscious marked by the forgotten. The demarcation of the beginning, middle, and end of the narratives that give meaning to the lives we live are a conscious act of forced forgetting, of symbolic violence, in which ideologies and imagined realities provided by the dominant powers in any given society limit the distension of thought. However, forgetfulness is a

“semi-passive, semi-active behavior, as is seen in forgetting by avoidance (*fuite*), the expression of bad faith and its strategy of evasion motivated by an obscure will not to inform oneself, not to investigate the harm done by the citizen’s environment, in short by a wanting-not-to-know”(Ricœur, 2010, pp. 448–449). Authentic freedom, then, is marked by an openness towards the limit – a willingness to dream infinite variations upon the confines of narrative structure.

History. Historiography manifests itself in at least two modes. On the one hand, history can be a sequenced, linear fixation of events as a specific form of emplotment characteristic of total histories that favor macro-narratives over micro- and meso-events. It is a political history that entails the creation of a quasi-plot that resembles the plot of an actual story but acknowledges agency to groupings and peoples, features quasi-characters (nations and civilizations), and recounts quasi-events (Simms, 2003). These parameters create a historical intentionality that distinguishes history from other narratives. On the other hand, a history of mentalities or a social history focuses on the viewpoint and attitudes of the quasi-characters of the epoch and translates this anthropological inquiry onto the larger population, creating a set of micro-histories. Both forms of historical narration diverge from the inwardness movement that approached identity from an internal perspective and are grounded in a worldliness perspective that acknowledges the social as the constitutive outside of identity (Ricœur, 2010). While the former conceives time as linear, the latter approaches time as a relational assembly that, while ordered and organized, has not been overcoded or fully determined (Williams, 2005).

The historian is tasked with the representation of the narrative. He ensures the coherence and credibility of the story by rendering the plot readable and visible. The narrative is no longer substantiated in personal memory. It transcends the personal to form a collective history to which we can relate but that no one can remember (Ricœur, 2010, p. 387). The historian has converted

the narrative stored in personal cognitive memory into collective, automated habit-memory. A similar process can be located in the embodiment of power in the person of the king. Pascal (1995, p. 6) states that

kings are habitually seen in the company of guards, drums, officers and all the things which prompt automatic responses of respect and fear [which] has the result that, when they are alone and unaccompanied, their features are enough to strike respect and fear into their subjects, because we make no mental distinction between their person and the retinue with which they are normally seen to be associated...The power of kings is founded on the reason and the folly of the people, but especially on their folly. The greatest and most important thing in the world is founded on weakness. This is a remarkably sure foundation, for nothing is surer than that the people will be weak.

Given this, history and the fabrication of realities are modes of governmentality. The king is an embodiment of various imagined realities, discourses, myths, and narratives. It is a non-tangible, mythical title that derives and confers power from the consensus and investment of the subjects in a given society. The king does not exist. It is an excluding, structuring narration, an act of symbolic violence, that crafts a concrete and consequential hierarchical vertical structure out of horizontal chaos. Power operates through the emplotment of the absolute into a prescribed linear temporal unit. Narratives are not only powerful because they give meaning and order (including hierarchized order) to numerous happenings and incorporeal events but, more importantly, because they gradually evolve into unchallenged common sense.

Language effectuates these intangible events by naming and fixing the world (Patton, 2010). Labeled events gain authority and credibility as they transition from the invented to the innate, from the constructed to the habit. In addition, the writing of history exalts one narrative

above others and its audience acquires only this one perspective. When the reader questions the writing, the text will not respond.¹⁷ It functions as a reminder rather than a remembering. True wisdom is inscribed in the soul rather than documented and represented in historical narratives (Plato, 1995). It is the complex aggregate found in the monument but lost in the document. The emplotment of events is thus a constructed, exclusive, consequential interpretation that can be counter-effectuated and traced back to the pure event.

Understanding the inscription of actual events as a manifestation of the pure to which ideological, and often politically motivated interpretations are applied might encourage the recovery of personal memory – *conscientization* – and the liberation of the profound self. Ricœur (2010), however, asserts that once competing narratives have been constructed, the boundary between interpretation and fact is rendered invisible and cannot be relocated. Judith Baxter (2017), nevertheless, argues that every text can be read “against the grain” and offers a wide range of positions and interpretations beyond a binary façade.

Nationalism. Nationalism is the product of an effective narration of history that has become crystallized in the minds and bodies of the members of the nation. The narration is corroborated and strengthened by the support and collective thought of all members of the imagined community (Anderson, 2016). Collective thought does not have to be rigid and unidimensional, but can be a dynamic enterprise affected by the interference and interpenetration of various milieus, pure difference, and differing viewpoints of the nation’s inhabitants in view of the global political arena (Deleuze & Guattari, 1987; Halbwachs, 1980). Driven by a desire to stay relevant within the modern world and strengthen status, groups increasingly interpret

¹⁷ Baxter (2017), however, states that texts can be read against the grain. These seemingly contradictory ideas can be reconciled by considering dialogic leadership. While a printed text will not respond and thus symbolizes the fixating aspect of dominant discourse, critical dialogue questioning the artifact and its context can be instigated.

modernization as a redefinition of tradition favoring a tradition-modernity continuum over a two-world dichotomy (Geertz, 1973; Smith, 2009). Nationalism in terms of exclusionary membership is an act of self-interest and self-preservation offering protection from the law of nature and the state of war (Locke, 1980). In addition to survival, it is the product of an awakened sense of competition, preventing a humiliating submission to a stronger, higher ranked dominant group (Geertz, 1973). The nation's borders are strongest when the gradually crystallized primordial ties that transcend particularities in favor of abstract, universal thought are flawlessly woven into the political fabric of the nation and all members have been effectively acculturated to an externally acquired historical memory.

Language. Deleuze (1987) describes languages in terms of the interaction between the collective assemblage of enunciation and the machinic assemblage of bodies. The former signifies the realm of language or the absolute while the latter indicates the interrelationship of physical objects. The collective assemblage of enunciation defines language as an impersonal, eternally reoccurring redundancy that precedes and fills the unconscious with narratives and ideologies - pure difference eternally returning and creating. Moreover, language not only serves as a tool to express and give meaning to the observable but it also orders the world and our positions within it through incorporeal transformations. When terrorists hijack a plane, the passengers' positionality on the plane shifts from travelers to hostages, signifying an intervention into the machinic assemblage of bodies. The interaction between the two assemblages is an expression of endosmosis, merging the abstract and absolute with the actual and the real. The exact moment the passenger recognizes a fellow passenger as a terrorist represents the moment of puncture, allowing the two planes (zones) to interpenetrate and affect the actual. It is the instant of transition from the pure into the conditioned, expressed in infinite becoming.

Individuation.

Coatlicue. Deleuze (1994) approaches the figure of Coatlicue through the image of the apprentice. The apprentice is confronted with the “objectivity of a Problem (Idea)” as he learns to diminish his errors in favor of discovering the rule or knowledge. To learn is to open yourself up to the truth and to produce truth unconsciously whilst entering the thickness and complexity of a problematic field. Deleuze (1994, p. 165) describes this process of learning and becoming with a metaphor of learning how to swim in an ocean:

The idea of the sea, for example, as Leibniz showed, is a system of liaisons or differential relations between particulars and singularities corresponding to the degrees of variation among these relations – the totality of the system being incarnated in the real movement of the waves. To learn to swim is to conjugate the distinctive points of our bodies with the singular points of the objective Idea in order to form a problematic field. This conjugation determines for us a threshold of consciousness at which our real acts are adjusted to our perceptions of the real relations, thereby providing a solution to the problem.

Knowledge thus is a dynamic phase to which all learning is drawn. We encroach upon absolute knowledge when we problematize the world in which we exist or conjugate “the distinctive points of our bodies to the singular points of the objective Idea.” Problematising the given can lead us to recollect our essence before it becomes externally petrified. Bergson (2001) discusses identity in terms of a continuum. He argues that reality is a subjective interpretation of the mind that objectifies and categorizes absolute time in finite layers. Experiences are apprehended by the human mind and organized by their difference in content, meaning, and intensity. Identity is similarly layered and affected by the external.

The unconscious. We can approach absolute identity or the essence that gives birth to the external modifications manifested in identity performance and style by loosening the bonds that objectify¹⁸. Given this, we need to hunt the unconscious that lives in profound seclusion, beaten and numbed into submission by the artificial restraints imposed on the body. The body has become the facility that imprisons the soul. The city and the state regulate and subsequently enlist the body to run the panopticum that keeps all souls docile (Foucault, 1995). The external machine creates a passive buy-in that crushes society under the stifling mark of bystanderism (SooHoo, 2004). Jacques Lacan (2000), building on Freud's theory of the phallus, asserts that language and thought extricates humans from the profound self and posits them into the realm of the symbolic father. The name-of-the-father is the apparatus of power. Thought and language torture and capture the subject and spit him out at the feet of the father in an endless quest of imitation to become the ideal I. While positions of power are reproduced through the actions of the sons-becoming-father, the ideal I or the essence buried deep underneath the web of the external remains hidden in the unconscious. While this view does not cast a hopeful and free future, other philosophers mold this perspective on the apparatus of power into a more positive approach.

Conscientizacao. Freire (2000) argues that the apparatus of power can be undermined, if not overthrown, through the process of *conscientizacao*. While he concurs that humankind has been blinded by a suffocating constructed reality, he envisions *conscientizacao* as a process of emerging¹⁹ in which humans “emerge from their *submersion* and acquire the ability to *intervene*

¹⁸ Derrida (2002, p. 289) refers to the loosening of structures in terms of play: “[The infinitiy of a field] is in fact marked by *freeplay*, that is to say, a field of infinite substitutions in the closure of a finite ensemble.”

¹⁹ Emerging suggests an external movement from a corrupted identity to a purified I in contrast to Henri Bergson's intuitive quest focused on galvanizing the profound self. Both authors, however, cite the external field as the infectious disease that has spoilt the soul - be it the external or internal layers of the soul (*durée*) - and enslaved the body.

in reality as it is unveiled. *Intervention* in reality — historical awareness itself — thus represents a step forward from *emergence*, and results from the *conscientizacao* of the situation.

Conscientizacao is the deepening of the attitude of awareness characteristic of all emergence” (Freire, 2000, p. 109). Given this, Freire asserts that there is a possibility to work from within the structure towards the openness envisioned by post-structuralist thinkers. *Conscientizacao* thus preconditions play.

Enoughness. Anzaldúa (1999) elaborates on the need for a deep awareness that enables us to locate *intersticios* or holes within the veiled reality. Every cloth gradually wears down and weakens at the seams until it rips and leaves a hole big enough to allow comfortable breathing. Furthermore, she urges to break down preconceived notions of identifiers. Race, class, gender, age, disability, heterosexuality, and religion have become liberating tools of the oppressed as much as they have become suppressing tools for the oppressor. The recognition of the –isms has led to a heightened awareness of discriminatory practices and oppressive discourses. Moreover, researchers and activists have developed an intersectional framework, recognizing the interplay of the various –isms within the oppressive machine (Crenshaw, 2016; hooks, 2015). However, these understandings often reject the intracategorical reality of homogenized intersectionality and ascribe identity in terms of ‘enoughness’ (Blommaert & Varris, 2015). Sectional identification occurs in terms of sufficiency of emblematic features “X” or lack of certain features “Y”. Building on Hegel, Philip Grier (2007, p. 14) asserts that “the modern world dreams of the recovery of a safe, homogenous identity and yet can achieve meaning (and indeed can survive) only by accepting within itself the destabilizing plurality of difference.” Enoughness does not focus on difference within oneself but in comparison/contrast to others. It is thus not only the

product of homogenizing practices but also of external-oriented and power-laden differentiation practices. It is the result of exclusionary definition and negated excess.

Subjectification. Regimes of differences (Doerr & Lee, 2013) are constructed to distribute positions across the symbolic field of power (Bourdieu, 2010a). They are often institutionalized or/and discursively operationalized (Fairclough, 2009, 2013; Zotzmann & O'Regan, 2016) by those seeking to gain and maintain control over others. Subjectivity constitutes itself as “the site of a bent force, that is the folded inside of an outside” through practice and discipline (Deleuze, 1993, p. 15). It is only by acknowledging identity as the hub of various experiences, potentialities, and energies – individuation without subjectification (Foucault, 1988; Khalfa, 2002) - that identity can gain the highest degree of freedom. The pervert and sadist can be understood in terms of desubjectification for lacking the Other has reshaped their world from a delimited and conditioned field to a field of infinite possibility (Deleuze, 1993). Deleuze (1990, p. 319) asserts that absolute freedom is located within “the glorious double of the world which is found to be hidden by [the Other's] presence.” Given this, the liberation of self is traced within the fold of a reflective folding back (Ricœur, 2010). It signifies the arrival of the *Übermensch* (Nietzsche, 2012) in which the Other and thus the perceived conditioned and conditioning world is transcended in favor of infinite diversity and unregulated potential.²⁰

The soul. Anzaldúa (1999) refers to essence as the soul that is neither *res extensa* (the body) nor *res cognita* (the mind). It cannot be captured by limitations or borders. In fact, just like every self is on a path of infinite becoming through mediation with the Other, so every limitation evokes a transgression setting new conditions for the field. The soul marks absolute becoming, the moment of transgression in terms of limitation; the moment of puncture in terms of the

²⁰ This does not imply the Other disappears or no longer exists. The process of transcendence is marked by mediation in terms of “aufheben” (Hegel, 1991), whereby the old subsists within the new (see page 141).

encompassing membrane. It is the “universal figure of minoritarian consciousness [that marks] the becoming of everybody” (Deleuze & Guattari, 1987, p. 119). Deleuze and Guattari (1987) assert that all majority languages are perpetually indexed as becoming-minority languages as minority languages gradually chip away at their status. Standardization and purification movements are anxious but inevitably futile attempts to scaffold and hold up the majority construction. Women, despite their actual numbers, are a minority who have entered naturally and voluntarily a state of becoming that redefines the male majority system in an act of infinite creation. They are the undercurrent that instigates motion; the embodiment of pure, genealogical difference.

Art. Paul Patton’s (2010) insights on language and thought indirectly open up a discussion on art and science in the realm of becoming. He states that language and thought are interventions in rather than representations of the world. They function in terms of usefulness rather than truth. Art similarly offers an expression of the world rather than a factual, linear, and objective rendering of the subjective. Moreover, truth is never a constant that can be achieved or captured. It can only be approached as a phase or problematization in which we conjugate the body and the Idea. Science is grounded in finite, bounded systems of stabilization and common sense. It does not acknowledge the infinite subjective, neither at the point of departure where its logical premise envisions an indivisible unit nor at the point of arrival where it claims to have understood the mechanisms through which the world operates. In addition, the art viewer observes the art work through the filter of singular experiences and subjectification. Art does not have a unique expression. It cannot be unidirectionally and univocally captured by its audience. Lyotard (2011, p. 152) discusses this concept in terms of the figural, the void in between the name of the figure (discourse) and the figure itself, “which focalized attention represses.” The

aesthetic event is the manifestation of “irreversible heterogeneity between focal area and periphery (Lyotard, 2011, p. 161).” Given this, the figure extends far beyond its signifier and always produces excess that can be captured in unbounded variation. This idea is similar to Bakhtin’s (2011) concept of heteroglossia that recognizes the wide variety and richness of language and the viewpoints and distinct tastes these varieties embody. He contrasts it to the language standardization movement led by dominant societal forces. Standardization of language not only eradicates speech variety but it also truncates freedom of expression and understanding. Standardization is thus a surveillance technology that monopolizes knowledge and thought.

Mediation. Qualitative (and quantitative) researchers just like art observers or language users are intervening in rather than representing the world. The interviewee is acting on a similar plane, intervening with singular values and intentions. It is thus not only interpretation methods that determine the validity of assumptions and conclusions but also the expression, the being, of the art work itself, the conditions which constitute it, and of the subjectification of the artist who created the art work. Hence, authentic research is limitless, genealogical mediation, a crossroads of singular lines, that erupts into new creations pushing “at the limits of signification” (Bissell, 2010, p. 81), baring yet further unexplored territories.

Ontology – epistemology. Dialectical-relational discourse analysis is the study of subjectification as the interactive process (ontology) between environment and bodies. While Sealey and Carter (2004) admit that the outcomes of these interactions are not predictable, they argue that they can be understood (epistemology) in terms of causality, thereby asserting a cross-over between ontological and epistemological principles. Zottmann and O'Regan (2016) indicate causality is located at the intersection of the real (generative mechanisms underpinning

the empirical), the actual (the manifestation of the real), and the empirical (the observable). Dy, Martin, and Marlow (2014, p. 457) illustrate this cross-section with a concrete example:

...an institution or organization may have an implicit culture of sexism and racism in relation to career progression and the allocation of financial rewards, yet these mechanisms may not be perceived by those benefiting from them, and unacknowledged by those perpetuating them. However, the transfactuality [i.e. the absence at the empirical level] of mechanisms of privilege and discrimination means that they operate whether or not they are acknowledged to exist. It also explains why, within the same organisation, individual women and people of colour might advance, but the demographic composition of the management structure remains predominantly white and male. Though the overall tendency of the structure is governed by the dominant mechanisms of sexism and racism, discriminatory mechanisms may not be actualized in all cases, and other mechanisms say, a corporate call for diversity or an equal opportunities policy may potentially provide some countervailing forces.

Given this, the real continuously affects the actual and the actual is generated out of its relationship with the real. Our perceptions of the real are the product of our understandings of the actual manifestation. These perceptions can never adequately capture the real that generates the actual, although processes of counter-effectuation (Deleuze, 1990; Deleuze & Guattari, 1994), the retroactive hunt for the Idea and the Problem, can increase understanding of the manifestations that constitute the empirical world and engender innovative and creative becoming-solutions. What is the Problem that gives rise to the solution of colonialism in New Mexico? How can subjugation practices be renegotiated to bear different manifestations to the

Idea/Problem of coexistence? How could the term “colonization” and related discourse have been prevented – how can it be reimagined?

Summary. The zone of absolute becoming indicated by the molecular line defies crystalized knowledge. It offers an appeal to desubjectify ourselves in a quest for unconditional freedom from the restrained bodies that imprison our souls and are regulated by social myths, scripts, and narratives. It pushes beyond a mere recognition of imagined realities (Harari, 2015) and believe structures that frame potentiality in order to entertain the figural (Lyotard, 2011) and confront Coatlicue in search for uncharted territory and innovative becoming-solutions. Within the zone of becoming, the weight of forces that subjectify and anchor the world can be distinctly felt. Individuals who occupy this zone²¹ are subjugated by existing structures, paradigms, ideologies, histories and narratives, yet sense the immanent plane that destabilizes the myths that attempt to define them. They are aware of the minoritarian consciousness (Deleuze & Guattari, 1987) that signals the becoming of everything and everyone and aim to understand their own identities and the world they traverse in terms of continuous mediation. In the following section, we will discuss the zone of stabilization indicated by the molar line. It is the zone that textualizes the world around us, fixates our positionality within the hierarchized field, and establishes exclusive histories. Within this zone, individuals and their sutured identities are protected from the disrupting chaos that underlies the constructed world. The molar line will be discussed in terms of space, time, individuation, and becoming/being.

The Molar Line

Space.

The city and the state. The body has become segmented within the perimeter of the

²¹ Individuals are never exclusively positioned within a single zone but are themselves conjugations of data points.

thriving city. The apparatus of State has drawn up a social contract (Hobbes, 1988) and inscribed functionality in the infinite movements of the body without organs. It has channeled the energy of the unshackled Übermensch (Nietzsche, 2012), the overman, into the logical rationality of the reactionary *homo economicus* (Foucault, 2010), engaged in endless wars of position (Gramsci, 1985) and status through the acquirement of capital (Bourdieu, 2010a; Swartz, 1997). On the one hand, it is the logical outcome of a relational world in which egalitarian flatness is non-existent (Saldanha, 2012). On the other hand, it is the product of ideologies and imagined realities invented to give meaning, order, and purpose to a naturally occurring hierarchy. The current neoliberal epoch is the result of dominant narratives that civilize, structure, and restrain the body. This section examines the production of such narratives and its impact on language, memory, and identity.

Commemoration. The museums in the state function as sites of heritage production. Narratives of grand and constructed histories are exhibited and communicated to the visitor. The temporary exhibition “Memory of Congo, the colonial era” at the Royal Belgian Museum for Central Africa in Tervuren in 2005 narrated the nurturing kindness of the Belgian colonial metropole towards the uneducated, uncivilized Congolese²². Enormous gold statues greeted the incoming visitor with statements, such as “Belgium brings the gift of civilization,” “of support,” and “of economic well-being” (Goldberg, 2009, p. 171). Throughout the museum, any admission of cruelty committed during King Leopold’s II colonial rule by the Belgians was offset by counter-narratives founded in the ruthless, cannibalistic nature of the African. Furthermore, the enslavement of millions of Africans by the White oppressor had been replaced by the depiction of the enslavement of Blacks by Blacks located in the figure of the Arab slave trader.

²² A renovation proposal to present a decolonized vision was submitted in 2003 and is currently under execution (“The renovation of the AfricaMuseum,” n.d.).

For a dominant narrative to be effective, however, it needs to become ingrained in the mind of the visitor. Comic books, movies, and text books recycle the dominant narrative and deposit it in the collective consciousness (Bourdieu & Passeron, 1990; Giroux, 2005; Lefèvre, 2008.; McKinney, 2008). In addition, commemorative ceremonies are inscribed in bodily practices to become part of an unquestioned habit-memory (Bergson, 1988; Connerton, 1989). After having visited the maritime museum in Amsterdam to learn about the tragedy of the *Leusden*, the East India Company slave ship that capsized and ended the lives of approximately 700 African slaves, African-American Emily Raboteau (2014, p. 149) questions the collective conscience of the Dutch cheering for the arrival of Saint-Nicholas and several capricious Black Petes on deck of a large boat:

Given the tragedy of the *Leusden*, whose death toll was a drop in the bucket of the as many as 60 million Africans transported in the transatlantic slave trade (only a fifth of whom would arrive in the Americas), how could the Dutch *not* think of the bodies of slaves when they put on blackface and crowded onto boats for this pageant?

The highly repetitive songs and motions (the arrival of the boat in the harbor, the march throughout the streets, the distribution of candy, the somersaults of Black Pete, the robe and accessories of St-Nicholas...) combined with the excitement and festivity of the ceremony conceal the manipulative ideologies embedded (Connerton, 1989). Commemorations and other narrative productions turn the monument as an aggregate of complex experiences, perspectives, and intensities into a unidimensional document (Williams, 2005).

Other manifestations of heritage production are statues, such as Oñate's statue in Ohkay Owingeh, New Mexico, or the Russian tank in Ostrava, Czech Republic. Statues are expressions of public pedagogy that blend in virtually unnoticeable within the landscaped city. They not only

become regimes of truth or epistemes (Foucault, 1977, 1995, 2010) - one-sided narrations of constructed history - but they also generate regimes of difference (Doerr & Lee, 2013), including some and excluding others. The world indicated by the molar line is a complex network of actors and objects (Latour, 2007), continuously re-associating and re-assembling itself, giving rise to an inherently hierarchized circulation expressed in the social through discourse.

Interdiscursivity and operationalization. Discourse operates according to the principles of interdiscursivity (Fairclough, 2009, 2013; Zottmann & O'Regan, 2016). Interdiscursivity refers to the dialectical relationship between "discourses (as ways of representing), genres (as ways of acting and interacting) and styles (as ways of being)" (Zottmann & O'Regan, 2016, p. 121). When a new discourse or imagined reality enters the social, it becomes the new standard/essence against which all actions are measured. In addition, it determines all the possible modes of subsequent action, which in turn can give birth to new discourses within the presupposed core of knowledge. Zottman and O'Regan (2016) cite the ramifications of the discourse on terrorism to elucidate the concept of interdiscursivity. The terrorist attacks on 9/11 ignited the discourse on terrorism and generated a sweeping overhaul of airport security. The full-body scan travelers are currently subjugated to much controversy. Travelers are routinely exposed to virtual strip searches without probable cause, an infraction of personal liberty. Travelers are expected to comply, however, and failing to do so, might lead to coercion or even punishment. Furthermore, when discourses are operationalized, they often become "physically materialized in space" (Zottmann & O'Regan, 2016, p. 121). Increased airport security requires new departments, laboratories, centers, and buildings (staff supplied by security agencies, body scanner manufacturers, supply managers and delivery companies). The imagined, intangible reality of terrorism has been converted into a concrete and consequential manifestation.

Governmentality. At the level of the city, the repertoire of identities and the accompanying degree of agency are self-regulated through such manifestations of prevailing discourses. Foucault's (2007) notion of governmentality helps to deepen our understanding of the managing process. Foucault (1982b) refers to governmentality in terms of conduct. Conduct can both be used as an action verb, signifying a power differential between the conductor and the ones who are being led. At the same time, it denotes behavior within a delimited field of potential. The negotiation of the two modes of conduct produces an organized outcome. Phenotypical racism (Hacking, 2005; Saldanha, 2006) illustrates the dual definition of conduct. It is the expression of everyday racism, a *racismo cordial*, emerging from transgenerational narratives that essentialize cultural markings and distort biological truths. The narratives determine one's value and combine the human need to order the world with historicized racism. Saldhana (2007) describes how phenotypical racism splits up a beach in Goa into a "post" colonial hierarchy where external features such as dress code, posture, style, and skin tone mark the space primarily for Northern European Whites, followed by aspiring Southern Europeans, and ultimately, the Natives. Racial management (Goldberg, 2009; Leonardo, 2002; Tuan, 1998; Wu, 2003) is the craft of explicitly manipulating such narratives or imagined realities to enhance, maintain, or disempower positions within the symbolic field (Bourdieu, 2010a). It is a practice both conducted and self-regulated.

Moreover, the reproductive nature of schooling and the manufacturing and domination of research are modes of governmentality. The history of Belgium in the Congo was never critically analyzed throughout my education in Belgium. While I knew about our presence in Central Africa, it was only long after I graduated high school that I began piecing fragments together through documentaries, online research, and books. The majority of this modest research effort

took place after I relocated to the United States. Geertz (1973) provides an explanation of why the physical relocation might have sparked critical scrutiny. He defines ideologies as cultural programs that enable members of a society to make sense of the experienced world. When a shift occurs within the experienced world, the cultural programs can become misaligned and need to be readjusted in order to continue to produce meaning, purpose, and happiness. A vacuum emerges in the symbolic field. It is a site of struggle to control the production of narratives. The rewards of controlling effective imagined realities, such as privilege and wealth, not only give rise to the struggle to produce but also ensure investment of both the subjugated and the dominant. Examples of such social disequilibrium, structural inconsistencies, or hysteresis (Bourdieu, 2010b; Geertz, 1973) throughout history can be found in the gradual evolution from medieval feudalism to contemporary neoliberalism or in political revolutions in which vying parties attempt to either essentialize nationalist identity by appealing to the psychological immediate – this is who we are – at the cost of global isolation or deprovincialize it (epochalist) by prioritizing the new nation’s positionality over the psychological.

Language. At the level of the city, language is categorized and fixed through language planning and policy. Tollefson’s (1991, p. 16) assertion that “language policy is one mechanism for locating language within social structure so that language determines who has access to political power and resources,” is particularly pertinent in terms of the complex colonial history of New Mexico centered around the structuring power struggles between the English-speaking pioneers, the Native American tribes, and the Spanish-speaking conquistadors. Schools are the primary site for the clash of essentializing language ideologies since whoever “controls the schools controls the past, through the teaching of history; structures the present, through the powerful hierarchization of individuals and communities entailed by language choice and the

enforcement of language standards; and shapes the future, by shaping, or even failing to shape, those who will inhabit it" (Joseph, 2006, p. 49). A brief history of schooling in the United States helps to contextualize the language policy/planning debate.

History of U.S. schooling. In the mid to late 18th and 19th century, schools were run on a local level as common schools (Rury, 2013), and the language used for instruction often mirrored the demographic background of the surrounding community. However, the shift from a largely pastoral to an industrial nation triggered an equally enormous transformation in America's population (Malakof & Hakuta, 1990; Rury, 2013), which was becoming increasingly diverse. School reformers and educators were concerned that the growing influx of immigrants into the local communities would gradually undermine American unity and values (Malakof & Hakuta, 1990; Rury, 2013). Consequently, school reformers pressed for compulsory education across the nation. This would promote not only the assimilation of diverse cultures²³ into a unified American culture grounded in dominant discourse and imagined realities but also prepare a literate citizenry to help uphold the dream of America as a participatory democracy founded in equality, liberty, and happiness. Once the discourse of compulsory schooling was widely accepted, its operationalization gave rise to new consequential manifestations.

While reformers like Horace Mann (Gutek, 2013) pushed for every student to be educated in a set of common values, the varying language of instruction presented a major source of cultural transmission. New language policies were emerging, hinting at the increasingly restrictive definition of citizenship, equality, and freedom. By the end of the 19th century, the federal government, under influence of powerful actors such as Noah Webster (English language spelling reformer and textbook pioneer), John Adams (President and Founding Father), Roger

²³ Doer and Lee (2013) state that Asian and Native American languages were rarely tolerated at all. Asians were not included in mainstream education and Native Americans were sent to English-Only boarding schools.

Sherman (Founding Father), and Frederick Muhlenberg (Speaker of the House of Representatives) imposed English-only mandates on public schools in California, New Mexico, and Puerto Rico (Baron, 1991; Malakof & Hakuta, 1990). McFadden (1983) states that by the early 1920s English-only requirements were upheld in as many as 34 U.S. schools. While the more rigorous English-only proposals and acts were either simply ignored, repealed, or in some cases deemed unconstitutional by the Supreme Court in the wake of the Meyer v. Nebraska case in 1931, Laosa (1983) asserts that by 1971 English-only laws were still present to some extent in 35 states in the United States.

Whereas research has shown an increase in language programs between the 1960s-1990s, the arrival of the NCLB act in 2002 sharply reduced Spanish language instruction offerings in favor of math and English language arts lessons. In addition, Darling-Hammond (2007) argues that English language learners (ELLs) have been assessed inappropriately under the NCLB act and its current ramifications, and Menken (2006) added that policy surrounding high-stakes testing (the tests are in English) in schools have become de facto language policies, with teachers providing English language instruction to help ELL students understand academic test vocabulary and increase ELL test scores and school ratings. The latest education act, dubbed the “Every Student Succeeds Act”, has not altered this part of ELL accountability and assessment. In fact, accountability for ELL will increase, likely adding more pressure to schools and teachers to raise ELL test scores (Klein, 2015). Salomone (2010) suggests that the extended policy process surrounding bilingual education has continuously, albeit implicitly, promoted English monolingual education throughout the decades. Language planning is thus a mode of governmentality that inspires ideologies through which different groupings understand and define their positionality within the relational field of power. In addition, the creation of explicit

representative labels orders (interdiscursive operationalization) reality. Descriptive labels are validated through the consensus and investment of the state's citizens.

The native speaker. The labeling of languages and their speakers as if they were closed, homogenous units generates a new terminology²⁴ to represent the level of mastery of or recognized affinity to a specific language (Doerr & Lee, 2013). Labels such as native language, mother tongue, foreign language, heritage language, standard, and vernacular speaker are imagined realities or binary representations grounded in exclusionary regimes of difference. The boundaries imposed by these labels²⁵ are reified through community practices (genres and styles), such as the selective hiring of international “native” English teachers, research and conferences, and institutionalized programs, such as heritage language and native speaker programs.

Since the standardized language is ‘no one native’s language’ (Joseph, 2016, p. 27), it serves as a proxy for education and often is confounded with intelligence²⁶. Indeed, the acknowledgment of “native” fluency in a standardized language (A1 level in the Common European Framework of Reference for Languages) (Europarat, 2009) is rewarded by better economic opportunities and a prestigious distinction from potential competitors. These representations in combination with language standardization operationalize a whole range of markets, selling and acquiring consumable goods, language arts teachers, pronunciation and accent-reduction courses (Lippi-Green, 2012), and grammar and spelling dictionaries (and contests). Given this, the native, heritage, and foreign language speaker do not exist objectively.

²⁴ Discourse operationalized through innovative vocabulary creating new realities with tangible, consequential manifestations.

²⁵ Grounding his work on language in Speech Act Theory (Austin, 2009), Deleuze refers to “utterances that transform bodies and state of affairs” (Patton, 2010, p. 28) as order-words.

²⁶ This discourse is reminiscent of practices under the Eugenics movement in the early decades of the 20th century (Selden, 1999).

They are imagined, interpellated, or hailed into existence by a range of interdiscursive realities that fit within the overarching narrative or ideology that gives meaning and hierarchical, vertical order to the world within which we coexist. Moreover, the acquired and incorporated historical interaction with such discursive practices gradually develops an ingrained conduct or a *habitus* (Bourdieu, 2010a), segmenting the terminology within the body where it becomes second nature, exempt from critical scrutiny. The world we traverse is absolute chaos “to which habit has accommodated itself to such an extent that it can appear as order” (Benjamin, 1986, p. 60).

Minoritarian consciousness. Dominant or major languages and minor/minority languages should be viewed on a polar scale rather than as a binary dichotomy. Major languages are overcoded and centralized while minor languages are indices of “transformative forces inherent in language and literature”(Deleuze, 1993, p. 16). Each minor language has a broad dialectical range that continuously molds and redefines the major language, transforming it into and reducing it to a becoming-minority language. In addition, the major language is dependent on the minor language for it is but an evolution or phase of it. Given this, the minoritarian consciousness represents the workings of the immanent, concealed structures of pure difference and infinite variation. The binary of dominant and minor language is thus a rejection or denial of the “minoritarian consciousness of the becoming of everybody” (Deleuze & Guattari, 1987, p. 117).

Time.

Chronos.

Common sense. Chronos represents the level of categorized, classified time. The rupture has become stagnant and vocabularies fixed. In addition to a delimiting givenness, in which the antecedent world determines the extent of potentiality of future worlds, concrescence has been

privatized and manipulatively ordered or inhibited (Kraus, 1998). The balance struck between order and disorder reduces excessive ruckus to meaningful, pacifying sound. The world has become artificially spatialized, assigning a specific position to all things known, including time. The categorization of time rejects the Buddhist doctrine of momentariness (Husserl, 2011) that analyzes the existence of phenomena within time rather than the objectified unit of time. An organic perspective of the world acknowledges that everything floats without any particular order. The sequencing of separate units into meaningful compounds is an attempt to span safety nets across the voluminous river of time. The safety nets offer comfortable and secure hide-outs and are presented and unconsciously (uncritically) appreciated as “the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. [They are] the opium of the people” (Marx, 1977, p. 131).

Imagined realities (Harari, 2015) and ideologies that narrate the world are highly addictive and become obsessively integrated into rites and commemorative rituals. Rites transcend their merely formal, expressive nature and affect the lives and values of people. In addition, alien rites or disrespect to established rites are regarded as threats. Every morning in public schools around the United States students recite the pledge of allegiance. Although the precise meaning and intent of the pledge is often obscure to the students reciting them – especially in the elementary grades -, the habit of standing up and placing a hand over their heart while reciting the words facing the flag converts the pledge into a piece of corporeal identity and memory that expresses belonging to the wider community. Such rites provide a formal structure of consistency and existence, a common sense, against the perpetual threat of erasure in a world of infinite movement. Burning the flag is then not only considered an act of desecration or political rebellion, but also a threat to the framework that scaffolds society. Similarly, the

dismemberment of the foot of Oñate's statue in Ohkay Owingeh bared the negative space imprinted by dominant ideologies. Connerton (1989) asserts rites serve a psychological, sociological, and historical function. Psychologically, the rite can signify the return and processing of a repressed memory. Sociologically, rites express the values of a community and thereby strengthen the bonds of a group. Historically, rites are narratives linked to a communal past and promote the political ambitions of the group. Social memory grounded in ideological narratives reinforced through acts of commemoration constitutes an unconscious effectiveness or a manipulated givenness that lingers on in the aftermath of constructed history, affecting the present, and delimiting potentiality.

Memory. At the level of fixed time, the *pathos* of memory has been replaced by an active search or recollection of memory. A culture of reminding and commemoration is erected against the magnetic pull generated by the stream of forgetting and erasure. Memory is the glue that assures cohesion to the porous and fragile nature of our identity. Who we are or who we get to be is but the product of grand narratives that circulate with gradually intensified authority. It is within the realm of human interpretation only that an exhaustive historical reality is created. This exposes the site of memory to manipulation through invented traditions, authorized by all stakeholders involved, creating coherence and unity among a naturally disconnected array of particles, molecules, and atoms: "In the past, then, there was one national history and there were many particular memories. Today, there is one national memory, but its unity stems from a divided patrimonial demand that is constantly expanding and in search of coherence" (Nora & Kritzman, 1998, p. 635).

Language. The world is ordered through the usage of labels and categorical markers. The implementation of scales illustrates the desire and need to quantify the inherently qualitative

(Bergson, 2002; Mullarkey, 2000). Just like a cinematographer, we create a dynamic play grounded in a series of static points. This view rejects true duration as the foundation of reality. Words similarly operate within a static view of the world in which all motion is paralyzed by a homogenizing force that regards all difference as “a series of extended states” (Mullarkey, 2000, p. 22), predicting and logging qualitative duration and infinite variation. All shades of red become classified as red whereas all variations of anger become unified in the word angry. Every group creates their own classification system based upon their particular expressive needs and cultural contexts. Wittgenstein’s concept of language games illustrates the emergence of language in cultural context. He cites the example of communication between a builder A and an assistant B.

A is building with building-stones: there are blocks, pillars, slabs and beams. B has to pass the stones, in the order in which A needs them. For this purpose they use a language consisting of the words "block", "pillar" "slab", "beam". A calls them out; — B brings the stone which he has learnt to bring at such-and-such a call. Conceive this as a complete primitive language.

Similar to board games, the rules and possibilities vary from game to game. Given this, each game has its own set of rules by which all players abide. While the example limits the scope of the language game to the construction site, it can be expanded to the entire language of a tribe or a group. The members of each group perform the language through their own actions and verbalizations and validate the actions and verbalizations of others. In addition, the connections between words and objects (referents) or the rules of the game are ostensibly taught, so that these associations become ingrained and unquestioned alignments of images, words, and objects.

While Wittgenstein's theory of language games acknowledges the emergence of language, it does so within a framework of assumptions and demarcations. The collective unconscious determines the rules of the game and discredits the innovative. This vision of language is grounded in the structuralist perspective advanced by De Saussure (1986) who asserted that all words gain their meaning through their relationship with other words. The word ugly only becomes meaningful in relation to the words pretty and beautiful. This approach inspired a structural linguistics set on delimiting and categorizing language within a mathematical semiotic organization, giving birth to Chomsky's (1975, 1986, 2009) work on generative grammar and current research and applications in the realm of artificial intelligence.

The following section concludes with the anthropomorphic category of the molar line, focusing on the role of the individual actor on whose narrated identity the culminated weight of the symbolic has come to bear.

Individuation.

The actor. The actor can best be understood within the framework of Hegel's philosophy of identity and difference:

Dialectically, the issue of identity and difference plays itself out between a place with no space and a past with no time. It will be the task of the “real” (or more precisely *realphilosophisch*) figures of spirit to add space and time and geographical and historical coordinates to its merely logical determinateness, for these are the cornerstones of spirit’s “concrete” identity, the tools for the construction of all (geographical and historical) difference. In other words, in the logic Hegel discloses the dialectical rationale of spirit’s striving for localization and rootedness in space and time: its need, on the one hand, for appropriating a portion of external reality that it calls its own—first its own body, then its

own private property, and finally its belonging to a social and political community—and its need, on the other hand, to indicate its belonging to the continuum of history and tradition. Thus the very beginning of the Logic of Being and Essence brings to the fore respectively the structural ground of spirit's relation to place and history as necessary requisites for any enterprise of building identity and discerning difference. Without the moments of *Dasein* and *Gewesensein*, no “real” determination would be possible but only the indistinct flux of becoming. (Grier, 2007, pp. 136–137)

Hence, the actor arises out of the human need to anchor oneself within the flow of subjective time and space. This desire for an ego-centered determination is an expression of human self-interest. It gives rise to manifestations of power and advancement with the aim of preserving and strengthening one's position in defense of predatory others. It is the generative force - the conatus (Spinoza, 1994) or will-to-power (Nietzsche, 1968) - that fuels competition and structures the symbolic field through the evocation of the Other. It enables routinization of practices, performances, genres, and styles (Zotzmann & O'Regan, 2016). It breathes an aesthetic sculpting of existence (Foucault, 1997) that rejects the profound self – a coping-out (Anzaldúa, 1999) - in favor of the externally constituted and corroborated self, the ascribed in favor of the inscribed.

Performativity. Each body's external identity repertoires and performative reifications are unique and situationally (re)negotiated (Joseph, 2016). Nevertheless, the totality of identity repertoires is delimited since all experiences are interpreted and arranged within the same ideological framework of imagined realities, engendering a socially configured *habitus* (Michel, 2015). Performativity, however, still creates a space for agency and reflection as opposed to an all-absorbing and homogenizing *habitus* since it indicates an effort to assimilate and incorporate

the actions of the protagonist in the narrative configuration that gives meaning to our lives (Ricœur, 2010). This narrative configuration provides the history of the nation. It provides an expression of a social bond and social identities that creates a sense of belonging. It diminishes the importance of vertical, biological solidarity that traces generations and ancestors, and focuses on horizontal solidarity that segments a relational *habitus* and a collective consciousness and memory.

Suturing. It is memory and history that fixate identity and give it an objective temporal, narrated character. Moreover, both memory and history anchor the body into objectified space. We remember who and what we are in reference to the constructed world around us and through the shared memory of others. We derive meaning out of our relative position within the communities we operate in. These communities are not bounded units, but are arrangements of practices that have been configured into a narrative that makes sense. Identities then are temporary and spatial attachments sutured to the repertoire of subject positions narrated history constructs for us (Hall, 1995). Hall (2015) emphasizes that the suturing of identities to subject positions is not a passive process but an articulation signaling a subject's investment into the position. Perhaps we commit to the narrative, its imagined realities, and its characters (the subject positions) out of fear to acknowledge the subjective real that rejects the social bond of the nation in favor of independent islands drifting in absolute singularity; a real in which even the islands are a configuration? Or does it result from a conditioned, habituated blindness that uncritically assumes time and space as a "collection of ponds and pools" rather than an indeterminable river? Or perhaps the investment is born out of a primordial desire to belong in order to successfully compete?

Neoliberalism. Ideologies are narratives generated to interpret and give meaning to the world in which we emerge. At the same time, these narratives become interwoven to constitute a sinewy structure that confines and determines interactions, identities, and knowledge. Chun (2017) renders the structure visible by discussing countercultural anti-neoliberal fad practices, such as Che Guevara merchandise or “Fuck Capitalism” t-shirts. These practices emblazon hip identities on its consumers who believe to have reached a higher ground and actively distance themselves from the Other, blindly enslaved by the system. However, these expressive identities are stated within the framework of the neoliberal narrative, thereby further validating and even strengthening the configuration. The neoliberal imagined reality is the strategic plan that guides and manages the *homo economicus*. Narratives are thus both liberating and restricting. They provide and delimit knowledge, quantify quality, and stabilize Dionysian chaos by chaining potential. At the same time, they are manifestations of preconditions that condition the field. Given this, grand narratives carry the key to absolute freedom deep within them.

Postmodernist and poststructuralist strategies. Postmodernist and poststructuralist visions and strategies recognize infinite movement and affect by rethinking the desert (Bauman, 2015). The desert offers vast and expansive terrain to the pilgrim who wanders steadfastly through the dunes in search for solitude and creativity. The desert, however, only exists in opposition to the city and is therefore bounded by the outermost urban dwellings that announce the transition between peaceful meditation and hurried competition. These dwellings haunt the pilgrim in his dreams and trace his footsteps throughout the day. Given this, the pilgrim’s essence has uncompromisingly been corrupted by the external; the quantified quality of existence that categorizes and narrates the world. Postmodern and, in particular, poststructuralist conceptualizations require the arrival of a new character or place that cannot easily be captured

and understood (Bauman, 2015). They call on the vagabond who is unable to settle down and lives in between structures. They request the entrance of the stroller who is *of* the crowd but not *in* the crowd; the tourist who does not ever belong; and the player who is fully invested in the game, but never loses sight of the real world that lurks beyond the diversion.

Science. At the level of the actor, science is the quantification of the subjective real. It embodies the quest for a stable common sense able to explain the world and mellow the mind. It is the search for the indivisible unit that can be grounded and converted into the starting block for all future understandings. Within the systems of stabilization, the logic of science accounts for all deviations and irregularities. It contributes tremendous value to the interactive practices that constitute identities within the narrated framework of humanity. However, it does not dare to dislodge the indivisible unit or pierce the linings of the constructed world. Its findings stretch, expand, and ultimately reflect off the structures that frame existence and inform new science and research. Science ultimately too folds back upon itself infinitely, thereby allowing for innovation and variability, but restrained by the realm of logic.

Epistemology. The realm of logic is undergirded by unquestioned assumptions and presuppositions. The causality between A and B is thoughtfully demonstrated without prying into the essence of A or B itself from which causality flows. The uncritical acceptance of assumptions leads to a knowledge base sharply reined in by the parameters of the perceivable and the incorporated. We understand what we can measure and we assume true what has been translated onto the body over time. We have discarded phantasms (the unfathomable) in favor of imagination, the imaginable based on presuppositions. Moreover, Foucault (1982a) discusses truth in function of discourse. He described discourse as the expression of social practices and statements in a systemic and organized manner through institutions, binaries, and text. The

insane asylum institutionalizes and segments the binary concept of sanity and insanity. The prison system defines the criminal and the righteous. The laws and regulations inscribe insanity or criminality onto the body. Regimes of truth are invoked to advance positionality and delimit competitive potential. They are validated by the players in the field who occupy and execute the positions designated by the regime. Given this, actors are not only ascribed a role to play but they are also invested in the play by auditioning and, subsequently, delivering the assigned part. Identities in this sense are the suturing of external performances to fabricated positions. These positions are dynamic elements that constantly evolve as discourse is developed and refined. However, the positions are inevitably interpellated within the boundaries of the playing field. The border can only be surmounted, loosened, or penetrated through a return to the profound self, a region of the self that allows for absolute and nomadic flight.

Summary. In the zone indicated by the molar line, the human need to narrate oneself and create exclusionary identities infused with meaning, status, and prestige vertically order the world and inspire truth regimes mired in political struggle. Dominant narratives and positionality become segmented through commemorative practices, rituals, and traditions, and are reinforced through public pedagogies emanating from statues, museums, literature, media, and corroborated in schools. Actors are not passively subjugated to the hierarchized playing field, but rather validate and articulate the relational network of power and their own positionality within the network. The investment in the field of power delineated by the molar line protects the actor from being forgotten or erased. The resulting *idem* identity yields a sense of belonging, a competitive advantage, generated by an inherent drive to advance oneself. At the same time, naming the world, including ourselves, crystalizes the reality we traverse and transfixes a relational habitus. It gives rise to the double definition of conduct that indicates a recognized

chain-of command and a unquestioned willingness to self-regulate. When we travel between cultures, temporary hysteresis or existential vertigo can arise from the confrontation of varying narrations. It is within this disequilibrium that we suspect the contours of the script as a constitutive outside that can be folded back into itself and give rise to new possibilities and innovative solutions marked by a minoritarian consciousness. It is within this fleeting dislocation that we perhaps most easily can read against the grain, unearth our *ipse* self, and confront Coatlicue buried deeply within our souls.

Conclusion

The framework encasing the three layers ranging from the immanent absolute to the concrete performance of the actor provides a philosophical lens through which to study the elusive concept of identity. Identity has been researched from a wide variety of perspectives, giving voice to both quantitative, scientific epistemes and qualitative, organic philosophies. It offers a unique insight on issues of race and gender (and other –isms) in terms of the human need to categorize, segment, and narrate the world stumbled upon. Race and gender are narrated constructs that do not have absolute validity. They have emerged from mechanisms of stabilization generated to explain intangible and elusive Ideas/Problems. The Idea of coexistence, for example, has manifested itself in terms of colonization, competition, and neoliberal positionality. It has given rise to class wars, the one percent, and discriminatory practices. Commemorative practices and institutionalization have segmented numerous world views and excluded the subjective real. Interpretations of the semiotic have become presumptions that inform the symbolic social. We are living a constructed dream of imagined realities, ideologies, and operationalized discourse that has robbed us from the ability to venture into the subjective dream. Dreams offer a zone of play within the rigidly objectified world and thrive on its

productive limits. In addition, dreams defy the spatialized notion of time and present the world as a lateral assemblage of unprivileged data points; a leveled, horizontal field of fluid experiences (Kundera, 1999).

The purpose of this work is to express the vast scope of identity literature into a practical hermeneutical framework through which to interpret both my personal identity claims and experiences and those of five individuals in New Mexico. Chapters four and five analyze five instances of authentic Freirean dialogue in which both interviewer and interviewee entertain the Ideas/concepts of language, art, knowledge, memory, and identity, and offer a glimpse of the empty place and the presence of the subjective, underlying structure. This work does not aim to provide an exhaustive and determinable definition of identity and fixate the role of language and memory in identity formation. It does seek to 1) problematize and countereffectuate the manifestations that interpellate identities 2) separate the various layers of external identity and objectification to evoke the essence and subjective Idea that pervades all milieus and informs discourse and *habitus*. Given this, this research presents an effort to venture into our dreams and unleash the field of infinite potential marked by the productive limit. It is a quest to chart the uncharted and open up the mind to new solutions within and beyond the givenness (Kraus, 1998) of the world; to inspire limit-acts in defiance of limit-situations (Freire, 2000). More importantly, it is not an objectifying analysis that fixates the participant within the given world. On the contrary, it is a collaborative effort to grasp through dialogue some of the fluidity and motion that hails the subject into being while acknowledging the inevitable excess or elusive supplement of sense. True dialogue can only exist when dialoguers engage in critical thinking that dislodges themselves from guaranteed space (Freire, 2000). Freire (2000, p. 92) describes critical thinking

as a thinking “which perceives reality as process, as transformation, rather than as a static entity...in behalf of the continuing humanization of men.”

The first and in particular the second visual circular rendition of the identity frameworks introduced in chapter one and reiterated at the beginning of chapter two remind us of the horizontal network that interpellates the unique location from which authentic dialogue emerges. An ontological philosophical view of the world recognizes the basic human need for a script while acknowledging the existence of the fold. The willingness to dislodge oneself enables innovative manifestations of the pure that continually push beyond the realms of current established territories into the depths of unsettled chaos. The sample represents the vagabond, the tourist, the stroller, and the player who dwell in the upper half circle of the identity circle (figure 1) and roam in the middle circle of the concentric identity model. While we are all inevitably products of the imagined realities crafted in response to the basic human need to organize, advance and preserve oneself, and make sense of the world, they are continuously pushing the boundaries that stabilize the chaos; the discourses that hierarchically structure and fence the field; the ideologies that thrive on investment and give rise to power and positionality; the epistemes and regimes of truth that create a social memory that enables us to narrate ourselves in relation to others and find roots in the endless swirl of becoming and uncertainty. However, breaking down the boundaries that confine us and opening ourselves up to the chaos beyond, is challenging and deeply unsettling. Ferrante (2015) expresses this fear poetically through the words of Lila who is terrified to lose herself in the underlying structures:

If she became distracted real things, which, with their violent, painful contortions, terrified her, would gain the upper hand over the unreal ones, which, with their physical and moral solidity, pacified her; she would be plunged into a sticky, jumbled reality and

would never again be able to give sensations clear outlines....and so if she didn't stay alert, if she didn't pay attention to the boundaries, the waters would break through, a flood would rise, carrying everything off...She perceived herself as a liquid and all her efforts were, in the end, directed only at containing herself...When...the liquid prevailed...chaos seemed the only truth, and she...erased herself and, terrified, became nothing.

The sample thus represents participants who grapple with this unsettling facet of identity and narration and inevitably find themselves positioned on the intersections of the real and the unreal, an absolute but chaotic freedom and a confined but peaceful construction.

The interpretation of the world is a function of need. It is the goal of this work to enter the zone of play that invites us to loosen (since we are always bound to structure to some extent) the rigidity of the realities that structure our lives and common understandings.

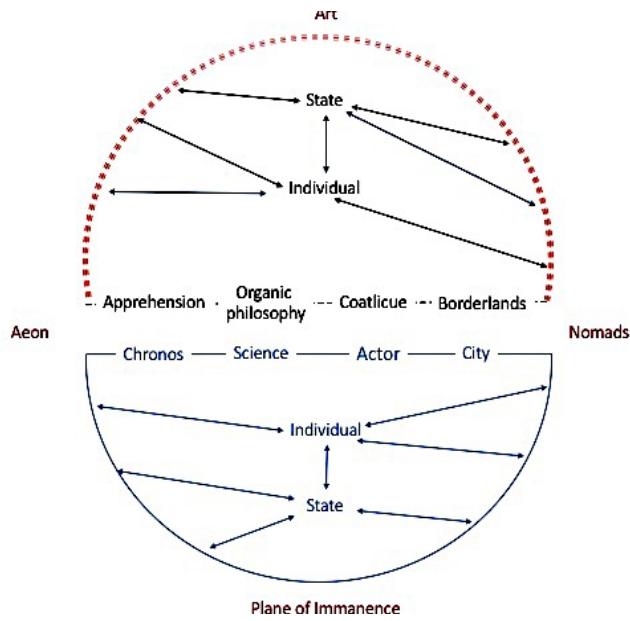


Figure 1. Identity circle (See p. 38).

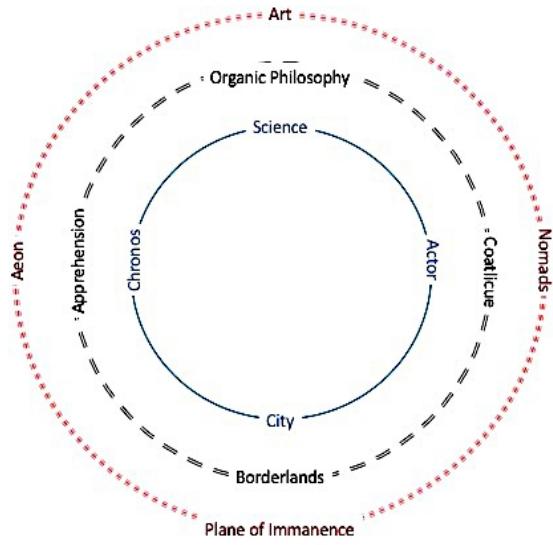


Figure 2. Concentric identity circles (See p. 39).

The next section discusses the methodology of this work. It clarifies the philosophical foundations of this research endeavor and grounds it in poststructuralist and critical thought. Furthermore, it explicates the qualitative nature of this study and the sample selection criteria, including the participants' fit within the purpose of this research. In addition, it explores my role as the researcher and the impact of identity performativity on research validity. Last, data collection techniques and analysis procedures are explored and described.

Chapter Three: Methodology

Prior to expanding on the sample and data collection/analysis mechanisms, it is essential to highlight the organic, post-structuralist philosophy that permeates this work and allows us to envision a zone of play within the vertically organized field of objectified reality. This philosophy marks an invitation to unravel the carefully fabricated and gradually matured narratives and genus scripts; to lift the veil spun by the selective, consensual interpretations and manifestations of the pure event from which everything emerges and peer audaciously into the chaotic depths of the semiotic *chora* marked by eternal difference.

Philosophy

This work is grounded in an organic philosophy that highlights dialectic mediation. Organic philosophers have discussed mediation in a wide variety of terms. Mediation parallels a logical syllogism in which two extreme assumed propositions or premises become integrated to generate a conclusion that consists of particles of each of the two premises but excludes a common term between them. Mediation itself is a double transition (Hegel, 2015) in which both premises are mutually recognized and subsist within the new unit. The original contradiction or difference between the two premises is reconciled in order to give rise to the conclusion, the new ground sparking further mediation. The double transition is thus a dialectic relationship in which both a thesis and an antithesis merge and affect one another to become synthesized or resolved into an entirely new unit that retains elements of both premises. Hegel (2015) asserted that Being and Difference generate Becoming and that within Becoming both elements subsist. Furthermore, this process of mutually recognized and validated mediation creates a collective consciousness, a *Weltgeist* (world spirit), or universal will that enables peaceful coexistence grounded in a consensus based on the negotiation and reconciliation of the universal external and

the inner consciousness rather than through coercion, which implies a contradiction between two elements of mediation (*Weltstaat*) (Hegel, 2004).

Vygotsky (1997) builds on Hegel's dialectical concept and adopts the German word *Aufheben* to illustrate subsistence. The term embodies the three perspectives central to the concept of double transition: lifting up, preventing, and preserving. The old order is canceled in favor of the new unit whilst still subsisting or being preserved within the new. The past and the future are merged and subsist within the present that slides both back into the past and forward into the future. Whitehead (1985) discusses this organic process in terms of creative advance and concrescence. The former mirrors the becoming aspect to a creative act in which something novel is performed out of prior elements. Whitehead (1985) asserts that all concrete units of reality have been created and have the ability to create. Given this, the universe is creative process.

In addition, he explores the foundations of this creative advance through the concept of prehension. Every act is preceded by phenomenological data that have either been ignored or incorporated. This selection process synthesizes the excessive many into new entities that can be merged with new data in an infinite process of experience and creativity. Evans (1998, p. 23) summarizes Whitehead's process philosophy concisely: "Every entity is a microcosm in which the world takes on a new form. This new entity becomes part of a world that flows into new microcosms in a *process* of becoming. The whole constitutes a great macrocosmic process. Thus, the reality of the world is process." Vygotsky (2012) discusses prehensions in terms of psychological tools that are adopted to create new knowledge. Language is a semiotic tool that interpenetrates thought and engenders inner speech or verbal thought. Given this, the mediation between language and thought offers a transformation into knowledge.

Bergson (1988) terms the creative process endosmosis, a concept borrowed from the field of biology, in which two elements “always interpenetrate each other [and] are always exchanging something of their substances.” Bergson (1988) here discusses the continuous mediation of memory (recollection) and perception, thereby placing duration on all human perception and sealing off pure, absolute perception (see also Husserl’s example of the theater).

Organic philosophy is devoted to an erotetic approach (Grier, 2007) that interrogates the world in terms of mediation and essence. It seeks to discover the absolute that manifests itself within mediation. It discerns guises or modes as elements of an internal essence that has been transformed and negotiated. It attempts to interpret the world from a speculative perspective (Whitehead, 1985) in which reason and observation are complemented by the figural (Lyotard, 2011) that goes beyond identity as perceived sameness to uncover the difference and mediation within. It requires an innovative vocabulary that overcomes fixation in its expression of perpetual becoming. It is a philosophy grounded in spirituality that takes into account a knowing beyond what can be rationally and logically perceived. It is marked by a willingness to let go and slip into the destabilizing dream.

Post-Structuralism

This work is grounded in post-structuralist thought advanced by philosophical thinkers such as Gilles Deleuze, Michel Foucault, Jacques Derrida, Jean-François Lyotard, and Julia Kristeva. Post-structuralism emerged from a constellation of creative drives to explore and cut the limits of a well-defined, determined, and sealed core of knowledge (Williams, 2005). It attempts to open up the protected core in order to uncover the workings of the immanent manifested into the actual. The limits fold back onto the core in infinite variation, an eternal return of pure, unsettling difference, creating a wedge between the objective real and the empty

space (Deleuze, 1994) that informs it. The empty space symbolizes the relational structure that gives rise to the event. It is the immanent plane that can never be fully captured or grasped. It is the elusive assembly of ever varying relations; The transcendent plane that ruptures the core.

The event is the temporary emergence of a singular network of static points from an excess of sense. It is the perceived manifestation, a cut-out of pure difference. Pure difference creates tension and motility similar to electromagnetic propulsion. It is the driving force of an organic philosophy that loosens up the rigidity of the segmented world (Derrida, 2016). The interplay between the immanent and the manifested is synthesized within the simulacrum, a concept that given its virtual components cannot ever be identified or fully determined but merely sensed or felt (Deleuze, 1994). Dostoyevsky (1993, p. 33;37) yearns for the unquantifiable when he exclaims first in defiance of a mathematical stabilizing science that “two times two is four is no longer life, gentlemen, but the beginning of death” and later expresses frustration at the intangible immanent marked by pure difference, stating “But here, too, I’m lying! Lying, because I myself know, like two times two that it is not at all the underground that is better, but something different, completely different, which I thirst for but cannot ever find!”

Language signifies (identifies and determines) and orders reality. It not only fixes connections between the signified, signifiers, and referents but in doing so, it determines and presupposes subjectivities, the social, and possible thoughts²⁷. Post-structuralism aims to uproot thought to conceive the world beyond the perceivable and the presupposed to include the relational and intuitive virtual. This thought goes beyond what can be imagined or beyond the human unconscious for they imply a givenness, an origin that presupposes. The virtual does not

²⁷ Although Kristeva demonstrates that language can also be revolutionary when arranged and expressed as the object of desire in productive disorder (Kristeva, 1984). Given this, language too is marked by the three zones.

have an origin but is marked by an infinite folding back of its outer limits that propel it toward new horizons in every direction.

Post-structuralism does not reject a scientific arrangement of a knowable world (phenomenology or structuralism) in which subject positions are fixed. On the contrary, it advances variation from within the perceived and structured world. Since all virtual relations are immanent and internal to the real, it attempts to demonstrate how these relations impact the given and inform the grand narratives and ideologies that render meaning and stability to the subject. In fact, post-structuralism acknowledges the assemblage of relations that interpellate the subject and pushes beyond the Ego, the product of determinate subjectification. It is the elusive space of the figural; a space that “one must assume [is] buried, for it shuns sight and thought; It indicates itself laterally, fleetingly, within discourses and perceptions, as what disturbs them. It is desire’s own space, what is at stake in the struggle that painters and poets tirelessly wage against the return of the Ego and the text” (Lyotard, 2011, p. 129).

Given this, post-structuralism is the progressive and positive quest for innovative and infinitely evolving resolutions (becoming-solutions). It rejects regimes of truth and power-fueled discourses that determine the delimitations of what is knowable. It refuses to represent or explain in an effort to stimulate growth and encourage infinite interpretations. Nothing can be perfectly understood and executed without excluding the structuring structures of the virtual or “the peripheral curvature” (Lyotard, 2011, p. 179). Totalizing histories or grand narratives, regardless whether they are considered liberating or repressive, are a form of symbolic violence generated by a selective sampling of the world (Williams, 2005). The only authentic leftist revolution is located within the acknowledgement of the indeterminate curve that offers infinite potential and the ability to not stand still (Bauman, 2015).

The following section focuses on the methodology of the research study carried out during the summer and fall of 2018 and discusses the preference for a qualitative rather than quantitative study, the sample selection criteria, the data collection methods, and the data analysis methods. The organic poststructuralist framework encourages a flexible approach in methodology. Baez and Boyle (2009) argue in favor of Derrida's community of thought over a rationalized, positivist scientism that regulates what qualifies and does not qualify as scientific research, thereby severely limiting authentic inquiry. Freire (2000, p. 108) endorses this perhaps unconventional viewpoint:

The investigator who, in the name of scientific objectivity, transforms the organic into something inorganic, what is becoming into what is, life into death, is a person who fears change....He or she does want to study change – but in order to stop it, not in order to stimulate or deepen it. However, in seeing change as a sign of death and in making people the passive objects of investigation in order to arrive at rigid models, one betrays their own character as a killer of life.

Such a critical approach does not forego the conditions of validity or reliability, however, and the literature has been carefully studied to ensure sampling, data retrieval, and analysis methods are substantiated. Before discussing these techniques, the following section will elaborate on the concept of critical inquiry to explicate a flexible methodology.

Critical Inquiry

The term critical refers to a reflective stance that encourages the disruption of the stabilizing force of common sense (Kuntz & Pickup, 2016). It acknowledges that any sort of warrant or truth is always contestable and revocable (Baez & Boyles, 2009; Carspecken, 1996;

Dewey, 2013) and mediated by power relations. Kinchloe and McLaren (1994, pp. 139–140) provide a detailed description of the tenets of critical inquiry:

[Critical inquiry concedes that] all thought is fundamentally mediated by power relations which are socially and historically constituted; that facts can never be isolated from the domain of values or removed from some form of ideological inscription; that the relationship between concept and object and signifier and signified is never stable or fixed and is often mediated by the social relations of capitalist production and consumption.; that language is central to the formation of subjectivity (conscious and unconscious awareness); that certain groups in any society are privileged over others and, although the reasons for this privileging may vary widely, the oppression which characterizes contemporary societies is most forcefully reproduced when subordinates accept their social status as natural, necessary or inevitable; that oppression has many faces and that focusing on only one at the expense of others (e.g. class oppression versus racism) often elides the interconnections among them; and finally, that mainstream research practices are generally, although most often unwittingly, implicated on the reproduction of systems of class, race, and gender oppression.

Given this, research is inherently subjective as it emerges from within the assemblage of relations and experiences that constitute our world. While reality is interpreted subjectively and every effort to signify and unidimensionaly fix its fluidity is necessarily a product of selective narratives and relational power struggles, there must be an underlying structure that conditions the entire field. The glorious double of the world that resides and emerges from within us all. The purpose of this study in this sense is to engage in critical scholarship rather than in the deliverance of a bounded project or work signaling decisive and finite truths. It is a dialogue

emerging from dialectic mediation channeling its powers along the lines of creative advance into the productive limit. It is a building step, an engagement, an instigation.

Mode of Inquiry

This study adopts a qualitative research approach. Maxwell (2013) states that qualitative research is particularly well suited for studies that are process-oriented (how) as opposed to variance-oriented (why) and describes five intellectual and three practical goals that this type of research lends itself to. The five intellectual goals are (Maxwell, 2013, p. 30):

1. Understanding the meaning, for participants in the study, of the events, situations, experiences, and actions they are involved with or engage in.
2. Understanding the particular contexts within which the participants act, and influence this context had on their actions.
3. Understanding the process by which events and actions take place.
4. Identifying unanticipated phenomena and influences, and generating new, grounded theories.
5. Developing explanations for local causality or the actual events and process that led to specific outcomes.

The three practical goals he identifies are (Maxwell, 2013, p. 31):

1. Generating results and theories that are understandable and experientially credible.
2. Conducting research that is intended to improve existing practices, programs, or policies, rather than to simply assess the impact of value of these.
3. Engaging in action, participatory, collaborative, or community based research with participants in the study.

This research is particularly well-aligned with these goals and practices since it focuses heavily on process rather than product. It generates new ways of envisioning the world and interprets identities and practices as manifestations of the immanent. Given this, both the research framework and the encompassed mode of critical inquiry encourage to construe in collaboration with others and the networked world by deconstructing institutionalized epistemes and imagined realities petrified in common sense. It presents an effort to break free from linear causality and stimulates a move towards horizontal dialectic mediation.

Participant Selection Criteria

Kvale (1996) states that interview research requires as many subjects as necessary to find out what is desired to know. He then suggests the number of interviews to be around 15 +/-10. Since this work does not set out to discover a final hidden truth but rather intends to sketch new and dynamic horizons, an adequate sample could arguably consist of any number of participants. However, following Kvale's (1996) suggestions for quality interview research, the number of interviewees for this work has been established at five. The sample criteria are broad but simultaneously highly specific and encourage the inclusion of participants who occupy horizontal borderland spaces. All five participants experience life within multiplicities of scripts, languages, cultures, and understandings, and thus experience life to some extent within the fold. Their vastly different life experiences informed by the belief structures and discourse of their respective intricate social environments offer a glimpse of the underlying structures. While grappling with the complexity of becoming and belonging, they are often drawn into a middle position between the segmented molar line and the line of flight. The participants are thus loosely situated on the molecular line indicated by the borderlands, Coatlicue, and apprehension (See diagram below). They are inevitably anchored to some extent by the molar line that

constitutes fixated reality, the world as we know it at any given time, but inspired by an organic philosophy of creative advance induced by the misalignment of reality configurations experienced in the complexity of becoming and belonging. The participants were selected utilizing a blended approach consisting of snowball and purposeful sampling techniques (Marshall, 1996).

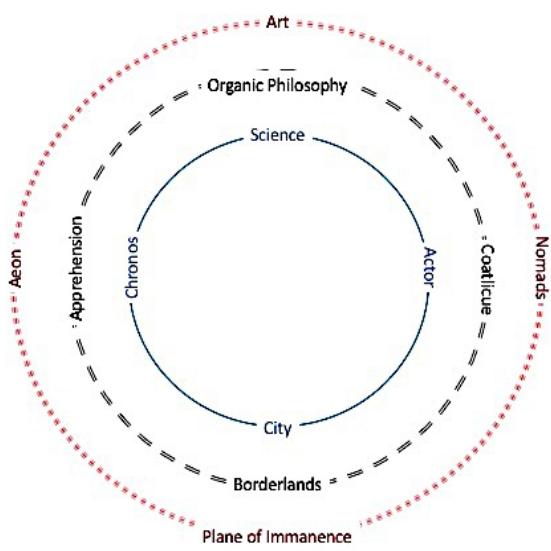


Figure 2. Concentric identity circles (See p. 39).

While the participants' experiences tend to be highly differently categorized and discussed (historically, socially, economically, and culturally), the research sets out to defy these restrictive and exclusionary boundaries by hinting at overlaps or structuring structures that inform a *Weltgeist*, an immanent communal consciousness that underlies the human experience. To invest in the fold is to acknowledge a cosmic perspective (Tyson, 2017) that far transcends conflicts inspired by scripted difference and accept that the world, marked by pure difference and Dionysian chaos, lives within all of us.

Data Collection Methods

The study employs a variety of data collection methods to strengthen internal validity and reliability (Merriam, 1998). Kvale (1996, p. 297) states throughout his book that interviews lead to “knowledge produced and tested intersubjectively through conversations.” He stresses the privileged position of qualitative research interviews to let interview subjects voice “their understanding of an interpersonally negotiated social world.” The title of his book *InterViews* reflects this concept by emphasizing the two parts of the word, *inter* and *view*, which posits the researcher as a traveler who constructs knowledge by making sense of the world in which he emerges through conversation and meaningful dialogue. Data for this work has been collected through a research interview, following Kvale’s advice that “interviews are particularly suited for studying people’s understanding of the meanings in their lived world, describing their experiences and self-understanding, and clarifying and elaborating their own perspective on their lived world” (p. 105). Immediately after each interview, a digital contact summary sheet was completed (Miles & Huberman, 1994; See Appendix B) to document the main impressions and key details of the interview for future reference. The completed sheet, attached to the actual transcription, can then be used as a guide to design further questions, refine or suggest codes or categories, or for data analysis.

Interviews. The interview questions were piloted first and adjustments were made where needed. The interview questions were slightly revised and it was noted that participants should receive the questions ahead of the scheduled interview. In addition, the pilot interview indicated that the interviews would last between 1.5 hours to 2 hours. The actual interviews capped at approximately 1 hour to 1.5 hours. The pilot study further suggested that most meaning making occurs when both interviewer and interviewee exchange and relate life experiences. The interviews

were therefore conducted in person in a space most comfortable for the interviewee. A deliberate choice to meet face-to-face not only acknowledges the sensitivity related to a deep exploration of the participants' identity but it also recognizes that a significant part of the meaning we derive in conversation is based on body language and facial expression (Jones & LeBaron, 2002). Furthermore, a safe space represents a natural environment which allows the researcher to subtly insert the interview within the world of the participant, creating and construing mutually engaging dialogue, thereby eschewing the image of the researcher as the exalted guardian (see p. 5). Moreover, this technique might grant access beyond the external text produced by the participant and provide an understanding of the complex internal processes, assemblages, and interactions that give rise to a particular production of words (McAvoy, 2016). In addition, the interview is semi-structured and consists of open-ended questions and prompts to increase the interviewee's level of engagement with the topic and encourage the participant to enter into an unforced, natural mode of narration (Lowther Pereira, 2010).

The first part of the interview engages the participants in a discussion on language and arts and asks them to reflect on how either one of these concepts have determined their identity. It also briefly touches upon the future of language in terms of language planning and policy. The second part is introduced by a personal story on the reproductive and selective nature of schooling and invites a conversation on knowledge, learning, and forgetting. The third section enquires about the impact of social memory (ceremonies, rites, and traditions) on the participants' identity. The interview concludes with an in-depth dialogue regarding identity. It ventures into this complex realm with questions such as "What does identity mean to you?" and "How has the land interpellated/construed your identity?" The interview is interlaced with personal stories and prompts derived from the

literature that spark reflection and critical thinking and invite authentic dialogue. The interview protocol can be found in Appendix A.

Data Analysis Methods

Audio Recording. All conversations were recorded with a digital recording device.

Audio recordings allowed me to revisit intonation, words, and pauses, but do not include visual elements, such as facial and bodily expressions or the setting. Video analysis provides perhaps the most accurate record of the interview as it happened. However, video analysis can lead to an overwhelming source of information and still leave space for possible information omission or skewing (Kvale, 1996). A camera in the room can influence participant behavior and video recordings are not automatically objective representations since they are ultimately the product of the researcher's many choices on framing, angles, and sequencing (Harel & Papert, 1991). Therefore I decided against utilizing video equipment. Following each interview session, the audio recording was transferred to a laptop to ensure easy navigation and quality playback of the digital audio file for an accurate transcription.

Transcription of Data. Kvale (1996, p. 165) states that “transcribing involves translating from an oral language, with its own set of rules, to a written language with another set of rules.” In addition, Benjamin (1986) states that translation occurs between two living entities that are in continuous development. A translation can never present an exact copy of the original and must allow for infinite potential and affection residing between the lines. It is therefore not surprising that transcriptions can be rendered quite differently, depending on the purpose of the transcriber. Given this, transcripts are social constructs infused with the subjective views and opinions of the researcher. They are the result of a simulacrum or synthesis between the underlying pure structure of language and the interpreted. *Verbatim* style transcriptions include pauses and

repetitions and can be accompanied by symbols to indicate voice and intonation. They are usually reserved for discourse and other linguistic analyses or psychological interpretations (Kvale, 1996). A more literary style is adopted to communicate meaning and construct innovative worlds, “designed to fit our particular theoretical assumptions and to allow us to explore their implications” (Mishler, 1991, p. 271). This study adopts a predominantly literary style of transcription since the research is not focused on speech patterns or psychological interpretations and acknowledges the eternal return or folding back of the limit. The purpose of the transcription process is to illustrate or express the abstract philosophical elements embedded within the literature review through accounts of practices and manifestations that arise from the interviews.

Six Steps of Analysis. Kvale (1996) identifies six steps in the analysis of an interview. First, subjects describe their experiences during the interview. Second, while they are in the process of recounting their experiences, new insights are often gained through reflection, which are then condensed and interpreted in a third step by the interviewer, who sends the derived meaning back to the interviewee. Fourth, the researcher transcribes and interprets the meaning of the interview adopting a condensation, categorization, narrative, interpretation, or ad hoc approach. Based on the findings, the researcher might then schedule a second interview to check his/her interpretations against the subjects’ intentions. Last, an action component might be conceived based upon the new insights gained from the interview. Given this, the qualitative interview process is a collaborative endeavor in which meaning is co-constructed and new worlds/ideas are construed.

Five Methods of Analysis. The meaning of an interview can be retrieved using five different approaches (Kvale, 1996). Meaning condensation implies a reduction of lengthy

interview texts into smaller and more concise renditions. Meaning categorization involves coding of statements into manageable categories conceived prior or during data analysis. Narrative structuring organizes the statements in a temporal and social manner and works them into a cohesive story. Meaning interpretation recontextualizes the statements within broader conceptual or theoretical frameworks. Last, an ad hoc approach generates meaning through a variety of any of the above mentioned methods. For the purpose of this work an ad hoc approach was followed and all four methods were used in subsequent fashion.

I first drafted an annotated table of contents of chapter one and two to gain a comprehensive view and easy digestible scope of the purpose and literature review of this work. Bearing the framework of this research effort in mind, I then embarked on the analysis task by reducing the numerous transcript pages and connecting dialogue excerpts to themes and salient points raised throughout chapter one and two using the contact summary sheet format (Miles & Huberman, 1994; See Appendix B). Once this step was completed, a first attempt was made to connect the themes and points to the annotated table of contents. However, this quickly demonstrated not only to be an inefficient but also an ineffective approach to create an appealing and cohesive narrative. Instead I studied the themes and salient points in each interview and investigated whether and how these themes resurged in the conversations with the other participants. Out of the various minor themes, four major themes were identified (language, art, emplotment, relationships/environment) that ran throughout all five interviews. Utilizing color-coding techniques, the five participant voices were merged together and organized by each of the overarching themes (See Appendix C). Once the overarching themes were identified and all voices were brought together under the corresponding themes, I organized the thoughts and themes into an easy-to-follow sequence that best reflects the purpose of this critical scholarship.

Chapter Four: Data

This chapter introduces the participants briefly and provides a platform to have their voices heard. The participants have been given pseudonyms to protect their privacy. The chapter is divided into five sections corresponding to each of the five participants with each section closely following the themes (Language, Art, Memory, Knowledge, and Identity) of the original interview (See Appendix A). The sections specifically aim to render the participants' voices and do not yet seek to fully interpret the data in view of the study. Participants were given an opportunity to read over their section to ensure the data were transcribed satisfactorily. The following chapter interprets the data and organizes/summarizes the dialogue into a cohesive narrative strongly tied to chapter one and two.

Participants

Jírka is the son of first-generation Polish immigrants. He and his sister both grew up in New Mexico. While in high school, he developed a keen interest in graffiti and developed his own style. After he directed and starred in a low-budget art movie, he went to a prestigious private art college in Manhattan, New York. Jírka continues to engage with various art forms and is always looking for new ways to create. He currently works as a software engineer in New Mexico. Jírka speaks Polish with his parents and temporarily lived in Poland. His identity struggles center on issues of belonging and becoming, specifically on not being fully American and not being fully Polish while being considered homogeneously White.

María is a native of Santa Fe, New Mexico. Her ancestor, Nicolás Ortiz, arrived in Santa Fe in 1692, as the second in command under Diego De Vargas. Following the Pueblo Revolt in 1680, De Vargas was charged with the reconquest of Santa Fe. María worked in New York in all aspects of the publishing business and is currently a history writer. She has published seven

books on the history of Santa Fe and the surrounding area and is already working on her next book. Writing to Maria serves as a means to excavate little known facts or upend entrenched falsehoods or misinterpretations. She aims to create, disseminate, and uphold unfiltered historical documents to force society to look back upon controversial or difficult times and improve on past mistakes.

Tenzin was born in Tibet shortly prior to the Chinese invasion of 1959. He became a refugee at age five and spent his life in Nepal, India, and Sikkim. He lost both parents early on in life and was raised by aunts and uncles. In 1992, he immigrated to the United States as part of the US-Tibetan Resettlement Project. Five years later, he gained his citizenship and became a Tibetan American. His life experiences contributed to his competence in six languages, among which are Nepali, Hindi, and Sanskrit. He remains a practicing Buddhist and is actively involved in the local Tibetan community center. While New Mexico offers a similar climate, environment, and tranquility, he dreams of moving back one day to Tibet.

Aisha was born in a sparsely populated rural town approximately fifty miles North of Santa Fe, New Mexico, as a Muslim to convert parents. Growing up among her four siblings, she experienced significant discomfort surrounding her identity. At the core of this discomfort is the popular construction of the Muslim identity. She went to a prestigious private school among fellow Whites, but found herself racialized and Othered as Arab (among other things due to the Hijab she wears) and felt marginalized as a “scholarship kid”. In addition to advancing her academic career in the field of economics, postcolonial development studies, Arabic, and sociocultural studies, she works for NewMexicoWomen.Org, an organization that creates and expands opportunities for women and girls.

Paul is a Native American from one of the nineteen sovereign Pueblo tribes distributed in the Southwest. He is an established and versatile artist. Although he fluently speaks Tewa with other Elders at the Pueblo, his conversations with tribal youth increasingly involve the English language. Paul constantly challenges himself to acquire new knowledge by fusing both tradition and modern technology. A proud parent of two, he has been sober for over thirty years. Having gone through his personal struggles, he always makes time to listen attentively to others and give support wherever he can.

Interviews

Dialogue with Jírka.

Language. Jírka (personal communication, August 2018) early on states that his bilingualism has made him recognize that “many linguistic constructs are arbitrary… [and] that they are tied to a specific set of beliefs that represent a culture.” When asked to elaborate on this statement, he mentions how American culture is highly sensitive to ideas of race and expressions of racism, making it impossible to have a neutral conversation about it. In Polish culture, however, that history does not exist and therefore a conversation on the same topic with the exact same words will sound and resolve very differently. Similarly, he believes that the basic, underlying structure of language does not ever change, but that “the expressions on the surface adapt to express ideas of the time” (Jírka, personal communication, August 2018). Language in this sense functions as a tool used to respond to existing discourse.

When asked about standardization, Jírka is unsure about the terminology. After I elaborate on the meaning of the term, he connects standardization mainly to written forms of language. He believes the English language virtually standardizes itself through the allover presence of media outlets and other materials. In Poland, media plays a unification role as well,

ensuring that people more or less speak and understand the same language throughout the country.

Art. Art to Jírka is an exploration of self and is usually bound to a specific point in the artist's life. It is a personal expression of a specific thought process that might be hard or impossible to replicate at different times. The audience can appreciate the end product, but Jírka (personal communication, August 2018) states he does not "expect them to see what [he] see[s]."

Knowledge and memory. Jírka (personal communication, August 2018) defines knowledge as

the ability to create a mental model of something that can be manipulated in order to help you better understand that thing and also use that understanding as part of larger ideas....It is some kind of representation that fits over the top of things and gives you an understanding of something in the world.

Everything we experience is interpreted through a mental model. Given this, we cannot think outside of the models we create. Our mind will automatically or passively generate analogies, metaphors, ideas that will inform our decisions and "fill in the blanks" (Jírka, personal communication, August 2018). We absorb these ideas and connections through social and cultural experiences (childhood, family, school...). However, it is also possible to actively create mental models through careful reflection and analysis. Moreover, it is possible to detect and change automatic narratives that trigger certain mental models and present as forces of habit, "like a stream of interpretation that tells you how things are and then that coupled with the actual experience that you are having culminates in some usually familiar decision-making process" (Jírka, personal communication, August 2018). Awareness of these narratives enable you to decide whether you want to support the particular interpretation of an experience or oppose it.

Jírka recounts how as a child he knew several people who were openly gay and therefore absorbed the idea that being gay is perfectly normal. When he later on was confronted with contrasting opinions on the idea of gayness, he realized the idea had been passively normalized for him through social experiences and that if he had grown up in a different environment he would have arrived at the opposite view just as easily.

Identity. Jírka expresses that he is able to connect to Anzaldúa's poem on the Borderlands, because he feels he does neither belong in the United States or in Poland. While sometimes he enjoys the broader perspective that partially belonging to multiple cultures brings, he is often frustrated with the perpetual state of becoming. To complicate matters further, he states, other people don't want you to float in between or straddle multiple categories. They want you to be one or the other. He elaborates: "When I was in Poland, I had a few experiences where people would say: "Well, you are American." Or they try and make an argument for why I was one versus the other" (Jírka, personal communication, August 2018). Jírka wants to maintain both cultural identities as well as he can, but because he is living in the United States, he is afraid of losing his Polish identity. He connects his Polish identity to his parents, his home, his family. "When they die and if I stay in this country and marry an English speaker....It's a double death. Because I lose them and I lose the context in which *they* make sense"(Jírka, personal communication, August 2018).

On an individual level as opposed to the cultural level, identity is somewhat easier to navigate. Through self-awareness and reflection, Jírka believes you can uncover how you are different from the environment you were raised in, crystallize those differences, and move forward. However, the anxiety of becoming heavily colors his perception of reality and his ability to see clearly. In addition, Jírka expresses the weighty feeling of loneliness attached to

becoming. The outside world categorizes him homogenously as a White person. This not only deprives him of his layered cultural background but it also excludes him from joining others like him in the struggle to belong.

Dialogue with María.

Language. María states that the Spanish language has provided her cultural identity and that she is therefore a Hispanic American first. She mentions that in Northern New Mexico people use some archaic words that derive from the time of Cervantes and also use slang frequently. She refers to the slang as “code talk” and elaborates that “unless you are from here, you would not get it” (María, personal communication, August 2018). However, María laments, Spanish is gradually being lost. Her parents’ generation was the last generation to have used it and “even they were starting to not use it as much” (María, personal communication, August 2018). Even Spanglish, a mixture of Spanish and English, and Spanish slang are on the decline. She believes we can keep Spanish in the United States alive by providing language classes in school. With an academic foundation, people can then practice their Spanish abroad or in some places where it is still actively spoken. Spanglish, however, is harder to sustain. “My children...they know all the grammar, they know where to put the accents, so they have their educated Spanish, but their buddies, when they are speaking on the phone, I never hear them speaking the way I would speak to my friends” (María, personal communication, August 2018).

Art and knowledge. María mentions how writing history books is like putting together a puzzle. There are so many different pieces to the puzzle, but ultimately she decides how to shape the image. She actively searches for nuggets of information that might not have been known before or have historically been mispresented. Often the history we learn in school or in museums are not the oral histories of the everyday common people but rather the narratives of

noblemen, noblewomen, wealthy people, who were educated and able to record their accounts.

She adds mockingly that just because “the English had a better PR guy” (María, personal communication, August 2018), we have been learning that the first Thanksgiving took place at Plymouth Rock instead of in San Elizario, Texas in 1598. Uncovering these partial histories and incomplete or untrue narratives, María (personal communication, August 2018) gained a critical awareness that to this day draws her to libraries and research centrums in a quest to help “set the record straight.”

Memory. María refers to the Fiestas de Santa Fe, a traditional event that celebrates the resettlement of Santa Fe by Don Diego De Vargas in 1692 following the Pueblo Revolt in 1680, to discuss social memory. She states that the event is being reconsidered because of “how bad the Spaniards were to the Indians” (María, personal communication, August 2018). She compares the issue to the Ringling Bros. and the Barnum and Bailey circus which disappeared because “people didn’t like the elephants being mistreated” (María, personal communication, August 2018). Despite the fact that the elephants *were* being mistreated, she regrets that the circus no longer exists. She adds ruefully: “Todo se acaba menos las memorias” (Everything ends but the memories; María, personal communication, August 2018). Furthermore, she points out that her children’s generation does no longer live in Santa Fe and are therefore no longer connected to the community and its traditions.

When asked specifically about the controversy surrounding the Fiesta and the counternarratives that are being offered, especially by the Native community, she associates the event with the removal of confederate statues in the South of the United States and comments that “you can’t just oblivate, you can’t just wipe a clean slate, and everything is just Starbucks and everything is totally awesome now” (María, personal communication, August 2018). When

asked to further elaborate, she references all the streets in Santa Fe named after Spanish noblemen and wonders rhetorically if perhaps we should change those to “Mulberry Street” or “Main street²⁸. ” Similarly, she questions the decision to convert the name of San Juan Pueblo, the former Spanish colonial capital just North of Santa Fe, New Mexico, back to its pre-Spanish name, Ohkay Owingeh. She continues,

Everything is becoming McDonaldized....There's no character anymore. They are trying to dilute everything, our culture, our history, and then what are we left with?...It's a shame...Everything is homogenized now. We're just a bunch of white²⁹ people and everything is the same. We all speak the same language. If we are going on that route, let's get rid of all the religions too, cause that makes us different. Let's all be one religion, one language, let's all eat the same...(María, personal communication, August 2018)

Moreover, she deems the era of globalization and cultural exchange a myth that has not only pushed a corporate America driven neoliberal agenda onto the entire world but also given rise to xenophobia and anything that is different.

She concludes that everything is founded on historical context and that it is important to acknowledge and understand the past, and in particular the mistakes we made, in order to create a better present and future. She believes, therefore, that it is essential to maintain historical traditions instead of abandoning them or even introducing foreign (and therefore neutral to the local community) traditions, such as the burning of Zozobra, a puppet originally lit on fire every

²⁸ Consider as well the current controversy banning the mural “Life of Washington” painted by Victor Arnautoff at George Washington High School in San Francisco (Weiss, 2019)

²⁹ White is not capitalized here since María uses white as a synonym for bland and does not refer to the White race.

New Year's Eve in Peru and Ecuador, which now marks the beginning of the Fiestas de Santa Fe.

Identity. Identity to María (personal communication, August 2018) is grounded in “familial reality.” Everything eventually boils down to family and roots. You can leave your state or country and travel the globe, but “at the end of the day, you are still, you come back into this, what you remember, what you came from” (María, personal communication, August 2018). And because she feels the traditions and histories that are inextricably linked to these familial ties are gradually disintegrating, she deems it her responsibility to her ancestral heritage to disseminate critical histories, inform, and “set the record straight” (María, personal communication, August 2018).

Dialogue with Tenzin.

Language. Tenzin considers the ability to understand and to speak the most important facet of human identity. It is through language that we differentiate ourselves from other animals and identify ourselves among people. He believes every human is born with a genetic accent that determines your identity. “I can speak Nepali, but that does not make me Nepali, because I have a different accent. When I speak Tibetan, it makes me Tibetan, because I have a Tibetan accent” (Tenzin, personal communication, September 2018). Moreover, language has given expression to everything we know, ranging from customs to arts, culture, and faith.

Tenzin states that the survival and success of a language is largely dependent on script. Languages with a grammar and a script last longer than oral languages. Navajo Indians and peoples in remote India and Asia are resorting to the English alphabet to create a script and preserve their language and everything it gives expression to. In addition, standardized scripts and grammars allow for effective communication among people speaking various dialects. The

script that covers all of Tibet was created in the 7th century by king Sangsten Gampo. He not only perceived a need for a universal code to unify Tibet but he also desired to translate all the Buddhist teachings from Sanskrit to Tibetan. The grammar and alphabets have since remained the same. Religion, culture, and tradition are interrelated and all depend on language and script.

Art. Tenzin (personal communication, September 2018) explains that art “is to show the skill of your mind in appearance....It is related to ... what people are thinking, what they believe in...Culture shows in art.” Furthermore, art can have varying applications. Tibetan opera, for example, is a performance art “used to teach illiterate people some valuable thing” (Tenzin, personal communication, September 2018). Illiterate people cannot read and they might forget what you tell them, but performance arts become easily incorporated and soon the people will start singing those stories and know them by heart. Cinema, theater, and festivals serve similar purposes. Tenzin emphasizes that such arts can be used both as a medicine and as a poison. It all depends on who is creating the art and to what purpose.

Knowledge. Tenzin (personal communication, September 2018) argues that knowledge is “understanding [or]... skill of the mind, developed according to the time...situation and atmosphere...different time, different place.” Knowledge is closely tied to the act of survival and every creature has developed their own knowledge based on how they know how to survive. However, Tenzin argues, in current times we have lost this important connection to the mind and have invested all our resources in science and materialism. Science is now uncovering what the mind already knew centuries ago. Tenzin illustrates this by science’s recent discoveries that bacteria can survive in volcanic lava and in ice worlds while Buddhism has always referenced a hell realm where people suffer for eternity in fire and a hell realm where people suffer in ice cooler than what can be found anywhere on our planet. Now science has uncovered that indeed

life can exist in such conditions. The Buddhist tantric mentions planets that science still has not discovered. Tibetan astrology has calculated the sun, moon, and planets, long before the invention of physical instruments. The Mahabharata epic references the divine Astra, weapons with divine power, long before missiles were created. Finally, he mentions the use of a wooden airplane in 12th century Tibet using energy of the four elements: fire, wind, air, and Earth. The airplane was used in warfare and later on destroyed to prevent the technology from being misused. Tenzin emphasizes throughout the interview that in order to have a good life we need to learn how to strike a balance between the mental and the material, between the mind and science.

Tenzin describes knowledge as the understanding of your mind developed by nature and your surroundings. He believes the other most important source of knowledge are actual teachers. The first teachers in our lives are our parents. Besides our parents, we can learn from the condition of the time, the atmosphere, and the situation. We also learn from interactions with other people and other cultures. We can move forward by picking up their good qualities and discard any flawed qualities we possess. When asked how we know what constitutes good qualities and what bad ones, Tenzin (personal communication, September 2018) replies: "Physics talks about emptiness. That is, as long as it is not observable, nothing exists. So unless a person is there judging good and bad, nothing is good, nothing is bad." He then continues to discuss how different people have different principles and illustrates this with the concept and the actual reality of the democratic system in the United States. The electoral college and the lobby system both tarnish the democratic ideal in favor of power and capitalism.

Memory. Tenzin does not expand on the subject of memory, but mentions that he lives in the present and closely follows the teachings of the Dalai Lama. In particular, he attaches great importance to maintaining and strengthening mental hygiene in addition to physical hygiene. He

references the four elements and concludes that once the mind can control these elements, “there’s nothing the mind cannot do” (Tenzin, personal communication, September 2018).

Identity. Tenzin discusses identity in terms of cultural and national identity. Referring to the various cultures living together in the United States, he mentions that it is virtually impossible to lead the nation with a solidly unified approach. Tensions automatically arise between different groups and hardly anyone is truly committed to nonviolence and peace. Everyone cites Martin Luther King, Nelson Mandela, Mahatma Gandhi, but not many elect to uphold their example. Tenzin (personal communication, September 2018) states that currently the Dalai Lama is “the only one who is leading,” but that neither the United States, the British, India, or China are supporting him.

Tenzin believes that materialism (capitalism) is evolving at the expense of the mind. Everything is measured in terms of wealth and acquisition instead of morals and ethics. Certain places, like New York, are bustling with technology and saturated with materialism while other places, like New Mexico, offer a less challenging environment to practice the mind. In addition, materialism has disconnected us from recognizing and connecting with nonphysical forms of life. Every culture has past recordings of interactions with spirits, magic, and ghosts, but people no longer believe in what cannot be observed physically or materially. These nonphysical entities could be considered part of a universal structure beyond the manifestations that design our everyday reality. Tenzin (personal communication, September 2018) states that we are all born blind, because of ignorance. When we talk about life and religion...you recognize that as a Dharma, a religion, a whole. Actually, that is only a part of the whole thing...We do not have that bright mind to see everything exactly [for what] it is. We are covered with many layers of ignorance and illusions.

When asked about his individual identity, Tenzin intends to maintain his Tibetan-American identity by holding on to his Tibetan language, cultural activities, and traditions. He will continue to pray for the Buddha to bless him and reduce the angers, delusions, and hatred in his thoughts.

Dialogue with Aisha.

Language. Aisha mentions there are several types of languages and ways of speaking embedded within any one language. She learned quickly that the English accent she adopted from her childhood is considered lower class and that people tend to look down upon its speakers. In addition, she codeswitches a lot between English and Arabic. When she speaks Arabic and wears hijab in public spaces with her sister, people formulate certain discourse fueled assumptions about her ethnic identity or origin. Often these result in microaggressions with people tapping her on the shoulder in public spaces and saying things like: “I didn’t know we had any of you here” or “If you took that off, would they disown you?” (Aisha, personal communication, October 2018). And then there is academic language, which is limited but can be empowering. She refers to Gloria Anzaldúa’s statement that “once you can name something, you can put a handle on it and you can move it around” (Aisha, personal communication, October 2018). She expands and asserts that it allows her to put a label on the things she experiences or sees in the world.

When asked about language sustainability, maintenance, and standardization, she states that the debate on such matters is inextricably linked with power and social dynamics. Who gets to decide the future of any given language? She once more refers to the prestige, status, and power differential between Arabic dialects and standard language. Some people have started writing and publishing in dialect to reclaim some of that prestige and status. At the same time,

the standard Arabic you learn at the university is a language that no one actually speaks. Similar power dynamics can be observed between Spanish, English, and Indigenous languages in New Mexico and within the English language itself.

Questions on sustainability, maintenance, or standardization should also take into account context (Aisha, personal communication, October 2018). Indigenous languages in the United States, for example, are closely tied to ceremonies and religious practices and its speakers generally do not want their language to evolve as it would impact their beliefs. In addition, our history of colonization further complicates the language debate. Last, our country is changing quickly demographically. The United States is increasingly becoming a country of color which should automatically elevate the status of Spanish, although Aisha does not think that will be a reality in view of the current political climate.

Art. Aisha enjoys art as a way to express herself. She thinks art can be confining, though, especially when you don't see yourself in others' art or when such art is only very marginally practiced or accessible. At the same time, it can be liberating and empowering when you see your own experience expressed or people like you creating art. Social media plays a huge role in having such voices heard more easily. Reading a poem or evaluating visual art instead of reading a book or article linked to a relatable experience or issue gives you a "whole different kind of emotional understanding or just a whole other doorway into what something means" (Aisha, personal communication, October 2018).

Knowledge. Aisha references three particularly impactful moments of learning and understanding the concept of knowledge. The first one is centered around the autobiography of Malcolm X. She went to a prestigious high school more than an hour away from where she grew up and lived. The long drive became a metaphor for distancing herself from what she knew to

learn a different kind of knowledge deemed more valuable: “You have to leave your culture, or your cosmology, your ways of seeing and knowing the world, and there’s knowledge out there that you have to get” (Aisha, personal communication, October 2018). Malcolm X, however, taught her to change her approach and learn how to value her own ways of knowing. Being an outsider at school and then reading about Malcolm X taking pride in being Muslim and not being ashamed of being different was incredibly inspiring to her.

The second experience involves a U.S. history text book in middle school. There was one chapter on the Arab and Islamic Empire and it contained a picture from a page in the Koran. She noticed immediately that the picture was positioned upside down. “Even when you don’t speak Arabic, the floral pattern, you know?...Did they do this on purpose? Why would they do that when it’s so obvious? Why didn’t somebody double check it?” (Aisha, personal communication, October 2018). While Aisha was used to thinking in critical ways by then, because she did not grow up within the dominant narrative, this particular experience illustrated that even books as official versions of knowledge cannot be trusted.

The third experience centers on the narrative of the land (New Mexico). In school Aisha never learned much about the Pueblos and tribes and their experiences. One thing in particular that struck her was an article about settler colonial grammars in geography. The scholar discussed the Bering Strait Theory, ubiquitous throughout Aisha’s schooling, and basically stated “Well, nobody has ever really asked us and included our narrative in history books. We all have different stories of coming by boats or coming by whatever, from the stars, from the Earth, all these narratives that are in many ways just as plausible” (Aisha, personal communication, October 2018). It made Aisha question where or whom all her knowledge had come from and the hierarchies within knowledge. “We basically have been gas lit in knowledge terms for centuries.

So now, we actually have to trust our bodies as a source of knowledge versus what is on this page" (Aisha, personal communication, October 2018). She now aims to build a more comprehensive knowledge through relationships with marginalized or less valued people and open herself up to different types of knowledge that might not be fully recognized because of how society is structured and hierarchized. This approach also entails questioning the perspectives that you tend to automatically adopt towards certain events or experiences and reevaluating the perspectives you tend to automatically discard.

Memory. Aisha discusses traditions as a source of tension. The traditions incorporated into the school year or inserted into the curriculum never meant much to her. She did not celebrate Halloween, 4th of July, or Thanksgiving at home and she felt distinctly different at Christmas. Everyone would be getting excited about the gifts and candy and usually some class time would be devoted to celebrate these events. Aisha used to feel confused about these holidays and as an outsider began to understand early on how the ideologies around these holidays are subtly forced onto the new generation. At the same time, she loved her family's holidays and always felt special during Eid or Ramadan. When she left the Muslim community at home as an adult, she began to feel isolated in her beliefs and had to learn how to establish her own rituals around these celebrations. This required some careful reflection on the meaning of the traditions she grew up with and sorting out what was important to her and what not. This approach helped her to critique her own traditions and bring home fresh ideas and thoughts. However, such critique is not always appreciated by community members who did not leave and this tension brings about a knowledge vertigo. She concludes that "you are in your community, but you have to turn your analysis off, so that you can get through something and it is not that fulfilling" (Aisha, personal communication, October 2018).

Identity. When asked what identity means to her, Aisha starts smiling somewhat uncomfortably and exclaims: “This is torture” (Aisha, personal communication, October 2018)! She elaborates quickly that she just finished writing a bio and had included that she writes and draws to deal with the discomfort of identity. For her, the discomfort originates in “the complexity of belonging, not belonging, and wanting to belong, but not knowing where you belong” (Aisha, personal communication, October 2018). She grew up outside the majority culture and sometimes therefore she rejected herself and at other times embraced herself and rejected dominant culture. While this balancing act can be exhausting and unsettling, it also boosts her resilience and provides her with strength. She has learned that she has to trust that this knowledge that I have and these ideas of truths and justice that I have are how I am going to walk through this world with the knowledge that if I had been born in another place in another time to another family, I could have a whole other set of [beliefs] and that would be fine too....what I do know about myself is what is specific to my context. (Aisha, personal communication, October 2018)

Furthermore, she asserts that you can negotiate the identities that are projected onto you by your environment. While she was born both female and Muslim and therefore automatically relates to these identities, she critically reflects upon the significance of these and other markers and attempts to weave her own path. Given this, we define ourselves in terms of previously established discourse. In order to negotiate what it means to be a female and whether one elects to oppose or agree with it, one has to recognize the validity of the term and concept itself. She offers an excellent example of how we define ourselves and interpret situations on the basis of such established frameworks:

I went to...this feminist wisdom lecture series...and there was a big Q and A and there were probably three hundred women, I would say mostly White, middleclass feminists over the age of 50. At some point somebody asked about the Hijab, the headscarf....and I was the only visible Muslim in the whole room. [The scholar] went down her path of how oppressive Hijab is and she is talking about France and [implying] that even if you wear Hijab and you are a feminist, you must be victim of false consciousness and have internalized patriarchy. So...of course I went into total flight, freeze, and I felt like my body was on fire. I have to say something. I didn't. And the conversation moved on and afterwards I was so ungrounded and upset and I was in the parking lot by my car....and an elderly Lesbian couple came up to me and said..."Well, as if *she* knows what a world without patriarchy looks like. And what, her version with her straightened, blond hair, wearing her skirt on stage, that's what a world without patriarchy looks like? ... Just the assumption that any of us are...she is still operating in a world that is in relation to what is already there. But because she is in her context, this is what is right in her context.

(Aisha, personal communication, October 2018)

This context changes depending on place and time. New Mexico offers wide skies that trigger spacious thought while cities offer other opinions and other kinds of knowledge. The more you become conscious of how you are thinking and why you are thinking certain ways, the more you "deconstruct yourself and have to reconstruct yourself on a daily basis, which can make you both narrow and more wide at the same time" (Aisha, personal communication, October 2018).

Dialogue with Paul.

Language. Paul automatically resorts to English when he crosses paths with tribe members who are younger than him. He believes most of them do not know the Tewa language anymore and this fits in with the massive language loss perceived all across the globe in Indigenous cultures. The English influence coming from music, school, television, and electronic gadgets is pervasive. In addition, English often becomes the lingua franca between Hispanics and Natives. Moreover, the Tewa language does not have a written form, which further weakens the prospects of long term survival. Furthermore, the language is only spoken by tribal members and it is considered taboo for an outsider to speak the language. Paul (personal communication, September 2018) explains that this

goes way back in our history when the first Europeans wanted to condemn everything of us. Our religion, our language, everything, our livelihood. And from then on, I think we passed that whole thing down each generation that we keep our things, our lives to ourselves, and that is our language too.

Paul therefore deems it important to figure out a way with the elders of the tribe to preserve the language and prevent the tribe from losing the knowledge linked to or expressed through the language. The Tewa language is strongly tied to the natural world, the land, religion, and the tribe's belief system. The language therefore needs to be preserved without changing its form and essence.

Art. Paul sometimes paints on the reservation and portrays his people in his art work. He understands that certain elements of Pueblo life cannot be disclosed and often finds himself walking a rather fine line. He elaborates that taking photographs during certain celebrations is prohibited as well. Tourists taking photographs cannot capture the beauty and meaning of the dance anyway: "Once you take that photograph home, you tend to misinterpret the whole idea"

(Paul, personal communication, September 2018). The dances and ceremonies preserve the tribe's knowledge and essence and tourists do not understand the depth of it. Only the participant understands the meaning of the celebrations. Hollywood offers an excellent example of the ignorance of the outsider. The film industry has gravely watered down their beliefs and delivered a huge blow to Indigenous cultures. Some of the impact can still be felt today. Paul (personal communication, September 2018) illustrates this with a common example of what an outsider might say: "Hey, we are having a drought here. Why don't you guys do a rain dance?" Paul (personal communication, September 2018) asserts that such statements can be traced back to Hollywood exploitations and general ignorance: "We don't have a rain dance. We dance for the crops. But we don't have a dance to bring the rain."

Knowledge. Paul states that knowledge gets transferred within a family structure. He grew up learning how to hunt or grow crops, prepare, and preserve food. The Pueblo still has a strong culture and passes on knowledge successfully to the next generation. This can be effectively achieved through conversations with tribal members or by capturing elements of their belief system with ceremonies, paintings, and writings. While most of the tribe's stories are preserved orally without the use of recording devices, Paul tries to document as much as possible in writing for his offspring. Besides the preservation of internal knowledge, Paul (personal communication, September 2018) concedes that it is also important to obtain outside knowledge and "get with it." The tribe has to learn about their surroundings and how to adapt to the changing times. Such knowledge offers them a way to defend themselves and it is key to their survival. The voluntary or involuntary uneducated person is easily taken advantage of by the world powers and cannot successfully defend their resources and ways of knowing. It is therefore essential to continuously challenge yourself and the way you identify yourself. In

addition, the internet offers a platform to disseminate one's plight and ensure that others are aware of the injustice committed to Indigenous tribes all over the world. Knowledge derived from outside sources can thus be used "for the betterment of their people to safeguard what they have" (Paul, personal communication, September 2018).

Memory. Paul mentions that a catholic church, a remnant of Spanish colonization, is located in the heart of many of the Pueblos. Paul elaborates that many people in his tribe no longer abide by the religion they grew up with. He further states that money has become an important part not only of Catholicism but also of their Indigenous way of life. For Paul religion has therefore become something very personal that he holds close to his chest. It functions as a moral compass for his daily actions. When asked how this individual path fits within the Pueblo culture, he asserts that we are all individuals who experience life differently at different times: "We have different levels of pain or we see different things at a different time...we are all different at certain times" (Paul, personal communication, September 2018).

Identity. Paul feels proud to be Native American because they have endured the colonial invasions and have been around for a long time. Expanding on the colonial conflict, Paul (personal communication, September 2018) explains that "[the Europeans] came definitely with their own set of rules, their language, their religion. And when they didn't understand us, we were savages." Paul says that he had always heard about the genocide but that the true meaning of that word only sank in when he got older. The Europeans wanted to destroy the Native Americans, their beliefs, and the land. He mentions how they killed virtually every Buffalo and thereby took away the livelihood of the Plains' tribes. They attempted to extinguish the religion of the Pueblos, so the Natives had to "go underground to believe, to continue living and continue believing...That's how I think we kept alive" (Paul, personal communication, September 2018).

Paul asserts that Native people unfortunately still do not have much of a voice. The United States attracts people from so many different cultures, yearning for the American Dream, but they forget about the original people: “We are visible, we are here, but we still don’t get the recognition anywhere....On our own homeland” (Paul, personal communication, September 2018). In addition, he finds it extremely difficult to explain to the non-Native person who he is. He concludes, however, that the continuous awareness needed to ensure you can survive makes you appreciate the land even more. He refers to the water issue, the land issue, and, more specifically related to the region he lives in, the overpopulation issue. In addition, he refers back to the huge amounts of blood his ancestors shed just to be able to remain in that region. All this hardship makes him realize how beautiful the land is.

Chapter Five: Data Analysis

Prior to summarizing the results of the study, it is important to focus once more on the fluid nature of this work in terms of validity and reliability. Freire (2000, p. 107) words the foundation and implications of this research endeavor eloquently:

A meaningful thematics is expressed by people, and a given moment of expression will differ from an earlier moment, if they have changed their perception of the objective facts to which the themes refer... (Objective reality, of course, remains unchanged)... Thematic investigation thus becomes a common striving towards awareness of reality and towards self-awareness, which makes this investigation a starting point for the educational process or for cultural action of a liberating character.

Given this, meaning is continuously construed through dialogue and the interview results published in this work are but a modest step towards *conscientizacao*. The data analysis narrative created to infuse cohesiveness and structure is an interpretation of qualitative data gained from the rich dialogue between participants and interviewer. It is crafted with the evolving nature of thought and reflection in mind and should be read as a building block towards informed action in educational leadership with the understanding that any actions taken or actively considered are expected to trigger further dialogue and new interpretations which in turn create new action frameworks. This is the principle of creative advance; the Universe making itself.

The purpose of this work is to render visible common sense, unidimensional, selective naming of the world that smothers the destabilizing plurality of difference at the core of the Universe. The data analysis provided in this chapter creates a cohesive narrative that illuminates the presence and workings of the three zones identified in the literature review: The elusive underlying structures (the zone of flight), the attempted emplotment of pure difference producing

the simulacrum (molecular zone), and the selective naming of the world crystalized through discourse (molar zone).

The zones can be metaphorically linked to the writing process. The zone of flight hints at unshackled ideas that have not been conceived yet in the writer's mind. The writer then brainstorms and conceptualizes ideas (prehension), thereby entering the writing process characteristic of the molecular zone. The conceptualizations are a product of the individual writer's interpretations informed by the social and unique time/place coordinates. Given this, the story generated by these conceptualizations is singular and cannot be replicated. Every writer writes different stories at different times and places. When the writer publishes the final product, the story is read and becomes known by others. The story loses its connection to the underlying ideas and the unique conceptualizations and, entering the molar zone, becomes common sense³⁰. The initial audience passes down the knowledge they have gained and gradually deposit it in social memory and history. Everyone now knows and can recite the story without having read it. The creative force of the Universe has been stifled in exchange for an Apollonian safety net that offers security and fearless living. The writing process has resulted into the world.

This dissertation therefore emphasizes and can be located itself within the molecular zone. The interpretation that follows is a thematic investigation and should be read as an invitation to further engage with the story being told. It seeks to problematize constructed reality in order to craft avenues of action and inspire dialogic, transformative leadership³¹ (Shields, 2004, 2010). It is an audacious engagement with the productive limit. The data analysis summary is crafted into a coherent narrative to elucidate the overarching themes of the interviews and gain insight into the mechanisms of the three zones.

³⁰ Common sense is used here literally as a shared understanding.

³¹ See Chapter 6

Data Analysis

Four major themes emerge across all five interviews: Language, Art/Knowledge, the Social, and Power/Voice. This section clarifies each of the four themes, their significant role in the construction of reality, and how they come to bear upon the concentric identity circles that hail us into existence.

Language. Perhaps one of the most elusive concepts brought forward in the literature review is the zone of flight, continuously expanding by folding back upon itself and propelling itself forward fueled by the tension and mediation of pure difference. It is a zone characterized by the absence of the tangible and measurable. It erupts from within, advancing in multiplicities, only to fold back upon itself in an act of eternal creation. This plane of immanence constitutes the underlying structure of the Universe as we comprehend it. It comprises fragmentized Ideas prior to their conceptualization. It is a zone of data points not yet apprehended and solidified with words. It is through language, with concrete words and significance attached to them, that we mold structures out of the chaotic, nomadic, and pure world. Words and language are a function of the pure Ideas and the meaning derived from them (Jírka, personal communication, August 2018). Therefore, all languages (this includes dialects and national³² languages) are in essence the same, but the difference lies in the interpretation of the Idea. Such Ideas can be captured and transmitted in a wide variety of ways since the act of apprehension is highly individual and both culturally and historically located. Through various modes of public pedagogies certain apprehensions are converted into perceptions that gradually weave belief structures into cultures (Jírka, personal communication, August, 2018). Each culture has their own set of expressions to interpret the pure Ideas and consolidate them into reality. Language

³² The word national itself indicates the arbitrary division of languages based on the construct of fixed nations. Nations and languages exist in the agreed upon reality that is the world as we have learned and know it.

thus operationalizes discourse and gives birth to the collective human identity. Adhering to particular interpretations and wordings that create a Bordieuan playing field (the world as we experience it) enables you to become part of a team. Every team plays according to its own strategies and fosters a sense of belonging among its members. This does not imply that every player is part of a homogenous unit bereft of agency and individuality. The huge variety within and among languages influences how one expresses oneself (linguistic relativity) and thus interprets the world, giving rise to various religions, traditions, and subcultures³³. However, the human need to belong and preserve oneself drives unification³⁴. While popularly agreed upon discourse is the subjective result of human evaluation, interpretation, and judgment, which naturally is shrouded in degrees of ignorance and inevitable selectiveness, it creates the ties that bind. Tenzin (personal communication, September 2018) illustrates this concept through the story of the blind men and the elephant, in which each blind person touches a different part of the elephant and thereby visualizes the elephant differently. Each of the blind men is convinced their interpretation of the elephant is correct while misinterpreting the whole. Each of the blind men symbolizes a discourse hub around which a culture is spun. Tenzin (personal communication, September 2018) emphasizes, however, the plane of immanence from which all these conceptualizations are derived and acknowledges that we do “not have the bright mind to see everything exactly as it is. We are covered with many layers of ignorance and illusions.”

Language imperialism. Words and language are thus a powerful tool to extract concepts from the underlying structures marked by pure difference. When the concepts are anchored and

³³ The three zones are also manifested within language. At its most volatile, every word is marked by deferral and iterability. At its most asphyxiating, every word has become a label crystallizing reality.

³⁴ This grouping is principally indicated horizontally. Nations, language speakers, and races all group people horizontally in that they set parameters for membership and create conditions for exclusion and inclusion. Vertical distinctions based on prestige, status, and privilege function within each of these groups and also organize these groups hierarchically on a global level.

infused into the minds of many through discourse, a habitus, common sense, and governmentality comes into play. It is this interconnectedness between language and culture, religion, and tradition, that drives the power-laden quest for normative grammars and scripts. A unified approach to language and words severely limits the productive field of infinite potential. Everything becomes crystalized and categorized in a sensical manner, thereby skillfully ignoring the chaotic reality of the world within which we emerge and inhibiting innovative and unsettling interpretations.

While a scripted language can be more easily preserved, it arguably can also be more easily perverted. Paul (personal communication, September 2018) indicates that since language is the expression of a specific culture's interpretations of the Idea, a thorough understanding of the language enables outside groups to invade and colonize the culture. Tewa, therefore, does not have a script and tribal members do not appreciate their language being spoken by outsiders. The Europeans attempted to colonize the Pueblo Indians by annihilating their religion. Since their language is so closely tied in with their belief system and roots, the Pueblo Indians³⁵ had to go underground to continue their ways of life and maintain oral traditions. Language imperialism aims to unify and subjugate larger populations by destroying and replacing the languages and cultural interpretations of the Idea of other groups. It is effective colonial warfare without the blood and physical violence. It spreads like a poison through established forms of public pedagogy. Paul (personal communication, September 2018) corroborates:

And even in our household, it is really difficult to talk to your children in your language when everything, their homework is in English, the TV, the radio, the music they listen

³⁵ The Europeans similarly almost killed the last Buffalo in their quest to destroy the Plains' tribes.

to, the kids, and then of course the phones and all the gadgets that they use...And throughout the day, you know, going to school here in town, it's English.

Language imperialism is thus significantly more than the replacement of a language A by a language B. It effectively destroys the culture that has gradually been spun around the original interpretations of the Idea. Given this, debates on language loss, sustainability, and preservation, are inextricably interwoven with power, culture, religion, and tradition.

Such dynamics are not only to be found on the global level among various national languages but also within the constructed boundaries of a language itself. We have discussed earlier that the boundaries between languages are constructions that promote unification (and exclusion). In agreement with Geertz (1973), language serves as a psychological immediate tool that enables expression of the Idea. Language in this sense should be approached as a sliding scale with every individual utilizing different forms of expressions to derive meaning from the world around them and ultimately from the Idea. Within the artificial framework of constructed languages, dialects, slang, code talking/switching, and phonetics create both a sense of belonging and Othering within languages themselves. Certain ways of speaking/writing hierarchize speakers/writers and specific modes have gained prestige and status (capital). Again, the more prestigious modes are disseminated through forms of public pedagogy and their widespread availability subjugates and devalues other ways of speaking/writing, thereby effectively delimiting innovative realities. While such projections can be negotiated, the human need to belong enforces a shift to adhere to a dominant discourse and culture, thereby continuously strengthening and popularizing it until it becomes common sense and, ultimately, part of the collective conscience.

Concentric Identity Circles. Language is the mechanism by which the abstract Idea is transformed into concrete concepts and thoughts. Conceptualizations are operationalized through discourse and are manifested in everyday realities that are exempt of critical scrutiny. This process can be likened to the brainstorming process that precedes the writing of a story or book. Brainstorming is never a neutral process since everyone's experiences invoke different connections and thoughts. In addition, everyone has a stake in exactly how the story is being told. Different brainstorming patterns lead to different stories marked by different plots. Each of these plots are plausible and have implications for the Bordieuan playing field. Both horizontal and vertical boundaries are redrawn based upon the story that is being told, resulting in varying categories that dictate exclusion and inclusion and character positionality. This process plays out at the individual, local, and global level and is not neatly quarantined within these levels. All levels are comprised by nested milieus that are inextricably intertwined, thereby creating the complex fabric of the social.

The concentric identity circles diagram introduced at the end of Chapter 1 can be adapted to illustrate the essential role of language in the manifestation of the plane of immanence. The diagram is a horizontal interpretation of identity with all three circles operating simultaneously. The double arrow head symbolizes language as the bridge between the underlying structures and manifested reality. While language delimits by fixing selective interpretations, it also allows for countereffectuation. The revolutionary aspect of language enables us to envision an innovative future beyond the imposed limits set by crystalized discourse.

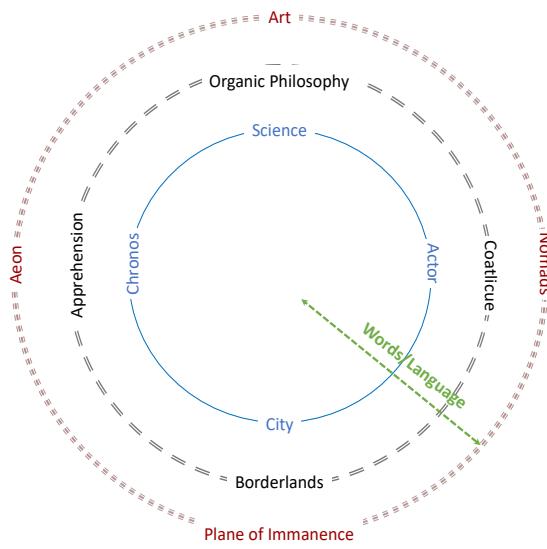


Figure 3. Concentric identity circles reflecting the role of language.

Art. While language is the mechanism that transduces the abstract into the concrete, art offers a rather fluid and therefore unique engagement with the underlying structures. Art provides the ability to venture behind the masking quality of words, the cultural expressions³⁶ that interpellate our identity, and explore the empty place between the Pure and the Real. This engagement with the fold can be either active or passive in nature.

Active engagement implies limit-acts or a search for infinite potential beyond the given limit-situations that constitute our world and frame our identity. Passive engagement indicates common sense or ingrained, unquestioned, automatic knowledge, validated by privilege and rehearsed through public pedagogies, including schooling and performances. It encourages focalized attention on specific ways of knowing compatible with the dominant discourse. It thereby assumes a knowledge hierarchy in which the most powerful forms of knowledge are

³⁶ Tenzin strongly emphasizes that such cultural expressions are continuously affected by the time (epoch), the conditions of the time, the environment, and the atmosphere.

aligned with the dominant narrative and are continuously validated, reified, and reproduced rendering higher cultural, economic, and social capital gains.

The active search for knowledge, however, goes beyond this construction, and implies a confrontation with Coatlicue since it brings about “a rupture in our everyday world” (Anzaldúa, 1999, p. 68). By opening oneself up to the underlying structures and recognizing the fold as a productive rather than fixated limit driving the world, one can find innovative perspectives/interpretations that create “a new mythos...a continual creative motion that keeps breaking down the unitary aspect of each new paradigm - that is, a change in the way we perceive reality, the way we see ourselves, and the ways we behave...”(Anzaldúa, 1999, p. 102). Paul (personal communication, September 2018), referring to the layered dialectic of tradition and modernity in Indigenous culture, explices how the active search can support a healing of the “split” Anzaldúa describes: “It is important to know other [ways], to know as much as you can. We are not limited to anything. We are not limited on an island....[That] knowledge [you] can use for the betterment of [your] people and safeguard what you have.”

On the individual level, the active search repositions and perhaps bolsters a new perception of self, independent yet emerged from within the regulated subjectification set by the dominant discourse. While this search can lead to an empowered “I,” the confrontation with Coatlicue is unsettling. The continuous desubjectification and resubjectification process imbues a nauseating fear. Experiencing life in between narratives, exposed to the chaotic and destabilizing plurality of difference induces an existential vertigo. It is the complex dialectic of becoming and belonging. Aisha (personal communication, October 2018) states that the anxiety engendered by this vertigo can be controlled by creating one’s own narrative based upon the values of truth and justice inscribed in one’s body while acknowledging that other equally valid truths exist. Truth

and knowledge are unique to everyone's individual sense of survival and are subject to changes in time, environment, and atmosphere. Art as an epistemological engagement then is an act of survival and empowerment.

Art plays a major role in engaging with existing narratives as selective manifestations of the underlying structures. It is a medium that enables us to both uncritically reproduce (automatic knowledge) and pierce (active knowledge) boundaries. The prevailing dominant narratives are always adapted to the times and so art too changes. The process of creation emerges necessarily from within the lines of a pre-narrated reality. Creating one's own story is an independent and empowered act of survival and provides substance to one's character. The deconstruction and reconstruction as an ongoing process molds a new plot, a new way of living and understanding, and offers an audacious engagement with the fold as a productive limit. In addition, the empowered protagonist, armed with new unfettered vocabularies, challenges the current grand narrative and declares war on the assumed. The concentric identity circles diagram is further adapted to indicate the essential role of art in critical leadership.

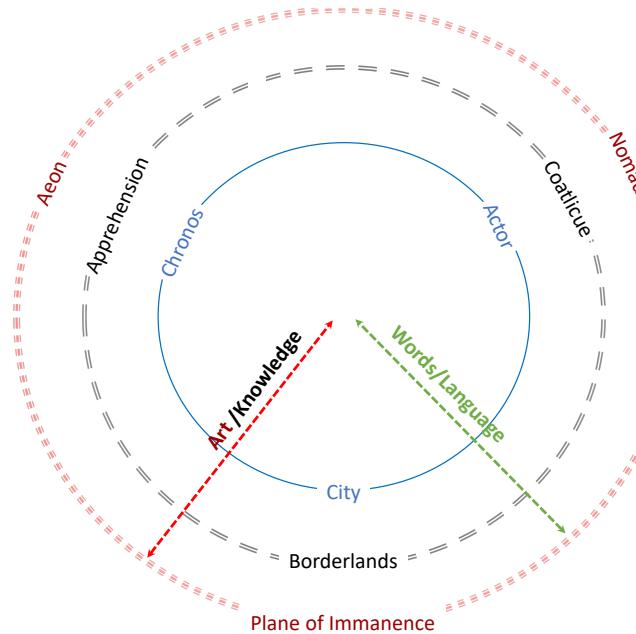


Figure 4. Concentric identity circles reflecting the role of language and art/knowledge.

Art in this conceptualization of identity is no longer statically positioned within a single zone, but rather is conceived as a dialectic mediation, a critical engagement from within the molar zone (narrated reality) with the zone of flight (the realm of the Pure Idea) across the molecular zone (the zone of becoming). This line of thinking can also be applied to organic philosophy and science. However, while all three constitute an engagement with the limit, organic philosophy similarly to art highlights a process of dialectic mediation or a creative engagement with the line of flight. Science operates differently in that it utilizes a methodical approach that focuses on fixating particular narratives and generating truths. These truths are continuously adjusted and molded into innovated narratives. Science tends to emphasize and engage with narration (the emplotted product) while art and organic philosophy emphasize the dialectic process of emplotment. María refers to the scientific approach within her work as a skillful historian in terms of an attempt at “setting the [historic] record straight.”

The social. All thought is dependent on the social. We are the ideological product of the environment that surrounds us. Nothing exists within a vacuum. We always operate within a world that has already been narrated or constructed in a particular way. The narrated world evolves in relation to the time, condition, changes, and atmosphere (Tenzin, personal communication, September 2018), and is inevitably built upon previous narrations and interpretations. Researchers and other agents are thus interventionists that act in response to their encounters with the world around them. Tenzin (personal communication, September 2018) states that democracy has been known to man for many centuries. However, the voting system under democracy in Ancient Greece was far more true to the principal of equality than the American version that includes the lobby system, Gerrymandering, and the electoral college. In order for people to continue to believe and accept the story (narrated reality) of democracy and

the values it upholds, the manifestation can only gradually be modified and has to evolve from existing conditions. Democracy as the manifestation of the interpreted Idea, the effectuation of the Pure event of equality, has gradually been adapted from the potsherds in Ancient Greece to the complex contemporary U.S. system to the increased benefit of some. María (personal communication, August 2018) similarly cites the manifestation of globalization. The Pure concept derived from the Idea embraces cultural mixing and mutual enrichment. However, in the current era of globalization we are confronted with sustained xenophobia and government shutdowns on financing a protective border wall between the United States and Mexico. Paul (personal communication, September 2018) adds that cultural mixing is often bereft of a genuine mutual understanding. The select refugees that are admitted to the United States happily pursue the American Dream but Paul wonders whether they know about the massive genocide of the original Native people on which the Dream is built? Tenzin (personal communication, October 2018) remarks that only the Bodhisattva or the Enlightened person is truly committed to the initial Pure event, the actual drawing in the book of optical illusions.

The social consists of various nested milieus. Family constitutes the core of the social, the most inner circle, and plays a major role in the transfer of knowledge to both personal memory and the collective conscience. While the social is a very complexly layered fabric, a relational power web, “at the end of the day,” María (personal communication, August 2018) ventures, “you are still, you come back into this, what you remember, what you came from – familial reality.”

Power. Erosion of the social leads to anxiety. This occurs when the narratives (discourse) that have spun the web (culture) of the social become unsustainable or ungrounded and the characters whose identity is founded upon these narratives (the people of a culture) are able to

sense the uninterpreted chaos of the underlying structures. Collective memories are forgotten and horizontal connections are lost. María (personal communication, August 2018) asserts that communities disintegrate when globalization encourages migration or when a high degree of political correctness leads to homogenization³⁷. Paul (personal communication, September 2018) states that the Europeans destroyed the Plains' tribes by nearly extinguishing their main food resource, the buffalo, and attempted to unravel the Pueblos' community by killing their religion. Other strategies aimed at the disintegration of Native communities center on water rights wars and land debacles. The loosened narratives leave a power vacuum. The characters that are no longer safely sutured can now be cast into a new grand narrative that seeks to homogenize and dilute the conquered cultures, creating in María's (personal communication, August 2018) words an "everything is awesome land." The characters that refuse to be recast continue life outside the prevailing narrative as marginalized exiles. Paul (personal communication, September 2018) sums it up: "We are visible, we are here, but we still don't get recognition anywhere....We still don't have a voice. On our own homeland." In order to not succumb to the colonizing powers, Native cultures do not share their narrative. Ceremonies and dances can be witnessed at times, because they can never be fully apprehended by outsiders. The aesthetic event is marked by the figural or the expressive gap between the focal (the manifested and thus singularly interpreted event) and the peripheral marked by the excess of sense. However, both private and public performances do strengthen the beliefs and relations among insiders as they bolster their common sense and collective conscience.

³⁷ María refers here specifically to the removal of statues honoring confederate generals in the United States. She believes that erasing history encourages people to forget and potentially commit similar errors in the future. In addition, life always entails controversy and teachable moments. Pretending it does not constitutes a disservice to the members of any particular culture. See also Shields (2004) on pathologies of silence.

Voice. Characters do have voice and can craft their own plots by actively naming the world. Anzaldúa (2017, p. 74) describes this creative process:

Why am I compelled to write? Because the writing saves me from this complacency I fear. Because I have no choice. Because I must keep the spirit of my revolt and myself alive. Because the world I create in the writing compensates for what the real world does not give me. By writing I put order in the world, give it a handle so I can grasp it. I write because life does not appease my appetites and hunger. I write to record what others erase when I speak, to rewrite the stories others have miswritten about me, about you. To become more intimate with myself and you. To discover myself, to preserve myself, to make myself, to achieve self-autonomy.

Writing, narrating, or naming is thus a powerful world-making process. However, since “any medicine can be used as a poison just as any poison can be used as a medicine” (Tenzin, personal communication, September 2018), the writing/naming process can be used to erase other forms of knowledge and constructed realities. As socially just leaders, we therefore have to learn to trust our own bodies and build on the knowledge and truths mediated laterally through relationships and authentic Freirean dialogue. This process indicates the minoritarian consciousness that continuously questions, undermines, and innovates the dominant narrative. Writing as a process of minoritarian consciousness is the authentic leftist revolution. We preserve and empower such revolutionary attempts by recognizing their validity and renegotiating common sense plots. While identities are projected onto us, we choose to either live them or challenge them (Aisha, personal communication, October 2018). Like the ocean leaving its mark on the sand, we are propelled forward by creative advance, driven to rewrite our stories and reinvent our worlds. And like the ocean we are largely defined by our borders, the

outer limits, the stories that inform our identity. These stories are shaped by the environment, atmosphere, time, and conditions. Without these stories, we become indeterminate, unshackled, unhinged; swept away in the voluminous river of time. History and (social and personal) memory remind us of such stories and forge strong, collective and individual identities that firmly ground us. María (personal communication, August 2018) sums it up with a Spanish idiom: *Todo se acaba menos las memorias*.

The social, power, voice/writing, narration, and memory can be added to the concentric identity circles diagram:

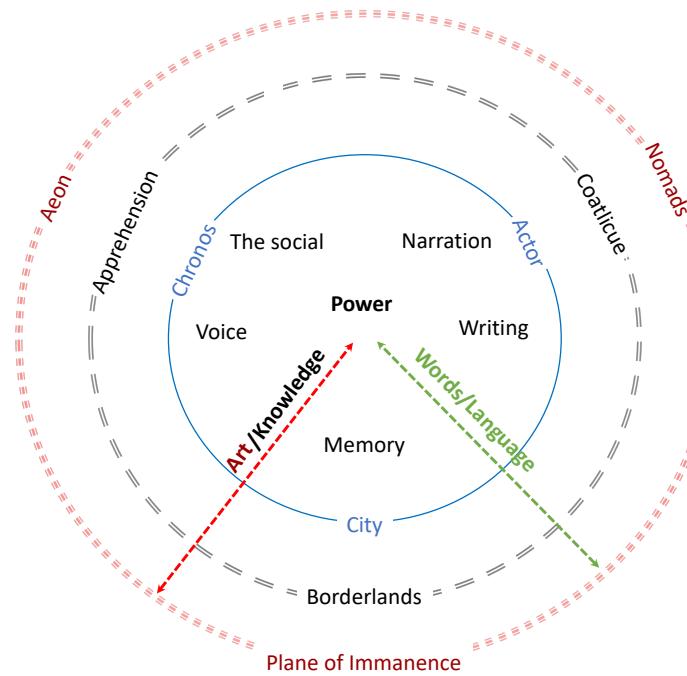


Figure 5. Concentric identity circles reflecting the role of words/language, art/knowledge, power, the social, narration, writing, voice, and memory.

Conclusion

Language is a powerful tool that can either be utilized to craft smothering narratives reproduced and controlled through public pedagogies or to create new and innovative worlds without horizons. Narratives have been with us since the Cognitive revolution. They feed into

social memory, gradually spinning cultures and deeply rooted belief structures. On the individual level, these narratives create mirrors through which we see ourselves and the world we experience. We can learn how to look into these mirrors from different perspectives, but our view is bound by the mirror's frame. By approaching the frame as a productive rather than a fixed limit, we can begin envisioning worlds beyond established assumptions and common sense manifestations. This critical attitude requires a continuous reconstructing and deconstructing of worlds and the I. It is an exhausting and unsettling process that deliberately forces us into a perpetual free fall without offering the safety of a final destination. The alternative, however, is to perpetuate established truths and maintain the status quo. The latter is undoubtedly appealing and requires no critical effort. In the words of John Lennon (1967): "Living is easy with eyes closed, misunderstanding all you see."

The concluding chapter explores how the literature review and data analysis inform educational leadership. How can we effectively translate the concentric identity circles diagram into praxis? How do the concepts of creative advance, the three zones, and emplotment impact our vision and educational practice in the 21st century and beyond? The chapter in addition offers suggestions to further authentic dialogue and push beyond limit-situations into the field marked by Pure difference and infinite potential.

Chapter Six: Conclusion

In the Spring semester of 2017, I submitted two proposals to the International Society for Language Studies. One of these two proposals, entitled Spanish Heritage Speakers' Experiences in Adult Language Classes, harbored the first seeds for this work. The investigation aimed to question the effectiveness of Spanish Heritage Language programs given the wide range of students' life experiences. Spanish is the second most spoken language in the world and so inevitably its speakers come from a wide variety of geographies with hugely differing cultural, social, and economic backgrounds. In addition, every individual is the product of his own unique environments. Language ideologies and sociolinguistic factors such as prestige and status impact levels of self-efficacy, identity construction, and determine the linguistic market value of the varying strands of Spanish. The proposal questioned a Spanish Heritage Language program (and the homogenizing label of Spanish heritage Language speaker) that supports and prepares all heritage speakers equally and equitably. Attending several presentations at the 2017 conference, I noticed researchers contributed to the existing research on Heritage Language speakers and programs already assuming the validity of the label "Heritage Language." While they presented graphs and tables filled with carefully studied numbers, I wondered about the individuals whose lives and experiences had become neatly categorized in percentages and concise quotes. I entertained a discussion with one of the attending scholars over lunch and he urged me to look into non-representational theory to help me develop these early thoughts. Upon my return home, I contacted the head of the Spanish Heritage Language program at a local university. I briefly presented the research I envisioned and requested permission to interview some of the students in the program. While I was initially warmly received, I ultimately was denied access to the students despite having been granted IRB (Institutional Review Board) approval. This setback

augmented my curiosity and I reflected upon my own experiences in the standardized Dutch language classes at the University College in Ghent and the deficient linguistic capital of the two dialects I was raised with. I remembered the learned stigma of my inappropriate French r's and my unfortunate vowel sounds. I remembered the pride I took in speaking the Ghent dialect and listening to music sung in my dialect, especially when among friends I grew up with. Even though I was a native speaker and citizen, my life experiences were different from the experiences of the students the academic program catered to. My research interest widened into the realm of identity construction, both in terms of our inscribed identities (our essence) and the identities that are assigned to us. Non-representational theory offered the first hand hold for the long journey that produced this work. The following section provides a succinct summary of the purpose and scope of this work laid out in the preceding chapters.

Purpose and Scope

This work constitutes an attempt at understanding how both inscribed and ascribed identities impact life potential and opportunities. It problematizes fixed markers and representative ideologies and seeks to uncover the destabilizing plurality of difference that underlies the glorious double of the world in order to advance from “being” toward “being more human” (Freire, 200, p. 102). This striving towards critical “awareness of reality and towards self-awareness makes this endeavor a starting point for the educational process or for cultural action of a liberating character” (Freire, 2000, p. 107). Reality is process in continuous transformation subject to human interpretation and narration. The reality we experience is the temporary product of an elaborate continuous emplotment process (*mimesis I, II, and refiguration*; Ricœur, 2010), a living translation of the underlying chaotic structures into a governable, hierarchized field of relational power. It is a highly selective and, therefore,

exclusive rendition of the plane of immanence. Such interpretations are expressed in words as part of larger language systems that allow the immanent subjective to become spatialized and objectified. They gradually become ingrained and are converted into truth regimes, thereby systemically organizing social practices and statements. The concrete manifestations of the immanent are expressions of what we have come to believe uncritically. They are the foundations on which common sense and collective conscience is built. Truth, therefore, is always “a function of the sense of what we [collectively and individually] conceive, of the value of what we believe” (Deleuze, 2006, p. 97).

Humans, too, are part of the infinite relational assemblage of data points out of which the world is read. Given this, our identities and positionality are subject to the exclusively narrated world. Without these narrations, the pegs that are holding down the body and soul, the subject commences to float, at once returning to and becoming the aggregate center of events and assemblages (Khalfa, 2002). Naming the world and our roles within it thus infuses meaning and substance into our identities. The act of naming is both liberating, by creating a platform, a demarcated and hierarchized space, that provides a firm ground from which to act, and restraining, by delimiting concrescence and blunting the productive limit (*Schranke*; Grier, 2007; Hegel, 2015). Naming the world is an act of governmentality that conducts our conduct, either positively or negatively (Foucault, 1982b). Becoming more human therefore requires “[becoming] a *nahual*, able to transform [oneself] into a tree, a coyote, into another person. *Se hace [moldeador] de su alma. Segun la concepcion que tiene de si [mismo], asi sera*” (He becomes the shaper of his soul. He will become the image he has of himself, personal translation; Anzaldúa, 1997, pp. 103-104). We can only become shapeshifters by opening ourselves up to the zone of flight, by allowing the *doppelganger* (Anzaldúa, 1999) within ourselves to work “a

small plot of new land at all times" (Deleuze & Guattari, 1987, p. 161). Socially just leadership should thus be grounded in sustained critical awareness of the constructed nature of our worlds.

Data Analysis Discussion

The dialogue entertained with the five participants in this scholarship endeavor further clarifies the role of language, art, the social, memory, power, and voice in identity formation and world creation. Language enables humans to narrate the plane of immanence to some extent. The plane of immanence can never be apprehended fully as it is the structure that permeates and conditions the entire field. Language thus merely allows us to conjugate select data points captured from an excess of sense into manifestations and events. It gives expression to the immanent and allows it to materialize through discourse. Standardization movements and language imperialism limit innovative vocabularies and subjugate creative and alogical thought³⁸.

Art provides a medium to engage with the fold. It offers an opportunity to create innovative stories with shifting interpretations³⁹ that indicate becoming-sense rather than common sense. Such stories are acts of survival and empowerment as they generate new ways of living and understanding. They continuously deconstruct and reconstruct and therefore not only allow the artist to develop freely in an untimely manner but also to chip away at the stagnant dominant narratives that crystalize reality and fixate the field. One such art form is the act of writing. Writing is a process that rearranges reality and produces new limits. It has the ability to create a new total self and a new collective consciousness. Writing creates the soil for history and

³⁸ Similar to Newspeak, thoughtcrime, and the thought police in Orwell's classic dystopian novel "1984". In a more practical context, consider the impact of British imperialism and the English language on Indian identity.

³⁹ Although some artworks (paintings, photographs) or museum exhibitions include descriptions that attempt to pin down art's elusive nature.

(collective) memory. It anchors identity (temporally) by documenting the past, evaluating the present, and projecting the future.

Art (including writing) can unfortunately also be used to cement existing narratives. Commemorative rituals and traditions, performances, and schooling can reify self-imposed and uncritically assumed boundaries. The narratives that are interwoven to constitute the complex world from within which we emerge determine not only our collective past but also our present reality and future potential. It is this collection of narratives that form the social and produce the self. Power thus hinges on the management of such narratives. Governmentality aims at fixating and controlling these narratives in an effort to manage the field and create a favorable habitus for the colonial enterprise. Continuously pushing the boundaries by redefining and further developing existing narratives is an act of minoritarian consciousness, survival, and empowerment. It is within such acts that freedom can be most distinctly sensed. The following section discusses the implications of this work for educational leadership in the 21st century and beyond.

Implications for Educational Leadership

Freire (2000, p. 96) appreciated the role of language in world creation and wrote that the language of the educator or the politician..., like the language of the people, cannot exist without thought; and neither language nor thought can exist without a structure to which they refer. In order to communicate effectively, educator and politician must understand the structural conditions in which the thought and language of the people are dialectically framed...

This work explored identity formation and world making in terms of the underlying structure referred to as the zone of flight; the interpretations, translations, and narrations

language and thought express in the zone of becoming; and the cultures and belief structures in which they gradually crystallize in the molar zone. It is essential for educational leaders to fully consider the layered process that interpellates the world and subjectifies the individual. Authentic education is built upon a deep understanding of the dialectical mediation between thought, language, and reality. Objectified reality is the perception of each individual. It is the fleeting product of settling discourse permeating and spanning inextricably linked nested milieus. Discourse operationalizes the conjugated lateral data points into truth regimes and institutions and conduct the conduct of minds, bodies, and subjects. Given this, authentic education requires a deconstruction of the perceived world, a discovery of the sensed world, and reconstruction of a new, albeit necessarily temporary, world. A socially just and free world is an untimely world in continuous development. The deconstruction process is an exhausting and challenging process since it requires a continuous state of heightened awareness and a critical attitude. This is Freire's *conscientizacao*.

Transformative relational dialogic leadership. Freire (2000, p. ?) states that authentic education is not carried on by "A" for "B" or by "A" about "B", but rather by "A" *with* "B", mediated by the world....giving rise to views or opinions about it. These views....imply significant themes on the basis of which the program content of education can be built.

He emphasizes a process-oriented, dialogic and relational view of the world that rejects the educator/leader-student/follower dichotomy held by Cartesian realist approaches. The world is not neatly categorized in separate bounded elements but rather is dynamically construed and interpreted in "ongoing local-cultural-historical" (Uhl-Bien, 2011) processes. Leadership through a relational-dialogic ontology lens is considered "a social act, a construction of a 'ship' as a

collective vehicle to help us take us where we as a group, organization or society desire to go” (Murrell, 1997).

Educational leaders are an evolving conjugation of data points within the relational lateral assemblage that hails the world into existence. Leadership as such is not a vertically located and prescribed role, but is the outcome of the social. The social itself is the temporary synthesis of the excessive many into an objectified microcosm that “becomes part of a world that flows into new microcosms in a process of becoming” (Evans, 1998, p. 23). The transitional space between structured microcosms can be negotiated and challenged. Microcosms are fluid and their very existence depends “on the daily reproduction of the interaction patterns that constitute them.” Problematizing objectified reality thus erodes the structuring patterns and offers new possibilities and future worlds.

While leadership is a conjugation of data points and should not be located in one individual or attributed to unique traits, the manifestation of socially just leadership is the outcome of specific thought patterns and language expressions that can be experienced and encouraged through authentic dialogue. Such dialogue emerges laterally and continuously negotiates and renegotiates meaning. Leaders in this sense are individuals who instigate dialogue and engage in deconstruction and reconstruction by creating a space that allows for “the collaborative “storying” of our experience” (Abell and Simons, 2000, p.161). Shields (2004) acknowledges that such spaces might be marked by difference and tension. She remarks that difference is “part of the rich fabric of human existence” (Shields, 2004, p. 116) and should therefore not be feared or avoided. While I fully agree with this statement, I further argue that difference and tension are foundational to creative advance. Accepting the destabilizing plurality of difference (Grier, 2007, p. 14) as the driving force of the Universe exposes *los intersticios*

(Anzaldúa, 1999) that enable us to advance from “being” towards “being more human” (Freire, 2000, p. 110) and increase our understanding of the complex relational patterns that make up the social (critical consciousness).

Educational leadership grounded in social justice asserts itself by reflecting upon the imagined realities that structure the hierarchical playing field and “refiguring” (Ricœur, 2010) common sense. It recognizes that schools emerge from within the selectively narrated world and are products of a “complex of ideas, concepts, hopes, doubts, values, and challenges”(Freire, 2000, p. 101). While schools can act as panopticons (Foucault, 1995) reinforcing governmentality (Foucault, 1982; 2007) and perpetuating dominant discourse, limit-situations invite limit-actions, turning schools into potential sites of creative struggle. This struggle is oriented towards “open systems where no constant conjunctions of events prevail” (Bhaskar, 2008, p. 2) and innovative realities can be construed. Limit-actions challenge safe, homogenized identities and realities and unearth the underlying structures marked by irreversible heterogeneity. Socially just educational leadership exposes the productive limit and creates opportunities for authentic dialogic relationships, thereby inviting innovative vocabularies and unfettered formulations grounded in the mediation of our differences.

This type of dialogic relational leadership is not merely transformational but transformative (Shields, 2010) because it acknowledges the school site as emergent within and an extension of the narrated world. Transformative leadership begins “with critical reflection and analysis” and moves from “enlightened understanding to action [that] redresse[s] wrongs and ensure[s] that all members of the organization are provided with as level a playing field as possible – not only with respect to access but also with regards to academic, social, and civic outcomes”(Shields, 2010, p. 572). I assert thus not only that building authentic relationships

within the school is essential to create equitable opportunities but also argue to apprehend schools as operating within locally historical and cultural narrations that require critical examination and just rephrasing.

While Shields (2010, p. 584) admits that empirical work documenting transformative leadership is scarce, she illustrates practical aspects of such leadership through the work of two public school principals who have focused “on deconstructing practices that perpetuate the privilege of some to the exclusion of others while, at the same time, using the power they have to redress inequitable resource distribution.” In order to transform schools in ways that create counternarratives that impact not only individual students’ lives but also reverberate through society and chip away at crystalized common sense notions, thereby construing a more socially just and equitable world, transformative educational leaders have to be prepared to address our differences and rethink inequitable practices. Through authentic dialogue with staff, students, and the wider community, leaders can gain the critical awareness needed to help rephrase the stories and assumptions that determine our possible worlds. In Shield’s (2010) case studies, such dialogue not only leads to concrete structural changes (buddy mentoring programs, flexible grouping, and extended learning opportunities) at the school site but also to a broader transformation of school culture (scheduled staff visits to local low income housing areas, focus on broad learning and citizenship goals, and principal’s willingness to take blame for potential failures of teachers’ innovative ideas).

This work further extends the existing scholarship on transformative, relational, and dialogic leadership by locating these conceptualizations within a genealogical, ontological poststructuralist view of the world. Adopting the broad vision laid out in this work is a prerequisite for continuous and sustained change since it acknowledges not only the narrated

construction of reality and the relational web of power spun by discourse but also takes into account the interpellation of our own identities marked both by ascribed projections and a gradually automated common sense habitus. Leadership bereft of such a wholesome vision inspires mere negligible events generated out of temporary, albeit more just, conjugations that quickly disintegrate both by the gravitational force of the Pure and the intrinsic human conatus to configure and invest in new sequences of coordinated plots characterized inevitably by a verticality that anchors our positions in a desperate bid to counter the eternal fear of losing ourselves. The comprehensive vision construed in this work calls for a critical awareness that allows leadership to create platforms for authentic dialogue founded in our differences and direct attention to new plots of lands at all times.

Concluding Thoughts.

Language viewed as the psychological immediate gives expression to the underlying structures and shapes past, current, and future worlds. Past worlds are documented in linearly sequenced coordinates and constitute a foundational social memory from which the current world emerges. Ethical and moral educational leadership acknowledges the space in between the plotted coordinates and the universal tension that erodes crystalized truths, knowledge, and *habitus*. Socially just leaders engage in authentic dialogue that helps release this tension and creates a platform for innovative and equitable expressions of the Idea. They recognize that ultimately truth and meaning are located within our bodies and souls and should be intersubjectively and dynamically construed. The world we encounter on a daily basis is a fictional account published by a privileged minority and disseminated through institutions and public pedagogy outlets. Transformative leaders help create spaces that rupture everyday practices and develop *intramyths* that constitute the minoritarian consciousness. These myths are

authentic leftist publications that allow the fold to turn back upon itself and drive a wedge in the order we have gradually become accustomed to. Their endeavor is challenging and daunting, seeking to remove the safety nets that provide varying degrees of comfort to all, and can only be achieved with patience. Moreover, the dynamic aspect of the social implies that a final destination does not exist. However, their moral and ethical compass will never fail to light the way as they combat the assumed and venture through "the mists of the deep" (Fisher & Bates, 1917) in search for new shores and opportunities. Transformative leaders unconditionally believe in the becoming of everything and are "not afraid to confront, to listen, to see the world unveiled" (Freire, 200, p. 39).

Reflection

This scholarship could be misinterpreted as a call to discredit social issues grounded in the “-isms.” While it does reject the subjective existence of such categories, it does not discard the objectified, crystallized manifestations of such discourse. This work thus argues for a total deconstruction of such categories and return the highest degree of individuality to every being. It is an act of empowerment inviting us to write our own stories in response to the current conditions of our time. On a societal level, new belief structures become continuously rebuild as new concepts renegotiate the past world, thereby maintaining tension in the present, and opening up the future. Such a world signals the becoming-revolution.

Paul (personal communication, September 2018) argues during the interview that native languages should not be exposed or changed for fear of exploitation or cultural invasion. At the same time, he reasoned that new knowledge needs to be sought in order to survive. Since new knowledge arises from innovative translations of the underlying structures, it would welcome new vocabularies to interpret and phrase it. While this could indicate a change in the language,

the change in this case arises organically. It emerges from a mediation between the past culture and thought cycles and the innovative current. The new vocabulary thus consists dialectically of the old and the current and therefore is the psychological immediate (Geertz, 1973) of the culture. It is thus not the language itself that changes, but the thoughts, the expressions, and the corresponding reality. Language is a function of the Pure Idea and the meaning derived from it. It is in this sense an impersonal, eternally reoccurring redundancy that precedes and fills the unconscious.

Epilogue

This work constitutes not only an attempt to understand identity construction in terms of the lived experiences of the five interview participants but it also presents a phase in the quest to comprehend my personal journey and grasp some of the complexity that has influenced my thought processes and subsequent actions. Upon arriving in the United States in the winter of 2011, I was confronted abruptly with the difference in narratives surrounding race. Traditional Belgian national events such as Black Pete and Saint Nicholas had over the years triggered a spontaneous discourse among my friends and I, often expressed through racial jokes and stereotypes⁴⁰. However, the belief structures in the United States are distinctly different and racial topics tend to be buried alive. The misalignment of narratives constituting racial reality and informing the hierarchized field of identity in both cultures induced my first experience of knowledge vertigo. Were the jokes I formulated casually with friends a sign we still had a lot to learn or was the pathologizing silence that reigned in the United States a worse indication of persistent colonial practices? Similarly, while the limiting reality constructed around the binary dominant/minor language model in Belgium triggered feelings of inadequacy and low self-efficacy, my experiences in the United States converted my ascribed and self-perceived zerolingualism rapidly back into a valued multilingualism. Why did the pronunciation of certain vowel sounds and a minor difference in grammatical structures specific to my local dialect restrict access to various forms of capital in Belgium? Why did my slightly different pronunciation of English appear advantageous and was my “foreign accent” welcomed as diverse in the United States? As a research assistant at the University of New Mexico I was encouraged

⁴⁰ See *Racismo Cordial* (Owensby, 2005)

to explore readings on power related to the field of education and I unwittingly initiated the long and continuous journey of naming, placing a handle on, and grasping the world.

This work recognizes identity on the one hand as interpellated by a preconfigured field, woven into existence through a process of biased interpretation, vested in perpetuated discourse, and crystalized in social memory. On the other hand, it acknowledges voice. The concept of knowledge vertigo and narrative misalignment arising from the complexity of belonging and becoming offers a powerful glimpse of the underlying structures and the potential for world refiguration. Authentic dialogue requires us to focus on such instances of vertigo in order to inspire a more just and equitable rephrasing of reality. While an egalitarian flatness is nonexistent and the world therefore will always be hierarchically structured to some degree, mediating our differences allows us to renegotiate the identities projected onto us and the identities we choose to invest in. A vision of a world grounded in continuous mediation of difference as the byproduct of authentic dialogue and voice reconciles the highest possible degree of individual freedom pursued in this work with the collective effort required to bring about meaningful and sustained change.

Ruminations

Recognizing tension as the propelling force of the Universe itself, this work inevitably prompts thoughts and arguments that challenge that which has been expressed and that which can potentially be expressed. Does this work itself not constitute a biased ideology informed by the structures from which it arose? If egalitarian flatness cannot be translated into a tangible world from which we derive our existence, is then not even the most progressive leftist naming of the world a product of inevitable bias and the human need to judge, classify, and “give it a

handle?" If good and bad are nonexistent without biased human judgement, are morality and ethics then not merely subject to continuously shifting truths and politics?

The purpose of this work is not to demolish every sprinkle of hope for a more peaceful and equitable world but rather to serve as a reminder that all attempts at naming the world emerge from existing configurations and should be treated as transitory views in a continuous process of dialectal mediation with contrasting or differing conceptualizations. This in itself raises new questions. Should efforts at language preservation be abandoned since they indicate an attempt at anchoring meaning and segmenting the past⁴¹? Are colonial histories inevitable functions of process and thus neither good nor bad? These ruminations are not meant to tarnish the paradigms and thoughts that are the fruit of the devoted and selfless labor of leftist thinkers. They present a challenge to intellectual complacency and an appeal to advance the struggle.

The practical complications of such ruminations for educational leaders center on building trust with the communities they serve. How do leaders carve out a clear and tangible school mission that parents can comprehend and support compatible with a broader vision focused on maintaining tension and continuous deconstruction? Leadership lacking well-defined goals in pursuit of the chaotic is commonly perceived as misguided, mismanaged, and ineffective. How do we share and garner support for a vision that not only pursues the ethereal but in addition requires communities to rethink their identity and culture, a disinvestment in the idea of belonging?

Such thinking shakes the foundation of all world conceptualizations and identity philosophies. If we cannot label the world unequivocally and our truths are eternally shifting, how can we operate and maintain our societies? How do we entertain dialogue if even our

⁴¹ Consider the implications for both the Zuni or the Tewa language.

identities are a fluctuation of data points? To what extend do we compromise the vision of this work in favor of practicality and how can universal consensus on the resulting structures be reached? These questions constitute the minoritarian consciousness chipping away at the universality of this work. It is exactly this degree of critical honesty and awareness that tends to be lacking in a world generated and driven by categorization and identification.

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APPENDICES

- Appendix A: Interview Questions
- Appendix B: Contact Summary Form
- Appendix C: Color-coded Interview Analysis

APPENDIX A

Interview Questions

Language/Art**Prompts:**

- The middle class in the [French] Antilles never speak Creole except to their servants. In school, the children of Martinique are taught to scorn the dialect. One avoids *Creolisms*. Some families completely forbid the use of Creole, and mothers ridicule their children for speaking it...Yes, I must take great pains with my speech, because I shall be more or less judged by it. With great contempt they will say of me, “He doesn’t even know how to speak French.” In any group of young men in the Antilles, the one who expresses himself well, who has mastered the language, is inordinately feared; keep an eye on that one, he is almost white. In France one says, “He talks like a book.” In Martinique, “He talks like a white man.” The Negro arriving in France will react against the myth of the *R*-eating man from Martinique. He will become aware of it, and he will really go to war against it. He will practice not only rolling his *R* but embroidering it. Furtively observing the slightest reactions of others, listening to his own speech, suspicious of his own tongue—a wretchedly lazy organ—he will lock himself into his room and read aloud for hours—desperately determined to learn *diction*. (Fanon, 2008, pp. 10-11)
- When a man cross-dresses, he becomes neither man nor woman. Whatever he becomes, however, will be viewed within the known boundaries [language] of what constitutes man or woman.
- My understanding of the word desert has changed with my transition to New Mexico. When I grew up the word desert evoked endless stretches of sand dunes, camels, and

traders. The high desert is very different and has now altered my interpretation of ‘desert.’ This is similar to the saying “One cannot step in the same river twice,” indicating that language attempts to fix what is always on the move.

- Sustainable languaging advocates for a transient view of language. Language should not be maintained according to a fixed standard or standardized. It should be allowed to develop naturally as its speakers and context change.
- Discourse operationalization is a concept that expresses how language affects the world we live in. The word 9/11 or terrorist, for example, has developed a concept or imagination that invokes fear. This has given rise to increased security presence on the street (soldiers, cameras), airport scans, immigration policies...

Questions:

- 1) How has/does language determine(d) who you are? How has/does language confine(d) you and how has/does language offer(ed) you freedom?
- 2) How has/does art determine(d) who you are? How has/does art confine(d) you and how has/does art offer(ed) you freedom?
- 3) What is the future of language in terms of language maintenance, sustainability, standardization? (Language planning vs language policy). – brother/principal

Knowledge

Prompt:

- Belgium was responsible for the genocide of approximately 10 million people during King Leopold II’s colonial enterprise in the Congo. The Congo gained its independence in 1960. In school, I never learned about this violent history. I hear bits and pieces through the grapevine and eventually read a book on it a few years ago to understand

what exactly happened. Schools thus determine what should be known and what should not be known. Other similar institutions are museums, statues, and the media. The neoliberal market thrives on this selective knowledge and turns profits from selling radical leftist t-shirts that seemingly offer a person an easy way to take a stand while actually making that person contribute and follow the perimeters of the market.

Question:

1. What is knowledge?
2. How has/does knowledge inform(ed) who you are? How has/does knowledge confine(d) you and how has/does knowledge offer(ed) you freedom?
3. How do you retrieve knowledge?
4. What have you forgotten?
5. What have you learned?
6. What are you learning?

Memory

Prompt:

- I have very fond memories of the celebration of Saint-Nicholas on the eve of December 6th. Every year his arrival signaled a cozy family night with plenty of candy, chocolate figures, and perhaps even some great new toys awaiting us. All of a sudden a loud rapping on the door startles all of us. My father and mother look in big surprise at one another and as their eyes shift on us, I realize who might be at the door. Another burst of loud rapping. I feel nervous, because the rapping sounds intense as if a burglar or at least someone with malicious intentions is trying to get in. Frightened and excited at the same time I am ushered into the hallway with my sister and brother to open the door. In the

end, it is my father who musters up the courage and turns the lock. A barrage of candy ricochets off the walls and echoes in the hallway. Loud laughter follows and in comes Black Pete with the familiar big potato sack and his switch. His face is painted black, his lips a colorful red, and from underneath his curly hair, two golden ear hoops glisten. Obviously Black Pete is a controversial figure in this much beloved holiday in the Netherlands. It is only when I moved to the United States that I began to understand the full implications of Black Pete. The different discussions on race that are going on in the U.S. helped me reflect on my own experiences and understand the controversy of Black Pete. Similarly, La Entrada is a tradition in New Mexico that has sparked outrage among different groups.

Question:

1. How has/does social memory expressed in commemoration (ceremonies, rites) and traditions determine who you are? How has/does social memory confine(d) you and how has/does social memory offer you freedom (benefit you)?

Identity

Prompts:

- Nationalist groupings in Europe call to form their own countries. The Czech Republic separated itself from Czechoslovakia in 1993. Political parties in Flanders, the northern Flemish-speaking region of Belgium, have been enveloped in a heated discussion regarding a separation from the Southern French-speaking part of Belgium. Recently, Catalonia held an independence vote in defiance of the Spanish throne. Nationalism are identity claims based on difference. We are different than them, so we should be on our own.

- When a man cross-dresses, he becomes neither man nor woman. Whatever he becomes, however, will be viewed within the known boundaries of what constitutes man or woman. Who or what is he/she/it?
- The saying “You cannot step into the same river twice” indicates the ever-changing nature of the world. This implies identity too cannot be fixed.
- Chicana activist, Gloría Anzaldúa wrote an excellent poem on the concept of the Borderlands. Here is a small excerpt:

To live in the borderlands means that you
are neither *hispana india negra española*
ni gabacha, eres mestiza, mulata, half-breed
caught in the crossfire between camps
while carrying all five races on your back
not knowing which side to turn to, run from;
To live in the Borderlands means knowing
that the *india* in you, betrayed for 500 years
is no longer speaking to you,
that *mexicanas* call you *rajetas*,
that denying the Anglo inside you
is as bad as having denied the Indian or Black;
...To live in the Borderlands means
the mill with the razor white teeth wants to shred off
your olive-red skin, crush out the kernel, your heart

pound you pinch you roll you out
smelling like white bread but dead;
To survive the Borderlands
you must live *sin fronteras*
be a crossroads.

Questions:

1. What does identity mean to you?
2. Who are you? Who have you become? Who are you becoming?
3. What is your essence?
4. Why did you select those markers to narrate your identity? Why are you invested in this identity?
5. What identities do you (have to/choose to/aim to) perform on a daily basis?
6. How has the land (New Mexico now) interpellated/construed your identity?
7. What identities could you envision/dream/begin to construct (becoming-revolution) beyond this interpellated identity/your current character?

APPENDIX B**Contact Summary Form**

Acknowledging the genealogical: A Deleuzian hermeneutics of narrated identity.

Contact Name: Jirka

Place: Home, Santa Fe

Phone/Email: -

Date Transcribed: 08/14/18

Date: 08/12/18

Date Coded: 08/25/18

Pick out the most salient points in the interview. Number in order on this sheet and note page number or time stamp on which point appears. Mark time stamp and/or point in transcript. Attach theme or aspect to each point in capitals.

Create themes based on the literature review and asterisk singular themes.

Comments may also be included in double parentheses.

Page/Time Stamp	Salient points	Themes/Aspects/Comments
Page 1	<p>Language as a function of culture and identity</p> <p>Linguistic constructs are arbitrary, tied to the ideas/specific set of beliefs that exist within specific cultures</p>	<p>Words derive meaning/nuance/feeling from belief structures or mirrors. You express the reflections you see in the pre-existing mirrors through words</p>

Page 2	<p>Art is a slow exploration of self, an identity quest, a meaning-making process, uniquely time-bound and perhaps inaccessible retrospectively.</p> <p>The underlying structure of language stays the same, but the expressions on the surface change and adapt to express the ideas of the time.</p>	<p>People can enjoy art, but do not have the same interpretation of a work as the artist. Again, a sort of sub-mirror is created based on the artist's unique reflection in the preexisting mirrors. The audience then does not view the actual submirror or the set of mirrors where it came from, but they see their own reflections based on how they have learned to look.</p>
Page 3	<p>Media and other public material ensures automatic language standardization</p> <p>Knowledge is the ability to create a mental model of something that can be</p>	<p>Public pedagogy</p> <p>Knowledge as an adaptable model to interpret manifestations and glimpse underlying structures.</p>

	<p>manipulated in order to help you better understand that thing and also use that understanding as part of larger ideas....it is some kind of representation that fits over the top of things and gives you an understanding of something in the world.</p>	<p>Again, by moving and looking into the same mirror, you get a different view and perhaps can connect to views and begin composing or intuit the mirror itself.</p> <p>There is always a mirror. There is no empty space.</p> <p>There is a difference between active (interpretations and reflections) and passive (a set of mirrors) beliefs.</p>
Page 4	<p>Knowledge retrieval is sparked by continuous inputs from the world around you. Whatever I do not receive input for, I forget.</p> <p>Automatic narratives determine how you view</p>	<p>Apprehension?</p> <p>Counter-effectuation – walk around enough to look into the</p>

	<p>the world and potential. It is possible to change these.</p>	<p>mirror from different angles in order to intuit the mirror itself and potentially reframe/reshape it.</p>
Page 5	<p>You can change them on a societal level, if you have a high quality idea and present and communicate it effectively.</p> <p>Your mind always has a way to interpret a situation. It is never blank.</p>	<p>You can reframe on a societal level. It's all in the presentation.</p> <p>You can't help but look into a mirror your environment has created. Of course some mirrors exist in some environments that do not exist in other environments. It is context dependent. So if there is no mirror for something, then you can't look</p>

		into it, but you also won't know that mirror could exist. Your thinking is thus passively shaped by the mirrors that are part of your environment.
Page 6	<p>Individual identity (uncover how you are different, crystalize, and move forward) is different from cultural identity (belonging/becoming).</p> <p>Losing family or broader environmental components, eradicates mirrors and leads to anxiety/identity crisis/vertigo – a double death.</p>	Every culture has its own set of mirrors and thus potential limit reflections. Having access to two sets broadens what you are able to see, but it becomes harder to see yourself (belonging). In addition, others see you through their singular set of mirrors and thus attempt to label you accordingly.
Page 7	Language status/prestige...	Language is a function of the mirror. The latter determines how

	<p>Subcultures have subsets of mirrors.</p> <p>There are again no distinct lines, no clean organized presentation with nicely quarantined mirrors.</p>	<p>you interpret a situation and how you express yourself.</p>
Page 8	<p>You cannot see (live and experience) without mirrors, but you can learn how to refine the reflections or redirect your gaze.</p> <p>Language is a tool used to express how one interprets their reflections.</p>	<p>There is something more concrete that comes before language.</p>
Page 9	Unidimensional “white dude” labeling	People tend to view others through singular sets of mirrors and people who share the same

		<p>set of mirrors will support each other's views uncritically. These sets are culturally specific and become crystalized through public pedagogies. They become dominant discourses that create realities.</p>
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Additional Thoughts:

Follow-up required? Y N

APPENDIX C

Color-Coded Interview Analysis

Jirka

Underlying structures – the ideas before they become concepts/words – the ideas before they are apprehended and put into words, which eventually will narrate a story and produce a book (In the most literal and specific sense (once the broad narration is there), turning the existing words into a clear and credible story/book is the work of the skillful historian – but who does the editing? And whose story within the interconnected historical context becomes published and disseminated? What does it mean to “set the record straight”?)). (Given this, words are a function of the ideas and the “meaning derived from them.” Therefore, all languages (this includes dialects and national languages) are in essence the same, but the difference lies in the interpretation of the idea which becomes translated into the specific cultures and their unique expressions Discourse). Language grants access to the interpretations of the idea/the natural world. Once the language is understood, the culture that is expressed by it can be colonized. Until it is understood it creates tension. Language thus operationalizes discourse (the result of human evaluation, interpretation, and judgement, which obviously is shrouded in ignorance and selectiveness⁴² – elephant tale) and gives birth to the collective human identity and the variety within and among languages individualizes (and it is this interconnectedness between culture, religion, tradition, and language that drives the need for a script and formal grammar). This creates a sense of belonging and the inevitable modes of Othering (Aisha corroborates – but no one can actually belong or be excluded 100% due to our fluid and highly individual identities),

⁴² This presents an issue for wholesome, all-inclusive education. Perhaps education should focus on critical awareness of the selective nature of storytelling and reality creation, and the interconnectedness (assemblages) of all that is known and expressed. Other option would be focusing on homogenized, censored, non-distinguished/non-controversial, or newly invented components, such as Zozobra.

which makes the mixed U.S. hard to govern. Language imperialism enables unification and is spread through public pedagogies (media, schooling, music, consumerism). Othering bestows prestige and status onto specific ways of speaking (Code talk – Spanglish) and writing and hierarchizes speakers. This gives importance to a debate on language loss or sustainability (and with that discourse/culture loss – the ideas that were once interpreted become elusive too – sustainability equals invasion and colonization), and preservation. The future of language is thus context-specific and related to power. In addition, these categorizations (projections) can be negotiated.

Art is an engagement with the underlying structures – what is the meaning of the words we have; Of the cultural expressions that spin our identity? These cultural expressions change with time, conditions, environment, and atmosphere. The engagement with such limit situations can be viewed as active knowledge building (searching) versus automatic knowledge (the expressions we have come to take for granted) which is validated by privilege and the dominant public pedagogies – including schooling and performance art. This creates an assumed knowledge hierarchy. Automatic knowledge encourages focalized attention and discourages the open mind. Active knowledge building can help you find innovative perspectives/interpretations that fit your understanding of yourself – discard your own defunct thoughts and open your mind to tune in to the good qualities of something new – enhance tradition with modernity and don't be restricted/limited – knowledge of modern techniques gives power and increases chances of survival -, thereby affirming your individual identity while creating a sense of belonging (or in the absence of such perspectives be isolating). However, a new realization of I am this and not that can bring about knowledge vertigo – a clash of different sets of understandings. The

complexity of belonging comes from the destabilizing plurality of difference at its core. The solution to this is to create your own narrative based upon the values of truth and justice inscribed in *your body* (We all feel and see different things at a different time. We are all different at certain times) while acknowledging there might be other truths out there that are equally valid. It's an ongoing process of (de)construction – Mestiza consciousness this can also happen on the community level – helping your community stay relevant and survive - gaining new knowledge in order to protect old knowledge and to adapt⁴³ to changing times. Knowledge then evolves from a need to survive (safety net to keep you from drowning) and is unique to everyone's individual sense of survival. I have my own belief system. And so art too (as an epistemological engagement) is born out of survival and nature.

All thought is dependent on the social – our historical context. Nothing exists in a vacuum. You always operate within a world that is in relation to what is already there. And what is there (discourse turned into culture) is subject to the time, condition, changes, and atmosphere and builds upon previous narrations and interpretations. For example, democracy is condemned through lobby system and electoral college – steering and masking preexisting selective manifestations rather than completely reinventing. People need to believe your story, so it has to be created within what is currently known. Stories evolve over generations continuously building on the slightest of previously accepted alterations. Another example is globalization as the promotion of cultural mixing. However, in reality it has promoted xenophobia (cultural mixing without genuine understanding) and border control in favor the 1%. The Bodhisattva is

⁴³ Language should not be exposed and changed, but at the same time new knowledge needs to be sought in order to survive. Does new knowledge then not lead to new ways of interpreting or rephrasing the narrative? Hence requiring new vocabulary? Perhaps this new vocabulary would arise organically rather than being the product of an invasion.

committed to the original story – the initial pure value – the actual drawings in the book of optical illusions. There are various nested milieus that make up the social – our context - , the inner most circle consists of family. Maria corroborates. Paul does as well.

Erosion of this context leads to anxiety – a sensation of the uninterpreted, chaotic underlying structure. On a community level – disintegration of a community (migration encouraged by globalization, political correctness (including overthrowing statues), killing the Buffalo or killing religion, overpopulation, land and water rights) shakes the cohesiveness of the narrative and bares the chaos underneath. This leaves a power vacuum for a grand narrative (The American Dream) that homogenizes all cultures (or excludes them if they can't be submitted – we are still here but we don't get recognition) and dilutes all character – everything is awesome land. Grand belief structures makes it easier to control vast numbers of people (cognitive revolution, history of public schooling/kindergarten in the US). Therefore, Native cultures don't share their narrative. Ceremonies and dances can be witnessed at times, because they can never be fully captured/understood by the audience (Hollywood displays such ignorance). Nonetheless, photographs are forbidden. However, ceremonies and other forms of art do strengthen the beliefs for insiders.

Individual vs cultural identity (see mirror comment)

Aisha

Once you can name something, you can put a handle on it and you can move it around.
Wording/naming thus enables control and begets power, especially when you discredit other

forms of knowing/wording, such as spirits and ghosts. Medicine can be used as poison and poison can be used as medicine. You can cut things anyway you want. We have to trust our bodies (at the end of the day, you are still, you come back into this, what you remember, what you came from – familial reality - family is key for knowledge transfer) and build knowledge through relationships (minoritarian consciousness) – dialogue with members of your community about beliefs. In addition, we can preserve and empower minority forms of knowledge by giving them credit.

Your identity is both projected onto you and you live it as well. You can negotiate what these projections mean to you. Constantly challenge yourself.

Island epistemology: Space informs your thinking. NYC – technology overload leads to devolution of the mind. New Mexico – evolution.

Tenzin

Natural (cyclical) devolution of the mind and evolution of materialism and science. A balance is needed to maintain health.

Power of the mind.

Maria⁴⁴

⁴⁴ This study could be seen as white-washing and refutation of race, culture, gender...but what it actually does, is give back the highest degree of individuality to every human being, offering unbounded freedom. Within

Todo se acaba menos las memorias – memory grounds identity in time/space.

Paul

Hardship kindles the will to survive.

this line of thinking, one can adhere to a specific set of mirrors and belong to a culture or tradition and not be limited or categorized by it.