

Review of the Book: *Deterritorializing Language, Teaching, Learning, and Research. Deleuzo-Guattarian Perspectives on Second Language Education* (Bangou, Francis, Waterhouse, Monica and Fleming, Douglas [Eds.], 2020)

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The present volume, edited by Francis Bangou, Monica Waterhouse and Douglas Fleming constitutes an innovative and inter-disciplinary approach to teaching English as a second language (ESL) in the Canadian context. It is conformed by nine chapters divided within four thematic areas, an introduction and closing chapter (“Intermezzo”) written by the three editors and a foreword written by professor Brian Morgan. Each of the nine contributors not only develops novel concepts which are intimately linked to the practice of second language education (SLE), they engage in explaining Deleuzo-Guattarian philosophy as well as dialoguing with a myriad of current academic works on SLE.

The first chapter also corresponds to the first part, “Deterritorializing the Language Curriculum”. In “Rhizocurriculum in ESL: Instances of a Nomad-Education”, Waterhouse reflects on Deleuzian-informed educational concepts in order to explain the neologism “rhizocurriculum”, first developed in Waterhouse’s doctoral dissertation in 2011. In the context of Language Instruction for Newcomers to Canada (LINC) classrooms at Ottawa, rhizocurriculum aims at shifting the focus of curriculum theory from producing model syllabus to reflecting on what actually happens within any second language classrooms, whose unpredictability and multiplicity no pre-given guidelines can fully incorporate. Waterhouse kicks off Deleuze and Guattari’s thoughts on nomadism and rhizome-thinking as a means to frame any attempt to create new ideas aiming at transforming hierarchical social relations. Introduced as an alternative

framework, rhizomatic configurations (i.e. present in tubers, some weeds and plants) are a suitable model to approach and comprehend the complexity of reality beyond models featured by the essence of substances, analogies and resemblances, as well as binary, linear and arborescent thinking and its “tracings of the same” (Bangou, Waterhouse & Fleming, 2020, p. 24). In a Deleuzian-Guattarian framework, deterritorialization within long-standing areas of knowledge occurs throughout lines of flight which point out the rhizomatic nature of ideas (Deleuze & Guattari, 1987).

Rhizocurriculum is partly motivated by Eugene W. Holland thoughts on nomad-education, which “refers to *innovative* thinking in language education broadly” (Bangou, Waterhouse & Fleming, 2020, p. 22). However, Waterhouse rather refers with rhizocurriculum “to how that innovative thinking actualizes uniquely in each moment of classroom *practice*” (Bangou, Waterhouse & Fleming, 2020, p. 22). Discussing her ethnographic case studies at LINC classrooms and interviews with six students and two teachers, Waterhouse comments three situations of “deterritorializing problems that prompt unexpected questions” (Bangou, Waterhouse & Fleming, 2020, p. 26). Throughout her fieldwork review, Waterhouse argues how rhizocurriculum makes visible the potential transformation of the people involved in LINC classrooms, whose heterogeneity cannot be neutralized by institutional and hierarchical frameworks and which must be taken into account in ESL education. In fact, Waterhouse concludes that “a rhizocurriculum places particular demands on the teacher by dismantling conventional distinctions between teacher and student roles” (Bangou, Waterhouse & Fleming, 2020, p. 37).

“Rethinking the Genders and Becoming in Second Language Education” by Douglas Fleming is the first out of four chapters under the category of “Deterritorializing Language Learner’s Identity”. This chapter reviews Fleming’s previous research (which focused on the participants’ thoughts on citizenship) in light of Deleuze and Guattari’s concept of *becoming woman*. In a Deleuzo-Guattarian framework, *becoming woman* is an aspect of the potential transformation of any multiplicity throughout a metamorphosis by which it mutates in form and degree (Deleuze & Guattari, 1987). Fleming is interested in how such a concept might help to understand processes of

subjectivity and identity in the context of SLE, including the contextual influence of family and community, as well as “the interrelationship between genders” (Bangou, Waterhouse & Fleming, 2020, p. 49). According to Fleming, the latter aspect has not been sufficiently explored in SLE research. Using an experimental interpretation of the Deleuzo-Guattarian concept on becoming woman which draws on Elizabeth Adam St. Pierre’s *intensive reading* on Deleuzian concepts in education sciences, Fleming revisits 25 semi-structured interviews with Punjabi-speaking participants of a government-funded English course for immigrants in Canada which he led in 2010. According to Fleming, most of the 18 women and 7 men interviewed agreed that moving to Canada had been a liberating experience for the former, which also had positive effects for the latter. As Fleming describes, female interviewees highlighted some meaningful changes after moving from India to Canada linked to issues such as labour, reproductive rights, clothing and access to public space. Fleming interprets the consensus about the access of “more freedom” (Bangou, Waterhouse & Fleming, 2020, p. 54) as a two-fold process involving the deterritorialization of molar forces linked to male domination in their home country and the reterritorialization of their experiences, which makes Fleming conclude that “women lead the men in qualitative changes in family roles and relations” (Bangou, Waterhouse & Fleming, 2020, p. 54).

In “Rethinking Plurality in Our Liquid Societies”, Enrica Piccardo undertakes a complex reformulation of the concept of “plurilinguism”. Piccardo applies a transdisciplinary theoretical framework combining complexity theories, Zygmunt Bauman’s concept of fluidity and Deleuze’s insights on difference to linguistics and language education in order to uphold the paradigm shift that her vision of plurilinguism entails. Piccardo argues how changes in society that are related to globalization (i.e. the increase of migratory flows) require new perspectives on language education. The primary paradigm in language education, particularly in Canada and the US, has been centered on monolingualism, which implies both a process to achieve the status of an “ideal native speaker” (Bangou, Waterhouse & Fleming, 2020, p. 72) and cultural notions of purity, while encompassing multilingualism as bilingualism as subordinate elements. Piccardo’s trans-disciplinary framework is “in line with the idea that we need to overcome borders to make sense of processes of change” (Bangou, Waterhouse &

Flemming, 2020, p. 61). On the one hand, complexity theory provides a scientific model for dynamic and adaptative systems conditioned by time. Piccardo applies this conceptualization to language and language education, since both imply inter-related systems (such as individuals, communities and societies) in which slight changes can alter the whole, which tends to equilibrium despite its regularly switching nature. On the other hand, Bauman's conceptualization of liquid modernity point out the meaningful sociological transformations in relation to space and time. According to Piccardo, Bauman's thesis favoring plurality and diversity as alternatives to ethnic nationalism is particularly relevant within the reformulation of plurilinguism. Last, Deleuze's concept of difference distances from questions of similarity and identity (difference from something similar) and posit the importance on differential stages or degrees (difference in itself). Hence the Spinozan notion of affect (power or *puissance* a body might inflict or be inflicted by) is relevant, as it provides an approach to language within complex systems belonging to liquid societies which upholds Piccardo's conceptualization of plurilinguism and her own innovative contributions, such as *plurilinguaging*, which Piccardo has previously defined as "a dynamic, never ending process to make meaning using different linguistic and semiotic resources" (80). Piccardo highlights the relevancy of such a concept by its "principle of relationship" (Bangou, Waterhouse & Fleming, 2020, p. 73), which is the ground of issues such as "code switching, code-mixing and translanguaging", "the use of paralinguistic features or a simplified code", and an extension to "this flexible and creative use of the language to the social domain" (Bangou, Waterhouse & Fleming, 2020, p. 74). Piccardo believes that the paradigm of plurilingualism in language education is intrinsically related to the need of embracing pluriculturalism and valuing its positive effects on modern societies.

In "Deleuze and Globish: Imperial Tongues, Faceless Coins, War Machines", Joff P. N. Bradley presents a genealogical analysis of Globish through Deleuzo-Guattarian frameworks and other post-structuralist perspectives. According to Bradley, some scholars and artists understand Globish (a neologism which mixes global and English) as a symbol of the craving for a universal language apt to contribute to alliances which could dismantle the Anglo American-centered global domination. Nevertheless,

Bradley maps the concept as well as analyses it as a war machine, which mainly (but not only) establishes Globish as a tool for effective and reductive business endeavor detached from any trace of the complexity of the English language and its dialects.

Drawing on Deleuze, Bradley understands desire as an expression of affect within a larger assemblage or network which necessarily involves one's own culture and others'. As a consequence, the desire for learning a foreign language implies an existential aspect: "there is the desire to become-other through foreign language learning, a desire for a second self" (Bangou, Waterhouse & Fleming, 2020, p. 91). Bradley discusses the work of ex-IBM businessman Jean-Paul Nerrière, who coined the term Globish in 2005 as a means to supposedly preserve other languages which are threatened by the omnipresence of English as well as facilitate business. According to Bradley, Nerrière's sense of Globish implies a drastic simplification since it lacks linguistic particularities from local dialects, which are significantly relevant in human communication. Globish entails a desire "for a form of language devoid of *culture*" (Bangou, Waterhouse & Fleming, 2020, p. 93). At this point, Bradley applies Deleuze and Guattari's concept of the war machine to this phenomenon. For Deleuze and Guattari (1987), the war machine is historically an assemblage related to nomad societies which has the potential to deeply disturb nation-states and state-like configurations til the point of ruination and invasion. However, as much as war machines deterritorialize power structures, they have also been used to reterritorialize domination as soon as once-upon-a-time nomad societies have become part of the nation-states via invasion or contagion. That is why Bradley thinks that Globish is "a becoming-minor of the majority code" (Bangou, Waterhouse & Fleming, 2020, p. 96-97), since it attempts to disturb English hegemony precisely from within, while aiming at becoming even more hegemonic than Standard English. As a means to exemplify it, Bradley relates Globish to computer coding, in which redundancy (a typical feature of human languages) is exterminated in favor of efficiency. Drawing on philosopher Alphonso Lingis, Bradley argues that Nerrière's project of Globish entails a "complete reduction of language to the circulation of information: a language addressed to everybody in general and no one in particular" (Bangou, Waterhouse & Flemming, 2020, p. 99). Among other issues, Bradley also argues how Globish entail

deterritorializing powers that are far from Nerrière's pretenses: the political slogans around the world which use a simplified version of English in order to communicate protests' motives and injustices more effectively, especially on the Internet.

Aisha Ravindran and Roumiana Ilieva close section 2 with an article which delves into the diversity of experiences of international students who have graduated from a Teaching English as an Additional Language Master's program. In "Affective Affordances, Desires, and Assamblages: A Study of International Students in a TESOL Program in Canada", Ravindran and Ilieva start questioning general assumptions both from institutional literature and academia which tend to portray international students of English as a homogeneous group. By Deleuzo-Guattarian and new materialist perspectives, the authors investigate three semi-structured interviews with TESOL ex-students by paying attention to the lines of flight of three participants throughout their unique narratives about their complex experiences.

Whereas Canadian institutions approach TESOL (Teaching English to Speakers of Other Languages) students for the economic interest, critical scholarship usually portray TESOL students' desire to learn English as featured by a previous lack or deficiency which TESOL is supposed to fix. Drawing on Karen Barad, Ravindran and Ilieva aim at challenging these leading paradigms by focusing on the *intra-action* of such phenomena, which means "the concurrent entanglement of multiple elements from which entities emerge" (Bangou, Waterhouse & Flemming, 2020, p. 113). Instead of drawing from general postulates about TESOL students based on "the homogeneous molar institutionalized coding of subjectivity" (Bangou, Waterhouse & Fleming, 2020, p. 112), Ravindran and Ilieva explore TESOL students' agency by sharing an assemblage of their molecular memories. The authors explain in detail basic Deleuzo-Guattarian notions which uphold their divergent application of Davies and Gannon's term "molecular memories". Whereas Davies and Gannon studies collective biography, Ravindran and Ilieva focus on the concept's potential to refer to significantly affective knots: "non-linear narratives, rhizomatic becomings, and deterritorialization of stable subjectivities through time, as they are being reconfigured and retold in different contexts" (Bangou, Waterhouse & Fleming, 2020, p. 119). The

first molecular memory (“possibilities”) is focused on Dawn, a Chinese TESOL ex-student whose main goal in pursuing such a career is both to become a teacher and become critical and self-reflective. Secondly, Muriel’s molecular memory (“relations”) is about Muriel, a Chinese English-teacher who struggles with the rigid and test-oriented pedagogy of the private institution her and most of her colleagues have found employment, which nevertheless does not prevent her from projecting better alternatives. Last, Kris’ molecular memory (“processes”) remits to the feeling of deficiency she experienced as a South Korean English-teacher in one of her classrooms, as a Korean student would always avoid her.

In “Affect and the Second Language Writer’s Assemblage: Virtual Connections between Digitally-Mediated Source-Based Writing and Plagiarism”, Gene Vasilopoulos introduces her innovative research on digital plagiarism and SLE. According to Vasilopoulos, current studies on plagiarism related to source-based writing in the context of SLE are mostly focused on tracing plagiarism in text, which has become the only “visible evidence of learning” (Bangou, Waterhouse & Fleming, 2020, p. 139). According to Vasilopoulos, Deleuzian frameworks allow to pay attention to the various elements which contribute to any learning process and might be involved in digital plagiarism. These assemblages of human and non human forces are approached by affects, which help to envision the virtual possibilities that learners have in hand and their very actualization in terms of the actual choices within their writing.

In order to sustain her approach, Vasilopoulos provides an empirical study of plagiarism through a rhizoanalysis of the writing process of a Korean student in an EAP (English for Academic Purposes) program in Canada. Drawing on Diana Masny’s methodology for qualitative analysis, Vasilopoulos defines rhizoanalysis as a mapping of affective connections which she applies to her multiple field materials, which involve in-depth interviews, screen capture recordings and her own diary notes. Vasilopoulos argues how the study of plagiarism and the didactic efforts made to avoid it should not be limited to rules and categorizations. Her Deleuzian and digital research shows how looking at the process of writing and how it turns into plagiarism provides key aspects which bring insights regarding the students’ contexts, such as

“[w]hat might be produced when the affective force of plagiarism collides with the academic pressure to pass a course?” (Bangou, Waterhouse & Fleming, 2020, p. 147). Furthermore, the student’s screen capture recordings show her struggles writing her ideas down, which could help EAP professors to further improve their methods.

Maria Bastien-Valenca’s chapter is titled “Experimenting with Multiple Literacies in Family Literacy Intervention Programs: From Rhizocurriculum, Rhizo-Teaching to Language Education” and conforms, along with Vasilopoulus’ chapter, part 3 focused on “Deterritorializing Literacies”. Based on her doctoral research, Bastien-Valenca presents a rhizoanalysis of fieldwork focused on home visitors within the HIPPY (Home Instruction for the Parents of Preschool Youngsters) program in the province of Ontario. HIPPY is an international project launched by the Hebrew University of Jerusalem in 1969 aimed at providing pedagogical tools to newcomer parents in order to help their children’s literacies. Bastien-Valenca’s research is centered on home visitors, HIPPY workers who used to be participants of the program and hence have an inside experience which goes beyond the specificities of the HIPPY curriculum. Drawing on Deleuze and Guattari’s sense of rhizome, Waterhouse’s rhizocurriculum and Masny’s Multiple Literacies Theory, Bastien-Valenca’s research shows how home visitors make use of diverse pedagogical tools depending on the needs of the parents, particularly in regards of English education. Bastien-Valenca’s examples of fieldwork are taken from interviews and filmed observations of three home visitors and some of their thoughts about the importance of English acquisition, as many parents feel isolated due to their lack of proficiency in English, which is crucial in order to understand the role-play games HIPPY is based on. That is why home visitors, who have also been newcomers in the past, often engage in practical strategies of English teaching throughout their weekly visits which include spontaneous lessons on English vocabulary and grammar, the reliance on a shared mother tongue (such as Mandarin) and the usage of pictures to give definition of words. Rhizomatic configurations provide Bastien-Valenca with a suitable framework to map HIPPY’s home visitors processes of re- and deterritorializations not solely in relation to HIPPY curriculum but connected to the labour of SLE undertaken by home visitors, which Bastien-Valenca names “rhizo-teaching” and “rhizo-home-visiting”.

Francis Bangou opens the fourth and last section, titled “Deterritorializing Language Teaching Education”. In “How Might Teacher Education in CALL Exist? Becoming and Experimentations”, Bangou studies his experience as an instructor within a CALL (Computer Assisted Language Learning) course focused on providing students with didactic tools in order to integrate technologies into SLE. Applying Deleuze and Guattari’s philosophy helps Bangou to combine traditional methodologies of design-based research with novel perspectives which aim at “open up a space to think differently about teacher education in CALL” (Bangou, Waterhouse & Fleming, 2020, p. 176). It is what Bangou has previously called –along with Vasilopoulos– “teacher becoming in CALL” (TBIC).

Bangou provides in-depth explanations of Deleuzo-Guattarian concepts, specifically the agencement among the various elements conforming the experience of CAS, involving humans, technologies, duration, forces of intensities, materials, etc. Agencement is also translated to English as assemblage, which is the most commonly used term in this volume but nonetheless “does not fully communicate the unpredictability and consistent reinvention” (Bangou, Waterhouse & Fleming, 2020, p. 196) associated to it, Bangou clarifies. Bangou also pays especial attention to the dimensions of the virtual, the actual and the very intensities which allow a mapping of interconnections between the first two. Following Deleuze and Guattari, Bangou argues that the virtual as the plane of consistency holds an infinite potential of becoming which is constantly actualized in reality through unique modalities of intensities (i.e. strength and duration). Bangou applies such a framework into TBIC, which Bangou illustrates through his research on CALL. Bangou follows Masny’s Deleuzo-Guattarian open qualitative methodology which creates vignettes to connect with instead of data to merely analyze. Drawing on the blog notes of one of his ex-students and research participant, as well as his own log recordings of thoughts reading his former student’s blog, Bangou reflects on the fact that unpredictability, instability and creative potential are assets generally ignored from conventional SLE theories and practices as well as CALL.

Martina Emke provides the last contribution to the volume, titled “Always In-between: Of Rhizomes and Assemblages in Language Teacher Education Research”. Emke draws on her doctoral research experience in Twitter-based investigations of language teaching and learning in order to approach Twitter as a Deleuzo-Guattarian machine. Emke follows J. Macgregor Wise’s dual description of approaches to technology, who differentiates between a dominant or received view and a contextual or embedded one. While the former understands technologies as tools and accessories for the human, Wise draws on Deleuze in order to build up the latter as it points out the contextual particularities of any technological scenario. Nevertheless, Emke departs from Wise since both views keep a centrality on the human which, as Emke argues, might not reveal the complexity of technological processes. Emke posits a relational view exemplified by instances of vignettes of Emke’s interactions with other researchers on Twitter. According to Emke, Twitter’s activity resonates with the Deleuzo-Guattarian’s concept of assemblage since every user contribution can be differently linked to other users as well as their tweets by direct referencing, retweeting and hashtags, which show certain messages on the users’ timelines and allow other users of the internet to see. Following Emke, “[t]hese changes produce new openings to other assemblages of writing and speaking, which transcend Twitter, moving to other forms of media (e.g., blogs or other networking sites) across time and space.” (Bangou, Waterhouse & Fleming, 2020, p. 207). Approaching Twitter as a Deleuzo-Guattarian machine allows Emke to provide meaningful insights on part-time doctoral education and SLE, promoting a relational view on technology which might encourage participants to further interact with each other, apart from engaging “with Deleuzo-Guattarian concepts . . . to bring more diverse perspectives and approaches to research and to produce new and different knowledge.” (Bangou, Waterhouse & Fleming, 2020, p. 216).

This volume puts together serious and interconnected engagements with Deleuzo-Guattarian ideas and SLE. One common feature of these nine essays lies on a very specific posthuman interpretation of Deleuzo-Guattarian concepts which succeeds in decentering the human subject as the preferred object of study. Deleuze and Guattari aimed at decentering the human subject because subjectivity, as a Western enterprise

of modernity, implies white, capitalist, ableist and male-dominated embodiments. This volume not only considers the complexity of interrelated elements involved in second language education (particularly technology) but the relational and processual nature of each phenomenon. Nonetheless, I would like to finish this review with Morgan's words in the foreword, which prevent from the potential danger both of reterritorializing Deleuzo-Guattarian ideas and positing "foundational differences" between "philosophical/conceptual digressiveness" and "pedagogical coherence" (Bangou, Waterhouse & Fleming, 2020, p. X).

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