

Conflict Inhabitation: An Emerging Deleuzoguattarian Inspired Conflict Studies
Reterritorialized Assemblage

by

David W. Opheim
Bachelor of Arts, University of Saskatchewan 1979
Master of Divinity, University of Emmanuel College 1982

A Thesis Submitted in Partial Fulfillment
of the Requirements for the Degree of

MASTER OF ARTS

in the School of Public Administration

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University of Victoria

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ABSTRACT

Utilizing the lexicon of the French experimental thinkers Gilles Deleuze and Felix Guattari, research is engaged which indicates that their insights are compatible with and augmentative to the field of Conflict Studies. Specifically, four recognized conflict management approaches, which include the concepts of negotiation, the transformation of the conflict, narrative, and the transformation of the conflicted parties, are populated via an emerging Deleuze and Guattari inspired modus operandi. This process has resulted in an original new term, Conflict Inhabitation, which proposes that the conflicted parties recognize, to their mutual benefit, the centrality of difference to possibility and the acknowledgement of existence as dynamically becoming. This adventure is contextualized utilizing a Personal Narrative Autoethnographic Methodology which systematically engages the intensity of what it means to reside as a person in midst of the human induced Global Warming Climate Change experience during the Anthropocene Epoch.

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Acknowledgements

Thank you to Dr. Tara Ney and Dr. Anne Bruce for their willingness to engage and re-engage this effort over the course of the last decade. Their encouragement, commitment, understanding, sense of humour, and scholarly insights have been outstanding.

Thank you to Julie Campagna, Sculptor extraordinaire, for sharing her artistic approach to the Anthropocene Epoch, and for the enthusiastic and engaging discourse about these human induced times of uncertainty.

Thank you to Barbara Baptiste, Justin Opheim, and Joshua Opheim for their familial support throughout the MPA course work.

Thank you to the Canadian Armed Forces for the funding made available through SISIP specifically designated for the completion of this MPA.

Thank you to Dr. Pamela Moss for introducing me to Deleuzoguattarian thinking.

Thank you to Dr. Darlene Clover for acting as an External Examiner.

Dedication

I dedicate this work to Mr. Kenneth Opheim and Mrs. Eva Opheim, my now deceased parents, who instilled the importance of life-long learning, who emphasized the necessity of persistence in the midst of the multitude of challenges associated with life, and who lived lightly upon the earth.

Joy was everywhere, in plants and birds, insects and children. But the people – the adults, the grown-ups – continued to deceive and torment both themselves and each other. The people saw nothing sacred or significant in this spring morning, this God-given worldly beauty, a happy gift to the whole of creation, a beauty inclining towards peace, harmony and love; no, for them the sacred and the significant meant anything they could devise to gain power over others.

(Tolstoy 2009, 5)

From what little I understand and from all that I have read of our planetary existence, I see no significance to our being here and certainly no salvation from this earth. We are born of atoms from a universe that is hostile, contingent and indifferent and we reside on a planet of which there are trillions upon trillions in dark space. We are tiny, precarious and stranded. We fantasize about greatness, mythologize our behaviour, cling to 'happily ever after' and tumble into chasms of bitter resentment - gravely overlooking our delicate state of place and mind. Our biologically unique perspective enables us to invent, and to reflect on our life and pending death. Burdened by fear and riddled with dreams, our tendency is to believe that we've been granted some special immunity from reality, that we can fairy tale above it - pray and float beyond it. To me this utopian thinking ultimately leads to a divisiveness which ensures doom: providence is a myth and disappointment is its reality. The theory of evolution is a fact of life. It seems to me that we carry no soul, spirit or ghost within us, that we are inclined to create pretend worlds and then pretend to live in them, that we are more comfortable with lies than with truth, are motivated and deluded by both hope and fear and are rapidly diminishing behind a narcissistic blind.¹

(Julie Campagna, Sculptor)

Perhaps in the twenty-first century populist revolts will be staged not against an economic elite that exploits people but against an economic elite that does not need them anymore. This may well be a losing battle. It is much harder to struggle against irrelevance than against exploitation.

(Harari, 2018)

¹ <http://campagnabronze.com/Words.html>



Image 1.1 – *The Quest*

Chapter One

Introduction

The Quest Begins

During the period between the beginning of April and the end of October, on many occasions I sit on the front porch of my Six Mile Lake home - 175 kilometers north of Toronto - and I think about the complex multiplicities of biomass within my view. I have recently come to realize that I am most at peace and content when I am contextualized within this zone. This experience is in stark contrast to the worlds I inhabited during my recent career path.

For the past decade, I have worked on the frontlines of conflict laden zones in two Canadian cities. Employed in Victoria, British Columbia from 2006 thru 2010, and then employed in Toronto from 2010 thru 2017, my tasks involved undertaking the leadership for agencies in which the resources are dedicated to providing support to some of the most economically marginalized people in each of those cities. On a daily basis, I was directly or indirectly engaged with individuals whose capacity to cope is influenced and impacted by unmanaged mental health disorders, addictions, brain traumas, childhood abuse, military service related disorders, and culturally imposed traumas.

In addition to the employment settings cited above, between 2010 and 2017, I was employed as a Naval Lieutenant and Padre with the Royal Canadian Navy. In this capacity, I was tasked with assisting sailors and soldiers who were returning from deployment in Afghanistan, many of whom did not meet the bureaucratic threshold to qualify for the Canadian Veterans Affairs' articulation of Operational Stress Injury. For

many of these military personnel, a three-day decompression event in Cyprus was simply not enough to reintegrate into military base or civilian life upon returning to Canada.

My prolonged professional exposure to these intense conflict laden work settings has validated my earlier enrollment in the study of conflict at the graduate level and confirmed my desire to better understand human conflict today. However, in addition, the increasingly foreboding, ominous, and frightening scientific fact that human induced Global Warming Climate Change² is emerging as *Homo sapiens sapiens*³ most significant historical conflict has me even more immersed in thinking about what this ultimately means from a Conflict Studies purview. As a student of Conflict Studies, I am familiar with the current array of ideas and theories available and utilized to address everything from minor disputes to intractable conflicts, and I have come to realize that there is an opportunity to investigate how the French experimental thinkers, Gilles Deleuze and Felix Guattari, might have a conceptual contribution to make to the field of Conflict Studies. And ultimately their contribution is rooted in the most important question each of us human beings will face.

For the ancient western philosopher Socrates, the question was, “How one should live?” (May 2008, 4) By the latter part of the eighteenth century, Kant and Bentham are re-phrasing the question as, “How one should act?” (May 2008, 4) With Nietzsche,

² “On the terrain of media and the sociopolitical realm, the phrase climate change has been such a failure that one is tempted to see the term itself as a kind of denial, a reaction to the radical trauma of unprecedented global warming. That terms are presented as choices rather than a package is a symptom of this failure, since logically it is correct to say “climate change as a result of global warming,” where “climate change” is just a compression of a more detailed phrase, a metonymy.” (Morton 2013, 8) My suggestion is that the four words be blended as a new term and usage; global warming climate change.

³ “*Homo sapiens* had two subspecies at one time. *Homo sapiens idaltu* (the “firstborn”) is the immediate ancestor of modern humans, *Homo sapiens sapiens*. The now-extinct subspecies lived some 160,000 years ago in the Pleistocene in Africa.” (White et al., 2003).

Sartre, and the death of God, “There is no longer a question of how one should live, or how one should act. There is only a question of how one might live.” (May 2008, 8)

When the sustainability of human life is facing a critical threat, caused directly by the way in which we have organized the planet, the need of moving beyond should-based injunctions or absolutisms is quite apparent and obvious to any thinking person who is not otherwise distracted or in denial. The more helpful possibility involves engaging effort, risk, acceptance of change, and recognizing the importance of difference as a given in our universe. “But the concept of life that Deleuze spends his entire philosophical life creating is the concept of difference: it is possible to intuit life as difference – not life as some-thing that then changes and differs, but life as the power to differ.” (Colebrook 2006, 1)

We need not conform. Indeed, if our lives are to be interesting ones, capable of new feelings, new pleasures, new thoughts and experiences, we must not conform, Deleuze offers us a radically different way to approach living, and an attractive one, as long as we are willing to ask anew what it is to be us and what it is to be living.” (May 2008, 25)

This thesis will endeavor to tease out of Deleuzoguattarian⁴ thinking an emerging link with the area of Conflict Studies. The plan is to introduce an emerging conflict reterritorialize⁵ assemblage⁶ which may offer new insight into a conflicted humanity, and

⁴ To the best of my knowledge, this term, referring to the collaborative work of Gilles Deleuze and Felix Guattari was first introduced by Bonita and Protevi, 2004, 23.

⁵ “RETERRITORIALIZATION: the process of forming a new territory, following (and always together with) deterritorialization. Reterritorialization is never a return to an old territory, and even if a body similar to what was deterritorialized or fled from is reconstituted, it is not the same body, not the same state, not the same discourse, not the same species.” (Bonta and Protevi 2004, 136)

⁶ “ASSEMBLAGE [agencement]: an intensive network or rhizome displaying ‘consistency’ or emergent effects by tapping into the ability of self-ordering forces of heterogeneous material to mesh together (‘entrainment’ in complexity theory terms), as in the ‘man-horse-bow assemblage’ of the nomads.” (Bonta and Protevi, 2004, 54)

the ways in which we attempt to manage conflict, at a moment in time when uncertainty about the future unfolding⁷ of a planet, which to date, has been capable of sustaining human life is quite evident.

I am composing this introduction as I sit on my veranda. I have just finished reading a document prepared by the Simcoe Muskoka District Health Unit entitled, *A Changing Climate: Assessing health impacts & vulnerabilities due to climate change within Simcoe Muskoka; Summary Report for Municipalities & Stakeholders*.⁸ I am sitting on the veranda of my home and my peace has been interrupted by disconcerting thoughts about the destructive trajectory of humanity and that its impact will increasingly become problematic and irreversible, resulting in conflicts domestically and internationally challenging in previously unknown ways.

Aim of the Study

We⁹ exist in a world that is stratified with a multitude of complexities, including many layers of conflict. Even the process of determining how to write this thesis, of deciding when to engage the work, and the reason as to why I have chosen this path of

⁷ “Leibniz has mediated what historians study in terms of social contradiction of the ancient regime with an activity that folds, unfolds, and refolds matter, space, and time. Contemporary artists, also geophilosophers and students of revolutions, are impelled to work in the same fashion. Their activity accounts for the shrinkage of the world, its increased organic mass, and consequent impoverishment of biological variety. Forms, like modes of folding disappear.” (Deleuze 1993, xvi)

⁸ [http://www.simcoemuskokahealth.org/docs/default-source/topic-environment/executive-summary_-vulnerability-assessment-2017-\(final-for-posting-on-internet\)7d04db5f97be6bc38c2dff0000a8dfd8.pdf?sfvrsn=2](http://www.simcoemuskokahealth.org/docs/default-source/topic-environment/executive-summary_-vulnerability-assessment-2017-(final-for-posting-on-internet)7d04db5f97be6bc38c2dff0000a8dfd8.pdf?sfvrsn=2)

⁹ Throughout this work I will be using the Oxford Dictionary’s definition of the first-person plural pronoun ‘we;’ “People in general.” (en.oxforddictionaries.com/definition/we) And the following is a specific example as articulated by two academics currently writing about the future of the planet with or without human beings. “If we start to think of ourselves as the last humans, as the beings capable of thinking beyond the time of humanity, what questions does the future pose to us? This is not the question of how “we” will survive but of how – given our eventual non-survival – we might be inscribed (including the literal climactic inscription on the earth.” (Weinstein and Colebrook 2017, XII -XIII)

study, requires energy in terms of an internal struggle, the management of conflicting ideas, and prioritizing the demands of time related to multi-tasking. In fact, social scientists indicate that in terms of human beings, “Every relationship of any depth at all has conflict. No matter how close, how understanding, how compatible you are, there will be times when your ideas or actions or needs or goals won’t match those of others around you.” (Adler and Towne 1980, 357) Acceptance of such a statement does not mean that human beings are destined to resignation and hopelessness in light of this reality; we need not fear being sentenced as ‘neurotics to the analyst’s couch.’ On the contrary, one of the hopeful attributes of what it means to be human, is our capacity to continually develop, advance, and incorporate new knowledge. However, such an expression of the condition of *Homo sapiens sapiens* must be offered knowing that the story is intricate, complex, and at many levels perhaps beyond our grasp. Noam Chomsky suggests, “Personally I believe that many of the things we would like to understand, such as the nature of man (humanity), or the nature of a decent society, or lots of other things might really fall outside of the scope of possible human science.” (Chomsky and Foucault 2006, 28) As Tolstoy makes clear, we may be able to access lenses or even prisms which provide a glimpse of the challenges associated with living, however, the surfaces we explore will likely fall short of a definitive determination. With an acknowledged finite and realistic understanding of human conflict in mind, this project will identify and engage some potential interdisciplinary linkages between aspects of the work of Gilles Deleuze and Felix Guattari, and endeavour to unearth an emerging reterritorialized assemblage that may be recognized as pertinent in the academy by conflict specialists.

The Research Question

How does the thinking of Gilles Deleuze and Felix Guattari provide an opportunity to augment the field of Conflict Studies via the introduction of an emerging reterritorialized assemblage identified as Conflict Inhabitation?

Summary of the Study

The climate of planet earth is changing as a result of the choices human beings continue to make. These changes are now accelerating to such an extent that Global Warming Climate Change Scientists have announced that we find ourselves in uncharted territory. All scientific indicators suggest that the impact will be universally catastrophic for life as we know it. For example, according to the United Nations Environment Programme, every twenty-four hours, between 150 and 200 species of plant, insect, bird, and mammal become extinct.¹⁰ As a conflicted species, it is apparent that in addition to being in conflict with one another, we are clearly in conflict with the delicate balance that is critical to the sustainability of the earth, essential for our ongoing existence.¹¹

Situating myself in this study, I know that I am living in the midst of these dramatic changes and I also know that I am a major contributor to the factors causing Global Warming Climate Change. I travel by fossil fueled automobiles, jet planes, and ships. I eat red meat and sea food. Twenty-four hours per day I support the petroleum and plastic industry via my numbed complicity. I am fully aware that each of these actions

¹⁰ “According to the UN Environment Programme, the Earth is in the midst of a mass extinction of life. Scientists estimate that 150-200 species of plant, insect, bird and mammal become extinct every 24 hours. This is nearly 1,000 times the "natural" or "background" rate and, say many biologists, is greater than anything the world has experienced since the vanishing of the dinosaurs nearly 65m years ago.”
https://www.huffingtonpost.ca/entry/un-environment-programme-_n_684562

¹¹ “The world must thrash out a new deal for nature in the next two years or humanity could be the first species to document our own extinction, warns the United Nation’s biodiversity chief.”
<https://www.theguardian.com/environment/2018/nov/03/stop-biodiversity-loss-or-we-could-face-our-own-extinction-warns-un>

increase CO2 emissions and place the planet in further jeopardy. However, I am conflicted because I am totally engaged in the distractions of daily living, and I resign myself to a sense of helplessness which is fed by a host of excuses for not changing my lifestyle. I am completely embedded as a willing pawn in Marcuse's dark image of the compliant, pacified, and totalitarian complicit consuming being; as my becoming potential is lulled to sleep.

By virtue of the way it has organized its technological base, contemporary industrial society tends to be totalitarian. For "totalitarian" is not only a terroristic political coordination of society, but also a non-terroristic economic-technical coordination which operates through the manipulation of needs by vested interests. It thus precludes the emergence of an effective opposition against the whole. Not only a specific form of government or party rule makes for totalitarians, but also a specific system of production and distribution which may well be compatible with a "pluralism" of parties, newspapers, "countervailing powers," etc. (Marcuse 1964, 3)

And as such, I tell myself that I can continue in the current pattern of my consuming existence because, "It is not as though I do nothing to help the planet." I recycle.¹² I reuse. I have investigated the installation of solar panels in my home; the investment payback makes it unaffordable. I have considered the purchase of an electric automobile; the cost is prohibitive. I do try, but it is not enough. Which leaves me in a state of despair.

In light of the current reality of an increasingly intense and unavoidable clash between humanity and its only currently viable residence, planet earth, this study

¹² "Plastic pollution is piling up around us. Canada only recycles 11 per cent of its plastic waste, letting the rest accumulate in landfills or the environment, and without a strong national strategy to deal with the problem, it isn't going to stop." file:///C:/Users/David/Downloads/FINAL-Talking-Trash-Primer-Oct-2018%20(2).pdf

proposes to examine human conflict in an effort to better understand what a new conflict management approach might look like, and whether it will hold some promise in terms of conflict studies in a highly charged, human induced, age of extinction.

This study is being undertaken with the plan to develop a new conflict studies contribution. As such, it will provide an overview of very specific existing conflict literature; the work of Fisher and Ury, Winslae and Monk, Folger and Bush, and Lederach. This effort will demonstrate an epistemological commonality and logical flow in terms of the field of conflict studies and some of the thinking of Gilles Deleuze Felix Guattarian. Having established this compatibility, resulting in a clear path for an interdisciplinary conversation, the work of these cited conflict management specialists will be precisely inhabited and deterritorialized by relevant Deleuze and Guattari terms, and this reterritorializing will result in a unique assemblage resulting in the emergence and further articulation of the new term, Conflict Inhabitation. A case study focusing on current Global Warming Climate Change science, situated in a micro-conceptualization, will serve as an initial testing ground for the potential effectiveness of Conflict Inhabitation in the field of Conflict Studies.

Significantly, a Personal Narrative Autoethnographic Methodology¹³ will be utilized in order to embrace and engage clearly identified and established research in the field of conflict studies and Deleuze and Guattari thinking in order to develop a new

¹³ Note: During the Thesis Defense I expounded upon the rationale for the validity of this methodological approach; based on the extensive overview of the Autoethnographic Methodology offered by Carolyn Ellis, Tony E. Adams, and Arthur P. Bochner. "Abstract: Autoethnography is an approach to research and writing that seeks to describe and systematically analyze personal experience in order to understand cultural experience. This approach challenges canonical ways of doing research and representing others and treats research as a political, socially-just and socially-conscious act. A researcher uses tenets of autobiography and ethnography to do and write autoethnography. Thus, as a method, autoethnography is both process and product." (<http://www.qualitative-research.net/index.php/fqs/article/view/1589/3095>)

linkage that relies significantly on the idea that an interdisciplinary approach can provide fertile ground for emerging ideas. In particular the method will involve an inhabitation of the research of four identified conflict management approaches – negotiation, narrative, transforming the conflict and transforming the conflicted parties - and Deleuze and Guattari thought in order to identify a new conflict studies reterritorialized assemblage.

Significance of the Study

Conflict has always been a significant factor in the story of *Homo sapiens sapiens*. The field of conflict studies has produced much research in terms of how to address conflict. Human caused Global Warming Climate Change is rendering our only home uninhabitable. A Deleuze and Guattari contribution to the field of conflict studies may provide a new insight into how humanity can be enabled to better manage the inevitable escalating conflicts that will result directly from the impact of Global Warming Climate Change. The new reterritorialized assemblage may also ignite debate and discourse in both the world of conflict studies and Deleuze Guattari thought.

Limitations and Delimitations

My decision to solely utilize the academically significant thinking of Gilles Deleuze and Felix Guattari delimits the capacity of my emerging embracing of a reterritorialized assemblage approach to this research; my research question is specifically delimiting. Three significant limitations will be a result of the decision to focus only on four conflict management approaches, the selective number of terms from

the lexicon of Deleuzoguattarian thinking, and the chosen methodology;
Autoethnography.

Thesis Outline

My research approach is designed to unfold a new conflict studies reterritorialized assemblage. As such it is heavily weighted in terms of an inductive conceptual and theoretical focus. However, the new reterritorialized assemblage will be challenged by a relevant case study, launching it into practice; deductive.

Chapter One: Introduction, establishes the beginning of the quest and provides such necessities as this Thesis Outline. Chapter Two: Contextualizing the Anthropocene and Situating Myself, establishes the foundation upon which the remaining chapters will be formulated; with the knowledge of tectonic plate movement metaphorically in mind. In Chapter Three: Clarification of the Reference to Deleuzoguattarian, Validating the Work as Inter-Disciplinary, and Articulation of the Important Journey from the Term ‘Theory’ to the Term ‘Reterritorialized Assemblage’, I will provide a rationale for the term ‘Deleuzoguattarian,’ and confirm the logic of incorporating the thinking of Gilles Deleuze and Felix Guattari with current conflict studies concepts. In addition, I will provide details of the engaging discourse with both Supervisors that resulted in a paradigm shift concerning the way in which I determined how to categorize the new term ‘Conflict Inhabitation;’ as a reterritorialized assemblage. In Chapter Four: Defining Conflict Inhabitation, Introducing the Deleuzoguattarian Lexicon with Selected Terms Defined, and Contextualizing the Language, I will fully define Conflict Inhabitation, introduce several Deleuzoguattarian terms, and use these terms to inhabit a personal

story.’ Chapter Five: Four Conflict Studies Territories Described, Deterritorialized and Reterritorialized Utilizing Deleuzoguattarian Terminology, provides the first articulation of four recognized conflict management approaches, which are then inhabited by a pertinent selection of Deleuzoguattarian terminology, resulting in four reterritorialized assemblages. Chapter Six: A Global Warming Climate Change Case Study Analysis Utilizing the Conflict Inhabitation Tool Box, brings Conflict Inhabitation to life by grounding it in the soil of the most challenging of human conflicts. Chapter Seven: Conclusion – Conflict Inhabitation: A Summary, concludes that the introduction of the thinking of Gilles Deleuze and Felix Guattari into the realm of Conflict Studies does offer a new contribution via the reterritorialized assemblage, Conflict Inhabitation.

Collectively, various anthropogenic global material and energy fluxes by now far exceed any natural flows. As a consequence, developments in many of the vital environmental dimensions are reaching a crisis stage: water resources, soils, forests and oceans have been overexploited or are being destroyed, biodiversity is undergoing a drastic reduction, and important biochemical flow patterns have been radically changed by humankind, for example the carbon and nitrogen cycles.

(Federal Republic of Germany 2014, 31)

Rapidly progressing, unabated climate change will constitute a crisis for humankind, as it means that the relatively stable climatic era since the last Ice Age in which human civilisations have developed will come to an end (Figure 1.1-1a). In the past 2,000 years, fluctuations in mean global temperature amounted to less than 1 °C. Neither our agriculture and forestry nor our culture, society, infrastructures, etc. are prepared for a rapid and significant climate change of several degrees Celsius.

(Federal Republic of Germany 2014, 33)

Even if we had time, and we do not, to change our genes to make us act with love and live lightly on the Earth, it would not work. We are what we are because natural selection has made us the toughest predator the world has ever seen. Even small mammals displaced the Tyrannosaurus. It is absurd to expect us to change ourselves as it would be to expect crocodiles or sharks to become through some great act of will, vegetarian. We cannot alter our natures, and as we shall see the bred-in tribalism and nationalism we pretend to deplore is the amplifier that makes us powerful. All That we can do is to try to temper our strength with decency.

(Lovelock 2009, 231-232)

One may believe that mankind will live forever. But the concept that people are no longer subject to the evolutionary process is as irrational as a belief in Santa Clause or the tooth fairy. That our species will be replaced by none, one, or two descendant species within a million years or so is to be expected. It is expected on the basis of knowledge we have accumulated about all other species.

(Margulis and Sagan 1997, 227)

The meaning of life is that it ends.

(Attributed to Franz Kafka)

Chapter Two

Contextualizing the Anthropocene¹⁴ and Situating Myself

Situating Myself in the Midst of Present Intensities

Once again, it's 3:35 a.m. and I am awake. I am not certain of the exact calendar date, however, it is sometime between the past and the future. I am trying to focus my ideas in such a way that I am clearly articulating what I want to say about situating myself. It's another hour later, and I am still trying. One receives marks for trying, correct? I go back to the words that first wet my intellectual appetite for the thinking of Deleuze and Guattari, words making sense of a machinesque - my word - desiring-production worldview where the blunt and crude references invited this reader to acceptance of the fact that in the end, "I'm not so special."

It is at work everywhere, functioning smoothly at times, at other times in fits and starts. It breathes, it heats, it eats. It shits and fucks. What a mistake to have ever said *the* Id. Everywhere it is machines – real ones, not figurative ones: machines driving other machines, machines being driven by other machines, with all the necessary couplings and connections. An organ-machine is plugged into an energy-source-machine: the one produces a flow that the other interrupts. The breast is a machine that produces milk, and the mouth a machine coupled to it. The mouth of the anorexic wavers between several functions: its possessor is uncertain as to whether it is an eating machine, an anal machine, a talking machine, or a breathing machine (asthma attacks). Hence, we are all handymen: each with his little machines. (Deleuze and Guattari 1983, 1)

It is another day and I am wondering if I can get it together enough to write something down that might make sense; nothing makes sense. When I last met with

¹⁴ "Scientists divide the history of our planet into epochs such as the Pleistocene, the Pliocene and the Miocene. Officially, we live in the Holocene epoch. Yet it may be better to call the last 70,000 years the Anthropocene epoch: the epoch of humanity. For during these millennia Homo sapiens became the single most important agent of change in the global ecology." (Harari 2015, 72)

Thesis Supervisor Dr. Tara Ney on April 3, 2018, at one point in the conversation I experienced the need to indicate to her a distinction for clarification purposes; that the ideas that I was expressing concerning the current state of the human story and its terminal nature were heavy and disconcerting, but not an indication that I was simply depressed; (Simulating an echo), simply depressed, simply depressed. As I reflect on that moment I am acutely aware that my being simply depressed would be much more manageable than trying to make sense of life on this planet at this particular point in time; a pill designed to help me cope will not repair or undo what is unfolding as a result of the Anthropocene. “It is doubtful whether *Homo sapiens* will still be around a thousand years from now...” (Harari 2014, 6) And yet I go about my daily life; “Same as it ever was.” (Talking Heads 1981)

And you may find yourself
 Living in a shotgun shack
 And you may find yourself
 In another part of the world
 And you may find yourself
 Behind the wheel of a large automobile
 And you may find yourself in a beautiful house
 With a beautiful wife
 And you may ask yourself, well
 How did I get here?...

And you may ask yourself
 How do I work this?
 And you may ask yourself
 Where is that large automobile?
 And you may tell yourself
 This is not my beautiful house!
 And you may tell yourself
 This is not my beautiful wife!

(Talking Heads, 1981)

Certainly, there are interruptions in the ongoing daily grind. And there are those times when I either question the reality that I have largely chosen or conditions beyond my control render the 'same old, same old' as suddenly out of control or off track. The combination of these complex factors in my life, in anyone's life, make the challenge of building an overall healthier planet an (almost) impossible task; alas, the futility.

It's 3:36 a.m.; twenty-four hours and one minute since yesterday. I am sending You Tube music videos to a young person who has been in my life for their entire life; someone whom I love very deeply. Since March 19, 2018, when I scrambled to access a flight from Fort Myers, Florida, to Toronto, in order to support this person as they considered suicide as the only option going forward, I have been working along with this young person's Mother to encourage an embracing of the twenty-fifth year of their life. This heart-breaking sort of interruption has impacted my life in a significant way and challenged my capacity to focus on the tasks of a daily routine, including this writing project. And thus currently, I am immersing myself in a gargantuan effort to maneuver the definitely overwhelming reality of attempting to negotiate and support the altered life experience of someone whom I love; and whom I do not want to lose to unmanaged mental illness and possibly death. This is a very sad place in which to reside; many tears, many doubts, many questions, many tears. And so, I spend long hours walking with this young person; in silence mostly. I am encouraged with each step that they take. I am delighted when my questions are met with responses. I am understanding as this person describes their current life as, "A black hole, a place of nothingness." The blank stares are

the most disconcerting. To echo Pink Floyd's lyrics from their song 'Comfortably Numb;'

Hello?
 Hello?
 Hello?
 Is there anybody in there?
 Just nod if you can hear me.
 Is there anyone at home?
 Come on now.
 I hear your feeling down.
 Well I can ease your pain.
 Get you on your feet again.
 Relax.
 I'll need some information first.
 Just the basic facts.
 Can you tell where it hurts?

(Pink Floyd 1979)

It is now 3:37 a.m., on May 29, 2018, and the young person has been in the hospital for two weeks. The cry for meaning culminated in a handful of anti-depressant capsules being ingested in an effort to bring the perceived painful existence to an immediate close. Thankfully it was an unsuccessful attempt; in spite of a determined course of action. Each day I continue to visit and together we walk around the inner hallway of the Psychiatric Care Unit. It takes us exactly one minute and seventeen seconds to complete one round. I am encouraged by some of the progress, but on a daily basis I am the recipient of their perseverative pleas to be released so that life can be ended by lying down and disappearing on a busy Toronto sidewalk. Thankfully, because a Form 3 is in place, meaning that the Provincial Government can hold the person until the person stabilizes, moving beyond threatening suicide is a possibility.

Because of this young person's current preoccupation with suicide, in my effort to comprehend such a mind space, I revisited the words familiar to me which were written by Albert Camus.

Suicide has never been dealt with except as a social phenomenon. On the contrary, we are concerned here, at the outset, with the relationship between individual thought and suicide. An act like this is prepared within the silence of the heart, as is a great work of art. The man himself is ignorant of it. One evening he pulls the trigger or jumps. Of an apartment-building manager who had killed himself I was told that he had lost his daughter five years before, that he had changed greatly since, and that that experience had "undermined" him. A more exact word cannot be imagined. Beginning to think is beginning to be undermined. Society has but little connection with such beginnings. The worm is in man's heart. That is where it must be sought. One must follow and understand this fatal game that leads from lucidity in the face of existence to flight from light. (Camus 1991, 4-5)

As strange as it may seem – and it is personally surrealistic – I have decided that I need to keep writing in order to say 'yes' to some small bit of normalcy in the midst of this crisis. And, the richness that I am experiencing – when able to focus - is both cathartic and nourishing; to give voice to the pain and to nurture the soil with the immediacy of a looming possible death; nutrients from dead organic matter bring life to whatever is coming next. "The worm is in the man's heart." (Camus 1991, 5)

Currently I situate myself as having one foot firmly placed on this young person's desire to die via suicide, and the other foot reluctantly and precariously placed on the ongoing historical fact regarding humanity's apparently ongoing oblivious immersion in the mass suicide of all species on the planet, including those who were our closest relatives. I have access to the data regarding our impact.

But the Anthropocene isn't a novel phenomenon of the last few centuries. Already tens of thousands of years ago, when our Stone Age ancestors spread from East Africa to the four corners of the earth, they changed the flora and fauna of every continent and island on which they settled. They drove to extinction all the other human species of the world, 90 percent of the large animals of Australia, 75 percent of the large mammals of America and about 50 percent of all the large land mammals of the planet – and all before they planted the first wheat field, shaped the first metal tool, wrote the first text or struck the first coin. (Harari 2015, 74)

And I offer 'oblivious' again because regardless of the increasingly accessible historical, anthropological, geological, and archeological evidence, our self-destruction, our suicidal propensities, are advancing at an alarming rate. "Climate change in the coming decades – even if global temperature rise can be kept to below 2°C – will adversely affect animal and plant species across the world. If the world adopts a "business as usual" approach, and we see a rise of 4.5°C, many more species could die off."¹⁵ And 'business as usual' suggests a lack of human will, imagination, capacity, and organization, to realistically address the most significant problem facing the future of the planet as we know it; interestingly these are all of the necessary human gifts impacted in the young person who is wanting to kill themselves at this moment in time. However, as I mentioned earlier and want to emphasize again, a thoughtfully designed chemical cocktail has a better chance of restoring a mental health patient to health than humankind has of solving the human induced Global Warming Climate Change catastrophe. In the meantime, how might I situate myself in these micro and macro contexts?

"Beginning to think is beginning to be undermined." (Camus 1955, 5) These words will continue to resonate with me; and haunt me. This insightful statement is

¹⁵ United Nations Environment Programme. "A Warming World Threatens the Planet's Library of life." unenvironment.org. April 12, 2018. <https://www.unenvironment.org/news-and-stories/story/warming-world-threatens-planets-library-life> (accessed May 12, 2018).

succinct and accurate. There is a factuality to these words. The entire sentence crystalizes and confirms for me the goal of what it means to be alive, to be human, and to have a well-functioning human brain. The statement emphasizes the importance of taking the intellectual risks necessary to embrace and savour all thoughtful moments of life as they unfold. As I continue to grant myself permission to be ‘undermined’ I need to be open to being shaken from the sleepy zombie-like state that is encouraged by the seductive consumption driven economic system in which we all reside and fuel; celebrated and flogged in the name of order, progress, and so-called economic growth. Sleeper awoken; tipping my hat to Bach. And this is not an undertaking that is necessarily natural to we humans.

On June 28, 2018, as my meeting with Thesis Supervisor Dr. Anne Bruce reached a conclusion, with a quizzical expression on her face and shifting her standing center of balance to lean against her desk, she asked me specifically how I interpreted Camus’ statement, “Beginning to think is beginning to be undermined.” My response spoke to being challenged in our thinking in unsettling, disturbing, and surprising ways. And this direction of thought is confirmed by Claire Colebrook when she suggests that, “Real thought does not order what perceives according to ready-made units and measures but allows itself to be violated, confronted, and transgressed by intensive differences.” (Colebrook 2002, 86) And the challenge, in terms of our species is that although we stand out with our self-perception of being unique in our capacity to experience what we inadequately describe as consciousness, most of us either have great difficulty fully celebrating this consciousness or limited capacity in this regard overall; not even a consideration.

The average person is not especially curious about the world. He is alive, and being somehow obliged to deal with this condition, feels the less effort it requires, the better. Whereas learning about the world is labour, and a great all-consuming one at that. Most people develop quite antithetical talents, in fact – to look without seeing, to listen without hearing, mainly to preserve oneself within oneself.” (Kapusinski 2007, 267)

And this is extremely unfortunate and a significant factor in the multifaceted reason as to why we are unable to move beyond our destructive myopic approaches to existence. So, what is required, what is necessary in order to engage being undermined? “It is a practice of concepts, and it must be judged in the light of the other practices with which it interferes...It is at the level of interference of many practices that things happen, beings, images, concepts, all the kinds of events.” (Deleuze 1989, 280) Deleuze’s understanding and description of “interference” is in conjunction with Camus’ idea of what it means to be “undermined.” The need for heightened awareness, going forward, is essential, regardless of whether the final chapter, the end of life as we have come to know it, is inevitable at this point in time.

On July 20, (2016) James Hansen, the former climatologist who brought climate change to the public’s attention in the summer of 1988, issued a bombshell: He and a team of climate scientists had identified a newly important feedback mechanism off the coast of Antarctica that suggests mean sea levels could rise 10 times faster than previously predicted; 10 feet by 2065. The authors included this chilling warning: If emissions aren’t cut, “We conclude that multi-meter sea-level rise would become practically unavoidable. Social disruption and economic consequences of such large sea-rise could be devastating. It is not difficult to imagine that conflicts arising from forced migrations and economic collapse might make the planet ungovernable, threatening the fabric of civilization.”¹⁶

¹⁶ Eric Holthaus. “The point of No Return: Climate Change Nightmares Are Already Here.” Rolling Stone Magazine. April 12, 2018. <https://www.rollingstone.com/politics/news/the-point-of-no-return-climate-change-nightmares-are-already-here-20150805>

This is a profoundly significant scientifically researched statement. And these specific words challenge me to think and to be undermined; repeating, “It is not difficult to imagine that conflicts arising from forced migrations and economic collapse might make the planet ungovernable, threatening the fabric of civilization.” Can this be true? Is it possible that what is left of the human race will obliterate its’ own existence completely? As such, I am shocked into owning the burden, which is actually quite disconcerting and unmanageable; there is simply no alternative once the scales fall from my eyes. As such, it is helpful for me to consider Hannah Arendt’s reference to the French poet and writer Rene Char’s words as he articulated them to explain how the citizens of France were suddenly ‘burdened’ by Nazi occupation, “...the gist of what four years in the *resistance* had come to mean to a whole generation of European writers and men of letters.” (Arendt 2006, 3) One of Rene Char’s aphorisms in translation stated, “Our inheritance was left to us by no testament.” (Arendt 2006, 3) And herein lies the complex tension that is universally so problematic, whatever the magnitude of the human experience of crisis, but especially now.

It did not last long. After a few short years they were liberated from what they originally had thought to be a “burden” and thrown back into what they now knew to be the weightless irrelevance of their personal affairs, once more separated from “the world of reality” by an *epaisseur triste*, the “sad opaqueness” of a private life centered about nothing but itself. (Arendt 2006, 3)

The difference between Rene Char’s experience, namely the defined movement

from “burden” to “sad opaqueness,” and presumably the potential to move back and forth endlessly, and the year 2018, is that in order to experience such flux there has to be a sense of the future. This is a game changer because the place in which most of human living has resided is in something called the present; which is that tenuous and complicated residence found between the past and the future. Franz Kafka’s parable¹⁷ is the subject of Hannah Arendt’s thorough interrogation as she works to both understand and explain ‘the gap’ that is so abundantly in our psyche, yet little understood as life marches in all sorts of lines of flight.

Seen from the viewpoint of man, who always lives in the interval between past and future, time is not a continuum, a flow of uninterrupted succession; it is broken in the middle, at the point where “he” stands; and “his” standpoint is not the present as we usually understand it but rather a gap in time which “his” constant fighting, “his” making a stand against past and future, keeps in existence. (Arendt 2006, 10)

However, without a future, the way in which we understand the past and live in the present is disrupted in once inconceivable ways. It is one thing for a patient diagnosed with terminal cancer, and given weeks to live, to be stripped of a future. However, it is something altogether different to have the entire planet have its human-hopeful-future collapse. And considering the possibility of such a collapse is one thing; historically, consider the multitude of doomsday religions and their apocalyptic rantings, or the multitude of cultures devastated by internal and external elements associated with this

¹⁷ “Kafka’s parable reads as follows: He has two antagonists: the first presses him from behind, from the origin. The second blocks the road ahead. He gives battle to both. To be sure, the first supports him in his fight with the second, for he wants to push him forward, and in the same way the second supports him in his fight with the first, since he drives him back. But it is only theoretically so. For it is not only the two antagonists who are there, but he himself as well, and who really knows his intentions? His dream, though, is that some time in an unguarded moment – and this would require a night darker than any night has ever been yet – he will jump out of the fighting line and be promoted, on account of his experience in fighting, to the position of umpire over his antagonists in their fight with each other.” (Arendt 2006, 7)

planet. To know that the final collapse is inevitable and looming, that is another thing altogether.

“We’re doomed,” says Mayer Hillman with such a beaming smile that it takes a moment for the words to sink in. “The outcome is death, and it’s the end of most life on the planet because we’re so dependent on the burning of fossil fuels. There are no means of reversing the process which is melting the polar ice caps. And very few appear to be prepared to say so. Hillman, an 86-year-old social scientist and senior fellow emeritus of the Policy Studies Institute, does say so. His bleak forecast of the consequence of runaway climate change, he says without fanfare, is his “last will and testament”. His last intervention in public life. “I’m not going to write anymore because there’s nothing more that can be said,” he says when I first hear him speak to a stunned audience at the University of East Anglia late last year.¹⁸

It is 7:30 p.m., June 3, 2018, and I have just finished speaking with the young person who continues to be hospitalized.¹⁹ Silently weeping, they expressed gratitude for the life lived to date; a far cry from a plea last week that presented in the guise of a perseverative refrain requesting permission to be released from the hospital in order to lie down in the street and die. And as I remain vigilant in my silence, and intently listen, I am drawn into deeper thought, deeper stratifications, in an effort to make sense of the entire situation; or as the fictional character, Zorba the Greek, would describe it, “...the full catastrophe.” (Mikis Theodorakis 1964) For this recovering young person a glimmer of hope. For the wider human family, not so much.

¹⁸ <https://www.theguardian.com/environment/2018/apr/26/were-doomed-mayer-hillman-on-the-climate-reality-no-one-else-will-dare-mention>

¹⁹ On June 15, 2018, the young person was discharged from the hospital, returning to part time employment and family supported living. Treatment continues to advance capacity; becoming in a new and healthy way.

For theory too is something which is made, no less than its object. For many people, philosophy is something which is not ‘made,’ but is pre-existent, ready-made in a pre-fabricated sky. However, philosophical theory is itself a practice, just as much as its object. It is no more abstract than its object. It is a practice of concepts, and it must be judged in the light of the other practices with which it interferes...It is at the level of interference of many practices that things happen, beings, images, concepts, all the kinds of events.

(Deleuze 1989, 280)

So Herodotus wanders the world, meets people, listens to what they tell him. They speak of who they are, they recount their history. But how do they know who they are, and where they came from? Ah, they answer, they have it on the word of others – first and foremost, from their ancestors. It is they who transmitted their knowledge to this generation, just as this one is now transmitting it to others. The knowledge takes the form of various tales. People sit around a fire and tell their stories. Later, these will be called legends and myths, but in the instant when they are first being related and heard, the tellers and listeners believe in them as the holiest of truths, absolute reality.

They listen, the fire burns, someone adds more wood, the flames renewed warmth quickens thought, awakens the imagination. The spinning of tales is almost unimaginable without a fire crackling somewhere nearby, or without the darkness of a house illuminated by an oil lamp or a candle. The fire’s light attracts, unites, galvanizes attentions. The flame and community. The flame and history. The flame and memory. Heraclitus, who lived before Herodotus, considered fire to be the origin of all matter, the primordial substance. Like fire, he said, everything is in eternal motion, everything is extinguished only to flare up again. Everything flows, but in flowing, it undergoes transformation. So it is with memory. Some of its images die out, but new ones appear in their place. The new ones are not identical to those that came before – they are different. Just as one cannot step twice into the same river, so it is impossible for a new image to be exactly like the earlier one.

It is this principle of an irreversible passing away that Herodotus understands perfectly, and he wants to set himself in opposition to its destructive power: *to prevent human events from being erased by time.*

(Kapusinski 2007, 76-77)



Image 1.3 – *Burka Woman Crucified on a 737 Over Manhattan: Journeys are Intensely*

Significant Becomings

Chapter Three

Clarification of the Reference to Deleuzoguattarian, Validating the Work as Inter-Disciplinary, and Articulation of the Important Journey from the Term ‘Theory’ to the Term ‘Reterritorialized Assemblage’

Clarification Regarding Deleuze and Guattari

Of his intellectual endeavours with Guattari, Deleuze said, “We do not work together, we work between the two....We don’t work, we negotiate. We were never in the same rhythm, we were always out of step.” (Deleuze and Parnet 1987, 17) From the perspective of Hugh Tomlinson and Graham Burchell, translators of Deleuze and Guattari’s last published work, “The interaction with Guattari the nonphilosopher brought the philosopher Deleuze to a new stage: from thinking the multiple to doing the multiple.” (Deleuze and Guattari 1994, viii)

One of the ongoing debates in the world of those who study Deleuze and Guattari is how to determine which thoughts are to be attributed to Deleuze, and which thoughts are to be attributed to Guattari?

Guattari is variously treated as the junior partner and his contribution either downplayed or ignored altogether (and almost all commentators on Deleuze, myself included, have been guilty at one time or another of writing ‘Deleuze’ when really they meant ‘Deleuze and Guattari’), or worse, the corruptor of Deleuze, and condemned to take the fall for all that is strange, disturbing or incomprehensible in their writing. (Buchanan 2008, 8)

Buchanan then goes on to suggest that he and others know that something must be done, “...though I confess that I’m at a loss as to what that might be.” (Buchanan

2008, 8) In fact, two of the authors that Buchanan cites in his bibliography - published 2004 – utilize the reasonable solution throughout their work. Mark Bonta and John Protevi refer to the collaborative work of Deleuze and Guattari as Deleuzoguattarian. Therefore, for the purpose of this thesis, the term Deleuzoguattarian, will be offered as the reference point for all work attributed to Deleuze and Guattari via joint or co-publications.

Deleuzoguattarian - Interdisciplinary and Relevant

With the undertaking of this endeavour it is encouraging to note of Deleuze, “...that while his concepts are located within an intricate and sophisticated web of philosophical linkages, they are also accessible and useful for developing critical reflection beyond the domain of philosophy.” (Stivale 2005, 2) This suggests that the work of Deleuze, and thus Guattari, in terms of their collaborative efforts, is well suited for the ongoing work of the academic worldview that encourages and celebrates interdisciplinary investigations. Guattari said,

...If we remain attached to the idea that ...we are all specialists who should remain in our respective corners working on our own individual studies, then we will soon witness in our world explosions that will elude the comprehension of politicians and social scientists alike. (Guattari 2009, 59-60)

In fact, very recent academic investigations, with distinctly different topics, clearly support the importance of their work in previously unimagined ways. “Religious discourse now permeates the theoretical humanities.” (Delpech-Ramey and Harris 2010, 3) And it is suggested,

...a growing number of scholars have pointed out that far from being a regrettable aspect within or fundamental problem for Deleuze's politics, the moments at which Deleuze's thinking suggests that philosophy is allied to creative relationships with the spiritual world may be the key to unlocking the genuine radicality of his politics. (Delpech-Ramey and Harris 2010, 5)

And another example pertains to the realm of Family Therapy.

New descriptions that pick up on the most searching analyses of the current directions in the trajectories of modern life give us the best chance of developing new lines of flight in the development of therapeutic theory. Deleuze is clearly one such source and new practices or lines of therapeutic inquiry can result from an investigation of his thought. (Winslade 2009, 345)

It is apparent that the efforts of Deleuze and Guattari to move the academy into the realm of '...and, ...and, ...and,...' ways of thinking and becoming, continue in their absence, making for a rich perennial harvest of ongoing and nuanced ideas.

There is also potential in DG thinking because of the significant place that rhizomatics (a biological term) holds; "Rhizome: a decentered multiplicity or network,..." (Bonta and Protevi 2008, 136) Thus opportunity presents in terms of the interdisciplinary merging of biological, philosophical, and conflict studies metaphors and actualities, via references to 'below the surface,' 'emerging,' and 'manifest.' "Deleuze and Guattari conceptual toolkit enables the humanities' and social sciences practical engagement with contemporary physical and biological sciences, and vice versa." (Bonta and Protevi 2008, 12) By design a connection that makes considerable sense and which is echoed in the Deleuzoguattarian commentary literature. "They do not use philosophy to interpret biology or biology to explain philosophy; they allow the two styles of thinking to mesh, transform, and overlay each other." (Colebrook 2002, xxviii) And as Rigney has

stated, “Perhaps the oldest living metaphors in social theory are those that interpret social phenomena through the vocabulary of biology and medicine.” (Rigney 2001, 7)

The Journey from Theory to Reterritorialized Assemblage

Within the evolved make-up of our species, living within the context of an environment subject to identified predictable physical governances, there exist the components of a tension between order and disorder, the result of which has an increasingly overwhelming impact on us, and on everything on this planet and beyond that we gain access too; e.g. the plastic that permeates our planet’s water systems from fresh water aquifers to the oceans, and the space technology junk yard that clutters earth’s orbit. The current articulated timeline resulting in a description of ‘us’ as Homo sapiens sapiens suggests that the trajectory of our behavior has been dominated by Lines of Flight²⁰ with the common goal of bringing order to our interaction with everything that we have any kind of influence on.

For reasons directly related to this tension, and because I am a thinking human being with relatively long-lived experience, I know that I am an individual who is especially concerned about order. In fact, I thrive in a largely self-constructed worldview designed to resist the scientific fact of entropy²¹. I understand that our species has evolved in large part because of the way our brains have selected towards creating order as opposed to being accepting of chaos; without such an acted upon desire we may not have survived to be who we are to this point in time. And, I have engaged professions

²⁰ “LINE OF FLIGHT: the threshold between assemblages, the path of deterritorialization, the experiment; in complexity theory terms, a move that triggers a bifurcation. (Bonta and Protevi, 2004, 106)

²¹ “Entropy - Lack of order or predictability; gradual decline into disorder.” (Oxford English Dictionary. 2nd ed. 20 vols. Oxford: Oxford University Press, 1989 Also available at <http://www.oed.com>)

that have historically institutionalized and thus maintained and strengthened the dominant Eurocentric framework that has quite literally driven civilization for the last two millennia, by waging war on anything that suggested chaos might prevail in our own backyard. This has resulted in the rise of institutional fascism resistant to the idea that anything that deviates from the established norm, anything suggesting change or difference, must not be tolerated; the antithesis of entropy.

As a Priest in a specific denomination of the Christian Church and as a Naval Lieutenant in the Royal Canadian Navy, I have bathed in the deep waters of two culturally significant professions, along with the lifestyle expectations that are enmeshed with the respective territories, each of which adhere to dogma and doctrine as if nothing else mattered than loyalty to their maintenance. Educated as a child into the tradition of the Church of England – contextually the Anglican Church of Canada – the lines between church and state were essentially non-existent. Faith and compliance to the civil community were carefully constructed by the religious and political leaders I was raised with, and as such the characters and approaches to social reality were indistinguishable. This reality was confirmed when in 1982 as a young ordained Deacon²² I became an organizer with the Peace Movement in the City of Saskatoon. As the President of Project Ploughshares, I arranged for City of Saskatoon protest assembly permits and spoke at public forums against a proposed Canadian Federal Government policy, which under the leadership of Pierre E. Trudeau, moved towards an agreement to test the United States of America's cruise missile system on Canadian soil. As such, I was immediately placed

²²A Deacon is the first of one of three Orders of Ordained Ministry in the Anglican Church of Canada; followed by Priest and Bishop.

under scrutiny by both lay and ordained members of my tradition, and I was visited by a Federal Government agency representative from CSIS.

Given the nature of *Homo sapiens sapiens* historically demonstrated drive to bring order to a clearly entropically dominated venue of existence, including my own willing participation, it is not surprising that I would want to lay claim to something concretely new and controlled via this thesis undertaking. Until very recently, I savoured the thought that I might have developed a new theory in the world of conflict studies. I embraced this good news and spoke with confidence about the intellectual El Dorado²³ I had brought to life. The idea of creating something new and unique became the driving force of my validation as a graduate student. However, that experience was not to last.

When I met with one of the thesis committee members on 1 November 2017, Dr. Tara Ney expressed her concern that the use of the word ‘theory’ might not be the best way of expressing my intentions. Specifically, she thought its use antithetical to a postmodern philosophical approach. Deflated, my disappointment later described to me by Dr. Ney as quite obvious, I wandered into a place of significant uncertainty and crashed, surrounded by now chaotic intellectual debris. My troubling quagmire summed up in the perseverative internal utterance, “What now?”

As a result, I pondered the relationship between ideas, concepts, and theories. Certainly, I had an idea; perhaps even original. And as the idea was expanded upon in an effort to explain its *raison d’être*, I began to conceptualize what I confidently described as a theory. And as the other thesis committee member, Dr. Anne Bruce, suggested, the day

²³ “The name of a fictitious country or city abounding in gold, formerly believed to exist somewhere in the region of the Orinoco and Amazon Rivers.” (Oxford English Dictionary. 2nd ed. 20 vols. Oxford: Oxford University Press, 1989 Also available at <http://www.oed.com/>.)

following my meeting with Dr. Ney, there is a place for theory in the articulation of the pursuits and results of academic adventures, and in each discipline the nature and understanding of the research trends and how these are contextually expressed will vary; in Dr. Bruce's specific case, healthcare. And, even postmodernism has the label of theory attached to it. However, the specific concern is that, "...a theorist may map the vocabulary of engineering, or neoclassical economics, or theatre, or literary theory onto the social world, reducing that larger and more complex world to the size and shape of a single cultural province." (Rigney 2001, 6) And as will become evident in Chapter Four, this would not be in keeping with a Deleuzoguattarian worldview.

Further reflection brought me back to the word 'chaos,' which is likely the best expression of disorder. The conversations with Dr. Ney and Dr. Bruce, resulted in rhizomatic lines of flight which moved me in the direction of accepting the fact that I was actively working to move from 'chaos' towards a place where some sense of resolution of terminology might reside. And, I think that Murdoch has effectively contributed a statement that speaks to the discourse concerning theory. "The paradox of our situation is that we must have theories about human nature, no theory explains everything, yet it is just the desire to explain everything which is the spur of theory." (Murdoch 1962, 337-338)

After careful consideration I came to a moment of conclusion going forward. Given the feedback from thesis committee members, and my own further investigation of what theory might represent in the construction of this effort, the word that provided a logical movement in an immediately meaningful line of flight is 'tentative.' And the reason that 'tentative' is so pertinent has to do with the fact that in order to be of a similar

mind to postmodern thinkers and, more specifically in sync with the experimental French thinkers, Gilles Deleuze and Felix Guattari, the temptation to adopt the word ‘theory’ needs to be rejected. Its adoption would render the idea of what I will describe as ‘iteration necessity’ meaningless, and thus succumbing to the potential trap associated with doctrine, dogma, and intolerance of the fluid matrix which is entropy. And this is consistent with the following insightful offering.

The modern is always historically at war with what comes immediately before it. In the same sense, modern is always post-something. The modern ends up being at war with itself and must inevitably become post-modern. This weird logic of becoming postmodern is signaled by the Latin origin of modern, modo, ‘just now’. Postmodern literally means ‘after just now’. (Appignanesi and Garratt 2004, 19)

‘Just now,’ specifically speaks to the Deleuzoguattarian thinking that dynamism and difference are essential constructs in attempting to hold close and feel comfortable with a worldview accepting of becoming. “For a system to remain alive, for the universe to keep growing, information must be continually generated. If there is nothing new, or if the information merely confirms what already is, then the result will be death.” (Wheatley 1999, p. 96)

Moving forward, I have determined that the best way in which to find my way through this descriptive maze is to draw on my immersion experience into the world of Deleuzoguattarian thinking. Thus, what I am actually doing is identifying a reterritorialized assemblage of the current thinking with regard to four approaches in the academy of Conflict Studies, and the label I am attaching to this is Conflict Inhabitation. And in the future, someone else may visit this thesis and determine that a different

description of what I am identifying as reterritorialized assemblage is appropriate. For the moment let tentativeness, change and difference prevail.

For it is absolutely hopeless to think in terms of security, as Miller states in *Sexus*; ‘there is none. The man who looks for security, even in the mind, is like a man who would chop off his limbs in order to have artificial ones which will give him no pain, no trouble’ (page 428). No pain, no trouble – this is the neurotic’s dream of a tranquilized and conflict-free existence.

(Deleuze and Guattari 1983, xvi)

A schizophrenic out for a walk is a better model than a neurotic lying on the analyst’s couch.

(Deleuze and Guattari 1983, 2)

How do cultures differ from one another? Above all their customs. Tell me how you dress, how you act, what are your habits, which gods you honour – and I will tell you who you are. Man not only creates culture, inhabits it, he carries it around with him – man is culture.

(Kapuscinski 2007, 80)

In any concept there are usually bits or components that come from other concepts, which corresponded to other problems and presupposed other planes. This is inevitable because each concept carries out a new cutting-out, takes on new contours, and must be reactivated or recut. On the other hand, a concept also has a *becoming* that involves its relationship with concepts situated on the same plane. Here concepts link up with each other, support one another, coordinate their contours, articulate their respective problems, and belong to the same philosophy, even if they have different histories. In fact, having a finite number of components, every concept will branch off toward other concepts that are differently composed but that constitute other regions of the same plane, answer to problems that can be connected to each other, and participate in a co-creation. A concept requires not only a problem through which it reacts or replaces earlier concepts but a junction of problems where it combines with other co-existing concepts.

(Deleuze and Guattari 1994, 18)



Image 1.4 – *The Inhabitation of Conflict is Unavoidably Illusive*

Chapter Four

Defining Conflict Inhabitation, Introducing the Deleuzoguattarian Lexicon with Selected Terms Defined, and Contextualizing the Language

Conflict Inhabitation Articulated

This chapter is designed to introduce the reterritorialized assemblage, Conflict Inhabitation. The chapter will unfold by utilizing specific terminology that has resulted from the combined work of Gilles Deleuze and Felix Guattari. It will materialize in an effort to reconsider, possibly enhance, or perhaps begin a conversation concerning four existing conflict studies management approaches. The Deleuzoguattarian lexicon is a complex mixture that is constructed first, by embracing and then excessively and emphatically exercising license with the contributions of other significant thinkers such as Spinoza, Nietzsche, and Bergson, and second, by playfully, iconoclastically, and perpetually challenging conformity; and thus, truly entertaining the idea of becoming verses being.

Almost a decade ago, I imagined the term Conflict Inhabitation. Since that time, it has remained in limbo, dormant, isolated, and lurking in my mind, where it has been occasionally shared in the vaguest possible way via utterances confusing enough to protect it from the world outside of my control. By way of bewildered iteration after bewildered iteration, I have had the luxurious angst of time – blessing and curse – during which to slip into the rising and enveloping waters of ideation; to be moved, to be cooled, to be heated, to be buoyant, to sink, to hold my breath, to open and close my eyes, and in its completeness, to bathe in what Conflict Inhabitation might mean.

Originally, Conflict Inhabitation quite simply meant that each conflict might be inhabited by the parties involved. The suggestion being that to dwell or reside within a conflict would take the idea of conflict management to a deeper, more intimate level than transformation had previously encouraged; investment of self, not unlike inhabiting a home, and to press the metaphor – at the risk of being perceived as a proponent of Capitalism - to own, as opposed to rent. And, certainly the original thinking is still central to the concept. However, during the course of the last ten years, what had been an emerging intensity, since the first science-based utterances related to Global Warming Climate Change, is now quite likely an irreversible and accelerating calamity for life on this planet as we have come to determine it.²⁴ And, as a result, because it is quite evident that we have proven to be incapable of inhabiting our planet without being in conflict with all of its life sustaining elements, from the tampered with atmospheric constituents we breathe, to the droplets of contaminated water that we rehydrate with, to the altered nutrients we ingest, we in fact inhabit the earth ‘conflict-u-ally;’ in a conflictual manner. And thus, Conflict Inhabitation takes on a new significance as a result of the relationship of the term as an infinite sequencing of multifactorial iterations, within its own composition.

Because we are unable to inhabit the planet without being in conflict with its trajectory of life sustain-ed-ness, the necessity of addressing conflict by inhabiting it may become essential as one possible way forward into the very real possibility of a Sixth

²⁴ “The outcome document of the Rio+20 Conference, the Future We Want, underscores climate change as “an inevitable and urgent global challenge with long-term implications for the sustainable development of all countries.” <https://sustainabledevelopment.un.org/topics/climatechange>

Great Extinction; with no avoidance strategies available.²⁵ In fact, by virtue of the life that sustains each human being, we will be compelled to inhabit an increasingly conflicted world in new and different ways – adaptation - because of the fact that we reside on this earth; and there is no other realistic option for the life of our species or the other species that we are driving to terminal oblivion in numbers that are enormous, and yet largely invisible to us because of the experiential clutter that we have chosen and or blindly accepted along with our political and economic masters.²⁶

To be clear, given the current state of this planet there is no such thing as a bystander, innocent or otherwise. This situation has never before been encountered by our species. Historically, geographic pockets of humans have been exempted from various state conflicts; e.g. World Wars I and II were less geographically profoundly impactful in North America than in France, in terms of damage to national infrastructure. And the American war waged against Vietnam did not result in the loss of life for Canadians as compared to the losses experienced in those two warring nations. In contrast, Global

²⁵ It is my position that Conflict Management will be a critical resource as we move closer to the possibility of a Sixth Extinction. “At the annual meeting of the Geological Society of America, Smithsonian paleontologist Doug Erwin took the podium to address a ballroom full of geologists on the dynamics of mass extinctions and power grid failures—which, he claimed, unfold in the same way. ... Erwin is one of the world’s experts on the End-Permian mass extinction, an unthinkable volcanic nightmare that nearly ended life on earth 252 million years ago. He proposed that earth’s great mass extinctions might unfold like these power grid failures: most of the losses may come, not from the initial shock—software glitches in the case of power grid failures, and asteroids and volcanoes in the case of ancient mass extinctions—but from the secondary cascade of failures that follow. These are devastating chain reactions that no one understands. Erwin thinks that most mass extinctions in earth’s history—global die-offs that killed the majority of animal life on earth—ultimately resulted, not from external shocks, but from the internal dynamics of food webs that faltered and failed catastrophically in unexpected ways, just as the darkening eastern seaboard did in 2003.” <https://www.theatlantic.com/science/archive/2017/06/the-ends-of-the-world/529545/>

²⁶ “Our destruction is so familiar—so synonymous with civilization—in fact, that we tend to overlook how strange the world that we’ve made has become. For instance, it stands to reason that, until very recently, all vertebrate life on the planet was wildlife. But astoundingly, today wildlife accounts for only 3 percent of earth’s land animals; human beings, our livestock, and our pets take up the remaining 97 percent of the biomass. This Frankenstein biosphere is due both to the explosion of industrial agriculture and to a hollowing out of wildlife itself, which has decreased in abundance by as much as 50 percent since 1970.” <https://www.theatlantic.com/science/archive/2017/06/the-ends-of-the-world/529545/>

Warming Climate Change involves the entire life sustaining territory of Planet earth. We are all subject to the fallout. However, it is extremely challenging to grasp the magnitude of how serious Global Warming Climate Change is in terms of the end game. And I think that this is especially true for those of us who represent the economically powerful territories of the planet, where we have either been convincing ourselves that we are completely sheltered from the consequences, or we have to date been economically dominant enough to manage the floods and wildfires at our doorsteps, and we have often managed to convince ourselves, or be convinced by our political and economic masters, that statistically speaking, our historical records offer the veil of a refuge from new data by emphasizing the identification of previous seasons that were worse. Or worse yet, allowing, either by our silence or our rigid value laden complicity and well-honed deference, the legislating of partisan driven agendas that can actually create laws that will not permit the acknowledgement of Global Warming Climate Change.²⁷

Introducing Deleuzoguattarian Terms

As such, the following introduction and defining of several specific Deleuzoguattarian terms will be important in establishing an essential framework for a Deleuzoguattarian inhabitation of elements of the conflict management field of studies that will be introduced in Chapter Five.

²⁷ “In 2012, the state now in the path of Hurricane Florence - North Carolina - reacted to a prediction by its Coastal Resources Commission that sea levels could rise by 39 inches over the next century by passing a law that banned policies based on such forecasts. ...dire predictions alarmed coastal developers and their allies, who said they did not believe the rise in sea level would be as bad as the worst models predicted and said such forecasts could unnecessarily hurt property values and drive up insurance costs. As a result, the state’s official policy, rather than adapting to the worst potential effects of climate change, has been to assume it simply won’t be that bad. Instead of forecasts, it has mandated predictions based on historical data on sea level rise.” <https://www.theguardian.com/us-news/2018/sep/12/north-carolina-didnt-like-science-on-sea-levels-so-passed-a-law-against-it>

Becoming

As a young Seminarian I was introduced to the idea of being verses Being. Theologically speaking, human being is distinguished from the Being of a socially constructed description of the monotheistic God of the Christian tradition.²⁸ When contrasted with the idea of human becoming, both being and Being present as static. Dynamic is perhaps the most accurate way to describe becoming. Becoming also suggests a compatibility with our current understanding of how this universe functions as anything but anthropocentric, anything but under the control of modern humans.

The problem with western thought is that it begins in being, which it then imagines as going through becoming or movement. Furthermore, it has tended to privilege man as the grounding being; it is man who is the stable knower or subject who views a world of change or becoming. Deleuze, however, insists that all life is a plane of becoming, and that the perception of fixed beings – such as man – is an effect of becoming. In order to really think and encounter life we need to no longer see life in fixed and immobile terms. This means that thinking itself has to become mobile and to free itself from the fixed foundations of man as the subject. Becoming other than man requires becoming-woman or becoming-animal. And if perception tends to view the world in terms of fixed and extended objects, we also need to become imperceptible or become intense (no longer fixed and located wholes within life, but open to the intensity of life). (Colebrook 2002, xx)

How do I become in an unfettered manner? How do I celebrate my differences from others in my becoming? How does my becoming operate in the midst of seven billion other becomings?

Intensity

²⁸ See John Macquarrie's, *Principles of Christian Theology*. Pearson, London, 1977.

INTENSITY: in physics, the amount of energy transmitted per unit time per unit area. Deleuze derives his similar notion of intensity from his study of ‘intensive magnitude’ in Kant’s ‘Anticipations of Perception’ in the Critique of Pure Reason (Deleuze 1978). An intensive magnitude [grandeur intensive] is ‘that which fills space and time to such and such a degree’; for example, a volume filled with more or less dense matter, or a room heated to a certain temperature. (Bonta and Protevi 2004, 100)

Intensity manifests itself via many guises, but it is always consistent in its capacity to elicit equally intense reactions and responses. For example, when government secrets – intentionally shrouded from the people – are exposed, intensities come to life.

The cruise missile testing project had been exposed earlier on March 10, 1982, when Don Sellar of Southam News divulged details of the Canadian-American agreement. Sellar indicated that the two countries had agreed to a five-year deal that allowed for the testing of a range of weapons. On June 8, 1983, the FBI started an investigation of Sellar at the request of the Canadian government.²⁹

And so, a chain of intensities unfolded following Sellar’s disclosure, including a line of flight to Saskatoon, Saskatchewan, a small Canadian prairie city, where I, along with other community activist leaders, established an organization that we called, ‘Saskatoon Against the Cruise Missile.’ One of our intense initiatives was to invite Dr. Helen Caldicott, at the time, President of the renewed organization, ‘Physicians for Social Responsibility,’ to speak in Saskatoon. With approximately 800 people gathered in a downtown church building a specific intensity emerged as she shared that, during television interviews with Journalists she was often asked, “Aren’t you being a bit emotional!” Dr. Caldicott’s response was, “It is appropriate to be passionate about our

²⁹ <https://www.cbc.ca/archives/entry/1983-cruise-missile-testing-coming-to-canada>

survival.”³⁰ As though decisions regarding the development of nuclear weapons lacked passion, emotion, intensity.

...political or cultural characters are produced from intensities. An intensity is not a differentiated thing or object, which then possesses qualities. Broadly speaking, an intensity is an experience, feeling, perception or event – not so much located within an ordered time and space as being one of the many flows from which time and space are discerned. Life is just a ‘swarm’ of intensities – colours, gestures, tones, textures, movements – from which we then order or perceive extended things. Our perception of a person and their individuality, for example, is a composition of fluctuating intensities which are otherwise impersonal. We abstract the character or person not from their fixed body, but from the styles of their movement and speech, and what we expect or anticipate of them.”
(Colebrook 2002, 87)

Body Without Organs

I think that the most accurate way to describe this term is to simply acknowledge that nothing existing within the reach of our conscious existence ever remains the same. Every particle, every breath that we take, every thought we have, all of these realities are subject to distinctness and change. Whenever there is an intentional or unintentional change, a body without organs moment, opportunity, or unintended impact occurs.

Body Without Organs or BwO [corps sans organs or CsO]: ...’a non-organismic body’ ...’the BwO is not at all the opposite of the organs. The organs are not its enemies. The enemy is the organism’ (Deleuze and Guattari 1987, 158). A BwO retains its organs, but they are released from the habitual patterns they assume in its organism form; in so far as the organism is a stratum (a centralized, hierarchical and strongly patterned body), a BwO is a destratified (decentralized, dehabituated) body. (Bonta and Protevi 2004, 62)

³⁰ A narrative supportive link to the film, *If You Love This Planet*, featuring Dr. Helen Caldicott on nuclear war. <https://www.youtube.com/watch?v=z0093YXfB4>

It is important not to be misled by the mistaken idea that a body exists without its contents, without its substance; an unfortunate literal image commonly accessed by virtue of the term construct. Think instead of that which is not habit forming, not necessarily expected, and engaged through the act of acknowledgment of shifts, ebbs, flows from the expected to the unexpected; eyes wide open. Breaking from the potential slavery to the norm.

We perceive and live the world as though it were composed of organized bodies. Our notion of man, for example, privileges certain organs: the brain that thinks, the eye that judges and the phallus that holds social power. But we also necessarily presuppose some disorganised 'life' or 'ground' from which different bodies emerge. The body without organs is the life we imagine as underlying our forms of organization, so the body without organs varies historically." (Colebrook 2002, xx)

Rhizome

Rhizomatics is central to engaging the ignition point for inhabiting the Deleuzoguittarian worldview. From a biological description, "The rhizome itself assumes very diverse forms, from ramified surface extension in all directions to concretion into bulbs and tubers." (Deleuze and Guattari 1987, 7) And when application is made to the world in terms of socially constructed attempts to make sense of the human narrative, "A rhizome ceaselessly establishes connections between semiotic chains, organizations of power, and circumstances relative to the arts, sciences, and social struggles." (Deleuze and Guattari 1987, 7) In fact, "A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines or on new lines." (Deleuze and Guattari 1987, 9) And in terms of fine tuning the intent of Deleuze and Guattari incorporating a biological reference, Colebrook states that, "They do not use philosophy to interpret biology or

biology to explain philosophy; they allow the two styles of thinking to mesh, transform, and overlay each other.” (Colebrook 2002, xxviii)

The term ‘transform’ stands out as a significant linkage with conflict studies because it suggests that change and dynamism are key characteristics of rhizomatics, and often times these aspects of the human condition are embedded in conflict due in large part to a deeply seeded thinking that stability is a goal antithetical to change and dynamism. Given that transformation is critical to the idea of rhizomatics, as the idea is further unpacked, it will be helpful to actually list the ‘Principles of Rhizomatics.’

First, there is the, “Principles of Connection and heterogeneity: any point of a rhizome can be connected to anything other, and must be.” (Deleuze and Guattari 1987, 7) And it is important that Colebrook makes the point that the connections and heterogeneity are attributes distinct to rhizomes. “Rhizomes/Rhizomatics – Deleuze and Guattari explain these terms by first distinguishing between the ‘rhizomatic’ and the ‘arborescent.’ (Colebrook 2002, xxvii) A tree is an obvious, even predictable organism. It has roots, a trunk, branches, leaves. A rhizome is less obvious, often certainly not predictable from a visual perspective, and its potential is not geographically limited in the same way as a tree. This speaks to a vitality, to a fluidity of movement; at least until it might be arborified. “Once a rhizome has been obstructed, arborified, it’s all over, no desire stirs; for it is always by rhizome that desire moves and produces.... Plug the tracings back into the map, connect the roots or tree back up with a rhizome.” (Deleuze and Guattari 1987, 12-13)

Principle of Cartography and decalcomania: a rhizome is not amenable to any structure or generative model.... The rhizome is altogether different, a map not a

tracing. Make a map not a tracing...Perhaps one of the most important characteristics of the rhizome is that it always has multiple entryways, as opposed to tracing, which always comes back 'to the same.' The map has to do with performance, whereas the tracing always involves an alleged 'competence.' (Deleuze and Guattari 1987, 12-13)

Principle of asignifying rupture: against the oversignifying breaks separating structures or cutting across a single structure. ...You may make a rupture, draw a line of flight, yet there is still a danger that you will reencounter organizations that restratify everything, formations that restore power to a signifier, attributions that reconstitute a subject – anything you like, from Oedipal resurgences to fascist concretions. (Deleuze and Guattari 1987, 9)

Nomadology

Nomadology: the geography, geohistory, or logos (Note: Logos, as utilized by Heraclitus meaning logical argument.) of the rhizome and war machine, as opposed to history, the logos of the State: 'nomads have no history; they only have a geography.' (Deleuze and Guattari 1987, 393). (Bonta and Protevi 2004, 119)

Nomadology is significant because it is one of the most ancient of evolved lifestyles connected with our species. It is common knowledge that prior to planted crops and settling down in one location, we moved with the geography and adapted to conditions that were essential in order to sustain life. "Nomad Society: a social formation dedicated to maintaining its immanent relation in an intensive, far-from-equilibrium crisis state, as opposed to the desire of sedentary State societies to be stratified and stable systems." (Bonta and Protevi 2004, 118) And, in terms of a successful interdisciplinary emphasis, "The aim of nomadology is to free thought from a fixed point of view or position of judgement. Nomadology allows thought to wander, to move beyond any recognized ground or home, to create new territories." (Colebrook 2002, xxvii) And this is beautifully articulated by Albert Camus in his story, *The Adulterous Wife*, as Janine,

the spouse of Marcel, a Cloth Merchant, travelling along with him on a business trip, is captivated by the site of a nomadic camp.

...leaning her whole body against parapet, was speechless, incapable of tearing herself away from the void opening before her. Beside her Marcel was agitated. He was cold, he wanted to go back down. What was there to see up here anyway? But she could not wrest her gaze from the horizon...down there...suddenly it seemed to her that something was waiting that she had not known until today and yet had always longed for...in the heart of a woman brought there by chance alone, a knot tightened by years, habit, and boredom, was slowly loosening. She looked at the nomad encampment. She had not even seen the men who were living there, nothing was moving among the black tents, and yet she could think only of them, of their existence, which she had hardly known of until today. Homeless, remote from the world, they were a handful of men wandering through the vast territory her gaze had discovered, and was nonetheless only a trivial part of a still greater space, whose dizzying course stopped only thousands of kilometers farther south, where the first river finally waters the forest. Since the beginning, on the dry earth of this measureless land scraped to the bone, a few men ceaselessly made their way, possessing nothing but serving no one, the destitute and free lords of a strange kingdom...She...knew that this kingdom had been promised to her from time immemorial, and that it would never be hers, never again...life was suspended except in her heart... (Camus 2007, 18-19)

We Homo sapiens sapiens have transitioned from being in tune with a far-from-equilibrium crisis state, in which uncertain intensities result in interesting outcomes that are heterogeneous in composition, to being equilibrium obsessed and sedentary in body and mind; encumbered in both respects. We have settled – literally and philosophically – for the elusive goal of stratified stability. And as such we breed and dominate our geography, as opposed to finding a harmonious life-sustaining balance with the rest of life on earth. Perhaps reflecting on our nomadic roots, from a non-nostalgic perspective can provide us with some insight going forward on how we might have lived more lightly on the earth; even if simply a fleeting glimpse.

When I was a child I caught a fleeting glimpse
 out of the corner of my eye.
 I turned to look but it was gone.
 I could not put my finger on it.
 The child is grown; the dream is gone.
 I, I, I've become comfortably numb.

(Pink Floyd 1979)

Line of Flight

“LINE OF FLIGHT: the threshold between assemblages, the path of deterritorialization, the experiment; in complexity theory terms, a move that triggers as bifurcation.” (Bonta and Protevi 2004, 106) One possible line of flight leads to entrenchment and the next may lead to deeper entrenchment. Perhaps another will lead to freedom or insight or death or copulation. A multitude of possibilities may provide a new insight. However, it is not essentially about 'getting to definitiveness;' this is too predictable. It is about getting to a new place steeped in logical considerations related to acceptance of the intensity of the moment in time; larger picture.

A line of flight is not a flight from reality but a flight from within. It does not create from nothing but rather experiments with a difference that is immanent to our world. There is always something more, more than we can know, more than we can perceive. The question before us, and it is a question of living, is whether we are willing to explore it, or instead are content to rest upon its surface. (May 2005, 170 - 171).

How practical this is, in the end, is complicated to sort out because our current lives are designed to be measured, controlled, and mastered; the ongoing pressure in the era is to resign oneself to thoughtlessness, driven by marketing and endless consumption.

Fill the vacuum in one's brain with easy fixes. It is interesting that in our primitive brain state as a species we lived closer to the earth in advance of our developed capacity to critically think. And the problem is that although we have now the ability to think more deeply, more thoughtfully, we are discouraged from thinking about the ultimate impact of our existence on our precariously perched life ledge; earth. Lines of flight blocked from exploration. If we chose too, how would we escape this state of things?

A relative line of flight is a vector of escape, a move between milieus – when for example, the bull in the arena returns to its protective associated milieu (Deleuze and Guattari 1987, 55); a move to a pre-established attractor. An absolute line of flight is an absolute deterritorialization to the plane of consistency, the creation of new attractors and bifurcators, new patterns and thresholds. (Bonta and Protevi 2004, 106)

The question of how living might go is both an invitation and a provocation. Deleuze's ontology is not for the faint of heart. To experiment in Deleuze's sense, to take his ontology seriously, is not to fill the gaps in our knowledge, nor to seek what we might do on the basis of what we can do. To experiment is to expose those lines of flight that are both of us and not of our identity. (May 2005, 171-172)

Territory

What is meant by territory? Remember that the tectonic plates are constantly in motion, permanently in a state of flux, determined by the molten rock that both binds and makes dynamic the geological structure of the planet. Every atom, each molecule, of all that exists, is in motion, whether a steel beam or dust mites. When this is acknowledged and owned, the flux and impermanence of territory is psychologically owned.

Territory [territoire]: the 'becoming' or 'emergence' (Deleuze and Guattari 1987, 316) of the interaction of function and expressive markers (Deleuze and Guattari 1987, 315) producing the feeling of being at home [chez soi] (Deleuze and Guattari 1987, 311) Territories are fashioned from parts of milieus and composed

only of those milieu materials that have meaning and function for the territorial assemblage. (Bonta and Protevi 2004, 158)

When we say to ourselves, “I am excited about exploring this or that new territory,” we are actually signaling our departure from a possibly familiar territory to a new territory or territories previously uninvestigated. When I was introduced to Deleuzoguattarian thought, by Dr. Pamela Moss via a Feminist Geography course at the University of Victoria, although familiar with various schools of feminist thought, I treaded onto new territory; and was essentially deterritorialized.

Deterritorialization

In 1992, at the age of thirty-five, I decided to move from Saskatoon to Toronto. I needed a change and an opportunity presented itself; I was prepared to intentionally deterritorialize. The magnitude of my decision surfaced when I embraced my Father at the airport, just as I was to enter the departures area. My Father wept. “In plain language, deterritorialization is the process of leaving home, of altering your habits, of learning new tricks.” (Bonta and Protevi 2004, 78) The familiar, if associated with being comfortable and content, can be challenging to resist. Stepping into the unknown can be disconcerting. Being open to new ways of how one might live requires desire and effort, largely because we are so accustomed to existing otherwise.

We have become a species of the petty gesture and the whining complaint. We castigate ourselves with a transcendent (God, the Good) that we can never achieve and whose only function is to reinforce that very castigation. We define ourselves not by what we might create but by what we might hold back from creating; we are our self-denial. (May 2005, 7)

Reterritorialization

There is no going back. There is only that which presents as the future. To be embraced or not embraced, encumbered or unencumbered, it is never a return. It is a movement to that which is not that which was or even what could have been. It may sound trite, but it is what it is. And sometimes we are in control, but often times we are not. The refugee from a war-torn nightmare does not have the luxury of choice; reterritorialization may be blessing or an acceleration of the curse.

Reterritorialization: the process of forming a new territory, following (and always together with) deterritorialization. Reterritorialization is never a return to an old territory, and even if a body similar to what was deterritorialized or fled from is reconstituted, it is not the same body, not the same state, not the same discourse, not the same species. (Bonta and Protevi 2004, 136)

Assemblage

ASSEMBLAGE [agencement]: an intensive network or rhizome displaying 'consistency' or emergent effects by tapping into the ability of self-ordering forces of heterogeneous material to mesh together ('entrainment' in complexity theory terms), as in the 'man-horse-bow assemblage' of the nomads. (Bonta and Protevi, 2004, 54)

With the image of the warrior riding a horse, while clutching a bow, in pursuit of prey or foe, it is almost impossible to avoid the meaning of the unfolding assemblage. And the wider meaning of assemblage is equally emblazoned as an iconic given. There is no mistaking what an assemblage is; and we are constantly surrounded by these mixtures of combinations of permutations of potentialities. These things assist in our making sense of how things work together to form matrixes of life experiences. To begin seeing these assemblages is to view thoughtfully and quintessentially. We are not just individuals; self-absorbed and isolated and alienated. We are connected in every way; open the eyes.

All life is a process of connection and interaction. Any body or thing is the outcome of a process of connections. A human body is an assemblage of genetic material, ideas, powers of acting, and a relation to other bodies. A tribe is an assemblage of bodies. Deleuze and Guattari refer to ‘machinic’ assemblages, rather than organisms or mechanisms, in order to get away from the idea that wholes pre-exist connections (Deleuze and Guattari 1987, 73) There is no finality, end or order that would govern the assemblage as a whole; the law of any assemblage is created from its connections. (Colebrook 2002, xx)

Multiplicity

Principle of multiplicity: it is only when the multiple is effectively treated as substantive, ‘multiplicity,’ that it ceases to have any relation to the One as subject or object, natural or spiritual reality, image and world. Multiplicities are rhizomatic, and expose arborescent pseudomultiplicities for what they are. (Deleuze and Guattari 1987, 9)

“Packs, becomings, rhizomes, and symbioses are multiplicities (Deleuze and Guattari 1987, 248-252).” (Bonta and Protevi 2004, 117) “At its simplest, a multiplicity is a collection or connection of parts.” (Colebrook 2002, xxvi) Colebrook further expounds a distinction between intensive and extensive multiplicities.

If we could look at all the members of a family represented on a family tree, each one of them being a ‘Smith,’ this would be something like an extensive multiplicity. A multiplicity of this type is always a multiplicity of some distinct, generalized and bounded body. (Colebrook 2002, xxvi)

In contrast, an intensive multiplicity cannot be mapped or articulated into clear-cut and definite entity, and it is fluid with time. “An intensive multiplicity is not a multiplicity of an identifiable measure; it is a substantive multiplicity. What it is, is an effect of its connectedness. (Colebrook 2002, xxvi)

War Machine

War Machine: the machinic assemblage that effectuates the abstract machine of creativity in the world by forming a smooth space which maintains social formations in a far-from-equilibrium or 'intensive crisis' condition (Deleuze and Guattari 1987, 223;422). As such, the war machine is the counterforce to the State's stratification machine, which forms hierarchical, centralized, and overcoded social formations. (Bonta and Protevi 2004, 165)

Basic Military Training involves an entrenching of oneself into the world of the nomadic or guerrilla warrior; "...maintains social formations in a far-from-equilibrium or 'intensive crisis' condition." (Bonta and Protevi 2004, 165) In such a context the individual is subjected to an intentional attempt to break the body and the mind through a process of intense pressures, mitigated in an effort to transform the person into a type of obedient, compliant killing machine with a propaganda infused, ruler directionally oriented sense of team purposefulness. You are tired because you have been denied sleep. You are commanded to the point of pointlessness. You are cold. You are wet. It is dark and you are in a field of flares and bombarded by the buzzing sounds of helicopters. You survive and are still standing and thus you are refined into a soldier; the last defense, the last on the wall between peace and chaos. If you pass through the event you are strong, solid, obedient, ready to do whatever it takes to maintain that which requires maintaining. You become a battle procedure. The tactics of the guerrilla force, the nomadic warriors, their techniques co-opted by the state: and then it is lost, the war machine corrupted and managed by the will of some state official, some king, some queen, some creed. However, the rawness of the gritty training lives on in the memory of the now corrupted and polluted and disillusioned soldier. She is now just another pawn with a distant

memory of having survived the training, the decoding, and gasping in the midst of the over-coding. Onto glory?

Learning to undo things, and to undo oneself, is proper to the war machine: the “not-doing” of the warrior, the undoing of the subject. A movement of decoding traverses the war machine, while over-coding solders the tool to an organization of work and of the State (the tool is never unlearned, one can only compensate for its absence). (Deleuze and Guattari 1986, 84)

Desiring Machine

“Desire and its object are one and the same thing: the machine, as a machine of a machine. Desire is a machine, and the object of desire is another machine attached to it.” (Deleuze and Guattari 1983, 26) And this connectiveness of machine to machine is not about attempting to fill a void or satisfy some unmet need, it is instead about accessing and experiencing that which is new and calling for a proverbial dipping of the toe into a refreshing stream, even a plunge into the depths of unknown waters. Life giving, not death inducing. “Whenever desire climbs a tree, internal repercussions trip it up and it falls to its death; the rhizome, on the other hand, acts on desire by external, productive outgrowths...” (Deleuze and Guattari 1987, 12-13)

The idea of life as literally a machine (Deleuze and Guattari 1983) allows us to begin with functions and connections before we imagine any produced orders, purposes, wholes or ends. A desiring machine is therefore the outcome of any series of connections: the mouth that connects with a breast, the wasp that connects with an orchid, an eye that perceives a flock of birds, or a child’s body that connects with a trainset. Thinking desire in this way gets us over desire as a fundamental lack. For Deleuze and Guattari, desire is not driven by bodies having become separated or cut off from life. They oppose the notion of the death-drive whereby all life wishes to overcome the loss and trauma of birth and return to a state of quiescence. Desire is connection, not the overcoming of loss or separation; we desire, not because we lack or need, but because life is a process of

striving and self-enhancement. Desire is a process of increasing expansion, connection and creation. Desire is 'machinic' precisely because it does not originate from closed organisms or selves; it is the productive process of life that produces organisms and selves. (Colebrook 2002, xxii)

Deleuzoguattarian Terms Contextualized

When my older Sister was informed that she was living with colon cancer, she was instantly initiated into an unwelcome becoming, a very specific intensity. Her experience of being in a particular space-and-time-context shifted and became necessarily magnified because her life system was challenged in an unexpected manner. Life in this instance forced the issue of becoming intensely. As such, she intimately manifest as a body without organs. A body without organs is first and foremost a post-organism entity. The organism has a body and organs. However, once one or more organs are altered - my perspective, my iteration of a body without organs - or removed, the original organism no longer exists. Thus, in my Sister's situation, once the cancerous cells changed the structure of her colon, she was a body without organs en route to someone post previous organism. And with the ongoing removal of more organs, including her rectum, her tail bone, and one half of each lung, she transformed into another variation of a body without organs. And her journey towards becoming woman, a different woman than the one she was pre-cancer - yet another iteration of - was rhizomatic in the sense that with each new reprieve, with each new severing of a critical functioning part of her system, and with each new challenge the path was indirect, unexpected, and thus nomadic. In what I will describe as classic nomadic fashion, her place of existence became that of an apparent lonely desert – loneliness as only can be understood by, ...we, ... the reluctant and resistant nomads - a place where she alone resided as she was cut in parts only to

resurface by way of new, surprising, and unexpected lines of flight. Territorialized as an isolated – in her own brain crisis - nomad, deterritorialized by the medical system, and then reterritorialized as a reluctant, and perhaps unaware, nomad experiencing the tension of options, possibilities, hopelessness, hope, despair, planning for life, contemplating life; nomadic impacted by the multiplicities of assemblages emerging from a confluence of medical specialists and their variously incorporated technologies. Before slipping into a coma, while resting in my arms in the palliative care unit, my sister's final iteration of her manifestation of a body without organs was summed up in her words, "I can't believe that they are not going to find a last-minute cure." All of this to suggest that via a Deleuzoguattarian worldview, it is postulated that the person consciously and willingly enveloped in the thinking embraces the idea of life as a dynamic collage or assemblage, the building components of multiplicities; in which endless possibilities exist because each trinket, each brush stroke, each line introduced to the canvas via penned ink, represents a new opportunity to bathe in the complex soup of life; dancing in one territory, only to be tapped on the shoulder and invited to dance as a deterritorialized participant in the dance a moment later, and then reterritorialized by yet another tap on the now proverbial shoulder in the next moment. And this requires an energy bound up with and freely channeled via the War Machine of Nomadology.

The goal of modern science, which eventually and quite literally has led us to the moon, is no longer “to augment and order” human experiences (as Niels Bohr, still tied to a vocabulary that his own work has helped to make obsolete, described it); it is much rather to discover what lies behind natural phenomena as they reveal themselves to the senses and the mind of man. Had the scientist reflected upon the nature of the human sensory and mental apparatus, had he raised questions such as *What is the nature of man and what should be his stature? What is the goal of science and why does man pursue knowledge? Or even What is life and what distinguishes human from animal life?*, he would never have arrived where modern science stands today. The answers to these questions would have acted as definitions and hence as limitations of his efforts. In the words of Niels Bohr, “Only by renouncing an explanation of life in the ordinary sense do we gain a possibility of taking into account its characteristic.”³¹

(Arendt 2006, 261-262)

A plant turns to the sun; an insect flies to a plant; a human body hunts an animal – each connection is the becoming of a flow of life, but it is not an isolated becoming; it becomes only through connection with another becoming. It is this connection or synthesis that allows two intensities to be ‘cut’ from the flow of life. A mouth seeks a breast; it must connect but it must also meet with resistance. So a flow continues and becomes only in being connected, but any connection also cuts into the first flow. The two intensities – mouth and breast – become only in being connected. *The* flow of life, the flow that we imagine to be at the origin of all these specific intensive flows, does not actually exist; it is the virtual whole of interconnecting and interrupting intensive flows. These intensities emerge from difference itself.

(Colebrook 2002, 100)

³¹ Hannah Arendt is citing J. W. N. Sullivan, “Limitations of Science,” Mentor Books, 1949, p. 141.



Image 1.5 – Territories when Altered are Never the Same

Chapter Five

Four Conflict Studies Territories Described, Deterritorialized and Reterritorialized

Utilizing Deleuzoguattarian Terminology

Deleuzoguattarian Linkages to Conflict Studies

Recently, I watched an American film entitled *The Post*, which was released at the beginning of 2018. The film is an obvious effort to jog the memories of its people and to shed more light on a foreign policy which several consecutively serving Presidents of United States of America managed to birth, nurture, act upon, and keep as a secret from the American people. Between 1945 and 1975, Presidents Truman, Eisenhower, Kennedy, Johnson, and Nixon gradually engaged in the manipulation of the domestic politics of Vietnam, and regardless of stark evidence that such an escalation would not result in more favourable conditions for the Vietnamese people, the American people, or international relationships, the deceit regarding the specifics of a no win situation for the United States of America persisted, until Daniel Ellsberg, a former American Military Analyst, employed by the Rand Corporation, released Top Secret documents to the New York Times. "Some of the most damning information in the Pentagon Papers indicate that the administration of John F. Kennedy had actively helped overthrow and assassinate South Vietnamese President Ngo Dinh Diem in 1963."³² How could this have possibly occurred in the country which is universally touted as the best example of a working democracy, to date?

I am making reference to this major historical moment because it speaks to the necessity of vigilance in the midst of human becoming; a dynamic verses static

³² History.com Staff. History.com. Pentagon Papers. 2011. <https://www.history.com/topics/vietnam-war/pentagon-papers>

expression of being. It speaks to the need to think, challenge, and act as participating members of communities, nations, and the wider global community. However, to immerse oneself in such a manner involves being exposed to the actuality of conflict. And conflict is uncomfortable, inconvenient, time consuming, always challenging, and managed variously, often without our awareness of the complexity of response.

Thomas and Kilman identify five conflict handling styles that are commonly used by each and every one of us in conflictual situations; whether we are aware of the approaches or not. “Competing is assertive and uncooperative – power oriented...Accommodating is unassertive and cooperative – the opposite of competing...Avoiding is unassertive and uncooperative...Collaborating is both assertive and cooperative – the opposite of avoiding...Compromising is intermediate in both assertiveness and cooperativeness.” (Thomas and Kilman 2002, 8)

It is not surprising that ‘avoidance’ is in fact one way in which conflict is managed; or mismanaged, depending on your perspective. And the problem with avoidance is that people(s) who become comfortable with this position/approach, in the end, sign away their capacity to participate fully in the polis of the people. And when this happens on a large enough scale, as Noam Chomsky has suggested, people become complicit in the manufacturing of their consent to a variety of political and economic agendas of people exercising power.

Walter Lippman,...a major (American) foreign and domestic policy critic...argued that what he called a ‘revolution in the art of democracy’, could be used to ‘manufacture consent’, that is, to bring about agreement on the part of the public for things that they didn’t want by the new techniques of propaganda...It was necessary because as he put it, ‘the common interests elude public opinion entirely’ and can only be understood and managed by a ‘specialized class’ of ‘responsible men’ who are smart enough to figure things out. (Chomsky 2002, 14-15)

“Only by renouncing an explanation of life in the ordinary sense do we gain a possibility of taking into account its characteristic.” (Sullivan 1958, 76) Reclaiming capacity means absorbing Sullivan’s citation of the words offered by Niels Bohr, and clearly understanding that they apply to all of life and especially to all of the academic disciplines as they unfold.

Born into this world in 1957, I was quite literally raised in an era of North American history when communication on a global scale was exploding into our collective consciousness. I remember, supported by the evidence of family photos, that the living room of our home did not contain a television set. I remember when that changed. I remember that black, white, and gray images of a local and wider world were suddenly introduced a cast characters into our family dynamic. And the images were manipulative because they sparked emotions such as laughter, sadness, shock, and awe. I have crystalized in my memory what seemed to be daily images of the war in Vietnam; seemingly immediate in their presentation. I remember my Father standing and turning off the news when in 1962 the Cuban Missile Crisis terrified the world. I recall my parents weeping silently as the announcement of President Kennedy’s assassination was broadcast by an obviously moved News Anchor, Walter Cronkite, in 1963. On many summer days the seriousness of the global nuclear war threat manifest itself in my imagination as I laid on the cool and moist lawn of our backyard in Saskatoon and wondered whether the jet exhaust stream overhead was from American B52s or Russian Tu-95 bombers.

From an early age I had the reality of conflict engrained in my developing brain; from parental discipline to the first skirmish with the neighbourhood bully. And yet, I most frequently functioned oblivious to the fact that conflictual situations are intensely and significantly built into our existence; the data confirmed by physical and social sciences. “Every relationship of any depth at all has conflict. No matter how close, how understanding, how compatible you are, there will be times when your ideas or actions or needs or goals won’t match those of others around you.” (Adler and Towne 1980, 357)

I am increasingly aware that we live in a world in which our capacity for catastrophic conflict escalation is instantaneous and in which the end results can quite literally mean global annihilation. Means of communication have a prominent role as a conduit to the total destruction of our species and the entire planet as we know it.

To date, the most promising intellectual response to conflict has been via the dialectic movement towards the idea of Conflict Transformation.

At its heart the conflict transformation school asserts that conflicts are always in flux, and always being transformed into something else. ...No conflict is left unchanged; rather all conflicts are in a constant state of change. The goal is to know how to transform them into something that is socially useful and non-destructive.” (Tidwell 1998, 72-73)

However, it is my position that there is a place for further investigating new ways of perceiving, engaging, and actually inhabiting conflicts, in an attempt to potentially enlighten us regarding the necessity of managing and possibly extending the survival timeline now clearly driven by our choices as a species.

This effort will provide a brief but cogent survey of four movements that have emerged in the study of conflict as significant. This endeavor will be presented with a view to teasing out potential connections with the Deleuzoguattarian inspired reterritorialized assemblage identified as Conflict Inhabitation. In order to accomplish this task effectively, each of the four existing conflict management approaches will be distilled to one or several words that best represent their meaning, and these words will be inhabited utilizing specific Deleuzoguattarian terms in order to unpack potential new meaning and to make connections for enhancing or offering alternative lines of flight .

Getting to Yes - Territory

This journey begins with the insights of Fisher and Ury because their nuanced use of language is an important moment in the attempt to finely tune the essence of a conflict. By making an important distinction between ‘positions’ and ‘interests’ and then imagining a combination of words that is an advertising agent’s dream, and thus commercially appealing to the mediating business, namely ‘getting to yes,’ they broke new ground in the conflict studies field. “When negotiators bargain over positions, they tend to lock themselves into those positions. The more you clarify your position and defend it against attack, the more committed you become to it.” (Fisher and Ury 1981, 5) The now classic example of their thinking is important to include because it clearly demonstrates their thinking in a practical example.

Consider the story of two men quarreling in a library. One wants the window open and the other wants it closed. They bicker back and forth about how much to leave it open: a crack, halfway, three quarters of the way. No solution satisfies them both. Enter the librarian. She asks one why he wants the window open: “To

get some fresh air.” She asks the other why he wants it closed: “To avoid the draft.” After thinking a minute, she opens a window in the next room, bringing in fresh air without a draft. (Fisher and Ury 1998, 41)

Their idea is that if an emphasis is placed on differing positions, then, “...less attention is devoted to meeting the underlying concerns of the parties.” (Fisher and Ury 1981, 5) They suggest that by focusing on the interests of the conflicted parties, progress can actually be made more effectively. “The purpose of negotiating is to serve your interests.” (Fisher and Ury, 1981 51) Importantly, in their summation of the work they suggest that their insights are accessible to people already immersed in the mediation profession. “There is probably nothing in this book which you did not already know at some level of your experience.” (Fisher and Ury 1981, 153)

Deterritorialization

Modesty aside, their contribution provides a significance to the idea that the study of conflict is beneficial and with new researcher’s engagement the entire field can be vital and dynamic. However, no concept is without its detractors, which in this case comes from parties competing to break through the monopoly of “settlement based” dominance in the mediation marketplace.

At the heart of the problem-solving approach is the idea that when human need or interest is frustrated, some form of conflict results. According to this view, conflict occurs when the attainment of the interests or the satisfaction of the needs of one party is found or perceived to be incompatible with the attainment of interests or satisfaction of needs of another party. This position has been expressed clearly in statements like the following. “Problem-solving is an orientation to negotiation which focuses on finding solutions to the parties’ sets of

underlying needs and objectives.” (Menkel-Meadow 1984, 794)” The theory is that the opposition created by competing interests hardens into positions around which polarization occurs. The parties then concentrate on defending these positions while seeking to attack or undermine the position of the other party. (Winslade and Monk 2001, 32)

Winslade and Monk identify four assumptions that permeate the problem-solving approach of Fisher and Ury. First, it is steeped in the ideas of individualistic psychology, potentially convoluting any sense of shared community. “...the accommodation of her or his interests are viewed as the object of a community.” (Winslade and Monk 2001, 33) Second, it suggests that people’s needs are driven by internal, biologically determined, motivations; expressed as interests. “As a result, we are more likely to view people’s claims of entitlement in mediation as biologically essential....” (Winslade and Monk 2001, 33) Entitlement is a word that is loaded with hierarchical images of elitism, privilege, and illogical social stratifications. “For Foucault, historical study reveals to us that many of these “internal” limits arise not from the constitution of our being but from the politics of our relationships. They are neither natural nor inescapable.” (May 2005, 9) Third, “Conflict is assumed to happen because individual needs are not being met.” (Winslade and Monk 2001, 33) And, if this is the case, given the grounding in the first two points, an individualistic, biologically rooted lack of homeostasis or disequilibrium is judged as being in need of restoration in order for personal satisfaction to be achieved; imagine, always being a winner and knowing that it is your biological right! Fourth, the mediator is assumed to be an objective third party; in keeping with the theme of emphasizing the individual, which in this case suggests a person who is totally disinterested. “The ultimate model for the mediator is that of scientist-practitioner,...

(Winslade and Monk 2001, 34) Deleuze suggests that assumptions regarding interests be reconsidered.

Difference is so important for Deleuze because he believes that western thought has been dominated by the privileging of identity over difference, a privilege that has political, aesthetic and ethical consequences. Politically, we tend to begin our theories from notions of ideology and interests. We assume that there are 'human' interests and that these may then be misrepresented by competing ideologies. If we accept a more radical theory of difference we have to question the notion of general human interests. This is why Deleuze and Guattari described their project as a 'micropolitics': how is it that we form recognizable human interests from prehuman collections of intensities? (Colebrook 2002, 86)

'Getting to Yes' is simply one possibility. There may be other options that are available but the parties need to be open to the entire spectrum, between no, and yes. And it is significant that, if Winslade and Monk are correct in their analysis by way of identifying assumptions, the emphasis on individualism - or of rugged individualism - can result in a variety of intolerances, in keeping with the doctrine of individual rights before all else, so characteristic of an increasingly self-centered, self-gratifying worldview; I will do what I want, I have rights. I have the right to pollute, I have the right to burn through CO2 via oil-supported travel, I have the right to make neighbor disturbing noise, I have the right to my latte, I have a right to do whatever I want, whenever I want, the homeless person has the right to live in her soiled trousers day after day. And, if anyone acts differently, or suggests that my lifestyle is unhelpful, I take offense or malign the person, or begin legal action. Unexplored tubers, lines of sight, lines of flight, breaks in flow, in the moment inspiration, and surprising new considerations for beginnings and endings, all need to be considered.

Reterritorialization

Throughout the course of my becoming, my interests shift with the passage of time and experience. What may have been in my interest a year ago may no longer have the same intensity. And each time that an interest is altered or a new interest surfaces, I become another body without organs; never to be the same again. And, my specific interests surface in a myriad of ways, sometimes predictably, but often times as surprises; but always rhizomatically because all of life is interconnected and just about me! And it is when I am embracing my nomadic heritage that I am most enabled, least encumbered, and best prepared for the lines of flight presenting as opportunities to acknowledge my existing territory, to thoughtfully and logically deterritorialize, and at the better moment reterritorialize. In so doing I give life to assemblages that might not otherwise have surfaced; difference, nuance, again,...thoughtful, meaning not self-preoccupied, not selfi(sh)-inclined. And those assemblages may merge with other rhizomes and lines of flight and become manifest in multiplicities native to the ever, vigilant war machine, that machine which speak of lightness of foot placement on the earth and is in sync with the intimacy of the desiring machine which sustains us all.

Transformation of the Conflict - Territory

Bush and Folger introduce the thinking that the enterprise of managing a conflict could have as its focus the transformation of the conflict itself, and as a result suggest that regardless of the place of positions and interests, the conflict can be transformed thus creating an entirely different framework and approach.

The Transformation Story's premise is that the most important benefit of mediation is the transformation of the parties' conflict itself from a negative and

destructive interaction to positive and constructive one – which represents both a private benefit to them and a public benefit to society.” (Bush and Folger 2005, 21)

In their overview of mediation thinking to date, Bush and Folger suggest that there are, “...four distinct and divergent stories of the mediation field.” (Bush and Folger 2005, 9) These include, “the Satisfaction Story,” “the Social Justice Story,” “the Transformation Story,” and “the Oppression Story.” (Bush and Folger 2005, 11-16) The Transformation Story offers that, “The unique promise of mediation lies in its capacity to transform the quality of conflict interaction itself, so that conflicts can actually strengthen both the parties themselves and the society they are part of.” (Bush and Folger 2005, 13)

Deterritorialization

Bush and Folger stress that their thinking is both theoretical and practical, pointing out that insights from other disciplines such as psychology, communication, philosophy and other fields have provided the evidence that “...conflict transformation matters to people...” and that “...it can theoretically occur through mediation.” (Bush and Folger 2005, 83) And they confidently express their, “...belief in human strength and decency carries the deepest truth within it.” (Bush and Folger 2005, 83) As such Bush and Folger begin to represent their new discovery with a sort of religious zeal. This is confirmed as they forecast a mediation future which is expressed in a form of a lament about the challenges facing their ‘belief system’ given another well entrenched ‘belief system.’

To put the matter more concretely, settlement-based practice and transformative practice are both likely to continue as distinct models for the foreseeable future. Given the well-established institutional uses of mediation by major public and private users, settlement-based practice is not going to stop attracting practitioners and clients any time soon. (Bush and Folger 2005, 262)

However, just prior to this statement they also make a prediction that from my perspective exposes a naivety and unfortunately compounds their religious and hope inspired perspective. “Some believe, as we do, that our society is slowly but steadily moving toward a relational social order in which the need for conflict control will diminish - although it is clear that this movement will be slow and gradual and that the individualist worldview will meanwhile hold sway, especially in large institutions and systems.” (Bush and Folger 2005, 261) The evidence as of 2018 is not supportive of any such state of affairs. The question then becomes, with the use of such an inspiring word, “transformation,” how is its potential reclaimed in a solid fashion? In large part, it is captured in their own words; religiosity aside, the following words are not dissimilar to Deleuzoguattarian thought.

Specifically, a conflict is seen, in this *transformative orientation*, as a potential occasion for growth in two critical dimensions of human development: *empowerment* and *recognition*. Growth in empowerment involves a realization and strengthening one’s capacity as an individual for encountering and grappling with adverse circumstances and problems of all kinds. Growth in *recognition* involves realizing and strengthening one’s capacity as an individual for experiencing and expressing concern and consideration for others, especially others whose situation is “different” from one’s own. Growth in both of these dimensions *together* is a hallmark of mature human development, as we discuss below. And in the transformational orientation, conflict is viewed as a rich field for human growth along both of these dimensions. (Folger and Jones 1994, 15-16)

Reterritorialization

Even though I am surrounded by the evidence of infinite change, and even though I know that conflict and transformation are vital to my becoming, my interests are often steeped in the intensity of non-change and what can be misconstrued as stability. By juxtapositioning the words ‘conflict’ and ‘transformation’ becoming yet another body without organs is inevitable because the invitation is to imagine more than a resolution to a conflict. And before the trajectory of the resolution rhizome could be severed, ‘State’ and the accepted ‘state’ of affairs sat comfortably outside of the nomadic potential unrealized until a line of flight challenged the existing – and always more comfortable – territory. Different researchers with a novel assemblage and an awareness of the multiplicities to be mined, they deterritorialized the existing notions of negotiation by exposing bold assumptions, and reterritorialized the conflict management landscape in a war machine-like fashion; the one critiqued is always weighed down by doctrinal investment, the challenger is guerrilla light. Their accessing of a rooted sense of connectedness to the possibility of change, of transformation, clearly evidence that they were riding the hefty, and always difficult to wield, academic desiring machine; at least until it is their turn to be placed in an unsettling state.

Narrative - Territory

As the “narrative” approach to mediation is considered it becomes quite evident that Winslade and Monk share a similar concern that was articulated by Bush and Folger. “The mediation literature is currently dominated by a problem-solving or interest-based approach to resolving disputes. This model has been so pervasive in the philosophy and

practice of mediation in the West that scant attention has been given to conceptualizing the mediation process in alternative ways.” (Winslade and Monk 2001, 31) However, a significant difference in terms of understanding the structure of narrative mediation is the willingness on the part of Winslade and Monk to embrace postmodernism. “Narrative mediation is embedded within a social constructionist framework. Many social science researchers are writing about and reflecting on the practical applications of social constructionist theory and the postmodern movement, of which social constructionism is a growing part.” (Winslade and Monk 2001, xii)

Suggesting that narrative mediation be linked with a social constructionist worldview is appropriate because everything from our individual personalities to our culturally influenced family customs, religious practices, and political institutions are constructed by human beings. “The narrative perception is that people tend to organize their experiences in story form. The narrative metaphor draws attention to the ways in which we use stories to make sense of our lives and relationships. (Winslade and Monk 2001, 3) And it is factual to state that, “Descriptions of problems are typically told in narrative terms. Such problem narratives have often been rehearsed and elaborated over and over again by participants in a conflict.” (Winslade and Monk 2001, 3)

Deterritorialization

And all of this makes the narrative mediation approach present as quite attractive, especially to those whose thinking is postmodern in focus. The problem arises when taking into consideration an important statement with regard to a specific understand with regard to narrative and the weight it is given; the first of a list of six identified important

points regarding narrative mediation. “From our perspective, the narrative approach to mediation stresses the following: 1) The privileging of stories and meaning over fact.” (Winslade and Monk 2001, 250) Again, I am detecting currents of religiosity because all of the major religions of the world are based on stories that variously can certainly be described as legend, myth, or outright fairytale; the stories are never based on factual evidence. In addition, by making a statement about prioritizing stories over fact Winslade and Monk are contradicting the connection they made between narrative and constructionism. This is a serious problem in terms of credibility. In addition, Winslade and Monk, in the end, anticipate some “utopian” change in the human trajectory, which I want to cite in its totality so that its impact can be demonstrated accurately.

We also imagine that this practice can contribute to the production of a different conversation, and in the end, to a different kind of community. The kind of community we speak of is founded on a commitment to dialogue, to the shared creation of meaning, rather than on the privileging of individuals in competition with each other to have their needs met. It is a community in which power relations are always open to contest and where respect flourishes. It is a place where people are curious about one another and where new meanings are always being created in response to the challenges provided by constantly changing contexts. It is a world in which people are encouraged to have a voice in the production of the discourse that shapes them.” (Winslade and Monk 2001, 250)

In this analysis I have taken up Winslade and Monk’s invitation. “We imagine people who work as mediators taking up these ideas and developing them further so that we too can learn about them. It is in this sense that we look forward to your response.” (Winslade and Monk 2001, 251) As a researcher I certainly appreciate the idea that an emphasis placed on the sharing of stories can be useful as another tool in the collection of

tools available for furthering the understanding of how to manage conflicts. And as the Deleuze scholar Todd May suggests there is an additional dimension to the embracing of our stories.

Our stories are always filled with choices, with crossroads and tangents and directions of our own making. Our lives' narratives, when we tell them to ourselves or to others, are steeped in the discarding of certain futures and the embrace of others, in the construction of a world that is to each of us uniquely our own because each of us has chosen it. But is that how we live? Is that how our lives, so often conforming, so often predictable, so often disappointing, come to be what they are? How many of us ask ourselves, not once and for all time but frequently and at different times, *how might one live?* (May 2008, 1)

Unfortunately, unless reality and facts are the foundation of conflict management, practice will be limited by the encouragement of irrationality³³ verses rationality, and if one is stuck on irrationality, 'how one might live' becomes limited by constrained thinking.

Reterritorialization

³³ Rationality verses irrationality is understood in terms of Dr. Albert Ellis' articulation of 'Irrational Beliefs' listed as follows: 1) It is a dire necessity for adult humans to be loved or approved by virtually every significant other person in their community. 2) One absolutely must be competent, adequate and achieving in all important respects or else one is an inadequate, worthless person. 3) People absolutely must act considerately and fairly and they are damnable villains if they do not. They are their bad acts. 4) It is awful and terrible when things are not the way one would very much like them to be. 5) Emotional disturbance is mainly externally caused and people have little or no ability to increase or decrease their dysfunctional feelings and behaviors. 6) If something is or may be dangerous or fearsome, then one should be constantly and excessively concerned about it and should keep dwelling on the possibility of it occurring. 7) One cannot and must not face life's responsibilities and difficulties and it is easier to avoid them. 8) One must be quite dependent on others and need them and you cannot mainly run one's own life. 9) One's past history is an all-important determiner of one's present behavior and because something once strongly affected one's life, it should indefinitely have a similar effect. 10) Other people's disturbances are horrible and one must feel upset about them. 11) There is invariably a right, precise and perfect solution to human problems and it is awful if this perfect solution is not found. (changingminds.org/explanations/belief/irrational_beliefs.htm)

In 2010, Winslade begins the journey towards a reterritorialization of his ideas by recognizing that the thinking of Gilles Deleuze can assist in the further expansion of what narrative means in terms of an interdisciplinary perspective. “The philosophical groundwork of Gilles Deleuze is examined for its relevance for narrative practice in therapy and conflict resolution.” (Winslade 2010, 333)

In exploring the implications of the work of Gilles Deleuze, Todd May (2005), in a commentary on Deleuze’s work, offers a starting place for introducing Deleuze’s thinking into conversations about narrative practice. The central concern for Deleuze, he argues, is the question, “How might one live?” The question is deceptively simple. It makes central a focus on creative possibility and invites us, as May suggests, to “enlarge our lives” (p. 7). Deleuze is a philosopher of “becoming.” It connects with the narrative practice of inquiring into a person’s preferred narrative. (Winslade 2010, 334)

The potential for this kind of reterritorialized thinking can have applications that also include the personal struggle with life, as Winslade explains as applied to personal change via a therapeutic practice with a narrative emphasis. “It is this effort to create difference, rather than to help people be true to their existing selves, that distinguishes narrative practice. And it is a purpose that Deleuze honors as creative and life giving.” (Winslade 2010, 343)

My becoming is intimately tied to the stories that make me who I am; via my narrative voice in conjunction with the voices of others in the course of a plethora of intensities. With each original narrative I become a body without organs as disparate nuances of utterance are enmeshed with the already existing reservoir of knowing. However, like many rhizomes, the path to new tubers is not always obvious, not always easy, and most often not encouraged. As such discernment is required in order to nurture

the tales conducive to nomadology. ‘State’ dominated narratives by design are manipulative and influenced by powerful agendas, the properties of which vilify any lines of flight that attempt to challenge existing held territory. And so, deterritorialization and reterritorialization are feared tools of the war machine, its assemblages and its desiring machine multiplicities.

Transforming the Conflicted Parties - Territory

Paul Lederach’s theory of Conflict Transformation is distinct in the field of Conflict Studies because it boldly suggests that the conflicted parties engage the conflict in such a way that they be open to undergoing a change during the course of the process. And, such a transformation requires a willingness to work at becoming aware of some possible steps towards such a goal; it is quite a deliberate undertaking. Lederach outlines a way towards a personal transformation through the use of five practices.

First, to “Develop a capacity to see presenting issues as a window.” (Lederach 2003, 48) Second, to “Develop a capacity to integrate multiple time frames.” (Lederach 2003, 49) Third, to “Develop the capacity to pose the energies of conflict as dilemmas.” (Lederach 2005, p. 51) Fourth, to “Develop a capacity to make complexity a friend, not a foe.” (Lederach 2005, p. 53) Fifth, to “Develop a capacity to hear and engage the voices of identity.” (Lederach 2005, p. 55).

Deterritorialization

An immediate challenge can be made to the limiting language associated with the words, ‘develop’ and ‘capacity.’ As such these are non-rhizomatic descriptives; they are

in fact traditionally arboresque.³⁴ This suggests that there is limited place in the discourse for anti-development or lack of capacity, and as such the language becomes too territorial and thus inherently problematic. And further, the suggestion that there is “a window” excludes other windows, other doors, other sky lights, other structures with lenses or prisms into the wider world. Because the thinking of Paul Lederach is infused with Christian religious and theological ideas – Mennonite Pacifism – these elements are not surprising.

However, Lederach’s effort does support the important thinking that, “To be most effective in bridging conflict we need our whole selves interacting with others’ whole selves in genuine inquiry.” (LeBaron, 2003, 169) It is this investment of the whole self in the management of the conflict that allows for the insight that transformation of oneself and the other can ultimately lead to a crucial turning point in the communication concerning conflict. “Turning points are moments pregnant with new life, which rise from what appear to be the barren grounds of destructive violence and relationships.” (Lederach 2005, 29) For Lederach conflict transformation is an accurate and attainable goal because all parties are thus engaged in “constructive change” that include and go well beyond the resolution of specific problems. (Lederach 2003, 4) And this requires an ability to see one’s world in new ways with new lenses. “To look is to draw attention or to pay attention to something...To see, on the other hand, is to look beyond and deeper. Seeing seeks insight and understanding...Understanding is the process of creating

³⁴ “Once a rhizome has been obstructed, arborified, it’s all over, no desire stirs; for it is always by rhizome that desire moves and produces. Whenever desire climbs a tree, internal repercussions trip it up and it falls to its death; the rhizome, on the other hand, acts on desire by external, productive outgrowths. ...Plug the tracings back into the map, connect the roots or tree back up with a rhizome.” (Deleuze and Guattari 1987, 12-13)

meaning. Meaning requires that we bring something into sharper focus.” (Lederach 2003, 8-9)

Reterritorialization

What sort of becoming is going to surface if I am aware that change is required for both myself and the other person or persons? The investment will as of necessity be a significant intensity because so much is at stake; mine and others combined. And, in particular, if circumstances demand that all parties transform, what will be the ultimate impact of several neophyte bodies without organs emerging variously and yet simultaneously? The rhimozatic possibilities suddenly present as legion and perhaps unmanageable. These are the fears that keep us from donning our nomadic apparel; and thus, we parade and pretend that we and the emperor are clothed in our finest threads. Oh, lines of flight wisp me to a desert island where I need not change for anyone, for anything, or for the ending of any conflict. But, if I am to cede my comfort zone, my territory, I will need some assurances; namely, as I am deterritorialized I insist that my reterritorialization restore my original territory. Alas, this cannot be. But change is hard! It isn't if I can move myself out of the comfort of my delusional need to be in control and stable, and with dance card in hand rise to the call of the war machine and grasp all of the assemblages of opportunity and hoist the flag of the desiring machine in all of its multiplicity of splendor. And of the other party? We'll see.

Potential in the Deleuzoguattarian Foundation

These distinct approaches are not without potential in DG thinking.

Whether the discussed conflict studies approaches are seen as distinct entities or as a continuum, one of the important things that DG thinking can offer the world of dispute and conflict exploration is the idea of the 'desiring machine.' "The idea that life is literally a machine (Deleuze and Guattari 1983) allows us to begin with functions and connections before we imagine any produced orders, purposes, wholes or ends. A desiring machine is therefore the outcome of a series of connections: the mouth that connects with a breast, a wasp with an orchid,..." (Colebrook 2002, xxii) And it is when these 'connections and functions' - that are a direct result of relationship flux - manifest as conflicts or disputes, that an invitation to engage the DG ideation concerning 'desire' and 'desiring machines' can provide novel insight into conflicted human circumstance and context.

As result of this brief survey of pertinent conflict studies approaches, my overall impression is that the world of mediation is extremely territorial, steeped in the capitalist mode of production, very competitive, self-serving, and above all else, contextualized to advantaged First World experience. As such there is much room for further advancement in the area of conflict studies, especially given the scientific facts related to human induced Global Warming Climate Change and the repercussions of the irreversible damage we have caused to our space capsule, our island home.

The modern age, with its growing world-alienation, has led to a situation where man, wherever he goes, encounters only himself. All the processes of the earth and the universe have revealed themselves either as man-made or as potentially man-made. These processes, after having devoured, as it were, the solid objectivity of the given, ended by rendering meaningless the one over-all process which it originally was conceived in order to give meaning to them, and to act, so to speak, as the eternal time-space into which they could all flow and thus be rid of their mutual conflicts and exclusiveness. This is what happened to our concept of history, as it happened to our concept of nature. In the situation of radical world-alienation, neither history nor nature is at all conceivable. This two-fold loss of the world – the loss of nature and the loss of human artifice in the widest sense, which would include all history – has left behind it a society of men who, without a common world which would at once relate and separate them, either live in desperate lonely separation or are pressed together into a mass. For mass-society is nothing more than that kind of organized living which automatically establishes itself among human beings who are still related to one another but have lost the world once common to them all.

(Arendt 2006, 89-90)

As Likert and Likert (Likert and Likert 1976, 14) note, “The strategies and principles used by a society and all its organizations for dealing with disagreement and conflict reflect the basic values and philosophy of that society.” Societal values and philosophies establish prevailing orientations to conflict; they determine which views of conflict are sovereign and restrict the emergence of alternatives.

(Folger and Jones 1994, 8)

Are we the Neanderthals of today, packing seven billion people onto the face of the earth during a period when capitalist emissions trigger several amplifiers with lives of their own, climate change is rapid and irreversible, fossil fuel use is still growing, and the prospect of future conflagrations is severe between people trying to emigrate from low-lying zones and militant regimes aggressively protecting somewhat more favorable territories? If the Neanderthals in fact had a narrow line of escape that they did not find or luck into – an idea that is uncertain – then we now have an apparent one that is thwarted by the forces of fossil fuel companies, neoliberal capitalism, the established infrastructure of consumption in old capitalist states, the drudgery of everyday life for so many, evangelical theology in some countries, the limited aspirational projections provided by the media to poor and working-class people, popular denialism, and an abstract belief by many others in climate change disconnected from living drives to political action.

(Grusin 2018, 10)



Image 1.6 – *Global Warming Climate Change; Shackled?*

Chapter Six

A Global Warming Climate Change Case Study Analysis Utilizing

The Conflict Inhabitation Tool Box

Naming the Conflict

We may be living out the end of what is currently being proposed as the Anthropocene Epoch; the term is specifically related to our impact, our plunder of the earth. It is becoming increasingly evident, via scientific documentation, that we continue to exploit our planet in ways that threaten the sustainability of *Homo sapiens sapiens*' existence. And as animals we have made it uninhabitable for far too many earth bound species resulting in their extinction from the planet. These extinctions continue to occur at an alarming rate and as a consequence we are jeopardizing any possibility of fully understanding how the impact of their loss might make this planet more uninhabitable for humanity. In fact, a dire warning from one of the world's most brilliant and celebrated scientists ought to be more than enough of an indicator that our situation is extreme and bleak.

Professor Stephen Hawking thinks the human species will have to populate a new planet within one hundred years if it is to survive," the BBC said with a notable absence of punctuation in a statement posted online. "With climate change, overdue asteroid strikes, epidemics and population growth, our own planet is increasingly precarious." (Holley 2017)³⁵

³⁵ Holley, Peter. Stephen Hawking Now Says Humanity Has Only About 100 Years to Escape Earth. In Chicago Tribune [Online]. 5 May 2017 [cited 15 May 2017]. Available from: <http://www.chicagotribune.com/news/nationworld/science/ct-stephen-hawking-escape-earth-20170505-story.html>

And the leading scientific community members who have the weight of the United Nations behind them confirm that humanity continues to impose devastation in ways that expose our negative force on a vulnerable and delicately balanced planet.

The oceans play a vital role in the global climate system, generating oxygen and absorbing carbon dioxide from the atmosphere, while also providing essential goods and services for sustaining life on Earth. Changes to the climate, brought about by increasing levels of greenhouse gases in the atmosphere, will thus lead to changes in the oceans, including sea-level rise and ocean acidification, which will put marine ecosystems and coastal communities at risk. Recent observations indicate that the impacts of climate change on the oceans will exceed the projections of the Intergovernmental Panel on Climate Change (IPCC) in its Fourth Assessment Report of 2007. Many key climate indicators, including sea-level rise, global ocean temperature, Arctic sea ice extent and ocean acidification, are already moving beyond the patterns of natural variability within which contemporary society and economy have developed and thrived. With unabated greenhouse gas emissions, many adverse trends in climate will likely accelerate, leading to an increasing risk of abrupt or irreversible climatic shifts. According to recent studies, the past decade has been the warmest on record and the warmer climate has contributed to rising sea levels and sea-surface temperature. Ice cover in the Arctic Ocean has continued to decrease and 2009 marked the third smallest area of sea-ice extent. Arctic sea ice has become thinner and more prone to rapid melting, with growing proportions of one- and two-year old ice. Ocean acidification has also progressed at rates that far exceed models and projections, with impacts on shellfish and corals in the surface layer of the oceans.³⁶

Eric Rignot, a climate scientist at NASA and the University of California-Irvine and a co-author on Hansen's study, said their new research doesn't necessarily change the worst-case scenario on sea-level rise, it just makes it much more pressing to think about and discuss, especially among world leaders. In particular, says Rignot, the new research shows a two-degree Celsius rise in global temperature — the previously agreed upon "safe" level of climate change — "would be a catastrophe for sea-level rise." Hansen's new study also shows how complicated and unpredictable climate change can be. Even as global ocean temperatures rise to their highest levels in recorded history, some parts of the ocean, near where ice is melting exceptionally fast, are actually cooling, slowing ocean circulation currents and sending weather patterns into a frenzy. Sure enough, a persistently cold patch of ocean is starting to show up just south of Greenland, exactly where previous experimental predictions of a sudden surge of

³⁶ Climate Change, Introduction, Climate Change and the Oceans, UN Atlas of the Oceans
<http://www.oceansatlas.org/subtopic/en/c/315/>

freshwater from melting ice expected it to be. Michael Mann, another prominent climate scientist, recently said of the unexpectedly sudden Atlantic slowdown, "This is yet another example of where observations suggest that climate model predictions may be too conservative when it comes to the pace at which certain aspects of climate change are proceeding." (Holthaus 2015)³⁷

Obstacles to the Management of the Conflict

Prof Chris Rapley, a climate scientist at University College London and former director of the Science Museum in London said: "The Anthropocene marks a new period in which our collective activities dominate the planetary machinery. Since the planet is our life support system – we are essentially the crew of a largish spaceship – interference with its functioning at this level and on this scale is highly significant. If you or I were crew on a smaller spacecraft, it would be unthinkable to interfere with the systems that provide us with air, water, fodder and climate control. But the shift into the Anthropocene tells us that we are playing with fire, a potentially reckless mode of behaviour which we are likely to come to regret unless we get a grip on the situation."³⁸

This analogy is I think the most profoundly insightful way of describing just how critical the situation is concerning the impact that our intrusive and predatory behaviour is having on our life support system. Everything that we do on this planet has a consequence on our capacity to live. And yet even in the face of solid scientific evidence there are significant numbers of people who deny human caused Global Warming Climate Change. How is this possible?

Our brains are limited in their capacity to process information and evolved in a world without science, scholarship, and other forms of fact-checking. But reality is a mighty selection pressure, so a species that lives by ideas must have evolved with an ability to prefer correct ones. The challenge for us today is to design an

³⁷ Holthaus, Eric. The Point of No Return: Climate Change Nightmares Are Already Here. In Rolling Stone [Online]. 5 August 2015 [cited 16 May 2017]. Available from: <http://www.rollingstone.com/politics/news/the-point-of-no-return-climate-change-nightmares-are-already-here-20150805>

³⁸ <https://www.theguardian.com/environment/2016/aug/29/declare-anthropocene-epoch-experts-urge-geological-congress-human-impact-earth>

informational environment in which that ability prevails over the ones that lead us into folly. The first step is to pinpoint why an otherwise intelligent species is so easily led into folly. (Pinker 2018, 355)

Pinker ultimately determines that the research of Kahn, et al., provides the necessary insight into the specific challenge related to human folly. (Pinker 2018, 357)

For the purpose of this investigation I accessed the source in order to capture and frame the importance of the statement more fully.

A strategy that focuses only on improving transmission of sound scientific information, it should be clear, is highly unlikely to achieve that objective. The principal reason people disagree about climate change science is not that it has been communicated to them in forms they cannot understand. Rather, it is that positions on climate change convey values – communal concern versus individual self-reliance; prudent self-abnegation versus the heroic pursuit of reward; humility versus ingenuity; harmony with nature versus mastery over it – that divide them along cultural lines. Merely amplifying or improving the clarity of information on climate change science won't generate public consensus if risk communicators fail to take heed of the cues that determine what climate-change risk perceptions express about the cultural commitments of those who form them. (Khan, D. M., et al., 2011, 15)

Going forward, Kahn and his colleagues have identified a major problem in terms of any solid efforts aimed at convincing people that the conflict that we have with the planet is actually a critical problem that needs to be acknowledged and managed. And in the meantime, we advance towards an increasingly complex earth scenario with no unified plan of response because the majority of us are either oblivious to the conflict, deny that there is a conflict, or acknowledge the problem but are complacent. And it is evident that this lack of acknowledgement and therefore lack of response has to do with the way we perceive the world and how we operate by leaving rational thinking out of the

equation; that life should unfold, given our freedom as individuals with the imagined power of mastery over all within our reach.

The liberal belief in the feeling and free choice of individuals is neither natural nor very ancient. For thousands of years people believed that authority came from divine laws rather than from the human heart, and that we should therefore sanctify the word of God rather than human liberty. Only in the last few centuries did the source of authority shift from celestial deities to flesh-and-blood humans (Harari 2018, 47)

All indicators suggest that the relatively recent path determined by our free choice is not serving us any better than when more weight was granted to our socially constructed attempts at explaining away our circumstances via deities. And the consequences are severe. And the consequences have everything to do with our brains.

Many think of climate change risks (and thus of the benefits of mitigating them) as both considerably uncertain and as being mostly in the future and geographically distant, all factors that lead people to discount them. The costs of mitigation, on the other hand, will be incurred with certainty in the present or near future. Emotional reactions to climate change are likely to influence perceptions of risk. Yet, emotional reactions to climate change risks are likely to be conflicted and muted because climate change can be seen as a natural process, and global environmental systems perceived as beyond the control of individuals, communities, and, quite possibly, science and technology. There is, however, significant variability in people's reactions to climate risks, much of which is mediated by cultural values and beliefs."³⁹

³⁹ American Psychological Association. Psychology and Global Climate Change: Addressing a Multi-faceted Phenomenon and Set of Challenges. Report of the American Psychological Association Task Force on the Interface Between Psychology and Global Climate Change [Online] (March 2010 [cited 16 May 2017]) Available from: <http://www.apa.org/science/about/publications/executive-summary.pdf>

William E. Connolly suggests that nihilism, in its aggressive, passive, and philosophical manifestations, provides insight into three ways in which human beings are processing the information of Global Warming Climate Change. “Nihilism, the sense that all meaning has been subtracted from the world, emerges when a set of urgently needed beliefs and meanings are sorely threatened by events, texts, or experiences.” (Grusin 2018, 11)

Aggressive nihilism surfaces when individuals encounter significant evidence suggesting that the worldview that they placed their loyalty in, and from which they gained certain assurances, is simply wrong. And it presents, “...by demeaning, attacking, and punishing those who carry that message.” (Grusin 2018, 12) Examples of active aggressive nihilism in practice, specifically with respect to Global Warming Climate Change, include religious organizations, carbon dependent transnational corporations, and political parties.

For those experiencing passive nihilism, deeply held beliefs and practices are rendered void in the presence of compelling evidence.

The solid ground begins to rumble. You lose faith. However, the established historical sources of meaning had penetrated so deeply that you now assume that *all* meaning and purpose must disappear if this historically salient meaning melts down. We have approached the phenomenon of passive nihilism. Existential anxiety arrives on the way to possible despair. (Grusin 2018, 13)

And succinctly Connolly suggests that, “The philosophical nihilist is convinced that all that happens is meaningless and in vain; and that there ought not be anything meaningless and in vain.” (Grusin 2018 13)

Whether at a cocktail party, following a worship service, in the midst of a political rally, while engaging a thesis defence, or during the course of a conversation around the extended family seasonal celebration dinner table, each one of these representations of nihilism will appear if the subject matter is on any significance in the lives of the people gathered. Going forward, we human beings have weighty obstacles to survival in the form almost eight billion active players.

Consequences of the Conflict

On February 23, 2017, I met with Dr. James Boutiller; at the time he was the Consultant on International Affairs to the Commanding Officer of the Pacific Fleet, Royal Canadian Navy. I arranged the visit because I wanted to confirm what I thought that I had heard him say two years earlier when he spoke to a gathering of Canadian Forces Padres about Global Warming Climate Change, and the Canadian Department of National Defense's unpreparedness for the impact of rising sea levels on Canadians. Specifically, he addressed the lack of planning concerning how to manage a significant influx of internal or domestic refugees moving inland from large coastal cities where previously inhabited land will be lost along with the entire infrastructure required for maintaining safe, healthy, and secure communities. During our meeting, he indicated that my interpretation of his comments was accurate and that the conversation was still not taking place at any kind of a meaningful level within the Canadian Government. This means that we as a nation are not prepared for what is already emerging. An American non-profit think tank, the Centre for Naval Analysis, has produced two Global Warming Climate Change risk analysis reports; 2007 and 2014. Its Military Advisory Board was

initially composed of eleven retired military leaders, and then expanded to fourteen. The opening comments in the 2014 document are telling. “The nature and pace of observed climate changes—and an emerging scientific consensus on their projected consequences—pose severe risks for our national security.” (CNA 2014, iii) And they go on to speak to what may be the most significant barrier to addressing the issue. “We are dismayed that discussions of climate change have become so polarizing and have receded from the arena of informed public discourse and debate.” (CNA 2014, 2014) Regardless of their stated insight, I am dismayed that, given all of the scientific data confirming the predominate reason for current Global Warming Climate Change this collection of military strategists can include in their forward, the words, “Even though we may not have 100 percent certainty as to the cause...” (CNA 2014, i)

Projected climate change is a complex multi-decade challenge. Without action to build resilience, it will increase security risks over much of the planet. It will not only increase threats to developing nations in resource-challenged parts of the world, but it will also test the security of nations with robust capability, including significant elements of our National Power here at home. Even though we may not have 100 percent certainty as to the cause or even the exact magnitude of the impacts, the risks associated with projected climate change warrant taking action today to plan and prepare for changes in our communities, at home and abroad. (CNA 2014, i)

The October 2018 Special Report of the United Nations Inter-Governmental Panel On Climate Change leaves no room for doubt about the absolute certainty of the impact our species has made on the planet.

Human influence on climate has been the dominant cause of observed warming since the mid-20th century,...The overarching context of this report is this: human influence has become a principal agent of change on the planet, shifting the world

out of the relatively stable Holocene period into a new geological era, often termed the Anthropocene. (IPCC 2018, 53)⁴⁰

Homo sapiens sapiens may be living out the end of what is currently being scientifically categorized as the Anthropocene Epoch. It is becoming increasingly evident, via scientific documentation, that we continue to plunder our planet in ways that threaten the sustainability of our existence. As a species, we have made the earth uninhabitable for far too many earth-based species resulting in their extinction from planet earth. These extinctions continue to occur at an alarming rate and as a consequence we are making this planet more uninhabitable for humanity as well.

This introduction of the reterritorialized assemblage, Conflict Inhabitation, is a preliminary attempt to explore what a possible enhancement of the existing conflict management tool box might become; in the midst of an accelerating human caused Global Warming Climate Change condition, which will require well planned and sophisticated responses.

As we identified in our 2007 report—and as the Department of Defense’s (DOD) 2014 Quadrennial Defense Review (QDR) echoed—the projected effects of climate change “... are threat multipliers that will aggravate stressors abroad such as poverty, environmental degradation, political instability, and social tensions—conditions that can enable terrorist activity and other forms of violence.”² We remain steadfast in our concern over the connection between climate change and national security. (CAN 2014, 2)

⁴⁰ United Nations IPCC Special Report: Global Warming of 1.5 Degree Celsius. October 2018. [Online] Accessed 3 December 2018. Available at <https://www.ipcc.ch/sr15/chapter/chapter-1-pdf/>

Many resources will be required in the attempt to address the domestic and international conflicts that are increasingly emerging as a result of accelerating Global Warming Climate Change; whether perceived as multipliers or direct causes. Conflict Inhabitation put into action will require a paradigm shift in terms of the way in which *Homo sapiens sapiens* inhabit the earth, manage their lives. The starting point on such a journey involves a careful unfolding process towards understanding the lines of flight that will be required in order to begin imagining what it might mean to inhabit this very specific and unavoidable conflict.

A Conflict Inhabitation Foundation and Global Warming Climate Change

Today we are participating in a new mass, cross-species extinction event, triggered by extractive capitalism, a new era of climate change entangled with it, the loss of evolutionary niches for a variety of species, and the impoverishment and environmental degradation of several regions that are treated as sites of extraction and dumping grounds for toxic wastes produced elsewhere. (Grusin 2018, 6)

And for the first time in the history of modern human beings we are facing our own looming extinction. In addition, those of us residing in the midst of this current state of affairs are the first of our species to be cognizant of the fact that life as we know it is ending; we are aware of the fact that there will likely be an immanent termination of our *Homo sapiens sapiens* lineage. However, in the continuum between now and then, conflicts directly related to an increasingly inhospitable earth will emerge with increasing regularity. The question becomes, how do we move forward into the next day, week, month, and year while attempting to retain what James Lovelock describes as ‘decency,’ that is even remotely indicative of acceptable behavior?

I first met Dr. Arlin Rothauge in 1986 when he was the National Congregational Development Officer for the Episcopalian Church; essentially the Church of England in the United States of America. I approached him for assistance in developing a new congregation for the Anglican Diocese of Saskatoon, Saskatoon, Saskatchewan, because there was no equivalent resource in the Anglican Church of Canada. At the time he introduced me to his thinking regarding the Life Cycle of Congregations. What I continue to remember is that Dr. Rothauge stressed the importance of avoiding the trap of thinking that ‘stability’ is the ultimate goal of the life cycle. Stability is simply a momentary element which exists with combinations of birth, formation, decline and death. As such, incorporating Deleuzoguattarian thinking, lines of flight can emerge taking a situation from one of stability to a sudden death, literally or figuratively bypassing decline, for example; of an individual, an idea, a setting, a relationship, etc. And yet we yearn for and clutch at stability as an anchor in a chaotic, uncertain, and largely random and unpredictable world. Conflict Inhabitation resides in the uncertainty of instability, and accepts the fact that stability is but one precarious stage in the life process bent of the reclamation of what presents to us as disorder; this is actually the reality of life.

The extraterrestrial expansion of the ancient microworld has already begun. But this does not mean that we are some sort of chosen species. Indeed, some scientists believe our fantastic recent success in populating the planet is a “sunset phenomenon”: the bright lights before the inevitable end of the show. As the biologist A. Meredith suggests, the pattern of sudden appearance, expansion, and then disappearance in the fossil record has much historical precedent and is ominous. The lesson of the fossil past warns that superficially extremely successful life forms are often at the end of their biological tether. Historically, species just prior to their extinction often reproduce in considerable profusion. The many species of archeocyathids and trilobites in the Cambrian period, and of

dinosaurs in the Cretaceous, are witness to this inauspicious process, which Meredith calls “devolution.” As Charles Darwin realized, organisms adapt to their environment because of constant checks on their tendency towards unlimited growth. If they are not adapted they may decline in numbers and become extinct. But according to Meredith, they may also become too adapted, multiply, deplete their resources, and then become extinct.” (Margulis and Sagan 1997, 228-229)

In terms of the current iteration of human generated Global Warming Climate Change, a conflicted human species is responsible for its acceleration into previously uncharted territory. And it is the Deleuzoguattarian conversation about territorialization, deterritorialization, and reterritorialization that may provide the gateway into an analysis of the conflicted human behavioural pattern in need of an adjustment in order to, at the very least, give pause for thought to the extinction trajectory.

What would it mean for us to accept our circumstance; that we have crossed the threshold leading in only one direction, an acceleration to our inevitable destruction as a species? What would happen if we accepted that consumerism has failed as an operational preference and that the stability that we strive for is, in the end, our downfall because it ignores or blatantly denies the cycle of life; especially the importance of death in the ebb and flow of existence for everything that exists?

The systemic threats to Earth’s life support systems pose an all-encompassing outer crisis that permits no escape. This “imprisoned” condition is typical and indicative of a transformative crisis. While maybe jarring or uncomfortable to some, there is value in calling it out as a psychological death-rebirth process. Its targets are the values and beliefs that are fundamentally at odds with human survival and well-being. (Berzonskya and Moser 2017, 18)

The place of difference is certainly antithetical, and perhaps anathema, to a globalized homogenous economic engine. How would embracing difference change the landscape? How would living each day as if it were our last change our views on what is important and sustainable? Perhaps the new starting point brings us back to the humility of recognizing that we are not so special, not so different from our surrounding.

Once human beings arose they spread everywhere. Yet there is little, in the end, besides our fecundity, persistence, imagination, and verbosity, that is very great or different about *Homo sapiens*. A sort of mammalian weed, with all our Accomplishments and personality we are still the result of aeons of microbial recombination. With respiring mitochondria turning oxygen into energy and modified motility systems processing incoming sensory information, we resemble every other animal. We can boast that the cave paintings at Lascaux were rendered by that rare species who presumably came out of the trees and stood upright – on the face of the moon. But this is hero-worship, anthropocentrism. Certainly we can forgive it, but it would be more objective to put the same events another way: With respiring mitochondria and spirochetal secret agents dividing their cells, communities of the microcosm have alighted – if briefly – on the moon. (Margulis and Sagan 1997, 228)

Space Station Earth Meets a Reterritorialized Assemblage; Conflict Inhabitation

For the first time in modern history, a river changed direction almost overnight. This happened not by the awesome hand of God (or the wooden staff of Charlton Heston), but by the perfectly ordinary human hand of climate change. In more scientific terms, news emerged this week that the gigantic Kaskawulsh Glacier in the Yukon receded so extensively, its “meltwater” actually changed course. As a result, it is now flowing into an entirely different body of water. The scientists who made this discovery last summer call the water-rerouting phenomenon, “River Piracy.” (Teitel 2017)⁴¹

⁴¹Teitel, Emma. Why We Tend to Ignore Climate Change: Teitel. In Toronto Star [Online]. 17 April 2017 [cited 15 May 2017]. Available from: <https://www.thestar.com/news/gta/2017/04/21/why-we-tend-to-ignore-climate-change-teitel.html>

I appreciate the reference to “River Piracy,” because it accurately articulates and crystallizes the behaviour of what we, the creatures whose enormous propensity for predatory behaviour, leave in our wake; a global setting gutted as if by pirates storming, looting, and burning what was a seaworthy vessel. For the purpose of this exercise I want to suspend the present-day real situation, suspend the reality of our piracy of the planet and imagine that we are actually aware that we are living on a space station. Thus, not unlike a site-specific understanding of a home which provides shelter, we are intimately cognizant of our surroundings; walls, windows, a roof, running water, heat, and a source of nutrition. On this space station we have everything that we require in terms of the things that we can control and that are essential for life. We are also very much aware of the fact that without this functioning closed system we cannot live. As a result, we are vigilant about maintaining the protective context of our home, the source of its atmospheric control, the source of clean water, and the means by which food is produced. In fact, our primary interest is in maintaining the home upon which our survival is dependent. As such, actions on our part resulting in a shift in the direction of any life sustaining river is unthinkable; with emphasis, there is no place for environmental piracy.

On this space station our interests, and the interests of the station itself, are one and the same. And survival means that we accept how essential it is to our ongoing becoming to acknowledgement that we are precariously and finitely situated. As such we will do all that we can to sustain ourselves in midst of the station’s life cycle. And this is accomplished by engaging thoughtful stewardship; meaning that as transitory-aware sentient beings, we dwell in the idea of life as death; either as a result of internal causes directly related to our anatomy, or by way of our interaction with the environment of our

surrounding, or because the space station reaches its expiration date. In each of these scenarios we accept the intensity of the given circumstances and we embrace the uncertain, yet in some ways, predictable reality of living in a life cycle in which stability is a limited given.

In order to sustainably reside in this setting, a process to manage the ongoing inevitable conflicts will need to be discovered and implemented. And this of course is where things can become challenging and invariably unmanageable because the idea of determining some actualization of agreement, let alone consensus, among human beings is generally the most difficult of goals; even when people are of a like-mind. For example, in the Anglican tradition, within the text of the Book of Common Prayer, a biblical reference is inserted from Matthew 18:19,⁴² stating that, “For where two or three are gathered in my name, there am I with them.” This reference is attributed to the Christian character, Jesus of Nazareth, and the words suggest, to the faithful, a call to a sense of community, a common mind, or ideally a consensus; in this instance solidified around an acceptance of Jesus as one of three theologically crafted divine aspects of Christianity’s monotheistic god. However, it is no longer feasible to expect that religious dogma, doctrine, and practice can be the rallying point for collaborative community. The stakes for the survival of the human species – all remaining species - are now dependent on science and rational thought. And, in a similar vein regarding consensus, political partisanship, although precipitous of building like-minded communities referred to as parties, in the end are laden with values based equally in what is often times unhelpful irrationality surfacing as emotionally charged and value-laden agendas. Certainly, the

⁴² From the New International Version of the Christian New Testament document entitled The Gospel of Mathew.

evidence associated with the history of religions and political movements suggests that even sects within religious and political tribes are violently conflicted; regardless of the stress placed on a sense of common community.

As we move forward with our space station's sustainability, the most critical consideration arises when we actually take ownership of the fact that, "We face a future that will be created by decisions that each of us will make with no standard to guide us." (May 2005, 8) Existing religious and political perspectives have failed *homo sapiens sapiens* in our effort to live well on the planet. Other worldly, myth, legend, and fairy tale sourced pronouncements, canonized by world religions of all varieties, have been unhelpful in our management of the planet. For the sake of power, political organizations, in their myriad manifestations, from democracies to oligarchies, have rendered apathetic or broken, and thus powerless, the citizens they purport to administer. A significant consequence being that we have sojourned in a wasteland of conflicts, I think, primarily because we have no idea who we are; our religious and political institutions have literally coerced us from embarking on this adventure.

Max Weber, whose brilliant study of the origins (or at least the consolidation) of capitalism in northern Europe remains critical to contemporary understanding, insisted that Calvinism played a key role in consolidation of investment, managerial, worker, and consumption practices needed during a period of capitalization....indicating how disciplines flowing from cultural orientations to an extrahuman divinity played an active role in capitalism. (Grusin 2018, 1-2)

However, the relationship between religious belief and its role in capitalism was also explored extensively by Karl Marx, when he suggested that "Religion is the opium

of the people.”⁴³ Marx’s point being that belief in other worldly divine powers lulled people into servitude to capitalism. In 1983 while on a study tour of the Soviet Union with the Canadian Institute of International Affairs, our group had the opportunity to meet in Moscow with Mr. Georgi Arbatov, Director of the Institute for U.S.A. and Canada Studies. During that encounter I asked Mr. Arbatov a question, citing Marx’s famous quote. “Is it even possible for the zealous quasi-religious loyalty demanded of the Soviet People by the State machinery of the Soviet Union, to be exempted from Marx’s comments regarding religion and its role in the capitalist State?” With a KGB chaperon in the room, his response, with a smile, “Next question please.” Religious and quasi-religious practice has many ways of becoming manifest, but with the same ensuing results; a large distraction from life on the space station.

...Nietzsche’s announcement... If God is dead, if we are no longer judged by a transcendence that both diminishes and sustains us, then how might we or how ought we to make our way in the world? How should we think of ourselves? How should we articulate who we are and what we can become? Jean Paul Sartre takes up these questions, inaugurating, at least in its contemporary form, the existentialism that forms the immediate legacy of the death of God: “if God does not exist, we find no values or commands to turn to which legitimize our conduct. So, in the bright realm of values, we have no excuse behind us, nor justification before us. We are alone with no excuses.”⁴⁴ There is no God. There is no transcendent judge for our acts. We are more alone than the individualism of the modern question could have imagined. (May 2005, 8)

Speaking specifically about the religious institution that has been a dominant factor in my human becoming for the sixty-two years of my life, it is first and foremost both a business and a social club. As a Priest in the Anglican Church of Canada, ordained

⁴³ Famously and frequently quoted from Karl Marx, *A Contribution to the Critique of Hegel’s Philosophy of Right*. It was published posthumously; after 1883.

⁴⁴⁴ Sartre, “Existentialism,” p.23.

in 1982, I know of what I speak. And, unfortunately, this business operates in such a way that it markets other worldly benefits, but is actually unconvincing because it is so entrenched in the current market economy; even though it is exempt from business and property taxation. So blind is it to the crucially urgent issues of the planet, that its largely affluent membership – including myself – contributes in a gargantuan manner to the destruction of what its leadership describes as god’s creation; by its memberships’ opulent and carefree use of carbon-based fuel, and more especially by its silence. The hypocrisy is extinction driving. For example, during 2015, I approached one of my clergy supervisors with an educational leave proposal; to study the critical clean water shortages that are being experienced in North America. I was told that the plan was unacceptable because it had nothing to do with the Church.

God is dead. We are on our own. As a result, I suggest that we should be desperate to discover new standards of human conduct. I think that the story of the young suicidal person - Chapter 2 of this document – is pertinent going forward. The Province of Ontario utilizes an enforcement option described as a Form 3, which essentially means that a person can be held in custody, against their will, if the person threatens to harm themselves or others. I think that this value, of doing no harm to ourselves and others, is the starting point for salvaging what is left of the remaining life forms on the planet. And the guiding principle needs to be transparency of research results and access to the scientific data as it becomes available and undergoes advanced iterations. We do know which scientific insights will provide life to ourselves and others. However, such an idea may be dismissed as utopian. It will certainly be the cause of significant conflict because of our enslavement to a global market economy and our fear associated with the

uncertainty of constructing an existence in the uncharted territory of establishing standards for humanity that can halt the trajectory towards annihilation. But remember, regardless of whether we adopt such an adventurous new standard, or not, the looming conflicts related to Global Warming Climate Change are inevitable and will be huge, entrenched, deeply sad, and not surprising.

What seems to be singularly human is not consciousness or free will but inner conflict - the contending impulses that divide us from ourselves. No other animal seeks the satisfaction of its desires and at the same time curses them as evil; spends its life terrified of death while being ready to die to preserve an image of itself; kills its own species for the sake of dreams. Not self-awareness but the split in the self is what makes us human. (Gray 2016, 152)

With the death of god, our struggle to make sense of the world initially becomes a sojourn into the wilderness of individual identity. This reality presents a host of new issues, challenges, and problems because of the intensity associated with our conflicted nature is ever present. Conflict is the contagion of our species; conflict with ourselves, with others, with our environment. What does it mean to become an individual, given the conflictual given? Earlier in this document Winslade and Monk critiqued the problem-solving approach to conflict management on the basis that the centrality of the individual participants, combined with the unrealistic and unavoidably subjective role of the individual mediator tainted and limited the process. I think that this is significant in relation to the relatively recent emerging of the individual as focused on self-interest; this post-god shift. As the human story and multitude of narratives continues to rhizomatically unfold, in ever unpredictable ways, the business of sorting out individual rights and expectations need to be tempered and placed in life assuring perspectives; in

light of the new Global Warming Climate Change context. However, the major problem associated with exploring such a different line of flight is that the global capitalist-oriented consumer driving engine wields so much power, in such a vast variety of governments, that the effort to bring about change presents as overpowering and seemingly impossible. How narratives that can support the required change are going to access exposure is certainly complicated. How will our space station community manifest itself in terms of a life encouraging set of standards? In 2011, the Federal Republic of Germany released a document via the German Advisory Council on Global Change entitled, *World in Transition: A Social Contract for Sustainability*.

This report cannot place enough emphasis on the importance of civil participation, acceptance and legitimacy as a vital element for the transformation towards a low-carbon, sustainable society....The participative knowledge society needs intensive cooperation between science and civil society, during the course of which the civil society is participatively involved in the sourcing and acquisition of knowledge. Ultimately, the responsibility for shaping the transformation will fall to this 'middle' social level whose knowledge-based state depends on the close cooperation between civil society and scientific findings,...(Federal Republic of Germany 2011, 359)

This is an example of an initiative that is inspiring because it celebrates an interdisciplinary endeavour which is suggesting that the best way forward through the current environmentally destructive quagmire is to activate a collective approach bringing climate scientists and other experts, together with the rest of the citizenry, in order to manifest differences from the way humans have been operating to date. Such an approach will require intentionality of purpose, which will have to be seeded in individuals, each of us, as we actively morph our lifestyles in such a way that a nomadic sense of the activities of daily living are literally experienced as enriching traditional ways of

problem-solving. This newness will be disconcerting because all of us will, as of necessity, have to listen carefully to the unfamiliar and uncomfortable narratives that will inevitably become in others and become in ourselves.

The WBGU believes that the state must act proactively yet also enabling, particularly in the areas of climate, environmental and energy policy, and that these policy areas should be key to a new perception of the welfare state. To fulfil their proactive role, the nation states should set clear national and international climate and energy policy goals. They should establish a climate friendly macro framework and create an effective set of legal instruments supported by an appropriate policy mix involving private sector, public-private and public actors (Section 5.2); ensure transparency and, not least, make suitable spaces at various levels available for experimentation and ensure leeway (Box 5.4-1; Chapters 3, 6) to allow the progressive consideration of scientific insights and technological innovations requisite for the implementation of the transformation, and incorporate these into social life-worlds. Nation states should – within the scope of their competencies – work towards regulating the measures needed for the transformation by international law in a multilevel system. Furthermore, the steps already taken towards the transformation must be continuously evaluated, not least also through participative research (Chapter 8). (Federal Republic of Germany 2011, 205)

During July of 2013, as I was training to become a Royal Canadian Navy Ship's Team Diver, the critical nature of needing to cooperate with another team member in order to survive a dive became painfully apparent. When diving in this capacity, two divers are tethered together, which means that each of the partners is dependent on the other in terms of decisions and actions. During a night dive, that came as the third dive of the day, at a depth of ten meters my partner experienced a problem and as a result rapidly surfaced. I had no choice but to surface, in tow, without the benefit of equalizing the pressure. As a result, I injured both shoulders and developed grade three hematomas in both ears. This experience has had an ongoing impact on my perspective about how much each of us is dependent on the other members of our species for well-being; we are all

tethered together on our space station. And as the Federal Republic of Germany's document emphasizes, it is essential that there be a coming together of citizens within States to engage active participation in the attempt at the management of Global Warming Climate Change; taking responsibility and becoming true to the planet. "‘Be true to the earth,’ Nietzsche wrote, and the geophilosophy of Deleuze and Guattari seeks to do just that. But as their notion of truth is always ethical and performative, this means constructing a ‘new earth.’" (Bonta and Protevi 2004, 3)

....a strengthening of the state's enabling function can only claim legitimacy if the citizens participate in the decisions to be made, rather than being merely expected to give their consent or accept them ex-post. Not only must every individual share in the greater ecological responsibility, the transformation towards a low-carbon society also requires a new culture of participation. The democratic legitimisation of state control and planning has been a subject for debate in political science since the end of the 1960s (Offe, 1972). Political decisions in representative democracies can be considered legitimate firstly through the input of citizen participation, which amounts to far more than just elections and votes (or party membership), also including various non-parliamentary formats, from signing petitions to demonstrating (Barnes and Kaase, 1979; Verba et al., 1995), and secondly through the output, i.e. the performance and quality of a decision made on this basis (Scharpf, 1999). (Federal Republic of Germany 2011, 205)

Constructing a new earth! A lofty and crucial goal. During the course of the dramatic shift that will be required to maintain earth, our island home, the vital role of ways in which to manage the unavoidable conflicts cannot be understated. Becoming cognizant, becoming mindful of the impactful place of establishing standards, Deleuzoguattarian thinking can provide a meaningful dimension to conflict management.

In the process of their becoming, individuals residing on the space station will benefit from understanding the complex rhizomatic rhythms that have provided the

harmonic context for inter-species existence. Recognition of this kind of intensity logically informed the interests of individuals who discover that they are conflicted. As a result, previously inhabited territories can be reconsidered, deterritorializing inhibiting ways of statically being. With a nomadic-like willingness to reinvent life sustaining standards reterritorialized worldviews can lead to the transformation of age-old conflicts and the conflicted parties themselves.

These changes will involve a shift in terms of the narratives which we privilege, honour, and the practical ways in which we celebrate them. If conflicts are to be managed, then primacy must be granted to the stories that are going to keep all of us from harms way. For example, the power wielded by religious organizations of all imaginable faiths, from Christianity to Islam, from Indigenous Spirituality to Hinduism, will need to be reimagined. Without exception, the narratives, which to my way of thinking, unquestionably fall under the category of supernatural fiction, will be required to modify their belief systems in ways that keep us all safe; regardless of what a particular myth might mean from a socio-religious or psycho-religious perspective, the science supporting the life-giving space station must prevail. Deleuzoguattarian thought encourages the idea of difference. Thus, regardless of the narrative articulated by religion or sect A, an acceptance of a difference in how the fairytale is told by religion or sect B is critical. In addition, in order for us all to be safe and out of harms way going forward, religious narratives simply have no place in determining the political narratives of nations. Communities are entitled to belief what they may, but solid and practical factors' narratives need to be privileged.

This position, regarding the primacy of life sustaining narratives, translates to the rational participation of all citizens, which is a colossal transformation; "...the transformation towards a low-carbon society also requires a new culture of participation." (Federal Republic of Germany 2011, 205) Because the current State apparatuses are of such an entrenched anti-nomadic mindset, the War Machine effort to save the planet will necessitate that very specific bodies without organs will need to be strategically and precisely planted in the minds of all of us as we engage a multiplicity of lines of flight in order to intensely conflict manage the transformation of all parties to the conflict and the conflicts themselves. And this is a critical point because this involves challenging those who currently wield power for personally lucrative reasons, and who continue to drive, benefit from, and dominate with the ever-persistent Military Industrial Complex⁴⁵ in order to maintain narratives that are destructive to our space station.

When one stops to really engage the thought, "What is my greatest desire?", I think that it has to involve the drive to live, to experience life. Even as a person contemplating suicide, or as a species unconsciously considering suicide, there exists this trajectory that involved the drive, and thus the struggle with life. Thus, Deleuzoguattarian thinking, via the concept of the desiring machine, invites conflict management approaches to consider the rhizomatic couplings that intensely connect every creature and all elements that make up earth. The resultant reterritorialized assemblage(s) might surprise us all in life sustaining ways.

Do what is necessary to keep us alive on space station earth. Going forward, we have two options; we act or we don't act. We need to engage our imaginations and

⁴⁵ President Eisenhower coined the term, the Military Industrial Complex.

embrace whatever differences are required to manage the accelerating situation. We have developed into this place and it is our choice going forward how the rest is manifest; life sustaining or not life sustaining. Two choices only. Will we be the ones to repeat the standard of the French Resistance fighters; awakening from our sleepy opaque lives and responding to the call to rise and stand firm against the fascism – intolerance - of our own making; which has resulted in Global Warming Climate change?

Perhaps during an era of climate peril and a future of intense wars and possible extinction, we need to negotiate a more modest set of positive attachments to each other and to the world with which we are entangled through numerous strings, pulleys, and flows, allowing such energies to fuel a new political activism.
(Grusin 2018, 16)

Let me say this before rain becomes a utility that they can plan and distribute for money.

By “they” I mean the people who cannot understand that rain is a festival, who do not appreciate its gratuity, who think that what has no price has no value, that what cannot be sold is not real, so that the only way to make something *actual* is to place it on the market. The time will come when they will sell you even your rain. At the moment it is still free, and I am in it. I celebrate its gratuity and its meaninglessness.

(Merton 1966, 9)

...we are both spectators and actors in the greatest drama of existence. Man is thus his own greatest mystery, he does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself...least of all does he understand his noblest and most mysterious faculty, the ability to transcend himself and perceive himself in the act of perception.

(Bohr 2010, 63)

Custom does not breed understanding, but takes its place, teaching people to make their way contently through the world without knowing what the world is, nor what they think of it, nor what they are. When their attention is attracted to some remarkable thing, say to the rainbow, this thing is not analysed nor examined from various points of view, but all the casual resources of the fancy are called forth in conceiving it, and this total reaction of the mind precipitates a dogma; the rainbow is taken for an omen of fair weather, or for a trace left in the sky by the passage of some beautiful and elusive goddess. Such a dogma, far from being an interpretation or identification of thought with the truth of the object, is a fresh and additional object in itself. The original passive perception remains unchanged; the thing remains unfathomed; and as its diffuse influence has by chance bred one dogma today, it may breed a different dogma tomorrow. We have therefore, as we progress in our acquaintance with the world, an always greater confusion. Besides the original fantastic inadequacy of our perceptions, we have now rival clarifications of them, and a new uncertainty as to whether these dogmas are relevant to the original object, or are themselves really clear, or if so, which of them is true.

(Santayana 1923, 6)

In the real world of climate science, as opposed to the fantasy world of critics, connecting the complex chain of dots between raw data and hypothesis can require an enormous degree of scientific sophistication and the cooperation of a variety of different kinds of experts.

(Winnsberg 2018, 24)

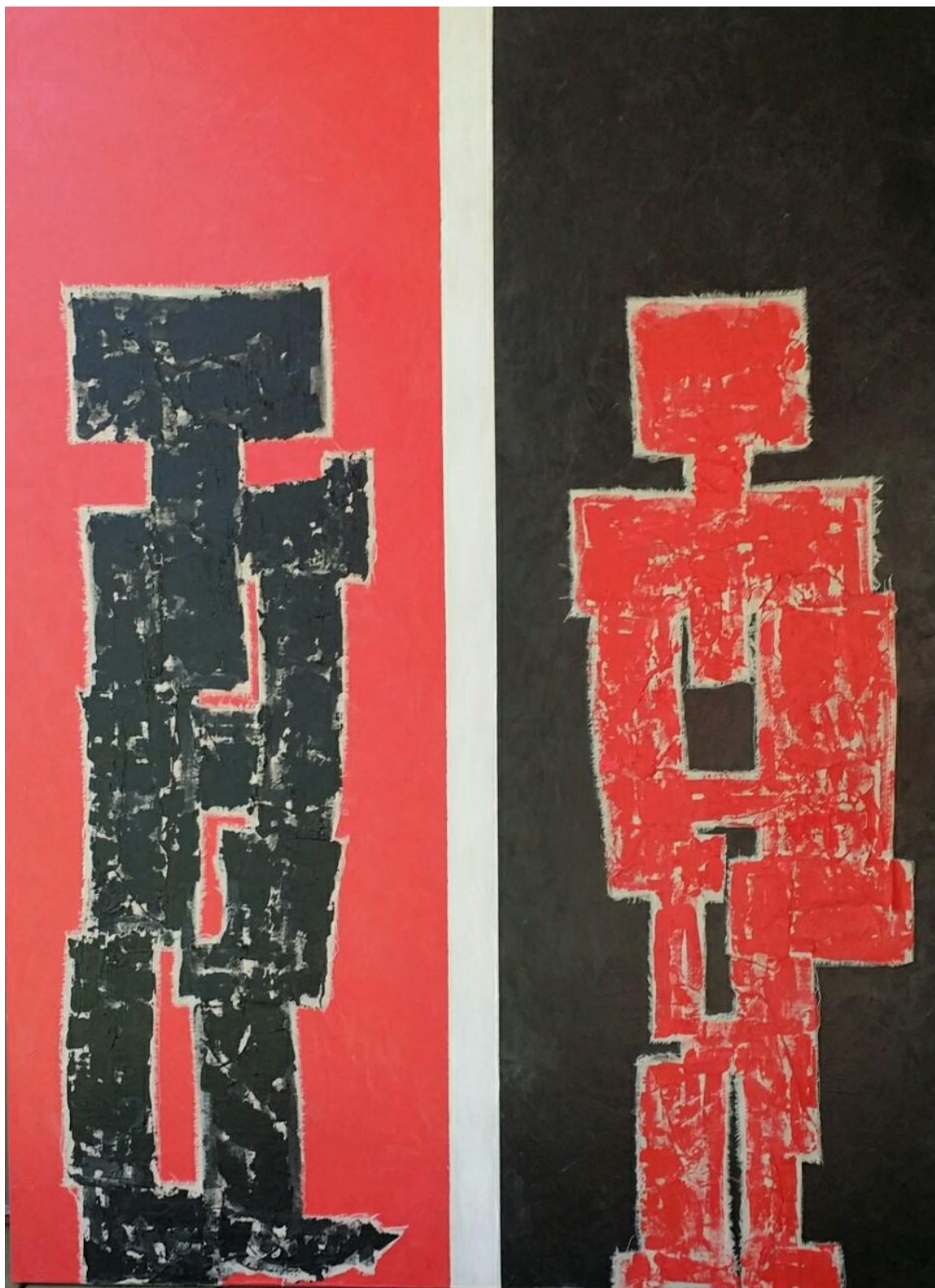


Image 1.7 – *Only Two Options; We Act or We do not Act*

Chapter Seven

Conclusion – Conflict Inhabitation: A Summary

The thinking of Gilles Deleuze and Felix Guattari can make a significant contribution to the field of Conflict Studies. It has been demonstrated that their way of perceiving the world offers a multiplicity of prisms that can enhance existing conflict management approaches. The reterritorialized assemblage, Conflict Inhabitation has provided the template for this effort and is a means for pursuing the subject with more intensity in the future.

A microscopic example of devolution would be microbes growing in a Petri plate. ...Depleting all the nutrients in the agar and reaching the edges of the small laboratory dish, the multibillions of bacteria suddenly stop growing and die for lack of food and growing space. For us the world may be just such a Petri plat. (Margulis and Sagan 1997, 229)

Conflict Inhabitation is rooted, rhizomatically, in Deleuzoguattarian experimental thought, the beauty of which is its capacity to appreciate microscopic analogy references, making connections in new and surprising ways.

Conflict Inhabitation is about intimately dwelling within the conflict, residing at the deepest, riskiest, and most disconcerting levels. At a time when thinking people experience how intensely disconcerting is our common path, this reterritorialized assemblage invites thoughtfulness and action in a multiplicity of ways.

Conflict Inhabitation is becoming in an incubation-like manner, steeped in the dictum, do no harm to self or others, or the planet. Emerging conflicts, directly related to sustaining what is left of life on this planet, will be successfully managed only by re-

imagining archaic humanly organized territories. Importantly, Conflict Inhabitation may provide the necessary deterritorializing and reterritorializing nutrients.

While celebrating difference as essential and normative to human unfolding and becoming, Conflict Inhabitation presses the boundaries in order to ask refreshing line of flight questions directly related to what acceptable behavior is essential to discovering how an anticipated ten billion human beings can live on this planet.

Conflict Inhabitation, by advocating the importance of dynamic becoming for individuals, communities, and the planet, is in harmony with active citizenry involvement in all conflicts. Avoidance is no longer an option. Your becoming and my becoming depend on redefining our existence as once again nomadic, lightly living on the earth.

Conflict Inhabitation encourages further discussions with the field of Conflict Studies simply because rhizomatically other discoveries and celebrations of lines of flight towards and from existing conflict management approaches will yield endless resources; and,...and,...and,...

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Discography

MIKIS THEODORAKIS

“The Full Catastrophe,” 1974. *Zorba the Greek (Original Soundtrack)*, Casablanca (Netherlands)

PINK FLOYD

“Comfortably Numb,” 1979. *The Wall*, Columbia Records (United States)

TALKING HEADS

“Once in a lifetime,” 1981. *Remain in Light*, Sire Records (United States) Inc.