



Reconsidering Body: Investigating *Becoming Women* in a Fairy Tale

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ABSTRACT: Humans by birth are placed in either group of men or women according to their physical body traits. But, the post structural theorists like Deleuze and Guattari (1987) through the concept of becoming and becoming woman, ruminate the reversal of the gender binaries, and demolition of gender hierarchy, also provide the theoretical ground work for the undertaken research. They believe in life as movement and transformation, thus, establishing a non-hierarchical movement, where betterment exists only when one agrees to step into mobility, progress and growth, after quitting stagnancy and moving towards involution, the non-stagnant sphere of becoming woman. The investigation of “The Land of Stories: A Grimm Warning” (2014) through thematic analysis, led to the findings that variation or change is only possible when a person agrees to quit the hierarchical status by a will to experience womanhood. The findings reveal that it is only through becoming woman, which is not a physical body turning into a physical woman, that space into further becomings, could be opened up by exploring body potentials. This, thus, guarantees an unlimited experience and profound understandings into things, persons and places, that seem to be inaccessible in time and space.

Keywords: Body (ies), Becoming, becoming woman, immanent plane, transcendent plane, de (re) territory

Introduction

The collaborative work of Deleuze and Guattari (1987) presented the phenomenon of *becoming* which emerged through a chain of segments and rests on deviations into philosophical and conceptual formations which are crucial to clarify *becoming woman*. Developed from conceptual personae without losing the issue of reconsideration of bodies, these concepts bridged spatial and temporal durations, but, also shared the need of the body to be re-understood, reproduced and relived. The process of *becoming* formed an alliance amid bodies through a molecular nearness or proximity, on the immanent plane, produced a block by sweeping the bodies whose particles found an alliance, thus, reintroduced no analogy (Deleuze & Guattari, 1987). In the occurrence of *becoming woman*, the opposite poles of dualistic

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thought did not decide a body's knowledge. It was a different happening, where a body's experience of self was not determined in harmony to the assigned gendered trajectories, rather, was independent of a body's sex. *Becoming* has been presented as the channel, a path, amid various states of material forms. *Becoming woman* established the passage from that state of a body which has been made by dualistic conceptualizations to the state of a body without any corporeal shape (Jones, 2013).

"*Becoming* is a verb" with its own consistency and no reduction, with no being to be equaled or produced, asserted Deleuze and Guattari (1987, p. 239). It was a continual, rather an achieved, stagnant state of being. Thus, throughout the paper, the concept *becoming woman* and *becoming* were italicized for distinction, depicting a special usage in Deleuze and Guattari's (1987) sense.

However, *becomings* could mark its own distinctive standing without being italicized. Following this, the study aimed to answer the following research questions,

1. Is *becoming woman* pertinent to women only?
2. How do the selected characters in *The Land of Stories: A Grimm Warning* (2014) attain *becoming woman*?
3. How does *becoming women* affect the involved?

Literature Review

Becoming woman has been a valued theoretical input that re-envisioned bodies outside the dualistic conceptualization. Deleuze and Guattari's (1987) conceptual influence of *becoming woman* recognized and appreciated dual concepts of sex and did not pursue to diminish, mask or surpass the ancient or current inferences. As MacLure et al. (2008) declared that through history, the female body faced the dominant ideals of beauty and appropriateness. *Becoming* motivated to reconsider bodies to major transformations from conceptual shifts, to endless possibilities of *becoming*, opposing physical restrictions and bodies (MacLure et al., 2008).

So, the body's experience towards *becoming woman*, as perceived by Deleuze and Guattari (1987) rested on Nietzsche's conception of an unformed body, based on a certain force and a speed of motion, led to body *becoming*, against a limited unit (Bittner, 2003; Deleuze, 2006). Nietzsche negated the concept of a single, isolated body (Bittner, 2003). Similarly, Baruch de Spinoza's insights challenged the idea that the human being can exist without interactions with other bodies (Deleuze, 1988;

Negri, 1991; Morgan, 2006). Likewise, Beauvoir (1989) illuminated the Subject/Other division, pointing to bodies subjectified as Woman. The concept of *becoming* has also been nourished by Grosz's (1994, 1995) notion of living bodies through a new idea or thought as an active force, a progressive wish, creating a difference, virtually or in the philosophical concept, transforming life. The challenging forces that restricted creation by freeing lines, ideas and events from the limitations towards sameness, oneness and the self-identical through doing.

Yet, reconsideration of bodies was not a mental or theoretical act and thought, rather, has been intertwined with production and course of life, an experiment, an exploration and reliving body. Dawson (2008) elucidated that *becoming woman* was not an effort to re-configure the physical body form and creating female body. Besides, the phrase said *becoming woman*, not becoming-female. Thus, the body has no medium, no reality, but, a quantity of force which define the body (Dawson, 2008). The dual forces either originated therein or were produced through sensory and perceptual experience and encounter bodies, be it human and non-human bodies, moving across the planes. The will to power of body through becomings, determined force relations amid body, objects, human and non-human life, leaving behind their affects.

Becoming and Body

The concept of a body as a coherent creature was based on flawed but, fixed schemes of faith. Deleuze (1998) expounded that a body could be anything, "an animal, sounds, a mind or an notion, a verbal quantity, a communal body, a collection, a multiplicity of force" (p. 127). Moreover, Spinoza (as cited by Grosz, 1994) reconsidered bodies not on the form nor type, but, in a particular relation to, "composite and non-composite bodies in a proximity" (p. 127), on organization plane (ibid, p. 128).

Deleuze (1998) elaborated that the plane of organization or transcendence directs forms and subjects (p. 128). Dawson (2008) explained that the plan of transcendence existed apart the movements of a body without being transformed. Deleuze and Guattari (1987) clarified that re-territorialization configures body, decelerating the particles to stagnant position, forming molar entities on a transcendent plane. The second plan(e) of immanence was without form, but only velocity between unformed particles, changing and transforming with the

movements of the body (Deleuze, 1998); without devising hierarchies (Protevi, 2011). Thus, the two different plans were two diverse means of living the body.

This led to the concept of the body without organs (BwO) on the immanent plane, by Deleuze and Guattari (1987) which was the formless, disorderly, non-stratified and de-stratified body, with subatomic and sub-molecular particles, the pre-physical originalities. Contrarily, the strata solidifies into notions, identifications and subjects. Moreover, bodies were territorialized, placed in categories, thus, making the female body (Protevi, 2011), whereas, the BwO de-stratified and de-territorialized, describing, “a universal body, not a female body” (Deleuze & Guattari, 1987, p. 40).

Dawson (2008) had rightfully explained that *becoming* did not need a definition, rather signposts, suggestions, guidance or direction words, as what needed was an outer understanding to be experienced only from inside. Moreover as Deleuze and Guattari (1987) described that, “identification, imitation, resemblance and correspondence assist little while understanding becomings” (p. 237). But, *becoming*, was not a series, progress or regress, like resemblance, occurring in the imagination, dream nor phantasies, or miming like imitating, but were real. “*Becoming* produces nothing other than itself” (p. 238), neither it affected a metamorphosis, transfiguration of a body in a form other than that which it was known before. On the transcendent plane, the body under *becoming* appeared unchanged. *Becoming-animal* existed, “even when the animal to become is absent” (Deleuze & Guattari, 1987, p. 238). It was not an analogy of unknown assemblage of body, but, produced a block of *becoming* between a composite human and an ideal or mental body (Beaulieu, 2011). The body was defined by, “its affects” (p. 257).

Though, the linguistic concepts imposed an order onto the world, but, the conception of reality needed to be calculable and constant, “But ... a belief...has nothing to do with the truth” (Bittner, 2003, p. 140). As Nietzsche believed the tiny and countless force relations are imperceptible to the sensory capabilities of human beings, so, one was unaware of multiple happening within the organism, conscious of merely a meager part. Therefore, the world of *becoming* could not, be grasped and known. Though, the thresholds were the limits of perception worked on a plan of organization. At this point the body turned imperceptible to itself as form and subject. Likely, the Pink Panther copied and reproduced nothing, but painted the world pink on pink, *becoming-world* turned imperceptible to itself, made its own line of flight (Deleuze and Guattari, 1987). Thus, becomings could be perceived, but, were

imperceptible only to the conceptual constructs of the transcendent plane. *Becoming* was perceived on a plan of composition. The imperceptible was perceived when, “perception becomes molecular” (p. 281-82). Colebrook (2002) explained that *becoming* was an experience of the body in a different way from the schemas existing externally. Thus, the body became, “imperceptible as invisible” (Deleuze & Guattari, 1987, p. 279), only perceptible as pure, “affects of velocity” (p. 281).

However, though *becoming* needed an encounter of bodies, but not every bodily encounter was *becoming*. Deleuze and Guattari (1987) asserted that *becoming* concerned alliance, a specific proximity and a molecular nearness. A common particle or element experienced by two bodies to produce a block was not necessarily shared or was identical in form or function. Dawson (2008) explained that it was not the form, but, molecular closeness amid bodies, without boundaries.

Becoming Women

The concept of woman, subjectified bodies. *Becoming-woman* was not transforming a body into a conceptual Woman through mimesis (Hickey-Moody & Rasmussen, 2009). The word female configured hierarchy of certain bodies (Grosz, 1994). But, Grosz (1994) also resisted that there was, “no body, but, are only bodies” (p. 19), that affect and be affected. Nevertheless, the female was not synonymous with Woman. Eaton and Lorentzen (2003) elucidated that among dualisms, priority was given to the first as natural and justified. The female body could be associated with Woman. Beauvoir (1989) analyzed that the female body was the unfair handling of women as a social construct.

The *becoming* occurred on an immanent plane, whereas woman was a subjectivity on the plane of transcendence, and if, at *becoming*, the formed bodies dissolved, then there was a possibility for a solidified woman to become. Deleuze and Guattari (1987), thus explained that *becoming* established an order without form, for the segments like becoming-woman, child, animal, vegetable, mineral, molecular, particles; as the, “fibers transform from one segment into the other through doors and thresholds” (p. 272).

Actually, *becoming-animal* was a median region, with *becoming-woman*, *becoming-child* on one and becoming-elementary, -cellular, -molecular, and *becoming-imperceptible* on other side (Deleuze & Guattari, 1987, p. 248). Man was majoritarian par excellence, with power and right (p. 291), while women, children, animals, plants,

and molecules, were minoritarian. Next in order, “each *becoming* shall pass through a *becoming-woman*” (p. 291). Interestingly, woman, was a molar-entity, but, as every *becoming* was a becoming-molecular, the woman as a molar entity has to dissolve as becoming-woman too. Woman, thus, was the anomaly of human type with the potential of *becoming* to non-human and unformed or molecular. Grosz (1994) elucidated that, the line of flight terminated or shrunk all identities, “molar and molecular, majoritarian and minoritarian” (p. 178). *Becoming woman* was unconcerned with experience of women, or accepted hierarchical dualisms, or sympathized with women being minority, (Protevi, 2011). The term molecular woman was synonym to *becoming woman* (Dawson, 2008). Thus, *becoming* was never incomplete and formless. Further, the movements of re-territorialization did not always come from outside.

Deleuze, however faced criticism from Braidotti (1994) that *becoming woman* amalgamated men and women, into a new beyond gender, sexuality by creating a social subject and new situations to sexed bodies. *Becoming*, however, did not create non-gendered subjects, rather, disassembled forms as non-gendered. The fact was that the body occurred on both the plane of immanence and development. Thus, there was no should in *becoming*. Deleuze and Guattari (1987) were interested with the potentialities and created new non-dichotomous social subjects.

Fairy Tales and Becoming

The 21st century mythology included a contemporary global outlook, and a reflection of varied folk traditions in tales. The characters continually encountered the unacquainted, strange and the indescribable worlds beyond comprehension. Warner (1994) argued that contemporary fairy-tales did not leave open prospects by entering unknown areas and, further Brewer (1998) stressed that their endings, even if not happy, were closed. Thus, these were not simple fairy-tales, but underwent a strange sensibility, by leaving open the unsettled spaces and moving yonder the valiant optimism, thus, remade the world in an exotic image or *becoming* (Warner, 1994). The characters transformation, highlighted the innate risk in a fairytale manner of transformation. Thus, there was a possibility of changing forms with one's intact subjectivity, but one was constantly infected by the additional. The change was visibly described as the transformation. Therefore, the choices enabled an experience of a joint *becoming* transformation and away from the eventually estranging but, expected fairy-tale alteration. Each time, one element turned dominant, highlighting the fairy-tale transformation, which needed to be analyzed or

could deceptively be dangerous (Hirst, 2018). Multiple research works have been attempted on various segments of *becoming* and becoming women, like the research endeavor by Dexter (2015); Masny (2013); MacCormack (2001); Lypka (2014) and Semetsky (2011).

The present study, however, filled the fissure by adding into the concept through an analysis of selected characters from *The Land of Stories: A Grimm Warning* (2014), experiencing, transforming and involving through *becoming women* under various circumstances and re-territorializing back into their previous states. Colfer's (2014) fairy tale is the post structural elaboration of the renowned and known fairy tales, renouncing the stagnant status of the known fairy tales that have been read for centuries under different versions like in Propp (1968); Clarkson & Cross (1980); Feldman & Richardson (1972); Goodrich (1960); *Grimm* (2011); Haase (2016).

Research Methodology

This qualitative research used thematic analysis guided by Maguire & Delahunt (2017) and Alholjailan (2012), to gather instances of relevant data from the selected male characters from the book, *The Land of Stories: A Grimm Warning* (2014).

The process of *becoming* was assessed in accord to Dawson's (2008) suggestions. The first step to evaluate the process of *becoming* was the encounter of two bodies, with a particle in a particular relation to one stratified body reacting with particle of another formed body, at the molecular level, thus, intermingling of unformed particles. Secondly, *becoming* implied force or intensity, with the intersection of particles as each particle has a rate of traveling speed, velocity and force or intensity. This connection produced a unique intensity which (re)composes the parts of a composed body. Thus, the body form was in the constant process of *becoming* a body different from the one it was only moment ago. *Becoming* could not be reproduced. Thirdly, *becoming* started with a block into an irresistible movement of particles that was beyond the control of both bodies, i.e., human bodies, animal, ideal, or elemental bodies, but ran its own line in-between. Fourthly, *becoming* was affect, or, "Affects are becomings" (Deleuze & Guattari, 1987, p. 256). *Becoming* was an intensity and the experience of this intensity was exclusive to each body, as each was defined by its capacity to affect and be affected. Finally, the implications of *becoming* were different for each body, undergoing a transition. It was an explosion of two heterogeneous series, on a line of flight, composed by a, "common rhizome" (p. 10). Finally, *becoming* was becoming-imperceptible and a becoming-perceptible.

“There is no contradiction in this” (p. 281). All *becoming* were becoming-molecular, and both perceptible and imperceptible at the plan of organization and immanent plane according to various contexts.

Data Analysis

This section thematically analyzed a few instances from *The Land of Stories: A Grimm Warning* (2014) to understand *becoming women*.

Quitting Rank

According to Deleuze and Guattari (1987), *becoming woman* was the dissolution of sex and gender, and the person under experience went through the condition of transformation other than the one which identified on transcendent plane. It was a state of quitting the position, rank and status transcribed on the plane of constitution. *Becoming woman* was experienced by General Marquis, as an alliance was built amid him and Mother Goose. The affects of transformation and *becoming* were visible as soon as the general on seeing Mother Goose awake, “got to his feet and his eyes grew in bewilderment” and he talked to himself (Colfer, 2014, p. 10). The *becoming* transformed the general to act beyond his impression of being, “the most feared generals” who, “sent shivers down their spines” (p. 4). The reaction which appeared after being de-territorialized with the awakening of Mother Goose were imperceptible to himself, but, visible to the rest showing the bond.

Bond with the Situation

The *becoming woman* also formed an alliance amid Mother Goose and the situation, when she woke up from her slumber, she in her carefree manner narrated the story of being over served, but perceiving the intensity of situation, acted beyond her image and startled, as her, “jaw dropped” as she had, “trouble regaining consciousness” and suddenly on perceiving that the situation of her arrest was beyond control she de-territorialized, as, “her head spin” (Colfer, 2014, p. 11). Thus, she who a moment ago, “let out a long yawn” (p. 10), began stammering, thus acted in fret beyond her usual disposition.

Becoming and De-Territorialization

But, *becoming woman*, also de-territorialized General Marquis, who formed an alliance between him and Mother Goose, as he quickly reverted the situation to his benefit, under the force and velocity of the formed block, in a state of perfect

perception stared at her, “as if she were an animal” and declared, “this woman is going to help” in complete affirmation (Colfer, 2014, p. 11). His raising the hand to silence the colonel, was perceived not only by he himself and also by others, that he was transformed to a more confident man, which made Mother Goose’s, “cheeks turned bright red and she began to panic” (p. 11). Deleuze and Guattari (1987) asserted that a body becomes imperceptible only to become perceptible.

Becoming among Group

The next reaction appeared simultaneously from the spectators in the room, but, of different nature. The alliance formed amid Mother Goose affected the soldiers with such intensity that they, “began to yell” when Mother Goose disappeared, but dissimilar affects were perceived on the General who just, “remained very still” (Colfer, 2014, p. 11). *Becoming* was an alliance, a connection between bodies which was visible only at a molecular level (Dawson, 2008). Thus, *becoming woman* needed encounter of two bodies, with each body affected differently from the formed alliance between them (Deleuze & Guattari, 1987). Under similar composed affects, the General was, “unable to tear his eyes away from the wagon” (p. 12). The affects of this block were perceived by the General Marquis only, as his heartbeat and mind caught up with each other, and he chuckled (p. 12). *Becomings* could and cannot be perceived. *Becomings* were imperceptible only through the conceptual constructs of the transcendent plane. But, Deleuze and Guattari (1987) add that, “... *becoming* also ‘must’ be perceived, it cannot but be perceived” (p. 281).

Becoming with Non-Living

Another instant of *becoming woman* was experienced by Conner while watching a TV show. It was to be kept in mind that in *becoming*, as Deleuze and Guattari (1987) suggested, the body which becomes was the same body which was lived as form and subject on transcendent plane. Conner established a block with the female captain on the show, who was just a character on the TV show. Interestingly, *Becoming woman* was an experience which could take place using just another body that can be a feeling, an instinct, a superficial or a corporeal body (Deleuze & Guattari, 1987). Furthermore, block of *becoming* was the result of an encounter amid a composite human body and an ideal or mental body (p. xvi). Thus, the particles were set loose from both bodies to form an alliance, and the affects of *becoming woman* were imperceptible to Conner who was so strongly affected by this bond that, “he

couldn't take his eyes off" (Colfer, 2014, p. 14). "...The plane of consistency is the body without organs...implying deterritorialization (Deleuze & Guattari, p. 269-270).

Bob also developed an alliance with a suitcase he called a she, which made Conner inquire, "it's a she?", and received a reply that her name was Betsy, and she had been Bob's companion when they both, "had some pretty good times together" (Colfer, 2014, p. 21). The perception of the block with the suit case was experienced alike by Bob and Conner, which was visible in Bob's phrase, "Enjoy her!".

Becoming Girl

Deleuze and Guattari (1987) elucidated that the girl's *becoming* was stolen first, imposing a historical or pre-historical reference and, "The boy's turn comes next" (p. 276). Thus, when women were defined next to man, so are men. By stealing *becoming* of boy, the girl's *becoming* was stolen next,, thus, restricting the process of development and growth by an opposition, the majority, domination, a standard, to be subjectified and formed. Conner, however, did not lose *becoming woman*, by still establishing a link with, "a big boyish smile" that appeared on his face as he viewed the prospects of the journey ahead (Colfer, 2014, p. 14). Deleuze and Guattari (1987) asserted that the girl was molecular woman, a synonymous with becoming-woman (p. 276), and the girl becomes the, "*becoming-woman* of each sex" (p. 277), then girl was, "*becoming*...to each opposable term, man, woman, child, adult" (p. 277). Thus, this made an equivalence between a girl and boy, and thereof amid boy and *becoming woman*, which depicted that Conner was in a transition through *becoming woman*. As Deleuze recognized that dualism stole the *becoming* of all bodies by constraining the bodies capacity to affect and be affected. Most importantly, *becoming woman* was the encounter of two bodies, of any sex, finding an alliance to produce a block, generating an intensity to affects both bodies into deterritorialization, losing the molecular woman particles, the girl of each sex, as the girls produce *n* molecular sexes on the line of flight against dual standards (Deleuze & Guattari, 1987, p. 277).

Becoming Women through Mutual Emotions

The next instant of *becoming woman* occurred amid Conner and Mrs. Peters. Conner tried to fit in terms with his teacher, but could not establish an alliance when she inquired about Alex, and Conner panicked (Colfer, 2014, p. 15). Though, Mrs. Peters was quite, "grown so used to Conner's strange outbursts" seemed in a perfect alliance with *becoming woman*, while Conner was still, "mortified by his carelessness"

(p. 16). But, the *becoming woman*, however was accomplished, as the bodies reached prefect alliance and proximity, when at last, “Mrs. Peters said with a confident smile...” (p. 17). As explained by Deleuze and Guattari (1987) that the movement of de-territorialization followed in becoming-woman affects sex-based dualism by passing between the sex oppositions.

Becoming Depicted in Facial Expressions

Conner established an alliance with Bree when he learned that she had signed up for the tour too. As Deleuze and Guattari (1987) stated that thousand tiny sexes produce sexuality (p. 278), *becomings-woman* is to lose the sex from the strata, which could be conjugal, or familial. Actually the sexes have nothing to do with organs, formed body or reproductive function. These sexes were nothing but, desires of variations of infinite speeds and slowness. The human and non-human bodies created infinite intersecting parts. Though, Bree was not physically present there, but, becoming woman made Conner felt his heart rate rising and cheeks going red (Colfer, 2014, p. 18). The state of Conner was imperceptible to Mrs. Peters who was, “oblivious to Conner’s increasing pulse” (p. 18). The affects of *becoming woman* were experienced by Conner as he couldn’t understand, how the room gets warmer with Bree’s presence (p. 18). The imperceptible after all turned into perception for Conner couldn’t understand why he always looked forward to see Bree and wished her to like him too. This, made him determined her would go to Germany. *Becoming woman* enveloped him to such an extent that the wait for final reply from his parents seemed like, “it was an hour” (p. 19).

Becoming with an Absent Entity

Conner had another experience of *becoming woman* when he figured out something missing in his life but could not perceive that, “absolute silence”, but ultimately the *becoming* aided to the perception that the affects felt were because he missed, “his sister” (Colfer, 2014, p. 22). The affects were more strongly felt when while looking at stars he wished his sister would have been doing the same. Living worlds apart from her, “he just never imagined it would happen so soon” (p. 23). Though Alex was absent, but her sense of presence was enough for Conner to experience *becoming woman* that triggered a change in his thoughts and feelings, also on his prospects of life.

Becoming through Distance

Becoming woman was experienced again when Conner contacted Alex through mirror. He could tell that she was cheerful, but, fatigued. The block was so strong that he could also tell that she was as excited as he was. The affects of *becoming woman* are experienced diversely with both the indulged bodies (Deleuze & Guattari, 1987). In this *becoming*, the siblings shared the same intensity and velocity while supporting and encouraging each other and understanding each other's circumstances, as when Alex looked into his eyes and smiled, as this meant more to her than anyone else (Colfer, 2014, p. 25). Though, the siblings were distance apart, but, the alliance was so strong that Conner, "would know if she was lying to him" (p. 26). The twins could share a smile, and Conner could tell Alex, "was having the time of her life" (p. 27). However, the de-territorialization has to restore back into re-territorialization, and thus, when the chat ended, the twins, "returned to their separate lives" (p. 28). The affects of *becoming* lingered even after the block ended, as Conner, "rejuvenated...causing all the excitement..." (p. 28). It was because living the dualism body could be dangerous, and prevention of the forms and subjects lived from *becoming* was an interruption to one's affective abilities, and existence forces. Thus, Deleuze and Guattari (1987) asked to retain some strata to extract affects and assemblages (p. 270).

Becoming with Animals

Alex shared *becoming woman* with a unicorn, Cornelius, as she tried to cheer up the unicorn by telling him that he had a big and strong heart, which was taken perfectly into forming a block amid Alex and the unicorn, because, "Alex had made him blush" (p. 33). Deleuze and Guattari (1987) conceived that in *becoming*, the body stays the same body in form and subject as on a different plane, regardless of similarities or dissimilarities in organ or function. It dealt only with proximities and molecular closeness, passing through the assigned form and subject of body.

Becoming Women of Woman

Interestingly, Deleuze and Guattari (1987) pleaded that women must also become-woman (p. 291), which is elaborated by Grosz (1994) that, in *becoming* men and women must destabilize molar identity by questioning the rigid power relations (p. 176). Thus, Alex's experience in discovering herself, was indeed a *becoming woman*, as she knew who she had been but being introduced as a fairy was, "more than she

could handle” (Colfer, 2014, p. 69). Alex formed an alliance with herself, analyzing her capabilities, as she still, “hadn’t proven it to herself yet” (p. 69).

Next, as discussed above that women needed to *become woman*, places Alex in forming an alliance with Rook, both yoked under *becoming woman*. Rook discovered the amazing side of Alex, whereas, Alex in the same flux, could feel her heart beat faster (Colfer, 2014). Both kept track of territory as Rook said he came to say thanks to Alex and no sooner was found kicking, “a rock near his foot” (p. 72) and jerking, “his whole body back to her” (p. 73); whereas Alex hesitated at first reminding herself she was a fairy, but de-territorialized, losing, “control of her senses” (p. 73), till both of them shared an alliance and reached the proximity, “with giddy smiles frozen on their faces” (p. 73).

No Becoming

The theory of *becoming* predicted that *becoming* did not always necessarily occur, as *becoming* was an encounter of bodies, but, every encounter did not produce *becoming*. Deleuze and Guattari (1987) asserted that perceived resemblance, the specificities of a body and how it was conceived on plan of organization or development, were irrelevant in *becoming*. Rather, *becoming* extracted particles into the relations of movement and rest, speed and slowness with other. Thus, when Alex waved to the villagers, they weren’t excited (Colfer, 2014). Similarly, the poor woman Alex tried to help was as unconcerned and, “didn’t seem thrilled to have company” (p. 35). The unenthusiastic attitude of the poor woman and the girls was taken aback and, “Alex was floored” (p. 37).

Findings

The experience of *Becoming* could not be grasped. It was not an understanding that linked to something created in a crude world, solid, an illusion that preserved (Bittner, 2003). Hence, the findings revealed that the experience of *becoming* cannot be recorded in terms of chronicle files, as *becomings* were affects and in *becoming woman* the body experienced the disbanding of sex and gender polarities. The body also did not live purely on the plane of immanence and the de-territorialized body in a *becoming woman* did not stay the same. Thus, returned to a plane of transcendence, the political and social status of women and any other body was resumed, as the unsexed and un-gendered state does not last forever. Neither, was this a solution for problems of women reclamation of political subjectivity.

The investigation of the data depicted that *becoming women* was not necessarily or by any rule experienced by women only, rather, it was a condition, an involvement, which led to transformation and could be achieved by men or women, regardless their sex. The findings also expounded that *becoming woman* was not a strategy to address women's being political subjects. Rather, *becoming woman* was an emotional experience to change the way a body was transformed and re-subjected. Being a minority, a woman stayed a molar-entity and species. Therefore, the analysis led to the findings that if man was the molar and major entity, woman made the anomaly, a passage, opening up *becoming*.

Further, the data analysis displayed that certain roles assigned to the characters by their social status and position, were trespassed by the bodies indulged in *becoming*. Like, Conner *becoming* lover or Bob's emotional indulgence with Charlotte, or Alex's falling in love with Rook, besides being a Godmother. Thus, the term Woman could not be reduced to the notion of the female body, rather was distinct from the dichotomies of sex and gender. Deleuze and Guattari (1987) suggested that an escape from these dualistic concepts of human bodies by transcend or bypassing is impossible, thus better pass between. It did not mean that sexual variances and gender identities are neutralized, but the subjectivities do not reduce the competences of bodies.

The investigation suggested that all the characters analyzed were interested to give a chance to their bodies to be transformed in new scenario's. This was possible only on focusing on the self-experiences of bodies, so that the prevailing body concepts did not determine the experiences by realizing and depending upon a pre-established schema or developmental trajectory of transcendent plane, but that the self-conceptualizations altered through transformed body on the plane of composition, generating new productivity. Thus, the characters too were indulged in continuous exploration of their body capabilities of encountering with other bodies.

The outcomes of the research illustrated that a departure from plane of transcendence was not theoretical or imaginary, as *becoming* was actual and real, as interestingly, the body *becoming* apparently appear unchanged, thus what real could be, was the affective force produced of *becoming*. It was an affect which dissolute solidified dual forms, and returning the body to a molecular velocity and intensity. The characters under analysis depicted the merging of their thoughts and actions into

the body they are *becoming* with, but, without losing their physicality. Like the signs and symptoms of Conner in Bree's presence could be over sighted.

But, in accordance to the theorists, the sojourn on a plane of immanence could be dangerous, as force and speeds could wildly rush, thus, suggested caution to prevent the plane of consistency to turn into abolition or death, a regression (Deleuze and Guattari, 1987). The findings elaborated that *becoming* was not a choice or decision, rather a substantial remaking of the subject, risking integration. Willfully *becoming animal*, then stop and be normal, was impossible, as, "It is not something that can be put on or taken off like a cloak" (Grosz, 1994, p. 174). Thus, the characters re-territorialized after *becoming* to give way to other becomings. None of the characters was seen to stay stagnant in *becoming* state.

The results expanded that *becoming woman* was the meeting of two bodies, of any sex, into de-territorialization and created the molecular woman of both bodies. The deterritorialization by becoming-woman undid the sex dualism by passing amid sex organ and function. Thus, the findings depicted the characters, male and female, alike, encountered other body, in form or superficial, to form an alliance with.

The findings depicted in accordance to Deleuze and Guattari (1987) showed that sexuality produced a, "thousand tiny sexes" (p. 278), and *becoming woman* helped these characters explore a limitless realm of possibilities. The findings enabled to reconsider bodies outside the limits that were established and forced by a leading historical practice of thinking it only through dualism. Though, the body was typically thought and restricted in performance and experience, but there are multiple ways to conceive bodies outside duality, binaries and poles, thus, enabling bodies to multiply and expand their capabilities of existence. *Becoming woman* was the first step to accomplish towards dissimilating the mundane dualities of distinction, stretching the experience far beyond and behind the established boundaries, at the immanent plane, which consequently influences transcendence plane. Therefore, the findings replied to the questions the research had attempted to answer.

Conclusion

Thus, it is concluded that *becoming woman* is not an experience to live as woman, but the relation of parts of one body assembling another body, improved by the intensities caused by the assemblage, become-imperceptible than what the body was before. It is a transmutation of a thing into another, through connection. It is

not a question of attaining an identity, but movement, change, from single position into a multiple flows. It is also concluded that in *becoming*, the affects on each body are uncertain, as after the body returns, the force folds the animal back in the animal and the person in the person, knowing only likenesses amid elements, as suggested by theorists Deleuze and Guattari (1987).

It is also proposed that the body is a terrain to be lived in multiple ways, with infinite potentials of the partialities. Living constructively under organs and functions is an unnecessary violence from without and from within. The body needs to be experimented without prohibition. The bodies are complex at innumerable points of connection and erratic assemblages, which need to be maximized, and the possibility occurs only on a plane of experimentation.

It is, thus, concluded that *becoming women* was actually a determination, a plan, a strategy and a will to change and transform one's body, occurring only when a body allows an encounter with another. Thus, *becoming women* is a permission one grants to self, to quit the material status and allow growth through experiencing a fusion with other bodies.

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