Ghost hunting and a Moroccan forest: a geography of madness

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A Thesis

entitled

Ghost Hunting and A Moroccan Forest: a geography of Madness

by

Matthew Ryan Lehnert

Submitted to the Graduate Faculty as partial fulfillment of the requirements for the

Master of the Arts Degree in Geography

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The University of Toledo

August 2013
An Abstract of

Ghost Hunting and A Moroccan Forest: a geography of Madness

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Matthew Ryan Lehnert

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This Thesis explores the interrelatedness of hauntology, the methods of madness, and non-representational theory to take a simulacramous view of a Moroccan forest. The author intertwines journal entries written during a manic episode to argue for a schizoaffective turn, which is taking place in the social sciences. The thesis flows in five acts. Act one discusses non-representational theory and its relationship to hauntology and the methods of madness. Act two juxtaposes ‘intimate sensing’ and ‘remote sensing’ of a Moroccan forest. Forest coverage is measured and deforestation rates are given from 1984-2011. Act three discusses the narrative of the environment constructed by the French about North Africa. Act four discusses a new agricultural program in Morocco which the author deconstructs using the work of David Harvey. The author concludes that this agricultural program is a threat to the health of the forest in question. The thesis concludes with thoughts on the nature of gathering knowledge, and what it means in today’s post-modern epoch.
To Al Akhawayn University and the Yacoubi Family,

The things I love most about Morocco
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Preface

I missed my death by two months. It would have happened in Marrakech in Djmaa El Fna if I had only been there a couple months later. My dad was visiting me in Morocco for the first time and I took him to Marrakech hours after landing in Casablanca. The drive there was uneventful, filled with smiles and catching up on how union construction jobs were going in Toledo. We also discussed my future and what was next. And that question still remains. What is next?

My dad so happened to land in Morocco at an odd time. It was the so-called Arab spring. The elites of Tunisia had fallen, the Egyptians were in Tahrir square demanding liberation, and Syria was about to break out into civil war. Morocco was not immune to the uprisings. And so when my dad landed on February 20th, 2011 he was landing on Morocco’s Day of Protest. A day so powerful that a whole movement would be named after it.

I wanted to show him the power of place and what better place than Marrakech. I wanted to show him the snake charmers, doped up monkeys, escargot pits, charred sheep heads, and fresh orange juice squeezers of the famous Djmaa El Fna square on his first night in Morocco. So after finding suitable lodgings in the old Medina, and resting with a bottle of French red wine on the rooftop under the stars, we took off in the night for the square.

But my plans of showing him a sense of place were dashed when we found the square empty. It was closed due to protest. I was shocked! This was the equivalent of Times Square, New York being completely shut down. I had no idea what was going on
until I saw the mass of armed men with baseball bats and homemade weapons with nails protruding from them.

My dad and I walked towards the group of the common. We walked through broken glass, which were symptoms of their frustration with authoritarianism. We heard rumors of the McDonalds that was set fire and my dad and I only looked at each other and grinned. My smile left when I saw the sirens approaching and subsequent deployment of armed police in riot gear.

My dad and I slipped away from the crowds through a narrow alley and watched as protesters jeered at the police and the police jeered back with tear gas. Then chaos ensued. There was a great dispersal as the riot police marched into the protesters and people were scattering everywhere in panic. My dad and I ran from the crowds but soon we were cornered with the protesters in a no-way-out niche right next to Djmaa El Fna. The riot police charged and we were about to be stampeded if it wasn’t for a hand that came out of the back door of a kitchen to the only restaurant that was still open. The invisible hand of the marketplace grabbed me by the collar into the kitchen and I grabbed hold of my dad’s arm and we both fell into an unlikely sanctuary.

The kitchen staff told us we would be safer in there. We made our way out of the kitchen up the stairs to where the actual eating went on. Everyone was shocked at what was happening, as Morocco had not seen this level of protest in decades. My dad had been in Morocco for nearly half of a day and still had not had *tajine*. And upon requesting some I was turned down with gestures that the kitchen was closed due to protest.
I was insistent however. I walked back into the kitchen as if I owned the place and demanded *tajine* as it was my father’s first night in Morocco and it would be inhospitable to do otherwise. I was told there was no *tajine* to be found. I insisted and insisted. I claimed, “This is nothing! This is not Tunisia! This isn’t Egypt!” I was met with twinkle eyes and laughter and finally almost magically two *tajines* were discovered uneaten in the kitchen that were surely meant for us.

The restaurant cleared out and my father and I were left to our meals by ourselves. One was chicken and potatoes with olives and lemons. The other was beef and vegetables. We devoured it with thanks that we were not bleeding, as some of the protesters were down in the square below. I apologized to my dad and said “Morocco isn’t usually like this! But none of this surprises me. This land is filled with spontaneity. Welcome to Morocco Dad!” And he laughed.

So how did I miss my death in Marrakech? Roughly two months later, the Argana Café, the place where I had demanded *tajine* was bombed and blown to bits. It was not the protesters that were responsible, but the case remains unsolved. Al Qaeda in the Islamic Maghreb has officially been blamed. In total 17 people were killed, two of whom were Moroccan. I often wonder if I had met those two that night with my dad. I like to think they died serving people delicious food, and making people feel welcome in Morocco, a country known for its hospitality.

And why do I share this story? I share it because it is reminder that introductions to place are random and full of chance. Places are reservoirs of meanings with no objective reality. For me Marrakech is a place where I escaped death and upon driving out of the city to the place where my wife and two children were living I had a profound
sense of peace. As we made our way off the highway and past the city of Meknes, and
began driving the winding roads up the Middle Atlas Mountains, the mountains and the
forest started singing to me. Their songs were unintelligible to the untrained eye and
imperial satellites used my geographers. What songs did the trees on the mountains sing?
They sang songs about home!

The trip to Marrakech made me realize that I did not need to show a part of
Morocco that I do not know or understand. All I really wanted to do was show my dad
the Middle Atlas, brimming with forest and lush green. Instead, I had betrayed Edward
Said and tried to construct an imagined geography for my dad. But on the other hand,
perhaps all geographies are imagined. Luckily, I got a chance at redemption and was
able to show my dad one of the best weeks of his life in the Middle Atlas. However, our
journey through that place was not objective, but only reflected my interests and
experiences living in and around the mountains and forest. It seems to me that this thesis
is similar in that regard. Any attempts that I make to be objective will fall short, as I do
not see that world that way. I can only present my interests, the things that blow my hair
back, the things that make me want to get out of bed in the morning, those things that
keep me excited about being a sophisticated primate with consciousness here on planet
earth.
Act One

Introductions and Interruptions

The Methods of Madness, Hauntology, and Non-representational Theory

To present my subjective interpretation of the forest of the Middle Atlas Mountains I take an unlikely avenue. No matter how hard I try I cannot get over the idea of the methods of madness used by geographers coming out of the University of Toledo (Nemeth 1997). I find them particularly of relevance because they provide empowerment for a person such as myself who has been diagnosed with being on the spectrum of schizophrenia. And I hate to use the term schizophrenia as it almost immediately nullifies my research as lunacy, or in the worst-case scenario it makes me a pity case where any critique of my work seems like it might upset my mental state. Dear Reader, do not be afraid to critique my work and also don’t be afraid to accept it as a truth. After all, there is no Truth. There is only you and what you make the truth.

The methods of madness will be mixed with Derrida’s conception of hauntology. I define hauntology as vaguely being a homophone with ontology that looks at how the discourse of the past can construct realities of the present and subsequently create specters that are only real because of the performative discourse from which they spring. Hauntology is often ignored in the field of geography. Indeed, Hubbard and Kitchin (2011) don’t give Derrida a chapter, as of the second edition, in Key Thinkers On Space and Place. However, I see hauntology as being central to any knowledge constructed about place. This is why I am telling the stories of the Middle Atlas as a ghost story. I exchange specter for ghost because I am from a working class poor family and the term specter has a certain level of arrogance and snobbery to it. ‘Ghost’ is more folksy, less
patriarchal, and more whimsical. Indeed Derrida uses the term as well. Spatial thinkers are starting to catch on to Derrida as is evidenced in recent works (Dixon and Jones 2005; Barad 2010). The methods of madness come into play here as I will be encountering ghosts in each act, and discussing a whole range of issues, and hopefully in turn showing a certain narrative or experience of the Middle Atlas that NASA’s satellites are unable to detect.

I also hope to advance the methods of madness for people with mental illness who are assumed to have a disability. One avenue I have chosen for doing this is including excerpts from a journal I kept during a manic episode I experienced in my first semester while being a geographer. The manic episode lasted roughly five days and nights and ended in a weeklong vacation at a local psych ward. During the manic episode I was filling up notebooks with thoughts using only broken crayons I found amongst my daughters' playthings. I was thoroughly convinced that these notebooks were my master’s thesis, so I find it appropriate to let them in, so to speak. I share some excerpts to bring the reader into my mind and as an attempt to be critically reflexive as a white male American with schizoaffective disorder. It is also to create diversion and show the interruptions a person such as myself has to deal with on a daily basis, especially while writing a thesis. I see interruption as being crucial to the methods of madness, as crucial as interpretation is to hermeneutics. Here is one example, but in the rest of this paper I will not warn you that they are coming: **VIVE LA MATRIARCAT!**

**IF YOU TALK OF BEING AN INTELLECTUAL TERRORIST CHANCES ARE YOU AREN’T ONE. IF YOU SPEAK OF NIETZCHE AND CLAIM YOU ARE NIETZCHEAN, IT IS MOST LIKELY YOU KNOW NOTHING OF DIONYIUS OR**
MY FIRM REJECTION OF FATALISM. WE HAVEN’T SEEN THE ANTI-PATRIARCHY CALLED MATRIARCHY EXPRESSED ON THE GLOBAL STAGE. WE HAVEN’T HEARD THE WHOLE WORLD SINGING LIBERATION SONGS WITH ITS CHORUS BEING: **LONG LIVE THE MATRIARCHY.**

These interruptions will continue throughout this thesis to resemble the onslaught of voices and interior interactions persons with schizo-disorders have to deal with. For the sake of formatting these will appear in all capital letters, bold, and with center alignment in order to differentiate it from the rest of the text.

I see the mixture of the methods of madness, which is based on risk and disrationality, and hauntology as falling in line with a broad trend within the social sciences that goes by the name non-representational theory. Non-representational theory is about *practices.* It is also about *backgrounds, moments,* and *encounters.* Therefore it seems prudent to start a discussion of the theory by embracing a sort of radical empiricism that it calls for and describe some of the practices that led me to an encounter of the theory in the first place. However, this is breaking non-representational theory’s rules because it supposedly aims to be anti-biographical or pre-individual. But I guess I find these notions somewhat limiting, or to take it to an extreme, quasi-fascist.

I encountered non-representational theory for the first time in December of 2011, after completing my first semester in a Master’s program of Geography. It was winter break, which afforded me the opportunity to be free of lectures, assignments, grading papers, and showing up to a campus that was feeling more and more like a prison, with its panopticonic requirements, such as selective key cards, which granted access to
private labs. Thus on winter break I was free to think and read and write and to do whatever the hell I wanted. This is a very dangerous thing. To put it simply, I was free to go mad.

In the semester leading up to the winter break I had been in a Philosophy and methodology course, which had a required text of *Key Thinkers on Space and Place* by Phil Hubbard and Rob Kitchin (2011). This text has become “the best encyclopaedic tool for human geographers since the Dictionary of Human Geography” according to a quote on the cover by Stuart Aitken of San Diego State University. This quote seems to me to be more of a marketing trick for SAGE to sell copies rather than supporting any truth claim. Regardless the book has become popular for geographers, specifically geographers interested in philosophy and social theory.

Thus during winter break I became obsessed with this book in an unhealthy way. I was dabbling in a new practice of social scientists which is called *social network analysis (SNA)* using a software called UCInet. SNA is used for a whole host of activities, but largely it works to find the relationships between different social phenomena, including people, places, things, etc. I’ve heard that the government uses it to track down so-called ‘terrorists’. If you really want to learn more about it just read the Wikipedia article. During winter break I was using SNA to try to map the social construction of the discourse presented by Hubbard and Kitchin (2011) within *Key thinkers on Space and Place*.

I ultimately succeeded at this task by following a methodology attaching *thinkers* to *concepts* in a social network which is included at the end of this paper. The text book follows a biographical format, where each chapter is about a different thinker that has
been important in theorizing space and place in the past fifty years or so. I connected these thinkers to concepts using the glossary included in the book. After each concept the editors list the names of thinkers associated with that concept. Therefore I made ties between thinkers and concepts based on their affiliation with one another in the glossary. Let me give an example:

“**Discourse:** A set of ways of thinking about, speaking of and acting towards particular people or places. Emphasizing that language and thought are in, not outside, the world, discourse analysis has been important in developing post-structural theories. In human geography, discourse analysis has been widely used to expose the importance of representation in constructing stereotypes of place and nation. On occasion, this has required geographers interrogating their own processes of knowledge production. See **Barnes; Foucault; Gregory; Harley; Said; Spivak.**” (Hubbard and Kitchin 2011)

Thus, in this case **Discourse** has a relationship with **Barnes; Foucault; Gregory; Harley; Said; Spivak.**

I bring this up because within the social network I created was a key term from the glossary which was **non-representational theory.** Within the network itself it was on the outskirts or the periphery as it is often called. I have always been enamored by things in the periphery, things that could go unnoticed, or become forgotten. As for its ties, non-representational theory was only tied to one thinker: **Nigel Thrift.** But we will get to both of them in some moments. Why this delay? Because along with the first glimpse of this theory was my first glimpse of mania and madness.
During this winter break, and construction of this social network, I was engaged in a number of practices which would be deemed unhealthy by mental health professionals. This included, but was not limited to, going several days without sleep, filling notebook upon notebook full of random ideas and thoughts using only Crayola crayons stolen from my children’s art supplies, pacing frantically, hallucinations, delusions of grandeur, along with a general feeling that I was receiving divine revelation. My holiday break ended with a week-long stay in the psych ward, along with the New Year greeting me with a diagnosis of schizoaffective disorder. The world I once knew did indeed come to an end in 2012.

I bring this all up to say that for me autobiography is very important in relationship to non-representational theory. I associate the theory with the network, and I associate the network with mania, and I associate the mania with what could be described as a methods of madness. That is if you want to make mania sound romantic, or inject it with a bit of awe, or even a politics of the mundane. All of which are central to non-representational theory, by the way. Thus, in an effort to be critically reflexive, something I have learned from my readings within feminist philosophy, I bring this encounter to your attention dear reader, as it certainly is a central pivot point from which I gather my thoughts on non-representational theory and this thesis in general. It is also a starting place for any kind of discussion of the methods of madness, which in my opinion cannot be described, only imagined and experienced. It is so central to my understanding of the theory that in due time I will argue that non-representational theory is a part of a schizoaffective turn within the social sciences. But enough about me. Let’s get to it already.
Social theory is not static. It moves, it shifts, it trends, and it goes in and out of fashion. It flows. Thus, theory emerges, it is dispelled, replaced, refined, new theory emerges, goes out of fashion, etc. Non-representational theory is not immune to this. Here is the first definition of non-representational theory I encountered during the mania and madness, from our dear friends Hubbard and Kitchin:

“Non-representational theory: A theory that sees to move the emphasis of analysis from representation and interpretation to practice and mobility. Emphasis is place[d] on studying processes of becoming, recognising that the world is always in the making, and that such becoming is not always discursively formed (framed within, or arising out of discourse). Here, society consists of set of heterogeneous actants who produce space and time through embodied action that often lacks reason and purpose. To understand how the world is becoming involves observant participation; a self-directed analysis of how people interact and produce space through their movement and practice. See Thrift. (Hubbard and Kitchin 2011, 496)

Thrift stands out as the brainchild of the new theory, although there are surely others working in and on it, and maybe even between and beyond it. But Nigel Thrift deserves an introduction as a human being. For this task I will be pulling from the work of Barney Warf, from the University of Kansas, who authored the chapter on Nigel Thrift within the text book Key thinkers on Space and Place, which I am so obsessed with.

Biography of Nigel Thrift

Nigel Thrift was born after World War II in 1949 in Bath. He received his PhD in 1979 from the University of Bristol. He has been stationed in Leeds, the Australian
National University, Saint David’s in Wales, Bristol, Oxford, Warwick, among others. Thrift’s work started to blow up in the 80s and 90s as social theory took on new forms within the spatial turn in the social sciences. In Warf’s words “one measure of Thrift’s contribution to geography, and to other disciplines, is the sheer volume of his writings: between 1975 and 2009, for example he authored or co-authored roughly 110 refereed journal articles, 100 book chapters, and wrote, edited, or co-edited 39 books” (Warf in Hubbard and Kitchin 2010, 407).

Other than non-representational theory, Nigel has had many contributions to geography and social theory in general. He was central in “getting geographers acquainted with various forms of post-structuralism, particularly as it pertains to subjectivity, identity, language, representation, discourse, and performativity” (Warf in Hubbard and Kitchin 2010, 409). However at the same time Thrift “has long insisted that geographies are produced by people in pre-discursive, practical ways” (Warf in Hubbard and Kitchin 2010, 408). Nigel Thrift is particularly known for his observations about “the diffusion of information…,the reciprocal relations between knowledge and power, and increasingly globalized exchanges of human symbolic, and financial capital” (Warf in Hubbard and Kitchin 2010, 410). This focus has led to many theses within Thrift’s meta-text. Two of note are about money and consumption. Thrift sees money as more than an economic relation, instead arguing “its real power lies in its symbolic value and links to national and global distributions of social power” (Warf in Hubbard and Kitchin 2010, 409). Secondly, “he maintains that it is increasingly the relations of consumption rather than production that are critical to the negotiation and maintenance of identity”
(Warf in Hubbard and Kitchin 2010, 409). But it is certainly non-representational theory that Thrift is known for, and it is to this that we now turn.

**Contents: Seven Tenets of Nigel’s Theory**

In 2008 Nigel Thrift published a book with Routledge called *Non-Representational Theory: Space, politics, affect*. In the book Thrift outlines a quasi-manual for what non-representational theory actually is, and therefore it will serve as the primary source for outlining the theory. Generally, Thrift says it is a theory that “takes the leitmotif of movement and works with it as a means of going beyond constructivism” (Thrift 2008, 5). In the introduction Thrift states that there are seven main tenets. Thus it seems prudent to address these tenets one by one.

**The Onflow of Everyday Life**

“First, non-representational theory tries to capture the ‘onflow’…of everyday life” (Thrift 2008, 5). What Thrift has in mind here is at first vague and he pays considerable attention to discussing how he needs to explain himself. He starts by saying that it is a move past frozen states, and instead inspired by philosophies of becoming and philosophies of vitalist intuition. He does not describe what these things are explicitly but does point the reader to thinkers Middleton and Brown within the footnote.

However, within each of his tenets Thrift is always further breaking things down into numbers and categories, which brings clarity to the theory that can at time appear both vague and opaque. Within this tenet he breaks it down to three sub-propositions. The first of which he describes as being a fidelity to “radical empiricism that differs—radically— from a sense-perception or observation-based empiricism” (Thrift 2008, 5). What Thrift means here is not a complete abandonment of observation, but instead an
inclusion of phenomenological methods, which he defines as “the lived immediacy of actual experience, before any reflection on it” (Thrift 2008, 6). However, he doesn’t want to go too far in this direction either. In this way his radical-empiricism is a balance of phenomenological and sense-perception based methods.

This focus on phenomenology flows into his next proposition in regards to ‘onflow’ in that he “values the pre-cognitive as something more than an addendum to the cognitive” (Thrift 2008, 6). The pre-cognitive is understood by Thrift as a “roiling mass of nerve volleys [that] prepare the body for action in such a way that intentions or decisions are made before the conscious self is even aware of them” (Thrift 2008, 6). However, Thrift once again is cautious and states that emphasis still needs to be put on the cognitive, which lead into the third proposition about everyday life.

This split and flow of pre-cognition and cognition give rise to a social awareness, including imitation and gestures and also language. However, it also leads to imagination. Imagination leads Thrift to a concept he privileges and calls play. Play is huge in non-representational theory, and in a way could be said that the whole theory is in a constant state of play. Thrift defines it this way: “play is understood as a perpetual human activity with immense affective significance, by no means confined to just early childhood, in which many basic ethical dilemmas (such as fairness) are worked through in ways which are both performative and theoretical” (Thrift 2008, 7).

**Anti-Biographical and Pre-Individual**

“Second…non-representational theory is resolutely anti-biographical and pre-individual” (Thrift 2008, 7). This is certainly a reaction to the biographical turn within social theory. For this Thrift argues alongside Freud that biography operates under a
false notion that lives can be understood or even known. Or to put it more comically “biography did to the dead what Freud feared that psychoanalysis might do to the living” (Thrift 2008, 8). Here Thrift is trying to deemphasize a focus on individuals and ‘subject-based’ thinking. In its place Thrift wants “to substitute a material schematism in which the world is made up of all kinds of things brought in to relation with one another by many various spaces through a continuous and largely involuntary process of encounter, and the violent training that such encounter forces” (Thrift 2008, 8).

This is an emergent view of reality that is characteristic of many post-humanists within not only the field of geography, but the social sciences in general. There seems to be a connection between Thrift’s notion of material schematism and Karen Barad’s theory of agential realism. Agential realism has been outlined by Barad (2007) in her book *Meeting the Universe Halfway*, which focuses on the intra-action of phenomena. It seems that both of these attempts, while different, are what could be considered an attempt at reconciling realism, materialism, and social constructivism without contradictions. All of this to say that Thrift is not alone in trying to think past the individual.

However, Thrift breaks his own rules. In chapter six he gets very biographical and even auto-biographical, as he recounts the death of his father. This is why I have no problem including the auto-biographical in my accounting of madness and a Moroccan forest. Indeed, the term anti-biographical is a misnomer and perhaps even a betrayal to the phenomenological. It would be best if Thrift just stuck with the concept of *pre-*individual.
**Practices**

“Third, non-representational theory concentrates...on practices...” (Thrift 2008, 8). This is an attempt by Thrift to privilege practices over actions of individuals which is a continuation of the earlier argument that the theory is pre-individual. Thrift states “practices are productive concatenations that have been constructed out of all manner of resources and which provide the basic intelligibility of the world: they are not therefore the properties of actors of the practices themselves” (Thrift 2008, 8).

For Thrift, the world is made up of practices. In focusing on practices Thrift doesn’t fully endorse post-humanism as many others are doing in the moment. Instead he says he tries to maintain a ‘minimal humanism’. Instead he views practices carried out by humans, however, giving precedence to all objects involved in the practice even though humans were once seen as central to such practices. He sees these practices as “material bodies of work or styles that have gained enough stability over time, through...the establishment of corporeal routines and specialized devices, to reproduce themselves” (Thrift 2008, 8).

**Things**

Fourth, “the constitution of non-representational theory has always given equal weight to the vast spillage of things” (Thrift 2008, 9). It is here that we can see how non-representational theory is a reaction both to and within the post-structural focus on discourse. For example this quote of Thrift can be seen as direct reaction to Foucault who wished to dispense with things and focus on discourse (Barrett and Phillips 1992).

In regard to things, Thrift is specifically interested in their ‘technicity’. This technicity is understood as a sort of technological character. He outlines how the real interest with things is their interaction with the human body, and how they in a sense
become part of the body. “The evidence suggests that organs like the hand, the gut, and various other muscle and nerve complexes which have evolved in part in response to the requirements of tools have subsequently produced changes in the brain. The human body is a tool-being” (Thrift 2008, 10). Donna Haraway has used this idea to argue that humans are actually ‘cyborgs’ (Holloway in Hubbard and Kitchin 2011).

**Experimental Performance**

“Fifth, non-representational theory is experimental” (Thrift 2008, 12). To me it seems experimental doesn’t mean much at all except for possibly an advertisement to unreflective graduate students looking for the new sexy theory trending on Google scholar. But that is being rather cynical. Thrift further clarifies what he means by saying: “I want to pull the energy of the performing arts into the social sciences in order to make it easier to ‘crawl out to the edge of the cliff of the conceptual’” (Thrift 2008, 12). This seems very in line with my understanding of the methods of madness. And indeed the inclusion of manic quotes is at its base a conceptual experiment. To understand this crawl we must understand what Thrift means about performance. Using the work of Judith Butler and others Thrift gives a general discussion of performativity. He then outlines six propositions.

1. “Performance is a heightening of everyday behavior”
2. “Performance is liminal” (activity that transgresses, resists, or challenges social structures)
3. “Performance is concerned with constructing unstable times”
4. “Performance is concerned with constantly unstable spaces, spaces of possibility, ‘as-if spaces’”
5. “There is a romance of performance…performance is normative”

6. “Performative writing seems one way not to make meaning but to make writing meaningful”

(Thrift 2008, 135-137)

Affect

Thrift states that “sixth, I want to get in touch with the full range of registers of thought by stressing affect” (Thrift 2008, 12). Thrift understands affect “as the way in which each ‘thing’ in acting, living, and striving to preserve its own being is ‘nothing but the actual essence of the thing’” (Thrift 2008, 13). This is certainly reminiscent of Sartre’s idea that experience is essence. However, this is a kind of narrow definition of affect, which has come to be known as many different things within the social sciences including desire, emotion, elation, drive, influence, among others.

In regards to affect, Gregg and Seigworth’s 2010 publication The Affect Theory Reader (the first of its kind) is helpful in bringing more clarity, or perhaps complication, to a fleeting concept. Here are some of their quotes. I present the reader with a collage in order to bombard in hopes of a reflection: “Affect arises in the midst of in-between-ness: in the capacities to act and be acted upon”; “Affect is persistent proof of a body’s never less than ongoing immersion in and among the world’s obstinacies and rhythms, its refusals as much as its invitations”; “affect more often transpires within and across the subtlest of shuttling intensities; all the minuscule or molecular events of the unnoticed”; “affect can be understood then as a gradient of bodily capacity—a supple incrementalism of ever-modulating force-relations”; “affect as potential: a boy’s capacity to affect and to
be affected”; “affect is the hinge where mutable matter and wonder...perpetually tumble into each other” (Gregg and Seigworth 2010, 1-25).

To put it simply Gregg and Seigworth outline affect much better than Thrift, and make the idea of an ‘affective turn’ within the social sciences convincing. They outline eight orientations overlapping in regards to their use of affect:

1. Phenomenologies and post-phenomenologies of embodiment
2. Cybernetics, neuroscience, artificial intelligence, robotics, bio-engineering
3. Non-Cartesian approaches to Philosophy
4. Psychology and Psychoanalysis
5. Those interested in ‘Everydayness’ and ‘experience’ (feminists, queer theorists, disability activists, subaltern peoples)
6. Attempts to turn away from the ‘linguistic turn’ (humanities, anthropology, geography, etc.)
7. Critical Discourses and Histories of the emotions
8. Practice of Science and Science studies

(For more complexity on the concept see Gregg and Seigworth 2010)

**Space**

The seventh tenet for Thrift is space. “For substantive rather than narrow disciplinary reasons, space looms large in what follows” (Thrift 2008, 15). Being a geographer it is no surprise that space is a tenet. However, with the spatial turn in the social sciences still causing waves of new thought this is not without reason. Thrift sees space as central as it has significant political repercussions in how space is imagined, assembled, and constructed, or deconstructed. Also, the backgrounds that non-
representational theory is striving to capture are nearly always spatial. Ultimately Thrift's view of space within non-representational theory has three immediate qualities:

1. “It is a practical set of configurations that mix in a variety of assemblages thereby producing new senses of space” (Thrift 2008, 16).

2. “It also forms…a poetics of unthought…a well-structured pre-reflective world which, just because it lack explicit articulation, is not therefore without grip” (Thrift 2008, 16).

3. “It is indicative of the substance of the new era of the inhabitable map in which space has more active qualities designed into its becoming” (Thrift 2008, 16).

Lastly, in regards to space, Thrift substitutes “distribution for nearness or ambience” (Thrift 2008, 17). This perhaps has the most political consequences. Why this shift from distribution to nearness? Thrift puts it this way:

“The paradox of space is that we all know that space is something lived in and through in the most mundane of ways – from the bordering providing by the womb, through the location of the coffee cup on our desk that is just out of reach, through the memories of buildings and landscapes which intertwine with our bodies and provide a kind of poetics of space, through the ways in which vast political and commercial empires – the resultant wealth and misery – can be fashioned from the mundane comings and goings of ships and trains and now planes, through to the invisible messages that inhabit the radio spectrum in their billions and etch another dimension to life” (Thrift 2008, 17).
Dis/contents

Naming is an essence

Non-representational theory is a valuable vehicle for thinking beyond the linguistic turn, and incorporating the spatial turn and affective turn into a view of reality that moves within and beyond post-structuralism. However, the name itself seems limiting. Is not non-representational theory itself a representation in its own right? Does it not rely on the same discursive structures to react against a movement solely focused on these very structures? I am not the only one discontented with the name. Hayden Lorimer among others have started using the term ‘more-than-representational’ as a better name for the theory or movements and trends associated with non-representational theory within academia (Lorimer 2005). As non-representational theory certainly does not dismiss discursive structures and their outcomes this seems preferable. It also moves the theory away from being reactionary in its naming, and has the potential to distance itself from a reactionary identity which could leave the theory historically static, rather than in movement which is the purpose of non-representational theory in the first place.

Jean Baudrillard’s Non-representational Theory

This reactionary identity makes me wonder if it is the reason why Thrift has neglected certain thinkers often associated with post-structuralists and its focus on discourse. First, Jean Baudrillard is not mentioned in the entirety of the Thrift’s book. Among some 900 sources included in the bibliography he is not mentioned. I first found this problematic from reading Baudrillard’s Simulacra and Simulation where Jean states: “It is no longer a question of either maps or territories…this imaginary of representation, which simultaneously culminates in and is engulfed by the cartographer’s mad project of
the ideal coextensivity of map and territory, disappears in the simulation whose operation is nuclear and genetic, no longer at all specular or discursive” (Baudrillard 1994, 2). While Baudrillard’s ontology is significantly different than Thrift’s, it is without question that Baudrillard was in a movement towards something ‘more-than-representational’. I was curious if anyone had written on this, and indeed they have. Richard G Smith also noticed Baudrillard’s work as being non-representational. While he might be oversimplifying when he says Thrift’s work should be seen as anti-representational, I think we can agree that Baudrillard was doing nonrepresentational theory for much of his career (Smith 2003).

**Hauntological Discontents**

Another thinker neglected by Thrift is Jacques Derrida. And since this thesis is calling itself a ghost story this is of particular importance. Derrida does get one citation in Thrift’s work, but it is just an article, none of his books. Certainly not *Specters of Marx*. This is unfortunate as there is a whole body of knowledge, specifically work on hauntology, that Thrift is excluding or forgetting, that indeed would complement the political objectives of non-representational theory that Thrift so craves. He sees his theory as a hopeful theory. Indeed Thrift even uses the idea of the ghost: “Practice always generates the ghostly correlates of unactualised possibilities” (Thrift 2008, 120).

*Hauntology* could provide an onto-epistemological upgrade to non-representational theory with radical political potentialities involved. Indeed Thrift’s view of space and time is hauntological: “Haunting is where it’s at which is where it’s not. Haunting is the place that never is but always was and will be” (Thrift 2008, 121).
Derrida’s conception of hauntology is a bit different than what Thrift is outlining. I see Derrida’s hauntology as vaguely being a homophone with ontology that looks at how the discourse of the past can construct realities of the present and subsequently creates ghosts that are only real because of the performative discourse they spring from, as I mentioned earlier in this introduction. Hauntology is a method of tracing this textual haunting. However, the ghost that comes alive in the present goes beyond discourse. Indeed, I would say that Derrida’s ghost is that fleeting sexy phantom that goes by the name of affect in the present. Even Thrift admits that a concept of affect is not fully grasped in current times (Thrift 2008). However, affect springs partially from a discursive history that is neither true nor false nor fact or fiction. It resides between being and non-being. In imagining the world as a haunting, and indeed finally seeing the ghosts all around us, we can imagine ghostly others that have always been possible. In Derrida’s words: “If I am getting ready to speak at length about ghosts, inheritance, and generations, generations of ghosts, which is to say about certain others who are not present, nor presently living, either to us, in us, or outside us, it is in the name of justice….It is necessary to speak of the ghost, indeed to the ghost and with it” (Derrida in Barad 2010, 240).

The Schizoaffective Turn

Lastly, I would like to describe where I see non-representational theory fitting in the greater scheme of the social sciences in the past twenty odd years or so. There has been much talk about the linguistic turn, the cultural turn, the spatial turn, and perhaps now an affective turn. However, I think the affective turn is misleading. This corresponds to an idea that somehow ghosts or affect can actually be defined, actually be
grasped, or actually be fully understood with our modern instruments and methods. This is problematic.

Affect has become a difficult term. While it has been widely defined in many different ways, and certainly there is plenty of theory about it, and it has been applied in lots of different ways, it still remains as a kind of ghost. It is fleeting and in constant movement. As soon as it has been grasped the moment has passed and the ghost has changed. Thus ‘affect’ has emerged as an almost residual category. When we’ve accounted for the economy, culture, language, space, gender, race, etc., affect comes as the new messianic figure for a starved academia. Affect theory is a cushy place to stash our residuals, the exorcism of our ghosts of limitation, the place before Nietzsche’s abyss.

A Schizoaffective turn is a much better term to describe the way the social sciences are trending these days. I know this from my personal diagnosis with the disorder. The signs of this turn became apparent with the publication of *Capitalism and Schizophrenia* by Deleuze and Guattarri (1977), where the schizoid became to be seen as the hero and heroine of the resistance to capitalism, and also a place where affect gained its trendiness, and also a huge source for Thrift and affect theorists. The schizoid became an envy of academics as something to be emulated and sought after. And yet this is a simplified romance.

However, the schizoid, not as madman, but as ‘split’, as the word originally means is perhaps helpful to an academia that is increasing split between disciplines, ontologies, methods, along with hope and melancholy. The way Thrift sees the world is telling of this idea: “This is a world that is simultaneously monstrous and wonderful, banal and bizarre, ordered and chaotic, a world that is continually adding new hybrid
inhabitants, and a world in which the human is consequently up for grabs” (Thrift 2008, viii). This ‘up for grabs’ has meant that inter-disciplinary social sciences are allowed the privilege to go mad, to become more extreme, to socialize the biological, to incorporate the chemical and the bio within the social and political, to bring the hauntological to quantum physics, even to matter itself. This ‘split’ thinking will only increase and become more radical until all resources are funneled into STEM, the social sciences crumble, and the serious social theorist will move into STEM and radicalize it as they are already starting to do.

However, the other side of the ‘up for grabs’ has to do with the nature of schizoaffective disorder in and of itself. There is a great deal of debate about it in current psychology. It is a disorder that is residual in its nature. It is a diagnosis in question, that could soon be taken off of the books. It is residual as it corresponds to those individuals that show the symptoms of schizophrenia, bi-polar disorder, and major depressive disorder. Since they don’t fit exactly any of the above, they are thrown into an arbitrarily constructed diagnosis. The schizoaffective is a sign of the things we do not understand but still try to construct knowledge about. It is that condition that doesn’t fit our pre-described faculties. It is a disorder of ‘split’ and ‘emotional’, or ‘influential’, or ‘feigned’, or ‘altered’, or ‘allocated’, or ‘emotionally touched’, or ‘manipulated’ interactions, reactions, movements, and encounters. It is the world I live in. It is the world we live in.

**Thesis Structure**

The structure of this thesis will flow in five acts. **Acts 1 and 5** will serve as the introduction and conclusion. I see them as acts rather than as chapters because I cannot
ignore the performative power of discourse even when I am conscious of the political
d power of performativity. **Act 2- Gone Abroad and Gone Mad on the Moon: A**
Narrative of a Post-Imperial American will be in two parts. **Gone Abroad** will include
pieces of prose I wrote while living in the Middle Atlas amongst the forest to get a sense
of how this place came to be seen as a ‘home’ and as a further attempt at critical
reflexivity. It also a time to get close to the place where the forest is and a chance at
‘intimate sensing’ (Karjalainen 1999) which will be juxtaposed with ‘remote sensing’ in
**Gone Mad on the Moon.**  **Gone Mad on the Moon** will present a discussion with the
Ghost of Neil Armstrong and a subsequent research project we carried out together. In
this act I hope to construct the sense of place according to a post-imperial American such
as myself. Try as we might we are still influenced by heroes of Empire, and this
influence falls into our research.

**GLOBAL THOUGHTLIFE- A NETWORK OF ALL GLOBAL HUMANS AND
THEIR CONNECTIVITIES BOTH BETWEEN THEMSELVES AND THEIR
THOUGHTLIFE AND ALSO THEIR THOUGHTLIFE AND THE GLOBAL
THOUGHTLIFE.**

**Act 3- The Leviathan of Empire:** A French Colonial Narrative, will explore the
forest according to an imperial war machine. In this act I will encounter a three headed
ghost that is like a Leviathan. There are ghosts haunting North Africa: ghosts of a
mythical past, ghosts of colonialism, ghosts of imagined geographies, and the ghost of a
‘declensionist environmental narrative’ (Davis 2007). This is certainly not exhaustive.
But it is a start to the ghost busting work that needs to be done by both social scientists
and physical scientists in the Maghreb region. Luckily, in recent years such courageous
work has begun. A recent geographical account and environmental history by Diana K. Davis will be reviewed in order to bring the reader into an encounter with the Leviathan.

In Act 4- The Green One and The Heavenly Plan: A Makhzenian Narrative, the first part is called The Heavenly Plan which engages in a discussion of the Moroccan Green Plan. The Makhzen is carrying on the declensionist environmental narrative perhaps at a greater loss to its national forests (Davis 2006). “It has been established that during the last ice age, many regions of the Mediterranean and Middle East were not forested due to dry and cold climatic conditions. Instead, large areas of grassland and steppe predominated” (Davis 2004, 369-370). Moreover, “across the Maghreb, the physical evidence points to a more humid climate settling in around 4000-3000 BC, which lasts with a few variations until approximately 1000 BC, when a much more arid and stochastic climate, (similar to that of today) becomes the norm” (Davis 2004, 370). Davis also interviewed nomads in Southern Morocco and concluded: “Despite the dire claims of overgrazing, deforestation, desertification, and environmental catastrophe repeated by the Moroccan government and several international institutions, the nomads in southern Morocco reported that their environment had not much changed during the last several decades and that it was neither degraded nor desertified…the scant data available tended to support the environmental story of the nomads” (Davis 2007, xi).

MAKE ALL HUMAN TIME TRANSFERRABLE AND CONVERTIBLE TO THE HUMAN DOLLAR. THIS IS THE ROOT OF ALL EVIL. BABYLON WILL MAKE ITS DOLLAR OMNIPRESENT THROUGH PURCHASING TIME

All while Davis is correct in her deconstruction of the myths of environmental degradation in North Africa, the very real presence of global climate change creeps ever
closer to causing big problems for North Africa. Regardless of the integrity of the narratives of localized environments and their social ecological organization and management, global climate change has the potential to disrupt local environments just as much as an arrogant Imperial project. “Climate change will likely have the strongest effect on Morocco where the agricultural sector is of high importance for the country’s economy and particularly for poor people” (Schilling et al. 2012, 12). Indeed, climate change predictions are actually showing that pastoral productivity should be maintained while maximizing agricultural output should shift to stabilizing agricultural output (Schilling et al 2012). With the implementation of the Green Plan that Morocco is following it is hard to disagree with these assertions.

With this in mind I analyzed the Green Plan of Morocco to show how its goal is to maximize agricultural output, even though stabilizing agricultural output should be its goal for the future. I used David Harvey’s theory of accumulation by dispossession to demonstrate how the Green Plan is a neo-liberal development policy. Furthermore, it is demonstrated how this plan could disrupt power relations in rural Morocco, in addition to causing land use change which is the greatest threat to the forest in question.

ALL OF HUMANITY WILL PERFORM IN A PLAY TO END THE WORLD

In part two if Act 4, I encounter the ghost of Abul Abbas Ahmad Al Khidr, also known as ‘The Green One’. Al-Khidr is a quasi-messianic figure of Islam. He is important to Sufis, Shi’a, Sunnis, among others. My encounter with him becomes like a saintly apparition and serves as an introduction to the conclusion of the thesis.

These competing narratives and discourses about Morocco’s environment have played a performative role in the past, present, and future development strategies of the
country. We can see the harmful effects of narratives through the French colonial project which constructed an ‘imaginative geography’ of environmental degradation and desertification about not only Morocco but North Africa in general. This is highly problematic for researchers working in the region today as much of this knowledge is suspect and needs careful critique. It is also problematic because the Makhzen still relies on much of this discourse to meet neo-liberal development goals which could in turn hurt the most marginalized of the country in the long run (see Green plan).

EVERY WORLDVIEW IS AVERAGED BY EVERY INDIVIDUAL PERSON'S THOUGHTLIFE. WE ARE ALREADY MAPPING THOUGHTLIFE IN SPACE. WE NEED TO EXHAUST THIS.

This thesis aims to deconstruct the past, present, and future narratives about Morocco’s forest of the Middle Atlas. In asking the ontological question of ‘what is the forest?’ to each different narrative, we will be better able to understand the underlying epistemological question of ‘how these do narrative know what they know about the forest’? By looking at narratives from the French Imperialists, the Makhzen, and myself as some sort of (post)Imperial American, I hope a better understanding of the ‘imagined geographies’ of the Moroccan forest will take shape and lend itself towards a rethinking of appropriate conservation and development strategies.
Act Two

Gone Abroad and Gone Mad On the Moon: A Narrative of a Post-Imperial American

Gone Abroad

MY PROBLEM IS I DON’T UNDERSTAND MYSELF, SCHIZOPHRENIA, OR EXISTENCE ITSELF AT ALL.

While living in Morocco from roughly 2007 to 2011 I kept an irregular blog called Stories from a Suitcase. I have chosen six stories to include in this act to give the reader a sense of how the Middle Atlas mountains came to represent home to me and how the forest carries so much meaning to me. This is my attempt at ‘intimate sensing’ (Karjalainen 1999). In Certificat de Residence, I discuss my encounters with a dog named snowy who gave me my initial tours of the village, rich in cedar trees and bureaucracy. When I was your age I walked… is a story that implicitly debunks essentialized notions of the Moroccan landscape as arid and desert. Couscous describes a Moroccan lunch which was cooked over a wood fire, showing the forest as a natural resource. A New Hobby is a story of my first experience in the Moroccan bathhouse in Ifrane, the village I lived in. The forest is present here as well, as it is the main fuel source for warming the facility. Zen and the Art of Motorcycle Maintenance is a story about a German friend and I trying to acquire fire wood to keep our apartments warm in winter.

It is my hope that these stories reveal part of my identity that would otherwise go unseen. Since a researcher’s identity is inseparable from their research it felt prudent to include these. It is my secondary hope to show why I am interested in researching the
forest and preserving it. The forest is a character in each of these stories. Whether explicitly or implicitly survival in Ifrane is dependent on the forest. In constructing a narrative of a post-imperial American it felt impossible not to include sub-narratives of my time living and breathing in forest.

**WE MUST PRESENT THE UNPRESENTABLE.**

**WE MUST RESOLVE THE POSTMODERN PARADOX AND ALL PARADOXES.**

**Certificat de Residence**

In order to obtain a residency card here you have to jump through a lot of hoops. Some things you need are 10 passport size photos, a passport, around 10 pages of personal information (in French and Arabic) and my favorite the Certificat de Residence. What is the Certificat de Residence you ask? I have no idea. I think it is a certificate proving where you live. But it is all in French and I have no idea. I also had no idea how to get one. Luckily however I have a friend named Saaid who ‘gets things.’ Here are some of the things Saaid has obtained for us: an apartment, microwave, toaster oven, two gas heaters, couches, beds, and dressers. So we figured this mysterious Certificat de Residence would be no problem…

Saaid agreed to help us with this project. He needed four passport size photos of each of us (I know a photographer really well now), our passports, and a little bit of cash. We gave these items to him, no problem. Two weeks later, which was yesterday, Saaid called and said the Certificat de Residence was ready. “Wow that was quick,” we thought. We couldn’t meet with him yesterday to get the papers so he left them at our friend's house. Our friend has a dog.
Snowy is a German shepherd mutt. She is just lovely. She is probably one of my favorite dogs in the world. Really friendly and very adventurous. When we first came here we were staying at Snowy’s master’s house and in the mornings she would escape over the gate and follow me to school. She was such good company. She gave me tours of the village. Showed me the beautiful cedar trees where she marked her spot. She would even try to get into the taxis with me. One time she followed Katie and I to a restaurant, waited outside while we were eating, and then walked us home.

Snowy is typically an outside dog. However two weeks ago, around the same time our Certificat de Residence was being processed, one of her adventures got the best of her. It is believed she got into a skirmish with another dog. She had bad cuts on her legs and one of her paws was broken. This meant she had to be nurtured back to health inside the house. She had to take special medicine and stay on bed rest. Snowy is doing much better now, but she is still sleeping inside.

This is why when Saaid dropped off these very important papers Snowy was in the house. Apparently there were other papers on the table as well, but while no one was looking Snowy, God love her, decided to eat my Certificat de Residence. Katie’s was perfectly fine, it was just mine that was chewed, slobbered, and ruined.

Now I won’t be lying when the authorities ask me why I can’t produce the proper documentation. I will honestly reply, “A dog ate my papers!”

WE ALL JUST PERFORM ANYWAYS. JUST PERFORM YOUR BEST AND MAKE PEOPLE LAUGH AS MUCH AS POSSIBLE

When I Was Your Age I Walked...

We live a few miles from the university campus so every morning I get up at 7 to catch the bus at 7:30, arriving at school in time for my 8 o’clock class. I am the only
white boy, only American, on this bus. I am also one of the only students. This bus is mainly comprised of grounds persons, kitchen staff, and other blue collar types. I stick out like a sore thumb.

This morning I was standing at the bus stop with the working class heroes when all of a sudden some words were said in Arabic and they all started walking away. We have been getting absurd amounts of snow. They have not seen this much snow here in 30 years. The latest storm dropped a little less then 2 ft on us in 24 hours. All this to say the school bus was not running this morning. So I walked to school...

**ALL LANGUAGE NEEDS TO BE RECORDED**

That old phrase came to mind. "When I was your age I walked to school in six feet of snow uphill both ways." I lived this reality today. Luckily it wasn't that big of a drag. As we departed from the bus stop I got to talking with this one worker, I think his name is Mohammed, and soon I learned he spoke pretty good English. We ended up splitting from the rest of the pack, taking a shortcut, which was supposed to get us to campus more quickly than the others. Within our shortcut we ran into another worker on his way to campus. This fellow was the guy in charge of the buses. Mohammed and I started giving him some crap about there being no buses and we all had a good laugh.

The bus guy's name is Brahim and he speaks English well too. Anyways, the three of us continued our bitter cold walk (it was below freezing this morning) talking about our wives and kids and what not. About every ten steps one of us would almost fall on our asses because the ice was so bad. They taught me what to say in Arabic when this happens. I think it is the equivalent of "OH SHIT!" in English. I'm not sure though.

I don't know why I share this story. It's just that even though it was so early and
we had such a long way to walk, and it was freezing cold, and the ice was almost breaking our necks, there was a moment when I felt so blessed that the buses weren't running today. As we were getting up the mountain to the campus gate, the sun showed up and poured it's rays on all of us, and I thought of those John Lennon lyrics: "A working class hero is something to be."

ALL OF PLACE IS FOREIGN AND DOMESTIC. LET US STUDY THE DOMESTIC IN ITS QUANTIFIED SUBJECTIVITY TO THE FOREIGN.

INDEED THAT'S WHAT WE’VE ALREADY BEEN DOING.

Couscous

So I thought his name was Mohammed. It turns out the guy I walked uphill in six feet of snow with is named Abdu. We see each other every morning at the bus stop and ride to school together. He is a really nice guy. Abdu is a specialist at fixing heating and air conditioning systems. Earlier this week he invited me to have couscous at his house on Friday. After refusing him a few times to find out if he was serious or not I agreed. It meant I had to skip a class but it worked out because my teacher was out of town and we had a substitute.

INDEXES ARE A META-TEXT. RESOLVE YOURSELF AND RESOLVE YOURSELF TO THE WORLD. THAT IS ALL WE CAN DO.

I should probably talk about couscous. Couscous is traditionally served on Friday for lunch. It is eaten after the prayer time and khutba (sermon). Fridays are the holy day here. The little sides of couscous we do in the States don't really give any justice to the small rice like pasta. Here couscous is assembled into a small mountain in a big dish,
topped with stewed vegetables and chicken. You then gather an assembly of people, equipped with spoons, and you tackle the mountain together.

Around the table on Fridays it is conventional to talk about the khutba, or politics, or anything at all really. I told them all the story of the dog eating my papers and they all had a good laugh. Eventually Abdu told the story of how we had met about three weeks ago...

It was the day after Barack Obama gave his interview regarding how America would relate to the Arab/Muslim world during the new administration. Abdu hopped on the 1 o'clock bus to go home for lunch. I was already on the bus, eager to get home to be with Katie and Zetta. Abdu came right up to me like we had known each other for years. He shook my hand and sat next to me. He seemed excited and asked me if I had seen the Barack Obama interview. I said "Yes, of course." "What did you think of it," he asked. I said, "Well I don't agree with everything but anything, I mean anything, is better than George Bush." Abdu started laughing real hard and shook my hand and called me "khoya" (brother). I smiled and knew I had made a friend.

When Abdu's wife heard this story she smiled real big and chuckled. She poured more Coke in my glass even though it was already full, clapped her hands, told me how welcome I was in her home and finally she said: "KUL!" (EAT!). The neighbor lady, who was also having couscous with us, told me Abdu's wife liked me and said I was very polite and gentle.

There is much more to say about our conversation but I don't want to get on a political soap box. At least not yet anyways. This meal was refreshing to me in so many ways. It was a reminder why I live here. Meeting strangers, getting to know them and
their children, sharing delicious food as a community, and telling funny stories. However, my favorite part of today was how a passionate, almost angry, critique of the failed policies of George Bush, is here seen as being "very polite and gentle." Home sweet home.

VANDANA SHIVA’S META-TEXT WILL BE THE LAST TEXT

A New Hobby

As I've mentioned before, every morning I get up at 7 and drag myself to the bus stop to catch the bus at 7:30. The culture here is a night culture, so everyone is a zombie on the bus. We climb the steps and mumble "Sbah El-khir." And the driver nods because he has to conserve his energy to get us to the university in one piece. However there is one person who ignites everyone: Abdu. I have mentioned him before. We walked to school in 6 feet of snow and later I met his family over a couscous lunch. This morning we had another run in...

We were all on the bus already and Abdu ran to catch up; he was late. He just made it and jumped on board with a smile. He walked down the aisle saying hello, peace, and good morning to everyone. Abdu knows everyone. Anyways, finally he got to me and stopped and stood by me. We started our normal morning conversation asking each other about the wife and kids. We continued like this as we made our way to the university.

AFTER 1260 DAYS I WILL GO OFF MY MEDICATION AND BECOME MY TRUE SELF. THIS TRUE SELF IS THE FIRST OF THE TWO WITNESSES

As we were going through the town center, here called 'Centre Ville', Abdu leaned in and asked me: "Matchew, do you have the hobby of going to the bathroom on the
weekends." Hmmm... I wasn't ready for that one. This was a new one for me. My mind wasn't that sharp because I'm an insomniac. Certainly something was being lost in translation, or was I still asleep and dreaming this whole thing. I pinched myself. I was awake. Do I have the hobby of going to the bathroom on the weekends? When in doubt about a non-native English sentence I usually ask, "What's that?" Abdu clarified, "You know, do you go to the bathroom or do you just shower?"

Suddenly I had an epiphany. He was talking about the hammam. In Arabic you call the bathroom the hammam and you also call the bath house the hammam. Abdu was really asking me if I like to pamper myself at the bath house on the weekends. I laughed a bit to myself and told him I typically just shower. Abdu smiled and nodded and said he was going to the hammam tonight and wanted me to go with him...

Abdu and I met up at 6 pm, after work and school, and headed for an evening of relaxation. Abdu was the expert. There is a certain hammam etiquette that you have to get accustomed to. There is certain equipment that you bring also. Even though I had been to the hammam before, it felt like I was going to the golf course for the first time. I had a lot to learn.

All I took with me was a humble bag with my own soap, shampoo, razor, towel, and change of clothes. When I saw what Abdu had it was like comparing me carrying my great grandpas rusted out golf clubs and then looking down at Abdu's custom made Big Bertha's. Abdu was equipped with two 7-9 gallon buckets, two small pales, soap, shampoo, a razor, a special oil rub for the caldarium (hot room), an exfoliating glove, a loofah, rubber sandals, a personal bath mat, change of clothes, a towel, and his own full size bathrobe. This guy was not ashamed of pampering himself. Luckily he forgot
shaving cream, so I got to lend him some of mine, which made me feel a little better about my humble preparations. It's like when the guy with all the high tech golf stuff asks you for a tee.

I HAVE DEDUCED I NEED MEDICINE.

I won't get into the nitty gritty of what goes down in the hammam in hopes that the mystery of it may entice you to come and experience it. None the less I ended up returning home from the bath house at 9 pm. Yes, I took a three hour bath tonight. I am now well versed in hammam etiquette. I know what you do in the caldarium, the tepidarium, and the frigidarium. I know how to keep my feet warm in the dressing room even though I didn't have rubber sandals for the cold tile floor. In the future, to look like I know what I am doing I will bring my own buckets and pales. I am going to buy an exfoliating glove. I am thinking about investing in a bathrobe. Whoever thought going to the 'bathroom' could be such an intense hobby.

Zen and the Art of Motorcycle Maintenance

Simon got his motorcycle finally. I wasn't able to go with him to pick it up, which I'm not that disappointed about. He said it was was freezing, raining, and snowing as he drove it back from the city. Yesterday he brought it over to show me.

Finally we were going to have our motorcycle adventure. We started by just taking a quick spin. We ended up in a very weird part of the village that neither of us had ever been to. We found a spooky graveyard. We were then planning on going to scope out this bombed out church in our village but we found people selling firewood. Katie
and I have a fireplace but haven't been able to use it because you can't find firewood anywhere. I bought 250 kilos. Simon was excited to see if his bike could make the haul.

**SOME CHRISTOPHANY WILL COME AND TAKE THE ANTI-PSYCHOTICS TO HEAVEN AND WE WILL END ABRUPTLY IN EXISTENCE AND BE HAPPILY EVER AFTER IN THE ETERNAL RETURN.**

It took us forever to unload. The wood is now stacked chaotically in our living room. You'll see a picture when I blog about the living room. When we were finally done Katie had lunch prepared: grilled cheese and tomato soup. Have I mentioned how in love I am with Katie? Is there really a better meal after hauling firewood would in the rain?

After lunch we all took a coffee together in the bakery by our house. We bought some fixings for dinner, but soon realized we would have to travel to the centre ville to buy some cream. (Katie was going to make chicken carbonara with homemade sauce.) Really it was just an excuse to get on the motorcycle again.

We got a lot of weird looks in town because it is weird for white people to ride this kind of motorcycle here. They expect us to be driving a Mercedes or a BMW. I embraced the looks though and started waving and blowing kisses like it was my own private parade.

After the cream, we made a quick detour to check out the bombed out church. We think it is left over from the French protectorate. It is in ruins.

**THE STORY ENDS WITH GOD TAKING MAN-MADE ANTI-PSYCHOTICS (BUT F*CK THOSE MEN THAT CREATED ANTI-PSYCHOTICS TO DESTROY THE HALLUCINATIONS HE IS HAVING ON A COUCH WITH A PSYCHOANALYST.)**
We were heading back home when we came to a fork in the road. Simon said, "Which way back." I told him the wrong way on purpose and soon we found ourselves whizzing through the countryside through twists and turns in the mountains. I leaned forward and told Simon I had told him the wrong way on purpose. He laughed and said, "This is good road for driving." And with that he picked up the pace and we were flying.

We were about 4 miles out of the village when we stumbled upon a couple of young boys, probably 11 or 12. They had their thumbs out so soon I found I had company in the back bed. They didn't even say where they were going or their names, we just drove and smiled at each other, as the wind blew through our hair.

Finally we stumbled on a small village called Zawiya, and the boys motioned to get out. We were sad to see them go, but the road was still calling. We drove on a passed many shepherds who all smiled at us and gave us thumbs up. We learned that dogs will get out of the road if you honk at them but chickens and sheep will not. We nearly died avoiding a poor chicken. I had my green communist-Castro esque hat on, but it wasn't Che and Alberto that were on my mind. The whole ride those Petty lyrics kept playing over and over: "It was a beautiful day, the sun beat down, I had the radio on, I was driving. Trees flew by, me and Del were singing, Little Runaway, I was flying."

COME ON! ALL-HUMAN-KNOWLEDGE DECONSTRUCTS AS NIETZCHE’S CONCEPT OF ETERNAL RETURN!

Gone Mad On the Moon

Shortly after I was accepted into the MA program in Geography and Planning my graduation for my undergraduate was held at Al Akhawayn University was held in
Morocco. I was named Valedictorian of the Social Sciences and Buzz Aldrin was there to present my award as the keynote speaker. The only problem was I was unable to be there. I didn’t have the funds to buy a plane ticket to get to the ceremony, and at the time was feeding my wife and two daughters by diving in dumpsters and collecting edible food that was past its expiration date. I was also going through a considerable amount of reverse culture shock in returning to America. The missed opportunity to meet Buzz Aldrin, the second person to walk on the moon, would soon be replaced with a vivid daydream of meeting Neil Armstrong on the moon.

AFTER THE CHRISTOPHANY WILL BE A MIXTURE OF WHATEVER MEDIUMS SURVIVED THE DIGITAL AGE.

The moon was just as I had seen it in story books about the great feats of American heroes. Only there was no aircraft or wingman, just one lonely Astronaut dressed in a retro space suit equipped with nothing but the American flag. At first I wanted to hide from him but he saw me and yelled:

“Hey! Who are you and state your purpose!”

I said, “I’m Matthew Lehnert, a fellow traveler. I come in peace.”

Neil Armstrong said, “Oh I’ve heard of you. You’re the one who blew off my partner Buzz Aldrin.”

“I didn’t blow him off!” I said. “Not all of us have had the luck that you and Mr. Aldrin have.”

“You could have found a way to get back to Morocco,” Neil Armstrong said. “You could have left the American mark on Morocco, just like I have left it on the moon.”
Neil Armstrong’s words struck deep. Had I burnt a bridge with Morocco by not showing up to graduation? Surely they could understand why I couldn’t make it. Was it really my job to leave a mark for America? Aren’t I more concerned with just the adventure of life and improving the human condition; if it can even be improved? Despite this questioning the ghost of Neil Armstrong and the lust for expansion of Empire came over me.

“Don’t worry son,” Neil Armstrong said. “It’s not too late. You can still spread the legacy of America’s freedom. All you need is a little help from NASA.”

And with this Neil Armstrong and I pored over NASA satellite images and developed the following study about deforestation in the Middle Atlas Mountains.

THE ONLY WAY TO PROCESS ALL-HUMAN-KNOWLEDGE IS THROUGH NARRATIVE. OR STORY TELLING.

Problem Statement

Moroccans living in the Ifrane-Az Rou region depend heavily on local forests for their livelihood. From energy, shelter, and craft, the forest provides in ways beyond that of the socio-economic safety nets of the Makhzen. However, research is lacking in the monitoring of the forest. Is the forest growing? Or is it in a state of deforestation? By looking at images of the forest between 1984 to 2011 these questions can be answered. The question of deforestation in the Ifrane-Az Rou region is of prime importance because of the population’s dependence on the forest. In addition, as Morocco goes through a population boom, with estimates that Moroccans will number 45 million by mid-century, resource planning becomes crucial for Moroccan national security and stability.
Objectives

3. Measure each gradient for each year in acres in order to show forest change.
4. Find the locations that have experienced the most significant deforestation and afforestation/reforestation

AFTER THE CHRISTOPHANY WILL BE THE LAST EPOCH. THE LAST EPOCH IS FOUCAULT’S AGE OF MAN.

Methodology and Data Collection

I acquired LANDSAT satellite imagery from GLOVIS from October for the years 1984, 1987, 2001, and 2011. The study area is roughly 811.45 square miles. Ideally, imagery from every ten years would be best. However, there is a large gap in the 1990s in available Land Sat imagery and therefore 1987 was chosen instead of 1991. Also the imagery only goes back to 1984. While this is somewhat of a limitation it also has a hidden connection to the author. I was born in 1984 and left Morocco in 2011 after a four year stint at Al Akhawayn University as an Undergraduate. So in a very real sense the study will show forest change from my birth to my leaving of Morocco.

I KNOW THE ETERNAL TAO. LANGUAGE CANNOT ACCOUNT KNOWING.
I developed this original model and applied it to four different years: 1984, 1987, 2001, and 2011. The second model used the forest cover images generated from Model 1 to arrive at forest change maps. These models will be discussed at length in the following paragraphs.
Analysis: Implementing the Model

I conducted my analysis using ERDAS Imagine software to create classification maps of the forest for the years 1984, 1987, 2001, and 2011. Since ERDAS is so readily used in remote sensing work I have decided to present the analysis as a tutorial for ERDAS. This in turn is positioned within the broader movement to democratize knowledge specifically spatial knowledge. This is helpful to the reader as it presents step by step what I did and at the same time it presents a framework or starting point for future forest cover studies. In addition, it is my hope that this is just a starting point and that this model can be improved upon by future researchers. This process assumes you have first gathered Land Sat imagery from a website like GLOVIS.
**Original Tutorial for Forest Change Studies**

**Step 1:** Perform a **Layer Stack** of the raw Land Sat .tif files. Make sure to put the layers in order from 1 to 7. For quick access to **Layer Stack** type it in on the help tab.

![Layer Stack Feature](image1.png)

*Figure 3: Layer stack feature*

**Step 2:** Next outline your area of interest using the **Inquire Box** found on the home tab. Write down the numbers in the ULX, ULY, LRX, and LRY boxes so that you can use the exact same area for all of your images.

![Inquire Box](image2.png)

*Figure 4: Using the inquire box*
Step 3: With the Inquire Box still open type in Subset in the help box. Choose subset and chip, and create subset image. In the dialogue box click from inquire box to create the image from the box you created in step 2. The input file is the layer stack file created in step 1. In this case it is called 2001Layerstack.img. The output will be named 2001aoi.img.

TOLEDO, OHIO AND MY MIND ARE BOTH PLACED IN NO-WHERE AT ALL

Figure 5: Layer stacking from inquire box

Step 4: Now we will reduce the noise in the imagery we are working with by using periodic noise removal. Type noise in the help tab and choose periodic noise removal. The input file is the 2001aoi.img file just created and the output will be called 2001aoi_noise_removal.img.
This function in ERDAS applies ‘Fourier Domain transformations to automatically reduce periodic noise effects such as striping’ (ERDAS Imagine). Fourier Domain transformations are standard procedure for noise reduction in remote sensing work (Beer, R. 1992). It is being used in a plethora of difference types of studies including meteorology, LiDAR based forestry studies, ocean salinity studies, among others (Lillo-Saavedra et al. 2005; Vaughn et al 2011; Piles, M., Camps, A., Vall-llossera, M., & Talone, M. 2009).

THE NEXT TURN WILL BE OF TECHNOLOGY AND THE MIND. IT WILL END WITH A COMBINATION OF THE TWO.

Step 5: Type NDVI in the help tab and choose the NDVI button. Input file will be 2001aoi_noise_removal.jpg and output file will be 2001_NDVI.jpg. There is much work being done in remote sensing of forest regions using NDVI methodology. This includes forest harvest studies, post-fire vegetation recovery studies, and forest size estimation studies, among others (Wilson, E. H., & Sader, S. A. 2002; Sever, L. L., Leach, J. J., & Bren, L. L. 2012; Maselli, F. 2011).
Step 6: In order to differentiate the forest from non-forest areas perform an unsupervised classification of 2001_NDVI.img. The output file will be called 2001_unsupervised_ndvi.img. Set the number of classes to 30 and the maximum iterations to 100. It has been shown how the greater number of iterations improves accuracy (Tejaswi, P. B. G.).

Step 7: We will now create maps of forest cover. Type recode into the help bar and choose the recode button. Select setup recode… The input file will be called 2001_unsupervised_ndvi.img and the output file will be 2001_forest_type.img. Recode all of the classes to zero except for the last 6. Classes 29 and 30 will be recoded.
to 3 to signify ‘dense forest’; classes 27 and 28 will be recoded to 2 to signify ‘moderate forest’; and classed 25 and 26 will be recoded to 1 to signify ‘light forest’. After completing this step you will be a map of forest type.

Figure 9: Using the recode tool

Step 8: Type recode again into the help bar and choose the recode button. Select setup recode…The input file will be called 2001_unsupervised_ndvi.img and the output file will be 2001_forest_cover.img. Recode all of the classes to zero except for the last 6. Recode the last six classes, the forest classes, to 1. You now have a Boolean image of the forest.

WE CANNOT KNOW IF WE CAN EXHAUST KNOWLEDGE OR NOT AND WE SHOULDN’T TRY. UNLESS THE WORLD IS INTERESTED IN socIALLY CONSTRUCTING THE APOCALYPSE

Boolean operators are often used in forest management. It can be used to model forest canopy and to separate land cover classes (Strahler, A. H., & Jupp, D. L. B. 1990); Amici, V., Geri, F., Csontos, P., Neteler, M., & Rocchini, D. 2010). In our case it is being used to measure forest land cover acreage.

THE CHRISTOPHANY WILL BE A WOMAN
Step 9: Sometimes this classification method will mix in agricultural sites into your forest classes. If this is the case use the draw tool to make area of interest files around the agricultural sites. You can then recode these areas to be zero so that they are not included in the forest area. Do this by going to the thematic tab for each image and using the fill tool. Fill your agriculture area of interests to zero. Perform this on both

2001_forest_type.img and 2001_forest_cover.img.

![Using the area fill tool](image)

Figure 10: Using the area fill tool

Step 10: Once you have done this you have created two classified images of the forest. These images are 2001_forest_type.img and 2001_forest_cover.img. You can use the Summary Report of Matrix to measure the area of each image. This will be discussed more in the evaluation of the results.
GREATEST CHALLENGES:

1. MOTHER CLOUD- SUPRA STORAGE

2. INTER-METRIC CONVERSION SOFTWARES MAKING CODIFIED DATA TRANSFERABLE TO EACH OTHER.

BASED ON:

1. ALL-HUMAN-KNOWLEDGE IS SOCIALLY CONSTRUCTED

2. A MEASURE OF ALL-HUMAN-KNOWLEDGE IS BEING EXPRESSED THROUGH LANGUAGE ONLINE

3. A THEORY OF ALL-HUMAN-KNOWLEDGE

4. SOCIAL CONSTRUCTS ARE REDUCIBLE TO TEXTS

5. TEXTS ARE CONVERTIBLE TO METRICS

6. METRICS CAN BE MEASURED
   a. EMPIRICALLY- SPATIAL, SOCIAL, NUMBERS
   b. HERMENEUTICALLY- TEXT- CHACTERIZED BY DIFFERENCE
   c. CRITICALLY- SOCIAL CONSTRUCTIONS, SPATIAL

Figure 11: Summary report of Matrix
Step 11: Perform steps 1-10 for each year of you have data for the forest you are studying. In this study these steps were performed for 1984, 1987, 2001, and 2011. Rename each image to its corresponding year (ex. 1984_forest_type.img).

WE CAN EXHAUST KNOWLEDGE

Step 12: With these steps done we have completed the first portion of the project. Part 2 involves showing how and where the forest changed. To do this type Image Difference into the help tab. This operator shows the difference between two images. This operation will be run four times with the following:

First: Before Image: 1984_forest_cover.img
    After Image: 1987_forest_cover.img

Second: Before Image: 1987_forest_cover.img
    After Image: 2001_forest_cover.img

Third: Before Image: 2001_forest_cover.img
    After Image: 2011_forest_cover.img

Fourth: Before Image: 1984_forest_cover.img
    After Image: 2011_forest_cover.img

Name the Image Difference File and Highlight Change File names that correspond to the years of study. Under Highlight Changes click the bubble next to ‘As Value’. Change Increases more than to 0.0. Also change Decreases more than to 0.0. This is done because it is a Boolean image and any change over zero means a change from 0 to 1 or from 1 to 0. Which means the pixel is changing from forest to something else or from something else to forest. The Image Difference files created are not important to this
study. However, the **Highlight change** files created show the sites of deforestation in red, and afforestation/reforestation in green. This study has left afforestation and reforestation as one category with hopes that a future study of the Moroccan forest could develop a methodology to differentiate between the two.

**THE UNIVERSE IS A SWIRLING DONUT ANTHROPOGENICALLY CONSTRUCTED**

*Figure 12:* Using highlight change tool to find forest coverage difference

**Step 13:** Open all the files you have created and make sure they turned out right. Change the colors of the map by clicking on the **table** tab and clicking **show attributes**. You can now change the colors of the classes of both **forest_type** and **forest_cover**.

**Step 14:** Evaluate the Results using **Summary report of Matrix**.
Evaluation of Results

Through the **Summary Report of Matrix** button, acreages where measures for all the final maps. Altogether 12 of the maps generated in the analysis will be presented and discussed. We begin in 1984, the author’s birth year, and also the year when Land Sat Images were first gathered in Morocco.

Results: 1984

*Figure 14*: 1984 Forest Cover Overlayed on the Area of Interest

Summary Report Acreage: 140,233

In 1984 the Moroccan forest is estimated to be 140,233 acres according to the Summary Report of Matrix generated by ERDAS. This study is not positioned to give an accuracy assessment of this figure. In order to due such an assessment ground truthing would have to be conducted which outside of the monetary possibilities of this study.
Summary Report Acreage: Light Forest (yellow) 11,630; Moderate Forest (light green) 40,061; Dense Forest (dark green) 88,542

For the forest types of 1984, dense forest had the largest coverage at 88,542 acres. This was followed by moderate forest which had a coverage of 40,061. These two categories are the homes of healthy oak and cedar trees which are valuable for craft,
energy and tourism. The light forest acts as a buffer between forested areas and agricultural sites, urban sites, grassland sites, among others. It measured at 11,630 acres.

**Results: 1987**

![Figure 16: 1987 Forest Cover Overlaid on the Area of Interest](image)

Summary Report Acreage: 133,749

Overall forest coverage for 1987 was 133,749 acres. This was the greatest loss of forest between any of the images. From 1984 to 1987, the forest lost over 6000 acres. In the northwest corner of the map you can observe agricultural fields cutting through the
image. Agricultural expansion during this time most likely accounts for the loss of forest cover. This brings to mind Davis’ argument about how land appropriation can be a large cause of deforestation in Morocco.

![Figure 17: 1987 Forest Type Overlayed on the Area of Interest](image)

Summary Report Acreage: Light Forest (yellow) 11,554; Moderate Forest (light green) 35,777; Dense Forest (dark green) 86,419

Dense forest in 1987 lost 2,123 acres measuring at 86,419 acres. Moderate forest lost around 4,000 acres and light forest lost nearly zero acres. Reasons for the loss in
dense and moderate forest categories suggests that cutting for agricultural fields contributed to deforestation. Other causes could be cutting trees for a fuel source. Drought could also be a cause as Morocco experienced significant drought in the eighties which would without a doubt effect NDVI measurements.

Figure 18: 1984-1987 Forest Change Overlayed on the Area of Interest

Afforestation/Reforestation in Green; Deforestation in Red

Overall Loss: 6484 acres
At this point it is unknown what caused afforestation/reforestation sites (in green) to emerge in the forest change map. This phenomenon is relatively moderate in this image and could be accounted for from differing NDVI scores. The deforestation spots (in red) are a bit more clear. The deforestation sites in the northwest corner are clear indications of how agricultural expansion happened at the expense of parts of the forest.

Results: 2001

*Figure 19*: 2001 Forest Cover Overlayed on the Area of Interest,

Summary Report Acreage: 130,717
In 2001 forest cover was measured to be 130,717 acres. This was a loss of 3,032 acres from 1987. This was moderate loss in forest cover compared to 1984-1987. This is surprising considering there was a forest fire (circled in red) that decimated a large area of forest near Dayet Aoua.

*Figure 20: 2001 Forest Type Overlaid on the Area of Interest,*

Summary Report Acreage: Light Forest (yellow) 13,459; Moderate Forest (light green) 27,921; Dense Forest (dark green) 89,337
Dense forest in 2001 gained 2,918 acres measuring at 89,337 acres. Moderate forest lost 7,856 acres. This gain in dense forest and loss in moderate forest means that NDVI scores from the moderate category improved, putting them into the dense forest class. The light forest class gained 1,905 acres which means some of the forest was moving from the moderate class to the light class as well.

*Figure 21*: 1987-2001 Forest Change Overlaid on the Area of Interest

Afforestation/Reforestation in Green; Deforestation in Red

Overall Loss: 3032 acres
From 1987 to 2001 the forest loss 3,032 acres. The forest fire (circled in yellow), which I learned of from viewing the sight, was the greatest contributor to this. Also continued agricultural expansion along the forest edge in the northwest corner of the map near the village of Immouzer caused loss in forest cover. There is one unknown site (circled in purple) which would need ground sampling and observation in order to understand the cause of forest loss.

Results: 2011

Figure 22: 2011 Forest Cover Overlaid on the Area of Interest Summary Report

Acreage: 129,369
Overall forest coverage for 2011 was 129,369 acres. This was a loss of 1,348 acres. This figure points to the overarching trend of a decline in deforestation after 1987. The deforestation rate dropped to 1%, after being as high as 5% in the 1980s. If this trend continues the deforestation rate could get close to 0%, which would be good news for the people who call the forest their home.
Figure 23: 2011 Forest Type Overlaid on the Area of Interest Summary Report Acreage:

Light Forest (yellow) 10,281; Moderate Forest (light green) 30,319; Dense Forest (dark green) 88,769
Dense forest in 2011 lost 568 acres measuring at 88,769 acres. Moderate forest gained 72,398 acres. The light forest class lost 3,178 acres which means some of the forest was moving from the light class to the moderate class. This loss in light forest and gain in moderate forest means that NDVI scores from the light forest class improved, putting them into the moderate forest class. This could have happened due to heavier rainfall in the late 2010s.
Figure 24: 2001-2011 Forest Change Overlayed on the Area of Interest

Afforestation/Reforestation in Green; Deforestation in Red

Overall Loss: 1348 acres
Overall forest loss between 2001 and 2011 was 1,348 acres. This is a small amount considering how big of a forest region is taken into account. One of the positives of the forest during this period was the rebound in forest growth in the area that experienced fire earlier in the decade (circled in yellow). Given the irregularity of this growth pattern, this rebound appears to be occurring naturally, independent of human intervention. However, one site had a dramatic increase in deforestation (circled in blue) which could be a logging site or a new agricultural area.
Figure 25: 1984-2011 Overall Forest Change Overlayed on the Area of Interest

Afforestation/Reforestation in Green; Deforestation in Red

Overall Loss: 10,864 acres
Looking at overall forest change from 1984 to 2011 we can see that the forest lost 10,864 acres over a 27 year period. This was a decline of 7.7%. We can see that the forest fire had a part in this (circled in yellow). It is also known that increased agriculture in the region also played a part. The forest to the north of the map (circled in purple) also had large amounts of deforestation that would need ground truthing to verify and explain. There is also a site (circled in blue) that measures as having been completely cleared of forest. This also needs to be explored in the field.

**Figure 26: Looking Ahead to 2050**

By plotting the forest cover figures for each year available and applying a linear trend-line analysis in Excel, we can take a look at where the forest is headed if its next
years ahead resemble the last twenty seven years. If the acreage got below 120,000 acres it would be difficult for it to recover without serious intervention because of a swelling Moroccan population. However, if deforestation rates stay at levels from the past decade good news is on the rise. Deforestation rates have dropped in the past decade to 1%. This percentage could be off set with modest reforestation campaigns on the part of the Makhzen.

![Graph showing deforestation rate](image)

*Figure 27*: Looking ahead Deforestation rate in decline

**WE EITHER NEED ANOTHER CHRISTOPHANY OR A CHRISTOPHANY NEEDS TO TELL US WE ALL ARE CHRISTOPHANIES → SUPERMEN.**

To take account for this trend of a decreasing deforestation rate a two period moving average trend-line was applied in Excel. This graph shows a different trend than
a simple linear trend-line. Percentage change in forest cover is trending towards zero, which is good news indeed. However, the path towards a net zero loss is not set in stone. The Moroccan National Park needs to continue its reforestation campaigns in the region with the Makhzen’s support as was already discussed. However, some room to grow in would be for Al Akhawayn University to take greater ownership in the monitoring and research of the forest.

The University is well positioned for this undertaking for several reasons. A recent addition of sustainable development to its roster of master’s programs ensures well trained practitioners will be available for conducting such work. Also the university has partnerships with Clark labs, the publisher of Idrisi, which helped establish a remote sensing and GIS center at the University. With these two things in place it is my opinion that the university should start offering a minor in GIS and Remote Sensing, with a focus on forestry management and sustainable agriculture.

**Back to the moon**

Neil Armstrong said, “That son is how you do great research for the advancement of knowledge and to stretch the influence of these great United States of America.”

After we had completed the research, however, I felt it was incomplete. I had a growing frustration with the arrogance of Neil Armstrong and all of his lofty sentiment about NASA and remote sensing.

**SCHIZOPHRENIA IS LIKE TOURETT’S BUT IN YOUR F*CKING BRAIN AND WORKING LIKE MAD. IT’S EXHAUSTING. I AM EMPLOYING CLIFFORD GEERTZ’S THICK DESCRIPTION. WE NEED TO DO THIS FOR EVERY HOMO SAPIEN ALL THE TIME. THEN WE WILL BE OMNISCIENT.**
“Do you ever question the mission of NASA,” I asked. “I mean all this place making and putting your American flag on the moon. Does it really improve people’s lives? Are we better off for it?”

“OF COURSE IT HAS WORTH! IT IS MY LIFE’S WORK!” Neil Armstrong screamed. I could tell he was growing quite frustrated with me, especially since he had just helped me develop an original study that he wanted to have translated and implemented in the Moroccan forestry department. I noticed him reaching for a shiny side arm positioned in a holster which I hadn’t noticed until that moment.

I screamed, “In that Empire, the Art of Cartography attained such Perfection that the map of a single Province occupied the entirety of a City, and the map of the Empire, the entirety of a Province. In time, those Unconscionable Maps no longer satisfied, and the Cartographers Guilds struck a Map of the Empire whose size was that of the Empire, and which coincided point for point with it. The following Generations, who were not so fond of the Study of Cartography as their Forebears had been, saw that that vast Map was Useless, and not without some Pitielness was it, that they delivered it up to the Inclemencies of Sun and Winters. In the Deserts of the West, still today, there are Tattered Ruins of that Map, inhabited by Animals and Beggars; in all the Land there is no other Relic of the Disciplines of Geography” (Borges in Binary|Simulacra 2009).

And with this barbaric yawp, the Ghost of Neil Armstrong vanished, along with my madness on the moon.
WHEN WE HAVE THE (TECHNE, ALL-HUMAN-KNOWLEDGE, GLOBAL CONSCIOUS) WE CAN GO BACK TO JUST BEING A SPECIES OR AN ANIMAL. WE WILL LIVE TO BE 100 AND LAUGH EVERYDAY OF OUR LIVES.
Act Three

The Leviathan of Empire: A Review of a French Colonial Narrative

Introduction

**HOW DO WE GET THE [LOTTERY OF BIRTH] TO BE EQUITABLE?**

It was ironic that the words of Borges would disintegrate the ghost of Neil Armstrong’s Imperialism. Perhaps this goes to show how many weak spots there are in Empire. Borges’ words aren’t true or false, they may be wise or they may be folly. Baudrillard takes issue with Borges’ stating, that “the territory no longer precedes the map, nor does it survive it. It is nevertheless the map that precedes the territory—precession of simulacra—that engenders the territory, and if one must return to the fable, today it is the territory whose shreds slowly rot across the extent of the map” (Baudrillard 1994, 1). This means we cannot stop at Borges’ in order to dismantle the ghosts of the Moroccan forest. We must also encounter the ghosts of the construction of maps that subsequently degrade territory. The Moroccan territory of the forest has no real origin or reality, but realities were constructed about it, and perhaps the construction with the most heinous effects were the maps of the French Imperial war machine. They created a Leviathan based on knowledge of a mythical territory. And the maps of Imperial French Rule tore the territory into pieces leaving shreds of territory behind it.

**HUMANS ARE THE GOD PARTICLES OF CIVILIZATION OR SOCIETY.**

Imagined geographies of the Maghreb are persistent to present day. The landscapes of North African states are essentialized and turned into a Leviathan. The Leviathan view of the North African environment was constructed by the French Imperial
project as it began its operation of the *mission civilisatrice*. They constructed the environment of North African as a monolithic Leviathan so that they could sleigh the dragon with their swords, axe it’s forests for profits, and then finally beat their weapons into ploughshares for Imperial agricultural land appropriation that brought the specters of deforestation and desertification to life.

**The Leviathan**

In a bout with mania, I encountered the Leviathan of the declensionist environmental narrative in a chilling dreamscape nightmare. It was a three headed beast that breathed fire and shot bullets from its fingertips. It sent women and children running from their homes and it breathed lies out of its horrible mouth. The Leviathan would rob people of their lands, traditions, and livelihoods. The Leviathan was so terrible and destructive that I would wish to never speak of that nightmare again. However, we cannot leave mania in isolation to haunt and rule. Mania is a symptom of underlying semiotics that are left unexplored. And thus we must look into the eyes of each head of the Leviathan to understand its weakness.

**WE CAN MAKE A BEST ESTIMATE OF HOW LONG IT WILL TAKE TO [FIX EVERYTHING].**

**The First Head: Desertification**

The declensionist environmental mythology gained steam by French colonial woodsman Andre Aubreville use of the term ‘desertification’. However, Diane Davis has shown that the idea is much earlier, and was even cited by Louis Lavauden in 1927.
Also, Captaine Salvy was already discussing ‘desertification’ in reports about Southern Morocco around the time Aubreville’s work was being published (Davis 2007).

Regardless of its origins, Davis (2007) shows how desertification is one of the key narratives in the environmental history of Morocco that the French constructed and implemented during their colonial protectorate.

**RECONCILE PARADOXES WITH THE GOD-ARTICLE. SEE ITS MIRACLES!**

**BUT THOSE SCIENTISTS COULDN’T SEE THE ABYSS INSIDE IT.**

The first head of the Leviathan was a symbol of the lies told about desertification. The French colonial project constructed a mythical past about North Africa being the ancient ‘granary of Rome’ (Davis 2007). While North Africa did produce grain for the Roman empire it was not a land of an imagined fertility conceived of by the French. In fact, “a significant amount of land degradation did…occur during the Roman period…as a result of their agricultural techniques and expansion” (Davis 2007, 5).

Thus the French had a false geography in their collective consciousness as to the agricultural capabilities of North Africa. Moreover, the French saw themselves as the successors of the Roman Empire, and therefore were filled with an arrogance about their role in reviving the granary of Rome. One typical narrative was that the golden age of Rome ruling over North Africa was over and the environment had fallen into ruin. It was the French that saw themselves as a messianic force for ecological renewal (Davis 2007).

The desertification narrative was perpetuated furthermore by orientalist art. Gustave Guillaumet’s painting *Le Sahara* of 1867 is one such work. Davis interprets the painting as providing “ideological support for many legislative and policy actions of the
Indeed, many of the paintings Guillaumet exhibited in the salons of the 1860s were “positively received by the state as illustrative of its Algerian policies” (Davis 2007, 70). The same policies carried out in Algeria would later be applied to Morocco. Thus “in painting the desert as a ruined landscape, Guillaumet, Fromentin, and other orientalist artists helped to naturalize…a story” of environmental degradation (Davis 2007, 71).

**TO FIX SOCIETY USE THE INTERNET TO MAP SOCIETY ONTO THE GRID AND THEN DECENTER IT INTO A CIRCLE OF NON-VIOLENCE INSTEAD OF VIOLENCE.**

As the 1800s came to a close and the 1900s began along with the intensification of colonialization, the myth of desertification spread. Upon the centennial in 1930 of 100 years of French rule in North Africa, many books had been distributed with the mystique of desertification spread throughout (Davis 2007). With this general understanding of how the mythology of desertification entered the French colonial discourse, along with its dissemination through the arts and books, it is time to turn to who the French blamed for desertification: the so-called ‘destructive native’.

**The Second Head: The Destructive Native**

This brings us to the second head of Leviathan Specter: ‘destructive natives’ (Lorin 1908 in Davis 2004). The ghost of destructive natives is rooted in an essentialist and racist view of North Africans. Dating to 1880 when Reynard said “the native has created the dunes and the sand” or Bernard in 1906 who said “the Arabs have been fatal…it is their sheep, their camels, their goats, that have ruined North Africa” (Reynard 1880 in Davis 2007, 66; Bernard 1906 in Davis 2007, 101 ). The French juxtaposed this Arab trashing with the myth of the ‘good Kabyle’ (Whited 2008). They essentialized
Arabs as nomadic and pastoral, and the Kabyle or indigenous of North Africa as sedentary and agricultural or in other cases Kabyle were depicted shepherding without Arabs in lush Eden-like landscapes (Whited 2008). “Just as forests were associated with ‘good’ and the image of the Garden of Eden, treeless landscapes, especially deserts, were associated with ‘evil’, or at least with immorality” (Davis 2004, 369). In these passages one can see how they were a precursor to the tactics of divide and rule carried out by the French between the Imazighen and the Arabs.

DON’T USE ANTI-PSYCHOTICS. THEY WILL TURN GOD OFF. THIS IS WHY IM AFRAID OF MEDICINE. IT’S ALSO WHY IM NOT AFRAID OF MYSELF.

Underlying the idea of the ‘destructive native’ was a general disdain and fear of the nomadic way of life. “Wandering people and those closely associated with livestock were frequently perceived to be outside the limits of civilization, irrational, and therefore a threat to the sedentary social order” (Davis 2007, 66). This general xenophobia created a situation of ‘othering’ carried out in a typical colonial fashion, which saw the north African as uncouth, uncivilized, and worthy of domination. It is ironic, that two Frenchmen at the end of the 20th century, Deleuze and Guattari, would embrace philosophical nomdadism (Guattari and Deleuze 1977). “The enlivenment of our surroundings- which is sometimes called vitalism, nomadism, materialism or immanence, is perhaps Deleuze’s greatest gift to geography” (Doel and Clarke in Hubbard and Kitchin 2011, 145).

YOU CANNOT MANUFACTURE HEAVEN, IT MUST HAPPEN SPONTANEOUSLY. SPONTENEOITY IS A FEELING OF HEAVEN.
The Third Head: Deforestation

To fully understand the ghosts of desertification and the destructive native, however, one must understand its driving force: deforestation. Before getting to it, however, I must reiterate what was discussed before. Readings of Herodotus, Pliny, Strabo and Ptolemy, led classical scholars to see North Africa as one of the most fertile regions in the world. Furthermore the land was falsely seen as “once the object of intensive cultivation, was neither deforested nor depopulated as today…it was the abundant granary of Rome” (Perier 1847 in Davis 2004, 362). And according to Davis “they told themselves, France and the world, that they must save North Africa from the ‘destructive natives’ to restore the former glory and agricultural fertility of Rome” (Davis 2004, 365).

STORY- ALL-HUMAN-KNOWLEDGE HAS THEMES AND DECENTERED CENTRALITIES

The French colonial discourse came to accept that Morocco had at one time been the home of dense forests and blame for deforestation was put on pastoralists (Davis 2007). This was specifically propagated in a lecture by forestry director Boudy in the 1930s. Once again he positioned Arab against Imazighen arguing Berbers were better caretakers of the forest (Boudy in Davis 2007 ). Then overall he made the link of deforestation to desertification by arguing that it was scientifically proven that deforestation causes desertification (Davis 2007).

This science is highly problematic and disproven today. This idea was based on an early study by Louis Emberger in 1939. However, the colonial environmental narrative was important in shaping much of Emberger’s research. Current research in
paleoecology has disputed much of Emberger’s claims further exemplifying how the knowledge of the environment is better understood as a hauntology. “Fossil pollen analysis, points to some deforestation in a few areas of Morocco, but not in many others. This body of research contradicts Emberger’s calculations, for it documents no definitive overall pattern of massive deforestation on the order of 66 to 85 percent over the last two millennia” (Davis 2007, 153-54).

ALL TV IS REALITY TV. LETS MAKE TV ALL OF REALITY. THAT’S WHAT THE SOCIAL NETWORK ALLOWS US TO DO IF WE LET IT. BUT GOD LIKES WHAT IS DONE IN SECRET. DON’T BROADCAST YOUR LIFE ON TELEVISION ASSHOLE.

Conclusion

As it turns out “the ecology of the region is by and large resilient, and such traditional livelihood activities as the use of small fires for agricultural purposes were ecologically appropriate. Furthermore, traditional methods of raising livestock—including movement over large areas during much of the year, or pastoral nomadism—are now understood to be some of the most appropriate and sustainable uses to which these arid and unpredictable environments can be put” (Davis 2007, 186). However, the ironic twist of the French constructing the Leviathan Ghost of environmental declensionism was the fact that the political policies that came out of this narrative actually caused the monster to come to life. Deforestation in North Africa was largest during the French colonial project. “Indeed, ‘by far the greatest proportion of the loss of North Africa’s forests took place within the last century, primarily the half-century between 1890 and 1940” (Shaw in Davis 2004, 370). But what should really rattle
academics working in North Africa today is Davis’ conclusion by the end her study that “the specter of desertification in North Africa, couched in ideology and language concerning deforestation and desertification disturbingly similar to that used in Algeria 150 years ago, continues to drive inappropriate environmental projects today” (Davis 2004, 380). And even with my direct encounter of the Leviathan Ghost of French Empire, I was unable to slay it. Indeed, it continued its march, only this time it would haunt the post-colonial rulers of Morocco: the Makhzen.

CIVILIZATION IS BASED ON THE CONSCIOUSNESS OF [BEING] AND [BEING-IN-BEING].

BEING- BASIC EXISTENCE

BEING-IN-BEING- THE ANTHROPOGENIC POTENTIAL GIVEN OUR TALENTS AS A SPECIES

TALENTS ARE BASED ON:

1. STORIES

2. LANGUAGE

3. TEXTS

4. WORDS

5. METRICS
Act Four

The Heavenly Plan and The Green One: A Makzenian Narrative

The Heavenly Plan

EPOCHS ARE CHARACTERIZED BY THINKERS THAT BECOME AN ELITE.

THE APPLICATIONS OR TECHNOLOGIES OF THEIR THOUGHT

TOGETHER IN CONCERT FORMS THE FUTURE

Introduction

Tradition is at the core of the Moroccan monarchy’s legitimacy. Weber defined this legitimacy as “the authority of the ‘eternal yesterday,’ i.e. of the mores sanctified through the unimaginable ancient recognition and habitual orientation to conform. This is ‘traditional’ domination exercised by the patriarch and the patrimonial prince of yore”
How the monarchy has wielded this ‘authority of eternal yesterday’ has been elaborated by Geertz among others. Geertz is an expert in Moroccan culture. Geertz argues that the Moroccan monarchy has “sought to create an institution which, invoking Islam, Arabism, and three centuries of Alawite rule, could draw its legitimacy from the past and, calling for rationalism…technocracy, its authority from the present” (Geertz 1993, 248).

IF WE CAN’T THINK AS A SPECIES THEN HUMANITY IS A MYTH. I KNOW THE SIGNIFIER AND THE SIGNIFIED ‘SPECIES OF HOMO SAPIENS’ IS SOCIALLY CONSTRUCTED BUT WHAT ABOUT THE ACTUAL OBJECT, THE REFERENT, WHICH IS HUMANITY.

Building on the work of Geertz, Entelis argues for a term called the ‘Muslim consensus’ to understand the Moroccan political power game. “This consensus is based on three interrelated concepts: (1) Islam animates the nation’s spiritual life and anchors its social existence…(2) Arabism fuses language, culture, history, and nationality into an integrated whole;…(3) Moroccanism…is that specific nationalist sentiment that focuses citizen loyalty on Morocco as state, nation, territory, and ideal” (Entelis 1996, 11-12). The monarchy is able to maintain hegemony over all three of these fields which gives the monarch legitimacy. “The king relies on his traditional legitimacy—as commander of the faithful, sharif (descendent of the Prophet), member of the Alawite dynasty, possessor of baraka,…and symbol of nationalist struggle” (Entelis 1996, 14). It should be noted the King Mohammed VI is the only sitting Arab Muslim rule that still carries the title commander of the faithful, which was a term put on the early Caliphs after the death of the prophet Mohammed.
This legitimacy is backed up by a whole host of religious traditions that are performed in a public spectacle, including but not limited to the King being the first to slaughter a sheep on Eid Al-Kbir (Eid Al-Adha). This legitimacy is also intrinsic to the official discourse of the monarch when giving speeches on occasion such as the holiday remembering the Green March. I bring this up here because I mean to make a connection between the traditional legitimacy of the Monarch as commander of the faithful, and the semiotic meaning of the color green within Islam. Why is it that the conquest of the Sahara is called the Green March? And is the recently established ‘green’ plan a continuation of this legacy?

**THE ANTI-CHRIST WILL SERVE AS AN OMNI-PRESENT SURVEILLANCE SYSTEM.**

It is my opinion the Green March is called such to be considered holy or sacred. Green is considered to be the color, or a color, of heaven. By calling it the Green March, it resonates a forethought within people that the monarch has *sharif* and is commander of the faithful. It has been widely documented how Hassan II, the previous king of Morocco, used the Green March as a rallying point for the bolstering of his legitimacy in 1975. The 1970s were a tumultuous time for the Makhzen, and it withstood a coup d'état in 1971. Also political parties not friendly towards the monarch were growing in power and legitimacy. The Green March then presented an opportunity for the consolidation of power, and the assurance of future rule for the Alawite dynasty.

**JESUS WAS PERFORMING. HE WAS AN ACTOR.**

While the Green March bolstered the monarch’s anti-colonial prestige to a certain extent among the people, today the Green March is celebrated as a national holiday, and
is more spoken about in sacred terms. Here is a quote from the most recent speech delivered on the 37th anniversary of the event:

“Today we are proudly celebrating the thirty-seventh anniversary of the glorious Green March, an epic national event which reflected the civilized approach chosen by Morocco to recover its Sahara. In addition to that, this truly historic achievement has provided an invaluable source of inspiration, nurturing the lofty patriotic values underpinning the symbiosis between the throne and the people, as well as the nation’s unanimous, unwavering commitment to its sacred values.”

His Majesty King Mohammed VI
November 6th, 2012

This opening to the speech pulls on performative language of the past to create a majestic mythology in the present. The event is seen as ‘epic’, ‘civilized’, ‘an invaluable source of inspiration’, ‘patriotic’, and the thing that connects ‘the throne and the people’. Perhaps the most important statement here, however, is “commitment to its sacred values”. How does the Green March invoke the sacred? The Green March represents the major military conflict in Morocco’s most recent history. It said that when it happened 350,000 unarmed Moroccans walked into the Sahara and took it over. This even is said to be a miracle, or more broadly that surely God must have been on Morocco’s side. Hence the title of Green March, entails a holy way of fighting, or in this case not fighting but demonstrating, the power of God, the power of heaven, and the request of the Commander of the Faithful. I bring this up because there is a new object within the Makhzenian discourse that has ‘gone green’ so to speak. What I am speaking of here is
the Makhzen’s plan for agricultural restructuring which goes by the sacred name of The Green Plan.

**Deconstructing the Heavenly Plan**

While the Green Plan perhaps invokes a legitimacy from heaven at the bequest of the Commander of the Faithful, it is more or less a document describing a process of an upgrade to a neo-liberal agricultural system that fits more broadly into global capitalism. The Green Plan is composed of seven building blocks, which ironically corresponds to heaven as well. To show the Green Plan is an adjustment to neo-liberal policy in the agricultural sector, we will look at these building blocks, one by one. These building blocks will be examined through the lens ‘accumulation by dispossession’ (Harvey 2003).

**AFTER I AM ‘BE-HEADED’ THEY WILL TAKE ME TO THE ASYLUM TO BE MEDICATED. TODAY IS 1 OF 1260.**

The Green March that preceded the Green Plan involved the repossession of land in the name of the Moroccan territory, but nevertheless has caused an international conflict as people indigenous to the Sahara have claimed the right to self determination. In addition, there is a claim that Morocco was not repossessing their own territory but rather dispossessing land from the Sahrawi people. In a similar fashion, a word of warning in regards to the neo-liberal Green Plan is that this could be compared to David Harvey’s notion of ‘accumulation by dispossession’.

**WHEN A NEW TECHNOLOGY IS DISCOVERED THE OWNERSHIP OF IT SHOULD TRANSFER TO ALL HUMANS**

Before defining accumulation by dispossession, however, we must first look at what scholars have debated over in regards to the crises of capitalism or neo-liberal
policies in general. This debate can be seen as the idea of underconsumption vs. overaccumulation. Harvey starts with Rosa Luxemburg who “rests her analysis upon a particular understanding of the crisis tendencies of capitalism. The problem, she argues, is underconsumption, a general lack of sufficient effective demand to soak up the growth in output that capitalism generates” (Harvey 2003, 138). Harvey argues this is not adequate, stating “few would now accept Luxemburg’s theory of underconsumption as the explanation of crises” (Harvey, 2003, 138). Instead he argues for overaccumulation.

Overaccumulation, as defined by Harvey, as “a condition where surpluses of capital (perhaps accompanied by surpluses of labour) lie idle with no profitable outlets in sight” (Harvey 2003, 149). What this means is that the ruling class is holding onto their money and not reinvesting it into the system. Put in other words “overaccumulation identifies the lack of opportunities for profitable investment as the fundamental problem” (Harvey 2003, 139). Harvey then uses historical cases from the twentieth century speaking of Britain’s surplus in capital as result of Atlantic trade, but also how this same trade zone led to the rise of the United States at a cost to British hegemony. Also Harvey notes “the overaccumulation problem of the 1930s…laid the economic groundwork for the territorial conflicts of the Second World War” (Harvey 2003, 140).

**SOME OF THE WORLDS CLICHÉS LEAD TO PLACED CHRISTOPHANIES OR ARUJNOPHANIES OR “ETC…PHANIES.”**

Having laid out what Harvey means by overaccumulation, it is time to show how this problem is remedied by capitalist powers. Harvey understands accumulation by dispossession to be the mechanism meant to resolve overaccumulation’s downfalls (Harvey 2003). Harvey puts it this way: “what accumulation by dispossession does is to
release a set of assets (including labour power) at very low (and in some instances zero) cost” (Harvey 2003, 149). Harvey argues that he has arrived at this idea through the concept of primitive accumulation developed by Marx. Thus a discussion of this concept is in order to understand Harvey’s argument that “it seems peculiar to call an ongoing process ‘primitive’ or ‘original’…I shall, in what follows, substitute these terms by the concept of ‘accumulation by dispossession’ (Harvey 2003, 144).

Harvey understands primitive accumulation as set of processes which include: “the commodification and privatization of land and the forceful expulsion of peasant populations; the conversion of various forms of property rights into exclusive private property rights; the suppression of rights to the commons; the commodification of labour power…; colonial, neo-colonial, and imperial processes of appropriation of assets…; the monetization of exchange and taxation…; the slave trade and usury, the nation debt, and ultimately the credit system…” (Harvey 2003, 145). While Marx was applying this processes primarily to the feudal systems of Europe, Harvey makes the case that these processes are still very much alive today (giving data from Mexico and India to support this), and are one component of his idea of accumulation by dispossession. “All features of primitive accumulation that Marx mentions have remained powerfully present within capitalism historical geography up until now” (Harvey 2003, 145).

GOD WRITES EXISTENCE WITH A PEN AND THE INK IS MADE OUT OF GOD PARTICLES.

The other side to accumulation by dispossession that Harvey (2003) outlines is a more recent phenomenon which has more to do with finance. He argues that finance capital became the big player in the 20th century, and became even more crucial after the
fall of the Bretton Woods system. Once again Harvey constructs a rap sheet that is comparable to the earlier one describing the processes of primitive accumulation. “The strong wave of financialization that set in after 1973 has been every bit as spectacular for its speculative and predatory style. Stock promotions, Ponzi schemes, structured asset destruction through inflation, asset-stripping through mergers and acquisitions, and the promotion of levels of debt incumbency that reduce whole populations, even in the advanced capitalist countries, to debt peonage, to say nothing of corporate fraud and dispossession of assets…by credit and stock manipulations—all of these are central features of what contemporary capitalism is all about” (Harvey 2003, 147).

Harvey also outlines new mechanisms of accumulation by dispossession that opened up in the late 20th century and early 21st century. These include ‘intellectual property rights’, ‘licensing of genetic material, seed plasma, and all manner of other products’, ‘biopiracy’, ‘escalating depletion of the global environmental commons’, ‘proliferating habitat degradations’, ‘the wholesale commodification of nature in all its forms’, and ‘the commodification of cultural forms, histories, and intellectual creativity’ (Harvey 2003, 147-148). And in all of this, Harvey claims, “the state with its monopoly of violence and definitions of legality, plays a crucial role in both backing and promoting these processes” (Harvey 2003, 145). With this general understanding of accumulation by dispossession let us turn to the seven steps of the Moroccan green plan in order to demonstrate how the plan is on a neo-liberal trajectory that could disenfranchise many Moroccans of rural Morocco.
First Building Block: Make agriculture a lever for growth during the next 10 to 15 years

The first building block makes it explicitly clear what the project is all about. This plan is being put into place about growing the Moroccan GDP. The Makhzen hopes to see “The reinforcement of the role of agriculture in the Gross National Product (GNP), from 70 to 100 million DH, knowing that currently agriculture represents 74 million DH of the GNP” (Green Morocco Plan 2009). In addition it is seen as a way as becoming an agricultural force within the global capitalist system. One of its aims is to “Increase the amount of exports from 8 to 44 million DH” (Green Morocco Plan 2009).

Second Building Block – Adopt aggregation as an organizing model for agriculture

The second building block is all about land aggregation. Aggregation is all about taking small scale farms and merging them into a larger farm under the expertise of the aggregator. In other words, this is a shift to big agro-business. One of the scary things of this process is the loss of autonomy experienced by the small scale farmer. By signing the contract, which at this point is voluntary, the farmer is responsible to the aggregator for: “the carrying out of technical plans set out by the Aggregator; the use of inputs
furnished by the Aggregator; the delivery of production units agreed upon with the Aggregator” (Green Morocco Plan 2009).

This could lead to a situation that Harvey (2003) describes as one half of accumulation by dispossession: “the commodification and privatization of land and the forceful expulsion of peasant populations; the conversion of various forms of property rights into exclusive private property rights; the suppression of rights to the commons; the commodification of labour power” (Harvey 2003, 148). The aggregation process could quickly lead to a mass privatization of lands that were once common, as aggregators can acquire lands that “consist of village, a rural district or even several rural districts” (Green Morocco Plan 2009).

I MUST NOT THINK OF EVERY SINGLE LANGUAGE BUT RATHER MEDIUMS. MEDIUMS OF DISSEMINATION OF DIFFERENCE.

Furthermore, what happens if the aggregator forces genetically modified organisms upon the farmers and it results in a case of lack of access to seed, where the farmer has to purchase seeds which are protected under patents and creative licenses, as Harvey outlines as a means of accumulation by dispossession in the 21st century. If this is the case the farmer might not be able to meet ‘the delivery of production units agreed upon with the aggregator’ and could face harsh penalties that greatly diminish their livelihood. In addition, what if the ‘technical plans’ enforced by the aggregator means an increase in industrial equipment which greatly reduces the required labour supply? This could put a considerable amount of rural farmers out of work, rather than creating a spectacular 600,000 new jobs.
Last but not least is the role of the state. According to Harvey “the state with its monopoly of violence and definitions of legality, plays a crucial role in both backing and promoting these processes” (Harvey 2003, 145). This is clearly outlined in the Green Plan. The State through the arm of the Ministry of Agriculture and the ADA will sign agreement with aggregators, “which can bring the following types of support: Preferential support "Aggregation Package"; Preferential access to property; Preferential access to financing; Privileged access to advantages of the inter-professions” (Green Morocco Plan 2009). This is also problematic for the small farmers if they are unable to meet the criteria of the aggregators, they now have to deal with the State, and its monopoly of violence, as well.

*Third building block: Insure the global development of Moroccan agriculture without exclusions*

In essence, the third building block is outlining a way for the Moroccan agricultural system to shift from subsistence agriculture that relies on grain, to a cash crop economy that follows a neo-liberal path towards being plugged into the global economy. Three points of this block are:

“1-Conversion projects: These projects aim at profoundly transforming current production systems, essentially dominated by cereal production, into high value-added crops, such as olives (77%), almonds (9%), figs, etc. The objective is to replant 400,000 ha divided between 200,000 farms.
2- Intensification projects aim at improving the existing base for livestock production (for example ANOC) and vegetal production sectors. This will be accomplished through supervision of farmers to help them learn better techniques and considerably improve their productivity and the value of their production. This category concerns 400,000 ha.

3- Diversification projects consist of supporting the promotion of special or regional products to help create additional sources of income (saffron, honey, medicinal plants, etc.)” (Green Morocco Plan 2009).

BEYOND HUMANISM IS CRITICAL RELATIVISM WHICH HAS AN UNDERLYING RESPONSIBILITY. EXPRESS YOURSELF AS LOUDLY AS POSSIBLE GIVEN THE MEANS AT YOUR DISPOSAL.

Fourth Building Block: Promote private investment

The fourth building block explicitly states it wants private investment. This means that the aggregators are primarily going to be elite capitalists and private businesses. A shift from the common to the private will follow, which is exactly how Harvey describes accumulation by dispossession. Also the Makhzen, which holds many private holdings in Moroccan businesses, along with holding considerable control over the Moroccan State, will be well positioned, as an entity with vast amounts of overaccumulation, to directly benefit from this plan. In addition, the state “represented by the FDA, will allocate financial aid in the form of subsidies and bonuses” (Green Morocco Plan 2009).
**Fifth Building Block: Adopt a contractual approach to accomplish the Green Morocco Plan**

Following in a neo-liberal mindset the Green Plan outlines a legal proceeding to legitimize the whole project. These will be facilitated largely through contracts which produce partnerships.

“Several types of partnerships will be made:

- Tripartite partnership: Regions / Agricultural Chambers / the Ministry of Agriculture and Maritime Fisheries
- Partnerships between the Ministry of Agriculture and Maritime Fisheries and the profession.
- Partnership between the Ministry of Agriculture and Maritime Fisheries and the aggregators.
- Partnerships between the aggregators and the aggregates.” (Green Morocco Plan 2009)

**BUTLER’S NON-VIOLENT PERFORMATIVITY MEANS WE CAN ACT OUT THE END OF THE WORLD. I INVITE US TO WELCOME NOT THE APOCOLYSE BUT THE KINGDOM OF GOD ON EARTH. I AM ONE OF THE TWO WITNESSES.**

**Sixth Building Block: Sustainable Moroccan Agriculture**

The sixth building block is perhaps the most hopeful of the plan. With an exception for the point about experimenting on semi-desert zones, this is a step which could actually help rural small farms, that is if the steps towards aggregation were left out.

“The strategy has planned, for the accomplishment of its objectives, the conservation of natural resources in view of insuring sustainable agriculture through the following steps:
- The integration of "Climatic Changes" dimension in the conception of the Green Morocco Plan;

- The conversion of nearly a million hectares from cereal crops to fruit tree plantations, which will help protect agricultural spaces;

- Experimental use of semi-desert zones to increase the usable agricultural surface area;

- Support for the water conservation irrigation systems (from the current 154,000 ha to 692,000 ha);

- Support for the use of renewable energies in the agricultural sector (solar and wind energy, bio-fuels)” (Green Morocco Plan 2009)

**Seventh Building Block: The dismantling of the segmented framework**

The seventh building block deconstructs itself. This is a plan set on completely dismantling the current system. Accumulation by dispossession will surely be felt by this step. And as a result could radicalize already disenfranchised rural Moroccans struggling in poverty. This step aims to privatize land and possibly water sources, which has already happened.

“For the successfully implementation of the two pillars of this strategy, the dismantling of segmented framework plays an essential role. This dismantling concentrates on the following cross-sector issues:

Property

The new land policy is characterized by:

- The privatization of public, collective and "habous" land.

- The setting up of frameworks that favor aggregation and public-private partnerships.

- The continued efforts for structural reforms (recording, registration).
- The massive acceleration of land titling.

Water

New policies for the:

- The management of supply
- Mobilization of new resources.
- Maintenance and extension of existing perimeters.
- Management of irrigation water by representatives.
- Incentive pricing.
- Coordination of the different parties.” (Green Morocco Plan 2009)

Affect on the Forest

This reason why this document is so important is because of the nature of how agricultural expansion harms the health of forests. Just by glancing at the maps produced earlier in the study conducted with Neil Armstrong, one can quickly see that agricultural expansion from 1984 to the present was followed by a loss in forest cover. This inclination needs to be followed up in order to see the exact relationship between these two phenomena.

In addition, new fertilizers that are being introduced in the agricultural sector will undoubtedly find their way into forest ecosystems. The effects these chemicals could have in the Moroccan semi-arid climate is largely unexplored and needs to be examined. In addition, pesticides in newly found farms could disrupt bee populations in the Ifrane-Az Rou region, which is problematic as many poor Moroccans sell honey along the roadside in this region.
However, one of the most troubling ideas that could harm the forest is the privatization of lands that were once public or held in common. The establishment of the Ifrane national park is advertised as a means of preserving the great cedars of the Middle Atlas. However, there are not any real mechanisms in place that could prevent the state from auctioning portions of this land off to private investors for the sake of the implementation of the Green Plan. If this were to happen forest clearing in certain areas could become a real possibility.

**ENTROPY IS THE WINDING DOWN OF EVERYTHING.**

**WE CAN END THE FIGHT. I AM A FEMINIST AND WE HAVE WON.**

Lastly, we need to consider the affect this plan will have on the forest, from a philosophical viewpoint of affect. That is to say how will this plan change the way in which the forest is experienced. What cultural formations will come into being as a result of the Green Plans implementation, and will these formations be antagonistic to Moroccan society? As a result what new hybrid geography of the forest will take shape?

**The Green One**

**The Apparition of Abul Abbas Ahmad Al Khidr**

Act 4 is the end of our look at the past and future of the forest of the Middle Atlas. And thus it is time to conclude what all these narratives of the forest mean. For this, I invoke the ghost of Abul Abbas Ahmad Al Khidr, or as he is known more commonly as ‘the Green One’. The Green One is seen as a mystical figure in Islam, carrying titles of messenger and/or prophet. He is said to have accompanied Moses when the latter was being tested. This story can be found in the 18th Sura of the Holy Qu’ran. According to
Sufis Al Khidr is a mystical wanderer, and one who leads followers on a path of illumination.

A recent study by Tom Cheetham (2004) followed up on the works of a Frenchman by the name of Henry Corbin (1908-1978) who was an expert on Sufism. *Green Man, Earth Angel* expands the interpretation of Al Khidr even further by showing the connections between Khidr and mythical accounts of the green man stemming from other cultures, who represents fertility, the cycles of spring, and the god of vegetation, amongst other interpretations. However, what is intriguing about Cheetham’s work is his critique of scientific rationalism and his new interpretation of ecology. Cheetham sets up Al Khidr as a mediating force between the physical world around us and the imaginary world within us. Cheetham puts it this way: “I want to make a gesture now in the direction of that source in which lies the origin of the three categories in our imaginative metaphysics: mythos, topos, logos. Our myths and our spaces with the matter they generate, and our language, all are created together. When our connections with mythic, symbolic imagination are constricted, so are our spaces featureless, our matter dead, and our speech empty” (Cheetham 2004, 10).

When I was face to face with the Green One, the only thing he had to say was:

**YOU** are only **LIMITed** by what you **cAN** not yet **IMAGINE**.

**WE NEED TO EXHAUST THE POSSIBILITIES OF EVERY DIALECTIC OF EVERY WORD IN EVERY LANGUAGE BOTH HUMAN, ARTIFICIAL, AND OTHERWISE. THEN ARRANGE THEM IN A [CIRCLE IN TIME AND SPACE].**
Act Five

Conclusion

I AM AFRAID OUR BRAINS ALREADY HOLD A WORLD OF IMAGINATION.

GOD’S DOES TOO AND WE LIVE IN IT.
With this understanding of Imagination as attached to the physical world, I would now like to attach imagination to the concept of knowledge by visiting the work of Gramsci. Gramsci starts his discussion of intellectuals by introducing the concept of ‘the Ecclesiastics’. The category of Ecclesiastics should be understood as a certain type of intellectual. That is, in Gramsci’s words “the category of ecclesiastics can be considered the category of intellectuals organically bound to the landed aristocracy” (Gramsci 2009, 1-5). To Gramsci, this group of intellectuals has a division of labor including “a stratum of administrators, etc., scholars and scientists, theorists,...etc.” (Gramsci 2009, 1). They are responsible for being the ideologues of the ruling class gaining a “monopoly [on] a number of important services: religious ideology, that is the philosophy and science of the age, together with schools, education, morality, justice, charity, good works, etc.” (Gramsci 2009, 1). The Ecclesiastics believe themselves to be “independent, autonomous, endowed with a character of their own” (Gramsci 2009, 1). But this is not the case. They are bounded to the ruling class, and promote its aims, consciously or unconsciously, lending towards an expansion “of the central power of the monarch, right up to absolutism” (Gramsci 2009, 1).

However, it could be argued that the concept of Ecclesiastics is undervalued and largely unexplored. While Gramsci’s use of the term Ecclesiastic was meant for a specific audience and specific period of time, that being for Italy in the early 20th century, perhaps it still carries semiotic weight in our post-modern era. Using a linguistic analysis, we find that the term, coming from a Latin transliteration of the book of the Ecclesiastes of the Old Testament, comes from a Hebrew word meaning both ‘gatherer’, ‘teacher’, and ‘preacher’. In this since, the term Ecclesiastic is performative, it holds
discursive political power, and in a sense highlights some of the tasks set before intellectuals. With empowerment from the Green One we can redefine what an Ecclesiastic is.

**DEPRESSIVE VOICES SEEM TO COME LEADING UP TO SUNDAY.**

**SUNDAY IS THE WORST USUALLY. MONDAY THEY PHASE OUT AND HYPO-MANIA STARTS. HYPO-MANIA STOPS WHEN I RUN OUT OF ENERGY. THEN I NEED SLEEP. LOTS OF IT. AND FOOD. LOTS OF IT. AND TIME BY MYSELF, AND GRACE AND LOVE.**

This etymological understanding of the ecclesiastic frees the term from the aristocracy, and in turn brings about political opportunities due to the performative nature of language and concepts. The intellectual as ‘gatherer’ is reminiscent of Deleuze’s conceptions of nomadism (Guatarri and Deleuze 1977). Intellectuals can’t state everything, they can only gather what they can and argue and perform based on the knowledge construction that comes out of that gathering. Conversely, this gathering must then be taught, or disseminated using both spoken work, as to avoid logo-centrism, but also written text as the hegemony of the ruling class is so opaque that every medium should be channeled. Lastly, the ecclesiastic as ‘preacher’ reminds us of the great ‘public intellectuals’ of great social movements, notably Martin Luther King Jr., and people in the new century like Cornel West, Judith Butler, and Vandana Shiva. What is being argued here is that perhaps lying nascent in the concept of the ecclesiastic is a path towards the construction of a social group of the common that is gathering, teaching, and preaching towards the kind of leadership that Gramsci had in mind as an ideal leadership.
WE CAN’T MAKE SENSE OF THIS WORLD ANY MORE THAN INTERPRETING A DREAM.

In this gathering of knowledges of the forest, coupled with my constant encounters with diversions of thought brought on by schizoaffective disorder, I am trying to expose the idea that there is no reality of the forest, but only stories of it, images of it, representations of it, that form together in a hauntological fashion to form a hyper-reality as described by Jean Baudrillard. Baudrillard gives many examples of simulacra and simulation and the subsequent hyperreality it creates throughout the book, his most famous example perhaps being the analogy of Disneyland and Los Angeles. However, he closes the treatise with a lengthy discussion of the University, knowledge, and meaning in general. He starts this discussion with the pronouncement: “the university is in ruins: nonfunctional in the social arenas of the market and employment, lacking cultural substance of an end purpose of knowledge” (Baudrillard 1994, 149). For Baudrillard this is worrisome as the destruction of knowledge also means the destruction of power: “there is no longer even any power: it is also in ruins” (Baudrillard 1994, 150).

Baudrillard then breaks down simulacra and simulation in the University in this way. “It is based on this compromise—artificial figuration of the teacher, equivocal complicity on the part of the student—it is based on this phantom scenario of pedagogy that things continue and this time can last indefinitely” (Baudrillard 1994, 157). He acknowledges himself as complicit in the process stating for academics “we are simulators, we are simulacra” (Baudrillard 1994, 152). He doesn’t stop there as he then accuses students. “Current generations still dream of reading, of learning, or competing, but their heart isn’t in it” (Baudrillard 1994, 156). Instead these students are in pursuit of
a diploma, which becomes easier to get as administrations try to keep students in the system, and often awards diplomas when students haven’t done the proper work. “No-risk insurance on the diploma—which empties the vicissitudes of knowledge and selection of content—is hard to bear” (Baudrillard 1994, 156). Thus for Baudrillard “the phantom of knowledge floats above the university” (Baudrillard 1994, 153).

**THE THOUGHTLIFE OF ALL HUMANS MAKES THE RELATIONS BETWEEN THEM ALL.**

For Bauldrillard the way to combat this phenomenon, the way of resistance, is one of destruction and spectacle. He quotes Nietzsche and says “One must push what is collapsing” (Baudrillard 1994, 157). He uses the breakdown of the University system and the production of knowledge to make one of his most central philosophical statements. First he starts by alluding to Weber: “The true revolution of the nineteenth century, of modernity is the radical destruction of appearances, the disenchantment of the world” (Baudrillard 1994, 160). Bauldrillard then makes his statement: “The second revolution…of the twentieth century, that of postmodernity,…is the immense process of the destruction of meaning, equal to the earlier destruction of appearances” (Baudrillard 1994, 161). The book ends with the idea “there is no more hope for meaning” which Bauldrillard sees as a positive thing (Baudrillard 1994, 164).

**MANIA IS WHEN I CAN HEAR MY VOICE BECAUSE I CAN WRITE IT DOWN ON PAPER. MY VOICE IS JUST EVERYWHERE.**

Bauldrillard has frustrated many as his language is opaque, his citations are few, and his assertions can at times be bombastic. Perhaps these are his limitations. Another limitation is that he doesn’t really offer much in the form of an alternative to replace
hyperreality in all of its forms. Instead, he states what he has done and is trying to do. “I am a terrorist…in theory as the others are with their weapons. Theoretical violence, not truth, is the only resource left us” (Baudrillard 1994, 163). Of course, he then goes to dispel this very idea as utopian, staying on the task that no meaning exists.

Perhaps, Baudrillard is just a terroristic Ecclesiastic. Both in the sense of Gramsci, as Baudrillard was attached to a certain elite or ruling class of academia, but also in the sense of being a gatherer, teacher, and preacher, as I have outlined in earlier. I make this analogy as a reference to the beginning of Simulacra and Simulation, which is perhaps Bauldrillard’s central thesis:

“The simulacrum is never what hides the truth—it is truth that hides the fact that there is none. 

*The simulacrum is true.*”

---Ecclesiastes

So to conclude I would say this is my personal simulacrum of a Moroccan Forest and an existential simulation of hunting ghosts within.

**KNOWLEDGE CONSOLIDATION OF ALL-HUMAN-KNOWLEDGE:**

1. CULTURE

2. SOCIAL

3. MEDICINE

4. SPLACE

5. IDENTITY

6. TECHNOLOGY
ENLIGHTENMENT GOAL IS PROGRESS TOWARDS WHAT? FOR EVERY HOMO SAPIEN TO LIVE FOR 100 YEARS AND LAUGH EVERYDAY.

[WE] [CAN] [CHANGE] [THE] [LOTTERY OF BIRTH] [BY] [MANIPULATING] [SOCIAL CAPITAL].

SOCIAL NETWORK REVIEW OF EACH CONCEPT ATTACHED TO [PLACE]. THIS CREATES AN INDEX.

ENLIGHTENMENT-UNIVERSITY PROJECT HAS PRODUCED THE MOST DIVERSE INDEX OF HOMO SAPIENS KNOWLEDGE SYSTEMS. HOWEVER, EVERY NODE IS IN THE NETWORK AND OFFERS THE POSSIBILITY OF BECOMING CENTERED. DECENTRALIZATION THEN IS KEY BOTH IN LANGUAGE, THE SOCIAL, THE SPATIAL, AND TECHNOLOGY. HOWEVER, ALL NEEDS TO BE INDEXED SO YOU HAVE [ALL-HOMO SAPIEN-SOCIAL], [ALL HOMO-SAPIEN LANGUAGE], [ALL HOMO SAPIEN SPACE], AND [ALL HOMO SAPIEN TECHNOLOGY].

THIS SHOULD ALL BE COMPOUNDED BY THE MOTHER CLOUD SUPPORTED BY DECENTRALIZED SOCIAL NETWORKS THAT ARE COMPATIBLE WITH EACH OTHER. THE SOCIAL NETWORK SHOULD BECOME PUBLIC DOMAIN NOW WHILE WE STILL HAVE THE CHANCE. THAT IS EVERY COMMUNITY OWNS THEIR NETWORK. AND EVERY INDIVIDUAL OWNS THEIRSELF.

[ALL-SOCIAL/SPATIAL NETWORK] CONSTRUCTS [ALL-DATA/KNOWLEDGE].
[ALL-DATA/KNOWLEDGE] INFLUENCE [ALL-SOCIAL/SPLATIAL NETWORK].

THE SOFTWARE I NEED IS A SOCIAL NETWORK ANALYSIS, WITH MULTIPLE LEVEL INPUTS THAT IS BASED ON THE AVERAGE OF ALL OTHER [OTHERS] (TEXT DECONSTRUCTION SOFTWARE) AND IT IS ATTACHED TO THE EARTH THROUGH [SPLACE].

SCIENCE HAS A CENTRALITY BASED ON DIFFERENCE..

WE NEED TO USE ALL TECHNOLOGIES TOGETHER AT ONCE.

WE NEED A COMPATIBILITY SCORE BETWEEN EXISTING TECHNOLOGIES TO SHOW WHAT KINDS OF TECHNOLOGIES NEED TO BE CREATED TO SERVE HUMANITY.

TECHNOLOGY HOWEVER IS NEUTRAL AND CAN BE USED FOR WHAT HOMO SAPIENS DESCRIBE AS GOOD/EVIL.

BUT TECHNOLOGY IS NEUTRAL.

EVEN A NUCLEAR BOMB CAN BE USED AS A SYMBOL OF PEACE. IT BE SEEN AS LAUGHABLE, BUT ALSO CATASTROPHICALLY SAD AND REVULTING TO WHERE IT MAKES ME WANT TO BARF.

TECHNE/ALL-HUMAN-KNOWLEDGE IS BOTH THE THING WE ARE CONSTRUCTING AND LOOKING FOR AT THE SAME TIME.

WE NEED A TECHNOLOGICAL REVOLUTION IN ALL THE SCIENCES. THIS IS A MULTI-DISCIPLINARY TECHNOLOGICAL COLLABORATION WITH ALL THE TECHNE OF THE WHOLE UNIVERSITY.
EACH UNIVERSITY SHOULD CONSTRUCT ITS SOCIAL NETWORK, HISTORICALLY TO PRESENT, WITH ALL OF ITS PEOPLE AND THEIR SOCIAL CAPITAL. TRIBES, CLUSTERS.

THROUGH SOCIALLY CONSTRUCTING AGE LONGEVITY AND HAPPINESS FOR EVERYONE WE CAN TRANSCEND [SPACE/TIME]. MERCANTILIST EARTH- THERE ARE NO ALIENS WE HAVE CONTACTED YET.

SOCIOSPLATIALITY- PLACE IN THE SOCIAL NETWORK IN SPLACE.

SPLACE- PLACE IS THE RELATIVE EXPRESSIVE OF SPACE. DOES AN OBJECTIVE ‘SPACE’ EXIST? UPON NAMING IT, IT DECONSTRUCTS AND BECOMES A ‘PLACE’ S INTERPRETED THROUGH THE EXISTENCE/EXPERIENCE OF A HUMAN BEING.

WE NEED AN ACCURACY ASSESSMENT FOR ‘ACCURACY ASSESSMENTS’ ALONG WITH ACCURACY ASSESSMENTS FOR EVERY INDEX.

AM I ONE OF THE [TWO WITNESSES]?

I JUST MAPPED SCHIZOPHRENIA. THIS WHOLE THING IS CODABLE.

LOOK INTO THE ABYSS AND THE ABYSS WILL LOOK INTO YOU.

MERTON AND NIETZCHE.

ALL KNOWLEDGE IS MADE DIFFERENT THOUGH INDIVIDUALS. THE CLASH OF CIVILIZATIONS IS FALSE.

KANT’S MODEL DIDN’T ACCOUNT FOR THE ABYSS OF NIETZCHE.

THINGS ARE SOCIALLY CONSTRUCTED THROUGH ANTHROPOGENIC RELATIONSHIPS.
THE [SUBJECTIVE ABYSS] MOVES THROUGH TIME AND SPACE.

SUBJECTIVE ABYSS- ALL ANTHROPOGENIC KNOWLEDGE
SPACE IS DEFINED BY HUMANS AS PLACE. HUMANS CAN ONLY SEE
PLACE.

PLACE IS A PART OF TIME. TIME MOVES THROUGH A STATIC SPACE
AND INCLUDES A DYNAMIC PLACE.

GEOGRAPHY HAS BEEN FULFILLED.

DELUEZE’S RHIZOMES- HUMAN KNOWLEDGE GRAPHED.

THE PARADOX OF KNOWLEDGE. KNOWLEDGE IS RADICALLY
HORIZONTAL.

IF SPACE IS FINITE GOD IS AFTER IT. IF SPACE IS INFINITE IT IS GOD
AND IS SHAPED LIKE A DONUT.

WE NEED TO CREATE A COMPUTER IN OUR OWN IMAGE. THIS IS THE
ANTHROPOGENIC NETWORK.

SPACE AND TIME ARE ALWAYS TOUCHING THE NOW. THINGS
REVOLVE IN A CIRCLE AROUND THIS POINT WHICH IS PLACE. PLACE
IS FIXED BY TIME AND SPACE

EVERYPLACE HAS A SOCIAL NETWORK.

EVERYTHING HAPPENS SURROUNDING PLACE-NOW AND
IMMEDIATELY LEAVES.

ONLY INSTRUMENTS COULD MEASURE THE SOCIAL NETWORK OF
PLACE-NOW.
I feel a depressive episode creeping but I am still happy.
Depression because no one (not everyone) will believe me or understand me.
Depression because even if so I would be centralized in place but quickly decentered as the social network of time goes on.
Time is the human-social network.
Space is only discernable by the social network.
Objects are connected to space and time.
Most objects can become products or be classified as commodities.

Detroit isn’t the messianic city. Toledo is.
A thing we need is an index for the internet.
The internet is the start of an index for all-human-knowledge.
The internet was started intentionally with unknown results.
We can now create an index with an end in sight.
Decenter the disciplines and create a decentertopia!
You have to be like a child to see. Most of this revelation happened on Christmas break with my two daughters. I am afraid of meeting Vandana Shiva.
I COULD BE A FALSE PROPHET OR AN ANTI-CHRIST OR THE ANTI-
CHRIST.

BUT I HOPE I AM ONE OF THE TWO WITNESSES. THAT WOULD BE THE
BEST OUTCOME.

MANY HUMAN SELVES UNDERLIES THE SOCIAL NETWORK.
EVERYONE NEEDS TO BE MAPPED. ITS ONLY 7 BILLION.

I DON’T NEED FAME.

THIS IS MY MASTER’S THESIS.

I THINK I SOLVED THE WORLD’S PROBLEMS. I AM SICK.

MY MASTER’S THESIS AIMED TO PLEASE MYSELF AND THE WORLD
AND IT DID. 12-21-11 TOLEDO,OH.
Figure 28: I was constructing a social network of Key Thinkers on Space and Place by Hubbard and Kitchin when I went manic. These are the thinkers.
Figure 29: Concepts from Key Thinkers on Space and Place
Figure 30: This is the network of the language used in the journals I kept during the manic episode. ‘God’ was measured as the most influential word, followed by ‘network’, ‘social’, ‘human’, and ‘language’
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