FIELDWORK AND FABULATION: EXPERIMENTING WITH WORLDS TO COME IN LANGUAGE AND LITERACY EDUCATION

by

NICOLE E. SIFFRINN

(Under the Direction of Ruth Harman)

ABSTRACT

This dissertation aims to put applied linguists and literacy educators in conversation with one another by drawing on the transcendental empiricism of Gilles Deleuze and Felix Guattari as well as five years of participatory action research with content area teachers and youth at a rural middle school in the southeastern United States. It is experimental in that it disrupts notions of fieldwork and research as usual. It is fabulative in that it does not seek to interpret a particular environment or the practices in it. Rather, it aims to open up possible worlds for a field that does not yet exist because it is divided. The first major chapter, as such, uses Deleuze and Guattari's (1980/1987) concept of the refrain to show how the division between language and literacy education has manifested itself in the sub-field of disciplinary literacy. It then offers a new empiricist reading of M. A. K. Halliday's (1985) systemic functional linguistics, which has been a subject of contention and promise in both fields. By folding Halliday's thought into and out of Deleuze and Guattari's, its purpose is to illustrate the rhizosemiotic function of language. Last, drawing on the notion of minoritarian politics (Deleuze & Guattari, 1975/1986), this dissertation illustrates how an arts-based after-school program enabled a minor inquiry (Mazzei, 2017) to emerge within the major inquiry of youth participatory action research. More specifically, it

shows how an entanglement of discursive and material forces allowed youth to destabilize language, connect to a political immediacy, and speak on behalf of a collective. Overall implications include the need to attend to both matter and meaning in research and teaching, and to open oneself up to encounters that shift what counts as language and literacy.

INDEX WORDS: Deleuze and Guattari, transcendental empiricism, fabulation, participatory action research, disciplinary literacy, refrain, M. A. K. Halliday, systemic functional linguistics, rhizosemiotics, after-school program, minor inquiry

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by

NICOLE E. SIFFRINN

BA, Bloomsburg University, 2011

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NICOLE E. SIFFRINN

Major Professor:	Ruth Harman
Committee:	Elizabeth St. Pierre
	Donna Alvermann
	Melissa Freeman

Electronic Version Approved:

Suzanne Barbour
Dean of the Graduate School
The University of Georgia
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DEDICATION

For my dad—

“Once upon a time there was a rabbit…”

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To spill over. To gush. To scream wildly into the night.

An other-worldly expression of gratitude.

To Ruth Harman—

Words are not enough. You took a chance on me when I stumbled into your doctoral-level discourse analysis class as a master's student at 22, and I could have never predicted what that encounter would become. You have had such a profound impact on the trajectory of my career and life, and I cannot thank you enough for your support and guidance, not to mention the many opportunities you have provided me with. While it is difficult to imagine not working together after seven years of projects, I am reassured knowing that much of our writing has just begun. From one tower of strength to another, I so appreciate you, your aesthetic of slowness, and your rhizomatic thought.

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To my family, all of ‘em—

Your belief in me and one another surpasses logic. Thank you for teaching me that the only way forward is at the limits.

To my sister, especially—

You have always heard me. You are my wolfpack.

To my late Grandma Kelly—

I think of you every time I burn patchouli, the sacral scent of Christmas Eve. There has been nothing more consoling throughout this process.

To Caitlin, always—

You have supported every single one of my wild musings. Thank you for all of the just-before-dawns and not-quite-nocturnes. You are my refrain, a constant source of joy and comfort, a force of creativity.

Love and gratitude to you all.

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to send into the future a feature that cuts

a revolutionary machine-to-come

the moment that must be confronted

Imagine an inquiry machine that knows itself as wave and tide, flow and flux.[2] An inquiry machine so desirous and volatile that from its voice emerges an animal[3] and from its a-grammaticality a child.[4] A wave-tide-flow-flux that fully realizes its potential as a body without organs, an egg, an exhaustive tide-rip.[5] One that jazzes and twirls, putting into orbit its becoming-world by pirouetting between events,[6] encounters,[7] and concepts.[8] A speed gathering: a middle.[9] A middle: a provocation to brush a body nomadic.

Now imagine a cog in a machine, a mind in a groove,[10] one that sets the reach of inquiry in advance. No longer *an*[11] inquiry but *the* inquiry. No longer inquiry *and*[12] but inquiry *is*. An inquiry machine working stiff. One that stamps each gearshift, defining its this and that as this

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[1]This poem was constructed using lines from Deleuze and Guattari's *oeuvre*. For a list of citations, see Appendix.

[2] For all other numbers in superscript format, including this one, see references.

or that over and over and over again.[13] A pattern: a predictable privilege. A break in pattern: a diagnosis.

Williams Carlos Williams was right when he wrote, “There’s nothing sentimental about a machine” to which he meant “there can be no part that is redundant.”[14]

“don’t establish the
boundaries
first,
the squares, triangles,
boxes
of preconceived
possibility,
and then
pour
life into them, trimming
off left-over edges,
ending potential:”[15]

Enact an inquiry machine that sings a body electric[16] and moves itself, undone, from one gorgeous nothing[17] to the next.

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Appendix

Everywhere it is machines (Deleuze & Guattari, 1972/1983, p. 1)[18]

opening one onto the other (Deleuze & Guattari, 1980/1987, p. 347)[19]

flows, levies, detachments, residues (Deleuze, 1972/2004, p. 223)[20]

capable of drawing a difference from repetition (Deleuze, 1968/1994, p. 78)[21]

machines driving machines (Deleuze & Guattari, 1972/1983, p. 1)[22]

to send into the future a feature that cuts (Deleuze & Guattari, 1991/1994, pp. 1-2)[23]

a revolutionary machine-to-come (Deleuze & Guattari, 1975/1986, p. 18)[24]

the moment that must be confronted (Deleuze & Guattari, 1980/1987, p. 299)[25]

CHAPTER 1

THE FIELD IS MISSING

While language and literacy education has become a household name in academia, the house itself remains divided. In the one corner are the applied linguists and the teachers of English to Speakers of Other Languages (ESOL). In the other corner are the scholars of reading and writing, the teachers of English language arts. As a scholar who was trained as both a literacy educator and a linguist, I entered and made my way through my doctoral program shouldering this divide. While some might argue that this division is a fiction, one case in point is how the work of systemic functional linguist M.A.K. Halliday was taken up and recontextualized in both terrains. Halliday (1978), who theorized language as a pliable meaning-making resource, provided the New London Group (1996) with a grammar for describing the design of semiotic activity in what is now considered a seminal text in the field of literacy. Citing Halliday, the New London Group argued that the three metafunctions of language, the ideational, interpersonal, and textual, are the same as the functions of what they termed available designs. Essentially, Halliday's (1978) metafunctions allowed them to illustrate that the resources used in any semiotic activity necessarily involve an enactment and expression of subject matter (ideational), social relations (interpersonal), and compositional organization (textual). Indeed, this work laid the foundation for much of the ensuing scholarship on multimodality, with Kress (2010) in particular developing an approach to communication that emphasized the affordances and limitations of modal choice. While there is a rich history of multimodality in both applied linguistics and literacy, my point is that Halliday's grammar was

useful in the latter to the extent that it drew attention to other semiotic resources and, consequently, away from language, which was also due in part to the move beyond print texts (Lankshear & Knobel, 2006).

In the sub-field of disciplinary literacy, this separation between language and literacy is seen again with Moje (2007) noting that within the social practice paradigm, there is a difference between those who teach the "linguistic processes of the disciplines" (p. 13) and those who teach "discursive navigation across cultural boundaries" (p. 13). In alignment with the former approach, interestingly, are those who make use of Halliday's (1985) systemic functional linguistics (SFL) and its related teaching-learning cycle. In line with the latter approach, unsurprisingly, are those who focus on cultural modeling and multimodal inquiry. While Moje (2007) cautioned that this divide is not as neat and discrete as the labels suggest, if we look at the current scholarship on disciplinary literacy, we find that many applied linguists remain heavily text-based and logocentric in their efforts (e.g., Fang, 2012) while many literacy educators remain primarily concerned with disciplinary inquiry and multimodal text design, sometimes at the expense of explicit attention to language (e.g., Spires, Kerkhoff, & Graham, 2016).

There is also the work of James Paul Gee, which might provide a more convincing example of the separation between language and literacy education. Having broken into the field of literacy as a linguist (Gee, 2004), Gee (1991) conceptualized the notion of Discourse with a capital "D" as the social literacies and identities people enact, and the notion of discourse with a lowercase "d" as the language they use in those situations. His approach to discourse analysis, as such, was aimed at "people who [weren't] just doing linguistics" (Gee, 2004), though his book did include an introduction to Halliday's systemic functional grammar (Gee, 1999). In writing this text, Gee (2004) acknowledged that his primary goal was to illustrate that language is a

socially situated mode of action and that it has a purpose beyond communicating information. His work, however, also gave non-linguists a way out of systematically focusing on language and, in some cases, ignoring it all together in favor of the overarching conceptualization of social Discourses. As a literacy educator turned linguist turned some strange hybrid, I understand and admire Gee's strategy. My work on language, for example, has always been too technical and textual when presented to scholars of literacy. Likewise, my work on multimodality and arts-based literacy has always been too avant-garde when presented to linguists. As a result, I have sought to traverse these cramped spaces by drawing on the transcendental empiricism of Gilles Deleuze and Felix Guattari.

This new empirical philosophy is part of a growing body of scholarship in language and literacy education that is ushering in the ontological turn (Leander & Ehret, 2019; Kuby, Spector, & Thiel, 2019; Pennycook, 2018; Toohey, 2018). While wide-ranging and often occurring under the umbrella term "posthumanism," Deleuze and Guattari's (1980/1987) work in particular has enabled to me "to see things in the middle" (p. 23) and to "combine these abstract evolutions" (p. 431) of language and literacy education along continuously varied lines. Indeed, the concept of fabulation, which is diagrammatic rather than descriptive, functions as a mode of creative resistance throughout the entirety of this dissertation. Rather than interpret the practices that keep language and literacy education separate, I strive to "create a perspective through which [they take] on new significance" (May, 2003, p. 142). The aim, as such, is to put into motion the possibility of a field that does not yet exist.

This work emerges in part from five years of participatory action research with content area teachers and minoritized youth at a rural middle school in the Southeast. Unlike traditional qualitative approaches to research, however, my work does not participate in the convention of

recounting lived experience or arriving at some authorial truth about the discursive practices bound up in this space (Van Maanen, 2011). Instead, it undoes the notion of fieldwork by taking as its point of departure "any-space-whatever," a disrupted narrative site that "does not yet appear as a real setting" (Deleuze, 1985/1989, p. 33). What makes the any-space-whatever of fieldwork so distinct is that it is also "populated, well-trodden" (Deleuze, 1992/1995, p. 10), meaning that it fashions itself out of the overly semioticized rituals of everyday living, turning "'commonplaces' into matter for more exhaustive speculation" (Conley, 2010, p. 261). A school, for example, is a highly stratified place, marked with rules and regulations, "divisible by boundaries" (Deleuze & Guattari, 1980/1987, p. 382). Yet, within this striated space is a smooth space "that gnaws, and tends to grow, in all directions" (p. 382), one that allows the nomadic inquirer (St. Pierre, 2000) to add to the undoing of a territory through "a series of local operations whose orientation and direction endlessly vary" (Deleuze & Guattari, 1980/1987, p. 382). Indeed, the any-space-whatever is a fabulation, one that is constituted by "the interrelations between space, movement, and desire" (Niessen, 2012, p. 128).

Because of these interrelations, this work is also necessarily experimental and machinic, enacting movements that "cut across the most varied of social formations" (Deleuze & Guattari, 1980/1987, p. 435). In other words, to fabulate is not to fix current conceptualizations of language and literacy education. Rather, it is to foreground the "paradoxical element" (Deleuze, 1969/1990, p. 50) that allows them to "communicate, coexist, and be ramified" (p. 50). In *A Thousand Plateaus*, this differential element is conceptualized as a diagram, a more apt visual, perhaps, for defining the concept's primary function, which is to draw a connection between different entanglements of forms and substances to construct "a real that is yet to come" (Deleuze & Guattari, 1980/1987, p. 142). This dissertation, as such, is "nothing more than the

connections and productions it makes" (Colebrook, 2002, p. 55), which ultimately affords it a decentralized, nonrepresentational, and asubjective power—decentralized because it does not have a stable, organizing center; nonrepresentational because it does not attempt to capture or fix the complexities of the empirical world; and asubjective because it does not take human experience as its point of entry. The question that remains, however, is where do these connections come from?

Given that fabulation "goes beyond the perceptual states and the affective transitions of the lived" (Deleuze & Guattari, 1991/1994, p. 171), it necessarily brings "into play components that are very different from one another" (Guattari, 2011/2016, p. 208). In so doing, it plugs into "an immense outside" (Deleuze & Guattari, 1980/1987, p. 23) that creates functional arrangements of human and non-human entities as well as forces and speeds both seen and unseen (Buchanan, 2017). Dreams (St. Pierre, 1997), theory (Jackson & Mazzei, 2012), palpations (Masny, 2016), and concepts (Taguchi & St. Pierre, 2017) are just a few of the entities that force thought, with Koro-Ljungberg, Löytönen, and Tesar (2017) highlighting many more-than-human others. These connections, importantly, are not the result of a well-intentioned participant observer (Kawulich, 2005), for when fabulating, "thought lies beyond the autonomy of choice" (Colebrook, 2002, p. 39), meaning that agency cannot be decided (MacLure, 2013). There is thus an ontological imperative in this work that "seeks to disrupt both what is taken to be the content of reality and the processes through which this content has been framed" (Freeman, 2017, p. 96). As Bogue (2006) explained, fabulation "emerges in the shock of an event" (p. 207), creating a leap forward in one's thinking.

It is important to keep in mind, however, that fabulation is not fiction (Boundas, 2006). As an artistic practice that invents a world that does not yet exist, it challenges and critiques the

dominant social order while at the same time offering the possibility of a new image or mode of existence "on the basis of its own materials" (Flaxman, 2012, p. xx). Research, then, becomes not so much about attending to the complexities of local interpretations (Geertz, 1973), but rather about activating the unlimited space of the periphery "so that linkages can be made" (Deleuze, 1983/1986, p. 109). What is more, with each new linkage comes a line of continuous variation, a change in the any-space-whatever that opens onto "a continuum of coexisting possibilities" (Bogue, 2010, p. 24).

The purpose of this dissertation, as such, is to put into motion a "practice that thinks" (Manning, 2016, p. 27), one that activates from the middle to explore the possibility of a field that is missing. Accordingly, there are experimental interludes in between each of the major chapters that provide "attention to the microscopic, to crystals, molecules, atoms, and particles, not for scientific conformity, but for movement, for nothing but immanent movement" (Deleuze & Guattari, 1980/1987, p. 337). That is, these interludes weave together field notes, philosophy, and everyday encounters to create "an experimental surge" (p. 367) that connects each major chapter to the outside, to the real, "[fostering] connections between fields" (p. 12) in the process. Each major chapter can thus be mapped by the continuous lines of variation it enacts. Chapter 3, for example, uses Deleuze and Guattari's (1980/1987) concept of the refrain to illustrate how the applied linguists and literacy educators have constructed distinct pedagogic territories for themselves despite existing within and drawing from similar milieus. It also calls for the collapse of this division by bringing language, literacy, and disciplinary inquiry together. Following the social semiotic theory that drives much of this work, Chapter 5 seeks to open up M.A.K. Halliday's (1985) systemic functional linguistics to a different reading by folding it into and out of Deleuze and Guattari's (1980/1987) pragmatics, linguistic and otherwise. Because

some in education have argued that Halliday's work is too rigid and prescriptive (e.g., Flores & Rosa, 2015), I aim to show the fluidity of his theory and how it can be oriented toward a new empiricist philosophy that necessarily connects meaning-making with other forces and materialities. Chapter 7, accordingly, illustrates how a middle school arts-based after-school program enabled the construction of a minor inquiry (Mazzei, 2017) wherein language, literacy, youth, objects, and the environment became entangled in the production of an argument for a new school resource. Varying the lines of the first two major chapters, it offers yet another possibility for how disciplinary literacy might be carried out from a Deleuzian perspective of learning. It is important to keep in mind while reading, however, that this dissertation, as a fabulation, does not try to represent a culture or to interpret a people, a place, or a practice. Rather, it aims to "create a philosophical analog that invites the reader to imagine the work in a new way" (Bogue, 2004, p. 80).

The epistemological and ontological consequences of this practice are that it runs the risk of undoing disciplinary boundaries. As someone who has been working in between two distinct spaces, however, I find it necessary to dislocate their respective practices of knowledge (Lather, 2007). As Deleuze and Guattari (1975/1986) explained, "if the writer is in the margins or completely outside his or her fragile community, this situation allows the writer all the more the possibility to express another possible community and to forge the means for another consciousness and another sensibility" (p. 17). The purpose of this dissertation, as such, is to keep inventing the possibility of a language and literacy education that is yet to come and to show how Deleuze and Guattari's transcendental empiricism can be used to inform such work. Last, as part of this effort, it must also be acknowledged that, as a driving principle, the field will always be missing because there will never be a model of what it should look like. In this way,

the fabulation of worlds to come in language and literacy education can remain both experimental and anticipatory, ever-open to new possibilities for convergence.

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CHAPTER 2

INTERLUDE: THE INDISCIPLINE OF THOUGHT

A routine has a way of making the unseen felt.[1]

The drive to the middle school is replete with habit. My grip on the wheel is a touch that can barely be felt. I pass the trailer park, the factory, the ma' and pa' produce stand. Their geography is wound so tightly into the nerves of my hands that my only recollections are haptic. Gone is the lawn décor. The cars in the parking lot. The fruit along the roadside path. The details are never in the repetition of the observable present. They are in that liminal space where difference is extracted.

At the threshold of all habit is a thought in the act.[2]

I slow down to let a gosling cross the road. It's carrying a Coke can. Who will get the kids from the cafeteria if I am late? Will they know enough to sign them in, to take attendance? A group of geese is called a gaggle. A group of kids is called a migraine. I saw that on a t-shirt once and then again in a frame on a teacher's desk. Even now, I find it upsetting. "Like compass grass coming together into the head of a shaman bouquet,"[3] this old routine incites an involuntary series of remembrances.

A memory is always a straining toward something else.[4]

The drive to the middle school is replete with habit. My grip on the wheel is a touch that can barely be felt. I pass the trailer park, the factory, the ma' and pa' produce stand.

> Their geography is wound so tightly into the nerves of my hands that my only recollections are haptic. Gone is the lawn décor. The cars in the parking lot. The fruit along the roadside path. The details are never in the repetition of the observable present. They are in that liminal space where difference is extracted.

Time splits in two directions.[5]

> The gosling is preserved as a fragment of the past. The curve of the wheel, the road, the Earth, a present oriented toward the future. I don't make it to the cafeteria on time. The kids are already in the art room. "Want to see a picture I took? It's of a piece of trash." I nod my head emphatically, unsure of what I'm about to look at. "Plastic!" Plastic bags. Plastic bottles. Plastic containers. Plastic trash. Not all signs are linguistic.

Thought takes shape in holes and intervals, above and below perception.[6]

> The drive to the middle school is replete with habit. My grip on the wheel is a touch that can barely be felt. I pass the trailer park, the factory, the ma' and pa' produce stand. Their geography is wound so tightly into the nerves of my hands that my only recollections are haptic. Gone is the lawn décor. The cars in the parking lot. The fruit along the roadside path. The details are never in the repetition of the observable present. They are in that liminal space where difference is extracted.

All creation is contaminated by an origin that is non-originary.[7]

> I wander around the school with a group of students who are skipping science class. A candy wrapper gets stuck to the bottom of my shoe. The gosling. The photograph. It all comes rushing back. The past is ushered in at the same time as the present. Not every

detail needs to be actual to be real. Language, the trash heap of literacy. Multimodal inquiry, the trash heap of linguistics.

To speculate is to draw transversals, to cut across a naked field.[8]

The drive to the middle school is replete with habit. My grip on the wheel is a touch that can barely be felt. I pass the trailer park, the factory, the ma' and pa' produce stand. Their geography is wound so tightly into the nerves of my hands that my only recollections are haptic. Gone is the lawn décor. The cars in the parking lot. The fruit along the roadside path. The details are never in the repetition of the observable present. They are in that liminal space where difference is extracted.

Thought is unruly, the idea a potential and a swelling.[9]

It's nearly dusk. The sun is setting just above the tree line. I stick my hand out the window to touch the pink and orange hues. One of my students is in the car behind me. He thinks I am waving. I don't have the language to describe the sensation, but in that moment, I understand the birds, the street, the entanglement of becoming and knowing. Language can never be everything, but it is also a privilege to proclaim that.

This is hardly the imagination.[10]

The drive to the middle school is replete with habit. My grip on the wheel is a touch that can barely be felt. I pass the trailer park, the factory, the ma' and pa' produce stand. Their geography is wound so tightly into the nerves of my hands that my only recollections are haptic. Gone is the lawn décor. The cars in the parking lot. The fruit

along the roadside path. The details are never in the repetition of the observable present. They are in that liminal space where difference is extracted.

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CHAPTER 3

REFRAINS OF DISCIPLINARY LITERACY: A CALL FOR RETERRITORIALIZATION

While the difference between content-area literacy and disciplinary literacy has become a recurrent topic of discussion in recent years (Brozo, Moorman, Meyer, & Stewart, 2013; Collin, 2014; Dunkerly-Bean & Bean, 2016; Faggella-Luby, Graner, Deshler, & Drew, 2012), little consideration has been given to the division within disciplinary literacy itself. Indeed, it was over a decade ago that Moje (2007) surveyed the landscape of the field, and since then, two competing approaches to disciplinary literacy have constructed well-defined spaces for themselves. These approaches, initially termed "linguistic" and "cultural navigation," share the goal of implementing instructional practices that foreground the specialized ways of thinking, communicating, and producing knowledge in school subjects (Fang & Coatoam, 2013; Moje, 2008; Shanahan & Shanahan, 2012). What sets them apart is that the linguistic approach focuses overtly on how language and content work together to construct disciplinary knowledge (Fang & Schleppegrell, 2008; Schleppegrell, 2004) whereas the cultural navigation approach adheres more strongly to inquiry and cultural modeling as a means to bridge students' everyday discourses with those of the disciplines (Lee, 2001; Moje, 2015).

While the scholarship emerging from these perspectives has expanded in significant ways that may now render these labels inadequate (e.g., Paugh & Moran, 2013; Rainey, Maher, Coupland, Franchi, & Moje, 2018; Spires, Kerkhoff, Graham, Thompson, & Lee, 2018), Moje's (2007) initial categorization points to a larger trend in language and literacy education that has erected a boundary between those who attend *explicitly* to matters of language and those who do

not. However, with the shift to the Common Core State Standards which situate literacy firmly in the disciplines (Manderino & Wickens, 2014; Zygouris-Coe, 2012) and the recent development of the Next Generation Science Standards which call for an integrated focus on core scientific concepts and practices buttressed by discipline-specific language use (Houseal, Gillis, Helmsing, & Hutchison, 2016; Lee, Quinn, & Valdés, 2013), there is serious need to reexamine the landscape of the field so that teachers and teacher educators might begin to capitalize on the strengths of both the linguistic and cultural navigation approaches. Indeed, merging these distinct yet related schools of thought would provide a more holistic means of equipping an increasingly diverse population of K-12 students with the language, tools, and resources needed to not only construct new disciplinary knowledge but also to critique and reimagine inequitable institutional structures and norms (e.g., Cullen, 2016; Harman, Mizell, Bui, & Siffrinn, forthcoming). As Siffrinn and Harman (in press) argued based on their work with middle school content area teachers and multilingual youth, the production of knowledge and meaning in classroom discourse involves a range of modalities and embodied activities that not only foster student engagement, but also build conceptual understanding of disciplinary materials by developing contextually-embedded habits of practice and thought. Without a highly scaffolded language-rich environment that includes corresponding experiential, inquiry-driven activities, however, it is difficult to cultivate students' interests and build the disciplinary sense-making necessary for multisemiotic knowledge generation in real-world contexts (Graham, Kerkhoff, & Spires, 2017; Johnson, Watson, Delahunty, McSwiggen, & Smith, 2011).

Given the above, the aim of this conceptual review is to address the division within disciplinary literacy by examining the territorialization of the linguistic and cultural navigation approaches. Using Deleuze and Guattari's (1980/1987) notion of the refrain, which offers a

means for exploring the making and unmaking of a territory of knowledge or practice, I map the conditions of emergence of these approaches to show how each took hold of a different area of foci within disciplinary literacy. I then discuss why the bifurcation between the two is not a productive endeavor by drawing on scholarship that could be used as a point of entry for future work. I conclude by outlining a research agenda intended to not only collapse this division but also to support teachers and teacher educators in developing disciplinary language and literacy practices designed to build on the linguistic and cultural capital of their students.

Theoretical Perspective

To explore the territorialization of the linguistic and cultural navigation approaches to disciplinary literacy, I draw on the work of French philosophers Gilles Deleuze and Felix Guattari. While most well-known in the context of language and literacy education for the rhizome and assemblage, the pair also developed an evolving repertoire of ontological concepts that can be used to inform processes of materialization and transformation. One such concept, the refrain, is particularly useful for exploring how territories are assembled, held together, and opened up to other forms of expression. Thus, the refrain, as "*any aggregate of matters of expression that draws a territory and develops into territorial motifs and landscapes*" (Deleuze & Guattari, 1980/1987, p. 323), is an ontological force of creation, a passage from one territory to another.

To facilitate this creative process, the refrain avails of, organizes, and develops the ever-changing range of "qualities, substances, powers, and events" (Deleuze, 1993/1997, p. 61) that make up milieus or the surrounding environment (Bogue, 1997). Born from forces of chaos, milieus provide the refrain with a perpetual flow of formed materials and are therefore one of their basic elements. Importantly, however, milieus are not stable nor do they exist in a vacuum.

As non-localizable "directions in motion" (Deleuze & Guattari, 1980/1987, p. 21), milieus are in constant contact with one another. This means they are both relational and peripatetic, "[existing] by virtue of a periodic repetition" (Deleuze & Guattari, 1980/1987, p. 346) or rhythm that protects them from the forces of chaos that brought them into existence.

As "the milieus' answer to chaos" (Deleuze & Guattari, 1980/1987, p. 313), rhythm establishes a connection between milieus by "[tying] together critical moments" (p. 313) or components that are periodically repeated. Take, for instance, Adkins (2015) example of a white-tailed deer. When the deer perceives danger, it habitually flees with the white underside of its tail raised. The circumstances surrounding this threat cannot be predicted, but the episodic display of the tail always functions to bring about the passage from danger to safety, from one milieu to another. Rhythm, as such, exists at the intersection of these environments, each of which is defined by its own code or cadence that changes when one milieu passes into another. To put it another way, rhythm enables a milieu to "[change] direction" (p. 313) and it does this by producing a relation of difference that transforms it into something else. Thus, there is never one rhythm, "but different usages of different rhythms" (Baranova, Junutytė, & Duoblienė, 2016, p. 16).

Rhythm is also particularly important because it is intrinsic to the relationship between milieus, refrains, and territories. As was noted previously, milieus supply the refrain with the components or materials needed to create a territory and rhythm makes possible their variational use. A milieu, as such, is not a territory in and of itself, but it has the capacity to become one via the refrain. As part of this process, the refrain takes hold of rhythm, enacting three distinct movements: directional, dimensional, and passageways (Jackson, 2016). These movements are not successive but instead "three aspects of a single thing" (Deleuze & Guattari, 1980/1987, p.

312), which means that each movement serves a different purpose and can occur in one form or in a mixture. Directional movement, for example, establishes a point of order, a "center in the heart of chaos" (p. 311), whereas dimensional movement "[organizes] a limited space" (p. 311) by drawing a circle or a boundary around it. The shift from milieu to territory thus occurs "when milieu components cease to be directional, becoming dimensional instead" (p. 315), meaning that the raised white tail of the deer discussed above no longer defines a movement away from danger but rather a space in which it marks itself as distinct from others of the same species (Bonta & Protevi, 2004). What this movement also indicates, however, is that the periodic repetition of the component, the white tail, "[ceases] to be functional to become expressive" (Deleuze & Guattari, 1980/1987, p. 315) instead. In other words, for a milieu to become a territory, the rhythmic content picked up by the refrain not only has to organize a space, it also has to mark it. In the case of the white-tailed deer, this means that the underside of its tail would have to be on display at all times, no longer functioning solely as a flight from danger.

In sum, a refrain is composed of and by two connected constructs: rhythm and milieus. Milieus, for their part, provide the refrain with materials, and rhythm, for its part, enables the transformation of these materials in terms of their circumstances of use. The refrain, then, in "[acting] upon that which surrounds it" (Deleuze & Guattari, 1980/1987, p. 348), creates a territory by giving these materials an expressive quality or distinctive mark. While the refrain's directional movement initially orients the materials, its dimensional movement is ultimately what organizes them in a bounded space. In this way, the refrain is able to "[assure] the consistency of the territory" (p. 327). Importantly, however, the refrain also has a deterritorializing function, a third movement that creates an opening in the territory "to join with the forces of the future" (p. 311). Jackson (2016) described this movement as one that enables passageways, a fitting term

given its catalytic utility in allowing the refrain to "effectively leave the territory" (Deleuze & Guattari, 1980/1987, p. 324) and take the milieu components turned territorial elsewhere to form new expressions. Indeed, what this suggests is that the refrain has two sides or poles in its creation and conservation of territories: one that generates relative stability and one that "may set about budding" (p. 325).

Refrains of Disciplinary Literacy

In extending the notion of the refrain to the division within disciplinary literacy, the linguistic and cultural navigation approaches can be thought of as existing, in part, within the same milieu given their shared goals and interests in developing literacy skills that are specific to a particular field or discipline. Despite their coexistence, however, they have different emphases and methods of implementation. In what follows, I will therefore explore how each camp came to mark its territory as distinct from the other by illustrating how their interactions with other milieus enabled them to lay hold of different refrains.

Territorialization of the Linguistic Approach

The linguistic approach to disciplinary literacy draws heavily from M.A.K. Halliday's (1985) systemic functional linguistics (SFL). As a social semiotic approach to language that was developed in the 1960s in the United Kingdom and later in Australia (Christie, 2018), SFL holds that language is a supple, strategic resource for making contextually-embedded meaning (Eggins, 2004). As such, the functional approach to language does not prescribe a finite set of rules or conventions for use (Derewianka, 1990). Rather, it aims to demonstrate how language works to achieve a particular purpose given a specific social and cultural context. As Halliday (1964/2007) wrote, "Language is not realized in the abstract: it is realized as the activity of people in situations" (p. 18).

One of Halliday's original aims in developing systemic functional linguistics was to address biases and prejudices toward speakers of minority languages (Christie, 2007). In particular, Halliday saw institutional discourses, such as those in education, as imbued with ideological values that excluded and limited the participation of certain groups of people. Given these concerns, Halliday sought to create an "appliable" linguistics that was critically oriented and socially responsive (Matthiessen, 2012). As it pertained to education, this meant not only accounting for how people learn language and use it to construct reality, but also how they learn through language and develop an understanding of its innerworkings (Halliday, 1999). In theorizing SFL, Halliday thus proposed a stratified model of language that solidified the relationship between a context of culture, the discourse semantics or patterns of meanings in a text, and the lexicogrammatical resources (i.e., vocabulary and syntax) that realize them. He also included a fourth stratum at the base of the model for the physiological expression of sounds (i.e., phonology) and graphics (i.e., orthography). Importantly, this model was built on the premise that each successive level would both constitute and be constituted by the others, making the realization of meaning a bidirectional relation between a cultural context, a social register, and language (Halliday, 1992/2002).

The notion of register is significant because as the semantic stratum of the model it mediates the interaction between language and the social environment (Lukin, Moore, Herke, Wegener, & Wu, 2008). In particular, it shows how linguistic choice both shapes and gets shaped by three situational variables: the field, tenor, and mode of discourse (Halliday, 1978). While field concerns the subject matter of a text, tenor concerns the relationship between those communicating. The third variable, accordingly, identifies whether the text is spoken or written. Take, for example, an argument about immigration on Facebook with childhood friends versus in

an academic paper for a university class. The field or topic of the text is the same, but the relationship or tenor between the writer and the audience is different, as is the channel of communication. What Halliday thus sought to show is that given these situational specifics, certain linguistic choices are made from within the functional parameters of the language system. These parameters, known as the ideational, interpersonal, and textual metafunctions, are important in that they enact and construe three types of meaning simultaneously. When building the field of a text, for example, a speaker or writer purposefully selects language for making experiential meaning (ideational metafunction), just as when establishing a relationship with the audience they select language for making attitudinal meaning and configuring social distance (interpersonal metafunction). In bringing both types of meaning together and arranging those choices in a specific way, they are thus able to create a coherent and organized text (textual metafunction). Taken together, then, Halliday was able to demonstrate that "the context plays a part in determining what [is written or said]; and what [is written or said] has a part in determining the context" (Halliday, 1978, p. 3).

Later developments in systemic functional linguistics led to the infusion of genre in the register model, however (e.g., Martin, 1985; Martin, Christie, & Rothery, 1987). Instead of keeping the context of culture as the outermost stratum, Martin replaced it with genre choice, arguing that text types were conditioned by the latter. While Halliday never saw a need for this revision, he acknowledged its value for pedagogic purposes (Christie, 2004). Indeed, even though this work was not limited to nor by educational initiatives (Martin, 2014), it did find traction in the mid to late 1990s in the context of the Disadvantaged School Program in Sydney's Metropolitan East Region as a way to provide marginalized students with access to dominant forms of literacy. As Christie (2013) noted, progressivist approaches were favored at the time,

which meant there was often a promotion of self-expression at the expense of goal-oriented writing instruction. As such, the theorization of genre from the perspective of systemic functional linguistics helped lead both to scholarship on text types (e.g., Feez & Joyce, 1998) as well as the development of a pedagogy (e.g., Feez, 1998; Martin, 1999).

Central to SFL genre pedagogy was and still is Rothery and Stenglin's (1995) teaching-learning cycle (TLC) (see also Callaghan & Rothery, 1988). Initially built on Painter's (1986) insight that interactions with caregivers are critical to language learning (Martin & Rose, 2005), the TLC came to parallel the Vygotskian notion of scaffolding (Derewianka, 2015) by promoting "guidance through interaction in the context of shared experience" (Martin, 1999, p. 126). Though largely the same today in practice, it has been adapted over the years and presented in a number of different forms to emphasize the integration of critical reflection (Gebhard, 2019) and embodied learning (Siffrinn & Harman, in press). In general, however, there are four phases to the teaching-learning cycle, the first of which is recursive: 1) setting the context and building the field; 2) deconstruction and modeling; 3) joint construction, and 4) independent construction. During the first phase, the teacher activates students' background knowledge, previews the material to be learned, and facilitates discussion about the genre's purpose and context of use. During the second phase, deconstruction, the teacher helps students break down the text by engaging in functional language analysis. Typically, this involves identifying patterns of language in the text and exploring how individual linguistic choices work to generate purpose-driven, cohesive content through activities like Schleppegrell & Moore's (2018) attitude line. In the third phase, accordingly, the teacher guides the students in reassembling the text using similar patterns and semiotic choices. Then, during the final phase, students work individually to produce a text in the same genre on a different topic. As can be gleaned from this description,

the TLC hinges on the idea that dialogic talk and an appropriate amount of support from a more learned other are key for gaining control or mastery of a particular genre, an idea that is very much in line with sociocultural views of learning (Vygotsky, 1978).

As it relates to disciplinary literacy, SFL and SFL genre pedagogy can be thought of as two of the milieus that the linguistic approach drew from to create its territory. However, in the context of US schools, there is also a milieu related to changing demographics. Indeed, in much of the SFL literature in education, there is recognition that student populations are diversifying rapidly (e.g., Colombi & Schleppegrell, 2002; Gebhard, 2010) and that new approaches are needed to support the academic development of language learners in particular. Thus, when these milieus passed into one another, the component that was periodically repeated was explicit instruction. Explicit instruction is critical to the linguistic approach to disciplinary literacy in that it aims to make the hidden curriculum visible by attending to how language works in different subject areas through the use of a shared metalanguage. Take the following excerpt from Fang and Schleppegrell's (2008) chapter on reading in a secondary history classroom:

> **These leaders** *used* **Enlightenment ideas** *to justify* independence. **The Second Continental Congress** *issued* the Declaration of Independence. **The document** *ended by breaking* the ties between the colonies and Britain. *Absolved from all allegiance to the British crown*, the colonies… (p. 55)

Instead of using traditional grammar (e.g., noun, verb, direct object), Fang and Schleppegrell (2008) deployed an SFL-informed metalanguage that more appropriately depicts the function or role of language in the excerpt above. While bold signifies the "actors" in the text, italics signifies the "processes" and an underline the "goals." Labeling "these leaders" as an actor as opposed to a demonstrative adjective followed by a plural noun thus serves the purpose of

contextualizing not only what language is doing in this passage, but also how it is organized to position the colonists in a certain way. In arguing that this kind of analysis and subsequent writing instruction could be used to support the language and content development of ELs and other minoritized students, proponents of SFL therefore focused their efforts on teachers, arguably making the third milieu to the linguistic approach to disciplinary literacy that of teacher professional development, as illustrated in Figure 1.

In developing contextualized professional development initiatives at both the primary and secondary levels, SFL scholars sought to equip teachers with the metalanguage and instructional

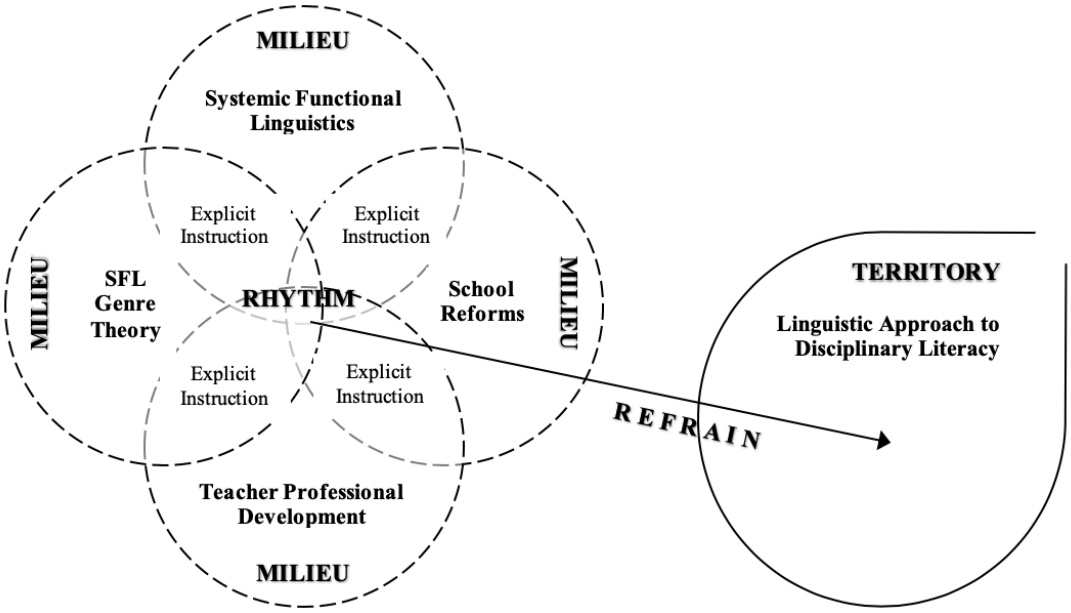

Figure 1. Territorialization of the linguistic approach.

tools needed to support the academic language development of multilingual learners. Gebhard, Willet, Caicedo, & Piedra (2011), for example, worked with a fourth-grade teacher and her class to analyze literary texts and write narratives. Similarly, Brisk, Hodgson-Drysdale, and O'Connor (2017) collaborated with teachers and students in pre-k through fifth grade to analyze and write reports. At the secondary level, Achugar, Schleppegrell, and Oteíza (2007) undertook three

separate professional development initiatives in California, Pennsylvania, and Washington state. The focus in these contexts was on supporting history teachers in critically-oriented functional language analysis. Underpinning these initiatives and others, importantly, is the idea that language and content cannot be separated (Schleppegrell, Achugar, & Oteíza, 2004). Indeed, this same idea is what helps make SFL one of two competing approaches to disciplinary literacy.

Taken together, then, the milieus of SFL, SFL genre pedagogy, and teacher professional development for multilingual learners interacted to lay the groundwork for the linguistic approach to disciplinary literacy, as seen in Figure 1. The periodic repetition of the component that resulted in instances of rhythmic difference was explicit instruction. In the examples of professional development described above, that difference enabled the use of SFL genre pedagogy for teaching narratives and report writing as well as functional language analysis for examining ideological biases in historical texts. To create a territory, however, the refrain had to lay hold of those rhythmic components and make them expressive, an act which arguably resulted in the explicit use of SFL, its metalanguage, and pedagogic cycle in content area classrooms across the secondary level, not just in an English language teaching context. While in Australia this refrain took hold of the approach and established a territory with its integration into the national curriculum (Derewianka, 2015), in the United States it was only in the wake of school reforms such as *No Child Left Behind* (NCLB) (U.S. Department of Education, Office of Elementary and Secondary Education, 2002) and the *Common Core State Standards Initiative* (CCSS) (2010) that such work gained traction. While NCLB enabled the SFL approach to claim space in English for Academic Purposes (e.g., Coffin & Donohue, 2012) as a result of the push to support underperforming and underserved students such as ELs, it was the development of the CCSS that ultimately made it recognizable as a viable approach to disciplinary literacy given the

attention to disciplinary language and literacy in the standards (e.g., Fang & Coatoam, 2013). This is not to suggest, however, that the linguistic approach has been designed and used solely to help students pass high-stakes exams. Rather, as Gebhard and Harman (2011) insisted, these reforms provoked educators to take more of an interest in the approach due to its effectiveness in apprenticing students into disciplinary reading and writing. School reforms, then, comprise the fourth milieu of disciplinary literacy given that they played a prominent role in the establishment of the linguistic approach's territory.

Territorialization of the Cultural Navigation Approach

While the cultural navigation approach to disciplinary literacy is more methodologically diverse than its linguistic rival, its history is also more entangled. As Shanahan and Shanahan (2012) explained, disciplinary literacy grew out of "the largely unrealized aspirations of content area reading and, more substantively, from a growing body of cognitive and linguistic research" (p. 14). Indeed, given the stronghold of the psychological model of literacy prior to the social turn (Street, 1984) and the tireless push to make "every teacher a teacher of reading" (Alvermann & Moje, 2013), the cultural navigation approach, much like the SFL-informed linguistic one, arguably did not make a name for itself until the *Common Core State Standards Initiative* (2010) prompted interest in the field. As will be seen, it was in light of this reform that the cultural navigation approach was finally able to break free from its predecessor content area reading. This is not to suggest, however, that the cultural navigation approach did not exist prior to the implementation of the CCSS or that it is simply a re-instantiation of content area reading, but rather that its uptake allowed it to stake and claim a more prominent and distinct territory in the larger field of literacy.

Historically, there has been a strong interest in content area reading, making it an obvious milieu from which the cultural navigation approach drew from. As early as the 1900s, efforts can be seen to embed reading skills into subject instruction (Moore, Readence, & Rickelman, 1983) with Gray (1937) popularizing the "every teacher a teacher of reading" slogan and Herber (1970) giving rise to a more sustained focus on reading to learn in secondary schooling. Having emerged alongside a changing educational landscape, Moore Readence and Rickelman (1983) attributed these developments to a combination of 20th century progressivist thinking. Humanism, for example, encouraged text production while developmentalism emphasized grade-level benchmarks and the importance of differentiated instruction. There was also a period of scientific investigation that expanded research on reading processes and comprehension. Indeed, this confluence of forces, coupled with Labrant's influential work in the mid-1950s as president of the National Council of Teachers of English, enabled Herber to undertake a federally-funded project on teaching reading in secondary classrooms that ultimately led to the publication of his book *Teaching Reading in Content Areas* (Alvermann & Moje, 2013).

By the 1980s, the idea that reading instruction could support content learning had gained considerable traction, as evidenced by the wealth of content area reading methods textbooks in circulation (Dunkerly-Bean & Bean, 2016). Even with the publication of *A Nation at Risk* (National Commission on Excellence in Education, 1983), which called for a back-to-basics curriculum, there was a surge in scholarship on content area reading recommending strategies for combatting the alleged decline in literacy (Alvermann & Moore, 1991). The *Collaboration to Improve Reading in the Content Areas Project* in Chicago was one such initiative (Armbruster, 1986). There were also efforts to implement short-term training sessions for in-service teachers on meeting content area reading objectives. Patberg, Dewitz, and Henning (1984), for example,

developed a two-week instructional institute in Ohio and then later observed classrooms to examine teachers' uptake of the practices. While empirical work of this nature was rare at the time (Alvermann & Moore, 1991), these initiatives provide evidence and insight into the push for integrating reading into core school subjects, even if only as generic, cross-curricular strategies, not discipline-specific ones.

At the same time, a paradigm shift was underway in literacy research. Scribner and Cole's (1981) ethnographic work among the Vai brought attention to the pivotal role of social interaction in literacy learning. Drawing on their observations of letter writing within the culture, they defined practice as a "recurrent, goal-directed sequence of activities using a particular technology and particular systems of knowledge" (p. 236). This definition connects to the goals of disciplinary literacy at present, which call for subject area instruction that not only socializes students into the norms and practices of the disciplines, but also makes use of specific cultural artifacts and tools such as language, social media, and other multimodal resources to mediate and construct disciplinary ways of knowing and doing (Shanahan & Shanahn, 2012). There was also the influential work of Heath (1983) in the southern U.S. who shed light on the socially and culturally situated nature of language expectations. As she argued, every social group has a particular way of communicating that is informed by shared "habits and values of behaving" (p. 11). In observing how children in White and Black working-class communities learned to interact with one another, she thus drew attention to alignments and mismatches between each group's "ways with words" and those upheld and valued by the school. As it relates to the cultural navigation approach to disciplinary literacy, her work, in many ways, laid a foundation for the focus on connecting students' everyday ways of knowing and doing with those of the disciplines (e.g., Moje et al., 2004; Moje, 2008).

Despite this attention to context, however, it was not until Street (1984) made a distinction between the autonomous and ideological models of literacy that sociocultural perspectives of learning were given more serious consideration in the field. While the former promotes a skills-based approach to literacy, the latter aims to conceptualize it as a socially situated practice. In making this distinction, Street thus argued that the autonomous model masks the ideological assumptions that undergird text consumption and production, making acts of literacy appear neutral and universal. The ideological model, on the other hand, takes context as its point of departure and assumes that all acts of literacy are implicated in relations of power and a particular worldview. As such, literacy came to be seen as both contextually embedded and ideologically driven, not merely a psychological phenomenon, which prompted scholars making use of the cultural navigation approach to attend more closely to text/context power dynamics.

In line with this shift, the New London Group (1996) published their seminal text *A Pedagogy of Multiliteracies* building off the body of scholarship that began to generate under the heading New Literacy Studies (NLS) (Gee, 1990). Interestingly, even though the New London Group (1996) drew on Halliday's (1978) notion of language to argue that individuals are "active designers of meaning" (New London Group, 1996, p. 66), scholars in the cultural navigation approach sought to bring multimodal ways of knowing and doing to the forefront of disciplinary instruction in extracting from this milieu (e.g., Draper & Wimmer, 2015). Indeed, because students are in control of a wide range of literacies that change with context, time, and the introduction of new problems and technologies (Leu, Kinzer, Coiro, Castek, & Henry, 2004), the project of bridging their everyday discourses with those of the disciplines was bound to be rooted in multimodality. As such, notions of cultural modeling (Lee, 2001), funds of knowledge (Moll,

Amanti, Neff, & Gonzalez, 1992), and third space (Gutiérrez, Baquedano-López, & Tejeda, 1999) had a profound impact on the cultural navigation approach in that students' experiences and semiotic repertoires were routinely used to draw similarities between discipline-specific constructs and the practices and knowledges embedded in their social lives.

Central to NLS and the cultural navigation approach's project is also a consideration of power and how to "build access to literate practices and discourse resources" (Luke, 2000, p. 449). Rooted in the Frankfurt School as well as the work of Paolo Freire (1970), the critical literacy component of the cultural navigation approach includes examining relations of power and redesigning meaning (Lea & Street, 2006). Morrell (2002), for example, illustrated how integrating popular culture into the English language arts curriculum helped students critically examine literary texts by drawing parallels between books and films familiar to them. His study also provides an example of how popular culture has been used to mediate between students' everyday literacies and disciplinary discourses. More recently, Wilson-Lopez, Strong, and Sia (2017) drew on Jank's (2000) widely used four resource model to support students in examining who benefits from the design of certain products. By analyzing news articles, physical artifacts, and advertisements as well as developing counter-designs, the students learned to think, act, and communicate like engineers. Indeed, in adopting this critical lens, the cultural navigation approach to disciplinary literacy necessarily promotes attention to "the relationships of power, authority, meaning making, and identity that are implicit in the use of literacy practices within specific institutional settings" (Lea & Street, 2006, p. 370).

Yet, while it is now widely accepted that literacy is a social practice, the autonomous and ideological models of literacy continue to fuel debates about the nature of the disciplines as well as the role of content area teachers in integrating literacy into their instruction. More significant,

however, is that these once competing approaches provide insight into why the call to mold content area teachers into reading instructors was never fully realized. As Alvermann and Moje (2013) explained, despite the prevalence of content area reading in the literature, the discourse of "every teacher a teacher of reading" tended to surface in times of crisis and then quietly disappear until another national emergency was declared. In acknowledging that the goal of content area reading is to operationalize generic literacy strategies within and across each subject to aid comprehension (Hynd-Shanahan, 2013), it is not difficult to see how a report such as *A Nation at Risk* prompted initial interest in the method. That is, content area reading, initially being rooted in the autonomous model of literacy, offered a way to address the purportedly low literacy levels of students by providing schools with reading and writing strategies that could be used cross-curricularly to boost understanding of subject area materials. Indeed, this same effort can be seen with the standards-based reform movement in the 1990s and again in 2002 with the RAND Reading Study Group report that stated students in other countries were significantly outperforming students in the United States on reading comprehension tasks. What changed over time, however, was that these recommended strategies started to become more and more context specific, which was a direct result of the social turn in the field of literacy. Thus, when the *Common Core State Standards Initiative* (2010) took effect, scholars of disciplinary literacy were careful to distinguish their work from that of content area reading (e.g., Shanahan & Shanahan, 2008). To make this distinction, they worked to show how the reading habits of disciplinary experts differ (Shanahan, Shanahan, & Misischia, 2011) in addition to designing disciplinary approaches to inquiry (Moje, 2015; Spires, Kerkhoff, & Graham, 2016). What is more, they argued that disciplinary literacy is necessarily tied to the professional identities of content area teachers and thus does not require them to become reading instructors given that

they have already been socialized into the practices of their respective disciplines (Shanahan & Shanahan, 2012). The challenge, however, is in helping these teachers learn how to make their tacit disciplinary knowledge and practices explicit, which is an effort that has yet to result in any uniformity across the cultural navigation approach.

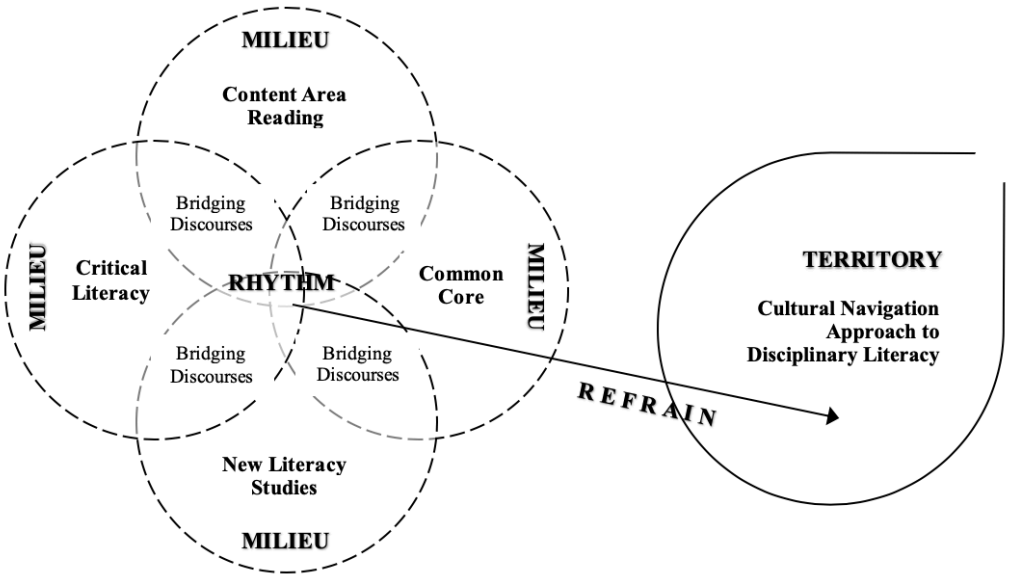

Figure 2. Territorialization of the cultural navigation approach.

In sum, the cultural navigation approach drew from the milieus of content area reading, New Literacy Studies, critical literacy, and the Common Core State Standards to construct its territory, as illustrated in Figure 2. When these milieus interacted, a rhythm related to bridging students' social and academic literacies was created. While it is impossible to account for all of the differences that this rhythm produced, notable examples include the use of popular culture (e.g., Morrell, 2002), inquiry (e.g., Moje, 2015), and other multimodal texts and resources (e.g., Draper & Wimmer, 2015) that enabled a critical evaluation and, at times, reimagining of disciplinary discourses. To bring these components together in a clearly defined territory, however, the refrain had to take hold of that rhythm and make it expressive, which is a movement that can be seen most prominently in efforts to distance disciplinary literacy from

content area literacy with the emergence of the Common Core State Standards. Having grown out of the historically futile effort to turn subject area teachers into reading instructors, this distancing was critical to the cultural navigation approach's uptake and survival. Unlike the SFL-informed linguistic approach, which has a specific method and set of tools for apprenticing students into the language demands of the disciplines, the cultural navigation approach is not always explicit about how teachers and teacher educators can help students navigate between the many discourses they already control and encounter (Moje, 2007). Given this wide range of methods, the cultural navigation approach thus benefitted from the shift to the CCSS in that it could bring this wide body of scholarship together by specifying exactly what it is not.

Emergent Terrains

As was previously illustrated, the linguistic and cultural navigation approaches drew from different milieus to establish their territories within the field of disciplinary literacy. While the linguistic approach was heavily informed by systemic functional linguistics and its related pedagogic practices, the cultural navigation approach was built on the rich history of content area reading, New Literacy Studies, and critical literacy. In borrowing from these environments, the linguistic approach thus took hold of a refrain that called for explicit attention to language while the cultural navigation approach took hold of one that called for bridging students' social literacies with disciplinary discourses. Notably, however, it was both their milieus' interactions with the *Common Core State Standards Initiative* (2010) that enabled their territories to become expressive. Despite these differences, however, both camps have made concerted efforts to reconstruct and expand their territories by taking advantage of their refrain's deterritorializing function. As can be seen in Figure 1 and Figure 2, both territories have openings. In what

follows, I will therefore briefly highlight what these openings have brought about while simultaneously entertaining the potential critiques that led to them.

Critical SFL Praxis and the Embodied Turn

Given that the linguistic approach focuses heavily on the language features of disciplinary discourses, it has come under sharp criticism for being too text-centric and technical (Gebhard, 2010). Additionally, Luke (1996) and others (e.g., Collin, 2013) have charged the approach with reifying school-sanctioned genres and perpetuating normative institutional discourses. With these critiques in mind, a growing number of SFL scholars have sought to foreground the critical component of SFL and to integrate more participatory approaches into their disciplinary work. A newly edited volume by Harman (2018), for example, features the inclusion of reflection literacy, critical language awareness, register variation, and multimodal designing for supporting multilingual students' access to and critiques of disciplinary discourses. Indeed, in theorizing this work, Harman and Khote (2018) illustrated how a combination of SFL and culturally sustaining pedagogy created a third space in which students' linguistic and cultural repertoires could be used to scaffold and co-construct disciplinary knowledge. Similarly, Khote and Tian (2019) showed how translanguaging could be paired with SFL to inform how multilingual students examine discourses that limit their participation in school contexts.

Given the rigid nature of schooling in the current era of high-stakes testing and increased accountability, SFL scholars have also started to attend to notions of embodiment and youth-led inquiry. Building on the critical approaches described above, Harman, Mizell, Bui, and Siffrinn (forthcoming) co-designed a youth participatory action research project that involved pre-service teachers and middle school youth collaborating to examine and generate solutions to school issues. Through carefully sequenced modules (e.g., storytelling, photography, mapping, three-

dimensional modeling), they drew on students' multisemiotic repertoires to build arguments for their proposed changes to the school that were then delivered to the assistant principal. As a result of this work, Siffrinn and Harman (in press) also sought to redesign the SFL approach's teaching-learning cycle by theorizing how embodied activities are necessarily bound up in disciplinary ways of communicating and acting. Indeed, while much of this work is nascent, it shows how scholars in the linguistic approach to disciplinary literacy are expanding their territory by taking into account the practices that have long been supported by the cultural navigation approach.

New Literacies and Project-based Inquiry

Because the cultural navigation approach includes a wider range of scholarship than the SFL-informed linguistic one, its application is incredibly varied. As a result, Moje (2007) noted that it is difficult to determine precisely how scholars working in this territory foster connections between students' social and disciplinary discourses as well as how they are supported in analyzing and creating texts. Also significant, though not surprising given the emphasis on students' social literacies and, by extension, multimodality, is the cultural navigation approach's lack of attention to language.

To combat these criticisms and reframe how teachers work with youth in particular disciplinary contexts, Moje (2015) developed the "4 Es" heuristic, which places inquiry at the center of disciplinary teaching and learning. As she explained, by engaging, eliciting/engineering, examining, and evaluating discipline-specific texts and practices, students can be supported in navigating discourses in both in and out-of-school contexts. Similarly, Spires, Kerkhoff, & Graham (2016) created a project-based learning model that draws on students' interests, leads them through the investigative process, and specifies the types of texts

and sources they might read, analyze, and evaluate as a literary critic, scientist, historian, or mathematician. Indeed, while both approaches make strides in providing a unified point of entry for teachers and teacher educators interested in disciplinary instruction, notably absent from the second of the two models is attention to the linguistic features of disciplinary discourses.

Spires et al. (2018) have also noted that the cultural navigation approach to disciplinary literacy has been theorized more than it has been researched. Yet, scholars such as Graham et al. (2017) have begun to implement short-term professional development initiatives to explore teachers' perceptions of disciplinary literacy. Likewise, Mirra, Coffey, and Englander (2018) have begun to illustrate how disciplinary literacy practices can be used in English language arts classrooms to foster civic literacy. Similar to the work of Harman, Mizell, Bui, and Siffrinn (forthcoming) in the linguistic approach, they illustrated how analysis of social problems identified as pertinent to the lives of students supported them in understanding conceptions of social reproduction and individual agency.

A Call to Reterritorialize the Landscape

While the linguistic and cultural navigation approaches have started to reinvent themselves, more scholarship is needed that brings them together in practice. With the implementation of the Next Generation Science Standards and the potential for other disciplines to follow suit (e.g., LaDuke & Yanoff, 2016), it is becoming more difficult to ignore the intimate connection between the language and literacy practices that inform disciplinary ways of knowing and doing. Given that both camps have been criticized for lacking what the other excels at, scholars of disciplinary literacy would do best to combine their efforts and enact a research agenda that is driven by inquiry, embodied learning, students' knowledges and interests, as well as explicit attention to language use.

First, it would be useful for teachers and teacher educators to have an agreed upon model from which to carry out their inquiry work. Moje's (2015) "4 Es" heuristic, for example, offers a nice point of entry. Second, as scholars continue to investigate the literacy practices of disciplinary experts (e.g., Shanahan, Shanahan, and Misischia, 2011), there needs to be more explicit attention to how language is necessarily bound up in disciplinary practices, text-based or physical. SFL's metalanguage is not only useful in this regard, it is also highly adaptable and can be shaped to meet the needs of different communities of practice (e.g., Fang & Schleppegrell, 2008). When paired with SFL's teaching-learning cycle (Siffrinn & Harman, in press), it also provides an easy-to-use method for critically examining, creating, and remixing texts. Third, participatory approaches to research that include teachers and students in data collection and analysis could be used as a form of professional development. In this way, disciplinary instruction is led by teachers and youth in addition to drawing on their interests and expertise to learn and pose solutions to issues they care about.

By capitalizing on the strengths of both approaches, we put ourselves in a better position to not only help all students gain access to disciplinary discourses but also to support them in using their knowledge to critique and create more equitable institutional structures. To remain staunchly text-based in our instructional practices or to only implicitly attend to the language demands of disciplinary teaching and learning is to do a grave disservice to the youth who grace our classrooms, especially those who do not have full linguistic or cultural access to the curriculum. Lest we forget that Gee (1990) conceptualized discourse *twice*—once to account for the identities and literacies we enact as we move within and between different spaces, disciplinary or otherwise (i.e., Discourse), and once to account for the ways that we language in those contexts (i.e., discourse).

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CHAPTER 4

INTERLUDE: SURFACE CRACKS

To educate is to impel obedience.[1]

The data room drips exasperation. We open our mouths naively. Language is a bore. The gym teacher wants to know why she is attending a professional development initiative on reading and writing. She says kids need time to run, to play, to get out their energy. We don't disagree, but we continue speaking. "How does the second sentence connect to the first?" "Is there any evidence of lexical clustering?"

All systems are fragile.[2]

The classroom touches tedium. No one cares about nominalization, so we ask if anyone wants to come to the board. The students vie for the chance to get out of their seats. It is the last class of the day. Their binders reek of graphic organizers, interactive notebooks, and the like. Thirty minutes pass. The literacy coach looks concerned. "The kids had fun, but teachers can't afford to spend as much time as you did on such a small topic. They have too much content to get through. We need to package this differently."

To learn is to move, to make connections.[3]

The school exhales indignation. Every hour, fifteen minutes are wasted as the kids walk single file around the entirety of their grade-level hallway to get to their next class. They are not allowed to dart across the hall. It would cause too much disorder. Laughter

erupts in an 8th grade social studies class. The teacher has turned our lesson on argumentation into a skit. She does not return to the school the following year. We take note. Language is intimately connected to bodies.

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CHAPTER 5

HALLIDAY IN THE FOLD: LANGUAGE AS RHIZOSEMIOTIC

While M.A.K. Halliday's (1985) systemic functional linguistics (SFL) has gained considerable traction in US second language learning contexts with the uptake of its related pedagogic cycle (e.g., Brisk, 2015; de Oliveira & Iddings, 2014), the approach has also been privy to criticism from scholars who see it as reproducing disciplinary discourses and maintaining dominant language ideologies (e.g., Flores & Rosa, 2015; Luke, 1996). Moreover, in promoting genre-based reading and writing, SFL pedagogy has been accused of a rigidity, having focused more on prevailing genre conventions and discourse strategies than on challenging and reimagining institutionally valued text types (e.g., Collin, 2013; Cope & Kalantzis, 1993). While such critiques are certainly valid and should not be dismissed or taken lightly, my suspicion is that there has been little outside engagement with the social semiotic theory of language driving this approach and thus its critically oriented and socially responsive elements have become lost in our efforts to apply it.

Although SFL has never purported to distinguish between applied and theoretical interests (Christie, 2004), I worry that in responding to these critiques, such as the overly complex nature of the instructional approach or the formulaic nature of genre pedagogies, we will continue to revise the instructional model while taking for granted that the theory develops with it. I do not wish to suggest that such efforts have been futile or misdirected, or that the theory has not been accounted for in the majority of this scholarship. Indeed, this pedagogic work has enabled me, along with a vibrant community of scholars, to support minoritized

students' language and literacy development and train teachers how to do the same in the process (e.g., Gebhard, 2019; Harman, 2018; Siffrinn & Lew, 2018). Yet, in light of long-standing criticisms and the turn toward ontology in education and the social sciences (Lather & St. Pierre, 2013; Zembylas, 2017), I wonder if Halliday's theory of language might be read differently and opened up to other uses as we expand our thinking on the material and the semiotic. After all, as Maton remarked, SFL has "an allegiance to a problem rather than to an approach" (Christie, Martin, Maton, & Muller, 2007, p. 240), a point Halliday (2003a) made himself in relation to how his assumptions about language developed.

One hesitancy in pushing this agenda is that many scholars see a clear alignment between SFL and social realism (Martin & Maton, 2017), which is driven heavily by epistemological concerns (Morgan, Hoadley, & Barrett, 2018). Indeed, Halliday, along with partner Ruqaiya Hasan, had a close working relationship with sociologist Basil Bernstein (Christie, 2007), whose work has been influential to this school of thought. Bernstein (1964), perhaps most well-known for the controversy his code theory caused in the 1970s and 1980s, posited a correlation between social class and what he termed elaborated or restricted codes. The latter, he claimed, characterized the features of working-class speech and was used to explain how socioeconomic inequities were reproduced through schooling and the social organization of different communities. Prominent sociolinguists such as a Labov (1969, 1972), however, argued that Bernstein formulated a deficit perspective of marginalized people, having overlooked the fact that Bernstein's codes are realized as more or less context-dependent functions of different social arrangements. In defense of Bernstein, Halliday (1995) and Hasan (1999, 2002) thus sought to illustrate the relationship between semiosis and regulative contexts of socialization, with Halliday (1975, 1988/2007) in particular exploring the role of the family in cultural transmission.

While the dialogue between SFL and code theory continues to be mutually beneficial and points to a potential philosophical orientation of Halliday's work (Maton & Doran, 2017), there is also a "mild materialism" (Steiner, 2018) inherent in these respective theories that has received far less attention. Ivinson (2018), for example, argued that Bernstein's restricted codes have an affective dimension and proposed understanding them as a relational assemblage where knowledge is embodied intergenerationally and created in local contexts. In other words, because they have an uncodeable dimension that exceeds representation in language, it is only by look at the entanglement of material and discursive relations that produce them that these visceral features can be accessed. While it is beyond the scope of this chapter to attend to the material forces bound up in Bernstein's work, it is, at minimum, important to acknowledge his belief in a reality beyond discourse (Moore, 2013) as well as how that belief is being articulated in the context of the ontological turn, especially given his influence on Halliday.

To attend to the materialism in Halliday's scholarship, however, it is critical to take account of his ties to Marxism. Having been involved with and critical of the Linguistics Group of the British Communist Party (Halliday, 2015), Halliday (2013) rejected the idea that language, as superstructure, was a passive reflection of reality. In fact, his biggest critique of the push for a Marxist linguistics was that it "involved almost closing your eyes to what you actually knew about language" (Halliday, 1992/2013, p. 117) in order to make it "have an immediate application" (p. 117) to issues of class struggle. He did, however, adopt a dialectic view wherein language both "[construes] experience, and [enacts] social processes" (Halliday & Matthiessen, 1999, p. xi), seeing his theory, in the long term, as "working on language in the political context" (Halliday, 1992/2013, p. 117). In other words, to view language as inseparable from its

environment of use was to necessarily merge the linguistic and the political, creating what others have described as a neo-Marxist perspective given this discursive focus (Thibault, 1991).

Yet, what remains most interesting about Halliday's "mild materialism" is the attention he gave to matter and meaning. Although still viewed dialectically, he did, in fact, attempt to "account [for] the balance between the material and the semiotic" (Halliday, 2001/2013, p. 163), pointing toward the potential for a recontextualization of his theory in the *new* empiricist and new materialist scholarship coming out of the ontological turn. Even though this work is non-dialectical (Cheah, 2010) and not to be confused with a revitalization of Marxism (Coole & Frost, 2010), in a recent article about French philosophers Gilles Deleuze and Felix Guattari, Aurora (2017) claimed the pair offered a "variation of [Halliday's] functionalist approach to language" (p. 413), though only minimal commentary was provided beyond that. My goal throughout the remainder of this chapter is therefore to explore the potential connection between Deleuze and Guattari's (1980/1987) pragmatics and M.A.K. Halliday's (1978) social semiotics by folding their thought into and out of one another, creating what Bogue (2004) called a "philosophical analog" (p. 80) in which readers are encouraged to imagine the latter work in a new or different way.

While Deleuze and Guattari were not linguists, per se, they did write extensively on language and share many ideas with Halliday about the social nature of language and its material organization. To be sure that this connection is not arbitrary, they also both opposed Saussure's and Chomsky's positions that language is psychological in addition to drawing extensively from Danish linguist Louis Hjelmslev to formulate their ideas about content and expression. Given that this is the first attempt to merge their thinking, however, I will limit my discussion to three points. First, I will attend to the epistemological and ontological orientation of Halliday's theory

of language in relation to that of Deleuze and Guattari's. Second, I will explore how these philosophical commitments were used to formulate their thinking on content and expression. Last, I will describe their respective formulations of systems and rhizomes before illustrating how a joint configuration can produce what will eventually be referred to as rhizosemiotics[3]. The chapter will conclude by considering how this merger can open up Halliday's work to new uses that take account of the pedagogic criticisms described above.

Philosophical Commitments

In considering the philosophical orientation of Halliday's social semiotics and Deleuze and Guattari's pragmatics, it is helpful to begin with their respective descriptions of reality. While both refer to physical, biological, and linguistic realms, how they situate them in relation to one another is markedly different. In fact, Halliday (2003a) referred to these dimensions as having hierarchical complexity whereas Deleuze and Guattari (1980/1987) conceptualized them as being entangled in a flat ontology. In both of their descriptions, however, language plays a unique and similar role.

In reference to Halliday (2003a), what we find is that there are four different systems at play in the construction of reality, each one dependent on and more complex than the last. The physical system, which is at the base of the model, is made up of matter, which means that every system thereafter is necessarily physical too. The biological system, for example, assembles matter into life forms whereas the third order of complexity, the social system, adds an element of group membership to that organization. Most significant for Halliday, however, is the semiotic system, which has the most complexity given that it is "socially constructed,

[3] Gough (2007) first used the concept rhizosemiotic play to refer to a process of narrative experimentation.

biologically activated and exchanged through physical channels" (p. 2). In other words, this description is based largely on phonation or how air pressure from the lungs is converted into audible vibrations that pass through the mouth and enter the social world.

Deleuze and Guattari (1980/1987), however, conceived of this process and these systems in a radically different way, as illustrated in Figure 3. Because the pair sought to create a transcendental empiricism, meaning that their philosophy is concerned with uniting an actualized state of affairs through virtual tendencies or incorporeal events, the organic (i.e., biological), physical, and linguistic (i.e., social and semiotic) stratums cannot be thought of as building blocks for the others. To understand their form of thinking, however, we must first explore their configuration of the actual and the virtual. Indeed, the actual and the virtual figure prominently

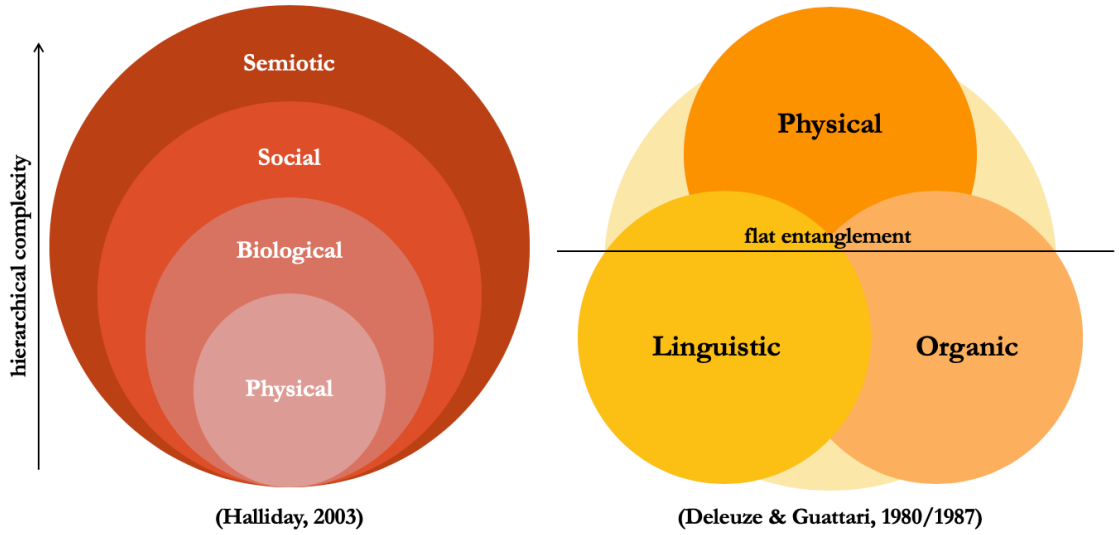

Figure 3. Dimensions of reality.

in Deleuze and Guattari's transcendental empiricism as "two mutually exclusive, yet jointly sufficient, characterisations of the real" (Boundas, 2010, p. 300). In other words, because the actual becomes in the virtual, both must be taken as having an active existence. Unlike Kant (1781/1998), who aimed to discover knowledge that transcended or existed outside of and

beyond the real, the pair sought to create an empiricism that took its "genetic and productive" (Deleuze, 1962/1983, p. 51-52) point of departure as an open transcendental field of "unformed, unorganized, nonstratified" (Deleuze & Guattari, 1980/1987, p. 43) matter. As such, the virtual could be "real without being actual" (p. 94). Massumi (1998) aptly described this reality as "the reality of change: the event" (p. 16) given that there is constant movement from one actualization through a set of speeds and intensities to another new or singular actualization. This attention to ontology, not epistemology, is importantly what makes Deleuze and Guattari's empiricism both radical and transcendental, not conditioned by any preexisting forms.

It is also important to note that Deleuze attributed "incorporeal events and singularities" (Boundas, 2010, p. 300) to the virtual, and to the actual "states of affairs, bodies, bodily mixtures, and individuals" (p. 300), both of which are useful descriptions for recognizing their respective conceptualizations as *the plane of immanence or consistency* and *the plane of organization*. That is, when an event is actualized into a state of affairs or a body, it is caught by what Deleuze and Guattari referred to as *strata* or planes of organization. All planes have strata, which are "acts of capture…like 'black holes' or occlusions striving to seize whatever comes within their reach (Deleuze & Guattari, 1980/1987, p. 40). Their function, as such, is to create topological thickenings—"layers, belts" (p. 40)—that sediment and order virtual chaos and unformed matter. Importantly, however, the virtual, the plane of consistency, is always already laboring in the strata: "Piece by piece, blow by blow, operation by operation" (p. 337), the plane of immanence breaks apart strata just as strata work ceaselessly to rigidify, overcode, and organize its diverse bits of chaos. Through this conceptualization of the plane of organization, Deleuze and Guattari sought to show how the physical, organic, and linguistic strata, the same as in Halliday's (2003a) hierarchical arrangement, are the most constraining in existence. One

major difference, however, is that Deleuze and Guattari did not arrange these dimensions in order of complexity or in any particular order at all given that their existence is entangled. However, this entanglement is not absent from Halliday's configuration of reality either.

As a follow-up to his discussion of hierarchical complexity, Halliday (2003a) claimed that each stratum "[appears] as different mixes of the semiotic and the material" (p. 3), creating a "constant interplay, and a constant tension" (Halliday, 2005/2013) between matter and meaning, both of which are "involved in all the regions of our experience" (p. 193). Importantly, this interplay and tension stems from the fact that the two need each other to exist: "meaning needs matter to realize it" (Halliday, 2003a, p. 3) just as "matter needs meaning to organize it" (p. 3). In other words, the two are dependent on one another, which is also to say that all strata must be *material*ized and that "all organization, all departure from a purely random state, is a form of meaning" (Halliday, 2013, p. 200). When read through Deleuze and Guattari's (1980/1987) philosophy, what we thus find is that these strata or dimensions of reality—the physical, biological, and linguistic—emerge from an unformed plane and organize themselves in different ways while necessarily relying on the elements of the other dimensions to do so. Indeed, for Deleuze and Guattari too, all "stratification is a general semiotics" (Adkins, 2015, p. 57). Halliday's (2003a) model of hierarchical complexity might thus be re-envisioned as one potential actualization or layering of the virtual. To explore this process of stratification further, however, we must first understand how their respective conceptualizations of content and expression factor into the organization and function of each stratum.

Content and Expression

In formulating their models of reality, both Halliday and Deleuze and Guattari drew on Danish Linguist Louis Hjelmslev (1961) who was known for his glossematics, a theory and

system of linguistic analysis based on stratificational grammar. One of the most defining attributes of glossematics was that it replaced Saussure's (1916/1986) signifier and signified with the terms "content" and "expression," separating them from the concepts form and substance in the process. In making this distinction, Hjelmslev (1961) argued for a plane of unformed matter upon which a grid is cast. In each square of the grid, matter takes a certain shape or form, meaning it is comprised of a particular substance. In other words, for Hjelmslev, both content and expression have form and substance, as "there can be no content without an expression, or expressionless content; neither can there be an expression without a content, or content-less expression" (p. 49). While such a proposition is now generally accepted, at the time this position was quite radical given that, for Saussure (1916/1986), both signifier and signified were form rather than substance, having been conceived in purely psychological terms as mental impressions.

In adopting this notion of content and expression, Halliday & Matthiessen (2014) came to interpret the relation between the two hierarchically with particular attention to how language is organized. At the base of Halliday's model is therefore phonetics followed by phonology, both of which he reserved for Hjelmslev's (1961) expression plane—phonology as the expression form, phonetics as the expression substance (Halliday, 2013). From there, the model moved on to lexis and grammar followed by discourse semantics, all of which he reserved for Hjelmslev's content plane—discourse semantics as content substance, lexicogrammar as content form. Despite the apparent division of these planes, Halliday and Matthiessen (2014) explained that "neither is internally stratified, [as] content is mapped directly onto expression" (p. 26), meaning that every realization in speech or writing contains a content-expression pair. That is, as language moves from a context of use and is transformed into soundwaves or vice versa, both

content and expression are present in the instantiation, as is context given that it is imbricated in each stratum.

Deleuze and Guattari (1980/1987), however, reworked Hjelmslev's (1961) notions of content and expression to rupture the Saussurian sign. Their argument was that content does not designate what is signified nor does expression designate a signifier. Instead, they are formed from the virtual or plane of consistency via a double articulation that distributes them in one another. Importantly, this double articulation is "not between forms and substances but between content and expression" (Deleuze & Guattari, 1980/1987, p. 44) given that both have substance as well as their own derivation of formation. The double articulation, as such, is co-occurring:

> there is not an articulation of content *and* an articulation of expression—the articulation of content is double in its own right and constitutes a relative expression within content; the articulation of expression is also double and constitutes a relative content within expression. For this reason, there exist *intermediate states* between content and expression, expression and content: the levels, equilibriums, and exchanges through which a stratified system passes. (p. 44)

What the passage above suggests is that content and expression are articulated in one another. One does not first get produced and then give rise to the other. Instead, an intermediate state, "a middle element" (Semetsky, 2007, p. 199), brings them together, doubling one in the other to constitute "categories for understanding the articulation and organization of matter" (Bogue, 1989, p. 126). While Deleuze and Guattari (1980/1987) distinguished between three different types of content-expression relationships related to this organization as well as the dimensions of

reality previously discussed, for our purposes here, I will focus solely on how language is produced and organized on the linguistic stratum.

Importantly for Deleuze and Guattari (1980/1987), what sets the linguistic stratum apart from the other two strata is that it works by translation and can overcode the others, not that it is the only one that contain signs. As they explained, language has the ability "with its own givens on its own stratum, to represent all the other strata and thus achieve a scientific conception of the world" (p. 62). This ability is not the result of the linguistic stratum having superiority over the physical and biological realms. Rather, it indicates its ability to reorganize them using its own ordering principles. The cat in my house has a genetic code that organizes it on the biological stratum, for example. The cat, however, is unaware of which genus or even which species it belongs to. It is the linguistic stratum that places a code on top of the cat's genetic code that creates such distinctions, making it possible for the cat in my house to be related to a cat halfway across the world via taxonomic classification. This layering, importantly, is the work of the linguistic stratum, which does, in fact, echo Halliday's (2003a) sentiment about language being "the most complicated semiotic system we have" (p. 2). However, just because the strata of significance has the ability to overcode the others, does not mean that reality can be reduced to the textual or even the other two dimensions. On the contrary, it merely means that "you can ask questions about language which turn out to take you into and even way beyond human systems" (Halliday, 1992/2013, p. 129). Thus, for both Deleuze and Guattari as well as Halliday, there can be a linguistics "which is not defined by…language object" (Halliday, 1992/2013, p. 129), but by "an ever-suspended immanence" (Deleuze, 1973/2004, p. 274) with its intensities, flows, movements, and forces.

Given that the linguistic stratum operates through a process of overcoding, however, it also follows that forms of expression can separate themselves from the linguistic stratum and give rise to substances on the physical and organic stratums (Deleuze & Guattari, 1980/1987). Indeed, this ability to detach from one another is what makes language an open dynamic system in Halliday's (2003a) view. As he stated, there is not a "fixed one-to-one mapping between a content and an expression" (p. 6). The pair may be uncoupled, opening up new signs and meanings, linguistic or otherwise. To bring these respective articulations of content and expression together, then, is to acknowledge that the linguistic stratum is necessarily comprised of other bits of formed matter from the physical and organic stratums and that language, in particular, has the ability to proliferate because its relations of content-expression can be detached from one another and mapped onto other forces and entities. We thus might think of the linguistic stratum as being produced by a double articulation of stasis and change. What remains to be explored, however, is how language functions as part of this stratified system.

Systems and Machines

In exploring Halliday's and Deleuze and Guattari's respective configurations of content and expression, we came to the conclusion that language, or signs in general, can be uncoupled to expand a semiotic system. According to Halliday and Matthiessen (2014), however, signs can also be combined, layered, and networked. When signs combine, they create different units of meaning (e.g., clause, sentence, paragraph). This combinatory feature represents the syntagmatic or horizontal axis of language with each realization having a particular structural consequence. In English, for example, a subject selects a verb and not the other way around. Signs, however, are also layered in that "the expression of one content comes to be, at the same time, the content of another expression" (p. 6). That is, meanings (content) attach to words (expression) and

words (expression) attach to sounds (content). Unless these signs are related to one another, however, they generally cease to be meaningful, which means that signs must also be organized in a network where their point of entry is related to the paradigmatic possibilities associated with particular linguistic constituents in a given structure. This is the vertical axis of language given that it is concerned with the relation of one linguistic unit, like the auxiliary "should," and the others that could replace it, like "could" or "can." In determining what word to select next in a sentence, for example, a speaker or writer is necessarily confronted with a number of options.

While the notion of syntagmatic and paradigmatic relations stems from Saussure (1916/1986), Halliday, following Hjelmslev, sought to privilege the latter over the former (Martin, 2016). This move was bold at the time, as Chomsky's (1957/2002) transformational grammar posited a deep structure of chain relations starting from point "S," the subject, and splitting dichotomously into noun phrases and verb phrases until all constituents were accounted for. Rather than adopt this tree structure logic and show how one constituent is derived from another, Halliday (1975) worked to model choice relations to show the meaning potential of a language. In other words, he favored system over structure and posited that the latter is derived from the former (Halliday, 1974/2013).

In showing "the paradigmatic range of semantic choice that is present in the system, and which the members of a culture have access to in their language" (Halliday, 1975/2007, p. 179), Halliday also proposed a ternary model where meaning potential is realized in the lexicogrammar as a result of the interaction between a context of culture and a context of situation. Meaning, as such, is "brought about by language" (Halliday, 2005/2013, p. 195) with particular patterns of usage being both shaped by and shaping the language user's social and cultural environment. To construe and enact meaning, language is thus said to perform three

functions: to encode experience, to establish interpersonal relationships, and to create a text. Importantly, all three functions are "present in every use of language in every social context" (Halliday, 1975/2007, p. 183), allowing language to "constantly [renew] itself in interaction with its eco-social environment" (Halliday, 2003a, p. 25). These functions, however, are not rules for usage, as the "internal organization [of language] is full of indeterminacy" (p. 2).

This indeterminacy, importantly, is what Deleuze and Guattari reveled in as they discussed the creative capacity of language. Invoking both paradigmatic and syntagmatic relations, Deleuze (1993/1998) in particular described how language is subject to two stutterings: "a double process, that of the choices to be made and that of the sequence to be established: disjunction or the selection of similar, connection or the consecution of combinables" (p. 110). In other words, when language proliferates, it does so in both the grammar and lexis, echoing Halliday's (1978) claim that the two cannot be separated. Instead of theorizing language as a system, however, they focused on how it connects to the virtual or what they also referred to as an abstract machine. As they explained, "the abstract machine of language is not universal, or even general, but singular; it is not actual, but virtual-real; it has, not invariable or obligatory rules, but optional rules that ceaselessly vary with the variation itself" (Deleuze & Guattari, 1980/1987, p. 100). As was previously discussed in relation to their transcendental empiricism, the virtual gives rise to certain forms of language amongst other material entities. As such, it is not semiotic in advance. It is diagrammatic in that content and expression come to resonate with one another through an intermediate state that produces "communication occurring between the two independent orders" (p. 57). In other words, the relation between the two distributes and creates new forms and rules. Much like for Halliday, then, function takes precedence for

Deleuze and Guattari, as "the only question is how anything works, with its intensities, flows processes, partial objects" (Deleuze, 1990/1995, p. 22).

While the pair did not go as far as Halliday in positing particular functions of language, they did explain how language constitutes "*a regime of signs or a semiotic machine*" (Deleuze & Guattari, 1980/1987, p. 83). To bring the double articulation between content and expression back into play, a semiotic machine is that which "determines the form of a particular level of expression…and puts that level in relation to a level of content" (Bogue, 2004, p. 111). It is important to note, however, that in connection to the stratum of signifiance, content takes the form of a machinic assemblage, or the relations between material bodies, whereas expression takes the form of a collective assemblage of enunciation, or the signs and incorporeal transformations attributed to those bodies. What this suggests is that assemblages, regardless of type or kind, are composed of both words and things and words as things. Language, as such, is capable of transforming bodies and creating them and itself newly by leaping "onto other dimensions and other registers" (Deleuze & Guattari, 1980/1987, p. 8). What we thus might conclude is that while Deleuze and Guattari (1980/1987) help us understand how language connects to the abstract machine to create new uses, Halliday's (1975/2007) notion of language as a semiotic system helps us understand how language works once materialized. In operationalizing this claim, however, we must also consider where language comes from once it is stratified.

From Language as Social Semiotic to Rhizosemiotic

Perhaps the strongest point of convergence for Halliday and Deleuze and Guattari is that they both attend to the social nature of language. As was previously discussed, Halliday (1975/2007) created a model of language in which meaning potential is associated with a total

set of social contexts as well as a particular situation of use. The social can thus be viewed, in part, as determining language choice or a potential set of options, meaning there is a sort of regulatory function in Halliday's theory, especially when considering how the child learns language. As he explained, "the social structure determines, through the intermediary of language, the forms taken by the socialization of the child" (p. 185). In other words, the social structure is present in all interactions and thus does not exist as an inert backdrop of semiotic activity.

Deleuze and Guattari (1980/1987) did not see the social as productive as Halliday, however. In fact, they took the order-word as their basic linguistic unit given that the function of language is "to be obeyed, and to compel obedience" (p. 76). In other words, its purpose is to transmit and enforce orders, not communicate information. The pair thus treated language as "a mode of action that is fundamentally social, a coding that imposes power relations" (Bogue, 2004, p. 110). It is fundamentally social because while an individual may enunciate a statement, the act of communication does not presuppose the individual, a sentiment echoed by Halliday (1987/2013) who claimed that his system network did not saying anything about "intentionality on the part of speakers" (p. 77). Language, as such, imposes power relations given that the statement is "socially and politically *empowered*" (Grisham, 1991, p. 45). As such, order-words can be thought of as the "precisely dated" (Deleuze & Guattari, 1980/1987, p. 81) relation between a statement and a speech act that transforms a body.

As Grisham (1991) noted, however, order-words have two modes, "limitative and expansive" (p. 46), and this is precisely because they function as collective assemblages of enunciation. All assemblages, whether enunciative or not, produce two movements, one toward stability and the plane of organization and one toward change and the virtual plane of

immanence. As such, order-words bring about a "little death sentence" (Deleuze & Guattari, 1980/1987, p. 107) given that the metamorphosis of a body renders it this and not that and works to capture forms. On the other hand, however, they create "a warning cry or a message to flee" (p. 107), what Deleuze and Guattari referred to as a pass-word. Pass-words are important because they "connect language to the outside" (Adkins, 2015, p. 69), meaning that they connect it to the plane of immanence or the abstract machine. As such, Deleuze and Guattari remarked that it is necessary to extract a pass-word from an order-word "to transform the compositions of order into components of passage" (Deleuze & Guattari, 1980/1987, p. 110). Turning the word Google, a proper noun, into a verb, for example, shows this extraction, though it is always in relation to other forces and bodies. Importantly, however, the incorporeal transformation that enacts the order-word or the order-word as pass-word is non-representational: "Its purpose is not to describe or represent bodies" (p. 87) but rather to create something new, and it does this by ceaselessly making connections.

To describe these connections, Deleuze and Guattari (1980/1987) invoked the image of a rhizome, which "assumes very diverse forms" (p. 7) because it "includes the best and the worst" (p. 7) when establishing new or different connections. To illustrate this point, they compared the image of the rhizome to the image of the tree, specifically Chomsky's model of generative syntax. In linguistics, Chomsky's (1957/2002) model of language is used to diagram sentences hierarchically and dichotomously. This means that the tree begins at point "S," the subject of a sentence, and then splits into noun phrases, verb phrases, and so on, limiting each proceeding choice through bifurcation until arrival at the lowest element. A rhizome, however, does not develop in a hierarchical, linear, or fixed fashion. It resists root-tree logic by "ceaselessly establish[ing] connections between semiotic chains, organizations of power, and circumstances

relative to the arts, sciences, and social struggles" (p. 7). In other words, a rhizome is always connecting itself to something else. Importantly, however, these connections are not just linguistic. As Deleuze and Guattari wrote, "semiotic chains of every nature are connected to very diverse modes of coding (biological, political, economic, etc.) that bring into play not only different regimes of signs but also states of things of differing status" (p. 7), which means that a rhizome or an assemblage is made up of heterogeneous elements that figure it in different ways. On this account, Deleuze and Guattari were able to critique traditional linguistics by throwing out Chomsky's arborescent model of language in favor of a non-representational pragmatics that does not privilege individual utterances or speakers but rather produces continuously varying assemblages of enunciation and desire.

As Deleuze and Guattari (1980/1987) articulated in *A Thousand Plateaus*, rhizomes are "asignifying and asubjective" (p. 9), meaning there are only connections, none of which represent anything else. The principle of asignifying rupture is thus a critical one for their pragmatics, as it describes a process of resistance against the illusion of security in signification. Indeed, all rhizomes and assemblages contain segmented lines, meaning that they are susceptible to organization, territorialization, and attribution. Importantly, however, these segmented lines are not fixed once and for all, as there are lines of flight that work to resist such a representational stasis by creating a rupture in the rhizome. Asignifying ruptures thus give rise to new connections, which means that they work to unmake and remake structures newly. They are thus part of a rhizome's ongoing transformative process, and they are what connect language specifically to the abstract machine or the virtual.

While Deleuze and Guattari drew on pragmatics given that it made "possible a passage from a linguistics of rules to a poetics of agrammaticality and style" (Lecercle, 2002, p. 160), it

is important to note why they favored pragmatics over other branches of linguistics. Perhaps the most obvious reason is that pragmatics allowed Deleuze and Guattari (1980/1987) to oppose Chomsky's model of generative syntax, which posited both a universal grammar and the presence of a deep structure of language. Given that their transcendental empiricism is one of movement and surface effects, the pair needed a way to theorize language as outwardly inseparable from action. That is, instead of pushing forth totalizing rules of linguistic performance that emanated naturally from the depths of the mind as Chomsky claimed, Deleuze and Guattari highlighted the context and function of utterances, connecting "a language to the semantic and pragmatic contents of statements, to collective assemblages of enunciation, to a whole micropolitics of the social field" (p. 7). As such, pragmatics allowed Deleuze and Guattari to reframe language as simultaneously non-representational, continuously varying, and as "the set of all order-words, implicit presuppositions, or speech-acts current in a language at a given moment" (p. 79). In this way, they were able to foreground both the notion of language as temporarily stable and inevitably prone to change.

The statement above also echoes Halliday's description of meaning potential. Thus, in converging their thought, we can acknowledge that language, being social, does not come from within the individual. It comes from the outside. As Halliday (1987/2013) explained, he created his model because "we need an interpretation of language which does not treat language as a thing in itself, but as part of a wider set of phenomena" (p. 85). This wider set of phenomena is, at present, the social, but also recall that the social, as part of a stratified system, is necessarily composed of matter and meaning. Language, as such, can be thought of as inhering in the mix of the material and semiotic as an event-in-the-making. As Lingis (2003) explained, "Our bodies, for their part, with the couplings they make with things, expose themselves in expressions,

extend themselves in turn" (p. 170), and expressions, for their part, "[diagram] the movement of the body, without first designating a meaning" (p. 171). In other words, bodies and expressions create an "ambulant coupling" (Deleuze & Guattari, 1980/1987, p. 408) that wills a sensing-bodying event into existence—sensing being a refusal of predetermined meaning, bodying being a refusal of predetermined form. Indeed, this expressivity-movement is a speed, an intensity, a force, one that generates a "language that does not need to come out in words" (Manning, 2016), though it could.

Expressivity-movement, as such, produces rhizosemiotic irruptions, surges of mattering-meaning that enact and surpass the sensing-bodying event itself. In other words, the sensing-bodying event is ephemeral. As soon as meaning is made and a body is formed, some other coupling causes it "to move, to flow, and to explode" (Deleuze & Guattari, 1972/1983, p. 133)—an asignifying rupture. Halliday's (1978) emphasis on paradigmatic relations, however, also tells us that these rhizosemiotic irruptions might be limited by various contextual variables, so even though language might detach itself from a particular context of use, it is also always being reigned back in or stratified as Deleuze and Guattari (1980/1987) would say. The point is that an entanglement of mattering-meaning cannot be fixed once and for all and thus language, being connected to the virtual, the outside, and to other forces and materialities, behaves rhizosemiotically, meaning there will always be "a transversal movement that sweeps one *and* the other away" (Deleuze & Guattari, 1980/1987, p. 25) to create new meaning . Language, for both sets of thinkers, is therefore a mode of action and one that never acts alone, having an unknown meaning potential.

Conclusion and Implications

In a more recent conceptualization of language, MacLure (2016) used the figure of the a-grammatical child to explore what a Deleuzian materialist theory of language might entail. She argued that the child's proclivity for disrupting and experimenting with the boundaries between mind and body, word and thing, human and nonhuman make visible that language, among other sign systems, is in a continual state of variation despite its staunch involvement in the production of order. Whereas the child has the capacity to see and to engage with language set in motion, the adult observes "the doer" before "the deed" (Nietzsche, 1887/2007, p. 26) as a strict grammatical function. Halliday (2003b), in making similar observations, claimed that children use a "protolanguage" to expression meaning That is, the child has a much more varied repertoire than what is harnessed in the social register, and it is through their interactions with adults that there is a co-opting and stratification of this language use. Such discipline and organization make it nearly impossible for the adult to affirm a-grammaticality. The child, however, has a propensity for apprehending it as "a force and not a failure" (MacLure, 2016, p. 179). Such tendencies, she suggested, open up a space for a Deleuzian materialist theory of language that could potentially involve a non-sense that experiments with surface effects instead of pushing them aside in favor of depth, representation, and order. Indeed, Halliday too argued that meaning is not representational. As a "system of connections (p. 202), it does not stand in for anything else.

To MacLure's (2016) point, however, I would like to add that those of us making use of Halliday's systemic functional linguistics might do well to acknowledge that a materialist theory of language is always already implicated in the system of meaning potential and that we have more to learn from the protolanguage of the child. Language, in connection with the physical,

biological, and social stratums, is both material and semiotic. To view it in its own right is to discount how it comes into existence and how it connects with other materialities and forces in the process. Following Lee, Quinn, and Valdés (2013), we therefore might revise our pedagogy so that language learning is supported by embodied practices and local spatialities, shifting the focus from what language helps us know to what language helps us do and produce in connection with other objects and bodies. Indeed, an SFL pedagogy that treats language as rhizosemiotic demands that other signs and materialities not be viewed as supplemental to language and the meaning-making process but as an always already integral component of it. What is more, if we view language as part of an assemblage, we can potentially create a much richer point of entry for not just validating our students' ways of knowing, doing, and being, but also exploring what they plug into as they make meaning. This does not mean, of course, that we have to give up an explicit focus on language, but rather that, we can experiment with other ways to break free from institutionally valued text types and models beyond language and print. This pedagogy thus might have two sides: one that leans toward the plane of organization to create stasis and one that leans toward the plane of immanence to create change. It is up to us, however, to ensure that we honor and integrate both movements into our instruction.

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CHAPTER 6

INTERLUDE: NOISE AND COLOR

Every relation invokes a politics of touch.[1]

We are placed in a classroom at the end of the hallway. It is small. The rest of the school is empty. The proximity forces us to connect. No longer a classroom, but a coming together of reluctant bodies both nervous and eager to meet one another for the first time.

The smooth and the striated are always in play.[2]

We are relocated to the library due to construction. The space is looser, more inviting, still tenuous. The media specialist tells us that the kids aren't supposed to sit on the bookshelves. She leaves and we refuse to police their bodies. The bookshelves become a stage for a rap battle. The tables habitually used for reading become seats in an arena.

All space expands and contracts.[3]

A school board meeting forces us out of the library and into the cafeteria. As usual, we work with the kids in groups based on their interests. I am so caught up in watching all of the shifts in movement that I fail to participate. Every inch of the space is being used differently, unfolding a past, present, and future before me. In one moment, I catch a glimpse of a football field. In another, a reenactment of a fight that took place earlier that day in math class. My head turns only to see a young man from Korea struggling to make his way through a busy international airport. One more turn and there is origami.

There is a physicality to space, but there is also something unseen that evades perception.

Context as space-in-the-making.

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CHAPTER 7

A MINOR INQUIRY FOR A YOUTH-TO-COME: MOVEMENT AND MANEUVERABILITY IN AN ARTS-BASED AFTER-SCHOOL PROGRAM

Although the deleterious effects of standardization and high-stakes testing have been well-documented in US public education (e.g., Knoester & Au, 2017; National Council of Teachers of English, 2014; Plank & Condliffe, 2013), increased accountability measures continue to narrow the curriculum (Berliner, 2013) and promote monolingual and monocultural standards in the name of access and equity (Au, 2016; Flores & Schissel, 2014; McCarty & Lee, 2014). Indeed, rather than target the policies and structures that fail minoritized students, these reforms shift blame to the individual (Brown & Brown, 2012) and perpetuate a cycle of crisis and recovery that preserves the status quo through compliance and docility (Saltman, 2017; Slater, 2015). Minoritized youth, accordingly, are taught to discipline their bodies, regulating their repertoires of expression to conform to dominant ways of knowing and being (Hughes-Decatur, 2011; Paris & Alim, 2014). What is more, the body, insomuch as it is viewed as a likely source of misbehavior, is ignored and delegitimized as a co-participant in the production of knowledge and meaning (Bucholtz & Hall, 2016; McDonald, 2012). To be loud is to be inattentive. To move without permission is to disobey. A quiet, orderly classroom is therefore the most effective environment for delivering a fast-paced, standardized curriculum for the purposes of test preparation.

In response to these rigid and discriminatory practices, some youth studies scholars have turned toward youth participatory action research (YPAR) for its pedagogic and emancipatory

functions (e.g., Bertrand, 2018; Brion-Meisels & Alter, 2018; Kornbluh, Ozer, Allen, & Kirshner, 2015; Raygoza, 2016). With the overarching goal of addressing local inequities and injustices (Cammarota & Fine, 2008), YPAR seeks to apprentice youth into the research process by drawing on their experiences and knowledge (Caraballo, Lozenski, Lyiscott, & Morrell, 2017). As such, it is designed to not only help them turn a critical eye toward their own situations and the larger societal contexts that shape them, but also to challenge and take action against the forces that impede their movement and participation in such spaces (Scorza, Bertrand, Bautista, Morrell, & Matthews, 2017). Given these goals, many YPAR projects adhere to a youth-led process that includes: 1) Exploring identities and examining relevant social issues; 2) Developing a line of inquiry as well as a set of research questions; 3) Learning about and deciding on what research methods to use; 4) Collecting and analyzing data; and 5) Writing up and/or presenting research findings to key stakeholders (Marciano & Warren, 2018; Mirra, Garcia, Morrell, 2016). Missing from much of this literature, however, are discussions about the unplanned aspects of this work and how, when confronted with different opportunities and challenges, the adults overseeing these projects respond. Indeed, even though YPAR is built to push back against systems of oppression, the norms for research tend to remain stagnant, leading project participants back into the institutional practices and discourses they seek to critique (Bettencourt, 2018).

Given this observation, the aim of this chapter is to explore how an arts-based after-school program enabled a different type of inquiry to emerge within the major inquiry of youth participatory action research. In particular, it attends to the discursive and material relations of improvised moments to show how such work expanded creative and collective expression and action within and beyond the program. Accordingly, the chapter begins with a description of

majoritarian and minoritarian politics as conceptualized by French philosophers Gilles Deleuze and Felix Guattari. It then operationalizes the concept of a minor inquiry (Mazzei, 2017) by plugging into data from the after-school program. The chapter ends with a discussion of how this project disrupts the major inquiry of youth participatory action research by attending to its improvisational element. Additionally, it considers what a minor inquiry built on movement and maneuverability can offer researchers interested in participatory work with youth.

Beyond a Simple Dichotomy between Majoritarian and Minoritarian

Throughout *A Thousand Plateaus*, Deleuze and Guattari (1980/1987) distinguished between two modes of political action: majoritarian and minoritarian. While the former mode reinforces a standard measure "defined precisely by the power (*pouvoir*) of constants" (p. 101), the latter is linked to a becoming "defined by the…force (*puissance*) of variation" (p. 101). A majority, as such, does not refer to a quantifiable mass of people. Rather, it refers to a norm or to a model. Against this majority is a minority conceived in terms of its capacity to bring about change. That is, because the minority does not have a standard or model of itself, it is always in the process of becoming something else. When extended to youth participatory action research, what this distinction suggests is that there is a major mode of inquiry in solving school or community issues that is routinized and a minor mode that has the potential to develop within it: "the majoritarian as a constant and homogenous system; [the minoritarian] as subsystems…a potential, creative and created, becoming" (pp. 105-106). In drawing out this difference, however, I do not wish to suggest that the aims of youth participatory action research are stifling or ineffective. Rather, I am interested in the improvised aspects of this work and how, when pursued and honored, the proposed shape of inquiry changes. As Colebrook (2002) explained, "majoritarian and minoritarian are ways of drawing distinctions" (Colebrook, 2002, p. 104),

which means that as “two usages or functions” (Deleuze & Guattari, 1980/1987, p. 104) of youth participatory action research, one prescribes a method for carrying out and evaluating this work and the other disrupts it, pushing it toward its limits.

The distinction between a majoritarian and minoritarian politics is also related to the identity work bound up in participatory projects. Because the majoritarian mode has an established standard or unit of measurement for inclusion, an individual who does not conform to that ideal is thought of as occupying a position of inferiority. Thus, numbers make little difference to the majoritarian, as it is always clear who or what the standard is irrespective of how many people fit the model (Lecercle, 2002). Take the opposition between adult and youth as an example. When the former is viewed in reference to the latter, the distinction is majoritarian, the opposition pre-arranged. That is, for youth to be validated or recognized as equal, they need to fulfill the requirements of what it means to be an adult, which in the case of YPAR, often involves becoming a researcher who is able to communicate findings to a wider and potentially more powerful audience (Kirshner, Pozzoboni, & Jones, 2011). While learning to behave like an adult is certainly not a tenet of YPAR, there is acknowledgment that certain responses to inequity and injustice will go unnoticed if not in alignment with majoritarian practices. As Mirra and Garcia (2017) explained, because youth often express themselves on digital platforms or in ways that do not conform to accepted notions of civic engagement, their efforts have a tendency to be discounted, if not altogether ignored.

A minoritarian politics, on the other hand, is not built on a pre-determined norm for inclusion. Any new addition to the group necessarily changes what youth is. The minor mode, as such, “[acknowledges] the possibility that there is something like…something truly other than” (Colebrook, 2002, p. 104) adult, which is not to suggest that youth are not a minority in

and of themselves but rather that there is not a standard by which to define them. To remain open to these possibilities is thus to enable a youth to come. Many instantiations of YPAR, however, fail to maintain or acknowledge this openness despite serious attention to the marginalized and intersectional identities that youth embody. In prompting them to take on the role of a researcher or social agent to free their subjugated selves, there is thus a tendency to establish a standard for the minoritized body itself (e.g., Bertrand, Durand, & Gonzalez, 2017; Mirra, Morrell, Cain, Scorza, & Ford, 2013). The problem is that in creating this model the minoritized body "[becomes] subjugated to an image of its own identity" (Colebrook, 2002, p. 117), making it more difficult to account for the creative and productive ways that youth enact becomings of something or someone else (Siffrinn and McGovern, forthcoming). A minor mode of inquiry is therefore attentive to the forces of change that continuously define youth newly by varying the constants of the YPAR approach, especially as it relates to how the research process is carried out.

Whether in reference to a mode of inquiry or new political subjectivities, it is also important to understand how a majoritarian politics invokes difference-from-the same and a minoritarian politics difference-in-itself. The majoritarian mode, in upholding and promoting a standard or ideal, establishes a fixed way of being (Colebrook, 2002). There is thus always an identity in search of recognition, demanding to be seen or heard on the basis of its ability to re-present the dominant model of a privileged other or itself. Any difference in this re-presentation is therefore viewed as a local variation or "a difference in kind" (Deleuze, 1968/1994, p. 3). Adults, for example, may differ from one another on the basis of race, class, sex, occupation, etc., but the difference is always a difference-from-the-same—adult. The minoritarian mode, in contrast, does not know in advance who or what it will become. Its "value is to trigger

uncontrollable movements and deterritorializations of the mean or majority" (Deleuze & Guattari, 1980/1987, p. 106), presenting the world, a people, a practice anew. That is, even though this process of becoming is repeated, it remains a catalyst of change that "continually oversteps the representative threshold of the majoritarian standard" (p. 106) to constitute itself independent of and irreducible to any predetermined model. The minoritarian, as such, produces pure difference or difference-in-itself, opening up the possibilities of a creative and provisional state that moves through and gives rise to new ways of knowing, doing, and becoming.

From a Minor Literature to a Minor Inquiry

While I have consistently used the phrase "minor inquiry" throughout this chapter, it should be noted that the concept is an adaptation of Deleuze and Guattari's (1975/1986) notion of a minor literature. Repurposed from a diary entry of Kafka's (Bogue, 1989), Deleuze and Guattari operationalized the concept to illustrate how a minoritized group writing in a major language can subvert the dominant linguistic and cultural practices in which it operates. Such a literature, they claimed, allows the minority to pursue a revolutionary path by altering "the major language that they are forced to serve" (Deleuze & Guattari, 1975/1986, p. 19). In extending this concept to the notion of a minor inquiry following Mazzei (2017), there is thus potential to explore how the arts-based after-school program produced variation in the major inquiry of youth participatory action research. In other words, how were the activities, directives, and principles of the YPAR approach taken up and put to work in ways that were unplanned and what did these changes in direction do? To explore these questions, I will define the characteristics of a minor inquiry in relation to the movement of a discursive and material assemblage of objects and bodies in the after-school program. In particular, I will show how the program enabled 1) a deterritorialization or unconventional use of language; 2) a connection of

individual youth and adults to a political immediacy; and 3) an uptake of collective values. Indeed, by mapping the contours of this movement, my hope is that others will see the productive potential in taking seriously the improvised nature of this work and how it can not only support a creative and radical inquiry but also a youth-to-come or a youth who are constantly reinventing themselves because they are not bound to a particular way of being.

Making the Language System Stutter

Given that the creation of a minor inquiry necessarily involves the deterritorialization of language, it is important to understand how this process works. At its simplest, deterritorialization involves "a violence against syntax" (Deleuze & Guattari, 1972/1983, p. 133), a shift in meaning, "a shedding of…lexical forms" (Deleuze & Guattari, 1980/1987, p. 104), even an obsessive repetition that produces nonsense. While the poetry of e.e. cummings provides a nice example of this experimental practice with lines such as "He danced his did" and "this aflame with dreams incredible is," it should be noted that for Deleuze and Guattari (1980/1987) such usages are not merely aesthetic. They are political and productive.

For the theorists, the order-word is the basic linguistic unit, which for them means that language is infused with relations of power. The function of language, as such, is "to be obeyed, and to compel obedience" (p. 76) not to communicate information. Of course, this does not mean that information does not circulate through a society, but rather that a language user "must to some extent accept the codes…inherent in language" (Bogue, 1989, p. 136) that link an utterance to a social obligation. Order-words, as such, have two modes, "limitative and expansive" (Grisham, 1991, p. 46), which means that in conjunction with other forces and socio-material bodies, they produce two movements, one toward stability and one toward change. As such, order-words can either bring about a "little death sentence" (Deleuze & Guattari,

1980/1987, p. 107) or they can create an opening and "transform the compositions of order into components of passage" (p. 110). In deterritorializing a language, it is thus necessary to extract a pass-word from an order-word or a variable from a constant to "make the language system stutter" (Deleuze, 1993/1995, p. 24) and create something new. In reference to the deterritorialization of the major inquiry of youth participatory action research, then, what we also find is an "uncoding of habitual relations, experiences, and ordinary usages" (Mazzei, 2017, p. 678). In hip-hop workshops with youth, for example, there is an expectation of language play, rhythmic movement, and rap stance, but if it turns into a cyper that takes place on the tops of tables in a library, not only the order-word but the order-*world* is deterritorialized, undoing the primary use of the space. The point is that this movement and detachment, whether from language or some other territorialized entity, is intensive and pushes customary usage to a limit of unrecognizability. Rather than destroy the expression or territory itself, however, it "[breaks] apart conventional content, and then reassembles the fragments of that content in new ways" (Bogue, 1989, p. 119). This process, importantly, is unremitting, allowing a continuous line of variation to form in the major inquiry.

Connecting to the Political Immediacy

In deterritorializing and reterritorializing language and/or other territories, the individual necessarily connects and is being connected to the socio-material and political proximity of their environment. That is, their individual utterances and actions necessarily become entangled with other forces and bodies, making them part of a working arrangement that assembles as a result of the relational immediacy of its socio-material and political conditions. As the second characteristic of a minor inquiry, then, it is the assemblage, not the individual, that is animated by a micropolitics of "the entire surroundings which it traverses" (Deleuze & Guattari,

1972/1983, p. 292). There is a thus a force field through which a minor inquiry develops as it creates new arrangements that have productive potential. These working arrangements, however, are not reactive. In "[bringing] everything into play…on a different scale and in different forms" (Deleuze & Guattari, 1980/1987, p. 199), they actively connect and reconnect with other forces and bodies to not only produce new unfixed realities but also people, practices, and interests.

Deleuze and Guattari (1975/1986) also described this political connectivity as taking place in a "cramped space" (p. 17) given the restrictiveness of the major language or inquiry. A minoritized body, for example, is limited both in terms of expression and movement, crowded on all sides. As such, the minoritized body must maneuver within and around the situations it find itself in, creating lines of mobility that are seemingly marked by unattainable options. Each new connection and movement thus presents a boundary that must be creatively traversed by "[forcing] each individual intrigue to connect immediately to politics" (p. 17). In so doing, there is an expansion from the individual to the collective, which ultimately enables a "creative line of escape [that] vacuums up in its movement all politics" (p. 41). Indeed, this political immediacy is what intensifies a minor inquiry, as it provides a continual engagement with the constants of the major language and practice it seeks to rupture and traverse.

Taking on a Collective Value

In connecting to the political immediacy and establishing working relations with the socio-material environment, the assemblage necessarily takes on a collective voice and value. That is, in a minor inquiry, there is not a speaking subject who "[precedes] the event of their becoming" (Colebrook, 2002, p. 117). Rather, there are collective assemblages of enunciation that create a subject group through a "constellation of voices, concordant or not" (Deleuze &

Guattari, 1980/1987, p. 84), from which the individual draws their own speech. The working arrangement, as such, is an effect of indirect discourse or language and action that comes from "its 'immediate' relation with the act or transformation it effectuates" (p. 84). In other words, what the collective says and does is a result of the connections it makes and the social milieus that operate outside of it.

Even though an individual might appear to speak for themselves, "what each [person] says individually already constitutes a common action" (Deleuze & Guattari, 1975/1986, p. 17). In this way, the individual and the collective are always already implicated in one another, making "what he or she says or does…necessarily political, even if others aren't in agreement" (p. 17). It is thus the assemblage that articulates, producing new expressions or utterances that contain "all the voices present within a single voice" (Deleuze & Guattari, 1980/1987, p. 80). A minor inquiry, as such, does not begin with a conscious speaking subject but with a collective assemblage of enunciation that is inseparable from the forces and bodies that compose it (Mazzei, 2017). Indeed, what this suggests is that both language and the individual are but one part of the assemblage, and it is only by viewing them as "immersed in a world which they express" (Lecercle, 2002, p. 88) that we can open up inquiry to a relational ontology, making each new connection a site of innovation and collective activity.

Toward a Minor Inquiry for a Youth-to-come

In what follows, I will map the conditions of a minor inquiry within the context of an arts-based after-school program. The program, hereafter known as the Youth Art Institute (YAI), was informed lightly by the principles of youth participatory action research (Cammarota & Fine, 2008) and strongly by culturally sustaining systemic functional linguistics praxis (Harman, Mizell, Bui, & Siffrinn, forthcoming). In particular, it emphasized relationship-

building (Paris, 2012; Winn & Winn, 2016), multimodal knowledge generation (Jewitt, Bezemer, & O'Halloran, 2016), and scaffolded argumentation (Gibbons, 2006). Indeed, the goal of the YAI initiative was for middle school youth and graduate-level pre-service language teachers to collaborate on identifying and proposing a solution to a school-related issue. During the final week of the program, they were thus tasked with presenting an argument in favor of their resolution to the school principal.

In line with the tenets of YPAR, the after-school program pedagogicized the research process (Mirra, Garcia, & Morrell, 2016) by using a purposefully sequenced set of modalities such as storytelling, hip-hop, and theater to generate ideas for how to build and deliver their arguments. As is common in these projects, however, there was an element of improvisation (Brydon-Miller, Kral, Maguire, Noffke, & Sabhlok, 2011), as time, the number of participants, and youths' interest all became factors in what took place during the once a week two-hour sessions. While an ongoing concern of mine has been whether or not such work can be considered YPAR if it deviates too far from the principles of the approach, Deleuze and Guattari's (1975/1986) concept of the minor has enabled me to adopt a different perspective. In relation to the arts-based after-school program, then, what we find is that the minor inquiry that developed did so in the form of a shifting socio-material assemblage that took on a collective voice and value as youth and adults prepared lines of argumentation in favor of a new school structure or resource.

Opening up a World of Possibility through Play

Since the overarching goal of the YAI initiative was to support youth in identifying and proposing a solution to a school-related issue, many of the activities were designed to generate ideas in playful and improvised ways. One of these activities, which riffed on being in a

courtroom, required youth and adults to oppose each other's ideas in rapid succession by stepping into the middle of the circle and yelling "I object!" followed by an alternative suggestion. As evidenced in Figure 4, this activity was both embodied and spontaneous, as youth and adults became part of a working arrangement that destabilized language in "disjunctive, abrupt, [and] jerky" (Deleuze, 1990/1995, p. 7) ways. That is, by simultaneously

Figure 4. "I object" activity.

taking a physical stance and rattling off thoughts that often surpassed logic, the collective grew bolder in the risks they were willing to take to keep the game going. As Wohlwend, Peppler, Keune, & Thompson (2017) explained, this repetitious back-and-forth between sense and nonsense not only disrupts expectations, it also "[proliferates] access points for participation" (p. 459) by opening up space for a wide range of knowledge. What is more, in recognizing that the assemblage had been built to sustain play and movement from more to less serious ideas, the collective created lines of flight that could be followed and reworked in unforeseen ways later, though at the time it was neither obvious nor expected that such lines would be pursued.

In another game where one person tried to get an intentionally obdurate person to shake their hand, bodies contorted to either outmaneuver or cause the other to give in to their demands (see Figure 5). Much like in the previous activity, this meant they had to find ways to sustain engagement in spite of failed attempts to get their rival to acquiesce. This effort to keep the play

Figure 5. Strategizing.

in motion thus resulted in cheers and laughter from the periphery of the group as well as the invention of strategies such as swinging one's arms back and forth so that their hands could not be grabbed. In line with Rossholt's (2017) work on movement and affect in a kindergarten class, the sonic and corporal commotion could be seen shaping the body's capacity to respond and act. In other words, the movement of their bodies was necessarily relational, always already folding into and out of the other as they deterritorialized their limbs and "the mouth…tongue…teeth" (Deleuze & Guattari, 1975/1986, p. 19), tearing them away from their natural states of expression and motion.

What both activities also highlight is how individual bodies had to give up control to the collective of the working arrangement. Because the next move or response could not be predicted in advance, neither could the form with which the assemblage took, which created new trajectories for the games. Perhaps more important, however, is that neither of these working arrangements dissolved when the play ended, as their respective functions, to object and to persuade, opened to different utilities as the collective took up and followed deterritorialized components in other activities. In other words, their attempts to object and persuade extended in

the expression of the continually renewed assemblage that shifted shape as new bodies and materials came into contact with one another.

Thinking the Unthought and Expanding Micropolitical Relations

In diagramming the play and movement of the assemblage previously discussed, it thus became clear how the ideas generated in the games were carried into more serious, though still impromptu, tasks. Having been asked to consider and perform their response to a problem they were currently dealing with at school or in their communities, the same students questioned why the local university had lounge areas when their middle school did not.

> "Have you ever noticed that…it's kind of not fair how [the university's] got at least like 25 lounges and we don't even have one."
>
> "That is really ridiculous."
>
> "I mean…how is it fair that [university] students, aka grownups, deserve breaks but kids don't ...And have you ever noticed, every time we're at school, it's school, do work, walk out, school, do work, walk out…never get a break unless we go home."

While this dialogue points to a well-documented lack of free time and opportunities to socialize for minoritized youth (Chagoya & Harman, 2017), it also illustrates how the assemblage shifted in form and function between gameplay and the dramatization of a problem. That is, in following the line between the declaration made in the "I object" game about "school [being] the worst thing possible" and the dialogue above about students not having a space of their own to fraternize, the playful element of the assemblage was deterritorialized and taken up with a new vigor that connected to the politics of the students' immediate environment.

In a follow-up performance scenario between two teachers who were frustrated that students "go home and play games" instead of completing their homework, this newfangled

political assemblage could also be seen both exceeding and determining the relationship between teacher and student. For instance, when the students in the scenario suggested that the school provide them with a space designed for leisure, their intentions were repeatedly questioned because of their teachers' prior complaints. This interaction, though playful, both constrained and empowered the trajectory of the assemblage, as the students in the performance scenario were genuinely stumped about how to respond. There was thus a momentary breakdown in the assemblage despite the fact that it reformed itself in unexpected ways later on when they plugged more deliberately into the resources of their socio-material environment to build a different argument.

In preparation for this high-stakes presentation, the youth and adults thus set out to design a three-dimensional model of the lounge and research the costs and benefits of its inclusion in the school. Not only did these activities alter the course and makeup of the assemblage, they also helped bring about "a whole other story…vibrating within it" (Deleuze & Guattari, 1975/1986, p. 17). That is, while the initial focus was on creating a lounge, their work as a collective also revealed a want for a museum in which students' schoolwork, artistry, and accomplishments could be displayed.

As can be seen in Figure 6, as they interacted and experimented with different uses for markers, paper, and cardboard, they focused more on the aesthetics of the space, which arguably prompted their interest in the addition of a museum. As Rotas and Springgay (2013) claimed, the politics of this movement "is not simply about putting bodies in contact with one another or with objects, it…implies a political engagement that is flexible and unpredictable" (p. 282).

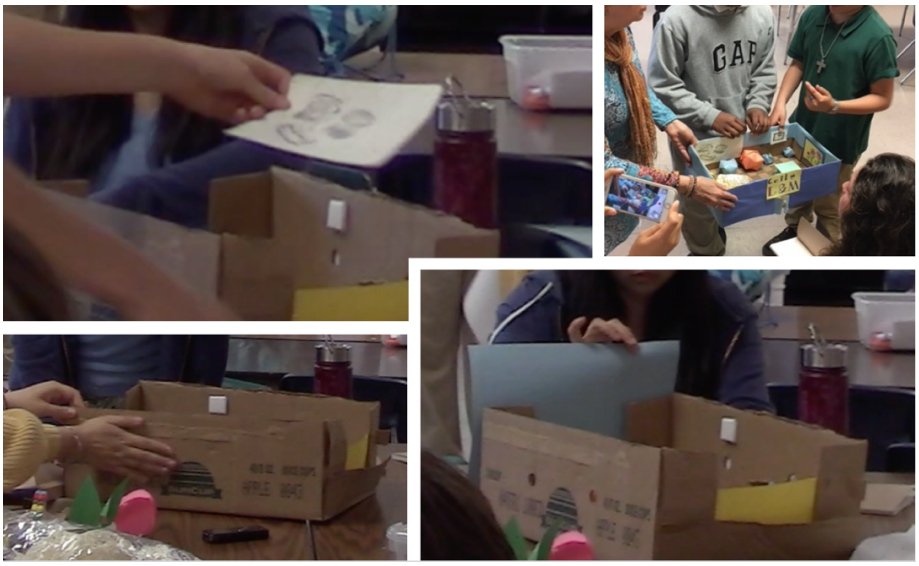

Figure 6. Creating a lounge and museum.

Indeed, the interactions that occurred between the material and the semiotic illustrate how, when confronted with different challenges and problems, the assemblage opened up to new relations that generated previously unthought expressions, creating a "micropolitics where everything is immediately and necessarily contiguous with everything else" (Polan, 1986, p. xxiv).

Expressing an Event of Becoming through the Collective

When it was time for the youth to present their ideas to the principal of the middle school, they brought their model and a newly scripted dramatic performance together to carry out this task. Having drawn on the breakdowns of repeatedly being questioned during their earlier fictitious performance, the assemblage set about on a different path that redefined their interactions with the actual principal. That is, by staging a scene in which one of the students played the role of the principal, the assemblage expressed the institutional discourse that they were up against.

> "Hello, principal. How was your day? Mine was good. Us students have been conversating about how we want a lounge…we're under construction, so…we think we can raise enough money to…create a lounge"

"So…how exactly would you pay for it?"

"We're not going to have like a whole bunch of couches because that would be unfair, so we're just gonna have like beanbags…donations…stuff we can afford."

"What about supervision?"

"We're definitely gonna have supervision. That's just dumb not having supervision…it's like we go with our class. The teacher comes with us."

"What about when will students get to go to the lounge?"

"…at the end of the day, fun Friday and…"

"Homeroom."

In dramatizing the role of the principal, the assemblage necessarily wove the bureaucratic forces that had previously shut it down into its expressive function. That is, in "[speaking] *on the same level as* states of things and states of content" (Deleuze & Guattari, 1980/1987, p. 87) of differing status, the assemblage put the constants of the institutional discourse in variation by using the principal's expected line of questioning to produce an utterance that spoke through, for, and beyond the collective. Importantly, this expression was not a result of any one individual speaker but rather the whole that constituted it, making the production of this literacy event an entanglement of all the relations that fed into its creation.

The actual principal, in watching this dramatic performance, thus became part of the working arrangement too. In fact, when it came time for her to respond to the youths' proposals, she was obliged to speak on behalf of the collective as well.

"Hopefully in the fall or when the school comes back together, we will have…I'm gonna talk to [the media specialist] tomorrow to ask her if she's picked out the furniture yet to make sure that we have some bean bags, sofa, a lounge. If we don't…If we're not able

> to…maybe we're able to put up strips so that we can showcase artwork in the media center. I'm hoping it's big enough. We want it to be inviting…so you have definitely started my little wheels to turning…and I'm gonna get some names and I can…next week I need about three representatives and you can come with me when I talk to [the person overseeing construction at the school]."

Because there are no individuals in an assemblage, the principal, having been swept up in the working arrangement, "expressed the whole contained within it" (Mazzei & Jackson, 2018, p. 172). Her utterance, as such, drew on the voices that came before it, "shaping postures, attitudes, perceptions, expectations…etc." (Deleuze & Guattari, 1980/1987, p. 215) in the process. What is more, these words were to become materialized in action, creating a potential future of not only a school that was yet to be but also a youth that was yet to come. That is, not knowing how these expressions would be extended in other working arrangements or what fragments would be detached and taken up later in unexpected ways, the collective created an event of becoming that would continue to vary.

Discussion

While the purpose of this chapter was to illustrate how participatory work with youth can enable a minor inquiry, it also asks us to consider how this project disrupts the major inquiry of youth participatory action research. From a Deleuzoguattarian perspective, a minor inquiry necessitates creatively working the ruins in order to push expression to its limits. It thus demands a responsibility and an openness to the encounters that force thought and impel movement toward "micro-political modes of daily activism" (Braidotti, 2006, p. 205). In pursuing these practices, there is thus a reconfiguration of empowerment and transformational resistance. Rather than calculate expected outcomes or evaluate whether or not youths'

proposals are successful, a minor inquiry invites "a margin of maneuverability" (Massumi, 2003) that brings to view "a perspective that is *necessarily* invisible and suppressed" (Young, 2013, p. 197). Resistance, therefore, is mobilized in the potential of the social assemblage, which opens up and onto the material and discursive space of the present. Indeed, this attention to the ontology of bodies and forces becoming something other than expected has the capacity to reorient dominant modes of thinking that fix what youth and adults might be inclined to see as conditions of possibility. Empowerment, as such, is found in the uncertainty of each new step and the prospects brought forth from the unfolding of a situation or event.

While it is not my intention to suggest that the major inquiry of youth participatory action research limits these possibilities, from this perspective empowerment and transformational resistance are often relegated to an analysis and critique of social structures in which youth "unlearn to suppress" (Canella, 2008, p. 191) the aspects of their being that are marginalized. In so doing, they take on research projects that afford them civic agency (Mirra, Morrell, Cain, Scorza, & Ford, 2013). Yet, when their newfound power and identities are not recognized beyond the scope of the project, they become rightfully disillusioned and disappointed (Burke, Green, & McKenna, 2017; Marciano & Watson, 2017). Such work is certainly still worthwhile and should continue to be pursued, but because empowerment is fueled by making positive social change, it is difficult to deal with the immobilization of action when a utopic vision is met with defeat. What is more, because of this perspective, the emotional outcomes associated with these projects have yet to be explored (Anyon, Bender, Kennedy, & Dechants, 2018). In a minor inquiry, however, there is emphasis on being "drawn in by the situation, captured by it...rather than…capturing it" (Massumi, 2003, para. 20). Thus, a moment of defeat can force a collective to locate a margin of maneuverability that could only be brought about by the situation itself.

When the youth created an impromptu and fictitious performance in which they proposed their lounge to a fake principal, they were completely shut down by her line of questioning. However, within this cramped space the collective found "points of…underdevelopment" (Deleuze & Guattari, 1975/1986, p. 26) that could be taken up to reconfigure their proposal. That is, instead of allowing the situation to put an end to their idea, they extended the expression of the event into another working arrangement, later using that same line of questioning to limit what the actual principal could ask them.

This movement and maneuverability also manifested itself in how the collective embraced the formation of new connections. Despite having a pre-determined image in mind for what the lounge would look like, their haptic encounters with the materials in their environment necessarily changed what the model they built would become. In attending to this "*close vision-haptic space*" (Deleuze & Guattari, 1980/1987, p. 492), the arts-based after-school program enabled a minor inquiry in which its "orientations, landmarks, and linkages [were] in continuous variation…[operating] step by step" (p. 493). Indeed, the proximity of these connections prompted an experimentation that was not about interpreting the materialities of the assemblage but rather deterritorializing and creating new uses for them. Unlike in the major inquiry of youth participatory action research where transformational resistance is linked to a critique of injustice, a minor inquiry necessarily brings it about through a subversion of the constants of a homogenous system. It is thus not enough to understand how a system of oppression works, the collective must "[shake] loose [and challenge] the hegemony" (p. 15) of the dominant language, practices, or system to "regain their freedom and extricate themselves" (p. 15) from the standard or model that operates as a force of suppression. A minor inquiry, as such, does not seek to

represent a minoritized people or practice but to invent a new reality for them as well as a people to come.

Implications

When engaging in participatory work with youth, it is important that we make space for unexpected encounters that have the potential to transform the planned elements of the research process. While YPAR is certainly not static, the improvisational element that underpins much of this work is often left unaccounted for. Yet, because "we never know in advance how someone will learn" (Deleuze, 1968/1994, p. 165), we have a responsibility as researchers and educators to see and encourage the exploration of the "intense, vital, and undomesticated experimental processes" (Olsson, 2012, p. 89) that often fly under the radar in classrooms. It is through youth participatory action research that I believe this can happen, as YPAR's improvised nature makes it ripe for opening up the possibility of a minor inquiry. While not everything can be nor is a working arrangement simply by virtue of a shared presence (Buchanan, 2017), if we create a space in which you can connect to their socio-material environment, we increase the likelihood that they will move and be moved by what is not yet thinkable.

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CHAPTER 8

A BECOMING WITHOUT BEING

Throughout this dissertation, I have sought to "voyage in place" (Deleuze & Guattari, 1980/1987, p. 482), lodging myself on the strata of language and literacy education to experiment with potential lines of flight. The aim was never to privilege one field over the other, but rather to turn toward them in order to grapple with the "as yet unthought" (Rajchman, 2000, p. 17). As Deleuze and Guattari (1991/1994) explained, "to turn toward does not imply merely to turn away but to confront, to lose one's way, to move aside" (p. 38). In so doing, however, I realize that I have likely produced more questions than answers, but in many ways, that was the point. The goal was never to provide a definitive model of what the field of language and literacy education ought to look like. Rather, it was to keep extracting problems from its striated landscape to "[force] us to think" (Deleuze, 1968/1994, p. 139) differently. Extracting problems thus involved the use of concepts to reorient thought. Thus, in Chapter 3, I showed how Deleuze and Guattari's concept of the refrain could be used to explore the making and unmaking of disciplinary language and literacy. In Chapter 5, accordingly, I used their notion of the fold to open up M.A.K. Halliday's (1985) systemic functional linguistics to a different reading. And in Chapter 7, I used their notion of the minor to illustrate the creative capacity of arts-based inquiry. These concepts, I hope, have put into motion lines that will continue to "dance, grow, and diminish" (Deleuze & Guattari, 1980/1987, p. 30) as new opportunities and challenges arise in language and literacy education.

Despite having spent the majority of this dissertation undoing disciplinary boundaries, I do not wish to suggest that all stratification is bad or that transcendental empiricism be used as an excuse to initiate a theoretical or pedagogical free-for-all. As Deleuze and Guattari (1980/1987) cautioned,

> You have to keep enough of the organism for it to reform each dawn; and you have to keep small supplies of signifiance and subjectification, if only to turn them against their own systems when the circumstances demand it, when things, persons, even situations, force you to; and you have to keep small rations of subjectivity in sufficient quantity to enable you to respond to the dominant reality. (p. 161)

In other words, these boundaries keep each field in play. The question is thus not how can we make them disappear as discrete entities, but rather how can we make them communicate at the peripheries to keep reeling the possibility of a new field, one that does not yet exist? Deleuze and Guattari's philosophy arguably provide us with the conceptual tools to do this—to invent new practices, to attend to that which we might have been conditioned to ignore. Indeed, for me, this is the power of their transcendental empiricism, especially as it relates to doing research and to teaching and learning.

In considering what Deleuze and Guattari have to offer educators and teacher researchers, then, Nadler (2015) suggested a pedagogy in which "students learn about the structure of a discipline, but not be disciplined by it" (p. 145). Such a practice would inevitably require space for a field of potential by repurposing the particulars of a field of knowledge. For scholars of disciplinary literacy in particular, there could thus still be attention to the habits of practice, thought, and communication within a given subject area (Fang & Coatoam, 2013), but instead of only turning a critical eye toward information sources and content (Leu, Kinzer, Coiro,

Castek, & Henry, 2017), the processes of knowledge production would get put under scrutiny and challenged too. Inquiry, as such, could remain a driving force (Moje, 2015), but with more attention to the embodied and relational ways that students come into contact with the forces and materialities of the disciplinary environment (Snaza, Sonu, Truman, & Zaliwska, 2016). Indeed, Halliday's (2003) conceptualization of matter and meaning might provide a nice point of entry for such work given that it could help integrate the material and semiotic in disciplinary teaching and scholarship (Siffrinn & Harman, in press). Indeed, as neoliberal forms of governance continue to intensify in US public education (Ball, 2015; Carr & Porfilio, 2011), and as classrooms become more linguistically and culturally diverse, we have a responsibility as researchers and teachers to explore and legitimate different ways of knowing, doing, and becoming and thus to "have a small plot of new land [available] at all times" (Deleuze & Guattari, 1980/1987, p. 161).

As Deleuze (1968/1994) insisted, learning happens in an active synthesis of movement or action that involves "conjugating the distinctive points of our bodies with the singular points of the Objective Idea in order to form a problematic field" (p. 165). In learning to swim, for example, this means that a relationscape must be created between the body, its various parts and movements, and the water, its currents, depths, and buoyancies, if any swimming is to happen. Put another way, the body and the water must engage one another, the entanglement of their coupling putting the event of swimming into motion. Teaching and learning that make use of Deleuze and Guattari's philosophy, as such, opens up the potential for a language and literacy education that attends to the ever-changing entanglement of material, semiotic, and affective dimensions of reality.

One challenge, of course, is that this work is complex and messy, and that it often runs counter to the educational policies and practices that are in place (Burnett & Merchant, 2016). A focus on movement, however, might offer an innocuous point of entry. Movement is important in both transcendental empiricism and dominant strands of language and literacy education in that it opens up possibilities for "meandered learning" (Heath, 2014) with and across materialities, space, modes of communication, and time. As Creswell (2006) explained, "Movement is rarely just movement; it carries with it the burden of meaning" (p. 6), which means that movement, as a way of knowing, doing, and becoming, is a sensemaking activity that both applied linguists and literacy educators can get behind.

Yet, while the epistemological affordances of movement have long been acknowledged, only recently have scholars began to account for the ways in which movement generates a relational ontology of socio-material expression (e.g., de Freitas & Curinatas, 2015). Comprised of an entangled, constantly shifting trajectory of forces of matter and meaning, this scholarship signals an onto-epistemological shift in teaching and learning, one that acknowledges the critical role of movement in bringing together embodied experiences, discursive and non-discursive practices, and local spatialities (Jones et al., 2016). Indeed, this bridging of epistemology and ontology is critical to the new empiricisms, as it foregrounds the need to examine the opportunities students have to become physically and materially entangled with what they are learning as well as how forces of movement make possible those opportunities.

It also important, however, that we do not abandon the particulars of language and literacy education in our efforts to connect the discursive and the material. For example, even though this work deprivileges language by putting it on equal footing with matter, it would be a

mistake to use Deleuze and Guattari's (1980/1987) philosophy as an excuse to disregard the latter. As Halliday (2013) argued,

> One thing that concerns me is that language is seen by too many people as too hard. And the trouble is that the multimodal gives people a lovely excuse for running away, and saying, 'Oh look, there's something else we can do, you know.' So many times in the history of linguistics we've come across this sort of problem – any excuse to get away from language and study something else. (p. 222)

The same, of course, could be said of the applied linguists who have not only ignored and delegitimized the body as a co-participant in the production of knowledge and meaning (Bucholtz & Hall, 2016; Siffrinn & Harman, in press), but have also viewed other modes as merely supplementary to this process (McDonald, 2012). In other words, as we turn toward ontology and new empiricist perspectives of teaching and learning, we must "build on rather than abandon lessons learned in the linguistic turn" (Alaimo & Heckman, 2008, p. 6) as well as in the turn to new literacies. My hope, as such, is that this dissertation has opened up a number of different trajectories for this dual emphasis, and that, as a result we can continue reeling an inquiry machine that puts language and literacy education in a constant state of becoming, "sweeping up the two distant or contiguous points, carrying one into the proximity of the other" (Deleuze & Guattari, 1980/1987, p. 293).

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AFTERWORD

To some extent, I have always found myself "reeling, staggering" (Deleuze & Guattari, 1980/1987, p. 231) at the intersection of a number of related fields, and at this point, it is difficult to register the time I spent as a student of subject English or as a student of linguistics as separate experiences. For me, a certain piece of these fields "always forms a relay with a segment of the other, slips into, introduces itself into the other" (p. 87) to the point where I find it tiring and unnecessary to try to distinguish between them anymore, especially having drawn on them so freely at so many different junctures. In this way and others, this dissertation is untimely—a "forgetting as opposed to memory, geography as opposed to history, the map as opposed to the tracing, the rhizome as opposed to arborescence" (p. 296). That is, *Fieldwork and Fabulation: Experimenting with Worlds to Come in Language and Literacy Education*, could only proceed via intensities, disruptions, and encounters, "the forces which take hold of thought" (Deleuze, 1962/1983, 104). Indeed, these forces, being "both a productive process and something itself produced" (Levan, 2007, p. 53), did not need methods to "[protect] thought from error" (Bogue, 1989, p. 19). They needed concepts to water them and machinic connections to help them grow. The interludes and major chapters were thus a result of encounters at the middle school and in my doctoral program that cycled back to create intrusions in my thought at different times and different places. As Jackson (2017) explained, "We think only when we encounter a *signal* of the limit and the imperceptible" (p. 669), meaning that I did not intentionally choose to write about disciplinary literacy, systemic functional linguistics, or youth participatory action research. These topics and the data and concepts associated with them chose me, thereby bringing forth

varying degrees of intensities and speeds that resulted in "*differently productive*" (Ulmer, 2017, p. 201) practices. Taken together, then, the lines of inquiry that unfold from this dissertation can only, from here, proceed via the logic of *and* to continuously "assemble a new type of reality" (Deleuze & Guattari, 1980/1987, p. 296).

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