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Exploring literacies in the assemblage of adult education
English for speakers of other languages classrooms

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of
Philosophy at Virginia Commonwealth University.

by

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Abstract

EXPLORING LITERACIES IN THE ASSEMBLAGE OF ENGLISH FOR SPEAKERS OF OTHER LANGUAGES CLASSROOMS

By Susan L. Watson, Ph.D.

A dissertation submitted in partial fulfillment of the requirements for the Doctor of Philosophy at Virginia Commonwealth University

Virginia Commonwealth University, 2018

Major Director: Bill Muth, Ph.D., School of Education, Department of Teaching and Learning

The purpose of this dissertation is to provide a posthuman perspective of adult second language and literacy learning using the philosophy of Gilles Deleuze and his collaborative work with Félix Guattari, Masny's (2005/6) multiple literacies theory or MLT, and DeLanda's (2016) assemblage theory. Thinking with these scholars, I employ a post-qualitative, posthuman MLT conceptual framework to study literacy as a process that flows through and connects with globally-diverse students, languages, worldviews, and texts in the assemblage of adult education, English for speakers of other languages (ESOL) classrooms. I posit this assemblage as a remarkable and important context for literacy research because of its heterogeneity and potential to produce creative expressions of multiple literacies. With the MLT framework, I explore expressions of multiple literacies as emergent multilingual subjectivities that deterritorialize commonsense worldviews about adult second language and literacy learning. I use observations and student work as data to map a posthuman perspective of adult education to address three research questions: (1) How might we use an MLT framework to explore multiple literacies in adult education ESOL classrooms? (2) With an MLT framework, how are multiple literacies expressed

in adult education ESOL classrooms? (3) What are the benefits and implications of an MLT perspective for the field? This project offers a counter-story about the research context and problematizes qualitative inquiry by asking questions and raising problems that might otherwise be invisible. What emerges is a feminist practice of immanent ethics with important implications for the field of adult literacy and second language learning.

Chapter One: Introduction to a Post-Qualitative Literacy Project

For this dissertation, I take up a way of thinking about second language and literacy learning with the philosophy of Gilles Deleuze (1925-1995), and his collaborative work with Félix Guattari (1930-1992). Their work is not about finding truth or facts but appreciating the unique and creative workings of life. Together they write: “Philosophy does not consist in knowing and is not inspired by truth. Rather, it is categories like Interesting, Remarkable, or Important that determine success or failure” (1991/1994, p. 82). This philosophy inspires my study on second language and literacy learning in adult education (AE), English for Speakers of Other Languages (ESOL) classrooms, a context in which I have worked and studied for more than a decade. I posit this context as an interesting and remarkable space for inquiry because it assembles globally-diverse adults, languages, worldviews, and texts that connect in unexpected ways to produce expressions of literacy, what Masny (2005/6) and Masny and Cole (2009; 2012) call *multiple literacies*. By taking a philosophical approach to inquiry using the work of Deleuze and Guattari, along with Masny’s (2005/6) multiple literacies theory or MLT, and DeLanda’s (2016) assemblage theory (discussed further below), I create an MLT conceptual framework with which to explore expressions of multiple literacies in AE ESOL classrooms.

An important aspect of exploring literacies in AE ESOL classrooms is adulthood and learning in adulthood. Merriam, Caffarella, and Baumgartner (2007) write adult students draw from a longer lifetime of knowledge and experience than children. Adults are already parents, workers,

and citizens in the community. Knowledge and life experiences distinguish learning in adulthood from learning in childhood in important ways. In this study, I use the term *worldview* to point to the potential of adult knowledge and experience. I turn to Masny (2012) and suggest that worldviews have a critical role in the production of multiple literacies in AE ESOL classrooms. However, I resist using the term to point to a static variable, state of mind, or identity marker. Rather, I use the MLT framework to think worldviews as the potential of adults' knowledge and experience in producing expressions of multiple literacies. Drawing from Deleuze, Guattari, and Masny opens up a way to explore the role of diverse worldviews in producing expressions of multiple literacies in the classroom. Worldviews work in the sense-making aspect of learning.

Worldviews and Sense

Masny (2012) uses the term worldview to mean “belief systems [that] plug into discourse and text” (p. 114). She theorizes worldviews emerge in language and sense-making as a “virtual dimension of sense” (Masny, 2011, p.495). Worldviews, as discussed above, include experiences and knowledge that become actualized in expressions of literacy. Lorraine (2011) writes that worldviews emerge from habitual patterns of living and “insist in the present” (p. 34). In second language and literacy learning, Masny (2005/6) suggests expressions of multiple literacies are produced by connections between the often-disparate worldviews of students, and students and teachers. At times, these connections are more like collisions. She writes:

Acquiring a second language and literacies [...] create[s] an environment for worldviews to collide because of the sociocultural, political and historical situatedness of learning. Moreover, worldviews collide because what is in the process of learning is different from that which has been learned. Worldviews collide because of what is taught and what the learner knows.

Worldviews collide when different values and beliefs about language, about literacies are

introduced as a result of encounters with a second literacy. Moreover, these values and beliefs are not necessarily shared by the learner and the teacher. (p.149)

Masny's (2005/6) theorizing about colliding worldviews suggests that values, beliefs, and ideas encountered in second language and literacy learning might conflict with students' worldviews. I suggest these encounters might be more intense with adult students given the potential breadth and depth of their worldviews. In keeping with the idea of worldviews as virtual sense, Masny and Cole (2009) add that second language and literacy learning is a potential violence in which a student's sense can be disrupted, transformed, and become other-than before¹. Masny (2011) writes a collision "is not a state of affairs, but a transformation; a becoming" (p.495). Language and literacy learning can disrupt worldviews, or virtual dimensions of sense, and produce a change, a becoming-other-than-before student.

Deleuze (1968/1994) writes that learning takes place in the relationship between language and "an encounter with the Other" (p.22). Second language and literacy learning in AE ESOL is indeed an encounter with others: globally-diverse classmates, teachers, languages, worldviews, English language curricula, education policies, and so forth. An encounter, or Masny's (2005/6; 2011) collision, is what Deleuze calls a sense event. He writes, "Sense is what happens at the point at which language and the world meet" (1969/1990, p.100). He adds that sense rests in the tension between what is known and taken to be true, and what is other. In this study, I suggest the other is that which is unidentified, that which calls forth and collides with one's worldview: new language(s), disparate worldviews, reading and writing for the first time in a new language, English curricula, bodies from unfamiliar cultures, and so on. If sense-making is language meeting

¹ This line of thinking points to Deleuze's concept of *becoming* and ontology of difference, both of which are discussed further below and in Chapter Two.

the world, how might this process become more intense when there are multiple languages and diverse worldviews at work?

The notion of colliding worldviews, or sense events, is important to this project because I suggest the context of AE ESOL classrooms has the potential for intense and multiple collisions between globally-diverse adults, languages, worldviews, teachers, curricula, and so forth. English language and literacy learning might disrupt adult students' worldviews in many ways. This study is an exploration of what these disruptions might produce: creative expressions of multiple literacies. Deleuze (1968/1994), Masny (2005/6), and Masny and Cole (2009: 2012) theorize these disruptions as becomings, or that which is other-than before. I argue expressions of multiple literacies are examples of such becomings. Deleuze (1968/1994) further describes the other-than-before, or becomings, as *difference*. Here, difference is that which is un-identified, uncategorized, and often deemed error. In this study, expressions of multiple literacies are often deemed error or rendered invisible. Deleuze's difference is important to multiple literacies and is taken up in Chapter Six. In the next section, I expand on language's role in producing this difference.

Language, Worldviews, and Sense

Deleuze (1969/1990) writes that sense is the point when language meets the world. In this section, I discuss the role of language in sense-making, and begin with Deleuze's (1969/1990) idea of the "excess of language" (p.2). Excess, he writes, is that which spills over after we fill words with meaning. "[W]ords [...] function in all cases as empty forms for the selection of images" (p.12). For Deleuze, sense-making, or meaning-making, begins with an image of thought (see May, 2005). Language works to fill words with images of thought. Words can be taken broadly to mean that which is perceived, or encountered. Sense-making is language filling the world (or word) with an image of thought. This image of thought is that which is known to us

through habit or experience, what Masny (2005/6) calls worldview, or what I call adult knowledge and experiences. For example, when we perceive or encounter or read the word *house*, we fill it with an image of thought. Each of us is likely to have a particular image of house calling forth our worldviews and language. When we perceive the word house, we fill the word with this particular image of thought. Of course, we can have variations of the house-image, but we make sense of the context and words are filled with (what we deem to be) the correct, sensible image. That which we rule out as nonsense is the excess, or what spills over. In the sense-making process, language and worldview constrain what is possible as sensible; language and worldview work to both produce and constrain sense-making. To make sense is to identify. May (2005) writes that Deleuze seeks to overcome the image of thought and identity to explore the excess, or that which spills over as nonsense and “unidentified.” Excess is that which is produced between perception and sense-making, before we identify “it” with language. Excess is Deleuze’s productive difference.

I incorporate the idea of productive difference in this project because I find it keenly relevant to adult second language and literacy learning. I suggest there is great potential for the production of difference in a context of multiple languages and colliding worldviews. Masny and Cole (2009) write language and literacy learning disrupts sense and produces something other-than before. In Deleuze’ work, producing difference, or excess, is producing something new. Masny (2005/6) and Masny and Cole (2009) theorize this as producing a multiple literacy. What interests me is the identification of difference as error. Deleuze writes, “We should not be surprised that difference should appear accursed, that is should be error, sin or the figure of evil for which there must be expiation” (1968/1994, p.29). Difference, he argues, is subordinated to that which is known, categorized, identified, and sensible. The MLT framework is a tool for exploring the role of

language and worldviews in the production of difference, of expressions of multiple literacies as new and other-than before.

According to May (2005), Deleuze wants us to look beyond the image of thought to consider difference not as error, but as new, creative, and singular. By undertaking a study that seeks to explore this difference, I must move beyond binary thinking and not simply privilege difference over identity (that which is known, sensible, defined, categorized, and so forth). Instead, I rely on Deleuze's philosophy to disrupt the identity-difference binary and think difference as productive, as not-yet known, as occurring between perception and identity. With Deleuze, difference becomes ontological: difference is a temporal being emerging between perception and identification or sense. Rajchman (2000) describes Deleuze's difference as "free" (p. 55) and not yet defined. Difference is not the opposite of identity; difference becomes identity. To employ Deleuze's work in a study of difference is to open up time-space between perception and sense-making while worldview/language/sense/literacy is free. I find free-ness a creative approach to inquiry in the assemblage of AE ESOL classrooms where multiple languages and worldviews have great potential to produce difference. But, how might this temporal difference be accessed? Here, I return to Masny's (2005/6) multiple literacies theory, or MLT.

Reading excess. In her study of adults learning English in a Canadian citizenship class, Waterhouse (2009; 2011a) uses MLT to explore how the nationalized curriculum is experienced by students. She considers how students' worldviews and languages connect with a curriculum that is designed to promote Canada as a peaceful and multicultural nation. Through interviews, students share with Waterhouse their experiences of violence in the curricular text about peace and Canada. Waterhouse theorizes Canadian history lessons that commemorate war heroes also call

forth students' memories and experiences of war in their natal countries. She suggests the students read both peace *and* violence in the curriculum, although this is not its intended purpose.

In the Canadian example, we might consider violence as the excess of curricular language. Students did not make sense of the instructional materials as the Canadian authors had likely intended; rather, they read what spilled over—the violence. War spilled over as excess of peace. In this example, war is difference, or perhaps error in the teacher's or curriculum author's eyes. Masny and Cole (2009) theorize that literacy is in the many aspects of life that “flow through the subject and that constitute memories, desire and the mind” (p.4). Their theorizing points to the potentiality of worldviews as a dimension of sense at work in the production of literate expressions. I characterize the students' reading of peace and violence as a ‘free-er’ and a more creative experience with the curriculum. Waterhouse's (2009; 2011a) projects, along with several others that employ MLT, are discussed in the literature review in Chapter Three.

Another example of reading excess and producing difference comes from the AE ESOL program where I was employed and which serves as the research site for this study (Chapter Four). In 2007, ESOL program staff developed a process-writing curriculum that targeted adult students who were learning to read and write for the first time in English. Students' work often took the form of picture stories so they could express their ideas with words and drawings. The lesson plans had a formulaic structure that served as a scaffold for emergent writers to organize their ideas into a coherent story. Students chose different writing themes, such as school, home country, family, or life in the United States. The finished work was published by the school system, and all students received a copy of the booklet. I was part of this project from 2008 through 2012.

For me, one picture story stands out because of its powerful images and intense message. It continues to affect me, and I present it as an example of reading the excess of curricular language and producing difference. Thinking with Deleuze and Masny, I read Saeko's school story (Figure 1, below), as war *and* school. I theorize it as an expression of multiple literacies produced by a collision between Saeko's worldview of World War II, the United States, English, Japanese, the process writing lesson, and the writing theme of school. I suggest the story does not originate from within Saeko, but from memories, experiences, and languages that flowed through her as she encountered the process writing lesson. As a co-author of the process writing lesson plans, I contend they did not include, nor did they anticipate, a reading of violence. Nevertheless, Saeko produced a picture story in which violence emerged. When I read Saeko's story, I read violence *and* peace in the excess of her words and pictures.



Figure 1. My School Story by Saeko Oishi

Violence and peace are examples of what adult students, teachers, and researchers might read in the excess language of lesson plans and student work. These examples of reading excess and producing difference support my argument that AE ESOL classrooms as remarkable and important contexts in which to explore adult language and literacy learning. There is potential for multiple interpretations and productions of difference as adults read and make sense of texts in and through multiple languages and worldviews. These examples illustrate how thinking with Deleuze, Deleuze and Guattari, and Masny opens up a creative way to study language and literacy learning as a process of reading excess and producing difference. Deleuze and Guattari (1980/1987) add that difference becomes error when we identify it as such, when we identify it as nonsense. Thinking with this philosophy becomes a way to access and explore productive difference in adult second language and literacy learning. In the next section, I discuss MLT in more depth.

Multiple Literacies Theory

Masny (2005/6; 2010; 2016) and Masny and Cole (2009; 2012), posit MLT as a poststructural conceptualization of literacy in which it becomes a productive process that flows through and connects with bodies. MLT is underpinned by the philosophy of Deleuze and Deleuze and Guattari. With MLT, bodies include human and non-human, organic and inorganic, actual and virtual. In the AE ESOL classroom, bodies include students, teachers, worldviews, languages, texts, desks, chairs, computers, books, ideas, and so forth. Literacy no longer originates from within a human subject but as a process of that flows through and connects with bodies to produce expressions, transformations, becomings-other-than, difference. Deleuze and Guattari (1980/1987) conceptualize all bodies as having the potential to affect and be affected; all bodies have the potential to become subjectivities. In this study, subjectivity is a body's capacity or power to affect and be affected. The poststructural shift in conceptualizing subjectivity breaks down subject-object

dualisms and considers all bodies as potential subjectivities, not only human. Deleuze and Guattari (1980/1987) write subjectivities are temporal beings, they are becomings. Subjectivity and becoming are discussed in more detail in Chapter Two.

As a poststructural conceptualization of literacy, MLT builds on and extends the work of sociocultural theories of literacy. For example, MLT builds on Heath (1983), who finds that people have many ways of using language to engage with text that go beyond those in formal, school settings. Heath introduces the idea of literacy as an observable event. Street (1984) introduces literacy practices that do not involve formal coding and decoding of language, or what we might think of as the skills of reading and writing. He posits the ideological model of literacy and argues that literate practices reflect the social and cultural conventions in which they are embedded. Barton and Hamilton (1998) add the notion of multiple literacies, which include the intentional practices of everyday life activities such as reading recipes or telling stories. A final example of socioculturalism on which MLT builds is Janks (2009), who theorizes how texts position readers and writers in certain ways. Drawing on the work of Foucault, Freire, and Street, she argues that a text is never neutral but always representative of a particular standpoint.

The work of Heath, Street, Barton and Hamilton, and Janks advanced the field of literacy by problematizing what literacy is and what it might mean to be literate or illiterate. Taking socioculturalism as a starting point, Masny (2005/6) pushes literacy into a different ontology, one in which it no longer originates from within a human subject but flows from the outside through bodies—all bodies, not only human. With MLT, literacy becomes an affective process that flows through and connects bodies, all of which have the potential to affect and be affected.

I describe the ontological shift in MLT from socioculturalism to poststructuralism using the figures below. I argue MLT is also a shift from a humanist philosophy to a posthumanism because of its conceptualization of human subjectivity. I compare and contrast these ontologies of literacy and subjectivity using two figures. Figure 2 below is a sociocultural model of literacy that depicts a literacy event (e.g., Heath, 1983) situated within a larger literacy practice (e.g., Street, 1984). My purpose in using this figure is not to critique its scholarship, but to use it as a pedagogical tool to visually compare with Figure 3, which I offer as a representation of literacy as flow (e.g., Masny, 2005/6).

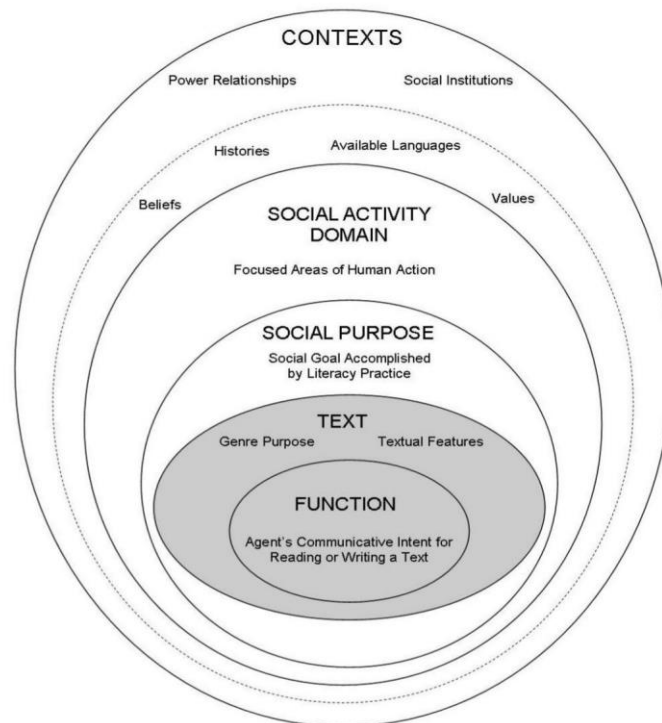


Figure 2. Sociocultural Model of Literacy

The areas shaded in gray represent an observable literacy event, while the unshaded areas represent inferred spaces of the larger literacy practice that contextualize and shape the event. (Purcell-Gates, Perry, & Briseño, 2011, p. 450).

I read Figure 2 as a model of literacy in which the genesis of the literacy event is the “agent’s communicative intent for reading or writing a text” (Purcell-Gates, Perry, & Briseño, 2011, p. 450). In this model, literacy originates from an agential human subject. I read this conceptualization of literacy as relying on the concept of a stable human subject and suggest this is a humanist philosophy, or one that takes a stable human subject as its starting point. In this sociocultural model, I see intentional human subjects as the originators of literacy; literacy comes from humans. The layers of context, or inferred spaces, press on and are experienced by inhabited human bodies that are socially and culturally embedded subjects. I compare this model and conceptualization of human subjectivity with the philosophy underlying Masny’s (2005/6) MLT, which conceptualizes literacy as a process that flows through and connects with bodies. I argue MLT is a posthumanist philosophy because it relies on a conceptualization of human subjectivity as a temporal and relational event. With MLT, literacy does not originate from the agential human subject but from the outside: literacy is an affective process with the potential to bring about the event of human subjectivity.

If we theorize Saeko’s story from Figure 1 (Chapter One) using sociocultural theory (broadly), we might begin with the subject *Saeko the ESOL student* and her intention to write about school experiences. We would characterize Saeko’s engagement with the process writing lesson and production of the picture story as the observable literacy event. The template for writing and drawing her story, the teacher, her classmates, the context of childhood memories of war in Japan, and the ESOL classroom press on her embedded and inhabited body as she writes about school experiences. We might further attribute voice in the story to the subject Saeko. In this brief experiment, we subjectify Saeko as an agential writer, creator of literacy, and source of literacy (and voice, see Chapter Six).

Theorizing the literacy event of Saeko's story with socioculturalism (albeit briefly and broadly) provides a perspective unlike theorizing literacy with MLT. My purpose in this section is to distinguish the ontologies that underlie the different conceptualizations of literacy and subjectivity, and to illustrate the philosophy of posthumanism that informs this study. Using Figure 2 above as a tool, I broadly situate the philosophy of socioculturalisms as humanist philosophy because it (they) rely on the conceptualization of a stable human subject from which literacy is produced. Literacy is a human activity. The human subject becomes a stable being who is embedded in the world. In making the ontological shift with MLT, I posit the underlying philosophy as posthumanism because the human subject is de-centered; it is no longer the starting point for literacy. The human subject is no longer a philosophical unit (see Stark, 2017) but an effect of connecting with other bodies. Masny' MLT posits literacy as a process that flows through and connects bodies—worldviews, languages, humans, texts, and so forth. With MLT, all bodies are potential subjectivities with the capacity to affect and be affected. Humans are one form of body with this potential capacity. In making this ontological shift, the stable human subject is deconstructed and becomes a temporal and relational event: human subjectivity is the event of affecting and being affected. Literacy becomes an affective process and human subjectivity, indeed all subjectivities, become inter-subjective, or beings in-relation with other bodies in the world. In this posthuman study, human subjectivity is an effect of a process rather than a stable being. With MLT, literacy is conceptualized not as originating from this temporal, relational event but a process with the potential to bring it into being.

Of course, this posthuman study is concerned with *human* expressions of literacy: reading, writing, speaking, creating texts using human language systems. Posthumanism in this study is not a move away from human beings, human subjectivity, and human activity. It is not anti-human,

but rather, I use MLT to conceptualize literacy *and* subjectivity in a particular way, and in doing so, I de-center the stable human subject and put it in-relation with other bodies. Human beings (subjectivities) are indeed the site of literate expressions but not their creators. Stark (2017) writes that human subjects (bodies, subjectivities) are themselves expressions of a process of connecting with other bodies in the world. Subjects are the site of thought but not its originator. In this study of human literacy, I remain always in-relation with humanism. Likewise, MLT draws from and uses socioculturalisms, but also moves beyond them. This study is not a move away from humans, human subjects, and human bodies, but rather, an attempt to put them in-relation with other bodies and larger becomings in the world. As a tool to better depict the ontological shift in conceptualizing subjectivity and literacy, I offer the illustration in Figure 3 below.

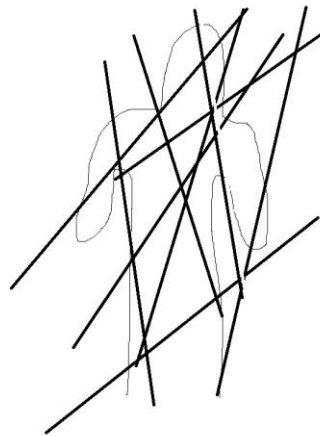


Figure 3. Literacy as Flow

Masny and Cole (2009) write literacy has become a “highly convoluted construction” (p. 3), what Deleuze and Guattari (1980/1987) might call a *multiplicity*, or that which we cannot easily pin down or define. Literacy becomes many, or multiple; literate expressions become events. Colebrook (2002) describes multiplicities as “a collection or connection of parts [...] what it *is* is an effect of its connections” (p. xxvi; emphasis in original). Subjectivity is also a

multiplicity: it becomes the event of its relations and connections. It is produced by a process of connecting bodies. Multiplicities are both relational and temporal; they become *when* bodies relate and connect.

Relationality and temporality take us back to Deleuze's difference, which also has temporal and relational dimensions. Difference is that which is produced between perception and sense before being reduced to identity (categorized, labeled as error, and so forth). I access the relational and temporal qualities of subjectivity and look to explore difference in this study using Deleuze and Guattari's (1980/1987) concept of assemblage and DeLanda's (2016) assemblage theory. The concept of assemblage and assemblage theory is the final piece of the MLT conceptual framework that I discuss below.

Assemblage

Deleuze and Guattari's (1980/1987) concept of assemblage is a tool that I use to access relationality and temporality as dimensions of subjectivity in this post-qualitative, posthuman project. Throughout the paper, I write about AE ESOL classrooms as *assemblages* of adults, languages, worldviews, texts, and so forth. The classroom becomes an assemblage of bodies that relate and connect (and often collide). Assemblage is a philosophical concept developed by Deleuze and Guattari (1980/1987) and further theorized by DeLanda (2016). It gives me the language to write about relationality and temporality and to access difference. Rajchman (2000) writes that an assemblage "... create[s] arrangements in space and time in which we relate to ourselves and one another in a manner not subordinated to identity or identification, imaginary or symbolic, not even to the self-recognition of classes" (p. 82). In the space-time of an assemblage, all bodies have the potential to relate, connect, affect and be affected. In other words, all bodies

are potential subjectivities. May (2003) suggests we think of assemblages as *when* rather than *what* in order to emphasize their temporal dimension. Putting the concept of assemblage to work with MLT helps me access subjectivity in a *post* manner: I am not directly experiencing literacy or subjectivity or assemblages. I access them via language of the MLT-assemblage theory conceptual framework.

Assemblage theory. DeLanda (2016) extends Deleuze and Guattari's (1980/1987) concept of assemblage by fleshing out a more defined conceptualization of assemblage. For DeLanda, an assemblage is when bodies assemble; assemblages are their relations and connections.

Assemblages are temporal and relational beings. He defines assemblage below:

It is a multiplicity which is made up of many heterogeneous terms and which establishes liaisons, relations between them, across ages, sexes and reigns – different natures. Thus, the assemblage's only unity is that of a co-functioning: it is a symbiosis, a 'sympathy'. It is never filiations which are important, but alliances, alliances; these are not successions, lines of descent, but contagions, epidemics, the wind. (p.1)

I use DeLanda's (2016) words to reiterate two important aspects of assemblages of AE ESOL classrooms for this project: (1) assemblages are relations and connections, and (2) assemblage theory recognizes potentiality in all bodies to become subjectivities. Regarding point number one, it is important to reiterate that assemblages themselves are relational, temporal beings. When I write the words *in an assemblage* or *an assemblage is ...*, I do not wish to imply it is a stable thing that I can directly experience. Assemblages are a conceptual way of thinking about a context. Regarding point number two, my research interest is the workings of all bodies in AE ESOL classrooms. Assemblage theory opens up a way to include important, situational elements of the

AE ESOL classroom that might otherwise be imperceptible, such as worldviews, productive difference, multiple literacies, and multiple sense-making events. Assemblage theory adds to the MLT conceptual framework as a tool for accessing the context. The concept of assemblage and assemblage theory are discussed in more detail in Chapter Two. In the next section, I move on from describing the conceptual framework to applying it to the study's context of adult education. I begin with an overview of adult education.

Context of Adult Education

Adult education, or AE, is typically defined as a system of education serving persons who are beyond compulsory school age and who have less than a high school credential, and or persons who speak English as an additional language with limited proficiency. AE services generally include preparation for high school equivalency credentials, such as the GED[®], and courses for English for speakers of other languages or ESOL². For many adults who migrate to or seek asylum in the United States, AE is one of the first institutions with which they interact. The ESOL classroom often becomes a gateway to the language and culture of the United States.

Public AE programs are funded by federal, state, and local governments, and student tuition where allowed (Foster & McLendon, 2012). The Workforce Innovation and Opportunity Act of 2014 (WIOA; Public Law 113-128, 29 U.S.C. Sec. 3101) is the current federal legislation that re-authorizes and re-appropriates funding for adult education programs. WIOA language requires that education activities serve “those who face the most barriers to economic success [...] including those with [...] limited English proficiency” (Title II, Section 231). WIOA Title II prioritizes instructional programs that put students on pathways to economic success via

² Also called English language acquisition (ELA) or English as a second language (ESL).

standards-based instruction, and employment readiness and job skills training. Under WIOA, the broad goal for AE ESOL students is to “function effectively as parents, workers, and citizens” (Sec. 243).

AE programs receiving federal funding in Virginia are accountable for and report program data to the state department of education. States receiving WIOA funding then report data to the National Reporting System (www.nrsweb.org), the accountable federal agency for WIOA Title II outcomes. Reportable data include pre- and post-testing scores that assess adult student learning gains across education functioning levels or EFLs. For AE ESOL students, testing measures some combination of speaking, listening, reading and writing skills (USDOE, 2014-2015). Additional outcome data for ESOL students include gaining or retaining employment, transitioning to postsecondary education and training, and attainment of credentials (e.g., industry-recognized credential or GED[®]). WIOA funding is performance-based, and local education programs must show continuous improvement in their data to secure future funding.

At the classroom level, Virginia ESOL teachers have varying levels of autonomy to choose curricular materials. An important aspect of WIOA, and subsequent state policies, is the implementation of standards-based instruction³ and evidence-based instructional practices (Commonwealth of Virginia WIOA Combined State Plan, 2016-2020). The spirit and intent of standards-based instruction for adult education is to increase rigor and quality of instruction (Pimental, 2013). This requirement both improves teaching practice and scrutinizes student outcomes as measurable skills gain. The changes brought about by WIOA have resulted in improved measurable skills gains. The Virginia narrative report to the U.S. Department of

³ Virginia adopted the College and Career Readiness Standards for Adult Education (Pimental, 2013) and the English Language Proficiency Standards for Adult Education (AIR, 2016).

Education states that “[a]fter having not met any of the 11 EFL targets [...] in 2011-2012, the state met three EFL targets in 2012-2013 and four EFL targets in 2013-2014 and 2014-2015” (USDOE, 2014-2015, p.5). In 2016-2017, despite a dip in enrollment of more than one thousand students⁴, Virginia AE programs reported gains in six of the eleven EFLs (USDOE, 2016-2017, p. 5).

These improvements are promising, and they echo the difficulties of accountability and reporting in an education system where participation is neither compulsory nor consistent. Students’ attendance is crucial to program improvement: students must reach a specified number of instructional hours before they can be post-tested. Reder’s (2008) longitudinal study indicates that most AE students attend an average of 100 hours of instruction and may exit and re-enter the system many times before reaching that number. Accountability challenges are a reality for adult education, and this topic is beyond the scope of my study. Instead, the problem that arises for me in this post-qualitative dissertation stems from the workings of the AE structure and its influence on subjectivities. My research explores the connections and relations in the complex assemblage of adult education, which includes the nested assemblages of classrooms. I turn to DeLanda’s (2016) assemblage theory for theorizing the context for this post-qualitative study.

Assemblage of adult education. Employing DeLanda (2016) and Deleuze and Guattari (1980/1987), we might think the assemblage of adult education as a stratified space with many layers, or strata, in which territorialization and coding work to homogenize bodies and define their relationships (Chapter Two). An example of territorialization is the adult education standards. Standards work to homogenize instruction, and in theory, homogenize learning and knowledge for

⁴ Publicly-funded AE programs in Virginia served approximately 18,000 adult students in the 2017-2018 program year. State department of education staff estimate approximately 40% of these students were English language learners.

all students. Another example of territorialization is assessment testing of students' English language skills for placement into a leveled class.

Coding works to define relationships between bodies. An example of coding in AE is the n WIOA language that defines the roles and responsibilities of students, teachers, local programs, and state offices. Successful AE states and local programs rely on all subjects fulfilling their roles. Perhaps the most obvious and powerful coding mechanism in AE is the English language. All subjects are required to communicate via English: teachers, students, administrators, curricula, and so forth.

In the stratified space, or assemblage of AE, territorialization and coding work to homogenize bodies and defined their relations, rendering difference invisible or error. Here, difference would be that which is outside of, or other-than the territorialization and coding mechanisms. So instance, if AE ESOL students read the excess of language on a standardized test and do not choose the pre-determined correct answer, their difference is identified as error by the test scorer. If students do not use the conventions of standard English in their speaking, listening, reading, and writing, then their work is poor and non-proficient. The workings of territorialization and coding are discussed in more detail in Chapter Two and mapped in Chapter Six.

DeLanda's (2016) assemblage theory works to make visible the workings of stratification (or structure). By employing assemblage theory with MLT and Deleuze and Guattari's philosophy, I strive to make difference visible, and explore it as productive and free. I problematize the stratified spaces of adult education to map a different perspective that its structure often renders imperceptible. To map is to work with and against structure by attending to

its immanent temporal and relational dimensions. This is the context of adult education for this post-qualitative, posthuman project.

Purpose and Design of the Study

The purpose of my study is to take up what Masny and Cole (2012) describe as Deleuzian literacy studies (e.g., multiple literacies theory) to “analyze the context for the ways in which literacy is becoming other (often to itself)” (p.5). I connect Masny’s (2005/6) MLT, Deleuze and Guattari philosophy, and DeLanda’s (2016) assemblage theory to form an MLT conceptual framework for this study. Employing the MLT framework as a thinking tool is my way to access and problematize the workings of structure on emergent multilingual subjectivities—those subjectivities that are different and other-than—in the AE ESOL classroom (Chapter Six). I argue this perspective is important to the field because it attends to the potentiality of this diverse context, expressions of multiple literacies, multiple languages, and multiple expressions of sense (Stark, 2017; Chapter Seven). Mapping a perspective of adult education that highlights subjectivities who are often imperceptible, or un-affirmed, becomes a feminist practice of immanent ethics (Lorraine, 2011; Chapter Seven). I engage emergent forms of multilingual subjectivities, what Lorraine might call “marginalized forms of subjectivities” (p.24) to explore difference to push our understandings of adult language and literacy learning beyond current structure and commonsense.

Doing the work of this post-qualitative inquiry is two-sided: as it explores difference with the MLT framework, it problematizes a practice of qualitative inquiry that remains infused with threads of logical positivism that prevent us from seeing different perspectives (e.g., Lather, 1991; St. Pierre, 2016a). I situate the MLT framework as a tool for working with and against theory and practice, heeding Lather’s (1991) advice to not allow practice to drive thinking. The theory-

practice relationship, she writes, “entails a reflexivity that attends to the politics of what is and is not done at a practical level in order to learn to 'read out' the epistemologies of various practices” (p. 674, citing Hartsock, 1987, p. 206). Reading out the epistemologies of qualitative inquiry avoids making a leap to its value to instructional application (Masny, 2016; St. Pierre, 2016a). St. Pierre writes empiricism lies within the province of philosophy, and theory and practice are not a binary but are inseparable. She adds, when we are doing something, we are always thinking and doing; “[o]ne might write them as *theorypractice*” (p.112; emphasis in original).

The study design seeks to reconnect theory and practice via a “thinking with” methodology (Jackson & Mazzei, 2012, p. vii). I think with the MLT framework to open up time-space for a different perspective on literacy in the interesting and remarkable context of AE ESOL. My work does not pursue a line of research that can be directly applied to practice; rather, I aim to study otherness and difference as a counter-practice, as a feminist practice to deepen our understandings of the context. And, I suggest there is much to explore. The problem I seek to address, then, arises from the workings of structure on bodies, the truths it produces and stories it hides, and the habits that disconnect thinking-doing adult literacy to privilege one episteme over others. A thinking-with methodology attends to the reflexivity of the structural workings of practice that drive inquiry. I argue that thinking-doing literacy as a multiplicity and providing a different perspective on the context is important for adult learning, adult literacies, and ESOL instruction in larger assemblage of people, languages, worldviews and texts.

Research questions. With these important ideas about research and practice from Lather and St. Pierre, as well as the MLT framework, I propose a project that explores difference in adult education ESOL classrooms. The first research question arises from the stratified assemblage of adult education in which success is narrowly defined as measurable skills, EFLs, and credential

attainment. I ask: (1) How might we use an MLT framework to explore multiple literacies in AE ESOL classrooms? My study then seeks to explore difference as multiple literacies in the assemblage of globally-diverse adults. For the second research question I ask: (2) With an MLT perspective of literacies from question one, how are multiple literacies expressed in AE ESOL classrooms? Finally, I seek to contribute to the field of adult second language and literacy learning with a study that creates a way to be more inclusive of the potential of all subjectivities. I ask: (3) What are the benefits and implications of an MLT perspective of multiple literacies for the field?

Post-qualitative inquiry. This dissertation is an empirical project, meaning that I propose to represent findings with data generated by classroom observations and interviews, curricular materials, and student work. However, I also problematize this design in a discussion of validity in Chapter Four. Deleuze's (1969/1990) ideas about the excess of language and the image of thought filling empty words raises questions about how language can do the job of representing something as truth. With these ideas about validity and truth, my study becomes my interpretation that is necessarily partial, incomplete, and perspectival. Lather (2011; 2013) and St. Pierre (2016a; 2016b) write that we work within and against traditions when doing post-qualitative inquiry. Going back to the beginning of this chapter, I connect with Deleuze and Guattari's philosophy about exploring life rather as interesting, remarkable, and important rather than seeking truth. This post-qualitative project becomes an exploration of the research context that aims to raise questions, engage problems, and take our thinking in new directions.

I work within and against traditional qualitative methods and align my project in three important ways with what St. Pierre (2011) describes as post-qualitative inquiry: (1) the project de-centers the human subject and posits literacy as a posthuman process of connections and relations that produce subjectivities; (2) it connects theory and practice using a thinking with

methodology (Jackson and Mazzei, 2012) and the MLT framework; and (3) it problematizes the structures, discourses, and events that bring truths into being (Lather, 1993). Lather (2013) describes a “QUAL 4.0 [...] to imagine and accomplish an inquiry that might produce different knowledge and produce knowledge differently” (p.635). By thinking with philosophy and incorporating these important elements of post-qualitative inquiry, I suggest the MLT framework is well suited to studying second language and literacy in the context of AE ESOL. With respect to the field of literacy studies, I take up what Anders, Yaden, Iddings, Katz, and Rogers (2016) call “another turn in our field [literacy studies] beyond the cognitive, sociocultural, and digital toward affective and emergent accounts of literacy practices” (p.256-257).

Data generation and analysis. My study design includes generating data by observing AE ESOL classrooms, interviewing teachers and focal students, and collecting instructional materials and artifacts of student work. I also keep a researcher journal to chronical the process of doing a post-qualitative project. I engage with data to do a rhizoanalysis, an emergent process using Deleuze and Guattari’s (1980/1987) concept of the rhizome, which is a metaphor borrowed from plant biology. Rhizomes are about connections; they have no beginning, middle, or end. A rhizome speaks to connections, like root systems, that are “multiple, lateral, circular” (p. 5). Rhizoanalysis takes up a way of thinking about connections and relations between (data) subjectivities to address the study’s research question. In their article, *Becoming Rhizome Researchers*, Clarke and Parsons (2013) describe rhizoanalysis as a breaking down of entrenched ideologies of representation and objectification by “allowing research to go where it leads and take us where it goes” (p. 37). I find rhizoanalysis well suited to a project that aligns itself with post-qualitative thinking and the conceptual framework of this study. Finally, as a post-qualitative

design, this study “consider[s] conditions under which something new, as yet unthought, arises” (Rajchman, 2000, p. 17).

Layout of the dissertation chapters. I write this prospectus as both chapters and plateaus of thought. Deleuze and Guattari (1980/1987) borrow the term *plateau* from anthropologist Gregory Bateson. Together they write, “We call a ‘plateau’ any multiplicity connected to other multiplicities by superficial underground stems in such a way as to form or extend a rhizome” (p.22). As a multiplicity, a plateau might take different forms and connect to other plateaus in unexpected ways. In this dissertation, plateaus do not unfold as links in a linear chain of logic, but instead, connect to other plateaus to map an inquiry. If we think of this dissertation project as an assemblage, it becomes the connections and relations between these plateaus, or chapters, which are connections and relations of ideas, data, literature, and so forth. Deleuze and Guattari tell us to “[m]ake a map not a tracing” (p.12). However, we “always put the tracing back on the map” (p.13) by attending to the structural, situational realities. Thus, the plateaus connect in multiple and circuitous ways, but for readability and accountability, I name and number them as chapters. In Figure 2 below, I overlay the structure of the dissertation onto a mapping of its rhizomatic parts.

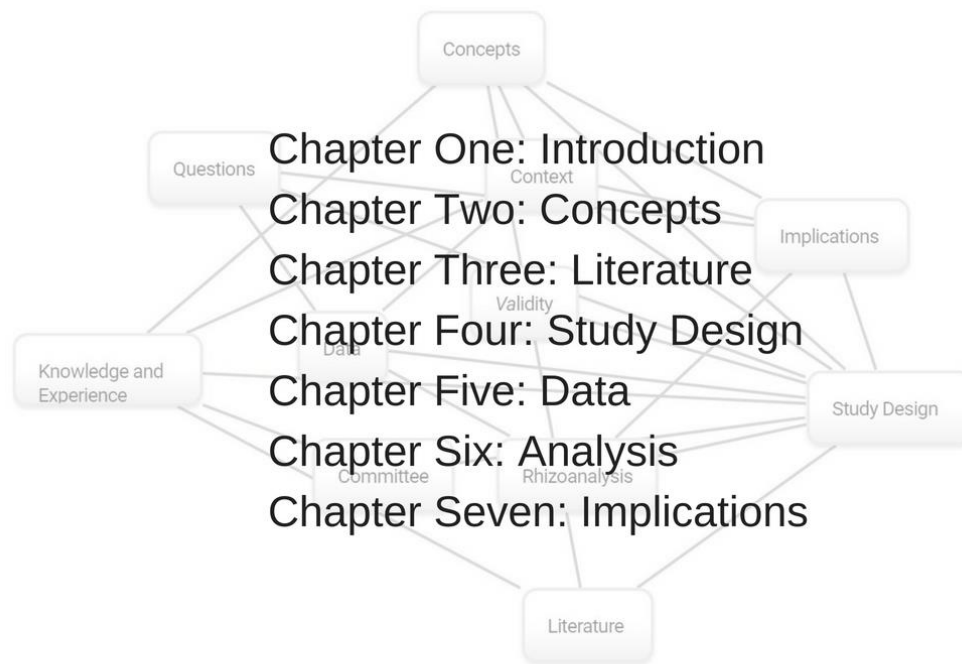


Figure 2. Putting the Trace Back on the Map

Chapter one introduces a post-qualitative literacy project, relying on the philosophy of Deleuze, Deleuze and Guattari, Masny, and DeLanda. As discussed above, Jackson and Mazzei (2012) describe this methodology as “thinking with theory” (p. vi) to reconnect theory and practice, or what St. Pierre (2016a) describes as theorypractice. I think with the work of these scholars to map an empirical project that explores assemblages of language, worldviews, adults, and English language curricula. Chapter Two connects with concepts that I plug-in as thinking tools to carry out the inquiry. It also provides more detail on Deleuze and Guattari’s (1991/1994) philosophy of creating concepts. Chapter Three maps a body of literature on literacy and theory that informs this project. The literature spans socioculturalism to poststructuralism. I do not posit this study as filling a gap in the literature; rather, I consider myself in relation with this work. Chapter Four details a study design, introduces rhizoanalysis, and concludes with an important

discussion on validity. Chapter Five describes data, data subjectivities, and how I interact with data in this study. Chapter Six is a rhizoanalysis of the data and offers three mappings, or different perspectives, on AE ESOL classrooms. Finally, Chapter Seven is a discussion of immanent ethics, which I put forth as an implication and benefit to the field.

Chapter Two: Connecting with Concepts

Philosophical concepts are fragmentary wholes that are not aligned with one and other so that they fit together, because their edges do not match up. They are not pieces of a jigsaw puzzle but rather the outcome of throws of the dice. They resonate nonetheless, and the philosophy that creates them always introduces a powerful Whole that, while remaining open, is not fragmented: ... all the concepts on one and the same plane ...the plane of immanence ... (Deleuze and Guattari, 1991/1994, p. 35)

This chapter serves as a glossary of the philosophical concepts that I borrow from the work of Deleuze, Deleuze and Guattari, Masny, and DeLanda. I bring these concepts together, plug them in, and think with them as tools to do this project. The purpose of the chapter is to describe how each concept emerges and contributes to the study. This project begins at the intersection of language, worldviews, and literacy in the assemblage of two adult education (AE) English for speakers of other languages (ESOL) classrooms. Working with philosophical concepts as a method of inquiry aligns with St. Pierre's (2011) principles for post-qualitative work, and Lather's (2013) notion of QUAL 4.0, or producing different knowledge and producing knowledge differently (Chapter One). Thinking and doing post-qualitative work means that I resist normative methodologies and instead seek to create something that is different. I accomplish this work by using the concepts described here. I begin with Deleuze and Guattari's (1991/1994) ideas about creating concepts, and the purpose behind connecting with concepts as tools for inquiry. Then, I

move into a description of each concept of this project. For ease of reading, I list them in alphabetical order.

Working with Concepts

Deleuze and Guattari (1991/1994) posit philosophy as “the art of forming, inventing, and fabricating concepts” (p.2) that shape our thinking and help us critique the world in new ways. Philosophical concepts, they add, are not ready-made universals that aim to solve problems, but draw from experiences and intuition grounded in a particular plane of existence, or context. Concepts connect us to the world and the subjectivities with which we interact. However, “[c]oncepts are not waiting for us ready-made, like heavenly bodies” (p. 5); rather, they are created. According to Deleuze and Guattari,

[we] will know nothing through concepts unless [we] have first created them—that is, constructed them in an intuition specific to them: a field, a plane, and a ground that must not be confused with them but that shelters their seeds and the personae who cultivate them. (p.7)

In this project, I borrow and employ philosophical concepts to address questions about language and literacy grounded in the context AE ESOL. I use concepts as tools to posit the research context as an assemblage, to open up ways of accessing difference, and to explore the relational and temporal dimensions of emergent multilingual subjectivities. Deleuze and Guattari (1981/1987) might call this method a thinking experiment; St. Pierre (2011) and Lather (2013) call it post-qualitative inquiry.

The work of Deleuze and Deleuze and Guattari is full of concepts that are non-referential to actual conditions and people, making them particularly useful for borrowing and plugging in to inquiry across contexts. Bogue (1996) describes Deleuze’s style as impersonal, writing about his

“analytic rigor and ascetic sobriety” (p. 252) that can make his writing seem detached. But, by not over-personalizing concepts, they are more readily taken up and contextualized by others like me. Perhaps, then, I might borrow and plug in concepts in such a way that allows me to think literacy and AE ESOL differently, and open up possibilities for critique that might not otherwise be accessible.

The concepts I borrow draw from the work of Deleuze (1968/1994; 1969/1994; 2002/2004), Deleuze and Guattari (1980/1987; 1991/1994), DeLanda (2016), Masny (2005/6; 2010; 2012), and Masny and Cole (2009; 2012). Writing on Deleuze, Colebrook (2002) reminds us that thinking is framed by concepts; we are always thinking with concepts, often ideological ones, and these concepts structure the way we see the world. Thinking that is structured by purposefully selecting concepts requires a breaking down of previously held “common sense” (p. xiii). Post-qualitative inquiry in this project aims to disrupt commonsense ideas about what literacy is, to consider what it might become.

What follows is an alphabetic list of the concepts that I borrow and adapt to the particular context of my project. I provide a theoretical description or an example from the study. Some concepts, such as *affect*, call forth others, like *percepts*. In these instances, the called-forth concepts are discussed under the main listing. Other concepts, like *becoming*, connect with and flow through several concepts. Despite being alphabetical, the concepts are a rhizome; they emerge and connect in unexpected ways throughout this project.

Affect

Affect is a force one subjectivity has on another (Deleuze & Guattari, 1981/1987). Drawing on this idea, Masny (2005/6) and Masny and Cole (2009) posit the act of reading as affective. More specifically, the text one reads is affective; affect flows through the connection between reader and

text. Here, affect refers to an “interpersonal intensity corresponding to the passage from one experiential state of the body to another and implying an augmentation or diminution in that body’s capacity to act” (Massumi, 1987, p. xvi). Colebrook (2002) writes that, for Deleuze, “affect is not the meaning of an experience but the response it prompts” (p. xix). “Affect arises in the midst of *in-between-ness*: in the capacities to act and be acted upon” (Gregg and Seigworth, 2010, p. 1, emphasis in original). Affect is produced by and produces connections between two or more subjectivities or bodies, where bodies are taken in the broadest sense possible. For example, bodies in this study include adults, languages, worldviews, and texts. Connections between teachers, students, texts, and so forth, have the potential to produce a response. An example of affective power of reading is found in Waterhouse’s (2009; 2011a) studies. In her research, adult students read about peace in their lessons, but this connection became affective: it produced experiences of peace *and* war for students.

DeLanda (2016) writes that affective responses become more unpredictable as heterogeneity in kind and quality of bodies increases (see Assemblage Theory below). Heterogeneity and affect emerge in my project in important ways that produce subjectivities (see Chapters Six). I argue throughout this dissertation that there is great heterogeneity in the AE ESOL classroom and thus, great potential for affective responses. I theorize that the diversity in kind and quality of bodies in this context—globally-diverse adults, worldviews, languages, texts—increases the untimely production of subjectivities and expressions of literacy (see Chapter Six).

Percept. Affect often calls forth the concept of *percept*. Percept, according to Colebrook (2002), is “when we are presented with what it might be like to perceive” (p.xx). Deleuze and Guattari (1991/1994) relate affects and percepts to works of art. Art, they suggest,

is a bloc of sensations, that is to say, a compound of percepts and affects [...] Sensations, percepts, and affects are *beings* whose validity lies in themselves and exceeds any lived. They could be said to exist in the absence of man because man, as he is caught in stone, on the canvas, or by words, is himself a compound of percepts and affects. (p.164; emphasis in original)

Affects and percepts arise from connections in assemblages and stand on their own, independent from a human subject. They are non-human and non-linguistic forces in and of themselves. Deleuze and Guattari write about Monet and Cézanne as masters whose canvases “may be completely full [of affect and percepts] to the point that even the air no longer gets through” (p.165). Examples of affect and percept in this study include Saeko’s picture story in Chapter One, and Homer’s speech about education in Chapter Six. Affect and percept are particularly helpful tools for thinking about subjectivity, and text as productive of a response. Masny (2005/6) posits reading as affective.

Affect has been theorized in different ways in poststructural literature (e.g., Cole, 2012; Gregg and Seigworth, 2010). In this dissertation, I plug in affect as a concept created by Deleuze and Guattari (1980/1987) and further theorized by Masny (2005/6), Masny and Cole (2009; 2012), to open new ways of thinking about the productive, intensive, and potentially disruptive forces of reading in AE ESOL classrooms. I find affect to be a necessary element in the production of emergent subjectivities in AE ESOL classrooms (Chapter Six).

Assemblage

Assemblage is a key concept in this study because it connects to multiple literacies theory or MLT (Masny, 2005/6) to explore literacies in the research assemblage. I plug in the concept of

assemblage to conceptualize AE ESOL classrooms as connections of bodies, where bodies include human, non-human, actual, and virtual. Using the concept of assemblage, all bodies are potential becoming-subjectivities with the capacity or power to affect and be affected. Bodies in AE ESOL classrooms include students, teachers, the researcher, curricula, languages, worldviews, instructional materials, tables, chairs, the clock on the wall, and so forth. Thinking with the concept of assemblage in this project allows me to access productive relationships and potential becoming-subjectivities (Chapter Six).

DeLanda (2016) theorizes assemblages as nested rather than hierarchical. Bodies of an assemblage are themselves assemblages, and they may connect with other bodies to produce new assemblages. Colebrook (2002) writes that “any body or thing is the outcome of a process of connections” (p. xx). She adds that Deleuze and Guattari use the concept of machinic assemblages rather than human beings or organisms in order to reflect this thinking. For instance, the human body is conceptualized as a machinic assemblage of organic materials, ways of relating to the world, and virtual ideas. A book is a machinic assemblage of paper, ink, and ideas. This dissertation is an machinic assemblage of chapters, ink, paper, and ideas. Assemblages can also be *abstract machines*, or “collective assemblage of enunciation, of acts and statements and incorporeal transformations” (Deleuze and Guattari (1980/1987, p.88). For example, WIOA (Chapter One) is an abstract machinic assemblage of enunciation. I posit the AE ESOL classroom in this study as complex assemblages of nested machinic and abstract assemblages of humans, policies, languages, worldviews, and so forth. DeLanda (2016) writes that an assemblage “refers to the action of matching or fitting together a set of components [...] as well as to the result of such an action” (p.1). In the description directly below, the concept of assemblage works to keep thinking open and moving forward, and to consider what bodily connections might produce:

What is an assemblage? It is a multiplicity which is made up of many heterogeneous terms and which establishes liaisons, relations between them, across ages, sexes and reigns – different natures. Thus, the assemblage’s only unity is that of a co-functioning; it is a symbiosis, a ‘sympathy.’ It is never filiations which are important, but alliances, alloys; these are not successions, lines of descent, but contagions, epidemics, the wind (Deleuze & Parnet, 2002, p. 69; cited in DeLanda, 2016, p. 1)

Assemblage theory. DeLanda (2016) extends Deleuze and Guattari’s (1980/1987) concept of assemblage and posits assemblage theory. Assemblage theory has two important and related parameters: (1) degree of territorialization, and (2) degree of coding. These parameters are used to describe how assemblages work and what they produce. With respect to parameter one, DeLanda writes that a high degree of territorialization works to homogenize bodies. In this study, territorialization includes policies and shared values and beliefs about the purpose of adult education. Alternatively, a lesser degree of territorialization affords more heterogeneity in bodies. Territorialization has a downward causal influence and constrains and enables what emerges. Territorialization is related to the second parameter. An increased level of territorialization influences coding. “Coding refers to the role played by special expressive components in an assemblage in fixing the identity of a whole” (DeLanda, 2016, p.22). In this study, English language is one example of coding that begins to fix identities of English teacher and English student. A lesser degree of coding allows for variation in expressive components, such as multilingualism in the classroom.

High levels of territorialization and coding results in what Deleuze and Guattari (1980/1987) and DeLanda (2016) call a stratum; strata have many layers of territorialization and coding. DeLanda suggests his use of parameters allows us to peel away these layers to explore

their workings. Strata and assemblages are not polar opposites because, with parameters, one can become the other. Highly territorialized and coded assemblages, or strata, have two sides: one that faces the surface and one that faces what Deleuze and Guattari (1980/1987) call the body without organs, or space that has yet to become. Stratified layers are the effect of a double move of territorialization and coding.

Building on the layering move, DeLanda looks at scale. He suggests that assemblages have their own temporalities, but all operate on the same plane of existence. He provides the example of a city as nested set of emergent wholes operating at different temporalities and scales. Stratified layers are historical periods that layer over each other with time. Nested assemblages within a larger social whole also have their own layers. What is important about the idea of nested assemblages is that it rejects a hierarchy. Bringing together Deleuze and Guattari's (1980/1987) work on the concept of assemblage, the parameters of territorialization and coding, and the idea of scale, DeLanda (2016) describes an assemblage as an "irreducible social whole produced by relations of exteriority" (p. 11). An assemblage cannot be reduced to individual parts; it *is* its relations and thus a whole that we cannot reduce to identifiable parts. Nested assemblages often emerge after the formation of a whole.

If we apply assemblage theory to the context of this study, we might think of the larger whole of adult education as the surface. Territorialization in the form of WIOA, state and local policies have a downward influence on what might emerge. Coding would be language and the accountability system. Bodies become homogenized into adult education students, 'advanced ESOL' students, and so forth. Diverse languages are over-coded by English. Yet, if we begin to peel back some of the layers, or dial down the parameters in an act of de-territorialization, we might perceive more heterogeneity in bodies—multiple languages and worldviews. I suggest acts

of de-territorialization allow us to perceive more expressive components, such as emergent multilingual subjectivities (Chapter Six).

Becoming

Becoming is a Deleuze (1968/1994) and Deleuze and Guattari (1980/1987) concept that emerges in this study in important ways. All bodies, they write, continuously change and unfold into something new; bodies have their own temporalities. May (2003) writes that, for Deleuze, “becoming is as being was” (p. 143). Becoming is “that reality behind which there is no other reality” (143). Colebrook (2002) adds that becoming is when thinking “free[s] itself from the fixed foundations of man as the subject... [and a] perception [that] tends to view the world in terms of fixed and extended objects “(p. xx-xxi.). I plug in the concept and posit becoming as the ‘reality’ in this post-qualitative inquiry. Being is a static concept, part of a coded identity (see assemblage theory above); whereas, becoming has a temporal aspect that speaks to possibilities and something new.

The concept of becoming also draws on the idea of relationality. Becoming bodies are not fixed and stable beings, but constantly re-connecting and becoming something new in this study: emergent subjectivities (see chapters four, five and six). Deleuze and Guattari (1980/1987) use the term “involution” (p.238) because a becoming is not part of a larger, transcendent progression or evolution. Whatever becomes is an effect of the immanent or immediate relationships. They further suggest that all human becomings are becomings-other in a constant process of involution, or change. Because becomings are not stable, they “lack a distinct subject distinct from itself” (p. 238). Becoming connects to MLT, in which Masny (2005/6; see further below) posits reading as a process of becoming-other. There is no stable being to identify and describe in this study;

however, for ease of communication, I continue to use pseudonyms, and labels such as teacher, student, and researcher.

Concepts

As described above, Deleuze and Guattari (1991/1994) describe philosophy as “the art of forming, inventing, and fabricating concepts” (p. 2). Concepts help us to critique, to experiment, and to create categories such as “interesting, remarkable, and important” (p. 82). By plugging in the philosophical concepts discussed in this chapter, my project takes a post-structural turn that “creates a perspective through which the world takes on a new significance” (May, 2005, p.142). Deleuze and Guattari (1980/1987) might call this a *minoritarian* scholarship: scholarship that does not have a fixed methodology and does not seek to establish one. There exists no one way to do post-qualitative work. Here, I plug-in concepts as a framework for thinking that is immanent, or particular to and contextualized in this project. I do not begin with a checklist of concepts; but rather, plug in concepts as the study unfolds and calls them forth. According to Massumi (1987, p.xii) a concept is like a brick: “it can be used to build a courthouse or break a window.” Here, I use concepts to break a window, so to speak. I push the boundaries of thinking about literacies as something different, as excess and difference (see Chapter One).

Multiple Literacies Theory (MLT)

Masny (2005/6; 2010) describes MLT as a post-structural framework that draws on the philosophy of Deleuze (1968/1994; 1969/1990) and Deleuze and Guattari (1980/1987) to underpin the concept of literacy as “a social, cultural, historical, and physical assemblage of words, gestures and attitudes in ways of speaking, reading, writing that fuse with religion, gender, race, culture, and power” (p.338). In MLT, texts are broadly construed as multimodal: “visual, oral, written, tactile, olfactory and digital” (p. 339). Reading becomes a constant, temporal movement (see

becoming above) that is not embedded in a context; instead is an unpredictable process of connections and affects. Here, I see Masny building on sociocultural theories to include elements of temporality and relationality. MLT also builds on Freire's (1985) concept of reading-the-world:

reading cannot be explained as merely reading words since every act of reading words implies a previous reading of the world and a subsequent rereading of the world. There is a permanent movement back and forth between "reading" reality and reading words—the spoken word too is our reading of the world. (p.18)

Freire (1985) writes that reading-the-world is a permanent movement back and forth, helping us infer a more static view of world and word between which a reader moves. With MLT, reading is a process of reading-reading-the-world-and-self (RRWS; Masny, 2005/6). Here, RRWS produces a becoming-reader who is other than before. Masny (2010) clarifies that RRWS is "paradigmatically related to poststructuralism" (p.338). In a poststructural framework, context is not fixed, but instead, a temporal and relational assemblage. MLT has a future orientation and temporality of continuous change unlike Freire's (1985) permanent movement back forth.

Rhizome

Deleuze and Guattari (1980/1987) created the concept of rhizome using a metaphor borrowed from plant biology. In nature, rhizomes are grass or iris. They form vast networks of connections that spring up and form random intensities. Rhizome, or rhizomatic thinking is metaphoric for knowledge, knowing, and becoming as an entanglement of root-like connections that have no beginning, middle, or end. Rhizomatic thinking, then, is non-linear; instead, it is plateaus of thought that spring up in untimely ways. Rhizomatic thinking is juxtaposed with an arboreal thinking in which the arbor, or tree, symbolizes static, hierarchical knowledge with categories and filiations. Rhizoanalysis is to think rhizomatically: rather than looking for patterns and structure in

data, make random connections to see what these connections might produce. In this study, I use rhizoanalysis to make connections between heterogeneous data to map a different AE ESOL classroom.

Important principles of rhizomes. According to Deleuze and Guattari (1980/1987), rhizomes have several important principles. Firstly, there is the principle of *connections* and *heterogeneity*. “[A]ny point of a rhizome can be connected to anything other, and must be” (p. 7). A rhizome is not a fixed point or an order, a rhizome *is* its connections. But, these connections are made between things that are exterior and heterogeneous. A rhizome is not a connection between teacher-student or parent-child because these identities are interior and co-constituted (see assemblage theory above). Interior connections belong to a hierarchy and form an order; they are arboreal. If we sever the arboreal connection, then identities no longer exist. A parent is not a parent without a child, a teacher is not a teacher without students. Rhizomes must be connected to heterogeneous parts. In this study, I use the concept of assemblage and assemblage theory, rather than arboreal thinking, and consider rhizomatic connections between students and text, students and me, and teachers and me.

A related principle to connections and heterogeneity is *multiplicity*. Multiplicity, according to Deleuze and Guattari, has “neither subject nor object, only determinations, magnitudes, and dimensions ...” (1981/1987, p.8). Here I return to MLT and reading, reading the world and self or RRWS. Readers connect with text in a process of becoming. There is no hierarchical relationship between reader as subject and text as object; any can affect or be affected by the other. Literacy is freed from a grounded in context or culture or human subject and instead flows through connected bodies.

Deleuze and Guattari (1980/1987) posit yet another principle of rhizomes as “a-signifying rupture: [...] A rhizome may be broken, shattered at a given spot, but it will start up again on one of its old lines, or on new lines” (p.9). The authors offer the example of ants. We often see them marching in a line carrying food back to their nest. We can think of ants as rhizomatic in that we may disrupt their line, but they recover and form a new one. We cannot stop them by disrupting their connection because they will simply form new ones. There is no hierarchy; rhizomatic connections are random. Another important point about the principle of ruptures is that they cannot be signified. Here, I use the word identified. Once a rupture is identified, it calls forth a structure. In the AE ESOL classroom, when the flow of literacy is stopped and identified, it is no longer rhizomatic. The example here is testing and labeling.

Finally, Deleuze and Guattari (1980/1987) offer the principles of cartography, or what they call “decalcomania: a rhizome is not amenable to any structural or generative model. It is a stranger to any idea of genetic axis or deep structure” (p.12). Here, cartographies are the woven lines, connections, severances, and new lines that might be formed by heterogeneous connections. Rhizomatic connections are unpredictable and do not conform to any structure. There is no pre-determined structure or path that connections may take. In this study, literacies flow freely in the classroom and produce emergent subjectivities who are becoming something other than before. There is no pre-determined path (trace) to follow. Alternatively, a parent and child relationship cannot be a cartography because these identities are genetically related, they are co-constitutive of each other’s subjectivities, and signified. The parent-child connection is not random but serial, and their connection forms a familial tracing rather than the kind of cartography of which Deleuze and Guattari speak. The principles of rhizomes are put to work in this study as rhizoanalysis to map a different AE ESOL classroom.

Subjectivity

Poststructural thinking breaks down subject-object binaries, structure, and hierarchy. Deleuze and Guattari (1980/1987) use the metaphor of the tree, referring to structure as arboreal thinking. They contrast this kind of thinking with rhizomatic thinking. In this study, I use the concept of *subjectivity* to describe the power of bodies to affect and be affected by other bodies.

Subjectivities are relational and temporal. They must be connected to other subjectivities; they *are* these connections. We know from the principles of rhizomes discussed above that connections are immanent, or temporal. Subjectivities are not fixed but always changing and becoming something new. Subjectivities have a temporality. At times, DeLanda (2016) and Deleuze and Guattari (1980/1987) use the terms *bodies*, *parts*, and *machinic assemblages* interchangeably with subjectivity.

Deleuze and Guattari describe subjectivities as virtual and actual. Both are real, but virtual bodies remain in the realm not yet actualized; they are yet-to-become. I draw from Deleuze and Guattari, and DeLanda, to conceptualize subjectivity in two important and interconnected ways: (1) subjectivities are relational, they are intersubjective-connections; and (2) subjectivities are temporal, or always in a phase of becoming.

DeLanda (2016), drawing from Deleuze and Deleuze and Guattari, writes that in the smooth space of an assemblage, bodies are a-signified, or unidentified. They are not discrete beings that exist independently; they do not establish an order by co-constitution: teacher-student, parent-child, and so forth. In this study, worldviews are not signified as “American culture” or “Latino culture;” languages are not signified as “English” or “Spanish.” Signification imposes an organizing structure and hierarchical system in which one worldview or language is privileged, such as English over other languages, or teacher’s knowledge over student knowledge. In an

assemblage, bodies are a-signified, and heterogeneously connected to become exterior relationships. Exterior relationships are those in which the subjectivities do not define each other through a structure. Deleuze and Guattari (1980/1987) use the term *haecceity* to describe this moment of uniqueness. A-signification connects to Deleuze's philosophy of difference (1968/1994) and Deleuze and Guattari's (1980/1987) writing about subjects, assemblages, and temporality. Subjectivities are temporal, always changing and becoming something other-than or different than before. Deleuze and Guattari write:

We must avoid an oversimplified conciliation, as though there were on the one hand formed subjects, of the thing or person type, and on the other hand spatiotemporal coordinates of the haecceity type. For you will yield nothing to haecceities unless you realize that that is what you are and that you are nothing but that [...] You are longitude and latitude, a set of speeds and slownesses between unformed particles, a set of nonsubjectified affects. You have the individuality of a day, a season, a year, a life (regardless of its duration) ...” (p.262)

Subjectivities of interest to me are expressions of literacy that emerge from assemblages of AE ESOL classrooms. I am also interested in inter-subjectivity, or connections and relations with other bodies, such as languages, worldviews, curricula, and so forth. However, it is the literacy expression, the student work or the student herself, that I think of as a haecceity or singular occurrence. I describe it as difference in Chapter one; it emerges as something heretofore unidentified and uncategorized by the teacher and / or researcher's sense, the structure of adult education, or education policy such as WIOA. St. Pierre (2004), thinking with Deleuze and Guattari, writes “we might live differently if we conceive the world differently” (p.290).

Concepts at Work

The purpose of this chapter is to provide the reader with a theoretical background and sense of how I employ these concepts and how they connect and emerge throughout the text of this project. They work as a conceptual framework—a thinking machine—in ways that affect me and are affected by my writing the project into being. I do not, nor can I, treat them as static things that are easily defined. They are not tools on the shelf that I control; this would be a humanist stance. Instead, I work with them, and use them as thinking tools that affect me. I think of them as becoming-concepts whose subjectivities emerge in unpredictable ways that are immanent to this particular project. Becoming-concepts provide possibilities for creativity and difference.

Chapter Three: Connecting with Literature

This chapter provides a review empirical literature on literacy studies that spans the theoretical paradigms of socioculturalism and poststructuralism. However, I do not aim to fill a gap in this literature with my study; instead, I consider this broad body of work as a home field for my research. Because I work within and against traditions, I present the literature in a thematic fashion for ease of readability while maintaining the principle that knowledge flows through my thinking and writing in untimely ways. Bridges-Rhoads, Van Cleave, and Hughes (2017) write about the difficult task faced by qualitative researchers to disclose their “behind-the-scenes” (p.536) work, such as whom one might be thinking with at any particular time over the course of writing a dissertation. Most of the time, I am thinking with many scholars. Where I write the word *I*, it is often better read as *we*. Therefore, I describe this chapter as a plateau of thought in which I connect with empirical work that affects me and that which I hope to affect. Rather than trace a normative tradition in methodology, I “map *a* literature” (Waterhouse, 2011a, p. 61; emphasis in original) immanent to this project.

Layout of the Chapter

The field of literacy studies is immense and includes different theoretical and philosophical approaches. For this chapter, I narrow the focus to adult literacy and second language learning. I include studies that take sociocultural, critical sociocultural, and poststructural perspectives. My initial connection with the literature began several years ago with Street (1984), whose work

disrupted my thinking about literacy and adult learning. I include readings and recommendations from dissertation committee members, other professors in the program, and classmates.

Additionally, I searched the Virginia Commonwealth University online library system for relevant literature using different combinations of the following search terms: *adult, immigrant, ESL, ESOL, literacy, sociocultural, literacy practice, literacy event, multiple literacies theory, poststructuralism, and Deleuze*.

The literature in this map is not presented as a chronological or linear argument to substantiate the purpose of the study or its research questions; instead, it provides a visual representation of untimely and unpredictable connections. Figure 5 below depicts a map of the literature as I envision it for writing the dissertation. For the reader, there is no set entry point, although my initial connection was Street. There is no path, no middle, and no end point for connecting to literature, which is a way of showing that knowledge is always partial and incomplete. In the written portion of the chapter, I group the studies in a thematic way for readability but maintain the idea of rhizomatic thinking. The literature discussed below serves to frame my broader thinking and act as a home field for my project. I begin with sociocultural studies because I must start somewhere.

children in school. In school, teachers often posed “WH” questions as a way for students to demonstrate their reading comprehension. However, WH questions were not typically used by parents in the home environment. Children whose home literacy practices did not include WH questioning tended not to respond to the teacher in the expected manner. As a result, teachers often labelled these students as unmotivated and slow. Street (1984) cites Heath’s study as supporting the notion that there is an ideology at work in school language and academic literacy practices that cannot be assumed to have universal meaning. Heath’s study is especially informative for my work with foreign-born adult students because it questions the ethnocentric notion of the universal meaning of language across settings. Heath’s work helps me understand how language skills and literacy practices are not autonomous, but contextual and personal.

Street’s (1984) ethnographic study focuses on the many ways literacy was practiced by people in the village of Cheshmeh, Iran. Street observed that people in this village used specific literacies for religious purposes, for formal school settings, and for conducting the economic business of the village. Street developed his *ideological model* of literacy, describing it as “the specific social practices of reading and writing” (p.2). With an ideological model, literacy is a situated practice embedded in the folkways of local culture. Street’s body of work pushes back against the notion of one neutral literacy; literacy “with a big L and one y” (p.2). Instead, he introduces the idea of literacy as social and cultural. Street contrasts his ideological model with what he calls the *autonomous model*, a model in which literacy is conceptualized as a technology of reading and writing skills with universal meaning outside of a context.

Street’s and Heath’s work is historically foundational to sociocultural research paradigms in the field of literacy research. Their work disrupts anthropological thinking in which societies whose literacy practices were different from the Western idea of schooled literacy, or whose

languages did not include a written form, were construed as primitive and incapable of rational thought. Street argues that ideology underlies all literacy practices, including what he calls the autonomous model, or what Heath might describe as schooled literacy. Street's (1984) ideological model helps me think about adult ESOL students' literacy practices, and how their backgrounds and formal schooling experiences that might not align with ideologies of Western, schooled literacies.

Another important ethnographic literacy project is Valdés' (1996) two-year study with 10 Mexican-background families living in the U.S.-Mexican borderlands. This work provides deep insights into the literacy practices of families who literacies are different from schooled, academic skills of reading and writing. Valdés explores how families came to live in and send their children to school in the United States. From this research, we learn that these Mexican-background family traditions are often grounded in the notion of *respeto*—deep respect—for parents, culture, and responsibilities. The Mexican-born parents valued the opportunities to learn English and send their children to American schools. Valdés uncovers many different ways that cultural misunderstandings and differences in worldviews about parenting and schooling between the Mexican-background parents and school staff resulted in missed opportunities for each group to learn about and get to know the other.

Valdés' (1996) work illustrates how pre-established norms of what school-engagement literacy is, and how it is typically practiced in Anglo, middle-class parent-school engagement contexts, creates and reinforces a narrative about some parents as uninvolved and disengaged. Without considering the Mexican-background parents' perspectives, culture, and experiences with education, school staff were not effectively communicating with them. Valdés argues that unless

and until all cultural practices become part of the discourse, the disconnect in communication will not be bridged.

Valdés research disrupts a narrative about culturally and linguistically diverse parents and their literacy practices with schools in the United States. It further illustrates how the coded and territorialized structure (see Chapter Two) of the school does not accommodate a language or parenting practices that are outside of established, normative behaviors. Furthermore, Valdés shows us how the structure of school is designed to perpetuate a middle-class norm. Parent-school engagement literature is robust and critical, yet almost twenty years later, WIOA legislation (see Chapter One) mandates that adult education programs help adult English language learners function effectively as parents (Title II, Sec. 233). This language puts the burden on immigrant parents to learn and abide by established, normative practices and ultimately perpetuates injustice in the education system.

Another study that shaped my thinking for this dissertation is Barton and Hamilton's (1998) critical ethnography carried out in the town of Lancaster, England from 1988 to 1992. The research focus is everyday literacy practices of townspeople. The authors, who describe themselves as insiders and outsiders to Lancaster, aim to better understand literacy as historically and locally situated practices by taking an "ecological approach" (p. 4) to their work. With this approach, literacy is understood as integral to its context. Specifically, Barton and Hamilton draw on the work of Heath (1983) and Street (1984) to look at literacy practices that go unrecognized by dominant discourses that specify what literacy is. These often-unrecognized practices include preparing food, caring for children, or tending to the home. Barton and Hamilton expand our thinking about literacy to ideas of "supported, sustained, learned, and imbedded [practices] in people's lives" (p.11). Much like the work of Valdés (1996), Barton and Hamilton contend that

literacy is the way people use reading and writing in their everyday lives. These uses are not often recognized by dominant ideologies of literacy that privilege schooled, academic practices.

New literacy studies. Gee, Street, Heath, Barton, and Hamilton posit New Literacy Studies (NLS), an approach to literacy that draws from linguistic, anthropological, and cultural work. Gee (1986) suggests that NLS links culture and ethnocentricity to literacy. I find examples of culture and ethnocentricity in the Mexican-background parents' expectations of *respeto* practiced in the family home (Valdés,1996). Street (1995) describes NLS as a trend toward a broader consideration of literacy as a social practice, and the “rejection by many writers of the dominant view of literacy as a ‘neutral’, technical skill, and the conceptualization of literacy instead as an ideological practice, implicated in power relations and embedded in specific cultural meanings and practices” (p.1). Gee (2015) writes that NLS is a body of work “to replace the traditional notion of literacy (the ‘ability to read and write’) with a sociocultural approach (p.90).

The work of Barton and Hamilton (1998), Gee (1986), Heath (1983), Street (1984), Valdés (1996), and many more not included here, advances the field of literacy studies by showing how literacies are multiple, culturally and socially informed, and contextual. However, Street (1995) cautions against the idea of multiple literacies as a “reified list – here’s a culture, here’s its literacy; here’s another culture, here’s its literacy” (p. 134). Citing the work of Harvey Graff, Street (1995) advises against notions of proliferating metaphors of literacy. “The further these usages get away from the social practices of reading and writing, the more evident it is that the term ‘literacy’ is being used in a narrow, moral and functional sense to mean cultural competence and skills” (p. 135). This is a shift to the autonomous model or thinking literacy as neutral and decontextualized. Instead, Street argues that his ideological model makes visible the assumption that there cannot be a single, neutral literacy.

Multiliteracies. The New London Group (1986) broadens the definition of literacy with the idea of literacy practices as “negotiating a multiplicity of discourses” (p. 61). In this definition, multiplicity contains two principles: (1) it accounts for literacies across language and cultural diversity, and (2) it accounts for the plurality of text, to include technology. The Group focuses on how these principles relate to literacy pedagogy, especially with second language learners.

Auerbach’s (1989) family literacy project at the University of Boston applies a multiliteracies lens to study the ways immigrant and refugee families contribute to their children’s education. She argues that an Anglo, middle-class “transmission of school practices” (p. 169) model of family literacy instruction does not align with the realities of immigrant and refugee parents’ lives. Underlying this pedagogy, she suggests, are assumptions that these parents, who may be students in adult education ESOL programs, do not know how to help their children be successful in school, that home environments are not supportive of children’s learning, and that the problem (of children’s low academic achievement) lies not in the school but in the home. Auerbach argues that misunderstandings arise in family literacy programs when the dominant school discourse is not accessible to linguistically marginalized parents and when the parents’ discourse is not honored by school staff.

Authenticity. Perry and Homan’s (2015) cross-case analysis of studies on literacy practices focuses on personal reasons for reading and writing. The authors argue that this is an under-examined area of literacy research, and that literacy is commonly studied as a social practice related to interacting with others rather than an individual practice. Drawing on data from the Cultural Practices of Literacy Studies database (<http://www.cpls.educ.ubc.ca/>) the authors analyze data from 92 participants across 13 case studies. Results indicate that people practice literacy for personal reasons ranging from spiritual and religious life, which includes reading holy

books or thanking God; to escape daily realities, such as reading pop-culture magazines and fiction; and to make sense of their lives, like reading self-help books. An important finding from this analysis is the way people who were assumed to be low-literate do indeed practice literacy. The authors posit literate practices as a way of being. This study has broad implications for educators working with adults with limited reading and writing skills and reminds us that all people use literacy for personal and pleasurable purposes.

Critical synthesis model. Janks (2010) conceptualizes literacy as both a set of skills and a practice (p. xiii). However, she invites tension with her argument that “literacy has always been dictated by the developments of technology: papyrus, parchment, quills, pencils, pens, typewriters, computers” (p.4). Janks’ *synthesis model of critical literacy* shows how text works to position readers and writers through the interdependent concepts of domination, access, diversity, and design (p. 26). Janks takes a critical perspective toward literacy and argues, like Street (1984), that text is never neutral but always ideologically situated. In the synthesis model, texts are broadly construed as written and visual signs, symbols, and pictures. The synthesis model can be used to critique texts and reveal the workings of ideology that positions readers and writers in a certain way. Janks’ model is relevant to thinking about how people read the world in multiple languages, and how texts use English to position readers as outsiders and promote dominant ideologies. outsiders. For me, Janks’ work makes a turn toward the subjectivity of text as having the power to affect.

Interaction model. Collin (2013) troubles what he describes as determinism in Street’s (1984) ideological model in that it posits literacy as dependent on local folkways, immediate context, and situatedness. Looking instead at the way literacy works through cultural and social spheres, Collin puts forth an *interaction model* of literacy that “figures changes in literacy as

conditions of and conditional upon changes in other domains” (p.28). Through the lens of his interaction model, Collin re-reads the work of Goody (cited in Collin, 2013) and argues that literacy is a technology that is both socially and technically determined. Collin and Street (2014) suggest that their models—interaction and ideological—are neither incommensurable nor redundant, but instead a synthesis that “defines literacy as the outcome of interacting processes in different spheres (i.e., technologies, social relations, institutional arrangements, labor processes, relations to nature, the reproduction of daily life, mental conceptions of the world)” (p.358). In my work with adults, the interaction model provides a way to think about what elements of home literacy practices are brought to bear in the new, English-speaking environment. Considering all of these aspects of literacy, I began to make a poststructural turn toward thinking of literacy as a productive assemblage of culture, social, skills, bodies, texts, and worldviews. I began to consider what such an assemblage might produce, and how research from a post-structural perspective might answer my questions.

Literacy practices, events, and multiliteracies. Street (1995) distinguishes between literacy *practice* and literacy *event*, and how these ideas can be applied to research. According to Street, literacy practices encompass the larger, ideological underpinnings and points of tension embedded in an observable literacy event. He describes a literacy *practice* as “the level of cultural uses and meanings of reading and writing...not only the event itself but the conceptions of the reading and writing process that people hold when they are engaged in the event” (p.133). Drawing on Heath (1983), Street (1995) describes a literacy *event* as “a mix of oral and literate features in everyday communication” (p.133). Purcell-Gates, Perry, and Briseño (2011) take up the idea of an observable literacy event in their literacy model that centers on the “agent’s communicative intent for reading or writing a text” (p.450). The observable event is encased by

layers of cultural, social, and ideological elements. In her ethnographic work with Sudanese refugee families, Perry (2009) theorizes an observable literacy event as *literacy brokering*. Literacy brokering occurs when individuals seek informal help from more knowledgeable others when encountering unfamiliar texts.

Socioculturalism as a paradigm. Perry (2012) suggests that there is no single sociocultural theory on literacy, but that “literacy scholars sometimes treat sociocultural perspectives on literacy as unified or interchangeable... undifferentiated in comparison to cognitive theories” (p.51). She suggests treating the multiple sociocultural perspectives—NLS, multiple literacies, critical theories, critical sociocultural perspectives—as a collection of related theories that comprise a paradigm in which scholars can study observable events embedded in practices. Like Collin and Street (2014), Perry suggests that cognitive and sociocultural paradigms “do not necessarily have to be mutually exclusive” (p.66). Both offer limitations and strengths in advancing our understanding of how people become literate and practice literacy. Sociocultural scholars can consider the important cognitive sub-skills of literacy across contexts, one of which is formal schooling.

Paradigmatic turn. Masny and Cole (2009) suggest that NLS, multiliteracies, and socioculturalism have connections to and inform their poststructural concept of multiple literacies theory (MLT). All theories, according to Masny and Cole, attend to the multimodality of texts and the multi-media influence on reading and literacy. However, they argue that these theories are grounded in the human subject who is in a fixed social environment. As discussed in Chapter Two, these are points of departure from socioculturalism to their poststructural theorizing on literacy. Masny and Cole (2012) put forth MLT as poststructural and grounded in the transcendental materialism of Deleuze and Guattari (p. 4). In this paradigm, literacy is theorized

not as originating from a stable human subject, but as flowing through subjectivities (see Chapter One and Two). However, Masny and Cole maintain this is one point of difference between socioculturalism and poststructuralism, not a hard and fast line between the two.

Doucet's (2011) qualitative interview study on the literacy practices of 54 Haitian immigrant parents in Boston, Massachusetts, makes a paradigm turn from socioculturalism to poststructuralism. Doucet describes a *worlds-apart framework* in many sociocultural studies that creates a binary between home and school environments. She compares this framework to a poststructural *worlds together frameworks* that aims to break down the dualism. Worlds-apart approaches create and maintain differences between home and school environments, creating a home-school binary toward which bridging efforts are made. Parents often resist these efforts in order to maintain their cultural identity. Worlds-together approaches aim to break down the home-school, good-bad parent binaries and look for ways the two worlds "inform, shape and bleed into one another...if goals, values and norms might converge over time (p. 2708). Doucet's work pushes researchers to look for points of convergence rather than maintaining a false dichotomy of in-school and out-of-school cultures and literacies.

I see Doucet's (2011) worlds-together framework as making a turn toward poststructuralism because it deconstructs the static, embeddedness of literacy practices (home, school, religious, personal) and shifts our thinking to literacy as nomadic, unstable, and ever-evolving. It begins to turn away from the structure of context to the concept of an assemblage in which the home-school dualism is deconstructed. Attending to structure is another turn toward poststructural thinking.

Poststructural and Post-Qualitative Literature

In this section, I discuss studies that plug-in Multiple Literacies Theory and many of the concepts at work in my study. Connecting with the literature in this section was the method for creating my conceptual framework and study design. These studies provide an opportunity to see philosophical concepts at work in an empirical project. Including these poststructural, post-qualitative studies in the literature chapter is how I find a home for my work and situate my project into the larger field of literacy. Poststructural conceptualizations of literacy move away from socioculturalism in important ways. In Figure 4 below, depicts literacy event with human at center. Move to post-human concept of literacy a process of connections and relations.

Multiple Literacies Theory (MLT). Waterhouse (2009, 2011a, 2011b, 2012) uses MLT to make sense of adult English-as-a-second-language learners in a Canadian citizenship program. Looking at the intersection of citizenship, power, and multiple literacies, Waterhouse observes classroom assemblages in which adult students begin to challenge the meaning and relevancy of curricular materials and their own positionality in Canadian society.

In the classroom, Waterhouse (2011b) observes one student push back against an idea in a song that the class was learning for the Canadian citizenship exam. The song, *This Land is Your Land*, contains the phrase *this land was made for you and me*. The particular student states that she has “stopped believing it [that this land was her land]” (p.242). Waterhouse suggests that this song, which is part of the larger citizenship curriculum, contains a particular worldview about Canada and about becoming a Canadian citizen. According to Waterhouse, that the student has stopped believing indicates a change, or becoming. She once believed that Canada was her land, but now she believes something different. Waterhouse describes this as a “shift in worldviews of the becoming-citizen” (p. 243).

The idea of a shift draws from Deleuze and Guattari's (1980/1987) and DeLanda' (2016) ideas of de- and re-territorialization (Chapter Two). Curriculum, such as the song described above, is territorialized with a prescribed meaning and ideology of a dominant group. Thinking back to Janks (2010), we might consider how this positions the student as outsider and Other. With poststructural and post-human theorizing, we can consider how this ideology flows through her and disrupts her sense and worldview. When the particular student in Waterhouse's (2011b) study declares that she does not believe, she is reading the excess, or difference. She experiences a different reading. She has de-territorialized the song's meaning and overlaid it with another. Deleuze and Guattari (1980/1987) call this a *line of flight*: there is a disruption in the assemblage and difference has emerged.

Masny (2005/6; 2010) suggests that reading, reading the world and self (RRWS) has the potential to disrupt sensibilities and produce something new. In Waterhouse's (2011b) study, a line of flight results in a becoming-citizen. By plugging in MLT as RRWS, what might have otherwise been hidden or deemed error was made visible to the researcher. In this case, the line of flight was not an experience originating from the subject student, but produced by colliding worldviews and literacy that flowed through her.

Waterhouse (2009) is another study with adult English-as-a-second-language learners in a Canadian citizenship program. In the 2009 study, adult students are preparing to write essays about the Canadian holiday known as Remembrance Day. In the territorialized curriculum, the Canadian holiday is presented as a day to memorialize fallen Canadian soldiers who fought for peace. Waterhouse describes different vignettes of teacher-learner interactions around preparing to write the essays. Through dialoguing with the teacher, one student "reads" (RRWS) the holiday as a way to symbolize peace, but the particular "peace" was connected to a war effort in her home

country. RRWS, or connecting with the curriculum produces a tension that disrupts, de- and re-territorializes the assignment. Waterhouse states that the vignette is “not meant to represent or to serve as evidence that a particular kind of transformation has taken place [but] to send thought off on a line of flight that may make connections with transformations created through reading peace as text” (p. 139). In this study, MLT provides a way to make sense of disruptions in which RRWS produces becoming-citizens who express a more critical awareness of Canadian culture vis-a-vie their home culture.

Masny’s (2009) qualitative study looks at vignettes of tri-lingual children learning to write simultaneously in a first, second, and third language in a Canadian elementary school. Over the course of the school year, Masny observes how students re-territorialize different writing assignments, which were to be done in the third language of French. In the study, some students complete their work differently than the teacher had modeled and instructed. Rather than writing in French, students combine languages and draw pictures to bridge linguistic gaps in order to express themselves in a particular way. Masny suggests this behavior is a line of flight in which colliding affects de- and re-territorialize the curriculum. Putting MLT to work, Masny describes the becoming-students that emerge from the experience as being *other-than* through their desire to learn creatively within a territorialized classroom assemblage.

Reading self. Dufrense (2009) studies resistance to learning by two students in a second language learning class in a Canadian high school. Dufrense hones in on the assemblage of bodies, authority, languages, and curricula that disrupt the students’ feelings about themselves *as* students and how these disruptions produce new, becoming-students as they react to reading, teachers, and texts. Dufrense argues that readings-of-self are undertheorized in MLT. She draws on the Deleuzean view that individualization is an on-going and never completed process in which

identities are neither stable nor fixed, but always becoming other-than. Dufrense suggests that readings-of-self fall within a continuum on a person's plane of consistency (p.110). Intense readings-of-self disrupt the smooth space of this plane. I find the concept of reading-self particularly creative for working with adults who have grown up in one culture and are now immersed in a new culture in the United States. I wonder how readings-of-self in the new culture and new language (e.g., adult ESOL classrooms) might produce becoming-selves.

MLT and the body. Watkins (2009) plugs-in MLT in an especially creative way, suggesting that “while much of learning to write implicates the body, the corporeality of the process is generally given little attention” (p. 32). Drawing from the diverse philosophies of Deleuze, Dewey, and Merlau-Ponty, Watkins attends to motor capacities, such as holding the writing instrument and forming the letters necessary for fluid writing. She argues that these skills need to become habits of the body so that difference—in the form of creativity—becomes possible. In the present study, Watkins observes a kindergarten classroom in Australia in which 40% of the students come from a non-English-speaking background. Based on artifacts of students' written work, Watkins argues that through the development of the habit of writing—the ability to form and write letters with automaticity—students are able to become more expressive and creative. On the other hand, students from non-English-speaking backgrounds must spend energy learning to form letters and develop motor habits and thus have less cognitive capacity for creativity in the content of their English as a second language writing. Watkins draws on the Deleuzean idea that “habit draws something new from repetition, namely difference. In essence habit is contraction” (p. 31; citing Deleuze, 1994, p.73).

Watkins extends the use of MLT by incorporating the idea of bodily literacy as “the ways in which a literate body must habituate a range of skills to not only ensure the efficient production

of text but its creative manipulation, and so the possibility for lines of flight” (p. 31). This study holds creative possibilities for my work with adult ESOL learners who often do not have well developed, habituated writing skills in their home language or English. I hold this study as an exemplar of the creative possibilities of MLT for research in the area of second language and literacy learners, or learners who are learning to read and write for the first time in a new language.

Rhizoanalysis and mappings. Eakle (2007), Honan (2004), Leander and Rowe (2006), and Strom and Martin (2013) make use of rhizomatic thinking and rhizoanalysis in educational settings. Leander and Rowe (2006) draw data from a two-year ethnographic study of high school students in order to explore what they call “literacy performances” (p.431). The authors use Deleuze and Guattari’s (1980/1987) concept of the rhizome to think differently about all of the bits in a performance, such as back-channel remarks, questions, laughing, shifting in seats, yawning, napping, and clapping (p. 428). Through rhizomatic mapping and analysis, the authors are able to capture a different view of the performances. This study informs my methodology chapter by providing insights into how I might also capture bits of performances in ESOL classroom vignettes.

Strom and Martin (2013) situate their work in a “social justice paradigm” (p.219) in order to explore a “co/autoethnography” (p.220) in the form of an online journal to chronicle their thoughts as classroom teachers in a higher education setting. Using their rhizomatic lens, they temporally map the phenomena of social justice pedagogy. This emergent methodology provides new insights into the creative possibilities of rhizoanalysis as a method of temporal analysis. Honan (2004) uses rhizoanalysis to focus on connections and intersections between teachers and policy documents to produce new ways of thinking about the connections between teachers and

curriculum. In the study, the author maps different teachers' readings of policy texts and how they become *bricoleurs* in the implication of policy into practice. Here, rhizoanalysis is again used as a creative tool to think differently about connections and what those connections might produce. Finally, Eakle (2007) introduces "data walking" (p. 483) as a technique for working with and mapping data. Data walking, according to Eakle, is an exploration of data to determine how it can be presented to readers. Eakle presents his data mapping in the form of a dramatization that is experienced intensively and disruptively by reader-audiences.

Affect. Cole (2011) focuses on affect as a disruptive force to common sense thinking. He offers a two-fold, inter-related model of affect in which the first role is language and the second is power. Cole theorizes that affect works through language to produce changes in agency, suggesting that literacy is built through educational relationships. I find this theorizing about the workings of affect extremely helpful to speculate on the material affects in adult second language literacy, such as family, worries, finances, and immigration status. Adult students bring a life time of experiences and memories—their virtual worldviews—with them to the ESOL classroom. Cole's two-fold model of affect helps me think through the ways material affects connect to language learning. Specifically, his theorizing informs the questions I ask in an interview, and what to think about when I observe a classroom.

Situating My Study in a Literature

The mapping of literature in this chapter describes untimely connections I make and continue to make as I theorize and write. My project does not aim to fill a gap in this literature, but instead connects and interacts with it throughout. The literature in this chapter connects with other chapters to become the larger assemblage of my project. In keeping with its stated purpose, which is to explore what else adult education ESOL classrooms might produce, I situate my dissertation

in the broad field of poststructuralism and literacy. I take up the call of Anders, Yaden, Iddings, Katz, and Rogers (2016) to “more clearly explicate the conceptual foundations of the theories invoked and subsequent impact of those theoretical frameworks upon design, analysis, and interpretation of the studies conducted” (p.3).

Chapter Four: Study Design

This is how it should be done: Lodge yourself on a stratum, experiment with the opportunities it offers, find an advantageous place on it, find potential movement of deterritorialization, possible lines of flight, experience them, produce flow conjunctions here and there, try out continuums of intensities segment by segment, have a small plot of new land at all times. Deleuze and Guattari (1980/1987, p. 161)

I describe this project as post-qualitative, posthuman inquiry in which I think with the MLT conceptual framework (Chapter One) to explore assemblages of adult education (AE), English for speakers of other languages (ESOL) classrooms. I aim to produce different knowledge and produce knowledge differently (Lather, 2013), and to contribute an important and different perspective of the research context to the field. The purpose of this chapter is to describe the study design I use to undertake this work, and how this design addresses the following research questions: (1) How might we use an MLT framework to explore multiple literacies in AE ESOL classrooms? (2) With an MLT perspective of literacies from question one, how are multiple literacies expressed in AE ESOL classrooms? (3) What are the benefits and implications of an MLT perspective of multiple literacies for the field?

Important Elements of Post-Qualitative Inquiry

This study design aligns with St. Pierre's (2011) post-qualitative inquiry in three important ways: (1) it de-centers the human subject as producer of literacy and instead posits literacy as a

process of connections and relations that flow through subjectivities; (2) it connects theory and practice by thinking with the philosophy of Deleuze, Deleuze and Guattari, Masny, and DeLanda; and (3) it problematizes the structures, discourses, and events that bring truths into being (Lather, 1993). In this study, I explore the excess of literacy as difference, or that which is often identified as error. I consider otherness and difference that assemblages of AE ESOL classrooms produce. Finally, I keep in mind St. Pierre's (2016a) suggestion that inquiry's sole purpose is not to inform practice, but to (re)connect theory and practice. I seek to connect with new ways of conceptualizing adult literacy and to contribute to poststructural thought on this content. Koro-Ljungberg (2016) writes that the work of qualitative research "can be more about meaning-making processes than outcomes, more about questions than answers" (p.19). Therefore, with these important ideas about post-qualitative inquiry, I begin by describing an emergent, rhizo-methodology as a post-qualitative study design.

Rhizo-Methodology

This study design is immanent to a particular context I call AE ESOL classrooms, nested within the larger assemblage of publicly-funded adult education. Design details emerge from the circumstances of this context to become what Clark and Parsons (2013) call rhizo-methodology, or "allowing research to go where it leads and take us where it goes" (p. 37). This rhizo-methodology explores connections in AE ESOL classrooms and what they produce. Masny (2016) takes up immanence as "virtual, pre-personal, not pre-given, and asignifying that transforms a virtual becoming to actualization" (p.667). An emergent methodology is immanent or particular to the situational circumstances of the study context and what it produces—what is actualized through the working of its design. A rhizo-methodology connects theory and practice as thinking-doing inquiry. It further calls forth an immanent ethics of working with and representing

subjectivities that are always yet-to-become (Chapter Seven). This study relies on participation by adult ESOL students who are learning English and often do not read or write at a level necessary to participate in the scholarly discourse of the researcher. While human subjects are not the phenomenon of interest of my project, I am, nevertheless, connecting with people in my work and this is an ethical practice.

Lorraine (2011) writes that Deleuze and Guattari's (1980/1987) philosophy provides important tools for investigating "human subjects marginalized in various ways from the mainstream and [...] more inclusive ways of [...] how we might better work toward a society that could support our collective humanity" (p.vii). She finds an immanent ethics in their philosophy that resists "applying moral rules or transcendent ideals—an approach that [is] more attuned to the skewed perspectives of embodied subjects facing unanticipated and even unintelligible (at least according to "normal" or "acceptable" ways of understanding social reality) dilemmas" (p. viii). Connecting with Lorraine's ideas points to the need for a practice of immanent ethics: a practice particular to and in relation with the study design. A rhizo-methodology has no pre-established standards, norms, or labels to apply in its method or structure; the context is an assemblage in which all bodies have the potential to affect and be affected. I do not ignore the hierarchy of teacher-student or researcher-participant because this structure is also immanent to the context; however, I do not work within the boundaries of that structure, either. The rhizo-methodology of this study, the thinking-doing or theorypractice, is to work with and against the structure of a context in which adult ESOL students might be positioned as deficient. However, this design is not without problems.

Critique of emergent, immanent design. Beighton (2013) calls for educational research that "looks to the kinds of heterogeneous structures described among others, in Deleuze and

Guattari” (p.1294). However, he cautions that poststructural methodology, such as a rhizo-methodology, risks obscurity and detachment from the realities of practice. Here I come back to Deleuze and Guattari’s (1980/1987) philosophy of putting the trace back on the map. My reading of this idea is that an immanence implies working within the traditions of qualitative inquiry—the tracings, and against them—mapping a new path. I aim to map a different perspective of literacy in AE ESOL classrooms, but I also work with the layers of structure that exist in the methods I use to do this work, the structured relationships of teacher-student, researcher-students, the traditions of writing a dissertation, and so forth. I map a new direction with inquiry but must situate it within a tradition. I address Beighton’s caution by working as transparently as possible within and against traditions of qualitative inquiry (Lather, 2013; St. Pierre, 2016). Employing the philosophy of Deleuze and Guattari (1980/1987) to a way to attend to the realities of context while at the same time mapping something new. My project is a departure from many research traditions, but I remain tethered to a context and practice.

Lather (1991) suggests that poststructural theorizing begins to lose its obscurity as it is put into motion. By connecting theory and practice in this study design, I aim to make it less obscure and more concrete for the reader by providing examples with data. By writing this dissertation, I work within and against tradition, always in the tension between map and trace. I argue that an immanent process is not chaos because it is always constrained by the territorialization of the larger field: thinking-doing always has limits. Immanence is a whole, it is structure and difference; we always re-connect with and put the trace back on the map (see assemblage theory, Chapter Two). However, each departure, or Deleuzian experiment, might deterritorialize and push the trace to become something new. I take on the problematics of structure and categorization, and the

truths that surround them, with the aim of affecting the field of adult education and adult literacy, a field that is always becoming something new.

Overview of a ‘Thinking With’ Design

I follow Jackson and Mazzei’s (2012) *thinking with* method to generate data for this study. I think with the MLT framework (Chapter One) as I conduct observations of AE ESOL classrooms, write field notes, interview students and teachers, gather curricular texts and artifacts of student work, and read policy and legislation related to the context. I maintain a researcher journal to chronicle the process and keep my work aligned to the parameters of the study, such as its conceptual framework, research ethics, home body of literature, and research questions. I re-engage with data to write a rhizoanalysis, or map of a different perspective of the context to address the research questions.

This work began by submitting an institutional review board application to my university, and an application to the local school system that served as the research site. Upon approval from these institutions, I recruited and garnered consent from AE ESOL teachers and students from two classrooms. Field work spanned two teaching sessions, November 2017 through April 2018. However, my research design does not follow a linear path. Rather, it is an ongoing process of re-connecting with data, literature, research questions, concepts, dissertation committee members, and so forth that comprise the research assemble. I explain this process it in more detail in the sections below. The order in which the chapter is written does not conform to steps; each section (re)connects in random ways with other sections.

Research sites and researcher connections. The primary research sites for this study were two classrooms in an adult education program in Virginia where I was employed as an ESOL teacher. I am acquainted with many of the ESOL teachers and staff members, including the adult

education coordinator and lead ESOL teacher, both of whom granted me access to classrooms, teachers, and adult students. My affiliation with the AE program and teaching context becomes part of the study as a virtual dimension of my sense that flows through me, the data (Chapter Five), the analysis (Chapter Six) and the study implications (Chapter Seven). My history and memories become part of the research assemblage in ways that are difficult to disentangle. These biases are necessarily part of qualitative work and make this form of inquiry necessarily perspectival. These connections and biases are neither good nor bad, but a reality of human work. In many ways, they add a richness to the writing and help me notice nuanced happenings in the classrooms. I take steps to remain as transparent as possible about these biases through writing and by maintaining the important principles of post-qualitative work discussed in Chapter One.

Participants and interviews. Study participants included ESOL classroom teachers and adult ESOL students. I followed the design of Waterhouse (2011a), a study with a similar context and design, by first recruiting two classroom teachers. Teacher participants were an important part of the rhizo-methodology because of their role in the classroom assemblage. It was necessary to garner teacher consent and trust before joining their classes as a researcher-participant. Teacher interviews also served as a method to generate data. Several weeks into the study, a third teacher joined one of the classes and consented to being part of the study.

After recruiting classroom teachers, I met the students and began to recruit at least two focal students from each class. I interviewed focal student participants about their experiences in the ESOL classroom as a form of data generation. Several weeks into the study, one of the focal students stopped attending class and never returned. In total, I worked closely with three teachers and three focal students. I also had numerous interactions with other students in the classrooms,

including group discussions and individual conversations. Teacher, focal student, and non-focal student research information forms and interview protocols are attached as appendices.

Interviews. I interviewed teachers and focal students to discuss their experiences in the classroom and to ask questions about what I observed; however, this design did not unfold as I had hoped. Focal students were not always part of the vignettes I used as data; thus, they were not able to answer my questions about these vignettes or confirm my understandings. In the student-researcher and teacher-researcher interview assemblages, power flowed differently than in the larger classroom assemblage. Subjectivities emerged in unexpected ways: focal students tended to retreat into their identities as English language learners, while teacher-subjectivities emerged unexpectedly (see Chapters Five and Six). Interviews were captured as MP3 files and uploaded to data files stored on the university's server in accordance with institutional review board guidance. I listened to the interviews between three and four times, transcribing smaller parts to use as data in Chapter Six.

Observations and field notes. I followed Masny (2009), Sellers (2015), and Waterhouse (2009; 2011a; 2011b; 2012), studies similar to mine, to conduct classroom observations as a primary means to generate data. In each of the cited studies, researchers looked for rhizomatic intensities, or what they called vignettes. As discussed in Chapter One, Leander and Rowe (2006) describe vignettes as “interpretive frames of student interaction in the classroom, including movements among language, images, bodies, and other actors in literacy performances that are creative, innovative, and affective, producing the subjectivities of performers to capture affective intensities” (p. 432). Following Waterhouse (2011a), I observed each classroom between four and six hours per week throughout two teaching sessions. Near the end of the second session, I attended Classroom 1 Tuesday, Wednesday, and Thursday nights for a total of nine hours of

observations per week. Due to scheduling and weather-related closures, I missed several observations of Classroom 2, which met during the morning. At the end of the second teaching session, I logged approximately 67.75 hours of observations in Classroom 1 and approximately 35 hours in Classroom 2. Observations proved to be a fruitful way of generating data and addressing my research questions (see Chapters Five and Six).

Field notes. While conducting classroom observations, I wrote extensive field notes about what I was experiencing. I was thinking with the MLT conceptual framework to write notes and problematize how the framework was structuring my perception of the classroom assemblage. The field notes became a rich way to make sense of the classroom as an assemblage, capture vignettes as data, and provide a means of accessing emergent multilingual subjectivities (see Chapters Five, Six, and Seven).

Writing field notes draws from ethnography, a tradition I follow and problematize in this project. Brice and Street (2008), quoting German poet Friedrich von Hardenberg, describe field notes as means of “making the familiar strange” (p.32). Because of my affiliation with the AE program and teaching context, making this familiar context strange was an important way to confront my biases. Indeed, thinking with the MLT framework made the familiar AE ESOL classrooms seem new and strange. Brice and Street write that ethnographic field notes support the goal of developing theory. While my goal was not to develop theory, field notes captured information that affected me and made me notice: I wrote what I felt was relevant and important to the study. Brice and Heath, whose ethnographic work also focuses on literacy, describe field notes as a combination of observations, researcher “hunches,” and literature (p. 34). They add that the ethnographer looks for patterns of interactions and uses of language when studying literacy. I borrow and critique these important ideas from ethnography in my field notes. Making the familiar

strange was a way to move beyond commonsense, taken-for-granted ideas about literacy and second language learning. In total, I hand-wrote approximately 100 pages of field notes about both classrooms.

Instructional materials. Given their potential as subjectivities in the assemblage of the AE ESOL classroom (e.g., Waterhouse, 2011a), instructional materials, especially written texts, became rich sources of data. Masny (2015) posits reading as a sense event that is immanent and intense; reading can be disruptive. Thinking with the MLT framework, I focused on instructional materials that seemed to be read intensively or disruptively by students (Chapter Five). Sources of instructional materials included textbooks and xeroxed copies of worksheets, stories, and other materials. I downloaded phone apps and visited web sites that teachers and students were using. Finally, I wrote field notes on teachers' verbal instructions, which served as important instructional materials in a language and literacy classroom.

Artifacts of student work. Student work became an important source of data for this project (Chapter Five). I collected valentines, graphs, posters, and essays. Masny (2015) suggests that student work is a text "not fixed; rather it is formed with the environment in which it finds itself" (p.2). With permission, I photographed artifacts of student work as a mean to bring it into the study. I discussed student work in the field notes and researcher journal. Several examples of student work are included in Chapter Five. Student work is conceptualized as expressions of multiple literacies in Chapter Six.

Researcher journal. The primary purpose of the research journal was to chronicle the process of doing post-qualitative work, to problematize my biases, to stay within the parameters of the study design, and to make notes and sketches about emerging ideas. Waterhouse (2011a) kept a research journal as a way to remain reflexive throughout the project. Bridges-Rhodes, Van

Cleave, and Hughes (2016) suggest the researcher journal provides a means to remember where you are in the process of doing post-qualitative research. As I have been reminded, we do not live in a smooth space but in the coded and territorialized strata of life. “What becomes important is recognizing where you are and how to get back to the research⁵.” The researcher journal was part of the process of learning and doing. My researcher journal maps an inquiry process and its tensions with the conceptual framework. It became data to explore and problematize in Chapters Five and Six.

Working with Data

Rhizoanalysis is an analytic tool that plugs in Deleuze and Guattari’s (1980/1987) concept of the rhizome. In this study, rhizoanalysis becomes a process of connecting with data to map the research context in a way that disrupts commonsense ideas about the context; it provides what I call a different perspective. However, Masny (2015) reminds us that “[r]eading a data assemblage is untimely and not pre-given” (p. 669). Reading the rhizoanalysis in Chapter Six is a sense event in which meanings may spill over. There are multiple ways to read a map, and I do not assume all readers will engage the text in a similar way. Masny adds that “Multiple Literacies Theory and rhizoanalysis are taken up to produce thinking differently in qualitative educational research” (p.2). Rhizoanalysis, she writes, is a way to deterritorialize conventional qualitative research that thematizes and codes experiences that begin with the human subject. Rhizoanalysis *asks* to be read differently. In Chapter Six, I ask the reader to engage data, such as the *valentine for a parner*, and to read what is beyond its spelling and grammar errors.

Sellers (2015) suggests we think of the rhizome not as a thing, but a process of connections. “There is no anchoring or assignable reference point, nor are there confining

⁵ Courtnie Wolfgang, Ph.D., personal communication.

boundaries ...” (p.10). Rhizoanalysis is not a singular entity but an assemblage of inseparable components of potential subjectivities. But, rhizoanalysis is not chaos; as an assemblage, it has parameters that constrain what is possible (Chapter Two). The territorialization of this study, which includes the literature, research questions, study design, institutional requirements, and so forth, influence what is possible for it to do. Put another way, the rhizoanalysis of Chapter Six is immanent to and connected with the context of a dissertation. Sellers writes, “Rhizoanalysis then constitutes and is constituted by the rhizomethodology of the research” (p.9). The whole of this dissertation is a rhizomethodology.

Alverman (2002) posits rhizoanalysis as cartography, or an experiment in moving between in ways that nullify beginnings and endings. She writes, “researchers interested in theory building would do well to make maps, not tracings” (p. 116). Masny (2016) suggests that the productive becoming of a research-assemblage is a cartography of bodies, how they move to form intensities, retreat, and move into different connections. “Reading an assemblage consists in reading the interaction between bodies, expression, and affect” (p.669). In an effort to guide the reader through the map and reveal my thinking, I provide a suggested reading.

Data mapping. Mapping is connecting with data as subjectivities rather than coding or categorizing them as inert objects. Masny (2016) and May (2005) describe a process of palpating as a way to understand something without directly experiencing it. Palpation is an idea borrowed from the medical profession as a way to learn about something by applying pressure around it. I do not directly experience emergent subjectivities in rhizoanalysis, I palpate data to see what it creates. Palpating data is a way to experiment and map a ‘finding’ I do not directly perceive. In Chapter Six, I palpate vignettes and student work to produce emergent multilingual subjectivities. During the classroom observations, I did not directly perceive *an* emergent subjectivity. I was

affected by subjectivity. I noticed the composite bodies of students, teachers, text, student work, and so forth. I wrote about these experiences as vignettes in my field notes and later palpated those field notes as data to produce emergent subjectivities. May (2005) continues, “if it is difference rather than identity we seek, then it is palpation rather than comprehension we require” (p.20). Sellers (2015) writes mapping “disrupts a linearly ordered, rational approach through creating an array of a-centered interconnections and within this, a complex interconnecting of tracing and mapping also occurs” (p.18). A map, according to Sellers, “is a way of presenting the complex milieu of [...] performances within the data” (p.18). Mapping, or what we also call rhizoanalysis, is about opening up creative lines of thinking in which data work to support, demonstrate, and perform. Alverman (2000) adds that there is no set way to map data. Rhizoanalysis is a way of thinking, connecting, and experimenting with data.

Data walking. There is no set way to do a rhizoanalysis because this technique is immanent to a study. However, I need to take a first step. Eakle (2007) suggests a process of *data walking* as a first step in working with data. Data walking is “an exploration of data as if you were an open and receptive traveler in a new and unknown territory that you want to make familiar before designing an itinerary” (p.483). Eakle suggests making notes, drawing lines and arrows, and using color-codes in an effort to palpate different senses during a data walk:

As I advanced, walking into the data, I stopped at notable text sequences, joined various data chunks and my impressions, and colored words and passages differently. The coloring involved color theory: warm colors come forward, cool colors recede, and thus create a push and pull of space, which resulted in intuitive, fragmented montage and movements effects reproduces data traces used to create a scene [dramatization] presented later [...]

Data walking is an expansive means that avoids closure. (page 483)

I walk with data in Chapter Five by reviewing, re-reading, and re-connecting with them using the method of thinking-with (Jackson & Mazzei, 2012) the MLT conceptual framework presented in Chapter One. I assembled with data that affected me and I them. Data as subjectivities are discussed in Chapter Five.

Ringrose (2015), drawing on the work of Deleuze and Guattari (1972/1977), Holland (1999), and Guattari (1989), provides another way of working with data that she calls schizoanalytic mapping. Ringrose uses schizoanalytic mapping in her study of gender binary-driven school psychology research and policies on bullying and cyberbullying. She takes a feminist slant on Deleuze and Guattari's four-fold theses on schizoanalysis, which includes: (1) the concrete and abstract machinic phylums, (2) virtual universes of values, (3) finite existential territories, and (4) material, energetic and semiotic fluxes (p. 399). She employs these interconnected theses as dialectics to create a schizo-feminist assemblage of bits and pieces of data from interviews, policies, and observations. The idea of schizo in this technique is to do the double task of deconstructing negative desire to thereby discover "the positive or productive desiring machines bound up in the data" (p.396). Ringrose's findings show how schizo-mapping might deconstruct oedipal (patriarchal) notions of gender, which, in her study, pre-suppose victim and bully based on normative beliefs about gender roles of girls and boys. I borrow threads of feminism from Ringrose's schizoanalysis and weave them into mappings that are discussed in Chapter Six.

Institutional Review Board Considerations

There are several confidentiality and privacy considerations in this study. First, participation may pose a slight risk to adult ESOL students if they are identified by this study. I

safeguarded their identities by using pseudonyms and did not collect any personally identifying information on them. There is also a slight risk to teacher participants who opened up their classrooms to the scrutiny of a researcher. Teacher participants are also identified only by pseudonyms. I addressed the potential risks with all participants by fully explaining the project and emphasizing confidentiality and privacy. All participants had the option to withdraw their consent at any time. In accordance with institutional review board guidance, I stored all digital data in a password-protected Google drive folder on a university-supported server. Non-digital data, such as copies of curricular materials and student work, were stored in my locked, home office. The institutional review board approved this study as exempt, meaning that written consent was not required. Teacher and student research information forms are included as appendices.

Adult student participants could have experienced discomfort in participating in this project. Discussing their formal schooling, home countries, and families could have become emotional or uncomfortable for them. Homer, a focal student from Classroom 1, did not want to discuss specifics about dates and formal education, so I did not ask him about these topics. Additionally, I reminded all participants of the option to decline answering any question or to discontinue their involvement at any time. Because some students did not read or write well in English or their home language, I was required by the institutional review board to develop an oral script to explain the project and its potential risks. All student participants spoke English well enough to communicate with me verbally about the oral script. The oral script for adult ESOL students is attached as an appendix.

Validity and Post-Qualitative Inquiry

In the next section of this chapter, I engage with the construct of validity, its role in post-qualitative inquiry, and the limitations of this study. I take as my starting point remarks made by

Patti Lather at the 13th International Congress of Qualitative Inquiry at the University of Illinois in 2017 where she advised us to stay ahead of the conversations about validity and qualitative inquiry. She remarked that validity is not something we can or should ignore given what the term signifies. To me, the term validity in this study signifies quality work. I therefore heed Lather's advice and take up the construct of validity in this post-human project. I use Lather's 2017 advice as my entry point into a much larger conversation on validity and post-qualitative inquiry. I begin with her earlier work and connect her ideas to this study design.

Validity then. Lather (1993) argued that qualitative researchers should hold on to the term validity after poststructuralism because the concept incites conversations we cannot avoid. However, she argued for de-centering validity as an “epistemological guarantee” (p.674) of our work, an idea she called *correspondence validity*. Here, validity was determined by alignment (or correspondence) to a particular methodology, which often included scientific sampling, quantifying, and analyzing. It was the tight correspondence to the methodology that would produce truth.

Instead, Lather offered a postmodern conception of validity that moved away from a correspondence model and the problems of representation it implies (discussed below). A postmodern validity attends to the discursive structures that bring ‘truths’ into being, such as that offered by a correspondence model. Postmodern thinking, according to Lather, deconstructs truth as a thing we can access, pin down, and put into words. Drawing from Derrida (1974/1976), who reasoned that we cannot answer the question of what something is because meaning is always deferred, Lather proposed a *transgressive validity*, “a space of constructed visibility of the practices of methodology” (p.676). Lather's transgressive validity addresses two important

problems that I continue to find relevant: (1) the problem of representation brought about by a correspondence model of validity, and (2) the *doing* of quality work in “post” and “new” ways.

The problem of representation. Lather (1993) confronts the problem of representation in a correspondence model of validity by introducing Baudrillard’s (1977/1987) notion of *simulacra*. A simulacrum, according to Baudrillard, and later taken up by Deleuze and Guattari (1980/1987), is a copy of something that is not real. Deleuze and Guattari (1980/1987) provide the examples of Disneyland and The Virgin Mary. What becomes problematic is not the copy but the working of a simulacrum that masks the missing model, or truth. In the case of validity and qualitative inquiry, a correspondence model frames validity in terms of a study’s alignment to the logic of a methodology, where the methodology is taken to be that which produces truth. She deconstructs and makes visible how this notion of validity works as a simulacrum: methodology is posited as producing truth, but this methodology is missing a truth. There is no guarantee of truth in a methodology. St. Pierre (2016b) argues a correspondence model of validity is logical positivism at work in qualitative inquiry. Qualitative inquiry, she adds, was a postmodern and deconstructive move away from this logic. Lather (1993) suggests we problematize the validity as correspondence model through transparency and by positing qualitative inquiry as necessarily partial, incomplete, and perspectival. Validity in qualitative inquiry might be a space of methodological transparency and explicit limitations.

Lather’s (1993) transgressive validity is an ironic and poststructural move that aims to make visible the problem of representation and workings of simulacra that mask a missing truth. “Enacting in language supplementary simulacrum, poststructuralism ‘breaks all adequation between copy and model, appearance and essence, event and idea’” (p. 677; citing Young 1990, p. 82). She adds that a framing of validity as simulacra highlights a radical unknowability in social

science. Along this vein, Masny's (2005/6) poststructural theorizing of literacy (MLT), which is central to this study, highlights the 'radical unknowability' and impossibility of pinning down what literacy is. MLT is not about defining literacy but offers a way of thinking about how it works and what it produces.

Doing the work. The second problem Lather's (1993) transgressive validity confronts is how to produce quality work, how to do the work of qualitative inquiry in postmodern times. Employing Deleuze and Guattari's (1980/1987) concept of the rhizome, she creates a guide for inquiry that takes up transgressive and rhizomatic thinking. This guide suggests that inquiry:

- unsettles from within, taps underground,
- generates new locally determined norms of understanding; proliferates and context-sensitive criteria; works against reinscription of some new systematicity,
- supplements and exceeds the stable and the permanent, Derridean play [deconstruction],
- works against constraints of authority via relay, multiple openings, complexities of problematics, and
- puts conventional discursive procedures under erasure, breaches congealed courses, critical as well as dominant. (Lather, 1993, p.686)

Validity now. In 2013, Lather proposes a new problem for validity and qualitative inquiry: "instrumentalism [and] ... the demands of an audit culture" (p.643). Masny (2016) takes up Lather's concerns about audit culture and argues that it privileges certain kinds of inquiry and episteme. She problematizes the workings of an audit culture that positions gold standard data as reliable truth. A gold standard has come to signify specific types of research design (e.g., experimental or quasi-experimental). Lather and Masny suggest audit culture is a return to a

correspondence validity and the problems of representation and simulacra. Masny (2016) posits MLT as a response to audit culture and a problematizing of representation.

Koro-Ljungberg (2008) echoes Lather (1991; 1993) on the importance and unavoidability of validity discussions in qualitative research. She suggests researchers “consider alternatives to normalizing discourse by providing counter stories and complementary accounts of validity and by questioning assumed categories of validity” (p. 983). She prefers the term *validation* because it implies a process and highlights the workings of validity and the agency of knowers. Koro-Ljungberg points to three assumptions about validation in qualitative research: (1) validation is about the connection between a study’s findings and its context; (2) knowledge is not a static truth, but a process of bringing it into being; and (3) there is no hierarchy in knowledge, there is no *a priori* validity criteria for privileging certain forms of knowledge over others. Drawing on Derrida (1995), Koro-Ljungberg (2010) adds that validation is a process of responding to a “call from the Other” via a methodology that is uncertain and responsive to “changing social circumstances and shifts in power” (p. 605). My reading of Koro-Ljungberg is that validation comes from within rather than from a set of outside criteria that might determine the quality of our work. This is in keeping with an immanent design. Citing Derrida (1995), Koro-Ljungberg rests the responsibility for validation on the researcher:

Saying that a responsible decision must be taken on the basis of knowledge seems to define the condition of possibility of responsibility (one can’t make a responsible decision without science or conscience, without knowing what one is doing, for what reasons, in view of what and under what conditions), at the same time as it defines the condition of impossibility of this same responsibility (if decision-making is relegated to a knowledge that it is content to follow or to develop, then it is no more a responsible decision, it is technical deployment of a cognitive apparatus, the simple mechanistic deployment of a theorem). (p. 24)

My decision-making about study design, validity, and validation as a process is informed by the arguments and guidance of Koro-Ljungberg (2008; 2010), Lathers (1991; 1993; 2013), and

Masny (2016). In particular, I am troubled by the problem of representation and seek to move “outside of method” (Jackson, 2017, p. 666) to a validity that is immanent to the study context—an inside validity, a constructed space of making methodology visible. Masny’s (2016) and Lather’s (2013) position on validity and representation informs the design of this study, the doing of which seeks to problematize ‘outside’ validity and make visible its limits.

Immanent validity. Lorraine (2011) writes of an ethics in the immanent ontology of Deleuze and Deleuze and Guattari that does not impose normative, transcendent ideas but attends to the situatedness of the context. I read an inside-ness in her work. Inside-ness aligns with Koro-Ljungberg’s (2010) suggestion that validity is the responsibility of the researcher to make clear and visible. Therefore, I take the next step by proposing an immanent validity in this study design. An immanent validity builds on Lather’s (1993; 2013) transgressive validity and Koro-Ljungberg’s (2008) validation process. It further incorporates a practice of immanent ethics (Chapter Seven) in that it resists outside ideals imposed by audit culture and correspondence models. Immanent validity is inside and close to the study. I practice immanent validity by

- incorporating transgressiveness and producing a counter-story,
- confronting the problem of representation via an emergent study design,
- dialoging with the reader through transparency, and
- relying on the researcher’s decisions.

Immanent validity and study limitations. An inside, immanent validity it not a solution to the problems of correspondence and representation, however. Thinking with Derrida (1995) cited above, doing research necessarily positions the researcher as knowing decision-maker, as the one whose decisions define what is possible and not possible in the research project, and the one who benefits from the knowledge it produces. I suggest these questions point to the limitations of

qualitative inquiry because they make us engage with the process of knowledge production and our relationship with knowledge. Lather (2007) writes that validity is a “limit question [...] or boundary line for what is acceptable and not acceptable in research” (p. 5169). The researcher, by defining herself as such, assumes the power to make decisions as part of doing the work. She decides what is acceptable and not acceptable; she becomes a ‘knower.’ However, these decisions can be made more or less transparently by problematizing our work as part of our research practice.

Transparency in this study involves teasing out epistemologies (e.g., Lather, 1991; Chapter One) to consider who the research might affect. For example, I chose the context of adult education for this literacy project. I identified the teacher and adult student participants. Through writing, I brought bodies into being *as* teachers, *as* students, *as* language and literacy learners, *as* researcher. In my writing, I further represented bodies in certain ways and produced knowledge *about* them. In making these decisions more transparent, I begin to problematize the study design as a practice. While it is taught in most research methods courses that qualitative work is not generalizable, the product of such research—the knowledge it produces—still goes somewhere and does something. Bodies of knowledge have the capacity to affect and be affected. Thus, it becomes important to confront the questions of who benefits, and whose knowledge this project brings into being. I argue that a post-qualitative study’s limitation, then, is not simply the effect of its methodology—a particular design that prescribes what is or is not generalizable based on random sampling and assignment—because this would be a correspondence model of limitation. I argue limitation in post and new work points to an ethics that calls on us to actively engage with knowledge. A study’s limitation is better thought as the *doing* of this practice, the extent to which we problematize our design, more or less transparently.

In doing new and post work, *study limitation* emerges as we explore knowledge production, our relationship with this knowledge, and who this knowledge affects. St. Pierre, Jackson, and Mazzei (2016) posit the new empiricisms of the humanities and social sciences as an “ethico-onto-epistemology [...] which makes it clear that how we conceive the relation of knowledge and being as a profoundly ethical issue” (p.99). I suggest an ethical practice as a way to limit what a study can and cannot do. A study’s limitation, then, is not a static construct that corresponds to a methodology, but an emergent, ethical practice. How well we do this work—how transparent and engaging it becomes—better defines its limitations than an outside, transcendent ideal. I also find important threads of feminisms in immanent and emergent ethics of limitations as well: we are practicing a feminism when we ask and make clear *whose* knowledge, *whose* decisions, and *whose* research. Ethics becomes an important implication of this project that I take up again in Chapter Seven.

My purpose in connecting validity, limitations, and ethics is not an attempt to solve the problems of qualitative inquiry, representation, and truth. Neither is it offered as a quick answer to my project’s limitations. These limitations are found in the doing of the work: in the data chapter, in the analysis chapter, and in the implications chapter. My broad aim is to practice immanent validity and study limitations, thereby elevating the importance of engaging with these important research constructs in a post-qualitative project. I use Lather’s (1993; 2013) arguments on validity as an entry point to join the discussion and to add my ideas on immanence, ethics, and limitation to validity in qualitative inquiry.

Connecting Study Design and Research Questions

At the start of this chapter, I write about the study design as an emergent method that is rhizomatic and does not follow a linear logic: data are engaged in a rhizoanalysis, and the study

itself becomes a rhizome. Rhizomes are connections and relations and irrupting intensities with no beginning or end, only in-between-ness. Rhizomatic thinking unfolds in each chapter, and the idea of unpredictability and connections is an important principle of this post-qualitative study. Rhizomatic thought is contrasted with the idea of linear logic, which Deleuze and Guattari (1980/1987) refer to as arboreal thinking, drawing from a tree metaphor. I take up the problem of arboreal thinking as pre-supposed outcomes in Chapters Six and Seven. Rhizomatic thinking also permeates the construct of validity and limitations in this study design: I propose an inside, immanent validity that connects with the study as a whole and is not imposed by outside, transcendent norms of a correspondence model of validity. Instead, a transgressive and immanent validity creates a space of methodological visibility in which I do not aim to produce truths but explore the interesting, remarkable, and important workings of second language and literacy learning.

Another important rhizomatic connection occurs between the study design and research questions. This connection also points to the study's validity, perhaps as an indicator of quality. When doing the work of this project, the research questions work like guideposts in a design that had no pre-determined outcome but for the one I gave it. In keeping with an immanent validity, I argue it is important to explicitly and transparently connect the design to the questions. The first research question asks how we might use an MLT framework to explore multiple literacies in the research context. This question is taken up in this chapter, which presents the process for generating data and problematizing method. It is also explored in Chapter One, where I layout the MLT framework as a way to access difference and use language to describe emergent subjectivities. The second research question asks how multiple literacies are expressed in AE ESOL classrooms. I take up this question in the rhizoanalysis of Chapter Six, where I provide

three mappings that engage data to explore difference and otherness in expressions of multiple literacies of globally-diverse adults. Finally, Chapter Seven addresses the third research question about benefits and contributions to the field. I propose immanent ethics as a benefit and contribution to the field. Drawing primarily from Lorraine (2011) and Stark (2017), I propose immanent ethics as feminist practice in research and education.

Chapter Five: Data

The more an object is persecuted by experimental procedures, the more it invents strategies of counterfeit, evasion, disguise and disappearance. It is like a virus; it escapes by endlessly inventing counter strategies. This behavior of the object is also ironic insofar as it breaks the foolish pretension of the subject, its desire to impose laws and dispose the world according to its own will, its own representations. (Baudrillard & Witwer, 2000, p. 79; quoted in Koro-Ljungberg, 2016, p. 55)

“Don’t disturb the data.” (Walker, 2015, personal communication)

The purpose of this chapter is twofold: (1) it introduces the reader to data that I generated following the study design presented in Chapter Four, and (2) it seeks to disrupt traditional notions about data in qualitative inquiry using the work of Koro-Ljungberg (2016). This dual-purpose flows from the study’s post-qualitative principles to de-center the human subject, connect theory and practice, and problematize the structures, discourses and events that bring truths into being (Lather, 1993; 2013; St. Pierre, 2011). I think with Jackson and Mazzei (2012) and employ the MLT framework outlined in Chapter One to “produce different knowledge and produce knowledge differently” (Lather, 2013, p.635). With these important ideas in mind, it is also necessary to acknowledge that writing this chapter becomes a new encounter with the data. As such, it becomes different and other-than before. I describe rather than disturb the data, and

recognize the multi-directionality of knowledge flows. As the researcher, generating data is to be affected by subjectivities and to call them forth *as* data in this project.

Following the study design outlined in Chapter Four, I conducted classroom observations, wrote field notes, made sketches, interviewed teachers and students, collected instructional materials and student work, and kept a research journal on the process. I assembled bodies that affected me and brought them into the study. As data, they were (are) becoming-subjectivities. Data have wants and desires; they are not pre-given representations of findings or objects to be manipulated (Baudrillard & Witwer, 2000). Koro-Ljungberg (2016) suggests we engage with data in a two-way flow of knowledge where neither researcher nor data solely drive inquiry. Deleuze and Guattari (1980/1987) might say data are saturated with affects and percepts; they are subjectivities with the power to make me notice them.

An example of a becoming-datum subjectivity is the card in Figure 5 below. I describe it as a vignette in order to provide context. Vignettes are also a method to access subjectivities as temporal beings. The card became data *when* it affected me. The researcher-card assemblage in the classroom on one particular evening produced it as data. It was a singular event. Of course, by writing about it again in this chapter, I am reengaging with a becoming-datum that is other-than before; I am re-assembling with an other-than before datum-subjectivity. However, this language would make writing and reading the chapter awkward and difficult, so I choose to describe this vignette, and all data in this chapter, using the past tense with the understanding that writing and reading this chapter is a new and different encounter.

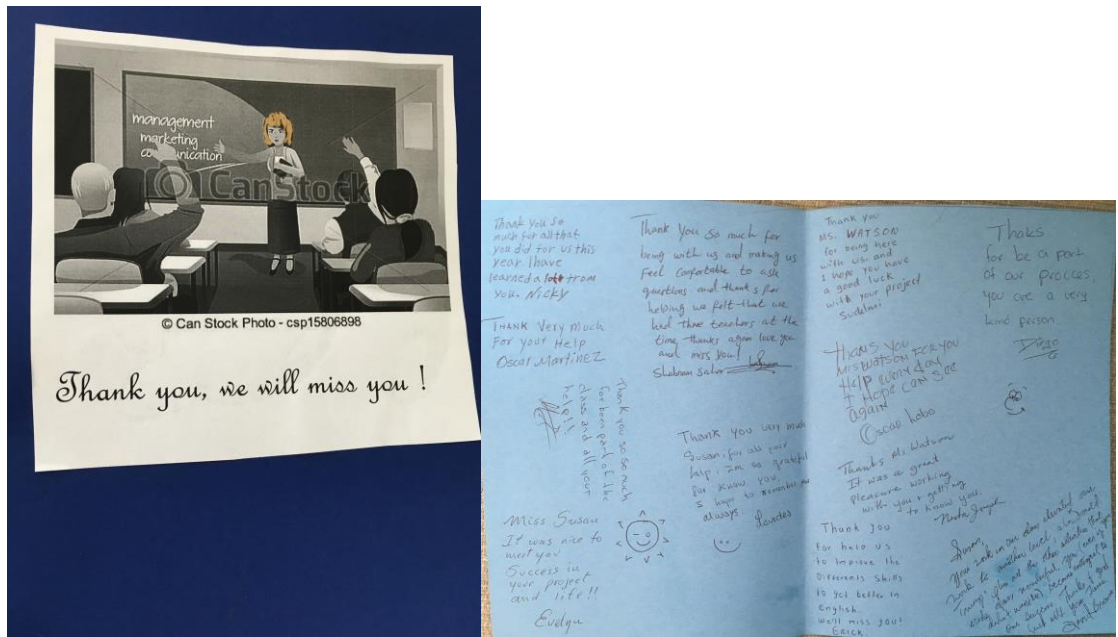


Figure 5. The Card

When I was conducting my final observation in Classroom 1, students were busy making posters for the end-of-session party which would be held the following evening. Due to unforeseen circumstances, I was not able to attend the party, so this was my final evening as part of the class. In recognition of this event, and to thank everyone for being part of my research, I brought a cake to class. There was a relaxed atmosphere in the room as we ate cake, made posters, and talked. I felt humbled by this group of people.

What I did not realize was students were creating a card for me using the materials they had for their posters. Someone downloaded a picture, and someone else designed the front of the card. Then, each person wrote a short message and signed it. While I noticed they were working on something, I assumed it was something for the party and the teachers. To my surprise, students presented me with the card while we were eating cake. I was most impressed that they chose to create a written text for me. Maybe they simply forgot to buy a card, maybe making a card at the last minute was an after-thought. I do not know. But, in the assemblage of teachers, students, cake,

researcher, and tears—in this moment—the card emerged as a datum-subjectivity in its capacity to affect me (greatly) and in turn I emerged as researcher-subjectivity and brought it into the study as data. This event produced a datum-subjectivity and researcher-subjectivity. (Field notes, Classroom 1, April 18, 2018)

Of course, the card becomes data again in the writing of this vignette. The card vignette serves as an example of the way I engage and describe data in this chapter. In Chapter Six, data are re-engaged in a rhizoanalysis. Data are bodies that emerge as subjectivities when they connect and relate to one and other and me via their capacity to affect and be affected. Data-subjectivities are temporal beings; the card sits in my locked desk draw but emerges as data when I re-connect with it. This chapter describes the process of generating data and includes examples in order to acquaint readers with data and bring them into the research assemblage.

Walking with Data: First Steps

In Chapter Four I discuss data walking (Eakle, 2007) as a process of wading through data to make sense of them and to see where they take us. Eakle describes data walking as a way to get familiar with the territory before embarking down a path. This is the first step of doing an emergent design. Koro-Ljungberg (2016) suggests we have encounters with data, that we dialogue with them, and that knowledge flows in multiple directions rather than only from the researcher. In the sections below, I take the first steps down the path of rhizoanalysis (Chapter Six) by walking the data to see what emerges. I put them to work in descriptions that aim to bring the reader into the research site of adult ESOL classrooms. I describe methods and thinking used to generate data. In most cases, there is a large amount of information that would be too unwieldy to include in this document. In those cases, I describe the quantity or parameters of the data and provide visual examples when appropriate. Finally, data became such in their capacity to affect me, to make me

notice them, and to produce me as researcher. In response, I engaged them as data and brought them into this study. Data are subjectivities with the capacity to affect and be affected. Data produced me as researcher to engage them as data.

Observations and field notes. Conducting classroom observations was a method for generating data while being part of the classroom assemblage. I wrote field notes about teachers, students, lesson plans, the physicality of the classroom space, and my experiences with them. Conducting classroom observations and writing field notes became a process of writing about seemingly mundane objects and happenings: the clock ticking on the wall, the size of the room, the number of students, the topic of the lesson plan. I watched as students listened, answered questions, and wrote sentences. I wrote about the adult education policy that prohibited students from taking formal breaks despite the class being three hours long. I wrote about where I sat and how this affected my perspective. I wrote about sometimes being a disengaged observer and other times a tutor, teacher, or discussion leader. I wrote about interacting with students and about being alone. I wrote about observable literacy events (Heath, 1983; Purcell-Gates, Perry, & Briseño, 2011). Observing and writing field notes as a method for researching literacy is a tradition borrowed from ethnography (e.g., Heath, 1983; Heath and Street, 2008; Street, 1984). Heath and Street (2008), quoting German poet Friedrich von Hardenberg, describe the purpose of field notes as “making the familiar strange” (p.32). Writing field notes about the familiar setting of the AE ESOL classroom did begin to feel strange for me.

In a post-qualitative, posthuman research design, I problematize the ethnographic tradition in a number of ways: firstly, by acknowledging that field notes are not originating from the researcher, they do not originate from within a thinking human subject. Using the MLT conceptual framework, literacy flows through bodies from the outside. This is an important shift from a

humanist-ethnographic tradition to a posthuman design. The words, phrases, and sketches of the field notes were produced by my connections and relations with bodies in the assemblage of the classroom. Human subjectivity was de-centered, and knowledge flowed in multiple directions through the researcher, worldviews, languages, texts, and so forth in the classroom. While the act of writing field notes did indeed make the familiar seem strange to me, in post-qualitative terms, we might theorize this strangeness as a response to bodies that affected me. I did not write about everything, so I reason that what was captured in the field notes is that which I noticed, or that which affected me. Finally, in moving away from ethnography to post-qualitative inquiry, field notes did (do) not serve to develop theory. This would imply knowledge originate and flows from the researcher and shift back into a humanist paradigm. In this post-qualitative study, I sought to explore the way structure worked on bodies in the classroom assemblage. The field notes were (are) not evidence or truths that support a conclusion, they are tools to help me map a particular perspective.

With this attitude about observations and field notes as data in post-qualitative inquiry, the idea of becoming-subjectivities in the nuanced, every-day-ness of the classrooms emerged as a direction for inquiry. According to May (2003) subjectivities are not something we can access directly—we cannot see or hear or touch them—rather, subjectivities affect us in some way and it is the moment of response to that affect that I describe an emergent subjectivity. These moments were almost-imperceptible; I had to pay attention to what I was sensing: being annoyed, bored, curious, excited, and so forth. May (2003) writes, “a search for [subjectivity] must abandon the project of investigating directly the givens of experience and turn toward a more hidden realm ... the nature of time” (p.145). By the end of the study, field notes became a rich source of ideas about subjectivity and affect because they were written in the moments of being affected. The data

I used from field notes became vignettes that captured the temporal nature of the event. In the sections that follow, I describe the classrooms in more detail.

Classroom 1. Classroom 1 was located in a large, suburban high school where several AE classes are held on Tuesdays, Wednesdays, and Thursdays from 6 p.m. to 9 p.m. I estimate there were several hundred AE students attending classes at this high school during the two teaching sessions I was doing my research. Coincidentally, I last taught for the AE program at this school and, unbelievably, in the same classroom. These unexpected connections with the physical space and materiality of the room became entangled into the overall research assemblage.

Classroom 1 was large and rectangular, with two long rows of tables holding computers for students. This room easily accommodated 30 students, and there were 25 enrolled in the AE ESOL class. The class was called “advanced ESOL” meaning students’ oral English skills were assessed at the high intermediate or advanced level. On one short end of the classroom was a projector and smartboard, on the other a clock that ran seven minutes slow. The only door was near the clock. Two large whiteboards lined one of the long walls. There were no windows, only florescent lighting. As the number of regularly attending students began to drop, which is a normal phenomenon for AE, the room began to feel too large.

During the day, this classroom was used for a high school marketing class. The daytime teacher often left information on the whiteboards, leaving little or no space for the AE teachers to use at night. AE teachers were not given access to the projector or smartboard. AE teachers and students did have access to the computers that lined the long tables. I believe they were the same computers that were there when I last taught in 2012, and the username and password had not changed. I began observations in this classroom on November 8, 2017, and continued through

April 18, 2018. I observed classes either two or three nights per week. In total, I logged 65.75 hours of observations.

Classroom 2. Classroom 2 was located at the local Skill Source Center, a joint venture between state and local agencies and headed by the Virginia Employment Commission, or VEC. The AE program has a partnership with the VEC and has been holding classes at this location for the past five years. I also taught ESOL at this location in the 2012. Classroom 2 met Tuesdays, Wednesdays, and Thursdays from 9 a.m. until Noon. It was called “Intermediate / Advanced ESOL” and students’ oral skills were assessed at the low intermediate to advanced levels.

Classroom 2 was much smaller than Classroom 1 and often felt cramped and crowded. The space was long and narrow, with windows lining one long side. There was a small white board, a computer, and a projector at one end short end that served as the head of the classroom. At the other end was the clock and door. My seat was under the clock. Student tables lined each long wall leaving a narrow aisle in between. Students sat in pairs at each table and faced the front. One seat was on the aisle and one was by the wall or window, depending on which side of the room you sat. The teacher walked up and down the center aisle like an airplane steward. There were 22 seats and 20 AE students enrolled in the class. The room temperature was consistently too hot or too cold, and the clock ran slow. The adult education coordinator wrote a policy prohibiting students from taking organized breaks, so individual students would occasionally get up to use the restroom or take a call during the three-hour class. At times, the class seemed to last forever.

I began observations in this classroom on February 1, 2018 and continued through April 12, 2018. Weather cancellations in January, February, and March disrupted my observation schedule. I began to stay an extra half hour after class to have conversations with focal students

and the teacher. On average, I attended between one and two class meetings per week and logged 35 hours of observations in Classroom 2.

Participants and interviews. Jackson and Mazzei (2012) critique qualitative research methods that attribute voice in research data to a human subject, and accounts as relating truth or authenticity. I confront and problematize voice in Chapter Six. The information I describe about participants in this chapter is not an attempt to attribute a voice to a teacher or student, but to bring the reader into the assemblage by introducing them as participant. I seek to describe and not manipulate or disturb participants as objects or producers of voice. Study participants initially included three teachers and four focal students, but one focal student stopped coming to class, leaving me with three (Chapter Four). Participants were formally interviewed using the protocols found in the appendices. Non-focal students were also considered study participants but were not formally interviewed.

Teachers. I refer to the teachers as being from Classroom 1 or Classroom 2. Coincidentally, all teachers were themselves immigrants. This was not part of the study design, and I did not know or remember this until I interviewed them. All teacher names are pseudonyms of their choosing.

Mr. Barcelona. Mr. Barcelona was the ESOL teacher for Classroom 1. I knew Mr. Barcelona through my affiliation with the adult education program and had interviewed him for another research project. I believed Mr. Barcelona trusted me and did not change his teaching style to accommodate my presence in the classroom. He chose his pseudonym because Barcelona is his favorite world soccer team.

Mr. Barcelona explained that he and his wife immigrated from Liberia to the United States approximately 18 years ago. They came to Virginia because “Mrs. Barcelona” needed medical

care. They ended up staying in the United States and eventually obtained their U.S. citizenship. They have one daughter who is 21 years old. Mrs. Barcelona recently began teaching for the AE ESOL program and taught a class in the same high school where I was doing this research. I had met Mrs. Barcelona while facilitating a professional development workshop in 2017. I often saw her in the hallway of the high school, and she always had something encouraging to say about my study.

The Barcelonas' first language is English. Mr. Barcelona described their life in Liberia as being "very similar to life the United States," mentioning that the structure of Liberian government was modeled on the U.S. system. He made a special point of telling me that Liberia is the only African country that was not colonized, and he seemed proud of this distinction. Mr. Barcelona earned a Bachelor's Degree in mathematics from a university in Liberia, and a Master's of Business Administration since moving to this country. He has been teaching for the AE program for almost 15 years. From what I knew about him previously, and from what I observed in his classroom, he is popular with AE ESOL students. Like all teachers in this AE program, Mr. Barcelona was employed part time. His full-time job was at the Skills Source Center, coincidentally the location of Classroom 2. I learned from the lead ESOL teacher that Mr. Barcelona had received a national-level award for his case work at the Skills Source Center. I describe him as having patience and passion for working with adult ESOL students. The national-level award indicated he must also have passion for working with adults who face barriers to employment. In short, I like Mr. Barcelona. He has a gift for connecting with students. He used humor as a way to put them at ease and almost always had a smile on his face.

Ms. Jessup. Ms. Jessup was a math and general education teacher who became part of Classroom 1 several weeks into the study. Classroom 1 was selected by the adult education

program coordinator to pilot to teach both math and English to ESOL students. This change was a surprise to me and Mr. Barcelona. I met with the program coordinator to discuss whether my research would interfere with new effort, but she did not believe my presence would impact the nature of the pilot. She granted me permission to continue my study. I also had to garner consent from Ms. Jessup, and she happily agreed to be part of the study.

During our interview about a week later, Ms. Jessup told me that she immigrated to the United States from Jamaica when she was 28 years old. I was surprised to learn this because I did not detect a world-accented English in her voice. In Jamaica, she had been a secondary physical education teacher and coach for girls' netball. For some reason this surprised me; I thought her background was math. She explained that "netball is like basketball but with no dribbling, just passing." She proudly told me how the netball team won several championships under her direction. Ms. Jessup immigrated to the U.S. because her mother lived here and needed help recovering from a stroke. Ms. Jessup speaks English as her first language, and she has a university education and teaching credential from Jamaica. However, she learned that her degree and teaching credential did not transfer to its equivalent in this country. For several years after arriving in Virginia, Ms. Jessup worked retail, cleaned houses, took care of her mother, and finished the necessary courses to earn her Bachelor's Degree and teaching credential here. Finally, she was qualified to teach GED[®] preparation courses. As mentioned above, her teaching area is general education and math, and she has been a part time GED[®] teacher in Virginia for more than 20 years. She told me this class was her first experience teaching math to ESOL students.

Ms. Jessup told me she was enrolled in two online classes offered by my employer, the Literacy Institute at VCU. She often asked for my suggestions about these courses, one of which was about teaching ESOL. I liked her open mindedness and willingness to learn. However, from

my perspective as observer, she did not seem to connect with the ESOL students as easily as Mr. Barcelona did. Perhaps her surprise entry into the class and the subject of math contributed to this tension. Students had not been told that the class was going to be a math and English pilot course. Several students protested and some, including one of the focal students, stopped coming. However, by the end of the teaching session, the students that stayed seemed to like Ms. Jessup. I grew to respect her willingness to try new strategies with adult language learners. I grew to know and like her as well.

Because I had offered to do so, Mr. Barcelona and Ms. Jessup often asked me to lead break-out discussion groups. This provided me with opportunities to get better acquainted with students and to ask them questions about their experiences learning English in this classroom. At other times, I sat in the corner and was a detached observer. Being able to take part in the group work was rewarding and allowed me to form relationships with a few students. It was also a way to give back to the teachers who were gracious enough to allow me to be part of the classroom.

Ms. Rose. Ms. Rose was the ESOL teacher for Classroom 2. She immigrated to the United States from Germany when she was seven years old. Ms. Rose began speaking English at an early age and I did not detect a German accent in her speech. When I showed surprise that she was German (I knew but had forgotten), she told me she did not have many occasions to use her German anymore and had been speaking English most of her life. Ms. Rose is also a retired U.S. Air Force officer-turned adult educator. She has been teaching ESOL classes for the AE program for about six years. In addition to teaching the ESOL class from 9 a.m. until 12 noon, she also serves as the adult education representative at the Skills Source Center and is acquainted with Mr. Barcelona, who works there during the day. In her role as the adult education representative, she counsels clients on AE services and represents AE at partner meetings on site. I describe Ms. Rose

as having a business-like efficiency about teaching. She was always prepared for class, having well thought out lessons and materials, and she started promptly at 9 a.m. and usually kept students until exactly Noon. She seemed popular with the students in this class, all of whom were women. There seemed to be more energy in this ESOL class than the evening class, perhaps because it was held during the morning.

I knew Ms. Rose from my affiliation with the AE program and had interviewed her for a previous project. She seemed happy to accommodate me and my research project, and I felt she trusted me in her classroom. It did not seem like she changed her instructional practice because of my presence. She occasionally called on me to partner with a lone student or be a group member when attendance was light. This helped me interact with students in the cramped space of the classroom that was otherwise conducive to moving around. In sum, I respected Ms. Rose and her efficiency. I also think of her as a friend and colleague.

Students. I recruited two focal students from each classroom for the purpose of interviewing them about their experiences of learning English, and to ask questions about what I had observed. As the study progressed, I found that it was the larger assemblage of the classroom or discussion groups that English-speaking subjectivities affected me (Chapter Six). In the intimate one-on-one interviews, students seemed self-conscious of their English and often apologized for what they thought were wrong answers to my questions. They often retreated into the identity of English language learner. I had the impression they were telling me what they thought I wanted to hear, calling me *teacher* or Mrs. Watson, despite my many attempts to get them to call me Susan. I felt the power differential around English was a barrier I could not overcome. Perhaps my identity as “researcher” was also part of this barrier. Of course, this would be different with different students and different circumstances.

After our initial interviews, which were more scripted, I had to plan questions to ask them to keep the conversation flowing. With the exception of Homer (discussed below) the other three were not necessarily the students whom I had observed in the vignettes that became data. In short, I found more research value in group discussions and whole class observations than the focal student interviews. The focal student interview protocol is included as Appendix C. All four focal students spoke to me in English, and all names are pseudonyms.

Homer. Homer was from Classroom 1. He immigrated to the United States from El Salvador when he was about 15 years old. I estimated his current age to be mid-fifties. I found his age to be remarkable because he was likely the oldest student in the class and this seemed to earn him a special status with the other students. They seemed to respect him, especially when he spoke about politics, which was often. Homer told me very directly that he does not like to talk about specifics, such as dates, his age, or how long he has lived in the U.S. Most of all, Homer said he does not like to discuss how much formal schooling he has. Despite this, he seemed to enjoy talking to me and was the most forthcoming of all the focal students. He was very friendly and smiled a lot. He told me he went to school in El Salvador “for a few years.” Mostly, he answered my questions by saying “it was a long time ago.” He did tell me some details about his life in El Salvador, and I reminded him that he did not need to answer any questions that made him uncomfortable. He chose to tell me a short version of his childhood, which I restate below.

Homer’s parents died when he was about 12 years old and he had to become “the provider” for his two younger siblings. When he was not able to take care of them, “the government” intervened and the siblings were placed in what we would call foster care. I was not sure where Homer went or was place. But, at age 12, he was old enough to work and did his best to make a living. He mentioned violence and gangs, and then the civil war that lasted more than a decade. He

took advantage of an opportunity to immigrate to the United States, and said, “I was in El Salvador one day and in the U.S the next.” He lived in California before moving east to Virginia. He has since earned his U.S. citizenship. Homer seemed sensitive about his childhood and he did not provide any more details about his siblings. His eyes filled with tears when he spoke of them, and I got the impression he has not seen them since they were separated so many years ago. Despite my burning curiosity to ask him more, such as whether he was ever married or had children of his own, I held off doing so out of respect for his wishes. I got the impression that Homer does not like to feel sorry for himself, and I do not want to subjectify him as a “sad immigrant story.”

Homer got my attention the first night I observed Classroom 1. His spoken English was fairly fluent, and he spoke up often. His hobby was politics, and he proudly shared with us that he listened to “C-Span on the radio.” He shared many opinions about the current administration and would appropriate the persona of the president and speak sarcastically about current events such as the wall and immigration bans. This earned him the class nickname Homer-Donald-Trump. He also had many opinions about immigrants, immigration, and educational opportunities in this country. What made him so interesting to me was his choice to speak about important issues while appropriating the Homer-Donald-Trump persona. He would make an anti-immigrant remark, as if he were the president, and this made the other students laugh and agree with him because he was imitating the racist attitude of the president. I approached Homer to be a focal student on the first night of class. I had two more formal interviews and numerous conversations with him over the course of two teaching sessions. Homer gave me a gift card to Oliver Garden on my last night in class. I cried and we hugged. I miss him and hope to run into him so I can hear how Homer-Donald-Trump is doing.

Gerry. Gerry was from Classroom 1. She married a U.S. citizen and immigrated to this country from Panama about four years ago. She has a law degree from Panama and reported attending several different English language programs in the U.S. in an effort to improve her written English. Gerry agreed to be a focal student because she said she wanted to improve her writing skills and thought my study might help her do that. I did my best to explain the purpose of my study, and that it would not directly help her writing skills, but perhaps her oral skills. She agreed to be a focal student, but I was concerned that we had a misunderstanding about the purpose of my study. I offered to help her in other ways, such as English conversation skills, but she seemed disappointed with me. When Ms. Jessup joined the class as a math teacher, Gerry decided she did not want to learn math and stopped coming. In all likelihood, the ESOL program was not a good fit for her needs. She probably would have benefited more from an intensive, academic English class. I had an initial and one follow up interview with Gerry before she left. She was engaging and intelligent.

Kay. Kay is from Classroom 2. She and her husband and their two children are from Bangladesh. They moved to this country because of the husband's work as an engineer. Kay is not sure how long they will live here, but says she enjoys it. I am not sure if Kay is telling me what I want to hear, or if she does indeed enjoy living in this country. She has the equivalent of an MBA degree from a prestigious university in her home country. She reads and writes English well, but her spoken English can be difficult to understand. Her goal is to become more fluent with spoken English so she can make friends and be understood. She was happy to be part of the study because she wanted to practice her speaking skills with me. She understood English fairly well, so our conversations became easier as time passed. I often had conversations with Kay after class at the Skill Source Center. We had two recorded interviews and several follow up conversations.

I often felt that Kay was being polite and telling me what I wanted to hear. I would ask her stories the class had read, or a current event they had discussed. She would either call me Mrs. Watson or teacher, and tell me she liked the story or discussion. She was very friendly and smiled when we met, but I sensed a bit of distance between us despite my many attempts to connect as mother, wife, neighbor. I could not seem to get beyond a barrier, perhaps it was cultural or language-related. I am not sure why I thought things would be different. Kay was vivacious and intelligent.

Rachel. Rachel is also from Classroom 2. She immigrated from El Salvador about 11 years ago when she was 29 years old. Rachel had a special charm and I liked her instantly. She got my attention early in the observation process because she was out-going and opinionated compared to the other women in the class. She proclaimed how much she liked working on cars, and how much she knew about auto mechanics, which was unusual in the context of this all-female class. Rachel worked for the school district as a custodian and had to be at work shortly after class ended at Noon. She would stay after class so we could talk, but I began to feel our conversations were intruding on her time. During the course of the study, we had an initial interview and several short meetings after class. Meeting with Rachel always made me smile.

Interviews as data. The aspect of the interview assemblage that began to interest me was not what students and teachers said, but how subjectivities emerged and retreated in this assemblage. Over the course of the teaching session, what I had planned as follow up interviews became more like conversations about the topic of the lesson plan, or the writing assignment, or current events, or the weather. These conversations helped me learn more about the participants, but they did not contribute to the study in the way I had originally hoped. In her dissertation, Waterhouse (2011a) interviewed teacher and student participants three to four times to discuss

their experiences with the official Canadian citizenship curriculum, which was the focus of her study. My study did not focus on any particular aspect of language learning but was open to what might emerge. Most of the time, having one-on-one discussions with student participants brought about a power differential or self-consciousness or other barrier about spoken English. Without a specific focus, and because focal students were not usually part of the vignettes of interest, I would re-design this study to perhaps do focus groups rather than individual interviews.

Masny (2015) describes research interviews as a process of reading the world and self. Interviewer and interviewee become an assemblage in which power relationships operate through bodies in unexpected ways. In an interview with Homer, for example, he asked whether his answers were too long. Kay often asked for my opinion on her pronunciation, or whether I thought her English was improving. In these instances, I felt like I was an ESOL teacher who had been granted the power to provide praise or criticism. However, power flowed in other surprising directions. When I asked Homer if I could record our interviews, he pulled out his phone and said he would also record them. I was surprised but certainly did not object. Gerry told me she did not like certain aspects of Classroom 1, which I believed to be Ms. Jessup and math instruction. This affected me to the point of becoming defensive about the ESOL program and my research.

Interviews were planned as a way to prevent my conceptual framework from “becoming the container into which data must be poured” (Lather, 1991, p.62). I had hoped they would provide more details about events and vignettes I observed in the classroom. However, focal students were not necessarily part of or even aware of the events that got my attention. In the course of the interviews, power and subjectivities emerged in unexpected ways. Students’ subjectivities seemed to retreat into the identity of ESOL student, although at times there were exceptions. Interviews with teachers were different.

When data walking (re-visiting and listening to) the interview with Ms. Jessup, I was affected by a subjectivity that emerged in the story of the Jamaican netball coach. I was struck by the question of whose voice I was listening to. Mazzei (2013) might describe this voice as produced in the assemblage of researcher-participant-theory-data. It was not the voice of a grounded human subject but a voice produced out of connections and flows. I problematize and map voice in Chapter Six.

Instructional materials. Instructional materials were often the starting point for thinking about literacy and emergent subjectivities. Some materials became data subjectivities in their power to get noticed and read intensively. As data, they are not inert documents but subjectivities with wants and desires. One example is the auto mechanic lesson, some of which is pictured in Figure 6 below. This lesson became several data subjectivities that are analyzed in Chapter Six. I include them here as examples of diverse bodies in the classroom assemblage that had the potential to become data in their capacity to affect or be read intensively. As instructional materials, they are copies of textbook pages and inert documents in a folder in my office. It is when I retell and re-engage them in the vignette-assemblages that they become data-subjectivities.



Figure 6. Auto Mechanic Lesson

Structure and instructional materials. Another aspect of instructional materials that I explored was their structure and how it flowed and worked in the classroom. How might structure stifle or promote emergent English-speaking subjectivities? How might students read structure in instructional materials to de- and re-territorialize the tasks they were assigned? Saeko’s Story in Chapter One emerged from a structured and heavily scaffolded lesson plan. Yet, she deterritorialized the lesson and produced a different story, one of school and war. Other examples of structure in materials are shown in Figure 7 below. Ms. Rose used the large graphic organizer on the left on several occasions to help students organize their writing. This organizer imposes a structure on the physical space in which students are supposed to write, and it also imposes a structure on language and thinking—on sense making—with a linear order of beginning, middle, end. The organizer from the textbook on the right also imposes a linear structure. Linearity is instructional materials is analyzed in Chapter Six.

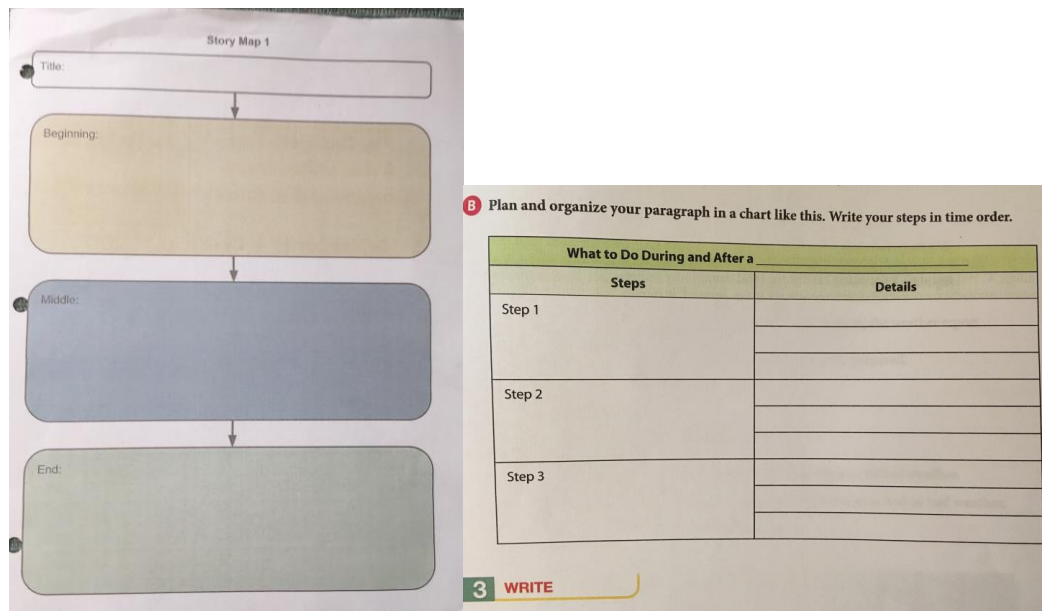


Figure 7. Graphic Organizers for Writing

Another way I find structure working in instructional materials is reading comprehension activities. In Figure 8 below, the reading check activity asks students to put the sentences in order. This activity is a way to assess understanding and comprehension. However, if students were reading intensively, organizing these sentences into the same linear order in which they were presented in the text might collide with their holistic, meaning making, sense event. The task to put the sentences into the “correct order” implies the order in which they appeared in the text, which may be different from how they were experienced. It also implies the importance of being able to regurgitate information and put it into order, which is an academic activity for a particular worldview of education. I make the argument that the structure of this reading comprehension task is less about reading comprehension and more about learning a particular kind of academic skill designed to keep students on a path towards becoming a particular kind of educated subject (Chapter Six and Seven). My purpose in making the material data in this study is not to critique the pedagogy or teaching strategy, but rather, to read the instructional materials intensively to explore and make visible the workings of their structure.

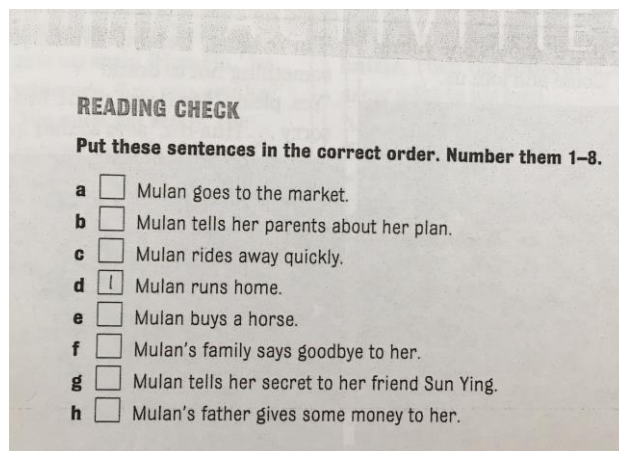


Figure 8. Reading Check

Instructional materials can also be verbal. Mr. Barcelona tended to provide mostly verbal instruction and scaffolding. This may have been due to the fact there was little or no room to write on the white board or any other place in the classroom. It was also Mr. Barcelona's style to move beyond the textbook and give students different tasks to work on. Nevertheless, his verbal directions would set parameters, such as "write three to five sentences." He would usually provide numerous examples, often inserting humor with a ridiculous example to model what *not* to do. The valentines and essays (described further below and in Chapter Six) were created with this kind of verbal scaffolding and less-defined structure. I do not infer any causal relationship between structure in these materials and the intensity of emergent English-speaking subjectivities; instead, I explore how structure might be experienced or read intensively.

Student work. Thinking with the MLT framework, student work becomes expressions of multiple literacies produced by the assemblage of AE ESOL classrooms. Student work took the form of written and oral text. Examples of written work included essays, posters, graphs, disaster plans, and valentines. Oral texts include stories, speeches, such as those by Homer-Donald-Trump, and student presentations. Student work became data in its ability to affect me. Listed below are examples of written work that I include as data in this study. In the assemblage of researcher-theory-data, student work produced a voice (Mazzei, 2013). Voice and subjectivity are mapped in Chapter Six.

Posters. Students in Classroom 1 created posters about the food and culture of their home countries. Mr. Barcelona provided verbal direction and little structure beyond the examples of food, dancing, and clothing. Some of the posters are pictured in Figure 9 below.

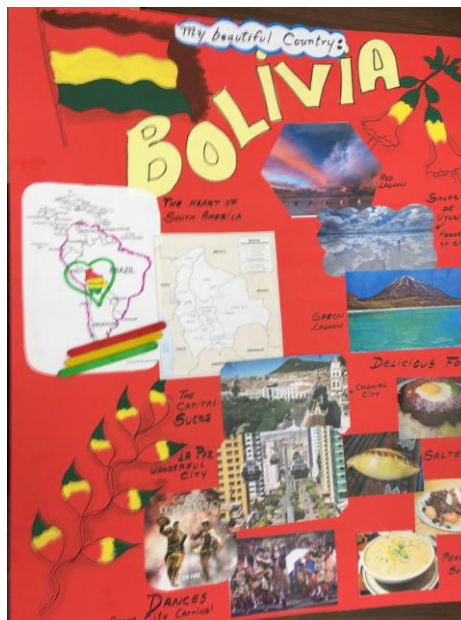
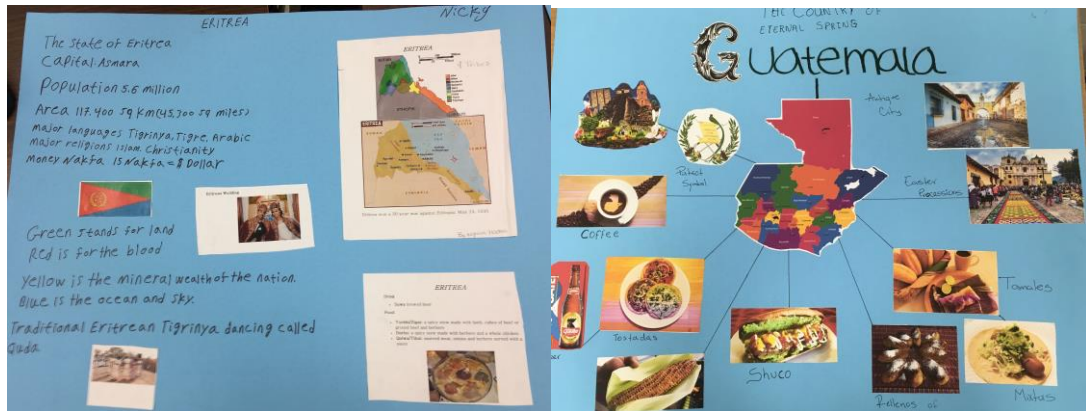


Figure 9. Posters

Graphs. Students in Classroom 1 were tasked by Ms. Jessup to create graphs using their own ideas. They were then supposed to write several questions that data in the graph would answer. I personally felt they did not have enough scaffolding and guidance to complete the task, but I was proven wrong. Most students created wonderful graphs and wrote good questions. An intense example is shown in Figure 10 below. Although the student did not write any questions about the graph, he did a superb job of creating a text that becomes data in this study because of its capacity to affect me. Other student graphs are mapped in Chapter Six.

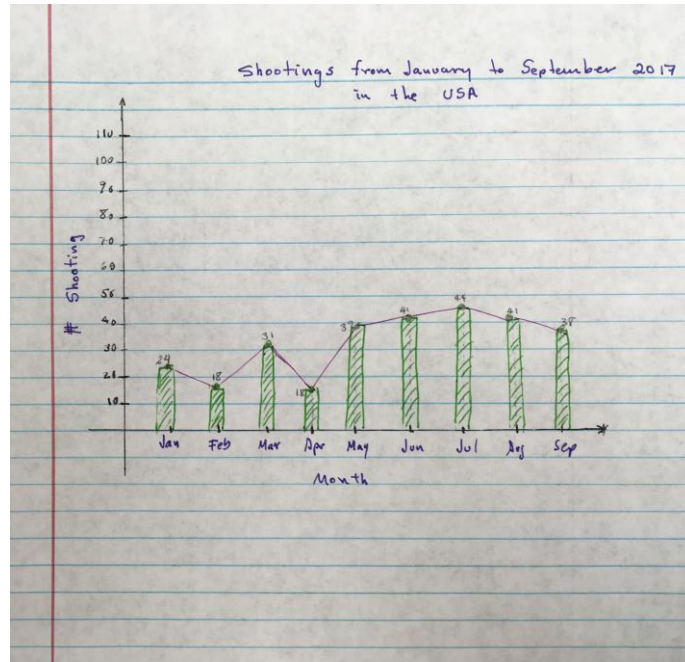


Figure 10. Shootings Graph

Disaster plans. Students in Classroom 2 were working on the life skills topic of disaster preparedness. Working in groups, they were tasked to create a plan of action for a specific kind of natural disaster—blizzard, hurricane, and so forth. Ms. Rose provided specific, written guidance on what she wanted them to do. I present the disaster plans in Figure 11 as an interesting contrast to the posters in Figure 9. I find the disaster plans reflect the influence of structure much more so than the posters: they have a similar layout; they address specific prompts, such as a list of important supplies, a list of what to do, and so forth; and they are visually similar. The posters in Figure 9 became expressions of multiple literacies that deterritorialize the task with pictures, color, and graphics. The disaster plans are more reflective of students following instructions. They reflect the different styles of the ESOL teachers and the variety of literacies that AE ESOL classroom assemblages produce.

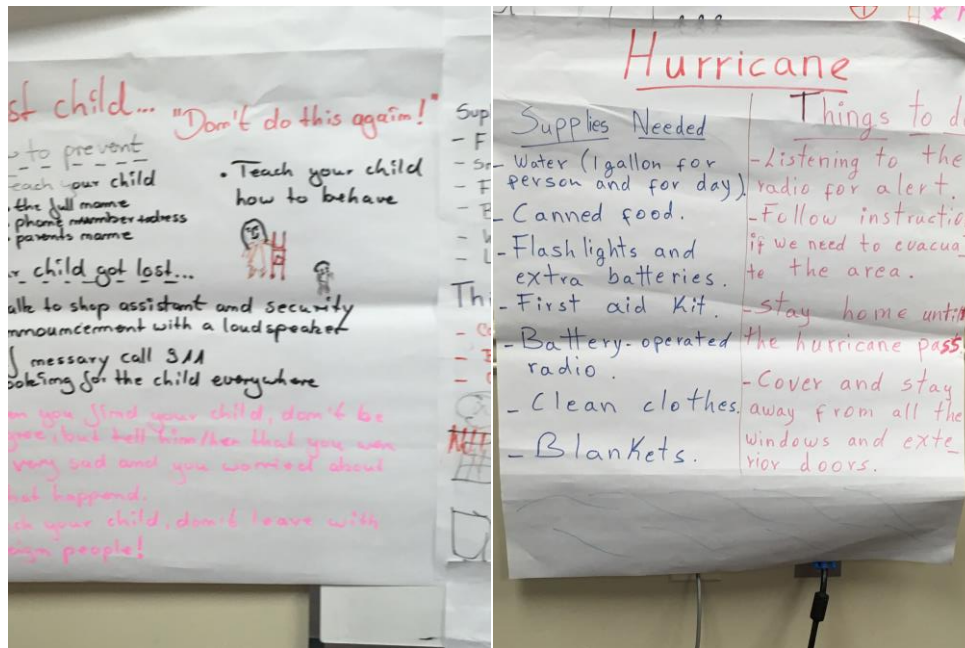
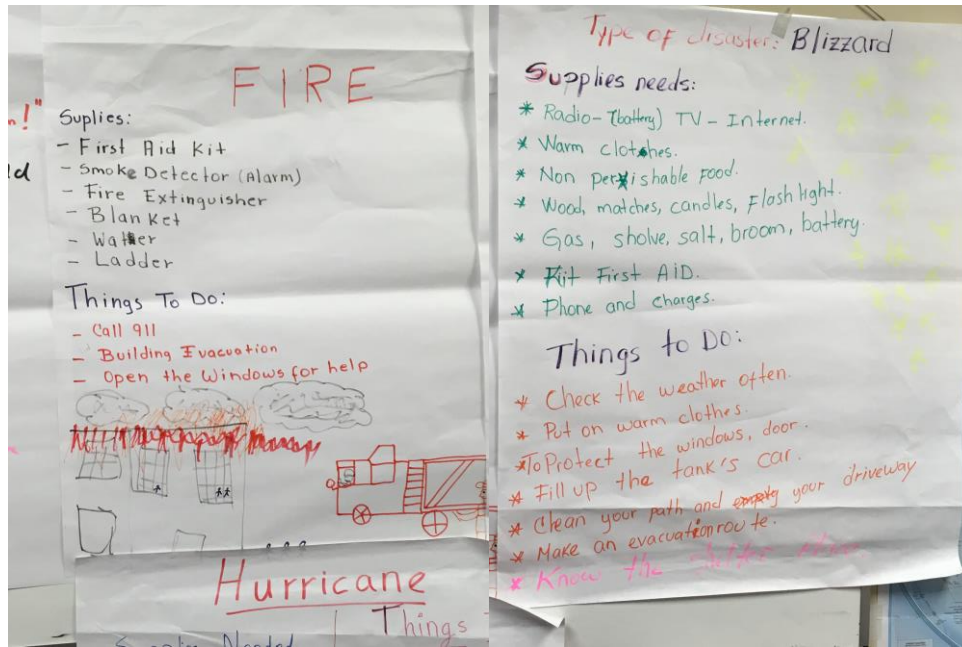


Figure 11. Disaster Plans

Valentines. The teaching session included February 14, Valentine's Day. It is common for ESOL teachers to draw from holidays or special days to explore U.S. culture as a context for language teaching. In anticipation of Valentine's Day, Mr. Barcelona created a lesson plan for

students to write valentine cards to their loved ones. Mr. Barcelona had a humorous way of connecting with students and provided structure for the valentines by giving many examples that drew laughter. Students were tasked to write a short note of three to five sentences on a pre-formed notecard. Most of the valentines depict the verbal structure given by Mr. Barcelona: write three to five sentences. However, I read one intensively because of its use of the imperative structure and engage it in the rhizoanalysis of Chapter Six (Valentine for a wife).

Another aspect of language that emerged in the valentine lesson was gender. Subject pronouns (she, he) often accompany writing, especially when writing a loved one such as a boyfriend, girlfriend, husband or wife. For example, students might write or say, “My husband ... he is ...” or “My girlfriend, she is ...” This language structure leaves no room for non-hetero-conforming subjects. I explore gender and voice in Chapter Six (Valentine for a partner). See Figure 12 below for examples of valentines that students created.

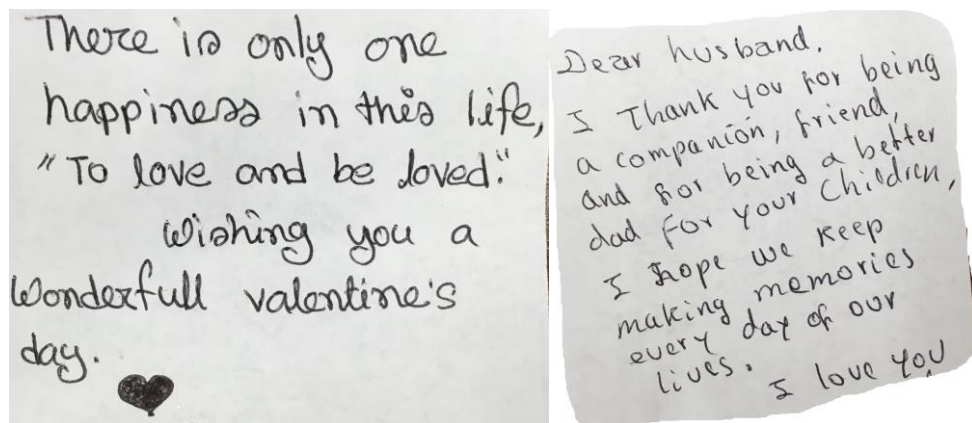


Figure 12. Valentines

Essays. Students from both classrooms wrote essays. Some were simple paragraphs and others were longer, connected text. Like all data in this project, essays became data in their capacity to affect me. Classroom 2 students wrote essays about their home country and culture.

Ms. Rose provided clear guidance and structure. Classroom 1 students wrote essays about their goals. Mr. Barcelona also provided structure in the form of examples. Essays are also assemblages in and of themselves: they are machinic assemblages of words, ink, paper, languages, worldviews, and so forth (Chapter Two) and they are assemblages of enunciations: ideas and language. I explore voice and subjectivity in essays in Chapter Six.

An example of an essay from Classroom 1 is included below. Here, Maria (pseudonym) writes about her experiences arriving in the U.S. and some important things she learned. Then, in paragraphs three and four, she weaves in another story about language awareness and her own subjectivity. She puts emoticons in text as well. Without the linear structure of a graphic organizer, the writer-subjectivity and voice are more nomadic. Maria's essay and approximately 40 more were collected as data.


Learning New Things


Back in my days as a kid or teenager, every time I had a history class, or when my teachers talked about other countries, they just caught my attention. I was so in love with Discovery Channel and the programs that showed other countries' religions, beliefs and stories. I never thought I could be in this country to experience all the different people. Now, I would like to share with you how I learned new things and changed my life as soon as I arrived in the United States of America.

The very first things I learned were a couple of situations after arriving at the airport. I remembered that I was supposed to pick up my luggage to transfer from one flight to another, but the funny thing was that all the signs were in English of course, even though some of them had Spanish as well. So, I was trying very hard to memorize the words and their meaning. That was not so hard after all.

The second new thing that I learned was surprising to me: meeting a bunch of new people with different ways of speaking. I mean different languages, and even if the language was Spanish, there were many words that were the same word but had different meanings. For example, Salvadorians call the same animal "garrobo" that we call "Iguana." But, if you don't ask what it is, you won't have an idea of what they are talking about. Another example is in some Hispanic countries they call beans "habichuelas," we call them "frijoles," and so on with many other words. They also have expressions that for certain group of people means nothing but for others could be offensive. For example, between

friends in my country of Mexico, many people say "way" to each other but if you say that to people from other countries they get really upset. I have heard people from Salvador and Honduras saying what we call bad words, but they just say it and make fun of it. It was weird to me, but now I am used to it.

I am surrounded by people who teach me new ideas, some of them good, some not so good. In my own opinion, the good ones were from people who advised me on how to think about my future, my job, and what I can or should do to become better. I am so grateful for a coworker from Shoppers who encouraged me to learn how to drive so I could get my driver's license. He showed me how important it is to have a license. It is not a luxury, but a necessity. I learned from them new traditions, cultures and food that I never imagined could exist. Bolivians, for example, have a cultural and traditional dance called "Caporales"; Guatemalans have a tradition called "La quema del diablo"  (Burn the devil). The people burn a piñata in front of their houses every December 7th. It symbolizes the burning of bad energies from the past year. I heard about an Islamic belief (Ramadan) in which Muslim people observed strict fasting from sunrise to sunset. That was unbelievable to me. It is kind of shocking when you get to know all those things as a young kid. They talk about some stuff from other Countries or cultures at school, but when you experience them, it is amazing to touch it, see it, hear it, smell it. Something that I never imagined I would do once in my life. I learned how to prepare Salvadorian tamales, baleadas from Honduras, agua d horchata, nuegados con miel from El Salvador and also, I have tasted infinite numbers of food for first time.

Going back to my story, the hardest thing that happened to me was the time when I arrived at Virginia's airport. Since I didn't have a phone and I couldn't find the person who was supposed to pick me up, I had no option other than ask somebody for a phone. But guess what? I barely knew how to say hi. It was so embarrassing when I tried to ask a man standing at the exit door and found out that he can't understand me. I spend some time walking around till I found a Hispanic looking person and asked him. That is how I got out of there. That was frustrating and made me realize how important it is to learn the language.  After that experience, I promised myself to learn the language and never ever go through that again. So, around a month after I arrived, I was enrolled in an English school. Another bad thing I learned was finding out about how hard it is to trust someone, especially coworkers or neighbors. I never had to think twice before I spoke in front of friends in my country, but here, I try to find a word that they can understand or not to say a word that can offend them.

By the way, not all we learn is always from good things. Sometimes you learn from the bad things, too. If I tried to compare between bad and good experiences, I have had majority of good ones, but at the end of the day, you will always learn from both. We choose how to use what we learn. (Maria, Classroom 1, April 2018)

Researcher journal. The purpose of keeping a researcher journal was to chronicle the process of doing a post-qualitative study (Chapter Four). I followed the ideas of Bridges-Rhodes, Van Cleave, and Hughes (2016), who write that we never know exactly with whom we are thinking at any time in the research process because we are always thinking with many. The journal was a space to problematize this idea, make notes, draw sketches, and so forth. The journal was a way to relate to and connect ideas that emerged out of the assemble of researcher-data-theory and make note of whose work I relied on to make sense of it. To a degree, the journal served the purpose of tracing the process. However, when I re-visited and re-read the journal, I confronted a different writer-subjectivity in the journal. Who was the “I” that wrote in the journal last week? When I engage with entries in the journal, with whom am I engaging?

Lorraine (2001) suggests the other “I’s” are other-than subjectivities. The writer-researcher subjectivity known as Susan is a temporal being who becomes a writer-researcher subjectivity in relation with the journal assemblage. She is not a stable and continuous writer subject, a constant voice in the journal we can attribute to someone. Instead, the journal is an assemblage of multiple becoming-subjectivities that ebb and flow through its writing. I was (in theory) always thinking with many, and thus, the voice of this journal is a voice of many. Lorraine, drawing on Deleuze & Guattari (1991/1994) suggests the other “I’s” become a conceptual persona of the journal, someone named Susan that is other-than me, the imagined scholars with whom I was thinking, my dissertation committee, students, teachers, and so forth. She writes, “*Conceptual personae* is Deleuze and Guattari’s term for a kind of partial perspective beyond the perspective of the personal self of the author that is activated through philosophical thought” (p.23, emphasis in original). Deleuze and Guattari (1991/1994) write that conceptual personae “carry out the movements that describe the author’s concepts” (p.63).

The move to thinking of the “I” in the journal as the multiple conceptual persona of researcher(s) and other imaged subjects in this study has made the journal one of the most fascinating pieces of data to me because I struggle to problematize voice in this personal and meta-experience. The journal maps the various becomings of the researcher-data-theory-bodies assemblage. I do not posit it as an evolution or logical progression of my thought as a stable subject, but discrete moments, or intensities, that produced subjectivities. This subjectivity that I call Susan the researcher is an *effect* of the processes of assemblage, a singular event, and not the origination or genesis of voice. It is different versions of my becoming-researcher subjectivity. Looking back at the journal is like reading something someone else wrote; indeed, it was not the stable “I” whose voice flows continuously in the journal, but particular and temporal subjectivities—events—that are always new and different than before. I problematize voice and “I” in Chapter Six.

Figure 13 below is an illustration that represents to me the temporal, rhizomatic author-subjectivities of the journal entries. These subjectivities are connected, they ebb and flow not as one continuous and stable subject but as singular irruptions produced by assemblages. “They” are temporal beings irrupting out of the assemblage of the journal. I use plural language to describe them, and “I” is nether the voice of Susan nor the continuous voice of the researcher subject. Voice becomes a rhizovocality (Jackson, 2003).

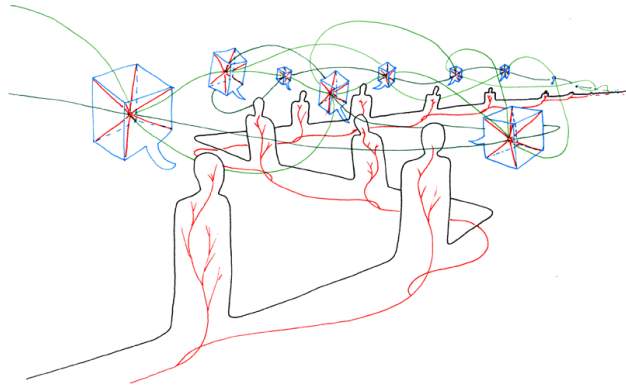


Figure 13. The Journal and "I"

Figure 13 (Marc Ngui, used by permission) depicts the rhizomatic connections and irrupting subjectivities of "I" as conceptual personae researchers of the journal.

Data-Subjectivities

Data in this post-qualitative study are not inert objects that I manipulate as evidence to support my analyses about emerging subjectivities; neither do they represent knowledge or truth. Rather, data work, data do, data are alive. I engage them to work in this study as examples to map a particular and different perspective of the research context (Chapter Six). Each data walk is revisiting and reengaging with data, producing subjectivities that are other-than before. These important ideas about data are aligned with Lather's (2013) and St. Pierre's (2016a) work on post-qualitative inquiry as that which creates knowledge differently by problematizing the structures and discourses and events that bring truths into being and teasing out the epistemologies at work in our method.

Data become subjectivities in their capacity or power to affect and be affected. I have written that data become such because they get me to notice them: they annoy, bore, excite, and sadden me. I noticed them out of all that was possible for me to notice. I noticed them and not

others. Yet, this statement is somewhat problematic in terms of subjectivity. Semetsky (2009) writes that affect is an experience not confined to an individual mind. Put another way, it is not that a researcher subjectivity precedes data subjectivities, or the other way around. Affect does not ‘originate’ from a pre-existing subjectivity, such as “the researcher.” This move would take us out of a posthuman ontology and marginalize certain forms of subjectivities (e.g., non-human, inorganic, virtual). Bogue (2009) writes

Affects are relational forces and processes that come into being in open networks of interaction, and the individuals within those networks are as much products as producers of those affects, which pass through them and permeate the context within which they act. (p. viii).

Affect is a productive force in data-researcher interactions (assemblages) that produces each as subjectivity-events. Data-researcher assemblages are inter-subjective; data- and researcher-subjectivities are products and producers of each other. Subjectivity becomes an important aspect of the MLT framework (Chapter One) and is taken up as an expression of this dissertation in Chapter Six.

Chapter Six: Rhizoanalysis

“A rhizome has no beginning or end; it is always in the middle, between things, interbeing, *intermezzo*” (Deleuze and Guattari, 1980/1987, p. 25).

This chapter takes as its starting point the concept of rhizome, a word borrowed from plant biology and philosophized by Deleuze and Guattari (1980/1987). The concept of rhizome (Chapter Two) helps us consider what research does and what it produces in connections, wanderings, multiple entry points, and intensities. Chapter Six is a rhizoanalysis—an analysis of connections—between data in Chapter Five, concepts in Chapter Two, literature in Chapter Three, and design elements in Chapter Four. Also entangled in this rhizoanalysis are becoming-researcher, worldviews, voice, conceptual personae, and so forth. I begin in the middle, in the connections between the many bodies of this research assemblage, and employ the MLT conceptual framework to produce an expression. This rhizoanalytic expression consists of three mappings of AE ESOL classrooms that respond to problems that arise from engaging data (Chapter Five). Taken together, the three maps seek to deterritorialize the research context of AE ESOL and provide a new and different perspective. To guide the reader through this chapter, I provide a reading of the maps individually and as a whole.

Rhizoanalysis is a method for post-qualitative inquiry that has a complex purpose: it produces something other-than, such as a different perspective of the context; it is also an act of deterritorialization of knowledge as the domain of human subjects. Part of this deterritorialization

is a confrontation of validity as correspondence to the missing truth of methodology (Strom and Martin, 2013; Lather, 2013). St. Pierre (2016b) argues qualitative inquiry continues to hold entrenched ideas of logical positivism, and she challenges us to do what comes next. I suggest this project might be what comes next. Rhizoanalysis aims to read out the epistemologies of practices that bring truths into being by creating knowledge differently—differently than traditional methodology—and creating different knowledge—a different and deterritorializing perspective (Lather, 1991). As a process for producing knowledge, this project strives to abide by important principles of post-qualitative inquiry and the larger purpose of the project which discussed in Chapter One. The rhizoanalysis of this chapter, then, is both a deterritorialization of qualitative inquiry *and* the research context of adult education. It addresses the second research question about using an MLT framework to explore how multiple literacies are expressed with a rhizoanalysis that is itself also an expression of multiple literacies rather than a tracing of traditional qualitative methods.

I begin with a discussion about subjectivity (Chapter Two), a concept that emerges from the data. I connect subjectivity to Masny's (2005/6) MLT to posit emergent multilingual subjectivities as expressions of multiple literacies produced by assemblages of AE ESOL classrooms. I explore different forms of multilingual subjectivities—humans, texts, languages—through the dimensions of relationality and temporality. I create three maps of the research context that respond to problems that emerged from the data: (1) what forms of subjectivity are possible in AE ESOL classrooms? (2) subjectivities out-of-sync in adult education, and (3) subjectivities and voice. This rhizoanalysis assembles data and my analyses that are woven together to produce a textual map with which the reader can engage. Of course, these maps present many possible readings of data beyond the suggested readings I offer. In keeping with an immanent validity, I acknowledge this

rhizoanalysis is partial and perspectival; nevertheless, I ask readers to think with the MLT conceptual framework to engage with the text.

Emergent Subjectivities

Throughout this paper I think with the MLT framework presented in Chapter One to write about assemblages, literacy, and subjectivity. I use the MLT framework to think AE ESOL classrooms as diverse, productive assemblages of bodies, in which all are potential subjectivities with a capacity to affect and be affected. In this chapter, I move forward and write about that which assemblages of AE ESOL produce: emergent multilingual subjectivities. DeLanda (2016) might call them “emergent properties” (p.9) or expressions. Masny (2012) might call them expressions of multiple literacies. I posit these expressions as *emergent subjectivities* because of their capacity to affect and be affected. They are also expressions of multiple. Multiple languages, worldviews, voices, and so forth. Emergent multilingual subjectivities are assemblages of multiple. DeLanda (2016) writes assemblages produce other assemblages; assemblages connect and relate and assemble larger wholes. As subjectivities, they exhibit the capacity to affect and be affected. The assemblages of emergent multilingual subjectivities affected me and I in turn made them part of this study. As we shall read about in the maps, these emergent multilingual subjectivities are complex, comprised of both machinic and abstract bodies (Chapter Two).

Masny (2010; 2012) and Masny and Cole (2012) theorize that language-learning classrooms produce expressions of multiple literacies (what I call emergent multilingual subjectivities) that take different forms: human, text, language, ideas, voice, and so forth. All bodies in the classroom have the potential to affect and be affected. In her study of children learning French as a second language, Masny (2012) finds that multiple literacies are expressed orally and in text that combines features of multiple languages and non-linguistic elements, such as little drawings and

other orthographic enhancements. An example in this study is the student posters in Chapter Five that combine words and pictures and colors and connected text. Another example is the oral text of Homer-Donald-Trump (see Homer, Chapter Five; Thank you, Mr. President, further below). Masny and Cole (2012) posit multilingualism *as* a multiple literacy, and language as a form of multiple. Deleuze and Guattari (1980/1987) write language is a map, and expressions are creative assemblages of linguistic structures. Masny and Cole (2012) write multilingual expressions deterritorialize the coding of standard forms (Standard English, Standard French, and so forth). Multilingualism is other-than; it is a becoming. In Chapter One, I suggest expressions of multilingualism in AE ESOL are often identified as error. Error is a form of Deleuze's (196/1994) difference, which is the driving focus of this study. In its capacity to affect, or deterritorialize English, I posit expressive forms of multilingualism, or difference, as emergent multilingual subjectivities that deterritorialize the structures of Standard English, methods of teaching ESOL, standardized testing, the adult education system, and so forth.

Subjectivities and affect. Subjectivity is conceptualized as power, capacity, or force to affect and be affected (Chapter Two). Colebrook (2002) writes affect is not an emotion but the response that it prompts. In Chapter Five, I write about data—field notes, interviews, instructional materials, student work, and so forth—that become data subjectivities in their capacity or power to affect me, thereby producing a researcher-subjectivity who in turn engages them as data. Here, affect becomes a force that connects or binds bodies in an assemblage. Massumi (1987) writes that affect is an interpersonal intensity, an inter-subjective experience. In Chapter Five, I write becoming data subjectivities affect me; they prompt a response that makes me notice them through my experiences of excitement, curiosity, boredom, and so forth. Bogue (2009) adds affect is a relational force, and bodies are both products and producers of affect. Bringing these ideas

together, I argue that affect becomes a necessary aspect and productive element of subjectivity in this study.

DeLanda (2016) writes that affective responses become more unpredictable as the heterogeneity of bodies increases. Heterogeneity is defined by relations of exteriority, or those that are less coded. Deleuze and Guattari (1980/1987) provide the example of wasp and orchid as an exterior relationship whose assemblage produces a reproductive machine. An example of a highly coded, interior relationship would be parent and child; these bodies share a similar genetic make-up. A less-coded relationship might be ESOL teacher and student (see Assemblage theory, Chapter Two). In Chapter One, I posit AE ESOL classrooms as heterogeneous for a number of reasons, one of them being the knowledge and experience of students. Adult students are beyond compulsory school age and bring a longer lifetime of experiences and knowledge to the learning environment. Likewise, these students are globally-diverse people with varied worldviews and languages. These students assemble with English language, curricula, other students, teachers, ideas, policies, and so forth. Heterogeneity, according to DeLanda, increases the potential for unexpected expressions. I find the heterogeneity of AE ESOL classrooms a compelling reason for making them a research context for literacy (Chapter One).

DeLanda (2016) writes heterogeneity is related to levels of territorialization of an assemblage. Territorialization is one of the parameters of his assemblage theory (Chapter Two) and works to homogenize bodies. As levels of territorialization increase, bodies become more homogenized and heterogeneity decreases. For example, one line of territorialization in AE ESOL classrooms is the assessment policy that categorizes students' English language skills and sorts them into leveled classrooms. Mr. Barcelona's class was "advanced ESOL," and Ms. Rose's class was "intermediate and advanced ESOL." Another example of territorialization is the adult education coordinator's

policy about class breaks (Chapter Five; Map Two, below). This policy homogenizes students' expectations about behavior in adult education; it disciplines them and makes them conform to one worldview about adult education. DeLanda theorizes that territorialization exhibits a downward influence on bodies in the homogenization process that begins to constrain what is possible. Territorialization sorts and disciplines bodies in adult education.

The second parameter of DeLanda's (2016) assemblage theory is coding. Coding exerts a downward influence on relationships. DeLanda (2016) provides the example of language as a coding process that aligns well with this study context. An example of language coding in this study is Mr. Barcelona's rule of "English only" in the classroom (Chapter Five). Not only Mr. Barcelona, but all transactions in this AE context were done in English, including my interactions with students and teachers. The English-only rule codes communication between bodies, identifying the roles of ESOL teacher, ESOL students, researcher, and so forth. The English only rule also over-codes and territorializes students' home languages so that everyone becomes an English speaker, albeit as teacher or student or researcher, and so forth. Coding and territorialization work together to homogenize bodies, code relations, and constrain what can emerge. Of course, students sought ESOL classes to learn English, and many were happy to accommodate Mr. Barcelona. This analysis does not seek to critique Mr. Barcelona's teaching strategy, or the program coordinator's break policy, or the need to speak English in AE. Rather, these examples serve to illustrate the workings of parameters in assemblage theory. Next, I connect these parameters to literacy and subjectivity.

Emergent subjectivities and multiple literacies. Coming back to the MLT framework, I think with Masny (2005/6), who conceptualizes multiple literacies as collisions between students' worldviews with those of other students, the teacher, policies, and so forth. Masny's collisions are

related to Deleuze's (1969/1990) sense events (Chapter One). Masny and Cole (2012) write collisions are productive of new sense. In the forward to *Mapping Multiple Literacies*, Colebrook (2012) turns to Deleuze and Guattari (1980/1987) to apply two important ideas about language to MLT that I find relevant to this rhizoanalysis: (1) language is one system among many and not *the* system around which all others are coded; and (2) one language (English in this study) is not central, with any deviation generating the idea of illiteracy. Connecting these two ideas about language to MLT, Masny and Cole (2012) posit multiple literacies theory as poststructural in its aim to break down the literacy-illiteracy binary, the primacy of language as a system of organization, and standard forms of language dictating what literacy is. Colebrook (2011) writes MLT deconstructs a literacy-illiteracy binary and posits it instead as a "rogue structural force" (p. ix) that flows through and connect bodies. *Illiteracy* then becomes "... a refusal of the letter, an active annihilation of the already inscribed and constituted system" (Masny and Cole, 2012, p. x). To be multiple is to deterritorialize. Might we begin to think illiteracy as resistance? The idea of illiteracy is affective, and I argue throughout this paper that MLT is also a posthumanism (Chapter One) because it pushes us to reconceptualize not only literacy but subjectivity. Therefore, with these ideas about decentering language and the human subject in mind, I employ the MLT framework in this rhizoanalysis as a posthumanism. All bodies—human and non-human, organic and inorganic, actual and virtual—have the potential to affect and be affected and to become subjectivities.

Subjectivities and sense. Sense, according to Deleuze (1969/1990) is the point when language meets the world (Chapter One). Here, Deleuze is concerned with how language works in sense-making, rather than making an ontological claim about what it is. Masny and Cole (2009; 2012) have a keen interest in the workings of language and sense in the context of second language

learning. Colebrook (2012) suggests we not “submit to one unifying, quantifying, general and formal system of [language] exchange ...” (p. ix). To think with MLT is to think with a sense of multiple. This, according to Colebrook, makes multiple literacies “productive of sense” (p. xi).

In Chapter One I write about sense events as productive of difference. Here, difference might be actualized as a multilingual expression in an AE ESOL classroom. Multilingualism might be expressed through the lexicon, grammatical structure, or surface level spelling and punctuation (see *Where Does the Comma Go?* below). It might be expressed as a line of flight, or reading excess and producing new sense, like Saeko’s Story in Chapter One. Or, it might be a student who asks a critical question (see *Aya and the Insurance Form*, below) These expressions of multiple literacies are acts of deterritorialization on language, literacy-as-skills, the assemblage of the AE ESOL classroom, and the adult education system. These acts are affective in that they make us notice them, read them as difference, identify them as error, and so forth; they are emergent multilingual subjectivities, expressions of multiple. DeLanda (2016) writes that deterritorialization is “any process that takes the subject back to the state it had prior to the creation of fixed associations between ideas, that is, the state in which ideas and sensations are connected as in a *delirium*” (p.27; emphasis in original). I read DeLanda’s remarks as aligning with Masny and Cole’s (2012) theorizing of multiple literacies as acts of deterritorialization. They align with Deleuze’s efforts to move beyond commonsense and the dogmatic image of thought. These events are colliding, sense-making bodies that produce other-than-before subjectivities.

Emergent multilingual subjectivities, then, are expressions of new or different sense. The literacy practice of AE ESOL classrooms becomes the production of emergent multilingual subjectivities that new, multiple, and different. By not submitting to one formal system of language, multilingual subjectivities emerge in student work and vignettes described in Chapter

Five, and they are called-forth again in the rhizoanalysis of this chapter. Assemblages of ESOL classrooms produce multiple literacies expressed in and through student work. Emergent multilingual subjectivities can take different forms, such as human, text, oral speech, and so forth. They can take non-linguistic forms as well, because language—English or otherwise—is not the only system around which sense is organized and coded. Subjectivity can emerge in the form of a feminine auto mechanic (see Rachel the auto mechanic, below). It can emerge in the appropriation of ideas, such as Homer-Donald-Trump (Chapter Five; Map Three, below). Subjectivity might emerge as instructional materials in which the excess is read intensely (see Data bits, below). Subjectivity might emerge as voice, such as the researcher journal (Chapter Five). I access these different forms of subjectivities through the dimensions of temporality and relationality, a final discussion before moving to the maps.

Temporality and relationality. According to dictionary.com (<http://www.dictionary.com>), the word *dimension* can be used to define the location of an event in space-time. I use the word *dimension* in this chapter to characterize how relationality and temporality help me access subjectivity. I do not posit them as parameters of subjectivity, but think of them as two of many possible dimensions of subjectivities. Deleuze and Guattari (1980/1987) use the word *becoming* to point to subjectivity and write of becomings as temporal beings. May (2003) suggests we think of becoming as *when* rather than *what*, because of this temporal dimension. In Chapter Five I write about accessing subjectivity via vignettes in my field notes. Vignettes are a helpful way to talk about subjectivities because of their temporal and relational situatedness. Waterhouse (2009; 2011a) and Masny (2012b) are examples of studies that use vignettes to access multiple literacies in the classroom.

The second dimension of subjectivity in this rhizoanalysis is relationality. Relationality speaks to the inter-subjective or co-constitutive power of affect. Subjectivity is *when* bodies connect. When bodies have an exterior relationship, or when there is increased heterogeneity, connections may produce creative and untimely expressions that disrupt sense. Relationality points to the kinds and forms of emergent subjectivities in this study. Temporality and relationality as dimensions of subjectivity provide language to map subjectivities as temporal beings in this rhizoanalysis.

Mapping subjectivities as relational and temporal beings. Mapping emergent multilingual subjectivities is a process of assembling data to represent a particular perspective. To map is to re-engage with data. A map becomes a researcher-created assemblage in which data subjectivities are distorted in a way that is biased toward my ideas of what I want them to express. In keeping with the post-qualitative principles of this study, I lean on the idea of immanent validity (Chapter Four) and strive to stay close to the study by addressing its research questions as a guide. Maps produce a counter-story of the context and open a dialogue with the reader. To map is to re-create something differently-than-before. Data do not serve as evidence or stable objects I manipulate to support my conclusions. Rather, they are engaged as subjectivities to present a perspective of the research context that I find important and with which I want the reader to engage. Most data could be part of any map, but I chose them to work for a particular reason in each map. I ask the reader to rely on my transparency and judgement about the context when reading the maps. Data subjectivities can be read as expressions of multilingualism or perhaps error. I suggest they are examples of difference and multiple that deterritorialize classroom assemblages in a number of ways.

In the maps below, I explore multiple literacies as emergent subjectivities using the two dimensions of relationality and temporality. Emergent subjectivities are also assemblages, and we

know that assemblages are their relations and connections (Chapter Two). Biesta (1998) writes that subjects are always in-relation; they are inter-subjective. There is no subject that precedes subjectivity. Subjectivities are in the continuous process of becoming-other-than and always in-relation with. Deleuze and Guattari (1980/1987) call such becomings temporal beings. This points to the important dimensions of temporality and relationality in conceptualizing subjectivity. These dimensions are co-mingled in the rhizoanalysis and emerge in unexpected ways.

What follows is three maps whose ideas emerged as problems for me when walking the data (Chapter Five). Mapping a response to these problems becomes a way to address the second research question about how multiple literacies are expressed in the assemblage of AE ESOL classrooms (Chapter One). Taken together, the three maps constitute the study's rhizoanalysis. In the first map, I address the problem of what subjectivities are possible, and offer a reading about how structure marginalizes some forms of subjectivity. Map two explores a curious phenomenon I call subjectivities out of sync. I frame this around the problem of futurity in adult education, which I take up again in Chapter Seven. Finally, I explore and problematize voice and data in posthuman work. These maps do not support themes, and data are not presented as evidence of "findings;" rather, maps are researcher-produced assemblages in which I engage data in response to questions and problems that emerged from the study. Jackson and Mazzei (2012) suggest an important contribution of post-qualitative inquiry is raising questions and problems that might not otherwise emerge to be addressed. These maps offer counter-stories to commonsense worldviews about adult education, and adult language and literacy learning.

Map One: What Subjectivities are Possible?

Lorraine (2011) raises an important problem about forms of subjectivities that are marginalized, or forms that are in "dissonance with collective becomings" (p.4). Thinking with

Deleuze (1968/1994), she writes subjectivity emerges from repeating patterns of subjects-in-progress. Taking a feminist slant, she argues that there are more and less skillful ways of navigating the flows of living that “allow us to unfold the tendencies of our present-toward futures we can affirm” (p. 5). She adds, not all forms of subjectivities are oriented toward a future that is affirming. I deviate here and wander back to my researcher journal (Chapter Five). There, I write about being able to acknowledge only those subjectivities that I noticed. Put another way, an emergent subjectivity had to exhibit sufficient intensity to evoke the response of being noticed. I could respond only to that which was had the intensity to affect me, or that which I could perceive. However, what about those subjectivities that are not noticed, subjectivities that remain imperceptible to researchers, teachers, other students, and so forth. As researcher, I have limits and must acknowledge the many emergent subjectivities always already around me, engaging with other bodies that are outside of my perception. All bodies have potential to affect and be affected. What about subjectivities that are not noticed? What forms of subjectivities are possible to notice in AE ESOL classrooms? To notice is to affirm. What of those subjectivities that go un-affirmed? Thinking with the MLT framework helped me notice and map at least some subjectivities whose forms might otherwise be un-affirmed, un-noticed, and marginalized in an assemblage territorialized and coded by standard English, policies, procedures, and commonsense.

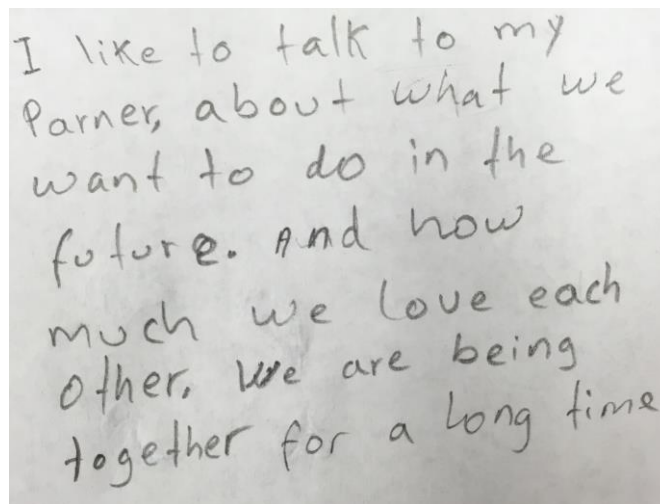
Vignette one: Valentine for a parner. Students in Classroom 1 were writing valentines for their loved ones (see Chapter Five). Mr. Barcelona provided a guideline of three to five sentences to a husband, wife, boyfriend, or girlfriend. Sentences might express feelings of love or plans for Valentine’s Day. He provided several verbal examples, such as making a date to go to a restaurant or remembering an important event such as a wedding or birth. Students were given

small, pre-cut cards on which they were to write their three to five sentences to their valentine. The cards could then be given to their intended valentine if they chose to do so.

Writing valentines tends to evoke gendered language, such as the pronouns *he* and *she*, and the vocabulary *husband*, *wife*, *boyfriend*, or *girlfriend*. Gendered language also territorializes and codes what relationships are possible to describe in English. English language functions to code and territorialize the learning task of writing valentines by pre-defining heteronormative relationships. Language also codes the relationships of writer and teacher, and writer and intended valentine. When Mr. Barcelona asked volunteers to share their valentines, the parameters were actualized in expressions of students' work. Heteronormative language territorializes and codes a commonsense worldview of Valentine's Day; it become an event for bi-gender conforming identities whose relationships are coded through language: husband and wife, boyfriend and girlfriend. I considered Mr. Barcelona a sensitive and caring person, and I did not believe he intended to assault a student named Sumi (pseudonym).

Sumi raised her hand and volunteered to read her valentine to the class. Sumi was gender-female in appearance to me. When she began to describe her valentine as "she," Mr. Barcelona corrected her and offered the suggestion, "he." It is not uncommon for English language learners to confuse or misuse pronouns, and it is certainly appropriate for an ESOL teacher to correct a student's speech. However, Sumi again said, "she." I suddenly realized she intended to say she and this was not an error. But, Mr. Barcelona corrected Sumi again and asked if she meant "he." Sumi finally responded and said, "my partner is she!" (Field notes, classroom 1, February 13, 2018)

Figure 14 below is Sumi's valentine to a partner. She wrote *parner* rather than the suggested vocabulary of girlfriend, boyfriend, wife, or husband. Sumi's oral and written text become a deterritorialization of standard English coding with its spelling and syntax "errors." This expression further deterritorializes the worldview of a valentine as bi-gender conforming, and Valentine's Day as a heteronormative event. I believe Mr. Barcelona did recognize the emergent multilingual subjectivity of a non-hetero-conforming expression because I noticed he incorporated the term "partner" into the lexicon of his instruction. "My partner is she" becomes an emergent multilingual subjectivity, an "incorporeal transformation" (Deleuze and Guattari, 1980/1987, p. 86), a text produced by connections of Sumi, Mr. Barcelona, me, and the learning task of writing a valentine, worldviews, language, and so forth. The emergent multilingual subjectivity exhibits the intensity to affirm its future by affecting me, Mr. Barcelona, and likely the other students. It is affirmed again in this counter-story, and each re-telling of this counter-story.



I like to talk to my
Parner, about what we
want to do in the
future. and how
much we love each
other. We are being
together for a long time

Figure 14. Valentine for a Parner

Marginalized subjectivities might be those forms whose futures are not affirmed by a worldview that defines gender roles as masculine- or feminine-conforming. In Vignette Two below, an emergent multilingual subjectivity I call Rachel the auto mechanic collided with the

commonsense ideas formed by the other members of Classroom 2, including me and the teacher. Rachel the auto mechanic emerged as a non-gender-role conforming, un-feminine subjectivity; instead, she was an expression of multiple. Rachel the auto mechanic deterritorialized the assemblage of curricular text, worldviews, feminine bodies, and a culture that homogenized ideas about gender roles and constrained what subjectivities were possible.

Vignette two: Rachel the auto mechanic. Students in Classroom 2 were working on the life skill topic of consumerism as a way to contextualize language learning. Specifically, the lesson was about buying a car, finding automobile insurance, visiting an auto mechanic, and what to do if you are in an accident. The grammar and vocabulary included structures with *rather* or *prefer*. Students had to write sentences, read dialogues, and learn vocabulary words related to the topic. Classroom 2 was all female, and the topic of cars sparked several conversations in which we joked about knowing very little on the topic. Several of us admitted that the realm of car buying and repairing belonged to our husbands. Some of the women confessed they had not driven a car before coming to the United States. Even Ms. Rose the teacher made light of the situation by admitting she knew very little about cars. She asked me to chime in, and I agreed that I knew little about the topic, thinking I was “bonding” with the group rather than contributing to a commonsense about gender role. But, we created a commonsense about cars and driving and auto mechanics in this classroom that began to define a gender role about what was feminine. We were a collective assemblage of enunciation about what is feminine in relation to the topic.

Rather unexpectedly, Rachel, one of the focal students of this study (Chapter Five), declared that she loved to work on cars. This declaration got everyone’s attention and we all listened as she told us about her fiancé who was an auto mechanic, and her connection to cars. She said she often helped him at work. She gave us her opinions about the reliability of different

makes and models of cars. I began to read a persona of Rachel the woman *and* auto mechanic. When Ms. Rose started to move on with the lesson, Rachel the auto mechanic began talking again—someone may have asked her a question that I did not hear—but Ms. Rose acquiesced and Rachel finished her speech on cars.

Rachel is a large person with a bubbly personality. I find her charismatic and strong. She is not someone to be ignored, physically or intellectually. The other students and the teacher seemed to acknowledge her expertise on auto mechanics and cars. I was affected by Rachel the auto mechanic's intensity, especially when Ms. Rose tried to move on with the lesson and Rachel interrupted. The emergent multilingual subjectivity overcame the language barrier—Rachel's English can be difficult to follow at times—as well as the stigma of being less feminine. By disclosing her pleasure and knowledge about cars, an occupation in conflict with the feminine worldview of this classroom, she risked being labeled as masculine. Rachel the auto mechanic had to hold her ground with the teacher, which I find uncharacteristic of ESOL students in general, and especially in this class. She had to assert her ideas and risk a collision with the established commonsense and coding of what was feminine. (Field notes, classroom 2, March 7, 2018)

Multilingual subjectivities often emerge as difference; emerging between perception and sense, as non-sense (Deleuze, 1969/1990). Sense being the point at which language meets the world. How might reading in a new language in relation with diverse worldviews and bodies produce non-sense when encountering that which is new, different, and un-identified? The MLT conceptual framework helps to open up time-space so we can glimpse difference before it becomes identified as error.

Vignette three: Non-sense. Students in Classroom 2 were talking about food and cooking. The teacher mentioned the word *shortening* and described it as a fat used in many recipes. One student seemed very interested in the word shortening. She did not seem to understand what the teacher was talking about and kept asking questions. Then, other students started saying, “Manteca, manteca.” One student told her, “Shortening is like manteca.” Apparently, she had never encountered the word or substance known as shortening; perhaps there is no substance like it in her language and culture. *Manteca* is the Spanish word for lard, and it looks like shortening. Shortening was non-sense. (Field notes, March 14, 2018)

In Vignette three, we might use the MLT framework to theorize an encounter with a word that is not associated with an image of thought. The word is encountered as non-sense, it is suspended in time-space between perception and identity. It is the event of producing difference: some substance used as a cooking ingredient in the United State that heretofore is not associated with an image of thought; it is un-identified and free language; it is non-sense. Being free is the potential to become something new. How often must this occur in second language learning as people encounter new language as non-sense? Difference must be emerging all around us in the AE ESOL classroom.

However, difference is temporal. Shortening—a word that emerges as difference—is quickly mapped to an image of Manteca with the help of classmates. The image—manteca—might become *the* image of thought for this word. Identification works to pin down subjectivity into a static subject (that which is defined, fit into a structure, categorized, and so forth). In *The Logic of Sense*, Deleuze (1969/1990) writes about difference using the example of non-sense words because they are not identified—defined, categorized, over-coded by an image of thought. They are singular and free, unbound to an order or structure. Difference emerges as a temporal being

existing in the time-space between perception, such as reading a word, and sense or meaning-making. In this vignette, difference was a short-lived and a nearly-imperceptible subjectivity that quickly disappeared: “Oh, shortening is like manteca.” What becomes important is the workings of structure, language in this case, that constrain and limit what is possible.

Difference and identity. Figure 15 below is a text from Classroom 1 on which students were asked to write information about words they encounter in an article about the Bayeux Tapestry in France. I found the task of writing about words in the largely unfamiliar context an encounter with the unknown, a potential encounter with non-sense. This task had great potential for producing difference. Students may not have had an image of thought for the Bayeux Tapestry or a connection to its context in France. Yet, the task was to reduce words to identity, or define and classify them. Identifying words is to insert them into a linguistic order, connect them with an image of thought, or perhaps deem them as error (error is an identity). I began to think about second language teaching and learning in a new way: there is no time to explore difference when we rush to identify. The time-space between perception and sense is fleeting and difference is not able to emerge—or is not perceptible or capable of affecting me—in this vignette. The task rushes the process of identity with an example for students to follow to be sure they over-code the words in English using the correct process. Here, identity reterritorializes difference almost before it happens, preventing it from emerging as new and free. The task in the graphic organizer also territorializes possible answers to the discussion question at the end because language has already been defined. This small activity can be read intensively: its structure teaches an academic skill of a particular worldview leaving little room for difference. I believe this datum offers many implications for second language teaching that are beyond the purpose of the map; however, it is important to recognize the connection and value of the MLT framework to teaching practice.

News for You Name: _____

Bayeux Tapestry to Leave France for First Time in Nearly 1,000 Years Pp. 2-3

For each word in the chart, write (1) the word's part of speech, (2) definition, and (3) a sentence using the word correctly. The word *loan* has been done for you. Finally, talk about the discussion questions.

loan	foe	fragile	worthy
1. verb			
2. let someone borrow something for a period of time			
3. A bank will loan Elisa the money she needs to start her new business.			

Discussion Questions: Do you think it is a good idea for France to loan the Bayeux Tapestry to Britain? Why or why not? Would you want to see it in person? Why or why not?

Figure 15. Difference and Identity

Multilingual subjectivities emerge and retreat; they are temporal and relational beings that can be almost unnoticeable. At times, such as the focal student interview assemblage, multilingual subjectivities seem to retreat into the identity of English learner, becoming what Deleuze and Guattari (1980/1987) describe as imperceptible: the multilingual subjectivity disappeared into (became) *an ESOL student* who would and ask me, *the ESOL teacher*, if her pronunciation was improving. Emerging and retreating is to always be in a phase of becoming. Perhaps retreating is worldview or commonsense territorializing a moment. Multilingual subjectivities retreat into the world and become invisible as ESOL students, as immigrants, as “illegal aliens,” as people who does not speak English; these are identities that connect to a commonsense worldview that makes multilingual subjectivities invisible. Invisibility and silence are often ignored and go un-affirmed (Chapter Seven). But, we might question whether retreating is also agential act: subjectivities are produced by and producers of other subjectivities. Retreating into the identity of immigrant or

English language learner is to move to a position when one can be silent. Masny (2012) and Mazzei (2008) theorize silence as affective; it is an affective capacity of an almost-imperceptible subjectivity. Do we as researchers, teachers, or readers move too quickly to identify silence as something else: ignorance or apathy? Muth asks whether silence increases or decreases our capacity to affect and be affected?⁶ I find this question highly relevant to second language teaching and learning and an important implication of this map that addresses forms of subjectivities that are possible to be noticed.

Vignette four: Aya and the insurance form. Students in Classroom 2 were again working on the lesson about cars and auto mechanics described in Vignette Two with Rachel, above. The topic today was purchasing insurance, and Ms. Rose had a carefully planned lesson. She tended to be a highly structured teacher who provided many scaffolds and supports for students to grasp the grammar rules and learn vocabulary (Chapter Five). Sometimes, Ms. Rose seemed a bit rigid about sticking to her lesson plan. A student named Aya (pseudonym) who was typically quiet and often relied on her desk partner for help, began to ask questions about information required on the simplified insurance form in the textbook (see Figure 16 below). Aya asked Ms. Rose, and perhaps the broader group, why an insurance company would ask about a person's marital status. She was questioning how marital status factored into insurance costs, and seemed in conflict with this idea. To me, Aya's questions displayed critical thinking as well as comprehension of the language and grammar in the lesson. I did not know whether Aya was married, but we might theorize that reading the question about marital status affected her to the point that she spoke out. In the past, I was made aware of the problems many immigrants face when they want to marry but do not have an immigration status. Marriage is a civil action in the

⁶ Bill Muth, Ph.D., dissertation feedback.

United States and requires exposing one's identification. I was told that some people cannot marry because of they do not want to risk exposing their immigration status. The question on the insurance form may have presented an un-affirming future to Aya, I am not sure. She read the text affectively; her questions reflected a collision or sense event in which she read difference. Learning a new language is to confront the current worldview and its commonsense. This was a nuanced emergent subjectivity that lasted only a few minutes. It was remarkable because I sat behind Aya and she was quiet until today. When I asked her about this event later, she seemed to retreat into her role as English language learner and did not have anything to add. (Field notes, Classroom 2, March 7 2018)

State Car Insurance

APPLICANT/ DRIVER

First name: _____ Last name: _____ Gender: _____

Date of birth: _____

Address: Street: _____ City: _____ State: _____

Is vehicle located at this address? yes no

Telephone number: Day: _____ Evening: _____

Do you currently have auto insurance? yes no

Marital status: single married divorced widowed

Full-time student? yes no

How long have you been driving? _____ years

At what age did you obtain your U.S. driver's license? _____

VEHICLE INFORMATION

Year: _____ Make: _____ Model: _____

Year you bought the vehicle: _____

Hybrid vehicle? yes no

Safety features of the vehicle: anti-lock brakes front air bags side air bags ant

Is the vehicle used for business? yes no

How many days per week is the vehicle driven to work or school? _____

Estimated annual mileage: _____ miles

Figure 16. The Insurance Form

Other forms of marginalized subjectivities might be those the adult education system does not imagine. In section 243 of WIOA, the stated purpose of adult education English language

acquisition programs is to help adults “function effectively as parents, workers, citizens.” The language of this legislation works to create a commonsense worldview about adult English language learners as deficient or dysfunctional English speakers. In the era of WIOA, I argue the adult education system does not imagine an adult student who already functions effectively; these fully-functioning subjectivities are un-affirmed by an education system imbued with a deficit perspective. In the following three vignettes, subjectivities emerge to deterritorialize this worldview of adult ESOL students as dysfunctional and deficient immigrants.

Vignette five: Aurora the mother bear. On one of the occasions when I was discussion group leader in Classroom 1 (Chapter Five), we were reading a news article about the Bayeux Tapestry in France and answering comprehension questions (see Figure 15 above). The group seemed tired and uninterested in the topic. It was getting late and the conversation waned. I struggled to ask questions that might keep the discussion going, but no seemed to care about the Bayeux Tapestry, and neither did I. I changed the subject and asked about children. I knew most of the group had children and this might spark a discussion. A petite and quiet student named Aurora (pseudonym) began telling us the story about her son and his school. She proudly relayed the story of him “moving out of ESL.” She mentioned that he liked science and working with computers. Aurora was a becoming-mother as she talked about her son. Then, she told us about his school being overcrowded, and how the students had to attend classes in trailers. She was concerned there were not enough computers for the students and that her son would not get a good education this way. In the telling of this story, I imagined Aurora becoming a ferocious mother bear, clearly articulating how important her son’s education was to her, and what she would do for him. She told us how the parents approached the school board about re-assigning some of the students to another, less crowded school nearby. But, according to Aurora, that school’s parents “did not want

the poor kids at their school.” As fleetingly as it emerged, the mother bear retreated. So, “my son goes to school in a trailer.” (Field notes, Classroom 1, March 1, 2018)

Vignette six: Gerry and sanctuary cities. One evening in Classroom 1 the class read a *Newsela* (newsela.com) article about sanctuary cities. Ms. Jessup chose this article because she said it would spark a good discussion with the students. I was asked to be a discussion leader, and Ms. Jessup and I each worked with about five or six students. Gerry, one of the focal students (Chapter Five), was in my group.

The article made a connection between today’s phenomenon of sanctuary cities and the Fugitive Slave Law of 1850 that prompted people to protect run-away slaves. My group took turns reading sections of the article, and then we worked to answer the questions at the end. The topic of sanctuary cities sparked an interesting discussion in this group of immigrants. Ms. Jessup assigned each group a stand on sanctuary cities— for or against—for a class debate. My group was assigned to argue against sanctuary cities. Mr. Barcelona (Chapter Five) was the debate moderator.

The students in my group expressed personal opinions of being pro-sanctuary cities but also pro-legal immigration. The debate would have them develop an argument that was contrary to their personal standpoints. However, Gerry was the lone dissenter who felt sanctuary cities were clearly against the law, and neither politicians nor citizens should not harbor illegal immigrants. Gerry told us her politics were conservative and she thought President Trump was doing a good job. This started an interesting discussion and positioned her as the lone Trump supporter in the group. She became the debate spokesperson for us that evening because her opinions aligned more with the stance our group had to defend. Unfortunately, Gerry stopped coming to class shortly

after this debate. I do not think the discussion alone made her stop coming, but I think it contributed to her feeling like she did not belong. (Field notes, Classroom 1, February 15, 2018)

Vignette seven: “She thinks I’m dumb.” Carmen (pseudonym), a student in Classroom 2, retold a story about getting into an automobile accident that was the other driver’s fault. This was another event surrounding the intensive lesson on auto mechanics discussed above. Carmen mentioned that the other driver was evasive and would not share information insurance information with her. The other driver also threatened to call the police. Carmen agreed that police should be called because she was worried about her car and knew she was not at fault. When the police showed up, they spent a lot of time with the other driver and Carmen did not know what was going on. When the police officer came over to talk to her, he told Carmen that the other driver did not have a license and had probably tried to bluff her by threatening to call the police. “The police say ‘she thinks I’m dumb’ but I have experience.” (Field notes, Classroom 2, March 14, 2018).

The vignettes of Aurora, Gerry, and Carmen’s stories are expressions of emergent multilingual subjectivities who are whole, functioning subjects of the community. These multilingual subjectivities deterritorialize WIOA-shaped worldviews about immigrants as dysfunctional parents, workers, and citizens. Multilingual subjectivities emerge as valuing education, informed about politics and civic affairs, and knowledgeable of the law. They are largely un-imagined subjects of adult education, imperceptible and un-affirmed by a structure that positions them as deficient, less than whole subjects. The Aurora, Gerry, and Carmen vignettes are counter-stories to this commonsense about immigrants and English language learners.

Vignette eight: Juan the teacher. One evening in Classroom 1, students were working in pairs to read and answer comprehension questions. Homer was absent, and I noticed that Juan (pseudonym) stepped up to help Mr. Barcelona hand out the reading materials and student name tents. Juan seemed more outgoing tonight; curiously it was in Homer's absence. Perhaps Homer's absence makes space for Juan the teacher to emerge. Juan was paired with Nicky (pseudonym), a student from Eritrea who is learning to read and write in English. English orthography is an unfamiliar writing system that is unlike that of Amharic, her first language. Nicky struggles to read and write in English because it is a new code to her. I observed Juan explain the text to her, and ask her over and over, "Do you understand? Do you understand?" He asked her to read and then he corrected her pronunciation. He asked her, "Can you read again the question?" Juan and Nicky discussed the questions and arrived at their answers. Juan demonstrated his skill at teaching. He mimicked Mr. Barcelona's jokes. He embodied a teacher by handing out materials and name tents. He became a teacher. (Field notes, Classroom 1, April 3, 2018)

In Figure 17 below, Juan the teacher helped his reading partner Nicky get started on her graph. Nicky's first language is Amharic, a language that does not use a Roman alphabet. Notice Juan's neat handwriting on top and in the graph axes. He dictated questions for Nicky to write for her graph. He correctly spelled the word *sold*, but Nicky was not able to copy it correctly, or she did not recognize its English coding. Juan the teacher was very patient. Nicky's graph is multiple in many ways: multiple voices, multiple authors, multiple languages. Nicky's graph deterritorializes the task and the coding of standard English. Juan the teacher's role in helping Nicky create her graph deterritorializes a worldview of adult English language learners as deficient, helpless, and unable to function.

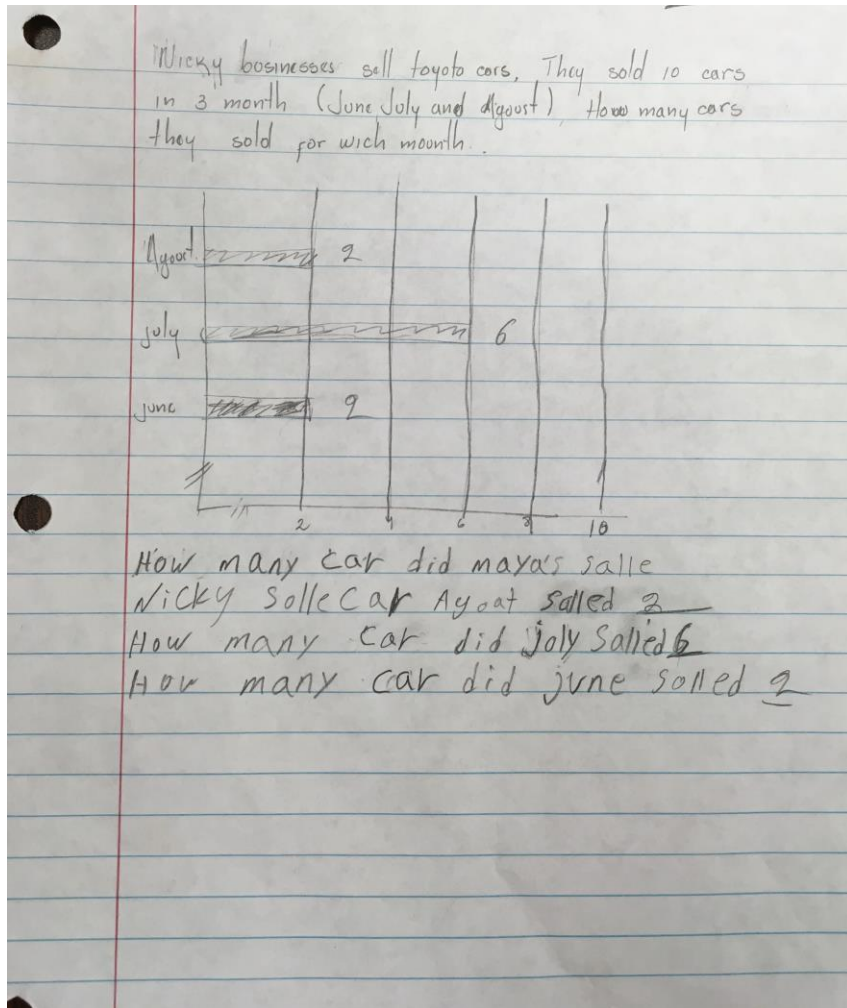


Figure 17. Nicky's Graph

Reading map one. Lorraine (2011) writes about an ethics in Deleuze and Deleuze and Guattari's immanent philosophy. Calling it an immanent ethics, she suggests it attends to the future-facing potentiality of subjectivities while not imposing outside, transcendent ideals of what those subjectivities should be(come). Rather than pinning down or reducing subjectivities to a static identity—limited English proficient, dysfunctional parent, worker, citizen, and so forth—an immanent ethics recognizes the virtuality of all bodies and its potential to be actualized (Chapter Seven). In map one, I aim to provide a perspective on subjectivities that are often imperceptible, marginalized forms whose futures are not affirmed by the larger, collective becomings of adult

education. Immanent ethics as feminist practice moves beyond identity, and English language as the only system of organization around which to produce new sense, to affirm subjectivities that might otherwise be un-noticed and unaffirmed. Marginalized forms of subjectivities must exhibit the intensity to be noticed, and sufficient force to connect with and relate to other bodies in order to be affirmed. Engaging data with the MLT framework opens up time-space to perceive emergent multilingual subjectivities that might otherwise be invisible. Invisible and marginalized forms raise an issue for the next map, something I call subjectivities out-of-sync.

Map Two: Subjectivities Out-of-Sync

Masny and Daignault (2011) write about the future orientation in education as a commonsense worldview about the purpose of this institution. Indeed, adult education is future-oriented and goal directed: students seek ESOL classes to learn English, and adult education programs direct students toward an end point credential or skill set. Masny and Daignault write, “We basically define or conceptualize the end point and then we try to get there” (p. 528). Adult educators experience a future-orientation through standards-based instruction, lesson planning around learning objectives, and goal setting activities. Wallin (2016) writes this orientation becomes problematic when education is no longer for a people to come because the end point goal pre-determines an idealized subject that the institution aims to produce. The student is positioned as deficient, as other-than the idealized subject, and becomes the problem for the institution to correct. Education becomes a means to produce particular kinds of subjects, and there is no room for students yet to become something different.

WIOA outlines the purpose of adult education activities as those that put adults on a path to economic success so they can function effectively as parents, workers, and citizens (Sec. 231; 243). I suggest WIOA language creates an end point subject as one who is economically

successful and functions effectively in society. This points to outside of the classroom, transcendent ideals of successful functioning. The structure of adult education, then, works to produce this idealized subject thereby marginalizing those that might be other-than. I argue the pathway in adult education, based on a linear logic of learning as incremental measurements of skill gains, becomes out-of-sync with students' lived trajectories. In map two, I take up the problem of structure in the education system that marginalizes emergent multilingual subjectivities and students yet-to-become. This is the problem of futurity in adult education (e.g., Muth, Warner, Gogia, & Walker, 2016). Futurity works at many levels of structure and is often unnoticed and not problematized because it aligns with a commonsense worldview about the purpose of the institution that is reinforced in numerous ways.

In Chapter One, I described adult education as non-compulsory; by definition its students are adults who are beyond K12 school-age. We might conceptualize them as *subjects already formed*: they are already parents, workers, and citizens. They may be immigrants who not speak English well, but they are, nevertheless, adult subjects in society. Put another way, we could not attribute an identity of adult student to a *non*-subject. Yet, adult education in the era of WIOA has clearly defined an end point subject as one who has economic success and functions effectively in society. I argue that this definition positions adult students as less-than adult. One of the problems of futurity is this flawed logic, but this is not the problem *per se* that I address in this map. The adult education system positions students as other-than-adult subjects in order to re-produce them as successful and functional, whatever that may mean. In the adult education system, students follow a pathway toward becoming a new end point subjectivity that has been pre-defined by outside stakeholders. The structure works to sustain itself with a rigid system of measurement that keeps students on the pathway by affirming only those gains that point toward the end goal. In

map two, I use data to illustrate how structure works at the levels of language, instruction, text, and policy to territorialize and code multilingual subjectivities as other, error, and unaffirmed.

Map Two is not a deconstruction of WIOA and the institution of adult education; it is a posthuman effort to move beyond structure in order to create something new: a new perspective and a new sense. Lather (2016) writes “it’s time to invent, not critique” (p. 126). I borrow Daignault’s (Masny and Daignault, 2011) suggestion that, to understand the assemblage better, “we need to shake it up” (p. 531). Therefore, map two aims to shake up the context of adult education, and perhaps its commonsense, by exploring the way structure constrains or marginalizes emergent multilingual subjectivities. Masny (2016) writes that learning and literacies do not happen in a linear, progressive fashion. With MLT, literacy is a response to problems and events. I find this thinking aligns with Merriam, Caffarella, and Baumgartner’s (2007) writing on learning in adulthood. These scholars also theorize that adults seek learning opportunities when faced with a problem or need. Deleuze and Guattari’s (1980/1987) work also suggests that life is about responding to problems, and learning—becoming-other-than-before—is a response to such events. Learning is indeed future-oriented, but what that looks like has yet to become.

The data I engage for this map work as examples to illustrate an out-of-sync-ness with multilingual subjectivities on many levels of the research assemblage. I address the question: How might affirming and acknowledging emergent subjectivities deterritorialize these structures and present a counter-story? I aim to create a perspective that is different and sense-producing.

Vignette nine: “I need more time.” Homer was a focal student in Classroom 1 (Chapter Five). During observations, our interviews, and when I was a discussion leader, Homer often said, “I need more time.” I characterized him as a thoughtful person who was very pleasant and

outgoing. When it came to his studies, he seemed very serious. He said he wanted to learn and expressed an attitude that valued education. He was careful with his work, but he was often the last student to finish. I noticed that the pace of the class was usually too quick for him. Mr. Barcelona often used him as a barometer to gauge whether the class was ready to move on. Unfortunately, it was usually when everyone but Homer had finished their work. Homer joked that ESOL class was his “retirement home” and said he would take classes until he earned his GED[®] credential. I began to appreciate him saying he needed more time. Perhaps it could be read as resistance. He was unlike many other students who wanted to get their certificate and get out. Homer seemed invested for the long term, and that made him stand out as an oddity. (Field notes, Classroom 1, March 14, 2018).

Vignette nine serves as an example of how the pacing of instruction and design of the AE program is out-of-sync with Homer’s tempo and ambition. Waterhouse (2011a) writes that literacy learning is about continuous investment in reading, reading the world and self (RRWS). Homer said he was prepared to invest time in his learning, more so than most students I encountered in this study. He joked about how long it might take him to get his GED[®] credential. I theorize the out-of-sync-ness happens between the segmented time of adult education and the whole-ness of durational time of emergent multilingual subjectivities. Commonsense worldviews about adult education collide with an un-imagined subject: one who embraces the system’s end point goal in many ways, but does not conform to the temporality of its trajectory.

Vignette ten: “We’re not there yet.” One evening in Classroom 1, Ms. Jessup was teaching a math lesson on place values and numbers. This lesson was shortly after she joined the class as co-teacher in a pilot effort by the adult education program to generate more data with both math and English test scores (Chapter Five; Data Bits, further below). Ms. Jessup did not know the

students well, and they did not know her. Some students voiced their displeasure about math instruction because they had come to “learn English not math.” They had not been informed when they registered and paid for class that it would include math instruction. Nevertheless, Ms. Jessup carried on in her coaching way (Chapter Five). She had a habit of saying, “I can’t hear you” and “hello? hello?” when students were quiet. I often interpreted their silence as resistance to Ms. Jessup’s herself, the topic of math, or both. There was no space on the whiteboard for Ms. Jessup to write, so she was forced to use a flip chart that not all students could see. All of these elements made instruction a challenge on this cold, dark winter evening.

The students and I were given a page from the GED® handbook on place values. I sat with them as if I were also a student. The page was a discrete piece of knowledge from a book and not contextualized to any immediate problem. I was having a difficult time following the lesson. A student named Diego (pseudonym) raised his hand and asked Ms. Jessup if he could approach the flipchart to write something. Ms. Jessup agreed, and Diego proceeded to explain and write how he had learned to identify place values on either side of the decimal point: tens, hundreds, thousands, and so forth. What Diego wrote was also familiar to me and some of the other students who now seemed to be paying attention. In this moment, Ms. Jessup seemed to recognize that Diego’s approach was diverging from the GED® teaching strategy. She promptly said, “We’re not there yet” and told Diego to sit down. I felt anger, embarrassment, power flows, and humiliation. Diego sat down, shook his head, and said something I could not understand. (Field notes, Classroom 1, February 8, 2018)

Vignette ten is offered as another example of instruction and worldviews out-of-sync. Ms. Jessup was following a prescribed strategy to teach place values in math, likely a strategy that students would encounter—and benefit from knowing—when taking the GED® math test. This

knowledge about math was also privileged over Diego's knowledge on the subject. The abstract assemblage of academic math knowledge collided with Diego's knowledge. When confronted by a sense event, Diego tried to assert his knowledge into the privileged discourse of GED® math. In an act of deterritorialization, an emergent multilingual math subjectivity emerged and was re-territorialized by the order words *we're not there yet*. Deleuze and Guattari (1980/1987) write order words are abstract assemblages of enunciation that connect with authority and commonsense. Order words are linguistic expressions that bring the world into being *in a particular way*. Order words are subjectivities in their power to affect and constrain. The order words in this vignette produced an unaffirming future and marginalized the emergent multilingual subjectivity. The vignette serves as an example of structure sustaining itself by reinforcing one path and not others. This event was one tiny moment in the larger teaching session; however, these kinds of sense events are often unrecognized *as events* because they align with worldviews about adult education. By not affirming these events we reduce the opportunities for noticing "collisions" and expressions of difference. Another ordering-assemblage, and tiny but intense sense event, is the comma.

Where does the comma go? Classroom 2 students were working on sentence structure and the use of commas with adverbial clauses of time. The language was contextualized in the topic of weather and preparing for weather-related disasters such as hurricanes, tornadoes, floods, and so forth. Ms. Rose carefully wrote the grammar rule about comma use with adverbial clauses on the board. Students worked in pairs at their tables to complete sentences in their textbooks. Because the class had been cancelled a few times due to weather-related issues, the topic of weather was timely and relevant. Students were in a good mood and there was a quiet murmur in the room.

Ms. Rose worked tirelessly and carefully to teach comma rules with the aim of helping students improve their written English. In the ESOL textbook, the comma rule that students were learning was used to mark syntactic structures that also operate at a pragmatic level. After about 15 minutes, Ms. Rose called on students to share their answers aloud. Several students said they were confused and had not placed the comma correctly. Ms. Rose reviewed the rules and shared the correct answers. She remained at the syntactic level and not the pragmatic level where the temporal collisions were likely occurring. (Field notes and research journal, Classroom 2, February 14, 2018)

In Classroom 1 Ms. Joseph asks, “Where does the comma go?” She comments on students’ “mature sentences” and corrects the syntactic grammar as well as the prescriptive grammar. The comma has power to affect, to shut down emergent multilingual subjectivities with one mark of a pencil. The comma is a subjectivity and ordering-assemblage. When used incorrectly, or outside of the rules of standard English, it signals error. The comma assemblage is connected to power and is a marker of knowledge about the dominant language code and worldview. It is a marker for native speakers of English and shuts down expressions of multiple who use it in different ways. Could a thinking-with lens help us perceive the out-of-sync-ness of the comma? (Field notes, Classroom 1, February 15, 2018)

I find an out-of-sync-ness to comma rules on several levels. English language syntax works as coding in the classroom assemblage to overwrite a student’s home language. If that student is learning to write for the first time in English, or perhaps comes from a home language with a different orthographic system (e.g., Amharic, Mandarin) these linguistic structures might collide with their pragmatic sense of expression. In conjunction with syntax, English often involves prescriptive grammar, such as the comma, to clarify meaning. I argue the comma is a

language feature that operates at the pragmatic level: its rules are a surface level feature of written English, but these rules are governed by a deeper knowledge that belongs to some speakers and not others. Rules for comma usage are not always clear and often require a judgement call. The fallacy of being a so-called “native speaker” means we are granted permission to make this judgement about commas; we intuitively know what is proper because English is “ours.” This courtesy is not extended to the so-called “non-native speaker.” However, as teachers, we endeavor to teach because that is what we do. I argue the comma works in powerful ways to both keep English language learners on track—they can be tested on punctuation rules—but also prevents them from becoming “whole English-speaking subjects” by remaining always beyond reach. The comma belongs to a group that they can never join: native speakers.

The comma is an example of futurity operating in language. The comma operates at the level of prescriptive grammar—it is part of the code of standard English—as well as the level of pragmatics—a more unstructured linguistic knowledge that comes with experience and sense-making. The comma is a complex assemblage of rules, worldviews, and materiality. It connects with power and commonsense to affect and constrain. As an element of prescriptive grammar, it is often a source of confusion for ESOL students, who seemed to have a difficult time learning its rules in both classrooms. At the same time, ESOL teachers seem to have a difficult time teaching its rules. The comma is a subjectivity in its capacity to evoke confusion and to code the relationships in teaching and learning: those who know the comma and those who do not. The materiality of the comma is a small mark of the pencil or one keystroke on a device, but this small mark orders language into being correct or other-than correct. It orders bodies into native speakers and other-than native speakers. The comma works at the pragmatic level of language, the sense-making level often marginalized by adult education best practices that focus on syntactic

structures and rules—where does the comma go? —that are measured as indicators of progress on the pathway toward success. Turning to Deleuze (2004), we might think the comma as a symbolic object of English. It becomes a “differentiator” (p.178) between native speakers and non-native speakers, and one cannot become a native speaker unless and until one masters the (always out of reach) rules of its usage. The comma becomes a shibboleth for native speaker subjectivity, thereby situating this subjectivity out of reach, and permanently out-of-sync, with multilingual subjectivities.

Classroom break policy. According to Mr. Barcelona and Ms. Rose, the adult education program coordinator wrote a policy on taking breaks during class time. I did not receive a written copy of the policy, only the verbal description I relay here. The break policy began to impact me and my study because I was part of the classrooms and was not supposed to take a scheduled break, either. I was not sure what this meant or what I was allowed or not allowed to do in my complicated position as researcher-teacher-student-other in the classroom.

According to the teachers, an adult education student consumed alcohol while on break from class in the high school where Classroom 1 was located. When the student returned to class, the teacher suspected he might be drunk. When she confronted him, he walked out. The teacher was worried that he would drive home while intoxicated and tried to stop him from leaving. When he refused, the on-site resource officer called the police. Later, when the adult education coordinator was notified of the incident, she responded with a policy that students would no longer take scheduled breaks. Mr. Barcelona and Ms. Rose reasoned that the adult education coordinator needed to respond with action that would prevent this from happening in the future. Spending three hours in class without a break is tough. Policy would not necessarily stop a student from consuming alcohol while on school property but would perhaps reduce the chance of this

happening. However, the policy effectively punished everyone by taking their break away. (Field notes, Classroom 2, Feb 14, 2018).

The break policy situated students and teachers as less-than adults whose signature on the school district's code of conduct about alcohol consumption on school grounds was nullified. I find the break policy out of sync with adulthood, and what it means to be an adult student in the AE program. I find the flawed logic of futurity emerges in this policy: adult education is by definition for adults who are legal civic subjects, bodies that can be expected to follow rules or face civil consequences. Instead, the action of creating the break policy posited AE students as less-than adult subjects and territorialized the worldview of adulthood in this institution that was out of sync with its tenets. On more than one occasion, I observed adult student ask for permission to leave Classroom 1 to use the bathroom like a child. Ms. Rose in Classroom 2 began to tell students to do this without asking because it was disrupting instruction.

Teacher shout-outs. Ms. Rose and Mr. Barcelona often posed shout-out questions for any student to answer. Mr. Barcelona tended to use shout-outs as a way to review what had been covered in a previous less. Ms. Rose tended to use shout-outs to elicit new information, such as meanings of new vocabulary. Both teachers used this technique to gauge what students knew about a topic. For example, one day Ms. Rose asked, "What is reliability?" The context of instruction was purchasing a reliable used car. A student in the back of the class answered, "Like in math." I found this an astute answer and applicable to the context of buying a car. However, Ms. Rose did not acknowledge her. Perhaps she did not hear the student, but I got the sense Ms. Rose knew what she wanted to hear and was waiting for a student to shout out that answer. Mr. Barcelona and Ms. Jessup would use the same strategy when checking for comprehension. Often times, what I found to be good responses were unacknowledged by the teachers. I got the feeling it

was because they already had an answer in mind. (Field notes, Classroom 1 and 2, March 7, 2018).

I find shout-outs another example of futurity working at the level of instruction. Teachers want to elicit responses, but they already have the correct one in mind. There is a pre-determined end point or answer that students must get. In adult education ESOL, instruction is often language contextualized in a life skill in which there is no prescribed right or wrong answer. This is not a critique of the instructional strategy, or the teachers themselves. An argument could be made that this is a good method to elicit information and get students thinking. Not all student answers to shout-outs were reasonable, and sometimes (many times) answers were error. However, there were many answers worth exploring for a number of reasons. If the teachers wanted to discover something about students' knowledge about the topic, or understanding of English, these answers might provide clues about their worldviews and sense-making experiences. My purpose is to reveal the out-of-sync-ness of eliciting information but only affirming that which aligns to a pre-determined. This is futurity working at the level of instruction and disguising itself as a best practice that reinforces commonsense about ESOL teaching and learning.

Homer's graph. Students in Classroom 1 were tasked to create graphs using their own ideas and data as part of Ms. Jessup's math lesson (Chapter Five). The lesson was also one in which Homer said he needed more time (Chapter Four and Five). Reading information displayed in a graph requires a particular knowledge about organization and the kinds of inferences one can make from the data. Reading a graph is a particular kind of academic, learned knowledge. Graphs can be read intensely and may disrupt ideas about content, organization and data. The task to create a graph was an opportunity to observe what students may have learned in the lesson. Some

students worked in pairs, like Juan and Nicky in vignette eight above. Homer liked to work independently, perhaps because he liked to work at his own pace.

I find Homer's graph in Figure 18 below a wonderful example of an expression of multiple. I read Homer's graph intensely: ideas about logic and canonical ways of ordering information on the axes are deterritorialized by Homer's ordering. His graph incorporated all of the elements Ms. Jessup asked students to include, and Homer followed directions carefully. Homer was sitting next to me and asked me to "correct" his graph. I asked for permission to photograph it before making offering my critique. I asked him to explain the graph to me, which he did very thoroughly. My only correction was to change the spelling of Dic to Dec.

Homer's request of me to correct his work was a confrontation between my position as researcher and ESOL teacher. I was confronted with an out-of-sync-ness between these roles and the ethical implications of my response. Homer was not the first student to ask for my help, and to respond as such would subjectify me as a teacher and put us in coded relation. However, I was especially conflicted about Homer's request because we had developed a relationship during the course of my time in the classroom. Perhaps he was asking me as a friend, though I felt a big power differential in our English language skills. Perhaps he was asking me out of politeness to make me feel useful; I will never know. However, thinking with the MLT framework, perhaps the conflict and pressure I felt was the downward influence of structure on my body that was working to code this relationship and identify us—Homer as student and me as teacher. Futurity is also working in this structure, and I argued that futurity in adult education seeks to produce a certain kind of educated subject. Perhaps a Homer-and-Susan assemblage is outside of the imagined possibilities of this structure in which the role of teacher and student are other-than friends and peers. It was difficult for me to resist slipping into the familiar and comfortable identity of ESOL

teacher, and this event helped shape an implication for this study, an ethics that I discuss in Chapter Seven.

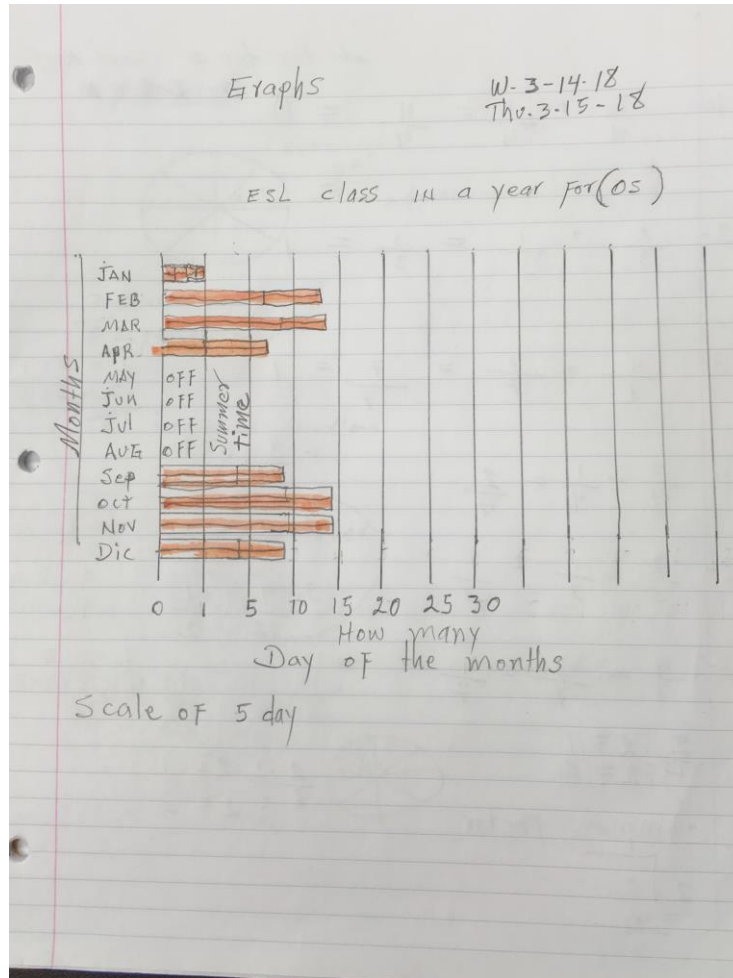


Figure 18. Homer's Graph

Goal setting. A common activity in this ESOL program is for teachers to do a goal setting activity with students. The purpose of the activity is to help students take charge of their learning by identifying what language structures or topics they would like to study. It further helps students clarifying their purposes for seeking ESOL instruction. Goal setting speaks to the value of a future orientation in adult education and the importance of it being goal-driven. In Classroom 1, Mr. Barcelona gave students a worksheet with questions to guide the process and scaffold student

writing. The worksheet helped students see the parameters of what might be possible in the limited time of the teaching session. The goal setting activity works as data in this map to illustrate students' purposes for learning. The quotations below are the unedited words used by students in response to the question, "What is the most important reasons for taking the ESOL class?"

Most of the students' reasons align with the larger purpose of adult education. However, what struck me was the out-of-sync-ness in scale and kind of goals with the structure of the education system. Students, with guidance from Mr. Barcelona, articulated what they believed realistic to learn in one teaching session, or 72 hours of instruction. An example of scale is a fine-grained language change, such as using the correct verb tense (Judy's goal). An example of kind is to have a fluent conversation (Nestor's goal). Based on my knowledge and experience with the standardized tests for ESOL, this scale and kind of change would not be captured by the end of the session posttest⁷. The mismatch between scale and kind of student goal and goal of the adult education program highlights the problem of setting a narrow path along which learning is to occur. This structure does not affirm goals that are other-than in scale or form.

"My goal is to speak English use verb tense. Learn one new vocabulary everyday by April 12, 2018" (Judy).

"[My goal] is to improve my English, speaking, my, listening, my writing and spell for my work" (Lordes).

"Learn how to improve my vocabulary because sometimes I don't know the meaning of the words" (Sumi).

⁷ See Pettitte and Tarone (2015) for a critique of the CASAS test used by this adult education program.

“[My goal] is star to work for my sel who contrector to be able to move in this country in every where” (Oscar).

“My important reasons is to speak and have a fluent conversation with people” (Nestor).

“My importan goal is to information very well about heating air condition in my job” (Juan).

“[My goal is] comprehension I’ll be able to read my information and understand what it’s about” (Marisol).

Success story. One evening a speaker came to the high school to talk about employment opportunities and the value of getting a commercial driver’s license or CDL. Classroom 1 joined the other AE classes in the school cafeteria to listen to the presentation. The adult education program coordinator introduced the speaker as a now-successful person who had much in common with them. The speaker began by telling us his story of immigration to the U.S. and hard work learning English. He made the “wise” decision to get a CDL and now works for the CDL training company. He told us how much money a person with a CDL could make, how in-demand this credential was to many different industries, and how much training was required to pass the CDL driving test. Several students seemed interested and asked about training costs, but the speaker seemed to dodge their questions. Finally, Mr. Barcelona asked directly about the cost and the speaker admitted the cost of getting the CDL with his company was \$5000. I hear some groans. He told us how costs could be financed or even deferred. He compared it to the cost of getting a college degree and said it was much cheaper and faster. But, he seemed to have lost the audience at \$5000. (Field notes, Classroom 1, April 3, 2018)

I find success stories to be important examples of futurity working in commonsense worldviews about adult education. Success stories are used by teachers, administrators, and curriculum developers to posit a subject as a former student who shares his or her story of hard work and perseverance that led to success. This “successful subject” embodies the purpose and end goal of the education structure. Reading a success story might be an affective experience in which a sense about hard work and perseverance might emerge. The subject of the success story becomes the conceptual persona of what hard work and persevere can produce.

Unfortunately, success stories are usually few and far between, and this map is not a critique of the particular speaker, his presentation, or the program coordinator’s decision to invite him to speak. Rather, as data in this map, it highlights a failure to problematize the immanent realities that prevent students from reaching the goal presented to them as a success story. In this example, the high tuition might be the barrier; it might be the transportation and childcare resources necessary to complete a 40 hour-per-week program. The success story subject, or persona, marginalizes subjectivities, education and career paths, and outcomes that are other-than in favor of the (rather) unrealistic and narrow pathway toward becoming a “successful subject” of the adult education system. The success story persona briefly fills the empty square; it is an elusive and unlikely product of adult education. The pathway toward success, toward becoming the success story persona, is out-of-sync with the lived experiences of most adult students in this vignette.

Data bits. Data bits are quotes from oral and written text, and small parts of instructional materials that point to an out-of-sync-ness between subjectivities and the ever-present tempo of adult education that seeks to meter and measure learning. These data bits are not evidence or truths

about futurity, but examples of different worldviews about time and expectations for education that flow through and sometimes collide in the classroom assemblage.

Quotes.

“Time lost cannot be regained” (Ms. Jessup, February 22, 2018).

“We’re taking way more time than I planned ... but that’s OK” (Ms. Rose, March 14, 2018).

Students read their sentences aloud to the class, but Ms. Jessup corrects them the moment they stop talking. (Field notes, Classroom 1, February 28, 2018)

“The earthquake lasted 5 minutes” (student). “Earthquakes don’t last that long” (teacher).

“Ok, it lasted 5 seconds” (student). (Field notes, Classroom 2, February 7, 2018)

“It’s hard because we don’t start at the beginning [learning English] we start in the middle” (Rachel interview, March 15, 2018)

“How long is Christmas in Mexico? We start a celebration on the first day of December through February 2, literally” (Student essay, Classroom 1, December 2017).

“At my age, when people ask me when I am going to graduate, I say to them very soon or I’LL BE HERE and use the school like my retirement home” (Homer’s essay, Classroom 1, April 2018; emphasis in original).

“We are hoping that by having the two of you working with these students, they will receive a more ‘in depth’ experience, so that they can actually transition once your class

has ended ...” (Artifact, adult education coordinator’s email to Mr. Barcelona and Ms. Jessup about the purpose of the pilot class. Classroom 1, February 1, 2018)

“Lessons Learned: Re-messaging the services programs offer to potential students and business customers in the community is an imperative for future success. Programs are beginning to discuss how to attract a new clientele, one that may be more prepared to engage in IET [integrated education and training] programming” (USDOE Virginia Narrative Report, 2016-2017, p. 7).

Instructional materials. These data bits are small parts of instructional materials in which I read a particular worldview of time that students might read differently.

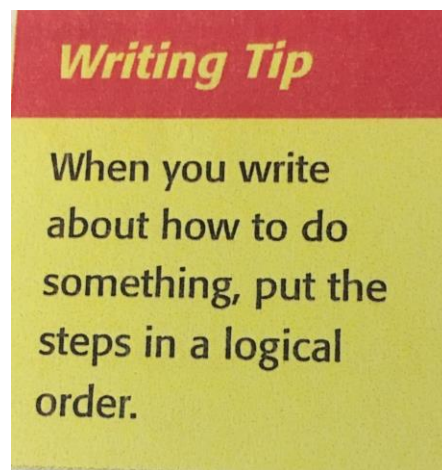


Figure 19. Writing Tip

I find the writing tip above curiously affective and open to be read in many ways. A logical order is aligned to a particular worldview and a particular academic logic. In the heterogeneous assemblage of AE ESOL classrooms, the chances are high that not all students would fill the words with a similar image of thought (Chapter One). I suggest this writing tip is out-of-sync with many students’ worldviews on what a logical order might be. Student writing that does not align

with the logical order of *this* worldview, whatever that may be, is usually deemed error. The worldview of this logic territorializes writing styles and worldviews in which logic is other-than.

Futurity is also embedded in this writing tip. The logical order implied by the tip is one that aligns with the pathway that produces a “successful subject,” or one who will understand logic like the rest of the community. The implied or hidden lesson of the writing tip is not so much about learning English syntax or writing conventions as it is about the pragmatics of language used to convey logic in a certain way. This is not to say that teaching and learning what a logical order might be in different contexts is not important, but that surface level grammar and structure are privileged over teaching the pragmatics at work. This datum is an example of the nuanced workings of futurity in a curriculum that make the task of teaching and learning what is meant by “logical order” elusive to teachers and student. Futurity functions to weed out those students who do not “get it” from those who do in order to fulfil its goal of producing a particular kind of educated subject.

Present Perfect	Present Perfect Continuous
Talk About Finished action or Situation	Talk about continuous (going on) action or situation
Talk About Longer Lasting or Permanent Situation	Talk about temporary actions or situation
Suggests Completion	Suggests something is unfinished (not finished)
Connection between actions past and in the present	Connection to the present
Talks about how much/many have been completed	Talks about how long something has been happening

B Plan and organize your paragraph in a chart like this. Write your steps in time order.

What to Do During and After a _____	
Steps	Details
Step 1	
Step 2	
Step 3	

3 WRITE

Grammar Watch

- Adverb clauses of time tell when one action happened in relation to another action.
- Sentences can begin with the adverb clause or the main clause. Don't use a comma between the clauses when the adverb clause comes at the end. *Hurricanes lose strength after they hit land.*

Figure 20. The Pragmatics of Time

Deleuze and Guattari's (1980/1987) postulates of linguistics level a stinging critique of the field of linguistics in general, and Chomsky's (1968) theory of universal grammar or UG in particular. UG, they argue, is the direct lineage of Saussurean structural linguistics in which language becomes a system of phonology, morphology, syntax, and semantics. Pragmatics, Deleuze and Guattari argue, is deemed outside of language structure by UG and therefore beyond the science of linguistics. The emerging field of second language acquisition, of which TESOL is a part, began to focus on how humans acquire a new language system. UG and its many subsequent theories and postulates are applied to the teaching of second language, and rely on language learners' utterances as data to analyze what structures have and have not yet been

acquired by the speaker. In this way of thinking, language learners move through stages of acquisition and work to overcome interference from their first language with the goal of fully acquiring the new language system. Language is reduced to a system for conveying thought—a Chomskyan speech act—that originates from within the speaker and is transmitted to the listener. My reading of Deleuze and Guattari’s (1980/1987) postulates of linguistics, and Deleuze’s (1969/1990) *Logic of Sense*, is to disrupt the notion of language as a system and instead problematize how it works. Their interest is pragmatics and the role of language in sense-making, ideas I infuse into this analysis (Chapter One).

The curricular materials in Figure 20 point to a worldview about how language is used to represent one kind of commonsense about time much like the writing tip about logic in Figure 19 implies only a certain kind of logic. While I continue to maintain the importance of teaching and learning syntactic structures and prescriptive grammar rules in order to communicate and be understood, I argue that sense-making operates at the level of pragmatics, and it is pragmatics that are the elusive lesson in these examples. Pragmatics addresses why, when, and with whom one speaks about the past or future. It problematizes what “before” and “after” mean when communicating in English. With the MLT framework, language learning is colliding worldviews as much as it is learning vocabulary and syntax and punctuation rules. Deleuze and Guattari’s (1980/1987) critique of linguistics is helpful for making visible the workings of futurity that keep pragmatics at bay in order to privilege structural language, or language that can be observed and measured. I argue futurity privileges language learning as compliance with a particular worldview over sense-making, difference, and creativity. Skill gains at the level of pragmatics are often unaffirmed and unacknowledged by the structure of the AE system. The broader emphasis on

linguistic structure over pragmatics in adult education content standards and assessment policy is out-of-sync with expressions of multiple that it produces.

Reading map two. The purpose of map two is to explore the workings of structure on multilingual subjectivities as a way to address the problem of futurity, or working toward one narrowly defined and pre-determined successful outcome. The problem of futurity is often actualized in tiny events that are un-problematized and invisible because they are not perceived as events; they are read as commonsense. Commas are not in the right place, definitions of words are right or wrong, and so forth. Invisible workings of structure of marginalize multilingual subjectivities and expressions of multiple that are out of sync with coding and homogenizing processes of the AE ESOL assemblage. In this map, I put data to work to map a perspective of subjectivities out-of-sync to affirm and make them visible. Sense-events, or collisions occur between worldviews, languages, goals, instruction, policy, program design, and so forth. Mapping these data shakes up the assemblage of adult education and its commonsense to help us perceive the dis-temporality and dis-relationality between bodies. This out-of-sync-ness points to the complex workings of structure and the problem of futurity in adult education. The already-imagined subject works as Deleuze's (2004) empty square that sustains the workings of structure and further marginalizes subjectivities that are multiple, different, and other-than.

Map two points aims to support *and* problematize a future orientation in adult education: students have goals which help them own their learning. Goals help teachers develop instruction to move students toward those goals. However, many times students' goals and trajectories are un-affirmed and unacknowledged because they are out-of-sync with the pathway of AE. Futurity works to territorialize adult education programs, policies, classrooms, and instruction with a particular worldview about the purpose of AE. Along with territorialization comes the coding of

standard English, and the tendency to privilege linguistic structure over pragmatics (e.g., Deleuze and Guattari, 1980/1987). Emergent multilingual subjectivities deterritorialize that worldview as expressions of multiple literacies. But, the force of futurity working in tiny ways at different levels of structure reterritorializes subjectivities that are other-than. Futurity denies the immanence of emergent multilingual subjectivities, subjectivities always in a state of becoming something new—educational subjects-yet-to-become, and over-codes their worldviews with a dominant worldview of education, and a commonsense about its future orientation. Futurity and subjectivity are taken up again in Chapter Seven.

Finally, map three below builds on the problems explored in the first two and confronts voice and data in a posthuman project. In this map, I provide examples of voice and data to further explore expressions of multiple literacies in AE ESOL classrooms. Map three works to deterritorialize threads of humanism at work in this project. Humanism becomes problematic when it takes the form of futurity, operates as commonsense, and structures a context that marginalized some forms of subjectivities.

Map Three: Whose Voice?

Mazzei and Jackson (2012) seek to disrupt our commonsense ideas of voice in data, of attributing voice to a subject-participant, and the notion of “making voices heard” in qualitative inquiry. They challenge what it is to give voice to people, especially marginalized people, in critical and humanist inquiry. Jackson (2003) creates the concept of rhizovocality, drawing from Deleuze and Guattari’s (1980/1987) concept of the rhizome (Chapter Two). She writes voice is not that of an individual, but of all bodies that connect and intensify into a rhizomatic irruption, a rhizovocality. Voice is multiple, not attributed to an individual or a group of individuals, but a rhizomatic whole. Voice is an assemblage. Mazzei (2016) creates the concept of voice without

organs, taking up Deleuze and Guattari's (1980/1987) concept of the body without organs. Mazzei suggests voice is ontological; she frees voice from speaker and situates it as a becoming of entangled of bodies. Jackson's and Mazzei's conceptualizations of voice are neither incompatible nor the same. I use their combined and individual work on voice to problematize voice in this rhizoanalysis. Voice becomes another dimension of subjectivity. Lather (2016) writes subjectivity has become incalculable; she argues that we cannot pin it down as one thing or process. In this map, I suggest voice has also become incalculable.

The voice and "I". I first confronted a problem with voice in my researcher journal (Chapter Five). I describe the purpose of this journal as a way to chronicle the work of doing a post-qualitative, posthuman project. Yet, when reading the journal's dated entries, I encountered alterity: the "I" who authored these pages. Who was this author of before? As a source of data for the project, the journal contained many notes and ideas. However, I was troubled by the idea of subjectifying myself as a stable subject, the researcher-author who remained constant in the journal. This thinking seemed problematic in a *post* project, and out of sync with the MLT framework. Here, I come back to Bridges-Rhoads, Van Cleave, and Hughes' (2016) suggestion that we never really know with whom we are thinking at any given time because we are thinking with many. I write about thinking with the MLT framework to do this study, but the ideas originate from elsewhere, from the work of Masny, Deleuze, Guattari and DeLanda, DeLanda, the literature, and so forth. Throughout this project I write that literacy does not originate from within a human mind but flows from the outside. Deleuze and Guattari (1980/1987), on co-authoring *A Thousand Plateaus*, write, "since each of us was several, there was always already quite a crowd" (p. 3). With these ideas of "many" and "outside," I confront the author of the researcher journal, the "I" that begins each entry and use both Jackson's (2003) concept of rhizovocality and

Mazzei's (2016) concept of voice without organs to make an ontological turn and trouble the "I" in the researcher journal.

Rhizovocality, according to Jackson (2003), is not voice attributed to *a* speaker, *a* human subject, but is a whole that is irreducible to its parts—an assemblage. Assemblages, according to DeLanda (2016) are their connections. We cannot reduce or dis-assemble the connections and relations without reducing the assemblage to identities, thereby shifting into a different ontology. The journal is an assemblage of which the "I" is a representation. The "I" is not singular, nor is it representative of a stable subject. The "I" remains problematic; "I" is a power-word, an order-word. Deleuze and Guattari (1980/1987) write:

To write is perhaps to bring this assemblage of the unconscious to the light of day, to select the whispering voices, to gather the tribes and secret idioms from which I extract something I call my Self (*Moi*). *I* is an order-word. (p. 84; emphasis in original)

Mazzei (2016) takes a different direction with voice. Her concept of voice without organs is a move to decouple voice from a subject or subjects (me in this case) and free it to become other-than a humanly expression. Mazzei writes of this voice as ontological. Coming back to the researcher journal, its words may indeed chronicle the work of doing this project, but its vocality is not that of *the researcher*. Instead, this voice becomes an assemblage of the events (bodies, subjectivities, assemblages, parts) that comprise this study. The "I" becomes an incorporeal expression (Deleuze & Guattari, 1980/1987), a subjectivity. My composite body was the site of writing—my hands the machinic tools that assembled with the computer keyboard—but voice did not originate from within me. Voice in the journal becomes something new and other-than me.

The researcher journal is indeed a valuable part of the dissertation research assemblage and works as data for this map in particular; however, I conceptualize the “I” in the journal as part of an assemblage that is not reducible to a researcher’s voice. That “voice” is both incorporeal, or a voice without organs, and a rhizovocality, or assemblage of many. Deleuze and Guattari (1980/1987) write the “the face is but a megaphone” (p.179) for delivering the message. This again situates the composite body (my researcher body) as a machine for producing noise, or typing words on a keyboard, that are simply representations of that which flows through me. Stark (2017) suggests that Deleuze positions human subjects as an effect of life processes, a site of thinking, but not the producer of thought. Masny (2005/6) and Masny and Cole (2009; 20012) write that literacy is not produced within human subjects but flows through them. Voice also flows through bodies. Posthumanism does not disregard or deny human subjects and composite bodies, but seeks to decenter them as the point of origin or genesis of thought. Voice is an expression of this process, and human bodies (subjects) are one of many in this process.

Vignette eleven: Juan and corn. Mr. Barcelona and Ms. Jessup often asked me to be a discussion leader for students in Classroom 1. I initially resisted this role because I did not want to become a teacher; however, as time passed, I felt my presence and role in the classroom was less clearly defined. Being a discussion leader might offer opportunities to get better acquainted with students and to have conversations with them about their experiences learning English. One evening, Ms. Jessup gave my group a news article about Americans’ love of corn. The article discussed how corn is found in many of the foods we eat. Our group assignment was to read the article and discuss the questions at the end. On this night, the group consisted of six students plus me. After reading the corn article and answering the rather simplistic reading comprehension questions, I posed a question about the term *American* in the article. Five of the six students in the

group were from the Americas, and I hoped they would have an opinion about who and what constitutes America. Not surprisingly, a conversation opened up not only about the Americas, but about corn, or *maize*.

Juan (pseudonym) began telling us about all of the different varieties of maize, and how each one had a specific purpose. Some maize is for eating, some are for making a special drink, and others are feed for animals. Still others are for export to the U.S. Juan explained that there are more than 50 varieties of maize in the Americas. In this assemblage, Juan owned maize. I was affected by his authority on the topic and a desire for us (me?) to understand the importance of this information and his culture. Juan was again a becoming teacher. I asked the ignorant question about what kind of corn was used to make tortilla, and I was immediately corrected and told that tortilla are not South American food (Juan is from Peru). Juan began showing us pictures of different kinds of maize on his phone. Nicky, the student from Eritrea and Juan's "student" from a previous vignette, said she had tried one of the special maize varieties. In this assemblage, she was more of a corn-insider than I was. The assemblage of corn, America, students, teacher-researcher, becoming-teacher, languages, culture, and theory produced an emergent multilingual subjectivity who territorialized and coded a maize-assemblage. (Field notes, Classroom 1, April 10, 2018)

The vignette Juan and corn becomes data and works in this map to problematize the idea of attributing a voice to the "subject Juan." Rather than ask what voice is, I employ the work of Jackson (2003) and Mazzei (2016) to explore how voice works and what it produces. Thinking with these scholars, we might read voice in vignette as a text. Masny (2012) writes about reading as a sense event. "... words, notes and icons are actualized *in situ* ... Sense expresses not what something is but its power to become" (p. 82). Masny suggests reading is temporal and relational, and reading is immanent to a context. Reading voice as text is to read it as an incorporeal

transformation, a subjectivity in itself, detached from a human speaker, a voice without organs (Mazzei, 2016). Voice becomes a text full of affects and percepts: it affects me and makes me notice, it helps me perceive what it might be like to experience this maize-culture. In the assemblage of the discussion group, bodies and languages and worldviews flowed through Juan as the site of speaking rather than producer of voice. Reading the voice as text produces me as maize-outsider-becoming-insider. Juan the subject-student did not produce this, it is not *his* voice I read. Rather, I was reading voice as produced by the assemblage, voice full of affects and percepts.

Vignette twelve: Homer and education. One evening in Classroom 1 the lesson topic was democracy and the three branches of government. There were only eight students in class that night and time seemed to be standing still. No one seemed interested in talking about the three branches of government, so Mr. Barcelona and Ms. Jessup asked students to compare and contrast their home country's government to that of the United States. A discussion ensued about opportunities that students have when they come to this country, and the topic quickly moved to education. Several students mentioned that education for their children was a priority consideration for immigrating to the U.S. Then, Homer stood up and told us he had something to say. Ms. Jessup often asked students to stand when they spoke so she could hear them. I believed Homer was honoring her request, but I also got the impression he wanted to stand and speak.

Homer began to tell his story, which seemed more like a testimonial. He began by stating that he did not like to tell people how much education he had, and he refuses to answer this question when asked. Apparently, his is asked about education more often than I realized. One time he refused to answer a question about his education, and "she [the bank lady] gave me high school and I said OK." Homer began talking about his "little house" and being asked about his education in relation to a mortgage or foreclosure. The story somehow turned into "losing his little

house” and “going to court for his little house.” “I lost my little house because I said how much education.”

When Mr. Barcelona asked Homer whether he thought the bank lady was asking about education because mortgage lenders were known to prey on people who might not understand complex mortgages financing, Homer went back into his testimonial mode about education and felt it was unrelated to mortgage fraud. When Mr. Barcelona asked him to clarify the connection between being asked about education and losing his house, the story got a bit fuzzy. I was left with the impression that Homer may have lost his home, his “little house” to foreclosure or some other legal procedure that he was not able to understand. Perhaps he felt authorities were taking advantage of him in some way that he related to his level of formal education. On this occasion, Homer was not going to be silenced until he relayed his opinion on education. (Field notes, Classroom 1, March 1, 2018)

It is tempting to attribute voice in this vignette to Homer; I describe it as Homer’s testimonial in my field notes because this was how I experienced it. However, I endeavor to problematize voice and return to thinking with Jackson (2003) and Mazzei (2016). Homer’s words about education become independent of a human subject, they become an incorporeal transformation. I read Homer’s testimonial as a text, and suggest it becomes an abstract assemblage of enunciation, a subjectivity full of affects and percepts. I was affected by Homer’s story of losing his house. I was able to understand what it might be like to feel insecure about what people might think of me. This voice is multiple, an expression of multiple literacies not attributive to a subject, but connections and relations that become something new. Reading voice adds a dimension of vocalicity that is perceptive in this vignette. Deleuze and Guattari (1991/1994) suggest artists and writers are presenters of affects and percepts that are part of their work. Voice

as text is a multiple, a rhizomatic intensity freed from a speaker and an assemblage in itself full of affects and percepts. Voice flows through bodies and becomes an expression.

Vignette thirteen: Ms. Jessup the coach. When Ms. Jessup joined Classroom 1 in January, she did not seem to relate well or connect with the students. She admitted that this was her first attempt at teaching math to English language learners, and I sensed that she recognized how she was being received. Contributing to this tension was the fact that several students had expressed displeasure about taking time to learn math when they came to learn English. The pilot class of teaching math and ESOL seemed to be getting off to a rocky start.

Ms. Jessup agreed to be part of the study and to let me interview her. On this evening, we moved into the hallway so we could talk without disturbing Mr. Barcelona and the students. The purpose of the initial teacher interview with Ms. Jessup was to get acquainted and learn about her background, including how and why she began teaching in adult education (Chapter Four). I had never met Ms. Jessup until she joined the class, and I had no expectations about how we might get along.

As Ms. Jessup began telling me about her life before immigrating to the United States (Chapter Five), I was struck by feelings of pride and nostalgia. She had been a secondary physical education teacher and coach for girl's netball. "Netball is like basketball with no dribbling." Her netball team had won championships under her coaching. About four years after coming to Virginia, she was invited back to consult and advise the coach for the national girl's netball championship. Ms. Jessup became a coach. I could imagine a fierce, 20-something year old coach in the now 50-something-year old body that sat in the chair next to me. Suddenly, all of the ways she tried to relate to the students seemed clear to me: she was coaching them. She was trying to

inspire and rally them. While it did not seem to be working all that well, I suddenly understood Ms. Jessup the coach quite clearly. She connected with me, affected me. We spoke for about 45 minutes, and when we returned to the classroom, I was sad that my time with the coach had passed. Ms. Jessup was again the teacher who was trying so hard to relate to the students. I missed that coach and occasionally saw her emerge in the remaining weeks of the class. She did manage to inspire a couple of students to continue their studies toward the GED[®] credential. (Interview and field notes, Classroom 1, February 22, 2018)

The interview with Ms. Jessup helped me imagine what she was like so many years ago in Jamaica. Thinking with Mazzei's (2016) concept of the voice without organs, the voice of Ms. Jessup is unbound from the subject and exists independently, an incorporeal transformation, a text full of percepts, an assemblage of enunciation. When I write about Ms. Jessup now, I am writing about a conceptual persona who exists as a virtual body in this vignette. The conceptual persona Ms. Jessup is assembled with others in the writing of this vignette: the researcher-interviewer, the netball players in Jamaica, the young woman who immigrated to the United States, and becomes a voice that is free and multiple. Freeing voice from *a* speaker (or group of speakers) is a move to both free voice and not attribute it as coming from a speaking subject. Mazzei's (2016) voice without organs affirms the capacity of voice to affect and be affected; I affirm its subjectivity in the re-writing of this vignette. Using the voice without organs is a posthumanism that makes visible the workings of humanist structure that seeks to define voice as the product of a molar subject. While Deleuze and Guattari's (1980/1987) face as a megaphone metaphor seems a bit strong, it reinforces the idea that the human body is the site of speaking but not the producer of voice.

Thank you, Mr. President. On several occasions during the two teaching sessions I spent in Classroom 1, I observed Homer appropriate the persona of the current U.S. president. Homer enjoyed talking about politics and current events, and proudly told me that he listened to “C-Span on the radio.” Homer was older than most of the students, and this seemed to give him a status in the class, especially when he talked about politics. He told us his interest in politics arose from a belief that all people, especially immigrants, should understand the government and pay attention to elected officials. What made Homer so interesting was his talent for appropriating a Donald Trump persona. He would relay the latest news by speaking as the president and assuming a transgressive attitude that came off as both serious and humorous. Mr. Barcelona could usually anticipate the arrival of Homer-Donald-Trump and let him have his say. When Homer-Donald-Trump finished, Mr. Barcelona would say “thank you, Mr. President” and the rest of us would usually give him a round of applause. Homer-Donald-Trump became a highlight of my experiences with this class. (Field notes, Classroom 1, multiple dates)

I find the Homer-Donald-Trump text a wonderful example with which to continue problematizing voice and data. Homer—the conceptual persona of Homer the student—was appropriating a voice and becoming an expression of multiple literacies. The voice produced by a Homer-Donald-Trump assemblage becomes a rhizovocality of flesh, languages, worldviews, current events, C-Span announcers, and so forth. It is an expression of multiple literacies that we cannot disentangle into discrete parts, or subjects. The vocality of the Homer-Donald-Trump text is full of percepts, the reading of which helps us imagine what it is like to be Homer listening to the president.

The card. One of the more compelling data-subjectivities to me was the card students made on my final night in the classroom (Chapter Five). Each student signed the card with a few

words of thanks and encouragement. The card is very important to me. But, I also engage the card as data to problematize voice. The card is a form of written voice, and it is tempting to attribute student signatures and words to individual students. But, going back to Jackson (2003), Jackson and Mazzei (2012), and Deleuze and Guattari (1980/987), voice is a univocal expression, a singular event not a representation, or copy, of expression of human subjectivity. The voice of the card text is a rhizomatic assemblage of ink, words, paper, ideas, emotions, and so forth. To read the card is the event of experiencing a singular expression in which all bodies, not only human, have the capacity to affect or “speak.”

Valentine from a husband. Mr. Barcelona’s valentine project produced many data subjectivities for this study (Chapter Five). At the start of the chapter, I emphasize that data are not evidence but are engaged as examples in many different assemblages. The valentine from a husband in Figure 21 below is used to problematize voice in this map. I connect the valentine and Mazzei’s (2016) voice without organs to further problematize voice and data in posthuman work. I chose this example because of its use of imperative language structures. The imperative structure is direct and wants to be attributed to a subject speaker. We are taught to “fill in” the missing subject “you” when we read this structure. But, I endeavor to resist the commonsense learning about the imperative and instead read voice as text independent of a subject author. The author of this valentine become a presenter of affects and percepts, the hand that wrote the words on the paper. Affects and percepts exist with the materiality of the valentine card, produced by voice that flowed through bodies. Voice frees itself from the human subject to become something new. Reading voice free from a subject becomes a sense event that helps us perceive what it is like to be a husband or lover who doubts or is vulnerable. Reading voice as text becomes an act of

deterritorialization of commonsense learning about standard English, and a shift from humanism to posthumanism.

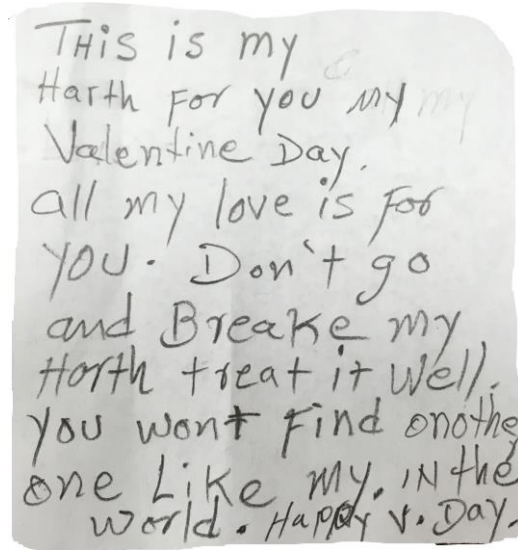


Figure 21. Valentine from a Husband

Student essays. Students in Mr. Barcelona's class wrote essays at the end of the fall and spring teaching sessions. The writing project took about two weeks to complete, with students moving through the process of selecting a topic, creating an outline, writing, peer-editing, and re-writing as necessary. Students could use the computers in the classroom, or paper and pencil. I asked students if they would share their essays with me, and I did not edit their work. The examples here were shared with me as digital files with fonts and other features left intact. These essays are expressions of multiple literacies that deterritorialize the coding of standard English and worldviews about adult education. Read intensively, they collide with commonsense notions of adult students as deficient or dysfunctional. Mazzei (2016) might say it would be too easy to attribute voice in the essays to *a* subject—to Juan, Homer, or Sumi.

These essays are indeed emergent multilingual subjectivities, expressions of multiple literacies produced by the classroom assemblage. If we isolate or extract *a subject* from the

assemblage, we have *assemblage minus I*, minus an identity or molar subject, a human to whom the voice is attributed. Voice is an assemblage that we do not disentangle and reduced to identities. DeLanda (2016) reminds us that assemblages are connections of other assemblages, bodies, parts, and so forth. Assemblages are their connections and relations, they are temporal *and* relational beings. Moreover, the MLT framework posits literacy as a flow that does not originate within a human subject but connects and brings subjectivities into being. Voice is an expression of multiple literacies, an assemblage of commonsense, power, worldviews, grammar rules, and so forth. Human hands served to type the essays on the computer, but voice flowed through and connected all bodies in the assemblage

In a study that attends to multiple, we might think vocality as another dimension of subjectivity: the vocality of emergent multilingual subjectivities is perceptive. Masny (2010) posits reading as a sense event. Reading becomes affective *and* perceptive. Deleuze and Guattari (1991/1994) write affects and percepts “are beings whose validity lies in themselves and exceeds any lived. They could be said to exist in the absence of man” (p. 164). *Life in USA* below, is an emergent multilingual subjectivity, an expression of multiple literacies, a presentation of affects and percepts. Its vocality helps us perceive America through the eyes of another.

Life in USA

In this article i want talk about living in United state America and how great of a country it is,how strong and powerful,as well as having multiple opportunities and having many cultures and belifies. America it's othet word comparing to where I cam from and where I can find deferent culture, food and many people who come from deferent country's . America is considered great country strong ,powerful in economic and politics and influential also the currency a dollar which is one of the largest and most powerful currency in the world,is also considered to be one

of the biggest dreams to many people want to realized because we can describe it a country where is there a lot of advantages and benefits to live very well ,opportunity to work and to study and having freedom of speech. On other hand ,to live in USA in not to much difficult but in order to survive with succès and better life you should to work because America is also considered a country just for all personn who comes to live and work and contribute to it's development. In conclus we an say America is awesome country to live in ,work in and achieve your goals and dreams but you have to work hard collaborates and contribute to it'sgraetness ,so it would stay alsome generation to go .

The emergent multilingual subjectivity of *What is Next* below affects me with its opening sentence about starting a life when there is already a plan to follow. I notice and engage it as data. Its vocality helps me perceive what it might be like as a young person who deviates from his plan, the futurity of which is ironic in this rhizoanalysis. Perhaps we might think *What is Next* works as a transgressive data-subjectivity, with intense temporal, relational, and vocal dimensions.



What is Next

I started to live a life where there is already a plan to follow, like most of the people do. While we are growing up, we learn from experiences and the consequences of them. Our first step is with our parents telling us what to do and how to do it. They gave us the priceless gift of

education, but sometimes people can get a better one than others. The second step is learning how to do things by ourselves, like getting small responsibilities and starting to think like an adult. They finally teach us a small part of how to start our own life. At this point, we have done everything that we are supposed to do; anyone could be thinking that we are ready to start the journey of the life. I thought that I was ready, but I was not.



At my young age, I have been hearing a lot of suggestions on how I should handle my life, and I am very grateful to have those suggestions. But, I know that there could be a problem when you have a lot of advice. I had to make my own decisions. It makes me lose a part of family and friends, taking me far away from them. Now, I am in a new place starting a life from zero and learning how to survive. Being here is not so bad. You can make new friends from different parts of the world, learn different idioms, and have the opportunity to achieve your goals.

I have think about this question “**What is Next**”, but sometimes it makes me lose some good moments of my life because I worry about it. This whole time I learned that we must to be prepared for the future, still learning and feeding our education and becoming better persons without losing our souls in the process. Enjoy life as best as you can, remember to never give up on your dreams. You must go out there and make them happen because nobody is going to do it for you.

My Experience While Learning English as a Second Language in School below was written by focal student Homer. Homer wrote and spoke often about education even though he said he did not like to answer questions about his own education. He briefly told me about not having the opportunity to attend much schooling in El Salvador. But, I resist the easiness of attributing a voice to subject-Homer the author. But, this reduces voice and Homer to static identities and shifts to humanist thinking. Instead, I consider how voice functions when it is freed from a human subject. The human subject served as the site for typing the words into the computer, but voice flowed through all bodies in the assemblage that produced it as an expression of multiple. Reading the voice as temporal, relational, and vocal text helps me perceive what it might be like to have the opportunity of education after so many years, and to experience education through a new language and culture. Reading is affective, the essay affected me and I affirm it as a subjectivity and abstract assemblage by sharing it here.

My Experience While Learning English as a Second Language in School

Learning English is like having a second chance to learn and put it to use in this country in which we live and work with so many opportunities to be successful in our lives. Learning

English is fun, and it has been fun for all my time I have attended adult education. At my age, when people ask me when I am going to graduate, I say to them very soon or I'LL BE HERE and use the school like my retirement home. I still have a lot to learn, and what I know at this time is not enough. Coming to school to attend class and share precious time with many people that want to learn English, I find inspiration that I won't find in any other place. Sometimes, I feel this place is a unique place to share time learning from each other in group or in pairs of two. And, we write small stories, reading from the work the teachers give to us to learn. I wonder sometimes, should I work hard to learn English when I see the hard work teachers do in order for us to learn? I also believe we should practice talking in front of the class every day for 3 to 5 minutes. My experience, when I am in front of the class, is that I get nervous. I may forget things I say, but when I'm done talking, then I know I did it from there. I will start getting confident if some students laugh or have fun with it. It is ok for me because if everyone practices every day in class. Then I know it is my time to have fun from them too, but in a good way, with respect and listening to what the student is saying. After all, we are in school to learn from and make some mistakes. We learn. In my case, I have learned a lot by talking in front of the class more often. It is really a good practice. We can learn to manage not taking too much time in order to have a fluent conversation with other person by allowing him or her to talk also. With every practice, we know what to do better next time.

Reading map three. Map three builds on the ideas of marginalized forms of subjectivity in map one and subjectivities out-of-sync in map two by further problematizing subjectivity and voice in qualitative data. Map three seeks to address the second research question about how multiple literacies are expressed in the AE ESOL classroom by adding a new dimension to emergent multilingual subjectivities. Reading voice as expressions of multiple, as *text*, is sense event. Thinking with the MLT framework, vocality emerges as another dimension of subjectivity to explore, a dimension saturated with percepts (Chapter Two). Vocality is also a new direction to explore with MLT beyond this project. Voice is relational and temporal; it works perceptively in text by affecting the reader and help her perceive the experiences of the text. In keeping with a posthuman ontology, we also move away from the idea of voice originating from a human subject. Mazzei (2016) describes voice this way: "It is not a thing but a process of couplings and connections of different bodies, places, spaces, times, utterances, and becomings" unbounded to a

subject. I engage voice as a dimension of subjectivity in text—as vocality—in this map to deterritorialize humanist traditions in qualitative inquiry of attributing voice to a human. Following Mazzei and Jackson (2009), I aim to strain the commonsense ideas about voice in both text and inquiry.

Reading a Rhizoanalysis

The three maps in this chapter assemble into a larger rhizoanalysis of the study. I created them with a twofold purpose: to map a different perspective of the research context, and to deterritorialize humanist methodology and commonsense that often prevents us from seeing the workings of structure on bodies. This rhizoanalysis does not resolve problems about marginalized forms, futurity, and representation. Instead, it aims to keep the conversation around adult literacy and methods of post-qualitative inquiry moving in new directions. The project moves beyond critique to create: it maps different paths, and it raises questions that might otherwise not be asked. Masny (2012c) writes that Deleuzean literacy studies seek to connect more explicitly rhizomatic thinking with multiple literacies theory. This study aims to make those connections in its unfoldings. A reading of this rhizoanalysis is to enter and exit a rhizome always in the middle. There is no proper beginning point, and no conclusion to shut it down. Reading a rhizoanalysis is to keep the structure in flux because each reading is different. Reading is a sense event. As author, I aim to be a presenter of affects and percepts to be read intensively.

In Chapter One, I turn to Deleuze (1969/1990) who writes about the workings of language and sense. He writes that sense happens when language meets the world. Language fills empty words with meaning, but excess always spills over. In *Difference and Repetition* (1968/1994), he writes there is only one ontology and being has only one voice; “life is univocal” (p. 35). Later, writing with Guattari (1980/1987) they situate language as an incorporeal transformation, a

redundant system of representation. Language is a copy of first-order being, or the univocity of life. However, humans have come to rely on language to make sense of the world. Language is a system of expression that is always already a copy of first-order or univocal life expressions.

An example of language's redundancy is the expression "I am." The "I" is a copy of ... what? That which I already express I encounter this problem in the researcher journal in map three. Deleuze and Guattari (1991/1994) write "I" is a concept that references a pre-existing subject, thereby revealing a transcendence that pre-supposes a molar identity. This humanism, they argue, privileges identity over difference. In map one, I raise the problem of marginalized forms of subjectivities, those expressions of multiple literacies that are different, other-than, becoming-new. They are marginalized forms because their futures—their potentiality—are often un-affirmed and un-acknowledged by the structures of adult education. In map two, I explore the workings of futurity that marginalize forms because they are deviations from the pre-existing subject that adult education seeks to produce. The working of futurity on bodies is an example of the problem of humanism that Deleuze and Guattari's work helps us perceive. The workings of futurity become the *different perspective of the research context* that a reading of the rhizoanalysis seeks to produce. Adult education privileges a pre-supposed subject, a molar identity, one who is economically successful and functions effectively in society, over subjectivities that are multiple, other-than, different, and always becoming-new. Futurity is a problematic humanism that the post work of this project seeks to deterritorialize.

I use DeLanda's (2016) assemblage theory to problematize a structure/always-in-flux binary and Deleuze and Guattari's (1980/1987) philosophy to think of structure-chaos as an immanent whole. Daignault (Daignault & Masny, 2011) borrowing Deleuze and Guattari's (1991/1994) metaphor, suggests structure is an umbrella that shelters us from the chaos. He writes

structure is important to education: a future orientation and goals are important to teaching and learning. Without structure, “we might fall into nihilism” (p. 529). But, structure is human-made and we need to see what is beyond it to better understand how it works. Daignault, again drawing on Deleuze and Guattari (1991/1994) speaks to Masny about the paradox of future-orientations in education. I rely on his words to capture the issues churning in this rhizoanalysis of adult education:

On the one hand, if we don't try to achieve the goal, regardless of the goal we have, then we might fall into nihilism. Then anything goes. This can be seen as a kind of passive terrorism or passive violence. On the other hand, if we insist upon reaching the goal and the goal turns out to be impossible (regardless of the reason), then we become actively violent because we force people's realities into directions that do not, that cannot work. I mean, reality cannot be twisted in all ways, all the time. (Daignault, quoted in Masny & Daignault, 2011, p.529).

I find Daignault's words eloquently point to the necessity for and problems of a future-oriented structure in adult education and its workings on bodies. It also points to the importance of doing post-qualitative, posthuman work to explore this paradox. St. Pierre (2016c) argues that we need to study and teach philosophy so that we recognize problems in our practice, bring them out into the open, and counter the beliefs they privilege. I find rhizoanalysis one way to accomplish this important work: it raises new problems and keeps the field moving in new directions. One such direction that arises from this study is the need for an ethics that attends to the potentiality of marginalized subjectivities and other-than learning trajectories. I take up ethics in Chapter Seven as an implication and benefit of this study.

Chapter Seven: Implications

“We do not even know of what a body is capable ... we do not even know of what affections we are capable, nor the extent of our power” (Spinoza, 1982; quoted in Deleuze, 1992/2001, p. 226).

Throughout the writing of this project, I work with the idea of immanence, or that which is close, particular, and contextual. This idea of immanence is borrowed from the philosophy of Deleuze and his collaborative work with Guattari. On their work, Lorraine (2011) writes immanence is “an ontology of self-organizing processes and becomings” (p. 1). She adds that an immanent ontology is dynamic rather than static, it is in relation rather than autonomous. Deleuze and Guattari (1991/1994) describe immanence as a plane of concepts, as having a relationship with concepts, but “it is neither a concept nor the concept of all concepts” (p. 35). The plane of immanence, they add, is the single wave that rolls and unrolls concepts, it is the abstract machine of which concepts are working parts, it is the breath that suffuses the bodily systems. “Concepts are events, but the plane [of immanence] is the horizon of events” (p.36). For me, immanence is a context that coheres the study’s design, validity, rhizoanalysis, and purpose. Immanence is the map and the trace; it is the binder of a whole. It is not surprising, then, that immanence emerges in an ethics that I posit as an important implication for this study.

Important to the idea of immanence in Deleuze and Guattari’s work, and one that I take up in this study, is the concept of the rhizome. The rhizome is a metaphor for flatness—like grass—

that is contrasted with the idea of a tree, or hierarchical order. Rhizomatic thinking is a crucial element of the study because it moves us away from human-centered, structured, and transcendental methodologies toward the idea of connections, relations, and intensities that are flat and non-structured. Deleuze and Guattari's (1980/1987) immanent ontology conceptualizes life as univocal, or one substance, and critiques the Cartesian mind-body split as two substances. Humanisms, they argue, posit the mind as separate from the world thereby positioning human subjectivity as originating from within. Drawing on Lacan (1970), Grosz (1994) confronts the humanist, mind-body dualism by suggesting we conceptualize subjectivity as a Möbius strip, "the torsion or pivot around which the subject is generated" (p.36). A Möbius strip has one flat surface that twists; Deleuze and Guattari suggest the inside-outside is a fold. Whether a twist or fold, to conceptualize life, being, or bodies as one flat surface on which the world acts is to think rhizomatically. Rhizomatic thinking helps us conceptualize human subjectivity not as distinct from the world, or as created from within, but as coming to be through connections and relations with other bodies; subjectivity is produced from the outside. In this study, I take up rhizomatic, posthumanist thinking with Masny's (2005/6) multiple literacies theory or MLT, and DeLanda's (2016) assemblage theory. Together with the philosophy of Deleuze and Guattari, I create an MLT conceptual framework with which to study literacy as a posthumanism, or as originating from the outside. Here, literacy is a process that flows through bodies—human and otherwise—to produce multilingual subjectivities as expressions of multiple. Human subjectivity does not stand apart from other bodies, but rather, is always in relation with bodies.

In Chapter Six I discuss subjectivities as both relational and temporal. Subjectivities also have a temporal dimension, so we turn the concept of rhizome around and write: subjectivities are *when* bodies connect rhizomatically. Subjectivities are singular events. Immanence points to the

relational and temporal dimensions of subjectivities that are a continuous process of connections forming intensities and then reforming and becoming something new and other than before. In the context of adult education ESOL classrooms, immanence helps us get at emergent multilingual subjectivities as relational and temporal beings always becoming something new and different than before. Lorraine (2011) describes this immanence in Deleuze and Guattari's work as an ethics. Ethics, she writes, is about relating to and living with one and other. Ethics, she adds, helps us understand what it means to make the world a better place.

I find relational and temporal dimensions to Lorraine's ethics, which she calls an "immanent ethics" (p. ix). Immanence points to relations that are situational and contextual rather than autonomous. Living together necessitates relations among bodies that produce specific events, suggesting a future orientation, or temporality, to a body's potential. This future orientation suggests bodies are in the continuous process of becoming something new and different than before. Deleuze and Guattari's ethics, she writes, is "premised on immanent criteria rather than transcendental ideals" (p.1). She writes:

an immanent ethics calls on us to attend to the situations of our lives in all their textured specificity and to open ourselves up to responses that go beyond a repertoire of comfortably familiar, automatic reactions and instead access creative solutions to that are always unique problems." (p.1)

May (2005) finds an ethics in Deleuze's and Deleuze and Guattari's work, suggesting their philosophy continuously poses the question, "How might one live?" (p.1). May suggests this ethics is the influence of Spinoza, whose words are cited at the opening of this chapter. Immanence is an openness to possibilities of life, "probing difference, seeing what new foldings,

unfoldings, and refoldings it is capable of” (p.25). May adds this philosophy does not seek to tell us how to think or what to do, it “does not settle things, it disturbs them” (p. 19). Exploring difference and disturbing things resonates with the purpose of this study in which I argue difference is often identified as error, and becomings-other-than are often unaffirmed and rendered imperceptible. An immanent ethics that attends to difference and potentiality is important to education, and an implication of this project.

Like Lorraine (2011), Stark (2017) connects immanence and subjectivity in her feminist critique of Deleuze’s and Deleuze and Guattari’s philosophy. She writes that, in their immanent ontology, “the subject cannot be the foundation of thought because it is only the effect of other processes; it is the site rather than the source of thought” (p. 19). I find this posthuman critique of the subject aligns well with the MLT conceptual framework and rhizoanalysis in Chapter Six. I write emergent multilingual subjectivities are relational and temporal beings always in a process of becoming other-than. Subjectivity is future oriented and not stable. Posthumanism pushes back against a philosophy in which the rational, thinking human as subject is the source of knowledge. I connect Stark’s work to Lorraine’s (2011) immanent ethics in that it rejects transcendent, outside and humanist ideals of what it means to be a human subject—an educated human subject—thereby marginalizing forms that are other-than. Posthumanism helps us avoid pinning down what the human subject is or should be and instead keeps an open, future orientation of subjectivities as temporal and relational. Thus, the Spinozism *we do not know of what a body is capable* becomes a way of living together.

A posthuman, immanent ethics for this study is indeed about humans, but it seeks to de-center the rational, idealized human subject as the self-created standard form. It further confronts the pre-supposed identity, or end point of education, what I call the problem of futurity in Chapter

Six. Futurity marginalizes forms that are other than the pre-supposed end point of what the education system seeks to produce. I argue there are threads of futurity in an ethics that would seek to do the same. Immanent ethics disrupts transcendent ideals about “what should be” based on autonomous ideals and instead becomes contextual and relational; it is about events that irrupt from the inside, one flat surface on which the world acts. Lorraine (2011) posits immanent ethics as a feminism because it rejects outside, or transcendent, ideal about how people should connect and relate. Stark (2017) argues that feminist scholars would be well served by aligning theory with Deleuze’s and Deleuze and Guattari’s immanent philosophy⁸.

I take up immanent ethics in this chapter to consider how we might live with others without imposing transcendent, normative ideals that marginalize some forms of subjectivities. I find immanent ethics relevant and important to an education context that assembles globally-diverse, multilingual adult students. Lorraine (2011) writes immanent ethics is being attuned to the specifics of time and place; immanent ethics is about the inside of assemblages. I posit immanent ethics as a counter-practice to the problem of futurity. Relying on May (2005), Lorraine (2011), and Stark (2017), I present an immanent ethics as feminist practice for adult education ESOL. I begin with a discussion of immanent ethics and subjectivity that connects with other parts of the study. Then, I move into immanent ethics as feminist practice and my alignment with Stark (2017) who argues that feminism is well served by aligning with Deleuze’s and Deleuze and Guattari’s immanent ontology.

⁸ Feminist scholars continue to debate whether Deleuze’s and Deleuze and Guattari’s philosophy serves feminism, a debate that is beyond the scope of this project. Stark (2017) argues their philosophy can serve feminist thinking in powerful ways. I take up Stark’s position in this chapter but acknowledge this alignment remains a contested position with many feminist scholars.

Immanent Ethics and Subjectivity

I conceptualize subjectivity in this study as the power or capacity to affect and be affected (Deleuze & Guattari, 1980/1987). I discuss subjectivity using the dimensions of temporality and relationality, adding a dimension of vocality in written text. I distinguish subjectivity from static subject-identities, such as English language learner or native speaker. Subjectivity is not a static state but always in the process of becoming other-than before; it is future oriented. As Stark (2017) writes, subjectivity is an effect of the processes of connecting and relating. However, I do not ignore the structure-bodies of humans, nor suggest subjectivities are detached, bodiless entities. Rather, subjectivity is the capacity or power of a body—all bodies—to affect and be affected. In this way, all bodies are potential subjectivities, not only human bodies. Ideas, language, text, voice, and so forth are potential subjectivities in their capacity to affect and be affected. May (2005) writes subjectivities are *when* rather than *what*; they are singular events. Lorraine (2011) writes subjectivities are self-organizing processes immanent to a context. Immanence points to the posthuman conceptualization of subjectivity by attending to the temporal, situational, and singularity of subjectivity. May (2005) and Lorraine (2011) write of Deleuze's and Deleuze and Guattari's philosophy as *transcendental*, or that which rejects pre-existing, pre-defined identities or essences; immanence unfolds from the inside.

Immanence unfolds in DeLanda's (2016) assemblage theory as that which *is* its relations and connections (Chapter Two). Assemblages are events, and they are subjectivities in their capacity to produce other assemblages. Human bodies can be thought as machinic assemblages of flesh and bone; worldviews are virtual or abstract assemblages of ideas, beliefs, and so forth. Language is an abstract assemblage of enunciation that brings the world into order. Emergent multilingual subjectivities are complex assemblages that are multiple—machinic, abstract,

enunciative. The conceptualization of subjects and subjectivity in this post-qualitative project is posthuman in that it moves beyond the notion of static and human-centric subject identities. By shifting to the concept of subjectivity rather than stable human subject, we can explore and problematize humanisms, or those transcendent structures that have a downward influence on bodies, both human and non-human. Subjectivity is part of an immanent philosophy in that it unfolds on a flat plane of existence: no form or kind of subjectivity is privileged because all bodies have the potential to affect and be affected. Life is univocal.

Stark (2017) writes that conceptualizing subjectivity as a posthumanism, following Deleuze's and Deleuze and Guattari's philosophy, does not erase *the subject*, but it refuses to "confer on it a philosophical status that would elevate it above the immanence through which he [Deleuze] imagines the world ... (p. 99). Subjects, she adds, are an effect rather than point of origination for thinking, knowledge, and so forth. Connecting with an immanent ethics both de-centers human subjects *and* moves beyond and problematizes human-created and transcendent ideals. For example, transcendence emerges in a correspondence model of validity that I problematize in Chapter Four, where validity is based on an outside ideal of what qualitative inquiry should be. A correspondence model of validity is part of a humanist philosophy that presupposes an outside structure, a methodology, that will produce "big T" truth. This leads to the problem of data-as-representation of truth, and voice that is attributed to a rational, thinking human subject. Correspondence validity is futurity at work in qualitative inquiry because it presupposes what a study should do, and the methods it should follow, to produce truth. Stark (2017) argues immanence challenges the essentialism of identity because it is future oriented and contextual. Immanence emerges in the MLT conceptual framework that I employ as a tool to make

transcendence visible in this project. Immanence underlies a posthuman conceptualization of subjectivity in this study.

Immanent ethics is about being human and living together as human beings. However, might we begin to blur the lines around subject-identities and subjectivities with a practice of immanent ethics? Lorraine (2011) writes immanent ethics helps us explore what it is to be human in-tune with unfoldings around us and of which we are a part. Immanent ethics “premised on affirming what is as well as unfolding what could become invites creative resolution of the obstacles that prevent us from our individual and collective thriving” (p.2). A practice of immanent ethics might de-center humans and begin to look at larger processes of which we are but a part. This thinking connects us to the world around us rather than sets us above or apart; life is univocal. I suggest a feminist practice of immanent ethics as a creative response to obstacles that prevent us from being more in-tune with collective thriving. Lorraine posits immanent ethics as a way to live together and experiment with being attuned to collective becomings, “a creative response to life’s problems attuned to the specificity of particular times and places” (p.3). Being attuned to the specificity of events of all forms of subjectivities, such as those whose futures are unaffirmed, or un-acknowledged by the humanist structures around us. Connecting to Lather’s (2013) work on validity, might we also describe a feminist practice of immanent ethics as transgressive? This practice includes *and* de-centers human beings. In the second part of this chapter, I explore Lorraine’s (2011) immanent ethics as feminist practice in education.

Immanent Ethics as a Feminism

Lorraine (2011) writes about immanent ethics as a way to be more in tune with marginalized forms of subjectivities. Marginalized forms are those subjectivities whose futures are

unaffirmed by larger unfoldings around them. Quoting Deleuze (1992/2001), she writes of marginalized (human) forms as:

born in conditions such that they are cut off in advance from their essence or their degree of power, cut off from that of which they are capable [...] the striving of our composite bodies endeavors to preserve the relation of movement and rest that define them, but because knowledge of how to do this initially is derived from the imagination, a faculty that presents us with inadequate ideas about the objects affecting us (and thus of how to best compose the relations of our bodies with the relations of other bodies, our power of action is reduced to clinging to passive joy or warding off passive sadness [...] “Whence the importance of the ethical question. We do not even know of what a body is capable.” (p. 116)

Lorraine (2011) adds, “Repeated joyful encounters with other bodies leave traces in the body that prompt ideas in the imagination that become the basis for common notions adequate to understanding how to produce such encounters” (p. 147). My reading of immanent ethics also situates it as a feminism; immanence and posthumanism are aligned with feminist thinking in many ways.

Lorraine (2011) and May (2005) write about Spinoza’s influence on Deleuze’s and Deleuze and Guattari’s immanent philosophy. In the Deleuze-Spinoza quote at the opening of the chapter, a human-centered notion of subjectivity emerges. However, the powerful ideas of immanence include other-than human forms of subjectivities. I find immanent ethics a practice for affirming futures and capabilities not yet unfolded, or perhaps not yet understood as possible. I connect this thinking to the context of adult education, and the bodies of immigrants and refugees

who need time to understand and experience “repeated joyful encounters with other bodies” in their education journeys.

The future points to Deleuze’s (1969/1990) virtual dimension of sense, what Masny (2005/6) calls *worldviews*, a term I use in this study to include adult experiences and knowledge that are brought to the learning context. Finding a way to acknowledge this virtual dimension of sense is an important part of my purpose in doing this study and moving forward with its implication. Stark (2017) argues that feminisms are well served by Deleuze’s and Deleuze and Guattari’s philosophy of immanence because it attends to the event of subjectivity—the here and now—and its potential, its future as potential which has yet to become actualized. I find a practice of immanent ethics particularly well suited to adult education because it attends to this virtual potential of globally-diverse, multilingual people whose futures might unfold in creative ways in our communities and schools. To practice immanent ethics is to be attuned to the situational realities of subjectivities as an event *and* as something yet to become, rather than forcing transcendent norms and pre-supposed identities on bodies. As a feminism, it is a justice-oriented, counter-practice to the pre-determined outcomes and pathways for learning that affirm only those forms of subjectivities that are in alignment. It becomes a counter-story to the essentialism of the normative subject that adult education seeks to produce: the success story. Likewise, the practice of posthuman, post-qualitative inquiry makes visible a transcendent philosophy in the structures that work to essentialize subjectivities as static, thereby not affirming their potential futures.

According to Stark (2017), an important objection by feminist scholars to Deleuze’s and Deleuze and Guattari’s immanent philosophy is that it situates feminism within a patriarchal structure: feminism attends to marginalized forms, making it a marginalized politics. Stark’s argument, one with which I align this project, is that an immanent philosophy moves away from

the subject and situates politics in the connective spaces in-between. She argues this politics involves a “fundamental shift from thinking in terms of discrete subjects, with particular motivations and agency, to examining those spaces in-between discrete beings – the spaces where the action is taking place” (p.111). I add to this line of reasoning an idea from Lather (2016) who suggests the subject in posthumanism becomes “incalculable” (p. 126). This move neither erases composite bodies nor feminism’s standpoint that flesh matters, but it shifts the politics from bodies to relations, a move that I argue is a feminist practice.

Immanent ethics and the *new-* and *post-*. St. Pierre, Jackson, and Mazzei (2016) write that the shifts to *new* and *post* in qualitative inquiry are a re-thinking of ontology and epistemology. The authors’ standpoint is the relationship between being and knowledge is an ethical issue, positing the new and post as an ethico-onto-epistemology. I argue this project, which I continue to describe as post-qualitative and posthuman, abides by an ethico-onto-epistemological turn in its problematizing of methodology, data, voice, subjectivity, and validity. Doing the work of this study is a feminist practice of immanent ethics in that it aims to produce different knowledge and produce knowledge differently. In particular, I connect immanent ethics to an immanent validity and position this argument as aligning with the ethico-onto-epistemological turn of the new and post for which St. Pierre, Jackson, and Mazzei call.

In Chapter Four, I describe an immanent validity informed by Koro-Ljungberg (2008; 2010), Lather (1991; 1993; 2013), and Masny (2016). Immanent validity works inside to cohere the study. I practice immanent validity by

- incorporating transgressiveness and producing a counter-story;
- confronting the problem of representation via an emergent study design;

- dialoging with the reader through transparency; and
- relying on the researcher's decisions.

As a research ethic, immanence attends to the situatedness of a study design not as a vehicle used to make broad generalizations, but to think in new ways about the processes at work in its context. Immanence is about creating something new. Thus, there is no pre-existing method or best practice to which the study is aligned. Immanence is in keeping with the elements of the study at hand, at what is unfolding, and producing new questions and new problems that might not otherwise emerge (Jackson & Mazzei, 2012). Immanence considers situated conditions and provides a way to move beyond the image of thought to think otherwise. In this way, immanence is more in-tune with a global world and its collective becomings. It gets us beyond our limits of thought and shakes up our commonsense thinking.

Immanent ethics and education. Carlin and Wallin (2014), thinking with the philosophy of Deleuze, write “the contemporary education project already presumes how it is that a life will go” (p.xxi). What is problematic about this project, they add, “is the continued production of transcendent foundations upon which such images of thought rely” (p. xxii). The authors push further and suggest the workings of neo-liberalism opt for an already-presumed life that remains in a state of incompleteness, one that is constantly being reshaped by shifting, transcendent foundations. An example I find is a trend toward vocationalism in adult education. Adult students are posited as incomplete or unprepared to meet the demands of the so-called 21st century workforce. I find threads of futurity in the idea of incompleteness: the adult education student is not in alignment with the idealized worker. My reading of Deleuze (2004) is that he gets at the idea of incompleteness in his empty square, or unattainable end point. Here, the subject in-progress continues to be reshaped toward an end point that remains vague and always on the

horizon, just out of reach. The empty square, or perpetual state of incompleteness, keeps structure in motion. Carlin and Wallin argue that for real change to take place in the institution of education, we must create a new ground for “people not yet figured in the majoritarian” (p.xxiv): a people yet to become. I find Carlin and Wallin’s work aligns well with the future orientation of immanent ethics and the potential of bodies to become something not yet imagined.

Wallin (2014) writes about curriculum as a coding mechanism to homogenize and regulate outcomes. Coding is also one of DeLanda’s (2016) assemblage parameters (see Chapter Two). The coding of a curriculum in adult education is the shift to standards-based instruction with a focus on English literacy, workplace preparation skills, and workforce training (WIOA, Sec. 243). Wallin argues this coding negates the possibility for thinking people who are out-of-sync with this shift and already functioning as whole subjects in society. Within such a coded system, difference is deemed error and expressions of multiple—as other-than—are rendered invisible. There is no room for that which is unimagined, such as expressions of multiple. I find this argument familiar and aligned to the analysis in Chapter Six. The workings of structure that aim to produce a particular subject are imbued into adult education as commonsense: who is against helping adults get jobs? Coding in curriculum points to the problems in humanist philosophy that a practice of immanent ethics might disrupt.

Immanent ethics as a feminist practice is not a solution or prescribed way to resolve the problems of humanism. Futurity is a rhizomatic problem, it irrupts in untimely ways through connects and relations that are disguised as commonsense. Disruption begins by first recognizing and acknowledging a problem. The implication of a feminist practice is not to deconstruct and leave the context in ruins, but to shake it up and re-examine our ethics. Lather (2016) writes the time has come to invent not just critique. Inventing might be making mapping a different

perspective, perceiving and affirming marginalized forms, acknowledging other-than educational trajectories, or producing counter-stories and counter-practices. A feminist practice of immanent ethics is a counter-practice that shifts politics from bodies to their relations, and education is about relationships⁹. Education practice provides many opportunities for posthumanist work.

Connecting to Chapter One, I write the purpose of my project is to explore difference in adult education ESOL classrooms. I use the MLT conceptual framework as a thinking tool to do this work and abide by St. Pierre's (2011) three important principles for post-qualitative inquiry: (1) de-center human subjects, (2) read out epistemologies that bring truths into being, and (3) (re)connect theory and practice. In this chapter, I posit an important implication of this study as immanent ethics as feminist practice. Immanence emerges in multiple ways in this text and binds together its concepts to move us beyond commonsense thinking. A practice of immanent ethics helps reveal the workings of structure on bodies, and disrupts the problems of futurity.

This chapter introduces an implication for the study and also serves to address the third research question: what are the benefits and implications of an MLT perspective of multiple literacies for the field? The implication of immanent ethics as feminist practice connects with the purpose and design to explore difference as creative, unimagined, and important. A practice of immanent ethics is to disrupt futurity and humanism by affirming difference. Immanent ethics is part of new and post work that seeks to push and blur the boundaries of subjectivity and literacy in the context of adult education, where we might find more time-space or free-ness to do the work. A feminist practice of immanent ethics works to open spaces for creativity and explore the

⁹ Kurt Stenhagen, Ph.D., continues to remind me of this purpose.

relations between structure and chaos. It helps flesh out questions we might otherwise not ask. By taking part in this counter-practice, we might all become feminists.

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Appendix A: Focal Student Participant Research Information Form

STUDY'S TITLE: Exploring Literacies in the Assemblage of Adult Education English for Speakers of Other Languages Classrooms

If you have any questions about this consent form that you would prefer not to discuss with the researcher, please ask the classroom teacher, the Lead ESOL Teacher, or the Adult Education Coordinator. You may take home an unsigned copy of this consent form to think about or discuss your participation in this research project with family or friends before making your decision.

PURPOSE OF THE STUDY

The purpose of this study is to explore emergent adult second language literacies in the ESOL classroom using philosophical concepts that help us think differently about this context. The study is part of a doctoral dissertation project and possible follow-up research done in affiliation with Virginia Commonwealth University School of Education. You are being asked to participate in this study because you are an ESOL student in an adult education program.

DESCRIPTION OF THE STUDY AND YOUR INVOLVEMENT

If you decide to be part of this research study, you will be asked to sign this consent form after you have had all your questions answered and understand what will happen to you. Participation in this study will entail observation of your ESOL classroom teaching, and audio recordings of individual interviews. Data collection in your classroom may span the programmatic year. Any interviews will be scheduled at a time convenient to you. Individual interview questions will relate to your work as an ESOL teacher in the adult education program. Additional follow-up questions may be asked relating to your work and experiences teaching adult ESOL students. The individual interview will be recorded. Transcripts of the recordings will be provided to all

participants for review and accuracy confirmation. No identifying information will be included in the transcripts. The goal of this research is to generate new understandings of adult literacies that may inform teaching practice.

RISKS AND DISCOMFORTS

It is unlikely that you will experience any risks or discomforts from your participation in this study. However, sometimes talking about personal experiences and thoughts can be difficult, and you do not have to disclose any information that makes you uncomfortable. You may request to skip questions or stop the observation and interview at any time should you choose to do so.

BENEFITS TO YOU AND OTHERS

It is possible that the information that you share during the individual interview may benefit you by increasing your awareness of instructional practice.

COSTS

There are no costs for participating in this study other than the time you will spend in the interview.

CONFIDENTIALITY

Potentially identifiable information about you will be kept separate from interview notes and recordings, audiotapes of consultations and interviews. You will be identified by a pseudonym only on these documents. Data is being collected for research and publication purposes. Access to all data will be limited to the researcher and her advisors. Signed consent forms will be kept in a locked filing cabinet separate from collected data. Results from this study may be presented at meetings or published in papers.

VOLUNTARY PARTICIPATION AND WITHDRAWAL

You do not have to participate in this study. If you choose to participate, you may stop at any time without any penalty. You may also choose not to answer particular questions that are asked in the study. Your participation in this study is strictly voluntary, and will in no way have any impact on the assessment of your work. Your individual responses will not be shared with the adult education program.

QUESTIONS

If you have any questions, complaints, or concerns about the research, now or in the future contact:

Susan Watson, 571-477-5384, watsonsl3@vcu.edu

or

Faculty Advisor Bill Muth, PhD, wrmuth@vcu.edu

Appendix B: Teacher Participant Research Information Form

STUDY'S TITLE: Exploring Literacies in the Assemblage of Adult Education English for Speakers of Other Languages Classrooms.

If you have any questions about this consent form that you would prefer not to discuss with the researcher, please ask the Lead ESOL Teacher or the Adult Education Coordinator. You may take home an unsigned copy of this consent form to think about or discuss your participation in this research project with family or friends before making your decision.

PURPOSE OF THE STUDY

The purpose of this study is to explore emergent adult second language literacies in the ESOL classroom using philosophical concepts that help us think differently about this context. The study is part of a doctoral dissertation project and possible follow-up research done in affiliation with Virginia Commonwealth University School of Education. You are being asked to participate in this study because you are an ESOL teacher in an adult education program.

DESCRIPTION OF THE STUDY AND YOUR INVOLVEMENT

If you decide to be part of this research study, you will be asked to sign this consent form after you have had all your questions answered and understand what will happen to you. Participation in this study will entail observations of your ESOL classroom, and audio recordings of individual interviews. Data collection in your classroom may span the programmatic year. Any interviews will be scheduled at a time convenient to you. Individual interview questions will relate to your work as an ESOL teacher in the adult education program. Additional follow-up questions may be asked relating to your work and experiences in teaching adult ESOL students. The individual interview will be recorded. Transcripts of the recordings will be provided to all

participants for review and accuracy confirmation. No identifying information will be included in the transcripts. The goal of this research is to generate new understandings of adult literacies that may inform teaching practice.

RISKS AND DISCOMFORTS

It is unlikely that you will experience any risks or discomforts from your participation in this study. However, sometimes talking about personal experiences and thoughts can be difficult, and you do not have to disclose any information that makes you uncomfortable. You may request to skip questions or stop the observation and interview at any time should you choose to do so.

BENEFITS TO YOU AND OTHERS

It is possible that the information that you share during the individual interview may benefit you by increasing your awareness of instructional practice.

COSTS

There are no costs for participating in this study other than the time you will spend in the interview.

CONFIDENTIALITY

Potentially identifiable information about you will be kept separate from interview notes and recordings, audiotapes of consultations and interviews. You will be identified by a pseudonym only on these documents. Data is being collected for research and publication purposes. Access to all data will be limited to the researcher and her advisors. Signed consent forms will be kept in a locked filing cabinet separate from collected data. Results from this study may be presented at meetings or published in papers.

VOLUNTARY PARTICIPATION AND WITHDRAWAL

You do not have to participate in this study. If you choose to participate, you may stop at any time without any penalty. You may also choose not to answer particular questions that are asked in the study. Your participation in this study is strictly voluntary and will in no way have any impact on the assessment of your work. Your individual responses will not be shared with the adult education program.

QUESTIONS

If you have any questions, complaints, or concerns about the research, now or in the future contact:

Susan Watson, 571-477-5384, watsonsl3@vcu.edu

OR

Faculty Advisor Bill Muth, PhD, wrmuth@vcu.edu

Appendix C: Focal Student Participant Interview Protocols

Interview One: The purpose of this interview is to get acquainted and to discuss the research project. Throughout this project, I will identify you by a pseudonym, which I'd like you to choose now. Before we proceed, do I have your permission to audio record this interview? Do you have any questions for me?

Pseudonym:

Demographics

1. What is your home country?
2. What can you tell me about your journey to the United States?
 - a. When did you arrive?
 - b. What was your age upon arrival?
 - c. What languages did you / do you speak?
3. Who do you live with?
4. How do you feel about living in (name of town)?

Education Background

1. What can you tell me about your formal education?
2. What do you like to do?
3. What do you like to study?
4. What are some of your skills?
5. Why are you taking this ESOL class and / or what do you want to accomplish?

Second and subsequent interviews: The primary purpose of subsequent interviews is to address the second research question about how multiple literacies are expressed in the AE ESOL classroom. The secondary purpose of these interviews is to continue building trust and getting acquainted. In these interviews, I plan to ask students to delve deeper into their readings of curricular texts, other students, teachers, and so forth in the context of the classroom. Questioning strategies would arise from the context and focus on student work, whether completed or in-progress. Interviews questions could also arise from particular events I might observe in the classroom. Questions about observed events would serve to clarify or expand on what was happening. The kinds of questions I might ask are listed below. These interviews could take the form of impromptu conversations before or after class. I will ask permission to audio record these conversations and interviews.

Potential Questions

1. What were you thinking about when you read / worked on / completed this work?
2. What kinds of things did the text / instructional materials / teacher / other students bring to mind?
3. What was the experience of _____ in this classroom like for you?
4. What can you tell me about this work that you did?
5. What can you tell me about the experiences of learning English in this program / classroom?

Appendix D: Teacher Participant Interview Protocol

Interview One: The purpose of this interview is to get acquainted and to discuss the research project. Throughout this project I will only identify you by a pseudonym, which I'd like you to choose now. Before we proceed, do I have your permission to audio record this interview? Do you have any questions for me?

Pseudonym:

Background

1. Tell me about your background in teaching adult ESOL. How did you come into the profession? What do you like / what do you find challenging?
2. How do you describe your teaching philosophy? What kind of teacher are you?
3. Tell me about the students you teach.
4. What kinds of things make you feel good about your practice?

Second and subsequent interviews: The primary purpose of subsequent interviews is to address the second research question about how multiple literacies are expressed in the AE ESOL classroom. The secondary purpose of these interviews is to continue building trust and getting acquainted. In these interviews, I plan to ask teachers to delve deeper into their readings of curricular texts, students, and so forth in the context of the classroom. Questioning strategies would arise from the context and focus on student work, whether completed or in-progress. Interviews questions could also arise from particular events I might observe in the classroom. Questions about observed events would serve to clarify or expand on what was happening. These interviews could take the form of impromptu conversations before or after class. I will ask permission to audio record these conversations and interviews.

Potential Questions

1. What were you thinking about when students read / worked on / completed this work?
2. What kinds of things did the text / instructional materials / students bring to mind?
3. What was the experience of teaching _____ in this classroom like for you?
4. What can you tell me about this work that students did?
5. What can you tell me about the experiences of teaching ESOL in this program / classroom?

Appendix E: Non-Focal Student Participant Research Information Form

STUDY'S TITLE: Exploring Literacies in the Assemblage of Adult Education English for Speakers of Other Languages Classrooms

If you have any questions about this consent form that you would prefer not to discuss with the researcher, please ask the classroom teacher, the Lead ESOL Teacher, or the Adult Education Coordinator. You may take home an unsigned copy of this consent form to think about or discuss your participation in this research project with family or friends before making your decision.

PURPOSE OF THE STUDY

The purpose of this study is to explore emergent adult second language literacies in the ESOL classroom using philosophical concepts that help us think differently about this context. The study is part of a doctoral dissertation project and possible follow-up research done in affiliation with Virginia Commonwealth University School of Education. You are being asked to participate in this study because you are an ESOL student in an adult education program.

DESCRIPTION OF THE STUDY AND YOUR INVOLVEMENT

If you decide to be part of this research study, you will be asked to sign this consent form after you have had all your questions answered and understand what will happen to you. Participation in this study will entail observation of your ESOL classroom. Data collection in your classroom may span the programmatic year. The goal of this research is to generate new understandings of adult literacies that may inform teaching practice.

RISKS AND DISCOMFORTS

It is unlikely that you will experience any risks or discomforts from your participation in this study. However, sometimes talking about personal experiences and thoughts can be difficult,

and you do not have to disclose any information that makes you uncomfortable. You may request to skip questions or stop the observation and interview at any time should you choose to do so.

BENEFITS TO YOU AND OTHERS

It is possible that the information that you share during the individual interview may benefit you by increasing your awareness of instructional practice.

COSTS

There are no costs for participating in this study other than the time you will spend in the interview.

CONFIDENTIALITY

Potentially identifiable information about you will be kept separate from interview notes and recordings, audiotapes of consultations and interviews. You will be identified by a pseudonym only on these documents. Data is being collected for research and publication purposes. Access to all data will be limited to the researcher and her advisors. Signed consent forms will be kept in a locked filing cabinet separate from collected data. Results from this study may be presented at meetings or published in papers.

VOLUNTARY PARTICIPATION AND WITHDRAWAL

You do not have to participate in this study. If you choose to participate, you may stop at any time without any penalty. You may also choose not to answer particular questions that are asked in the study. Your participation in this study is strictly voluntary and will in no way have any impact on the assessment of your work. Your individual responses will not be shared with the adult education program.

QUESTIONS

If you have any questions, complaints, or concerns about the research, now or in the future contact:

Susan Watson, 571-477-5384, watsonsl3@vcu.edu

OR

Faculty Advisor Bill Muth, PhD, wrmuth@vcu.edu

Appendix F: Oral Script for Adult ESOL Students

Purpose: The purpose of this script is to explain the research project, its purpose, a participant's involvement, and any risks or benefits from participation in order to obtain informed consent from adult English for speakers of other languages (ESOL) student. Per the IRB waiver request, informed consent may be obtained orally or in writing based on the participant's decision. Formal consent forms are included in the IRB submission.

By definition, adult ESOL students are people who speak English as a second or additional language. They may have undeveloped reading and writing skills in their home language as well as English. They may also speak a home language that has no written form. As such, they are a population that may have difficulty understanding the written consent form. A verbatim reading of the form could also present communication barriers due to its academic language and formal register. Therefore, this script is intended to be used as a scaffold to the consent form or in place of the consent form, based on the needs of the adult ESOL student. However, all participants will receive a copy of the consent form highlighting contact information of the researcher and dissertation chair.

This script may be delivered in a dialogic way to assess the student's understanding and to foster a trusting relationship. It may be accompanied by a picture dictionary and a translation app on a phone to be used as necessary to convey meaning.

Script:

Hello my name is Susan Watson. It's nice to meet you. I was a teacher and now I am doing research for Virginia Commonwealth University in Richmond. Are you ready to get started? Do you have any questions before I begin?

The **name of the study**—the research—is “Exploring Literacies in the Assemblage of Adult Education English for Speakers of Other Languages.” This study is about literacy – literacy is reading and writing, but it can also be more. Assemblage means the classroom. I want to study how people in this classroom are learning English literacy. Do you have any questions so far?

The **purpose of the study** –why we are doing this study –is to help us learn more about how people learn English so that we can become better teachers. You are being asked to participate in this study because you are an ESOL student in an adult education program.

(Description) Here is what I can tell you about the study. I will observe—watch—your classroom one or two nights per week. (For focal students) I would like to interview you —talk to you and ask you questions—about learning English. I would like to look at your work and maybe take pictures of it. I would like to record the interview on my iPhone if that is OK with you. I will not use your name or identify you in any way. (For all students) I will be in the classroom for all 12 weeks of English class. I will look at the teacher and her books and papers. I will watch the class and write down what I see. Do you have any questions about this study? Would you like to talk more about it?

(Risks and discomforts) I need to tell you about risks and discomforts – do you know these words? (Use translation app if necessary). Your risk and discomfort are low. (For focal students) I want to ask you questions about your family, your home country, and going to school. This is important to the study about learning and literacy. But, you can always say no or not answer the question. It is always OK to say no. Do you understand risk and discomfort? Do you have any questions?

(Benefits) Because I only speak English, this is a good opportunity to use your English. This is a benefit – or something you get—from doing this research. Do you have any questions?

(Costs) There are no costs to doing this research except your time. Does this make sense? Do you have any questions?

(Confidentiality) I will not write down any information about you unless you sign the form. (Show consent form) You do not have to sign the form if you don't want to. I will keep all my research information locked in my office. Do you have any questions about this?

(Voluntary Participation and Withdrawal) You would be a volunteer in this study. Do you know what a volunteer is? (Use a translation app if necessary). You can always say “no” and you can always stop. Does this sound OK? Do you have any questions?

If you have any **questions** you can ask me, and you can also ask the teacher or the Lead ESOL Teacher, Debby Cargill, or the Adult Education Coordinator, Donna Motsek (these people would be at the registration event where this script would be read). I will give you a copy of the consent form to think about or discuss your participation in this research project with family or friends before making your decision.

What do you think? What else can I tell you?

For focal student participants who will consent verbally, ask them to choose a pseudonym and write it on the form. This will be the only identifying information kept on the participant. For focal student participants who choose to provide written consent, give them the consent form to sign. Ask them to choose a pseudonym and assign the pseudonym a number and write the number only on the consent form. On a separate list, cross reference the pseudonym with the number. This cross-reference list will be stored on a password protected flash drive.

Appendix G: Marc Ngui Permission to Use Illustration



Susan Watson <watsonsl3@vcu.edu>

ATP Illustration

3 messages

Susan Watson <watsonsl3@vcu.edu>
To: marc@bumblenut.com

Sat, May 19, 2018 at 4:24 PM

Hello Marc

I'm writing to ask for your permission to use Introduction: Rhizome Illustration 6b (with full credit of course!) in my doctoral dissertation. This work will not be commercially published but will be available to users who access university library systems.

I've done all I can with words and feel your illustration can do so much more.

Thank you so much for considering this request.

Warmly, Susan

--

Susan Watson, ESOL Specialist
Doctoral candidate, Curriculum Culture & Change
Virginia Commonwealth University | School of Education
Virginia Adult Learning Resource Center
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Richmond, VA 23230-4930
Phone: 804-828-6158 Toll Free: 800-237-0178
watsonsl3@vcu.edu

Follow us on Facebook, Twitter, Instagram, LinkedIn and YouTube.

Marc Ngui <marc@bumblenut.com>
To: Susan Watson <watsonsl3@vcu.edu>

Sun, May 20, 2018 at 4:21 PM

Hi Susan,

Thanks for your interest in the drawings. Please do feel free to use the drawing in your dissertation.

If you are able would you be able to send me a digital copy when it is complete?

All the best,

Marc
[Quoted text hidden]

Susan Watson <watsonsl3@vcu.edu>
To: Marc Ngui <marc@bumblenut.com>

Sun, May 20, 2018 at 5:53 PM

Thank you so much, Marc! You are very generous, and your illustrations are awesome. In case you're curious, the particular illustration I mentioned is helping me explain the "I" that I encounter in my research data as conceptual personae of the study. I'll make a note to share my dissertation when it's deposited into the Virginia Commonwealth University library system.

Susan