Abstract
This presentation focuses on learning literacies in a second language involving a writing system different from the first language. Situated in poststructuralism, a multiple literacies theory is proposed to illustrate that desire is a productive and creative force in learning literacies. Such an environment becomes a site for continuously investing in learning literacies which transform the learner who, in the process, becomes Other. Three vignettes are reported, two focuses on a child and the other on an adult learning literacies in a second language. Implications for learning and teaching are suggested.

Key words:
writing systems, second language learning, literacies, poststructuralism, desire

INTRODUCTION
In this article, I want to argue, first, that a key element in learning is desire seen as a productive force since it is an assemblage of experiences (worldviews) in life that connect. Second, worldviews connect and collide, causing ruptures thus making transformations possible. Third, when worldviews collide, learning takes place in uncontrollable and unpredictable ways. To illustrate this, I have focused on the subject of acquiring a second literacy whose writing system is different from the first literacy. The presentation is situated within a Multiple Literacies Theory whose concepts have been influenced by Deleuze and Guattari.

Today, many learners who study English as a second language often have a first language whose writing system is different from English (for example, English and Arabic, English and Hebrew). Conversely, you might say that, in an era of globalization, there are a number of English-speaking learners who are learning Chinese Mandarin as a second language.

Acquiring a second language and literacies that involve different writing systems create 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.

Learning and learning literacies does not take place in a progressive linear fashion. Learning takes place in response to problems and events that occur in life experiences. Literacies are not merely about a second language code to be learned. Learning literacies is about desire, about transformation and becoming Other. How that transformation is taken up becomes the topic of this paper.

In a deleuzian way, an important outcome of desire in learning is that transformations occur. Transformations take on rhizomatic lines of flight involving creative processes that impact an individual's worldview and his or her becoming. Transformation, in this context, is more than learning literacies in another language and writing system. It is about becoming Other through continuous investment in reading the world, the word and reading self as texts in multiple environments (e.g. home, school, community). Texts can be notations, signs, and symbols, in oral, visual and tactile forms. In addition, the concept of investment, according to Deleuze and Guattari, refers to connections of life experiences and it is from continuous investment that an individual is formed, transformed and becomes Other. In short, becoming literate is about becoming other. The conceptual framework proposed in becoming Other is Masny's multiple literacies theory (MLT) (1997, 2005).

This presentation offers a different lens on learning and language learning focusing on the role of desire in learning, the transformations that take place and the learning that goes on in unpredictable and uncontrollable ways. In the first section, terms used are operationalized within the poststructural frame of Deleuze and Guattari. In the second section, the New Literacy Studies framework is introduced because of its importance in the field of literacy and also to demarcate it from the Multiple Literacies Theory. Then, Masny’s Multiple Literacies Theory is presented. In the third section, three vignettes are provided, two involving a child and the other, an adult learning a second literacy. While all center on productivity of desire, the first two display what can be called learning literacy in performing art as desire while the third invests in transformations suggesting resistance and tension in learning. The final section addresses implications for learning and teaching.

POSTSTRUCTURALISM
Since this presentation is positioned within poststructuralism, it is important to clarify some of the terms being used. For example, a concept of literacy framed within post-positivism is different from a concept of literacy within poststructuralism. Another example is the term, transformation. In this article, transformation is situated within a poststructural context and is not linked to Freirian transformation and emancipation. The present framework acknowledges
that transformation takes place. What remains to be seen is how transformations happen, how they get taken up.

My work on multiple literacies is paradigmatically linked to Deleuze and Guattari (Deleuze, 1994; Deleuze and Guattari, 1987, 1994). The appeal of their work in relation to a multiple literacies theory centers on their use of the terms subjectivity, becoming, difference, creativity, invention, desire, and the untimely. I will briefly explain each one.

**Subjectivity** Most research in education and in language learning operates within modernity and on the assumption of the autonomous thinking subject. The grounding of language, thought and representation originates with a rational human being who is often referred to as the centered subject in a world that can be subjectively constructed. Deleuze moves away from the foundation of the subject who thinks and represents. Rather, it is the subject who is the product of events in life. Event, according to Deleuze (1990), refers to life that produces lines of flight, moments that create ruptures and differences that allows for creation to take off along various planes, similar to a rhizome described in the next section. As a result, such reversal about the subject forces a change in discourse structure and conceptualization about the subject. The subject is decentered. The subject is not in subject position actively controlling. The subject becomes an effect of events and experiences in life. The mind, one mode of becoming, is a site that connects and transforms the individual, thereby becoming Other.

**Becoming** Becoming is the effect of experience that connects and intersects on different planes that fold, unfold and enfold in time and space. The image is that of the rhizome. A rhizome has no center or grounding. Its connections grow and intersect. It signals neither beginnings nor endings, only entry and exit points that allow for more connections to be continuously created in time and space. The image of the rhizome is critical to Multiple literacies theory (MLT). It allows for different literacies to intersect in complex and non-linear ways in time and space.

**Difference** Deleuze and Guattari (1994) maintain that becoming takes place in continuous virtual-actual interaction through difference. In this interaction, becoming is in the virtual. Once it is assigned a presence in time and space, it is actualized. While becoming is actualized, it also incorporates virtuality. Difference is the effect of the constant interaction between the virtual and the actual as Dufresne (2002) states. The virtual becomes actualized only to become virtual again. What it once was is no longer. It is different. It is difference that allows for creation and invention to occur continuously. As we shall later in the vignettes, the children and the adult learning a second literacy are creating, inventing and transforming to become literate, to become Other through difference.
Desire. Desire is an assemblage of experiences that connect. Take for example, the smell of coffee and it is 4 o'clock. There is the anticipation of thought of coffee break time. It could be thought of another vacation. For Deleuze, desire is an effect of experiences in life that come together. The actual coming together, an assemblage of experiences creates a virtual experience which then can be actualized such as the coffee break or the vacation. The clock has both an actual dimension and a virtual one. It is from these connections or investments that desire is produced. Learning can be seen as experiences connecting that create an environment for developing different and differing knowledge. The experiences can be perceptions of worldviews colliding creating ruptures extending beyond the given to become Other.

Untimely. In addition, becoming Other is about creative processes and events which produce the individual in untimely ways. Events come about as responses to problems. Problems arise because of powerful flow (experiences) of life that causes ruptures, transformations. The coming together of these forces in life comes about in untimely ways, ways that can be neither predicted nor controlled. The untimely gives rise to creating new lines of flight as in the rhizome. These lines of flight are about new thoughts, new concepts and different creations. Such a position as we will see later has important significance for learning, becoming literate and becoming Other.

The preceding paragraphs presented aspects of poststructuralist theory by way of a deluzian lense in order to understand the terms as well as the structure of the discourse used in this article. The concepts put forward within the multiple literacies framework are paradigm specific. Take the example of the concept, literacies. A concept, according to Deleuze (1994), is not simply a new word; it is the creation of a way of thinking. Accordingly, I submit that multiple literacies are an effect of experience, a way of approaching the world, transforming and becoming Other.

NEW LITERACY STUDIES (NLS)

Before presenting the Multiple Literacies theory (MLT), I want to point out that in the research on literacy, important contributions have been advanced by many. I want to focus on the New Literacy Studies (NLS) in order to argue that the paradigmatic position held by NLS is different from the paradigm espoused by MLT. Then, I will present MLT.

The New Literacy studies (Barton, Hamilton and Ivanič, 2002, Cope and Kalantzis, 2000, Gee, 1996 Kim, 2003, Street, 1984, 2003), propose a definition of literacy that takes into account participants’ cultural models of literacy events, social interactional aspects of literacy events, text production and interpretation, ideologies, discourses and institutions (Baynham, 2002). The term, event, within NLS is adapted from Heath and ethnography of communication. An event refers
to any occasion in which engagement with a written text is integral to participants’ interactions and interactive processes (Heath 1983: 93). Texts are to be understood as multi modal that involve the interaction between verbal and visual (Kress and Leuwen, 2001).

The terms, events and texts, have been highlighted so as to understand how they are used within NLS whereas in this article, events and texts are situated within a poststructuralist paradigm (Deleuze and Guattari); hence, the importance of situating terms within a conceptual framework that is paradigm specific.

The NLS framework has been linked to different paradigms. New Literacy Studies is interested in pursuing the social and multimodal nature of literacy embedded in discourses of ideology and power. At times, NLS is taken up within social constructivism (Bartlett and Holland, 2002). It is sometimes located within a sociocultural paradigm (Lankshear, 1999). It has also incorporated the work of Bourdieu (Bartlett and Holland, 2002). NLS has also been linked with critical theory, critical pedagogy and the work of Paolo Freire (Lankshear, 1999). Moreover, since the study of discourse is central to NLS, critical discourse analysis has also been considered.

What this last paragraph illustrates is that NLS is not paradigmatically driven by poststructuralist theory. Consequently, the terms used by NLS are different from those espoused by Masny’s MLT.

MULTIPLE LITERACIES THEORY (MLT)

Masny’s multiple literacies framework is influenced by the work of Deleuze and Guattari. The framework is a constant becoming, indeterminate and not fixed. The framework allows for multiple literacies to become other and consider moving beyond, extending, transforming and creating different and differing perspectives of literacies. It is interested in the flow of experiences of life and events from which individuals are formed as literate.

Multiple literacies refer to literacies as a social construct (Masny, 1995, 2001). They consist of words, gestures, attitudes, ways of speaking, writing, valuing: ways of becoming in the world. Literacies are about texts that take on multiple meanings and are taken up as visual, oral, written, and tactile. They constitute texts, in a broad sense (for example, music, art, physics, mathematics), that interweave with religion, gender, race, culture, and power, and that produce speakers, writers, artists, communities. In short, literacies (e.g. personal, critical, community, school-based, etc.) about reading the world, the word and self as texts.

KEY TERMS

Since the terms used within MLT are familiar words, they need to be situated.
Literacies as a social construct  Since literacies are a social construct, becoming Other in a social environment forms and transforms the individual from experiences. These experiences shape an image of self which is an effect of continuous investment, reading the world on various intersecting planes, (i.e school-based literacies, and community-based literacies (local/global)). At the same time, these planes can fold on themselves and engage the individual in a reading of self, personal literacy. On yet another plane, a critical reading of the world and of self engages the individual in yet another way, that of critical literacy. It is in this environment that mutations occur. It is this environment that produces the individual.

Reading the world and the word OR moving beyond Freire
Moving beyond Freire signals that while the term, reading the world and the word, is used, it is related to another paradigm, that of poststructuralism. Social, political and historical conditions inform and shape a reading of the world, word and self. Contrary to Freire, where there is a sense of finality, that reading the world and the word fosters transformation and emancipation, the present framework that incorporates reading the world and the word acknowledges that transformations are taking place. What remains to be seen is how the transformations happen, how they get taken up (Masny, 2005).

Reading  Reading, according to Deleuze (1990), is asking how a text works and what it does or produces, not what it means. Reading is intensive and immanent. To read intensively is to read disruptively (affects). To read immanently refers to the thought of reading and it is from investment in reading that a reader is formed.

Reading is about mapping events of experiences on different planes: reading immanently, intensively and in interested ways (foregrounding certain thoughts and experiences intended to disrupt). To read intensively and immanently extends the power to read differently and to think differently, to go beyond what is to what could be, the virtual-actual interaction: difference and becoming.

Reading is about sense. Sense is not about interpretation; sense is an event that emerges (Colebrook, 2001). Sense is virtual. It is activated when words, notes and ad icons are actualized in situ and in interested ways. Take the previous example of the smell of coffee, the time and the thought of a vacation. The coming together of the smell of coffee and 4 o’clock disrupts (reading intensively) and brings on the thought of vacation (reading immanently). Sense expresses not what something is but its power to become.

Literacies are about becoming in a sociocultural group  Since literacies relate to reading of self and others, it follows that readers are texts themselves. This means moving away from the modern form of subjectivity, as the autonomous thinking subject within whom resides the origin of thought, language and representation. The subject is not in subject position actively controlling. Nor
is the subject to be conceived of the object. This is a binary distinction (subject/object) that belongs to another paradigm. The subject becomes an effect of events and experiences in life. The mind, one mode of becoming, is a site that connects and transforms the individual.

Within MLT, texts as notations, signs, and symbols take on meaning within a particular society or a subgroup of that society. Reading the world, word and self in a particular way that a social group foregrounds produces a constant in the social system (what Deleuze and Guattari call social machines which organize investments into organised institutions (Colebrook, 2001). Meanwhile, different readings are created that other groups and individuals foreground. Worldviews collide within and across social groups and individuals as well. Within this flow, seeking stability or constancy becomes vital to learning (further exploration of seeking stability in learning and in language learning, see Dufresne and Masny, in press).

VIGNETTES
In this section, the multiple literacies framework is the lens used to examine how competing writing systems in learning a second literacy transform children and an adult and become Other. I have drawn on two different studies. In the Mor-Summerfeld study (2002), children whose first language is Hebrew are learning a second literacy in English while in the Bell study (1995), an English-speaking adult is learning to write Chinese logographics.

Do not look to these vignettes as data and seeking to find concrete proof of transformation. Data in the more traditional way is about empirical data. Deleuze and Guattari have moved away from empiricism because it supposes a foundation grounded on human beings who seek to fix categories and themes. Deleuze and Guattari call upon transcendental empiricism. It transcends experience. It deals with perceptions and the thought of experience creating connections and becoming Other.

Vignette 1
In this vignette from Mor-Summerfeld (2002), a 7 year-old child wrote a poem entitled, Things I like, in Hebrew. On the second line, the child wrote foods which I like, in Hebrew and on the third line the child proceeded to make a list. The child began the list from left to right. Then continuing on the next line from right to left, he wrote, things I like to do at home. Some words were in English at this point: I, home, cat, father and mother. In the words of the Mor-Summerfeld (2002: 101), “…the child has created continuity between the two languages…”. When asked why the child did it in this way, he responded that since he knew these words in English and he wanted to write about things he liked, it seemed the best way for him to do it. What more could this child say that would reveal the transformations and learning taking place?
Further to the transformation is the notion, according to Mor-Sommerfeld (2002: 104), that “when literacy is acquired in more than one language, it becomes a way to look into the first language and consider/view it in a different and creative way”. Could it be a folding onto itself and providing an environment of differences that produces ways of becoming Other?

Vignette 2

In another example from Mor-Sommerfeld (2002), an 8 year-old child manipulates the different opposing directions of Hebrew and English. In this 4-line poem, the first line is written in Hebrew, right-to-left directionality. The second line is in English, left-to-right directionality. Then the third line starts off in English and then the child completes the rest of the poem in Hebrew. Could it be an instance of experiencing two writing systems has become an event and creativity takes off in untimely ways? What would the child say? What could the child reveal about his/her own experiences, beliefs and understandings of literacies? What investments in multiple literacies produce the child as text, reading the world, word and self?

Implications for teaching and learning

When an individual learns to read and write, the boundaries between what is acceptable, appropriate seem blurred. In the previous examples of children learning in Hebrew and in English, certain aspects of learning to read and write are connected with previous learning experiences. Other aspects are connected with associations that appear relevant that do not necessarily relate to the writing system or the conventional norm. Take for instance the notion of directionality in Hebrew and English. When learning to read/write in another language, some notions about decoding or directionality take off in different directions as non-linear manifestations within learning processes. Out of this complexity, the learner seeks stability, to extract a constant. To the learner, it is a constant that holds until the learner’s world collides with another learner’s world, the teacher’s world, in short, a problem-in-the-making. A problem becomes something that disrupts life and thinking, producing movements and responses (Colebrook, 2001). These responses are different each time and it is from these events that the learner is formed and transformed.

The previous vignettes became manifestations of creativity taking place in unpredictable ways. These creations connected in a rhizomatic way, “a method of thinking and learning, performing art of the productivity of desire that …children …have in abundance (Grossberg, cited in Semetsky, 2003). The children were creating, transforming and becoming Other in the process of reading the world, word and self. Creativity is an effect of continuous investment. Investment has important implications for teaching and learning. Investment is produced by desire. Take the example of the first vignette in Mor-summorfeld. Since he knew these words in English and he wanted to write about things he liked, it seemed the best way for him to do it. The image of past pleasures of things he liked
created an image of further pleasure. This creates an investment. The desire of future pleasures based on past pleasures resulted in an investment, a poem in English and Hebrew.

Vignette 3:
In the next vignette, desire led to worldviews colliding causing ruptures to occur and create transformations which shape the individual. In this case, the transformations brought tension and resistance in learning. The following qualitative study by Bell (1995) is revealing as personal and school-based literacies intersect. The author in this case is learning Chinese logographics as a second language. This is what she says (p.692):

“I approached the task of Chinese literacy with the unconscious assumption that I could learn it in the same way I had learned to read and write in English.

I assumed that a learning style which had given me success in an English school system would be appropriate here. I assumed that I would recognize progress when I made it. I assumed I know what literacy was for and how it was demonstrated”.

Worldviews are about to collide: that learning to write in English can be transposed to another writing system. Learning to read/write becomes a creative event in response to experience. It is from these experiences and events that the learner-as-reader/writer is formed. How are these meaningful events created?

Bell is given assignments that involve copying individual characters. Four months later, she says (1995, 694) :

“I became concerned about the lack of progress…I did not understand what Cindy [the tutor] meant when she said that my characters needed balance and pressed her to give me more specific feedback…I found it difficult to work from handwritten models which all varied in subtle ways…I plagued Cindy with questions about the exact relationship between strokes…Her response was that the difference was not significant…simply practice the characters more and the balance would come”.
Two months later, Bell (1995, 694) continues:

“I began to feel like a failure…It is hard to describe how stressful this early part of the study was for me. I had gone into the study with certain expectations of myself as a learner based on fairly successful school experiences…devoting all my waking hours to the task and yet failing to achieve any measure of success that I could recognize…The result was a major shock to my image of self…The more distressed I became, the more I intensifed my efforts to succeed and the more I fell back on ways of learning which had served me well in previous learning experiences”.

Bell (1995, 701) says:

My assumptions about what constituted acceptable progress were so powerful that they shaped the way I heard and interpreted Cindy’s feedback…I completely discounted her remarks and was seriously distressed about my limited progress… I was failing by my own standards, and I did not understand what Cindy was trying to teach me. The more confused I got, the more I fell back on those patterns of learning which had proved successful for me in the past…I relied on strategies which had brought me success with English language literacy, …I had to change my assumptions about what learning and literacy consisted of. I was to find that this was a stressful experience.
Is the learner seeking stability? How controllable is learning?

**Implications for teaching and learning**

A teacher has no control over “how and what a student reads what the teacher is trying to enact and transmit” (Dufresne, 2002,78). While worldviews collide, the learner shifts between writing systems and attempts to make sense and thereby wanting to foreground stability. Connections are being made based on experiences. While experiences take place in the mind, the mind is only a site where these experiences connect (Colebrook, 2002a:80). As life flows, experiences are constantly transforming the learner. The learner is the effect of continuous investment in events thus extending and transforming literacies as a way of becoming *Other* in reading the world, the word and self.

Bell looks upon her learning as an “act of control of her knowledge”. Is it perhaps a manifestation of seeking stability? The processes of actualization through an experience produce responses and at the same time produces responses to what is not; it is the virtual-actual interaction. Such processes are continuous occurring in space and time through experiences of text-ured positions, be it the world, the word and self. Through tension and resistance, transformations have taken place. The learner has moved. It is about processes of becoming *Other* through multiple literacies.

**REFLECTIONS**

Perceiving texts and literacies as events are processes of becoming and transform the learner. Bell says (1995, 701):

> “Most of my difficulties arose out of mistaken assumption that literacy in English and Chinese was differentiated only by the shape of the squiggles on the paper. Consequently, I used the same strategies and approaches for L2 literacy as had given me success in L1 literacy. The resultant failures left me baffled and frustrated. Had I realized that I was attempting to develop a new way of thinking, learning a new way to present myself to the world, and developing a new set of values…This shift required a considerable change in the way I approached literacy”.

Colebrook (2002a) says that events, according to Deleuze, are seen as creations that need to be selected and assessed according to their power to act and
intervene” (p. xlv). As worldviews collide in learning, it is out of multiple literacies that the learner is effected, that some literacy creations/experiences are foregrounded while others are eclipsed. Literacies as events in actual-virtual interaction operate in situ and actualize within that moment. At the same time, mutations of literacies occur. Is it perhaps the thought of their power to act and intervene that learning takes place?

In the end, Bell (1995, 702) appeals to ESL literacy teachers

“to recognize that they are teaching far more than the letters of the alphabet…to explore our own assumptions and recognize that much of what we used to consider an inherent part of literacy is actually culturally imposed…become aware if the unspoken assumptions we hold about literacy…”

Is this about “confronting teaching as unknowability and learning as literacies or different ways of becoming involving uncontrollable and uncontrolled ways of reading/learning” (Masny, cited in Dufresne 2002, 80)?

A multiple literacies theory such as the one retained becomes a way to examine how out of complexity and multiplicity, when learning goes on in uncontrollable and unpredictable ways, differences are continuously transforming in becoming Other. Research on learning and teaching should remain open to lines of creativity. It is through power of the untimely, that new histories become possible (Colebrook, 2001).

Colebrook (2001: 100) states, “We should (not represent an image of what thinking is but) maximize the power of producing new and previously unimagined ways of thinking.” For Dufresne and Masny (2000), the power refers to reading the world and the word as texts that, in turn, influences that text that a person continually becomes in the process that is becoming.

In that regard, let’s return to Mor-Sommerfeld’s study that describes young children’s creations in Hebrew and English. How do such investments create possibilities for becoming since investment in second language reading/writing is an investment in difference, in becoming Other? Is it the thought of the nomadic, messiness and blurred boundaries that are challenging views on second language literacies, teaching and learning?

In Mor-Summerfeld (2002) and Bell (1995), the process of learning a different writing system is also a process of becoming in which the virtual is actualized
and each moment of actualization creates other connections (Deleuze and Guattari, 1987). The actualization of experience produces responses. That is what produces the desire for more experiences. It is the anticipation of, the thought of an experience, moving beyond what is. Through desire, the learners in the vignettes can move beyond what is and become other, an effect of continuous investment in literacies. Learning presupposes an encounter with something as yet unknown, and one always ‘has to invent new concepts for unknown lands’ (Deleuze, cited in Semetsky, 2004). Creative processes allows literacies to move beyond, extend, and transform multiple literacies so that “we create and select not on the basis of who we are but how we might become” (Colebrook, 2001, 96).

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