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A readers' rebellion

**Wade Tillett, Daniel T. Barney, Nadine M. Kalin, Hector D. Lopez, Oren Ergas, Christopher Au, Heather McLeod, Maureen Ryan, and You, Dear Reader**

Abstract

The goals of this research are to analyze, explore, disrupt and (re)create modes of being and knowing in relation to text. In particular, we focus on the educational research text. We are asking author-readers to theorize materially: Who does this journal article think you are? And further, Who could I become if I use this as raw material, as scraps of ambiguous meaning?

In order to explore alternative reader embodiment, participants ("author-readers") were encouraged (as are you, the author-reader of this article) to deploy unconventional readings. New readings featured here include weaving, erasure, folding, cutting and pasting, collage, text block visual analysis, reference list remarks, numerical reading, margin flip comics, hiding, and refusal. These readings hope to inspire in you, the author-reader, radical modifications to the expected embody taken up in relation to journal articles.

**Purposes**

The goals of this research are to analyze, explore, disrupt and (re)create modes of being and knowing in relation to text. In particular, we focus on the educational research text. We are asking author-readers to theorize materially:

- Who does this journal article think you are?
- And further, Who could I become if I use this as raw material, as scraps of ambiguous meaning?

### Perspectives

This research furthers the exploration of our prior AERA poster sessions exploring intervention (Barney & Kalin, 2014) and embodiment (Tillett, Barney, Kalin, & Participants, 2014). As such our theoretical perspective remains similar.

We emphasize reading as an action (“currere” per Aoki in Pinar & Irwin, 2005) always already in process---an act of selection (of curriculum) in relation to necessarily incomplete text (Tillett, 2017b). We acknowledge the daily and unremarkable embodiment of reader as both a constraint and possibility (Johnstone, 2008). In this, we draw on a pedagogy and curriculum that creates “experiences of being radically in relation to one’s self, to others, and to the world” (Ellsworth, 2005, p. 2). We see reading as an “improvisation within a scene of constraint” (Butler, 2004, p. 1), including our own.

Reading requires a reader and because of that, it can be said that all readings are radical. Even taking the meaning “as given” can lead to interpretations such as God literally creating the world in 7 days. Exegesis necessarily involves assumptions from the reader; there is interpretation and therefore hermeneutics.

Reading can have world-altering effects. Martin Luther’s reading of the Bible 500 years ago still has influence in some Christian’s relationship to reading the Bible today.

Besides, readings are not limited to text. Re-using part of a composition in another work has been used in music (sampling) as well as visual arts (collage, pop art), for example. Parodies are readings that rework a text for different purposes than the original might have had.

Reader-response theory emphasizes that the reader is an essential part of the text. Tompkins (1980), noting the direction of reader-response theory, states that an “emphasis on the reader tends first to erode and then to destroy the objective text” (p. x). Questions of reading are also questions of power. Our readings here work to reconfigure the objectivity of a text and the subjectivity (“implied reader” (Iser, 1974)) taken up in relation to it. That is, a power is claimed and enacted by the reader. But this power is not to be mistaken for simple “freedom” because, as readers, we ourselves are also texts bound to value-systems (Tompkins on Michaels, 1980, p. xxiv-xxv). And, as Fish (1980) notes, as readers we do not work freely as an individual, but as part of interpretive communities. Said another way, the “rebellious” and “radical” readings here, like any readings, may say more about the readers than the texts being read (Tyson on Holland, 2006, p. 182). It is in that vein that we acknowledge and encourage your current reading of our readings as a way in which you also reconfigure (rebel against) the subjectivities and value-systems that we necessarily imply here. And then, following Bleich

(Tyson, 2006, p. 181), perhaps you could attempt a reading of your own reading.

We endeavor to take the work and move it beyond the author (as Barthes suggests in his famous essay, "The Death of the Author", 1977), but further still, beyond what most would consider the borders of the work itself; that is, not only is the perceived intent of an original author challenged, but the reproduction of the work itself is troubled.

We do not disregard the work, but rather engage it in a different way in order to open it to new possibilities. In this way, alterations to the seemingly "closed" or "finished" work are a form of discourse analysis (Foucault, 1969/1972). We listen to Kendall & Wickham's (1999, p. 44) advice:

While we stress that discourses are not closed systems – the possibility of innovation in discourse is always present within any discourse itself and within tangential or succeeding discourses – we acknowledge that some discursive formations behave as closed and are sometimes treated this way.... We can only urge you to be wary of such 'closures'; a thorough-going Foucaultian approach to discourse will always allow you to see possibilities of innovation.

In our case, we highlight how the journal article is "material and discursive at the same time" (Kendall & Wickham, 1999, p. 42) by physically and discursively altering the article with tape, markers, whiteout, scissors, glue, etc.

Many, if not all, of the readings of the texts included here follow some principles of a Derridean deconstructive reading, in that structures of the texts are exposed and feel hollowed out and absent of a center; these structures are reconfigured, setting "play" of a "surplus" (Derrida, 1967/1978, p. 289) in motion (such as when the structure of blockquotes are shown to signify "other", or when the linearity of text is parodied by turning the article into a flipbook).

Further still, for purposes of this study, we conceive neither reader nor text as pre-determined, nor do we assume a definition of what counts as material or real (Butler, 1993, p. 30). We view text as a unique space with its own rules of engagement, as a heterotopia (Foucault, 1986). In contrast to the "model reader" an author desires to produce (Eco, 1979, p. 7), and in sympathy with some reader response theory ("the self, like the work, is a text" [Tompkins quoting Michaels discussing Peirce, 1980, p. xxiv]), we view a reader as a constantly re-constructed assemblage situated within an unstable, shifting set of social, political, economic and material relations performed (Deleuze & Guattari, 1980/1987). Being and knowing are an event-in-progress with situational-specificity (Ellsworth, 2005). Reading is not an exterior activity, but rather a mode that is inhabited, embodied. Thus work on explorations of the body (Butler, 1993; Foster, 1983; Haraway, 1985/1990) and embodiment (for some examples, see Garoian, 2013; Miller, 2005) are particularly relevant. Bergson (1913/1998), Deleuze (1966/1988), Virilio (1995), Ellsworth (2005) and Lather (2007) all discuss the continual redefinition of knowing and

being. In this, we draw on our own and others' prior scholarship into modes of reading and writing (Tillett, 2014; Benjamin, 1979; Said, 1975).

Entanglements between author, language games, institution, space, time, content and format shape engagement with research. As authors and as participants, we perpetuate these entanglements. However, these entanglements also offer pivot points for disruptive unhinging (Ellsworth, 2005; Kwon, 1997; Richardson, 2013) through embodiment that is performed, critical and reflexive. We wish to explore the pedagogical and performative potential of text by foregrounding the editorial and enlarging the typical actions of reader to include that of editor, prosumer and beyond.

### **Modes of inquiry**

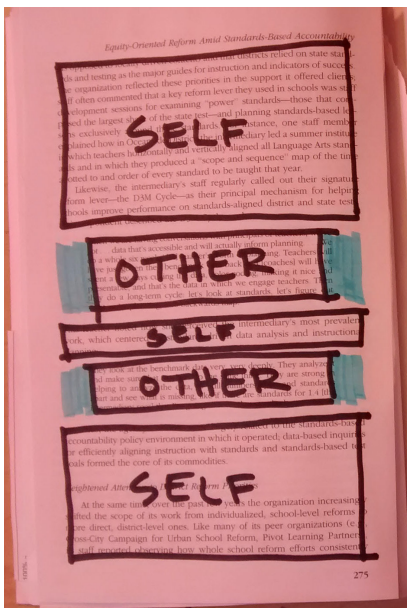
Both arts-based (Barone & Eisner, 1998, 2011) and performative (Denzin, 2003; Pelias, 1999) modes of inquiry are the basis of our approach. At the last AERA Annual Meeting, we staged a poster session that invited participants to examine and change their own embodiment and enactment of being an AERA poster session attendee (Tillett, Barney, Kalin, & Participants, 2014). The AERA poster session guidelines were made into a poster, and featured AERA instructions such as "The presenter's main job is to supplement the information the poster contains." Participants were then invited to enter our poster space and follow a new rule that the last participant had written, such as "start texting while the person is talking." After the participant enacted the new rule with us, then she got to write a rule for the next person, for instance, "Crawl beneath poster and grab the feet of a 'performer' on other side." As we have looked to translate this into a journal article, we have realized that the self-referential play with the immediate embodied situation is essential to the concept. Readers' embodied modes of inquiry---inseparable ways of being and knowing (ontoepistemological per Barad, 2007, p. 44)---are the focus of our inquiry. In fact, the re/de-constructions produced here are a form of research themselves into possible modes of inquiry. We want the viewer to experience the concept by becoming aware of his/her own embodiment and enactment of being a reader.

### **"Data" Sources**

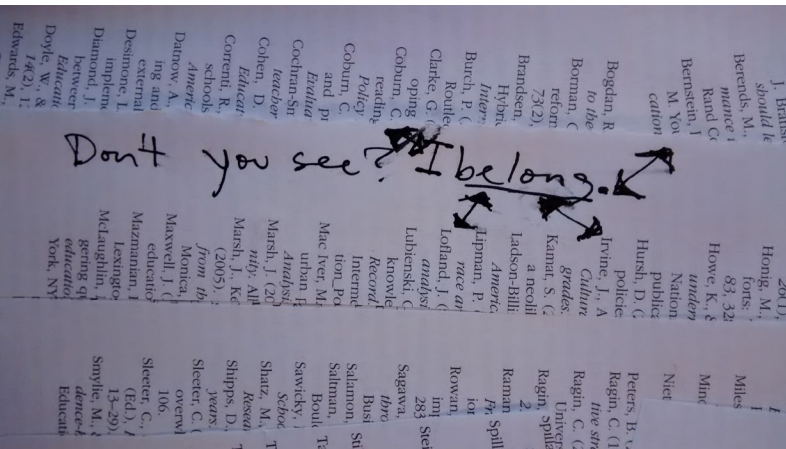
As this creative analysis initially occurred at AERA, we utilized papers published in AERA journals (American Educational Research Journal or Educational Researcher), or proposals accepted into AERA (including our own) as our "data". In addition, we hope that you, as the author-reader of this article will be inspired to deploy radical readings on *this* article and journal as your raw "data". We attempt to open up a dialog with the reader that does not require the reader to occupy the same ground as the original author (Ellsworth, 1997). We understand the participants are active agents

("author-readers") who react within their specific contexts, backgrounds, and situations (Latour, 2005; Rancière, 1991; Schwab, 1978). As such, the author-readers are an integral part of the (re)presentation (Reiss, 2001, p. xiii). Following St. Pierre's (2011) definition of post qualitative research, we understand author and reader, presenter and participant, subject and object, and researcher and data as complicated, entangled categories. Along with St. Pierre (2011), our "desire is for post inquiry to remain *unstable* as we create different articulations, assemblages, becomings, mash-ups of inquiry given the entanglement that emerges in our different projects" (p. 623).

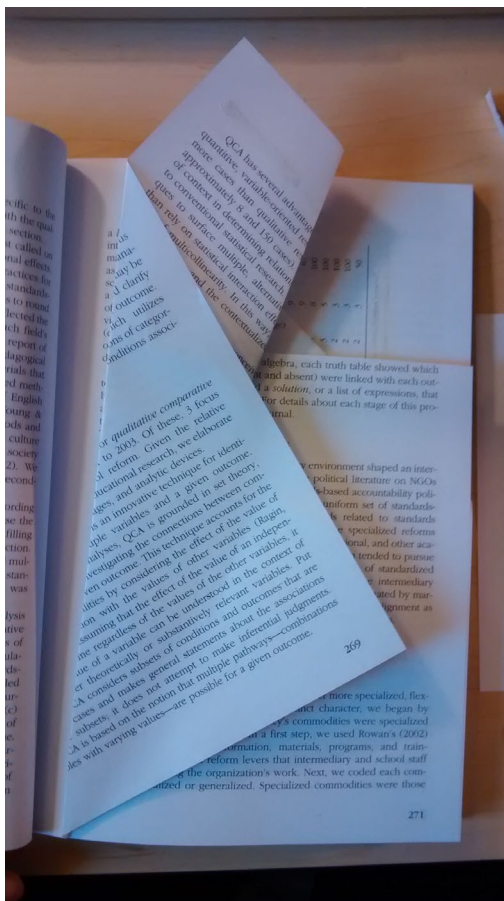
Some proof of concept creations were done by Wade Tillett prior to the participant-based session and are included here.



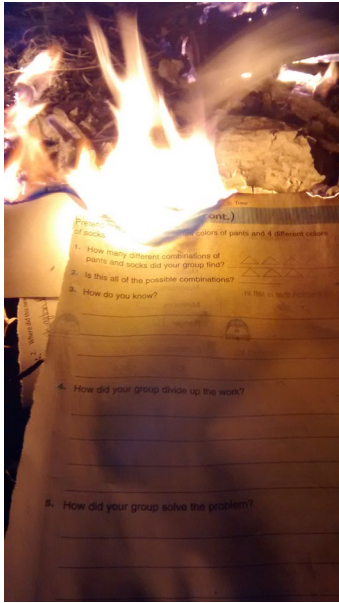
A marker and highlighter can provide some revealing analysis of format, as with this manipulation which makes explicit the block quote format as a marker of other.



A bit of cutting and pasting of references re-deploys the reference list as a quest for belonging, exposing emotional needs and personal desires in plain view within the sterile confines of academic format.



Non-discursive formats, such as folding, also serve to question the discursive purposes of the text itself.



We acknowledge that the possibilities of intervention are limited by the format we are both participating in, critiquing, and (re)creating. For example, this reader's text modification (Wade's son's burning of his homework) was presumably outside these limits at the session.

## Results

The session asked the viewer to look at the expectations of being a journal reader, and then to change those expectations by for instance, "cutting them into a found poem" or "searching and replacing" one word with

another. We offered our audience shrink-wrapped copies of AERJ and Ed Researcher (as well as printouts of a preliminary version of this paper) along with an open-ended toolkit that included scissors, markers, whiteout, tape, and glue. This acted as a starting point for such interventions.

Following the presentation, we asked participants who left their email to provide a short artist's statement that is to serve as both a description of their work and a provocation to you, our reader, to engage in your own creative readings. The participants acted as authors by creating and theorizing new ways of reading and are thus listed as co-authors in this article. What follows below are some of the "results" of these initial forays into alternative uses of texts. We are resisting the inclination to comment on the individual readings that follow; while such commentary would give a greater unity to this article, it is precisely this unity that is in question. Granted there is a unity in the starting points of this project—in its theoretical assumptions, its raw material, and its prompting—but we prefer to provide the readings as many divergent beginnings, many simultaneous openings that work out different possible relations to academic text. The results are tentative and preliminary in that we hope to incite further exploration of new ways of reading. In anticipation of the creative reading that you, dear reader, are provoked to produce, we have been so bold as to also list you too as a co-author.



Author-reader: Daniel T. Barney

I looked around the roundtable scattered with elementary-school type art materials and back issues of various AERA journals, and felt a bit lost as to how a reader's rebellion might develop for me even though I was one of the co-presenters. That feeling soon passed as participants quickly began

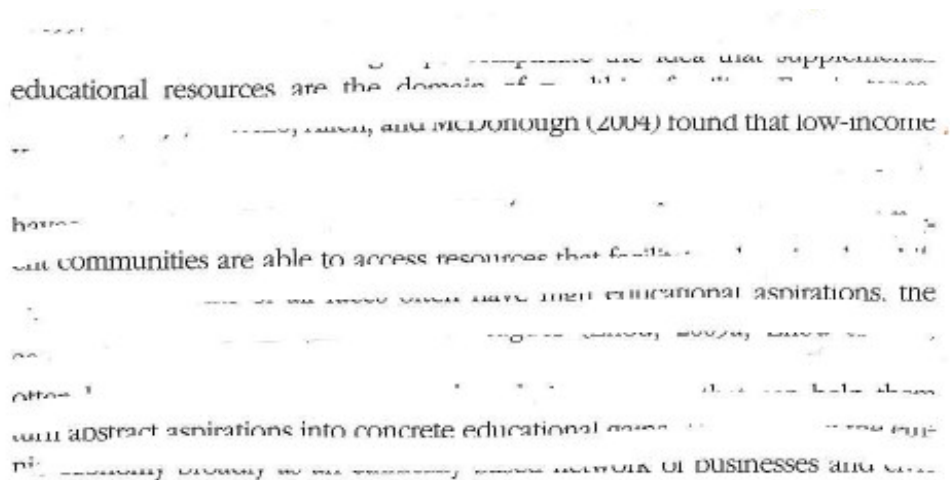


marking, folding, tearing, and I began cutting. I did not anticipate a collective embrace of reading differently. I cut the entire AERA journal into thin lines, not looking for efferent information (see Rosenblatt, 1978), although gaining some regardless of my intentions. My focus wasn't entirely on an aesthetic read either (again, see Rosenblatt, 1978). I certainly was attending to affect during our Reader's Rebellion, but it was primarily a rebellious action rather than a personal, emotive response. I read the material and the form—the paper, the wrapper, the ink, the journal structure—as a text to be altered and reimagined.

After cutting the journal into strips, line by line, I began spinning the strips with a spindle I had with me. I frequently spin fiber into yarn on my spinning wheel, but I regularly travel with a wooden spindle due to its portability. As I spun, the paper broke easily and my skill as a spinner didn't translate well with this particular medium. But I spun it regardless, the entire journal, and rolled it all into a ball. I did not bring my knitting needles to this session, but I began to create a fabric using the conference ballpoint pens that are found at each session, as impromptu needles.

When I returned home from the conference, I recreated this reading with another AERA journal. This time, however, I tried weaving the spun lines into a fabric.

I was less interested in making meaning from the content of the words within the journal than I was reimagining what reading of this journal might entail. To be sure, it was more of an aesthetic experience (Connell, 2000), but for me, exceeded a sort of traditional reader's stance as I am now imagining what an actively rebellious read might entail.



educational resources are the domain of — — — — —  
 — — — — —, and McDONOUGH (2004) found that low-income  
 — — — — —  
 — — — — — communities are able to access resources that facilitate — — — — —  
 — — — — — have their educational aspirations, the  
 — — — — —  
 — — — — — will abstract aspirations into concrete educational goals — — — — —  
 — — — — — network of businesses and

Author-reader: Wade Tillett

In one set of radical readings, I set to erasing the text already on the page. Taking a whiteout pen, I ran the white across the text, line by line, but in such a way that the text still peeks through. The result is a page of text obscured. A text that has words like “low-income” and “educational aspirations” still visible, but removed from the context of the article and the sentence in which they were embedded. This reading produces a text that is tentative, temporary, and ambiguous. It is as an impression of research past. Fragments like, “We know less about whether Chinese and Korean Americans are” relay an emotional concern rather than a research finding. The text becomes tangential to itself; with the boundaries of the original text significantly altered, words and partial words seem to seek out new territory. The implication for you, dear reader, when you create your own radical readings is that acts of erasure can multiply the possibilities of a text, potentially opening it to purposes other than those originally claimed. I urge you to grab a journal article, or maybe even one of your own in-process writings, and see what possibilities open up when parts suddenly go missing underneath the whiteout.

What did you produce and how? What happened to the original text? What new possibilities opened up? What are the implications for future radical readings? How and why should our readers create readings of their own?

Author-reader: Nadine M. Kalin

Readers' Refusal

A reader's rebellion implies a re-reading of knowledge—an activation of embodied reading. Herein we are beckoned to enter into a different, perhaps more active, role beyond consumption. Yet, for me, the thrill of rebellion came at a refusal to read, consume, produce, or prosume. I refused an alternative dialogue with the journal texts provided. In fact, my act of rebellion during the roundtable encompassed my refusal to even open a journal.

Certainly, I have opened AERA journals many times looking for an echo, invitation, or reverberation with my voice, work, and dedications. In over a decade, I've never found one. So, a modified reading was not a deviant enough act for me. Instead, I refused, in a way.

I busied myself with gently and slowly stroking one AERA journal's spine up and down.

AERA journals do not inspire a traditional identity of research consumer in this 'reader.' As I can't opt out of receiving AERA journals, I don't bother to take the plastic off or even bend open their spines. The most I've attempted over the last decade is a brief survey of the back cover which lists the article titles. I don't want to *read* this journal in any way as it perpetuates a knowledge economy that I wish to refuse my consent.

Admittedly, I was also keenly aware of the nature of our session's culminating act after we reused these artifacts within our roundtable. As a co-facilitator, I had

collected pounds of AERA journals over a period of 10 months and carried them in my suitcase from Texas to Illinois to be intermingled with those brought by Wade for the Annual Meeting. I could hardly wait to throw these journals in the nearby garbage as the ultimate act of refusal at the conclusion of our roundtable session.

I was exhilarated by this move, more than other modes of engagement offered or shared in our roundtable. To me, taking journals to the garbage enacted a rebellion as ultimate refusal. This refusal is an act I repeat any time I receive AERA journals in the mail. I cannot refuse their delivery as this isn't an option offered through AERA—they must be delivered and you must receive them as hardcopy journals in the mail. The enactment of this refusal of reading and of placing the objects in a nearby garbage at AERA's Annual Meeting within their roundtable ballroom space held more weight than my individual acts of tossing an individual journal after it arrives in the mail.

But, before this, I took the time to caress the spine of a journal. Instead of offense, this touching as reading calmed me and enabled a different relation with this object.

Hardcopy journals require touching in their handling, opening and turning of pages. While we may choose to ignore certain pages and sections, this roundtable asked us to bypass default modes of address and common sensical roles of research consumption. We were invited to read, touch, personalize, connect, re-author, cut, prosume, and intensify our readings in rebellious tracings. Refusing the didactic text, authorial stultification, and claiming of expertise announced in such a form, I bypassed its implied power and read into the journal in a different mode of address and relation. The notion of a journal's spine conjures an anthropomorphism of this object. With this as my starting point, I attempted to soothe myself and the journal. I didn't read the spine or the cover, I just stroked it before ultimately discarding it.

variable of interest. The log-odds coefficient for students is a statistically significant

situation of the coefficients, we obtain these results for White families, we reference of White families for attendants who were White—moves that calculations reveal that between spring White family who moved would relocate were an estimated 3.1 times the less White zone. Therefore, even prior on White families chose to move, they remained that were less integrated than education of unitary status, however, er. Between spring 2003 and spring 10. Evidence of this elevated frequent years. Whereas Weinstein (n.d.) in neighborhood racial composition tary status declaration, this result pro- the revealed preferences of house-

he additional school quality variable, in *HLACH* and *LESS WHITE*, which of residential decisions. We continue int, and negatively signed coefficient in Model II indicate that after 2002, to select into a White but worse per- However, they were no more likely to stronger neighborhood than before the

tary school students exhibited a decline in White zone, non-White families' odds stable during this time. The coefficient Model I is insignificant when the stan- we control for the academic quality I II, non-Whites had a discontinuous would move to more non-White zones assignment policy.

cular coefficient in Table 3 in substant- interactions. Therefore, we illustrate of non-White elementary families in of Figure 5 plots the odds ratio of move- ments of students who are White, as higher average levels of student

Does School Policy Affect Housing Choices?

achievement than the family's current zone. For non-White families, Panel B of Figure 5 plots the odds ratio of moving to a zone that has a greater proportion of students who are non-White, again controlling for *HLACH*.<sup>13</sup> Thus, in these panels indicate the odds that White families and non-White families will make segregative residential choices. Panel A illustrates that White families showed a clear preference for moving to zones that had a higher proportion of White students living in them, whether they were higher performing or not. If students in the zone, on average, performed equal to or worse than students in a family's current zone on state math and reading assessments, however, the effect of zone racial composition on the probability that a family would move there varied substantially before and after the unitary status declaration.

Among White families, the estimated odds of moving to a higher performing White zone compared to a lower-performing, more non-White zone following the 2001–2002 school year were 3.3 to 1. The odds of making this same move increased to 5.2 to 1 following the 2002–2003 school year. The odds of moving toward a lower-performing, White zone remained elevated above preunitary levels for the subsequent 5 years. White families were about twice as likely to select a zone that had a greater proportion of White student residents if student performance in the zone was either weaker or as strong as the student's current zone. Panel B of Figure 5 illustrates analogous trends among non-White families. As indicated in the discussion above, we observe less dramatic shifts in the school-zone preferences of non-White families immediately after the unitary status declaration followed by a return to levels observed prior to the policy change.

In Model III (Table 3), we include students' academic achievement (available only for elementary students in Grades 3 through 5), and the interaction between individuals' achievement and the zone's racial composition and overall performance (full sets of parameters on the *ACHIEVE* variable and its interactions are available on request). First, we find that White students with higher levels of academic performance are less likely to move. Among those White families who do move, those with higher achieving students are more likely to move to a better performing school zone. We find no relationship between White students' academic performance and whether they will move to a White school zone or a better, less White zone. Higher performing non-White students, however, are much less likely to move to a more non-White zone, controlling for zone-level average academic performance. Most importantly for this investigation, the coefficients on the parameters of interest are consistent with those we present in Model II. Since the inclusion of student achievement controls does not alter the substantive results of our analysis, we select the more parsimonious specification, Model II, as our preferred model.<sup>14</sup>

When we use the continuous reading variable, *NONWHITE DIFF* to describe the discrepancy in racial composition of individuals' starting and

	White	Non-White	White	Non-White	White	Non-White
<i>STEP</i> × <i>YEAR</i>	0.074** (0.013)	-0.019 (0.080)	0.070 (0.041)	0.001 (0.084)	0.017 (0.040)	0.010 (0.041)
<i>LESS WHITE</i> × <i>YEAR</i>			0.043 (0.028)	0.033 (0.049)	0.024 (0.020)	0.024 (0.020)
<i>HLACH</i> × <i>YEAR</i>			0.029 (0.029)	0.017 (0.057)	0.027 (0.027)	0.027 (0.057)
<i>HLACH</i> × <i>LESS WHITE</i> × <i>YEAR</i>			0.094 (0.094)	0.090 (0.090)	0.050 (0.050)	0.116 (0.116)
<i>STEP</i> × <i>POST</i>	-3.342*** (0.040)	0.074 (0.060)	-4.830*** (0.077)	-0.135* (0.057)	-0.320 (0.057)	-0.237* (0.057)
<i>LESS WHITE</i> × <i>POST</i>			0.013 (0.013)	0.091 (0.091)	0.035 (0.035)	0.136 (0.136)

(continued)

Table 3 (continued)

	White	Non-White	White	Non-White	White	Non-White
<i>HLACH</i> × <i>POST</i>			-1.13 (0.021)	0.044** (0.060)	0.06 (0.06)	-0.355** (0.146)
<i>HLACH</i> × <i>LESS WHITE</i> × <i>POST</i>			0.514 (0.057)	-0.097 (0.040)	0.423 (0.040)	-0.344 (0.194)
<i>STEP</i> × <i>POST</i> × <i>YEAR</i>	0.090** (0.013)	0.086** (0.010)	0.086** (0.010)	0.120*** (0.011)	0.125 (0.044)	0.194** (0.032)
<i>LESS WHITE</i> × <i>POST</i> × <i>YEAR</i>	-0.002 (0.027)	-0.014 (0.013)	0.024 (0.014)	0.014 (0.019)	0.059 (0.019)	0.013 (0.051)
<i>HLACH</i> × <i>POST</i> × <i>YEAR</i>			-0.104 (0.072)	-0.072 (0.059)	0.046 (0.130)	0.051 (0.000)
Controls for individual achievement	No	No	Yes	Yes	Yes	Yes
Controls for individual achievement	15,614,279	2,503,286	13,047,979	23,226,286	4,978,356	2,503,091
Observations (individuals)	146,676	728	146,676	728	146,676	728
Observations (zones)	728	728	728	728	728	728

Notes: Standard errors are in parentheses. The raw odds from the nonclustered estimators procedure. A conservative adjusted Wald test of the null hypothesis of no interaction is reported in parentheses. \*p < .05. \*\*p < .01. \*\*\*p < .001.

Author-reader: Oren Ergas

A reader's rebellion: The text is a window into your own mind

When the session organizers gave the instructions, at first I didn't know what to make of it, but then looking at the pile of journals a memory came to mind. I found myself back in school some thirty years ago set behind a desk with books and notebooks in front of me all carrying "important" information. At the same time they were all no more than paper. Plain paper, that one might use for endless things. The words written in these bounded pieces of paper did not just offer subject matter. They offered the possibility of drawing on the margins and amusing a bored consciousness of a teenager that sought relief from history/literature or whatever it was that was going on "out there" at the forefront of the "social" curriculum. With a quick hand I became that teenager again, that has little respect for the efforts of those who worked to compile these books that contained the "things one is to know". Carefully drawing infantile figures moving from one page to the next I created a hand-made cartoon that flows from one page to the next. Your hand controls their speed, and brings life to these moving images, and perhaps to the dead subject "matter" itself, mobilizing it from the terrains of geography, math and chemistry to the lived terrain of an academic-to-be's embodiment.

Where am I in this? Am I mocking the scholarship behind these journal papers? These papers could have been my own. Would I take such rebellious reading of my own papers? – I suspect I would. Loyal to my educational creed elaborated in various of these publications (Ergas, 2016; Ergas, 2017) – education, educational research, or the reading of the latter, are nothing other than life practices. The world to be known by them has no ontological precedence over the reader. They carry the history of a past to be known *now* by this reader. Reading is a practice that carries the possibility of educational transformation, and educational transformation happens in one place – in the mind and body of those changed *now* that manifest in their actions in the world.

Here is my offer to you – use the margins of this page. Use its words as you wish. I have written mine, but it is you the reader that will make of it what you shall make. Are you there? engage yourself, abandon me and liberate your mind. This text is not a "thing to know" it is an injunction to become.

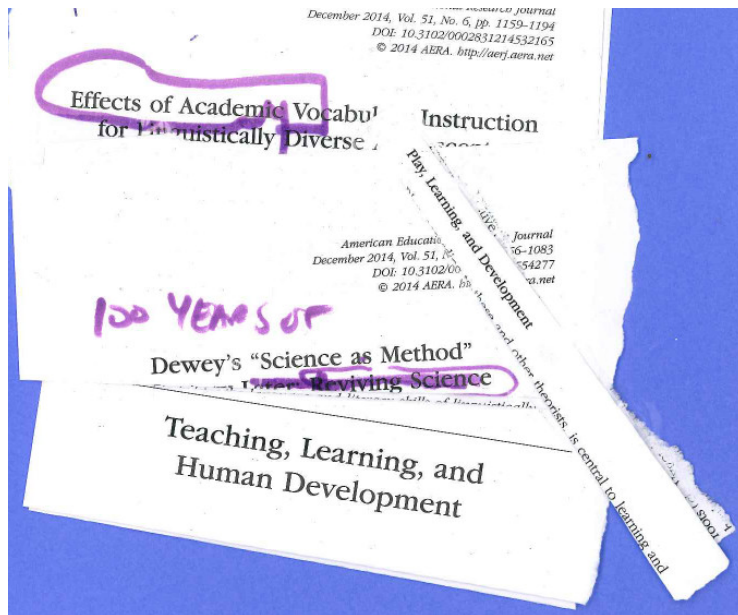
Author-reader: Maureen Ryan

I always love your sessions but don't think I have much to say about my participation in this one. I simply decided to "read" the numbers, page numbers and all instead of reading the letters as we do traditionally and was amazed to find so many and of course it was even more boring than the usual approach to some journal reading. I also started up a

conversation with the person beside me about the similarity between the task and The Humument by Tom Phillips.

Author-reader: Heather McLeod

I recall the workshop and enjoyed the hands-on challenge and yet my piece is now missing—it's likely that I didn't want the presenters to evaluate something that was produced quickly and so I took it with me and filed it somewhere for later consideration. I produce art joyfully and fairly quickly yet I'm shy about my products. Similarly, my writing undergoes much careful reworking before I put it 'out there'. While I can't really control the response of my viewers/readers (and the possibility that they may 'rebel'), I often spend time laboring for subtle effects...



Author-reader: Hector D. Lopez

### Quixotic Courage and Fluid Radicalism in the Age of the Tempered Critical

How does one begin to disarm the learning garnered within the very system of education that birthed the social conditions of one's own learning? As an educator within a national system of education I have been complicit in arming a generation of people with the silently destructive forces of compliance, maturity, and reason. Resultantly, I find myself time and again waging desperate personal and professional struggles in cycles of faux breakthroughs, near-disentanglements, fiery revolts, fatigues, exhaustions, and increasingly lamentable re-germinations of the evolving seeds of hegemony. Thoroughly considered notions of oedipal offensives merge as I weigh my own pathway to critical thought and reflection within the ensconced permanence of the US educational paradigm. The same paradigm that has allowed me the opportunity, resources, and capacity to gesticulate within spaces of inner peace, safety, and comfort. The current paradigm

functioning as a system through which I am increasingly conditioned to filter my radicalness through, in hopes of finding a space for my voice.

The active process of functionalizing academic journals through a subversive act of creative expression reenergized my sense of hope. While our roundtable group of presenters were relegated to a muting section of the AERA conference hall, the Reader Rebellion concept grew through me, as I am sure it grew through each of us who partnered through the action. As the Reader Rebellion group explained their concept, I thought about the stagnation of our educational system, and the academic publication process's contributing role. I thought about what constitutes Teaching, Learning, and Human Development, and how little that has changed despite the volumes of scholars working on analyzing and informing these processes through peer reviewed publication processes for decades ad infinitum. I did not see this creative rebellion as an indictment of the journals themselves, but instead on each of us as individuals working within the confines of established norms—especially those of us who consider ourselves critical scholars. I sought to ask what effects has publication within the tenure process contributed to the tempering of the critical. How many resolute passions have been quelled and undermined in a century? The implications that this cycle has had on educational policy and practice reverberates in higher education's inextricable deification of the publishing process, and subsequently on the practitioners, students, families, and countless communities that printed and deified research informs. I viewed my contribution to this rebellion as a seed to grow forward from, illuminated by the knowledge that I am not alone in my belief that we possess the power to transform practices through critically conscious action.



Author-reader: Christopher Au

It was an exciting convention, but as I sat down at the table, I shivered. The physical manifestation of my anxiety was a mounting concern. The continued erosion of my teaching practice, though hidden, was taking its toll; I was wheezing slightly, I couldn't hear very well in the noisy hall, and my left eye was turning painfully red. But the invitation to make some art helped me focus. What every autoethnographer desires is permission to play, and the opportunity to remove a mask. I held a journal in the flat of my hand. Journals like these, still in their shrink-wrap, were stacked on my shelf, forming a major line of thought. But the discourse that conflated saleability and truth wasn't the problematic that concerned me; it was that I had begun to do the same. A downward trend had begun to typify my creativity. Consequently my writing, and my teaching, veered towards linear, technicist tropes. I guess a part of me always longed to be a one with those pages. Defying segregation and organization, I made some cuts, and taking words from the inside of the journal, pasted them onto the cover. I outlined each word with blue ink; this aesthetically set the displaced words into the field of the cover's design, and in this new visual context they became little features, like decoration. I operated under the assumption that the loaded words would eventually create a new sentence, but looking back, I should have continued to just pile them up. Can you imagine an unreadable journal spreading like an overgrown anemone, until it is nothing more than an obnoxious mass of glue, paper, and ink? I long to bring what is inside of me to the outside, and make the dreams, ideals, and pyrotechnics of my interior life, that I have allowed to be buried under pages and pages of subjectivities, cover my body. Perhaps our role, as educators, has always been to separate words from their support, and make something new and strange out of them. Let's have fun, make a mess, and cross boundaries. It's time to teach imagination again, and stop hiding under the covers.

### Summary of results

We have described our own participation within author-reader structures and experimented with diagonal-cutting lines of flight (Deleuze & Guattari, 1980/1987), not pure reaction against, but rather offshoots that aim in different directions and require different subjectivities and worldviews. The experience of (re)creation where borders are malleable and yet inhabited, the experience of the confluence of knowing and being, is what we term an embody (Tillett, 2017a). While we have documented participants' remixes/mashups/interventions of articles with the hope that such creations will provide alternative directions for future research, our broader goal is to encourage self-conscious (re)construction of the assemblage known as being

a reader. We hope that such engagement allows us to see (and open) the assumptions we take on as readers of research. We assume that the outcome of this research is performative, in that unknown changes will occur in the reconfiguration of the author, participants and world. The “results” then, are the questions and changes in actions and representations taken on by the participants of the session themselves (Tillett, Barney, Kalin, & Participants, 2014).

### Significance

Making unconventional use of the text-based educational research format allows us to "challenge conventional transmissive research representations" (Tillett, Barney, Kalin, & Participants, 2014) so as to “shake the spectator out of a passive, spongelike state” (Reiss, 2001, p. xxiv). The reverberations from a rebellion of readers may not be ever be fully known, but we believe we are not the only scholars willing to explore new ways of reading. Why not try your own radical reading on this article right now?

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