

**A Critically-engaged Syncretic Language Narrative of two
Building Trades Students and their families: Developing
Identity-resonance for Self-actualising Minorities' Right to
Be, Believe and Belong**

Submitted in partial fulfilment of the degree: Doctorate in Education

Mari-Thereza Lewis B.A, B.Ed. (Hons), M. Phil Higher Education Studies
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Principal Supervisor: Associate Professor Isabella Rega

Associate Supervisor: Professor Julian McDougall

**Bournemouth University
CEMP, Education Research**

Abstract

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The recurring patterns of under-achievement and inequality emerging from the imposed Standard British English (SBE) amidst Further Education's widening participation, provokes questions about *what* attainment of the monoglossic SBE, usefully confers and promotes amongst heterogeneous minorities, whose recontextualisation-efforts typically default to the instantiation of protean English-variants. The thesis reflexively explores an emancipatory, generative collation of theoretical, narrative, and empirical applications for rethinking the inequity of social fields whose shifting flows of capital overlook their impacts on minorities. For circumventing minorities' vulnerability to the hurtful, exclusionary, and self-devaluing experiences of marginalisation and oppression, a collaborative autoethnography addresses the established thinking around variant-language and how it symbolically signifies the identity of two FE Building Trade students, their families and me. A social constructionist epistemology frames how the mutually-constituted and inter-related meanings and semiotics of the mediating contexts, are understood. Data elicitation occurs as a decoupage of actual and fictionalised narrative-storying – emanating from reflexive-dyadic interviews; intertextuality of metaphor, symbolism, poetry, and journaling; and material and immaterialised semiotics and literacies garnered from community walks, artefacts, and memory. An adductive process enables the construction of meanings contingent upon collaborators' subjective positions amidst their perceived identity deficits, lack and insufficiencies. Scrutiny of the resources collaborators drew from, revealed functionalist dispositions, surpassing the award of value to form in favour of meaning (variants vs grammatical correctness; reality vs ambitions; to survive vs expire). Themes echoing inclusion, acceptance, and belonging directly informed semantics of integration. A process of inwards-sharing returned our dichotomous separation from the mainstream as an equation of life in-between, of contradiction, but also, of possibility. Confronting our otherness in solidarity made explicit our dislocation, by which we forged self-resonance and the valuing of our distinctiveness as an embodiment of our humanity and place within it.

Understanding variants as translanguaged, syncretic analogical transfers and as resources for the transformation and empowerment of 'Self' advanced the notion of anastylosis, for redefining our national linguistic identity, by which we might progressively develop identity-resonance for self-actualising our right to be, believe and belong.

Keywords: English language, syncretism, identity, minority, marginalisation, otherness. (342 words)

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Acronyms and Abbreviations Used:

A / B / C / D / E	Grades of achievement
AD	Anno Domini (the year of our Lord)
ANC	African National Congress
AI	Artificial Intelligence
AL	Academic Language
BESD	Behavioural, Economic and Social Disability
BICS	Basic Interpersonal Communication Skills
C	Classification
CaCHE	Collaborative Centre for Housing Evidence
CAE	Collaborative Autoethnography
CALP	Cognitive Academic Language Proficiency
CALS	Core Academic Language Skills
CITB	Construction Institute and Training Board
DfL	Department for Education
DR	Dialogical Reasoning
EAL	English as an Additional Language
EAEU	Eurasian Economic Union
EL	English Language
ELF	English Lingua Franca
EFL	English as Foreign Language
ENL	English as Native Language
ERIC	Educational Resources Information Centre
ESL	English as Second-language
ESOL	English For Speakers of Other Language
EST	Empowerment Social Theory

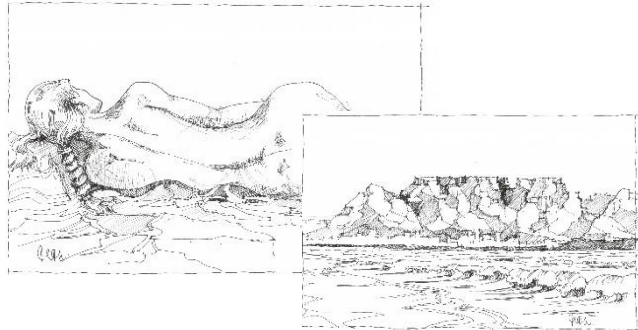
ET	Empowerment Theory
EU	European Union
F	Framing
FE	Further Education
FLP	Family Language Policy
FS	Functional Skills
GCSE	General Certificate of Secondary Education
HL	Heritage Language
L1	First-language / Mother-tongue
L2	Level 2 (Functional Skills)
LASS	Local Authority Support Services
LCT	Legitimation Code Theory
LPP	Legitimate Peripheral Participation
NEET	Not in Employment, Education or Training
NLS	New Literacy Studies
OFS	Office of National Statistics
OFQUAL	Office of Qualifications and Examinations Regulation
PLM	Parental Language Management
PSE	Poverty and Social Exclusion Survey
Q	Question
RP	Received Pronunciation
RQ	Research Question
SALSA	Search, Appraisal, Synthesis and Analysis
SAT	Syncretic Analogical Transfer
SBE	Standard British English
SEND	Special Educational Needs and Disability
SFL	Systemic Functional Linguistics
SI	Symbolic Interactionism

SRT	Social Reproduction Theory
SUP	Separate Underlying Proficiency
SuRE	Survey of Regional English
SW	South West (England)
UK	United Kingdom
UoT	University of Technology
US	United States (of America)
VPRS	Vulnerable Persons Resettlements
ZPD	Zone of Proximal Development

Preamble: A Metaphor by which to Peg a Start

Fig.1. Hoerikwaggo, a Metaphor of Table Mountain

It is little wonder that the Khoi San understood the supremacy of Cape Town's Table Mountain, as 'Hoerikwaggo, the ancestral mountain of the



sea' - whose mighty endlessness was visible in her provision of rain and sustenance, springs of sweet water, wildlife, and botanical bounty. Hoerikwaggo's formations of opposition and reconciliation describe the stories of South Africa's perilous history, that pause within her splendid, lithe folds of granite rock and sandstone, echoing the soft, clicking onomatopoeic language of the nomadic fireside storytellers, resounding amidst the distinctive lilts of the pioneering European merchants trading with the East. She is the mountain of people clashing with each other and the veracity of natural elements in ensuing bitter wrangles of identity, exchanges of domination and ownership. One might believe that the ogival spire of Devil's Peak is carved from such erosions. She stands as the Rock of Ages and as the embodiment of our Creator, that we sense in her howling pleas for redemption, and in their gradual appeasement along the plateaued table mesa, gently undulating into the cupola of Lion's Head.

Although too many years have passed, I remember driving along the snaking Kgosana Drive, that cut between two contrasting landscapes locked in time: the reserve of zebra and springbok grazing in the tall, graceful grasslands cradled in Hoerikwaggo's foothills in homage to the past; and the City Bowl's higgledy-piggledy, multicoloured dwellings, huddled shoulder-to-shoulder, mesmerised by a ceaseless, extensive arc of Atlantic blue, beyond.

And so, I begin my telling of a story that interrupts the domination and ownership of language and identity, in search for meaning, hope and possibility that exist far beyond those footprints in the southern hemisphere, that nevertheless, mirror the contestations for compliance that lie submerged in the vastness of an inculcated diversity, right here.

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While the circumstances that have brought me to this research are somewhat different, I recognise that writing *on*, and in many ways, *with* and *for* 'others' within collaborative autoethnography, is an encouragement and inclusion of 'Self', of one's personal engrossments and experiences – whose inclusion and immersion predisposed floods of emotions irrespective of *who* we were and *what* we were doing. This did not come without its own complexities and my need to explain that predominantly, the pronominalisation '*I*' denotes my researcher voice as the narrator and collator of our collaborant contributions and insights; '*we*' denotes my inclusion in terms of voice, place and belonging in the "double narratives" of our collaborant collective (Kyratzis and Green, 1997, p.17). 'Self' became a part of the unfolding of the rich and complex multi-layers of revelation, in worlds of perpetual change and becoming. As such, my inward African-ess that paradoxically translates into an 'insider-ness' *there*, and 'outsider-ness' *here*, makes visible, my implicitly promoted sympathies and ideologies. My memories of Cape Town can be likened to the scaling of the equally vast terrains of this thesis. Scorched by the searing heat of the Mother city's summers or bent by the squally tropical churns of Cape storms, the study encouraged our *foraging* for implicit footholds along unobtrusive rock-climbing crimps amidst sheer rockfaces; *intrigued* by historic ancient crenellations, sediments of tribal-etched precipices and the present-day incursions of enquirers – whose *elaborations* are *expanded*, in and by, the fathoms of an unimaginable breadth of ocean.

Synopsis of Chapters

As an English Language teacher, I set about my research along the lines of a literary writing analysis. It followed that the metaphors emanating from my memories guided the research structure wherein for Part 1, Chapters 1 to 3, an

act of *foraging* across the mountain and ocean landscapes, provided a view of the research landscape from whence my questions arose – inviting the review of the correspondence and contradictions of the currents I sifted out from the broader literature’s critical macro debates that framed the micro at the level of the individual, and the meso community contexts wherein the language phenomenon lay. In brief, this first part sets up the presentational metaphor for explicating the practical enactments I undertook, and by which the contents throughout the research have been guided. Importantly, my research questions were used to evaluate the appropriateness of my assumptions and for navigating the gaps in the corpus, which guided my formulation of the conceptual imperative underlying my research design. The study’s examination of institutions transposing emergent ‘semio-genic’ meanings (seen to engender linguistic recontextualisations), brought into relief a theory of linguistic self-transitioning, based on the sequence of progressions collaborators proactively advanced in solidarity – reflexively developing ‘Self’, self-coping, and the transformative impulse to self-actualise. Part 1 thus communicates my study’s fit in the broader scholarship of English language located within minority settings and flags its distinct position for advancing ameliorative syncretic approaches by which social inequality might be directly addressed. Further study to develop corresponding pedagogy that encourages transparent and fair literacy agendas in the promotion of the communicative priorities of language, is implicated.

In Part 2, Chapters 4 and 5, I explain the methodology and research methods used for hunting and gathering the *intrigue* of patterns and implications arising across the multi-granularity of data emerging from the context of totality. ‘Self’ and the notion of *identity* and *reflexivity* are explicated in their unfolding of temporality, proximity and history, in terms of their critical value for moving our collective otherness to one of syncretic membership and actualisation within a consciousness of humanity that values our ‘equal but different’ linguistic features, and by extension, our distinctive identity and ways of being.

Part 3 Chapter 6 lays out our sifting analyses of the actual and fictionalised narratives, materialised and immaterial literacies and memory within the pool of theoretical constructs, by detailing the development and organisation of our arguments against the dimensions of discourse that emerged from the literature

and which crystallised the conceptual framework. For concluding Chapter 6, I, present *the theory of a syncretic, linguistic self-transitioning*.

Finally, Part 4 Chapter 7, synoptically reiterates the terrains of contribution the research delivers to the community of my practice; and the revelation and meaning that we collectively distilled from across the four quadrants of the context in totality, by which the explicit and implicit truths of reality could ethically and theoretically find reference. By *expanding* our comprehension of the variant-phenomenon, we recognised our human right and freedom to *be*. The journey has enabled a realisation that like words within sentences, we too, find our meaning and 'Self' within a community of others. Like pearls along their string. And only when we, reflexively and syncretically reconfigure our fit within reality, do we truly transform our aspiration for identity-resonance and belonging, to ascend the apex of Maslow's actualised 'Self'.

Part 1
Foraging

Chapter 1: Introduction

There seems to be a simplicity around foraging that appeals to the shaping of this first part of my thesis. I imagined the Cape's early hunter-gathering Khoi San, sentiently responding to the earth's seasonal rhythms for replenishing their subsistence through a balanced adequacy of careful sharing. I came to sense nomadism, as an indiscernibly lived-footprint, where each day promised the assurance of a means for tomorrow – by way of a silent and imperceptible 'passing through' that leant to an on-going perpetuation of nature with no storage or hoarding of supplies beyond what was necessary for one's nourishment for that day – whispers based on the selection of a little from the lot; a sympathetic synchronicity, that gave in excess of the taking.

It is within the Khoi San principle of asceticism that Part 1 is gathered – for it is important that I share with the reader, the footpaths I followed as we tracked barefoot in the hot, hardened clays, to learn from the Khoi San's honey-coloured surveillance for sustenance, and their sweet and humble scrutiny of the hard fruits and roots that were harvested for giving life to this first part of my story.

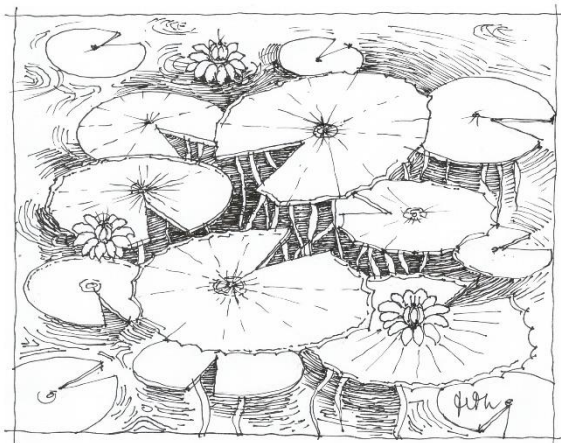
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1.1. The Essence of the Chapter's Structure

The foraging of elements seen to be sustaining linguistic distinction, is used to position my thesis on the variant-phenomenon within the frames of diversity. By presenting the elements in their most meaningful and basic workings, I intend to bring into view *how* their distinctive presences underpin the core aspects of my enquiry. This introductory chapter has not sought to constrict the vast potential for elaborating on these informants, because I progressively address their contribution and impacts throughout the thesis, sequentially adding layers, typical to the development of my methodological decoupage.

In seeking to foster a sense of the intersecting, overlapping and coexisting informants, this chapter provides an overview of the pool of considerations and their intricacies, resembling a community of lily pads upon a lily-pond, amidst the proliferations of aloes, fynbos and *Dakriet restios* of Hoerikwaggo – by which the

Fig.1.1.: Symbolic illustration of Variant Informants



expanse of the informant-networks impacting variant-constructions might be anticipated. Setting out the 'lily pads', helped me navigate the challenges in objectifying and reflexively questioning the relations of inequality, class, exploitation and oppression, ensconced within variant-language. Intermittently, I state for the reader the corresponding relevance to the phenomenon.

Throughout the thesis, I tentatively use the terms, 'native' and 'minority', because notwithstanding their semantic meanings respectively denoting 'originary' ownership and, a social cluster's quantitative relational percentage, the terms embody problematic concepts in their connotative carriage of ideologies that ensconce colonial-related power, division, othering, and suppression.

My use of the terms is limited to their denoted meaning:

- as first-language (L1), native and mother-tongue (that, in contemporary sensitivities and significations, might equally present problematic connotations and exclusion of gendered or transitioning identities), but which I use definitionally and interchangeably to denote L1
- ‘minority’ in terms of the distinctive linguistic, sociocultural, and ecological characteristics of the collaborant collective, explained on Pages 10, 55 and 238.

I was reluctant to exchange the nomenclature because language in itself is saturated with signification and symbols, which cannot be wholly predicted nor anticipated; and behoves my mention that my intentions persist, solely, in transparently exploring with sensitivity and respect, the phenomenon under study, albeit amidst the irrepressible embodiments and projections embedded within the ambiguities and fissures innate to language.

It might be wise to mention at this point, that my use of the anglicised s-suffix frequently conflicts with the z-suffixes of the quotations drawn from international researchers. My focus being on EL, inevitably, obligated my adherence to the traditional British spelling norms, for example artefact(s). The term, collaborant(s) emerged as a portmanteau or blend of ‘collaborating participants’, characteristic of CAE, and in preference to the term, ‘collaborator(s)’, that simultaneously embodies conflicting associative and pernicious meanings. The blended term ‘collaborant’ furthermore, simulated the ontological ‘workings’ of variant-practices and fusions accounting for the ever-growing EL.

1.2. Dimensions of English Serving the Research Topic

The idea, that people change and expropriate language befitting their identity and sociocultural reality is *not* new. As early as Webster’s Spelling Book, published in 1783, cited in Bryson (1990), expressed the resolve for delineating the culturally-distinct and norm-providing American English from that of the British standard. Webster’s confrontation of the inherited saturation of European pronunciations and insertions typical of British English, stemmed from what he believed to be the divisive exacerbation of class division that maintained the inaccessibility of minorities who did not have the orthographic, nor morphologic language-knowledge to hand.

With English being recognised as a global language, consequent linguistic assimilatory efforts find themselves amidst dissections of underlying ideologies perceived to be inhibiting acquisition of Standard British English (SBE), not least, the projections of responsibility for the instigation and recontextualisation-acts arising in the repurposing of languages. Variable 'structures' of English, such as Esperanto, Anglic and Seaspeak (Bryson 1990) and the globally-franchised English Lingua Franca (ELF) described as "a language-use mode" for using English (Seidelhofer, 2011, p. 77) have been fashioned to enable communication amongst international English language (EL) speakers. These 'tongues' and temporarily-constructed speech dyads, however, harbour an innate oversight to prioritise aspects of morphology and syntax, specifically when, as described by Mauranen (2012), they resemble a fusion of semi-lects neglecting the idiomatic nature inherent to language. I noted this oversight lingering in earlier studies for example, Strang's (1970) English models' categorisations across ENL (the national mother-tongue language), ESL (the politically-rooted official language for upward mobility, learned formally in post-colonial contexts) and EFL (EL learned for international usefulness); and Kachru's (1985; 1992) Three Circle Theory comprising the inner / native-speaking or linguistic norm-providing countries; outer (ESL and linguistic norm-developing countries) and expanding circle (EFL and linguistic norm-following). While Kachru's model might be critiqued for neglecting the complexity of speakers' realities, it does challenge and liberate ESL and EFL from the norm-providing inner circle. Schneider's Dynamic Model (2003; 2007) recognises the pluralistic and diverse nature of EL but neglects the prevalence of cultural heterogeneity and political power of colonial identity 'roots' embodied in ENL. Schneider (2007,p.12) identified "facets of complex reality", as being flavoured by linguistic genres simmering in demonstrations of 'belongingness'. Schneider thus held a *particular reasoning* for variant-SBE dialectical tensions.

Kecskes (2019, p. 1-14) identifies second-language speakers as blending "two reflections of the world", emanating from amalgams of mother-tongue and mainstream language. Kecskes's notions of "blending" found consonance within the collaborant-collective's attempts for acquiring the British standard while overcoming the embodiments of their own inculcated non-standard 'inherited'

variant-languages, which illuminated a *pathway* for how I came to comprehend the variant-phenomenon.

1.3. The Research Background and Problem

When FE under-achievement is narrowly defined in terms of funding predicates that anticipate GCSE English language achievement within two years of enrolment, such aspirations overlook the linguistic scaffolds required by Building Trades students, *and* conflict with recruitment efforts that typically draw from minorities described as non-traditional, non-native, *and* native speakers with low prior English attainments, BESD, SEND; and students arising from dire socioeconomic contexts. Students' under-achievement might implicitly convey education's prescription of a yet unattained outcome that advantages speakers of the mainstream language while, simultaneously, diminishing minorities' naturalised linguistic genres.

Neoliberal initiatives, masquerading as promoting economic innovation and social mobility, are blatantly exposed when failure to achieve SBE precludes students' attainment of their overall qualification and subsequent employment. The touted privileging of relevant 'work-ready' priorities, neglect a self-reflexive examination of what underlies the professed provision when students' futures are being hindered (Giroux 2003). It is within these recurring patterns of EL under-achievement, attrition and consequent interrupted life-chances that concerns around the perpetuated social inequality provoked questions about *what* attainment of SBE usefully and realistically conferred and promoted.

As an EL teacher in FE's Building Trades, no satisfactory explanation was offered for advocating SBE within diversity's milieu of multicultural resources, lingual presences, and competencies – invariably culminating in non-standard English that delivered little more than the accentuation of achievement gaps. Furthermore, embedded discourses appeared to 1) repress those marginalised by their literacy practises; and 2) neglect the linguistic accessibility and needs of cultural and linguistic minorities (Bourdieu 1992; Gee 1996; Street 1997; Fairclough 2010). I began to understand the current expectation to achieve SBE countered pedagogies that promoted ELF specifically fashioned to satisfy diverse cultural-

lingual needs (Kachru 1992; Street 1994; Seidelhofer 2011; Baker and Irwin 2016).

The anomalies embedded within the literacy agenda, powered my interrogation of the inequality arising from the discriminatory rejection of minorities' symptomatic lingual readjustments. Importantly, I saw how diversity and tolerance for linguistic repurposing might be usefully positioned for configuring 'equal but different' constructions of language – serving the practicality, inherent *to*, and prioritised *by* the Building Trades. A *repurposed linguistic pluralism* was thus sought.

1.4. Research Aim: Linguistic Emancipation from Historical-engendering

My research aim sought to emancipate minority *native*-English speakers and our variant-language from the institutionalisations of distinction born by our tenuous accessibility of SBE, for *reflexively constructing a 'way' to legitimate our inclusion and integration*. Thus, I sought *how* we might theoretically and methodologically cohere a tolerance for a socially-just and inclusive language amongst minorities who typically defaulted to the instantiation of protean English-variants. Despite education's purported egalitarian interventions, the failure to acquire SBE implicated minorities' vulnerability to the hurtful and self-devaluing experiences of marginalisation and othering. The thesis posits language-variants as transformationally-empowering identity-markers, potentially advancing speakers' linguistic freedom and relevance; and not merely as representing the symbolic, sociocultural linguistic entities vilified as minorities' (mis)constructions.

Following, I sketch an explanation for making sense of the historic engendering and impacts of socioculturally-mixed, post-colonial contexts – describing the 'backstory' for developing my research aim. Europe's historically purported notions of cultural superiority and 'duty' for illuminating the benefits of civilisation to the world, might implicate how colonial explorers translated their authority in their misrecognised 'domination' of the 'New World' and in their 'entitled' ownership of people as trade commodities of economic value. Europe's failure to comprehend the inhumanity that such transactions of human capital brought to bear, cannot be overlooked – not least, how such exchanges deployed detrimental ascriptions of status, identity, and place, for those being dispensed as

'commodities or property' to new contexts, or 'redefined', within their heritage land as minorities (Hiebert 1984; Shaw 2018).

While such a perspective might be deemed speculative in terms of how it might bear on the national linguistic endeavour and indeed, my research aims in representing native-English speaking minorities, I argue that such and similar inhumanity lingers in the residual memory of minorities. One has only to reflect on *Black Lives Matter*, the reactionary spate of anti-racist protestations across the UK in May 2020, following the police brutality that resulted in the death of an African-American civilian while being restrained in Minnesota, US. Subsequent civil unrest and protestation evidenced the tearing down of the controversial statue of a 17th Century slave trader in Bristol, UK, amongst others seen to be inappropriately heralding the inhumane domination, excision, and importation of human beings. Even the UK government's *Everyone in* scheme for the benevolent housing of vulnerable rough sleepers during the Covid-19 Lockdown in March 2020, neglected to consider the impacts on the homeless in their subsequent irreverent discharge to the streets when the virus was deemed to be contained and social distancing measures relaxed, *in spite of* the predicted 'second wave' and the advent of winter, now upon us. (www.parliament.uk. "*Impact of Covid-19 (coronavirus) on homelessness and the private rented sector inquiry launched*", 17 April 2020). Such social enactments depict the presences of flagrant inhumanity that serve to sustain minorities' rejection of the unjust oppressions and carelessness embodied in mainstream institutions, across ecologies of race, culture, and economics.

The ethnocentric and monocultural SBE, cloaked as the national identity, might similarly be implicated in the ways that minorities might choose to affirm their self-actualisation and identity – echoing what Hiebert (1984) meant when he claimed historic domination necessitates an ameliorative intellectual evolutionism. To my mind, the exploratory gains used to rule the world and of others, require an ensuing wisdom for equally ruling out their history and memory. I contend that people located 'in-between' or at the extremes of culturally-mixed contexts, polarised between minority and mainstream divisions, might comprehend their sociocultural amalgams in syncretically-healing constitutions of identity, and pluralist forms of language. Acknowledging what might underlie the shaping of

recontextualised variant-language beckoned my seeking out syncretic translanguaged conceptualisations of language from Gregory and Kenner's (2012, p.2) "diverse treasure trove, [of] an array of linguistic, artistic, social and cultural resources".

1.5. Research Boundaries

The underlying relationships occurring between variants and the British standard, and the social structures wherein variants arise, and sites intended for their use, are contrasted, and discursively positioned. I home in on these relationships framed within the experiences of two FE Building Trades students and their families living in an impoverished socioeconomic pocket in SW England, where we (I include myself, as collaborant researcher), construct identities of 'Self' within our collective. The study differentiates between mainstream and minority cultures, but specifically, the marginalised *first-language* English-speaking minorities whose lived-world reality has precluded access of SBE via traditional pathways, and whose advancements remain compromised by the absence of the necessary linguistic-scaffolds.

The study represents a sociocultural exploration of minorities' identity, by way of the recontextualised variant-language forms that conflict with the standardised linguistic traditions of a mainstream, perceived to relentlessly refute our inclusion. 'Self' and 'others' and, 'Self' as *othered*, are considered within the transactions that perpetuate the linguistic incongruity, emerging from the effects of the sociocultural, psychological, symbolic and economic informants that serve-up the contradictory and clashing discourses striving to acquiesce to the rules of legitimacy. By symbolic, I include our history, biography, and the physical geographic locations wherein our sociocultural interactions and consequent class ascriptions, arise. To meet its *emancipatory function*, the study sought to illuminate the *meaning* of variant-practices by untangling the reproductive processes of misrepresentation being relayed in language transmissions intent on preserving distinction; and how these collectively impact collaborants' self-perceptions for enabling how we might assertively counter the oppressive and exclusionary elements of our reality.

While the study focuses on how the mandated SBE (in FE, the world of work, and minorities' every-day lives) serves in the implicit suppression of minorities' spoken variant-language, and by extension, our autonomy for expressing our own unique distinctiveness, I do not wish the study to be reduced to a narrative of finger-pointing, nor the overt victimisation of minorities. Because while *division* is acknowledged, I see no value in locating the mainstream within a purposefully *divisive* perpetuation of social inequality and othering of minorities, because SBE represents our national identity and demands a valuing and respect. As such, my aim is not to devalue the significance for preserving literary canon, nor to incriminate the inter-play of underlying complicit agendas or culpability across mainstream and minority language-speakers but, rather, to elicit a *comprehension* of the informants imprinting our socialisations, in the interests of reviewing how we might yet conceive an efficient outcome of equitable resolution. Ultimately, my intention was to identify and accept as *valid*, an effective reconciliatory, all-encompassing, inclusive approach for relaxing our tolerance of non-standard forms of English. While this study identifies collaborators' progressive volitional recognition of own accountability in the perpetuation of marginalisation – that I whole-heartedly attribute to my undertaking of a collaborative autoethnography (CAE) – findings have inclined my thinking towards the positing of anastylaxis, for making acceptable an inclusive amalgam out of the variant-SBE dialectic. While this avenue falls outside *this* study's boundaries, the potential for proactively conceptualising the variants' linguistic repurposing, is presented.

By making explicit the boundaries, the sociocultural 'territory' offers a tangible delineation for aggregating collaborators' 'self-measurement' within the layers of context, which I understood were impacting variant-patination, and for acknowledging how features of context shaped social outcomes – particularly, in how marginalised areas broadly reflected poverty and struggle. Notwithstanding the affordances that constricted geo-spatial ratios render to the natural intersections of inhabitants, such features are paradoxically seen to mobilise close-knit communities; elicit social networks and representative practices – visible in Grannis (2005,p.297),

“Networks of neighbourly relations emerge from and reflect networks of pedestrian streets”.

It followed that the collaborant built-environments were ‘more than’ the concatenation of attributes, services, and functions. Rather, they were understood to imbue their communities with psychological and social meaning and identity, because built-environments “mediate, direct, and constrain these interaction patterns” (Grannis, 2005, p.297). This thinking aligned with my sense of materiality and Wenger’s ‘thingness’, I explore in the data analysis, and which advanced the consideration of *proximity, temporality and well-being*. Marginalisation, as a pervading theme of the research, is used to explain collaborators’ unique circumstances in terms of our traditions, biographies and dispositions – understood as cohering our functionalist linguistic allocations. Because context is viewed in its significant associations between social and psychological-shaping, and as lived-setting, I elaborate, below, how context, pertinent to the delineation of my research boundaries, is configured within my study.

1.6. The Open-ended and Dynamic Context as a Unitary Construct

Notwithstanding the munificence, contexts deliver across multidisciplinary perspectives, there remains an absent globally-understood meaning for the term. Understandably, the notion of context, finds its own unique expression in relation to how those drawing on it, conceive of it as an entity. Context, within the specificity of the domain of variant-language, remains conceptually elusive on account of the variety of sociocultural factors and multiplicity of data that can be extracted from context analysis, not least of which, the range of purposes that may be ascribed (Faber and Leon-Aruaz 2016).

Framed within a social constructionist lens, I came to conceive that for the purposes of my research, my definition of context necessitated surpassing the traditional definitions that were limited to, and bounded by, historically-imprinted behaviours and topographical borders. My reasoning emerged from Berger and Luckman’s seminal 1966 treatise, *The Social Construction of Reality*, where I came to see that while society represented an objective reality, it remained a ‘made-made’ product that called for an understanding of the objective and subjective aspects of reality, arising in,

“an ongoing dialectical process composed of the three moments of externalization, objectivation, and internalization” (Berger and Luckman, 1966, p.129).

The researchers point out how societies devise and enforce rules that culminate in socially-habitualised behaviours, that over time, become instilled as objectified social institutions. These institutions do not alter our relation to them as ‘externalised’ in an objectified reality, given the externalised world is both a product and construction of our own objectivity. People come to understand the world as something *other than*, shaped by their objectively-held social experiences, and as something external to them. Over time, internalisation expresses the objectified social world as becoming “retrojected into consciousness in the process of socialization” (Berger and Luckman, 1966, p.61), where our experience of the socially-objectified institutions (the constructions we have produced historically through social interaction amidst the symbolic power resident in institutions), become so imbibed within our consciousness that we cannot later conceive of their origin in the objectified and externalised institutions of our social experiences. As such, by considering *context as the sum of its objective and subjective features of reality in their causal relation with social groups*, I might approximate, however fractionally, the rules and institutionalisations that reside, coalesced and internalised, in our socialisation. A *multidimensional view of context* for eliciting interacting informants, was thus proposed.

Context within my study, brings into view the spatial-proximal and temporal repositories of living beings and things, material and immaterial, social and sentient, etic-emic relations of experiences, of behaviours and of thought; of collaborators and ‘Self’ within semiotically-mediating environments across past, present and future informants – where all related variables, individually and collectively, constitute a *totality*. This expands on Faber and Leon-Arauz (2016, p.199) who see meaning as “rooted in our knowledge of both the material and social world”. Context for collaborators represented what living there *signified*, what meanings might be *inferred* and how collaborators *recalled* their lives within these multi-granular presences. I saw collaborators and context as being awarded equal ontological weighting because of their inter-relating constitution of each other, even within the epistemological social constructionism, where the variant

phenomenon emerged as the shared interaction and understanding of value and meaning. Context, across its materiality and immateriality, signified collaborators' perceptions of 'Self', our outlook and reality, which denoted the meaning and self-identity underpinning our collective responses, behaviour, attitudes, and our variant-language. Thus, circumscribed within a bounded cognitive and sentient milieu, the variant-phenomenon is offered a backstory, a setting – of interacting and mutually-constituting social relationships, agency and time – that more closely reflect the truth of *all* that might be implicated in variant-constructions. Whilst significant research identifies the social impacts on language, my study extends a unitary view on social influences in terms of how context, in its *totality*, is considered. Current conceptualisations of context examine the relationships of individuals within contexts, as *place*. In the footsteps of Halliday's (1994) Systemic Functional Linguistics (SFL), Zapata (2017, p.2) sees language as:

“a semiotic system that cannot be separated from its social function, as it expresses meaning according to the different social contexts in which it is used”.

From this viewpoint, language and context iteratively mirrored their meaning and genre, the one from the other, and as such, guided how 'context' within my study, encapsulated the spatial and temporal 'repository' of social living-beings, and sentient and material existences. By considering the dynamically-interacting heterogenous elements in a unitary and indivisible wholeness of a totality, I was able to conceptualise their 'arrangement' as an assembly of dynamic and diverse networks whose congregations and joint-construal over time, represented the informant culminations of the variant-phenomenon under study.

1.7. Linguistic Needs for Building Trades Qualifications

The linguistic diversity of minority Building Trades students – namely, non-traditional native-speaking students, migrants, and asylum-seekers – compromises students' potential to achieve a pass grade in EL that forfeits attainment of the necessary Trade qualification for entry into employment. Minorities thus face linguistic challenges for articulating theoretical craft components alongside their coveted technical skills and career pursuits that have

drawn them to the programmes in the first instance. Firstly, students' negotiation of linguistic nuances, call for explicit functional grammatical knowledge to enable the construction of their specialist language (Bernstein 2000; Unsworth 2001; Quinn 2004; Christie and Derewianka 2010). Secondly, EL acquisition calls for speakers to recognise and unpack the abstract and decontextualised jargon from the structural forms of texts or genres (Martin and Rose 2008; Klein and Unsworth 2014). Thirdly, developing criticality necessitates an explicit transmission of evaluative resources to express "forms of affect, judgement of propriety or social esteem" (Martin and White 2005; Hood 2010, p.78; Mills and Unsworth 2014).

1.8. Bernstein's Transmission Codes

Notwithstanding the study's focus on the social and contextual dimensions impacting language-use, Bernstein's transmission codes illustrate how conflicting code modalities aligned to the transmission of craft-knowledge and acquisition of SBE, highlight the distinctive features inherent to the habitus of Building Trades professionals. Bernstein's (2000) notion of *classification* controls how knowledge is differentiated across knowledge systems. *Framing* signifies the control of how language pedagogy is regulated and legitimised – visible in the dominant, regulative discourses of policy and the educational regulation of SBE. EL is seen to span across both knowledge codifications, namely: the horizontal nature of EL embodies both, process-driven transmissions bearing the symbolic and tacit *integration codes*; while the rigid grammars and technicalities, constituting the functional and practical proficiency in language, are disseminated via *collection codes*. Whilst collection codes are endemic to the craft-professions, knowledge transmissions in the vocational trades typically follow *incrementally-increasing and sequentially-organised* transmission patterns of specialised craft-knowledge and related skills. Translating these codes across language-acquisition is complicated, particularly when the vocabulary and grammatical transmissions appropriated from the sociocultural context are already fraught for a host of reasons ranging from inherited linguistic-characteristics, sociocultural and economic impacts, limited educational opportunity, effects of marginalisation and so on. While prescriptions of SBE appear to favour 'integrated' coding in their espousal of creative and literary elaborations, the functional structure of language meticulously engineers a knowledge-type that is coded into grammars and vocabulary-sets that are distinctly 'collected'. While acts of streaming indicate a

form of mediation across the code distinctions, streaming fails to identify that for both pedagogic routes (FS and GCSE), EL transmission occurs across collection *and* integrated code modalities. With both streams of EL depending on retrieval across both modalities, the challenge arises in the limited bank of integrated code resources that minority students have at their disposal from which to draw from – emulating Bourdieu’s “gaze” that comes by way of cultivation, compared to the crafts, arising from practical mastery. Importantly, when we acknowledge variants, in terms of their close tie with the epistemologies and underlying assumptions of the Building Trades, the innate ethic of practical mastery, renders complications for negotiating integrated codes that fall ‘outside’ of Building Trades speakers’ penchant for restricted collection modalities.

1.9. Sectoral Recruitment, Intersecting Contexts and Challenges

I develop for the reader, a macro-view of how the multiculturalism inherent to the Building Trades, both within England’s context of FE and the professional field of Construction, have come about. The elicitations of multilingual presences, and the sociocultural and economic influences impacting language, illustrate the anomalous fit of SBE needing to be ‘operationalised’ within the meso-level heterogeneity. These presences underscore how linguistic recontextualisations consequently contribute and manifest variant-constructions at the micro-level.

Recruitment for the sector has continually sought to attract a growing labour force to compensate for the UK’s ageing workforce moving towards retirement, and the lack of appeal the sector delivers to British millennials and their perceived prospects for enlisting in low-skilled labouring work (OFS 2019). Migrant labour as at the end of 2019, represented 11% of the UK workforce and was seen to symbiotically appease the demand for Construction labour. The response to UK migration is based on the ‘ready’ availability of Construction work offering comparably improved pay-rates and quality of life. EU Accession countries represented a rise from 27 million migrants in 2015 to 64 million in 2017, with Bulgarian and Polish workers being primarily recruited in unskilled and semi-skilled labouring trades. Migrant employment in general labouring trades increased by 22% in 2017 to 40% in 2018. The super diversity presented by EU and Western European migrant and native-speaking minorities signifies the expansive pool of linguistic fusions arising within the Construction contexts.

1.10. Training for Professional Participation within Covid-19 and Brexit Impositions

FE Colleges, following the impetus of the Construction Industry Training Board (CITB 2019-2020), have proactively packaged high quality training to attract and make ready for prospective recruits across the Trades. The CITB's active support in configuring an improved status for manual labour, pre-empted FE's apprenticeship programmes that could iteratively deliver currency and industry-informed prospects. Colleges responsively proposed widening access and inclusivity policies in their anticipation of the diversity for which they were now catering. However, the lingual implications remained constrained within the standardised EL across both, the proposed FS English, and the symbolically rich GCSE, and A-level, pathways. For national enrolments, streaming is determined by students' prior English GCSE grades and age as at the start of the academic year of enrolment. Students under the age of 19 are mandated to remain within the GCSE stream until their successful achievement of EL, or advent of their 19th birthday. For second-language speakers, evaluating language competency and skill-level equivalency remains, at best, tenuous in terms of the transferability of linguistic competence in relation to SBE. Thus, native and migrant minorities recognise the implications of non-achievement in terms of earning potential and survival upon migration. The rampant under-achievement – represented in the attrition rates resulting from the Department for Education's (DfE) imposed re-enrolment in EL up until successful achievement is attained – directly interrupts entry into employment, exacerbating the national need for addressing the falling numbers of ground-level labour that inevitably deliver the linguistic fusions across the super-diverse linguistic environments (Blommaert 2010; Arnaut et al. 2015; Wei and Garcia 2017).

Competitive advantage (seen in the pursuit of efficiency, quality, and overall timeous completion of built projects) is proposing alignment with artificial intelligence (AI), (CITB 2019-2020). Economic volatility, within the Covid-19 pandemic have implications for the sector's resilience – given the government's interventions for addressing viral spread that cannot easily translate across the sector's dependence on teamwork operations; materials-distribution and carriage; and fundamental Health and Safety regulations. Further impacts are delivered by the concomitant lockdown of borders and social-distancing interventions; not

least, their impact on the necessary financial clout for integrating AI amidst the inability to manage liquidity within the circumstances. As a catalyst in a technologically-driven sector, AI will call on skills-sets that far exceed outcomes currently anticipated by UK's Trades qualifications which will drive a review of not only EL, but across all skills-sets and literacies. A survivor-consciousness is needed for recalibrating literacy-essences and functions, within a reality we have yet to conceive.

1.11. Embodied Subjectivity of Stories, Memory and Meaning

My chosen methodology, CAE, revealed a transformative potential for addressing minorities' linguistic inequality and marginalisation. Whilst how I use CAE is carefully unpacked in Chapter 4, it behoves explaining how CAE 'overturned' the symbolic and social disaffection of our inaccessibility of SBE, in and through our voices because:

“telling our stories is a way for us to be present to each other, provides a space for us to create a relationship embodied in the performance of writing and reading that is reflective, critical, loving, and chosen in solidarity” (Holman Jones, 2011, p. 333).

CAE afforded collaborators a collective acknowledgement and participatory forum as variant speakers, within a *communitas*, wherein the underlying causes, backstories and the broader social currents emerging from our collaborant collective and contexts, could be accessed. The methodology extended the potential for analysis of the perceived exacerbation of social inequality. While linguistic otherness could be explored in terms of the impacts of history, habitus and field, the methodological quality for drawing on our individual and unique stories, liberated how we, as collaborators, might come to conceive of ourselves, our feelings and insights, and potential for self-actualisation.

Stories can never be viewed as mere stories because they explain who we are, where we come from and belong, irrespective of how insignificant our stories might

translate – given our stories emanation from and production from the stigmatised periphery (of migrant semi and unskilled Construction labourers; resettled native-speakers classified as ‘foreign’; and students whose economic status conferred their anomic inclusion as ‘other’ or merely, ‘left behind’), we did not have to remain unaccounted and muted within wider debates. Rather, we were made visible and rendered audible, as individuals that *matter*. By refashioning our perceptions, CAE articulated an incomparable valuing of our identity and language in consoling narratives of emotional and intellectual connection, belonging and place, in a shared, albeit socially distinct, humanity.

Notwithstanding, our shared British nationality and native-speaker status, our individual circumstances – bequeathments, appropriation and displacement – collectively orchestrated, impacted and vilified our status as ‘minorities’, which more than often, equated us as the ‘lesser’. Keith (2019) observes that including cross-cultural perspectives, adds a richness to localised ways of thinking especially for developing empathy by which we might transform features of social inequality. Within the metaphor I use for my thesis, there existed commonality between ourselves as a minority and the dispossessed Khoi San, particularly, in how we were cast in terms of our linguistic legitimacy and ‘othered’ identities. In our direct comparison, the Khoi San culture advanced how *memory* might be drawn upon as a valuable resource within the context of our collaborant experiences. Evocations of memory (inherent in the historical truth-claims of African tribes) are proactively maintained in their characteristic generational cascading of oral testimonies (Ngoepe, 2016), despite how such ‘histories’ remain in danger of imminent dispersion given the absence of archives or record-keeping. Khoi San history depends solely on cultural memory for reifying uttered stories. Even though, memories fade and blur through forgetfulness; or fall prey to distortions elicited by tellers’ aggrandisements, the stories and self-representation that we remember by showing and telling, might purposefully express Rabindranath Tagore’s “whole drama of the human heart, with its laughter and tears, its fulfilments and failures” (Read-MacDonald, 2016, p. 9).

Memory was thus valued in our recall for how we log our individual pasts, and in the carriage of significance, where we, in the footfall of Khoi San griots or as collaborant storytellers, are *no* less a configuration of medium, *nor*, less, in terms

of our reliable delivery of truth, because truth is always a perspective from some point of view. And, whilst distillations of memory might be perceived as adding to the pool of contestation around trustworthiness, the sharing of memory, is consistent with the enactments of participants across all social research approaches, that draw from what lies deep within. This, in itself, serves no other purpose beyond its search for validating and asserting the 'Self'. Rather, the shared honesty and transparency, merit respect and humility in gratitude for our receipt of these personal intimacies, and certainly not that of suspicion – such is my defence of accusations of subjectivity and lack of rigour.

I acknowledge the tentative, contradictory, and often incomplete nature inherent to CAE, whose defined and demarcated contextual-strictures of both, the research sample and data-sources, delivered their respective logistical limitations. Additionally, the narrative storying of our lived-accounts elicited in the reflexive-dyadic interviews and creative fictionalised narratives (poems and prose) *and*, collaborators' retelling of our perspectives, in our own voices, together contributed to the subjective conceptualisations of 'Self' in relation to 'others' across the enacting specificities existing within the contextualised immaterial and material assemblages. These specificities further curbed the potential for generalisability across research findings. Notwithstanding the acknowledged limitations, I could neither deny, nor predict how the many guises of subjectivity 'translated' into the intrinsic and abstract conceptualisations embedded within our contextualised realities.

One might puzzle over what the sense for pursuing research alongside such limitations might have been. My simple answer flags the study's emphasis on *meaning*, in its aim for reflexively legitimising our inclusion. I sought to infuse our interaction within a consciousness of humanity, where we were all interconnected and valued as beings that matter. I sought such an understanding not through conflict and discrimination but through prising open our perceptiveness, emotions, and affect. Meaning and reflexivity were elicited by our reaching back into ourselves, where in a state of self-reflection we could authentically understand 'Self' and our own subjectivities of our reality. Collaborative storying, writing, materiality, immateriality, and memory made our emotional resonances of dislocation understood – exchanging negative and counter-productive

experiences, for ameliorative aspirations of acceptance and belonging; from worthlessness to value; exclusion to integration, and from otherness to distinctiveness. The irreconcilable and tenuous ‘measurement’ of the material and immaterial data was displaced in favour of *finding meaning through their ‘interpretation’*. This form of inwards-sharing illumined how our joint similarities, found *place*, within our collective’s distinctiveness, where we, as members of a consciousness of humanity, essentially, *belonged*.

1.12. Concluding the Chapter

In this chapter, I outlined variants as being affected by, and immersed within historical, cultural, and political institutionalisations. Conceptualising language-variants as symbolic edifices of identity offered a pathway for considering them in terms of their sociocultural presences – in how they function; what purposes they serve; how they come to be; and how they are reproduced and endured over time. Mencken’s (1921, p.12) citation of Webster’s call for a unified solidarity and identity, signifies the prolonged perforation of historic quests for reconciling people’s distinctive identity within their language of communication, “As an independent nation our honor requires us to have a system of our own, in language as well as in government.”

By placing variants in ‘conversation’ within a broader critique, where not unlike *New Literacy Studies* (NLS) and *Artifactual Critical Literacies* (Pahl and Rowsell 2019) I could consider variants, *not* in terms of their structural-technicalities, but as social practices and as *Living Literacies* (Pahl and Rowsell 2020) embodying the ideologies and discourses of power existing in the multidimensional context and as dynamic mediations of an inevitable and ever-presiding totality.

Remaining within Part 1’s metaphor of foraging, Chapter 2, reviews the corpus on EL, for harnessing relevant research that has hitherto been established in the field, by which I might devise a theoretical anchor for advancing my research strategy.

Chapter 2: Review of Theoretical Perspectives

Bringing into relief, the finds from my search

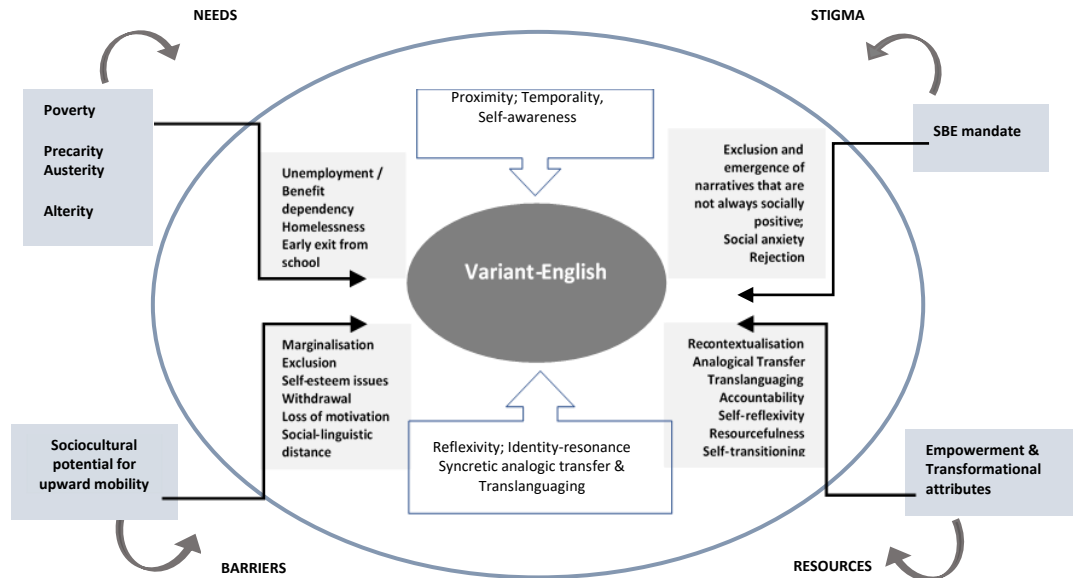


Fig. 2.1. Structural Drivers Impacting on Linguistic Aspirations for Identifying Relevant Literature

2.1. Rationale for the Selection of Research

The broad categories identified in the introduction's variant-informant 'lily pads' – encompassing the currents of historical imprinting, marginalisation impacts, sociocultural integration and 'brokering' – are drawn upon to mount this thesis' *theoretical and methodological contribution* for addressing the variant-phenomenon. The 'informants' guided the selection of relevant literature, by which the identified structural drivers and aspirations, helped me discern the *needs* and *stigma* minorities faced, relative to the *barriers* and *resources* that respectively challenged and mobilised, minorities' variant-constructions and aspirational linguistic self-transitioning. Theoretically, I grounded my thinking on:

- Bourdieu's "legitimate language" – where legitimacy maintains the status quo of elites, by way of the cultural capital bequeathed to them – in terms of legitimising a tolerance for non-standard English for promoting

minorities' inclusion and social equality, along the lines of Andersson and Trudgill's (1992,1975) arguments for *tolerance of non-standard genres*:

“Prejudice against lower class accents is not dissimilar to racial and sexual prejudice. We believe that it is highly undesirable and that it is our job as linguists to work against ignorance about dialect differences and for greater dialect tolerance.”

- Bourdieu (1990, p.12) explains how individuals are more likely to act in ways consistent with their field's values and norms, thereby acting “intentionally without intention” by mastering the language conventions that characterise the communities of practice to which they belong. Bourdieu's (1991, p.59) emphasises “ranks of linguistic capital” for advancing cultural and linguistic integration and alignment with practice needs.
- Wenger (1998) identifies how tensions between social conventions and individuals' freedom, advance the *reification* of abstract content that, in turn, become materialised through the *active-involvements* of members in communities of practices, whose interactive performances negotiate meanings within their shared resources. How we as collaborators negotiated SBE within our culturally-variegated community resources (Wenger 1998; Kachru and Nelson 2006; Dewey and Duff 2009), underscored the inevitability for linguistic-variants to be shaped according to the specific socially-constructed sets of community-markers that over time “congeal into thingness” (Wenger, 1998, p.58-59), illustrating how individuals produce, design, and represent ‘*thinged*’ constructions in their social involvements. “Thingness” for this study was an important calibrator of the immaterialised literacies of collaborators' built-environment, artefacts and ‘phone-ographs’, representing the ‘inter-medial mash-up’ of data emerging from the context, habitus, capital and sentient informants.

- Halliday's SFL explains language as representing semiotic acts where the internal organisation of language embodies the social functions it is designed to serve.

2.2. The Problem Statement Underpinning Selection

The review has been generated from exemplary studies' exploring minorities' assimilatory language-recontextualisations that had bearing on the Building Trades' EL education, their lived-world, and the osmotic global borders perpetuating linguistic fusions. Because the study was aimed at reaching beyond narratives of failure experienced by cultural and linguistic minorities in mainstream educational systems, I sought to recover studies identifying literacy as an ideological act and enactment of symbolic violence targeting those 'marked' with culturally-different habitus – echoed by Haluza-Delay's (2003) view that oppressions rendered by power structures, necessitate our *confrontation* of the processes by which they are adopted, commodified and repurposed into new practices.

With variant-speakers appearing to be located between the extant binary of subjugation and that of self-determination, when viewed as 'pathways to conversion' and reconstruction, variants presented a potential for an alternate approach that might better serve Building Trades' destination needs. I subsequently devised four '*thematic currents*' by which to review and critically analyse salient contextual characteristics influencing the hybridity of EL, and the methodologies used to detect and comprehend the variant-phenomenon:

- **Theme 1:** EL Literacy as Capital, Identity and Agency
- **Theme 2:** Operationalising Linguistic Habitus: Identity, Place, Belonging
- **Theme 3:** The Field – Minorities' Contextual Impacts
- **Theme 4:** Social Justice, Syncretism, Translanguaging and Analogical Transfer
- **Conclusions and Identified gaps:** advancing the research questions for progressing knowledge about the variant-relationships between people,

place and belonging; and our comprehension about minorities' linguistic and self-emancipation from marginalising and othering processes.

These themes represent the sifting mechanisms I used for collating research in reference to the research questions that emerged, and are presented in the Appendix, as Table 2.10.2.

Whilst context; the ways of being and needs within communities, are considered to impose a direct influence on *how and what* form of language is used, the review sought studies that could explain: What underlying markers impacted the variant-constructions; How contextual markers impacted the habitus of the Building Trades and their integration efforts, and how difference might be syncretically exchanged in equal inclusion and empowerment, expressed in Gregory et al. (2013, p. 311),

“as cultures interact, the subordinated culture refashions the dominant practices, which simultaneously co-opt the practices of the subordinate one”.

2.3. Intersecting Fields

Literature selection relative to EL, targeted non-traditional minorities with particular attention to the impacts of contexts / borders; fusion; self-perception and esteem of speakers for supporting and making credible my interpretation of their relation across their broader field intersections:

- Applied linguistic and language studies, to explain the variant-appearances and shape, as linguistic capital
- Anthropological-sociocultural studies and urban anthropology for developing impacts on habitus
- Social psychology, where self-perception and reflexivity were seen to guide the development of the speakers' empowerment, wellbeing, and self-worth
- The built-environment's mediation of material, immaterial, sentient, and social informants in contexts. A review and critical analysis of the literature

pursued answers for how salient features of contexts influence language users' ways of being and identity, and the methodologies used for detecting and comprehending the relationship between these factors.

Selection did not seamlessly coincide with studies that delivered specific permutations of context, causes and respondent similarities that might have reflected my specific parameters. Bourdieu's (1996) cautions on the impacts of transplanting ideas from one set of research conditions to another, highlight an incurrence of dislocation on their transferral. In *Passport to Duke, Fieldwork in Culture* (2000, p. 242), Bourdieu's apprehensions around the overhauling of findings (generated in one context for consideration in terms of one's own research parameters), claim that extraction of findings only serve to tear such imports "from the constellation of which they are but elements". Serendipitously, I saw the variant-SBE dialectic as mirroring such schism. Additionally, I cannot deny, that the review was marked by an implicit quiver-full of assumptions and predictions I held about the variant-phenomenon, that had been garnered in my teaching practice, and as a speaker of English imbued by a foreign culture to that of England.

2.4. Search Methodology

I used SALSA as a sifting mechanism. Key words used for the searches were: English language, non-standard English, displacement, precarity, marginalisation, exclusion, minority, identity, transformation, empowerment, translanguaging and syncretism. Literature was collated via online databases for education and sociology, namely, ERIC, Academic Search Elite, British Education Index, Language and Literacy abstracts, sociological and issues of humanity abstracts, books, journals, websites (Google Scholar), bibliographies and grey literature, in the interests of preventing publication bias.

It was difficult to identify relevant literature because of their particular emphases and grounding in contradictory theories. Additionally, the disparate use of terms and sample demographics, posed questionable pertinence. The circumnavigations, however, augmented access to the language of description prevalent in the field. I cannot claim that relevant research might not have been

missed in how I applied my exclusion criteria. Should this have been the case, I felt confident that the ‘snow-balling’ accrual from the corpus I drew from and used to develop my conceptual framework and methodological approach captured a sufficiency for conceptualising the variant-phenomenon – given my secure anchorage with the sociological stalwarts whose theories were consistently resurfacing in recontextualisations within more current research.

2.5. Thematic Current 1: EL Literacy as Capital, Identity and Agency

The spread of English may be viewed as an indicator of the social capital attached to its acquisition. Ownership is no longer only vested in speakers of mother-tongue English. ‘Authority’ to adapt and alter language remains consigned to language-users, which in the global-spread of English has wide ownership and adaptation. I constantly questioned the relevance of the English I was teaching my students, given the perennial lingua franca (Jenkins 2002) default-type language that second-language speakers used in traversing the classroom heterogeneity, own inherited language-form, and linguistic assimilatory efforts of SBE. Literature examining the nature of language across minority cultures (specifically studies that could illumine how interlocutions related to differences in social capital) were selected. Language changes in relation to whom it served and, in terms of impact-needs and use (Seidelhofer 1999; Brumfit 2001; Jenkins 2004). Esser (2006, p. i) views minority cultures’ accents and language difficulties as serving as “symbols of belonging or foreignness and give rise to differentiation and discrimination”. It was necessary to identify studies that were located at this integration interface to understand the constituting identities and discourses. Thus, I searched for qualitative sociocultural ethnographies that explored the local knowledge (Blackledge and Creese 2010; Canagarajah 2013; Kearns and Whitely 2015) because, as expressed by Grenfell et al. (2012, p.7), “sub-set[s] of a society’s socialization and enculturation efforts” showed the inter-relationship of literacies and identities, constituting social capital.

Kearns and Whitely’s (2015) study of minority cultures looked at relations forged in efforts to functionally integrate into mainstream culture. Findings showed positive correlation between the ability to speak English and social integration. This raised questions for *why* my collaborators were seen to resist SBE acquisition; and contrasted Kearns and Whitely’s measurements of the extent to which the

sample's integration conformed to a harmonious equal membership. Similarly, the report, *Learning Journeys: learners' voices*, by Ward and Edwards (2002) identified respondents' prioritisation to perform in real world contexts, and for advancing performance for future employment.

2.5.1. Literacy Capital Signifying Cognitive Functioning

Historically, the relationship between literacy and the development of cognitive functioning, held that people who competently read and wrote, exhibited developed cognition skills. Unsworth (2014), saw illiteracy as precluding abstracted or conceptual ways of learning. Vygotsky (1962) identified language development with meta-cognitive and intellectual activity. With literacy inferring the level of individual functioning and as measure for economic prosperity, lay the implicit potential for a functional literacy to equip basic employability skills. However, literacy was then reduced to universally applicable skills, in contrast to my need to conceptualise literacy as the sociocultural practice, varying according to the needs of communities (Mills and Exley 2014).

Gregory (2007; e-book 2017) illustrates individuality as key for cognitive functioning. Vygotsky's (1962) interpersonal learning identifies the gap between children's present learning and what can be achieved with a more knowing adult, as ZPD (zone of proximal development). Piaget's (1971) child developmental theory highlighted an active construction of intelligence, meanings and development of sequentially common stages and logical structures (schemas) that indicated the universality of learning across cultures. Bruner's (1986) notion of joint-scaffolding sees the teacher's support as assisting child development and learning. Gregory's (2008) story-telling identify the need to account for learning occurring in sociocultural-heterogenous cultures and language practices, which pointed me towards narratives and storytelling, as precursors for literacy involvements.

2.5.2. Skills, Sociocultural and Material Language Paradigms

Basic skills approaches appear to contradict accountability agendas (Mills and Exley 2014; Mills and Unsworth et al. 2014). Grenfell et al. (2012, p. 68) defined literacy as "possessing sufficient and appropriate linguistic capital to occupy a

desirable field position”, conflicting with Street (1995) who views the collective of *community, purpose and context* as contributing to literacy. While functional grammar is necessary for language beyond the classroom, the point here, is the *destination context* for where language needs to be developed. The previously-held notions of function that failed to evolve the kinds of literacies required for the world of work, flag the inherent aspirational deficit for transmitting content across the breadth of differentiated students whose linguistic fluency and purpose for acquisition, differ. This implied that language targeting specific destination-needs, consistent with Bernstein’s (2000) “performance models”, might be a way forward.

Research dichotomising literacy as a neutral, basic skill, at the one pole, and at the other, that of a socioculturally-held practice, resonated with my use of habitus as a lens for identifying field position and corresponding variations of capital. Field positions explain embodied informants that shape how language is adopted and recontextualised into vernacular language. Gregory’s (2017), sociocultural compilation, *One Child, Many Worlds*, spans early-childhood bilingualism, family literacy, sociocultural pedagogies for literacy learning and cognitive-transfer between home and school contexts. Key concepts arising from the multilingual experiences of eleven children acknowledged the need to recognise children’s individual linguistic and cultural differences, thus arguing against notions of universality, proposing multiple learning trajectories. Implicit learning and syncretic practices were linked to generational sociocultural bequeathments seen in how speakers drew from their rich literacy resources. Gregory’s notions of “imperceptible influence” or mediators facilitating linguistic practices aligned with my perceptions around sets of informants configuring features of language. Luke and Kale (2017) and, Pahl and Rowsell (2019) identify what diverse forms of capital and sociocultural practices bring to the sociolinguistic contexts of learning environments. The researchers observe cultural identity and power impacts of sociocultural economic communities, as informants of language learning and social-use – distinguishable in participants’ drawing from a combination of community texts, artefacts and of popular culture that were perceptible in participants’ distinctive identities. These frameworks relate to sociocultural bequeathments, biography and history that serve as empirical sieves for focusing on the specific challenges my collaborators exhibited in their variant-practices.

Another way by which language is disseminated, analyses how the subjective agents' habitus is shaped by habitation in and, embodiment of that field (Bourdieu, 1990, p. 70). I looked at studies in which language proliferations make habitus explicit. Kuhn (1992) argues in favour of converting 'transparency' of language via an approach where the tangible social relations are materialised, and not dissimilar to recognising that socially-constructed material artefacts constitute, social reality and commentary (Rowse 2013; Rowse and Pahl 2007, 2012, 2019; Maclure 2013; Pahl 2014). Papen (2015) examines literacy forms as mediating culture in urban spaces. Textual and visual analyses of signage, street art and graffiti are considered in terms of how a place's semiotic image is constituted and depicted. Through her multimodal and ethnographies, sociocultural relations embedded in artefacts were seen to manifest semiotics, that expressed features of the held-language. Papen's literacies emerge, via a post-structuralist unpacking of symbolic textuality present in the cultural practices of visual semiotics and new technologies. Papen's visually-mediated literacies and semiotic landscapes function as discursive constructions and forms of speech-acts

Pahl and Rowse's (2019) *Artifactual Critical Literacies*, incorporate the ideological-situatedness of literacy in young participants' "entanglements" with their artefacts as practical expressions of their home experiences. The researchers saw an on-going engagement of everyday literacies as culturally-responsive. Cope and Kalantzis (2000) showed their alliance with the ideological-situatedness of multimodality, design, and material links with everyday objects (Rowse and Pahl 2007; Pahl and Rowse 2019), and in their links with positioning and construction of identity. 'Materiality' of artefacts was seen to influence social interactions, because mediated meanings were dependent on the attributed discourses by which interpretations were made. The underpinning socioeconomic discourses impacting on my collaborators necessitated filtering out the shifts in agency in its fore-fronting of power and identity.

2.5.3. Literacy as Sociocultural and Situated Practice

The "autonomous model" of Street (1984, p.2;1995), opposes the progressive touting of skills-based approaches (Unsworth 2014). Sociocultural constructions in literacy vary as a result of the embedded ideologies of dominant discourses that

directly function in the marginalisation of minorities (Bourdieu 1992; Street 1997; Fairclough 2010). Determining ‘acts’ of linguistic oppression required the review of ethnographic studies that focused on the linguistic rights of cultural and linguistic minorities (Hymes and Gumperz 1972; Cazden 1993; Grenfell et al. 2012). Gerwitz and Cribb (2003) show the impacts of multiculturalism as offering guidelines for classroom diversity.

Identified lobbies for cohesion and racial equality deployed ideologies of assimilation seen to confront civil unrest and xenophobia of migrant workers and asylum seekers. Schuster and Solomos (2004) identify the ensuing linguistic monoculturalism (advanced by assimilation) as uneasily positioned with, and as militating against, the spread of global English, ESL and ELF. The multiple adaptations to English highlight the mismatch between the contested ENL ‘owned’ by native speakers and, the egalitarian ELF model that appropriates diverse local needs (Seidelhofer 2001; Pennycook 2007; Jenkins et al. 2011; Canagarajah 2013). These resurgent discourses within the current rhetoric leaned towards the engendering of a bespoke approach for the Building Trades.

2.5.4. Expanding Circle Englishes and the Capital of Heritage Language (HL) and Family Language Policy (FLP)

While at first, post-colonialism was attributed culpability in the recontextualisation of English, the language adopted amongst second-language speakers, pointed to significant ‘territories’ in which varieties of English were seen to be emerging (Buschfeld and Kautzch 2014; Edwards 2016). Globalisation was implicated in the changing EL. Buschfeld and Kautzch (2017, p. 104 -122), take as their argument, the Expanding Circle Englishes that were born out of Kachru’s focus on the equal analysis of native and non-native varieties of English. The researchers seek an integrative framework for describing the diverse forms of English, relating them to how they originated, and morphological statuses. This held relevance for my study’s schism arising in the *sociocultural disparity* across native English-speakers where the SBE-variant dialectic, paradoxically assumed superiority of the ‘mainstream’ in the estrangement and social-distancing from the non-standard recontextualisations of an *equally native-English-speaking* minority.

Similarly, Wilson (2019; 2020) observes heritage language (HL) in five children of three French-English families drawn from the 34% of children born in Britain in 2017, that had at least one parent that was foreign born, to understand integration of bilingual families, (I explain ‘splinter groups’ in Chapter 3.3.). The participants represented a variety of Family Language Policy (FLP) and some degree of geographic diversity. Wilson’s mixed-methods approach drew on children’s bilingual experiences amidst parental language management (PLM), to explore the experiences of transnational families in the UK. Wilson advances the concept of FLP through a series of interviews, language portraits and observations in addition to a survey (n=164), arguing for an integrative approach that includes children’s views for understanding the ramifications of PLM. The multimodal approach enabled respondents to represent their linguistic resources and emotional relationships in language portraits that represented modes of meaning-making and languages used – revealing to me a form of materialisation outside of ‘words’. Wilson draws from Blackledge and Creese (2008; 2010); and (Creese and Blackledge 2018) who point out that HL is more than bequeathments of a parental language and culture (Bourdieu 2000). HL for my study, represented the variant-bequeathments being transmitted, accepted, or contested in collaborators’ subversions or appropriations of language-forms. Thus, HL usefully highlighted the disharmony experienced by collaborators’ indoctrinations that intimated minority-language bequeathments as having less prestige than that of the mainstream – specifically, when such pedagogies did not share the emotional connection that minorities held for their variant-speak. The lived-experiences of language (Busch 2018) filtered from children’s voice and experiences helped distil how FLP and PLM were perceived.

In a case study of FLP in Singapore, Ren and Hu (2013) report on two Chinese-English bilingual families’ incorporation of two disconnected fields using FLP, to explore language in the familial milieu. Language socialisation processes – prolepsis, syncretism and synergy – are seen to mediate the influences of individuals’ sociocultural context. When compared, the two families reveal HL practices that correspond to their cultural backgrounds, past experiences, education, and aspirations, as collectively conspiring in shaping language ideology and practices. This confirmed, the influence and transfers occurring

across my collaborators' variant-languages that reproduced embodied bequeathments of historical, heritage features in line with the ideologies and aspirations resident within the familial contexts. Little's (2017) "Whose heritage? What inheritance? Conceptualising Family Language Identities" looked at 212 HL families EAL speakers that were not part of well-established local communities. Families' attitudes around HL (how they strived to maintain and develop HL in their families) were explored. Little (2017) links her participants' conceptions of HL with identity, by which families from isolated communities were enabled to maximise the benefits of their multilingual and multicultural capital.

2.5.5. Crossing of Stylised Language

Cheshire et al. (2008) considered friendship affinities as a determinant of linguistic crossing. A sample of working class 16-19 year olds were observed to identify whether friendship groups featured in the diffusion of linguistic innovations. The research sought remaining effects of ethnicity, and whether friendship networks formed a transmission channel for minority ethnic variant-languages. The research looked for use of new linguistic-features and, whether social profiles, of linguistic innovators and adopters, might be distinguished. A multi-ethnic sample of seven speakers within a friendship-group were tested for stylised-speech practices relative to the socio-ethnic group of speakers. Noted innovation were seen to change speakers' phonologies and grammars. Brokering positively discerned the innovators as transmitting some element of one practice into others. This research sketched out the bequeathments of prior texts, fused with imports of sociocultural amalgams, into current ways of being and identities that students appropriated in shaping language-practices.

2.5.6. Academic Language (AL) and Dialogical Reasoning (DR)

DiCerbo et al. (2014) organised the linguistic features of AL in terms of vocabulary, grammar and discourse and their corresponding approaches for transmission. Blair (2016) found that how AL was practised and appeared as discourse was not specific to speakers within educational settings. Brisk and Tian's study (2019), informed by SFL, identifies how language differs in terms of the cognitive demands of the context – conversational BICS and academic CALP. They aimed to develop students' by proposing AL as long-term language-learning, on leaving their

multilingual environments. Uccelli et al. (2015) develop a cross-disciplinary AL construct, Core Academic Language Skills (CALS) featuring linguistic features across content areas; with Brisk and Zhang-Wu (2017) noting the specificity of disciplinary language. I found their research supportive of my positing of the variant-language as a resource that might progressively appropriate SBE, alongside the ongoing enlistment of confidence and self-resonance for linguistic self-actualisation. As cited in Brisk and Tian (2019), and Ossa Parra et al. (2016) Dialogical Reasoning (DR), in the interpretation of fictionalised texts enabled stance-taking for defending position within a 'dialogic space' when extrapolated to lived-world realities. DR establishes responsive ways for reviewing transformation of situations and was useful in my analysis of narratives.

2.6. Thematic Current 2: Operationalising Linguistic Habitus, Identity, Place and Belonging

Habitus's capacity for agency and retention of a distinct identity refers to its durability and potential to adjust according to contexts and prior experiences, that "illuminate the variegated logics of social action" (Wacquant, 2011, p. 82). I sought studies involving some interactive quality with languages of neighbouring groups or, evidence of linguistic capital being deployed to revert and ensure distance from others. This demonstrated a form of code-switching, evidencing the 'manoeuvrability' of habitus' symbolic linguistic-identity. Vann (1995, 1996) compares Castilian and Catalan Spanish to explain linguistic habitus, and how distinction is asserted in the ability to coin / koine an identity not unlike capital investments / profits in alternating markets / fields. Belgian adoptions of regional linguistic features, similarly, carried particular social identity and value. Standardisation efforts for French betray a resident 'historical residue' resulting from social divisions (Hambye 2009). A 'pronunciation defect' derived from the Flemish and Dutch working class, is seen as 'transposed' to Belgian French. The agenda for how respondents preserved linguistic distinctiveness implicates *an identity-seeking function*, shaping the social construction of 'accents' and linguistic-varieties that is not unlike my collaborators who persisted in their language-variants as markers of indelible sociocultural positioning across the social mainstream-minority polarity. A study of koineization by Williams and Kerswill (1999) identify language effects that parallel migration and social diffusion across geographical space. Labov (1972, p.162) saw "social embedding" as the

medium for language-change mirroring aspects of social structure. Dialect-convergence, via an analysis of observed levelling in urban dialects determined the relationships between language features and discourse.

Whilst I sought to understand below the level of linguistic-lexical morphologies, literature elicited recognition of the patterns of variations as the reifications impacting language integrity, arising from social diffusion across permeable peripheries, and the agentive-nature of habitus. Given our collaborant collective's resistance to SBE transmissions, I had to consider agency as underlying rejection for change. Hasan (2011) cogently notes:

“While it is true that the major thrust of the educational system is towards imparting specialized knowledge to all, the fact is that nothing can be imparted where there is a lack of readiness to receive it” (Hasan, 2011,p.91).

McCaffery (2009; 2014) explores literacy amongst nomadic Gypsies and Travellers located in England and Ireland. McCaffery frames an ethnographic study within a qualitative constructivist epistemology, offering the consolidation of *identity that was not fixed to a particular context* - given the nomadism of her sample. Context was defined in terms of having membership within a particular community, which related to my collaborators' reconfiguration of language to suit community *identity and individual needs* consistent with NLS, literacy practices focusing on *culture and context* (Maddox 2001; Robinson-Pant 2004; Papen 2005; Barton and Hamilton 2010).

2.6.1. Antecedents: Iterations of Genres, Meanings and Habitus

Antecedent theories of Kalantzis et al. (2016, p.4) illustrate how language-users become linguistically “knowledgeable” through the recognition of heritage-based “received rules and conventions”. I saw how our collective's ‘inheritance’ of variant-language as our dual ‘nationality’ in bicultural contexts. I distinguished between embodiments of difference and social inequality, from which I could mount my view on variants as ‘equal but different’ language forms. My probing of

sociocultural influences helped expand my conceptualisation of a unitary 'place', to that of a jointly-construed and dynamic *totality*.

Sociolinguistic stalwarts like Mehan and Cazden's (2015) competence theories that drew from Jurgen Habermas and Dell Hymes; Shirley Brice-Heath, Michael Halliday, Brian Street, James Gee, Gunther Kress and Theo van Leeuwen, as expanding language as social semiotic processes and products of multiple permutations of context, competence, social process, discourse and multimodality. Bourdieu's social and Bernstein's code theories distinguish between class-engendered languages as either restricted, used by the working classes; or elaborate languages, recognised by middle classes. Labov (1969), correlates language quality with student performativity, perceptible in Bernstein's views with academic achievement, which was not an avenue for arguing for a democratic linguistic tolerance. Bernstein's notions of difference and social inequality, express linguistic relativity in terms of deficit discourses, which conflicted with my view on 'equal but different' language forms. Labov-Bernsteinian 'distinctions' underscored a shifting of accountability for linguistic differences, implicating questionable home and school resources. Despite my research emerging from dire socioeconomic impacts, the 'distinctions' did not forefront the social influences impacting my language-phenomenon. Reductively conceptualising minorities in terms of under-achievement and socioeconomic scarcity, deliver deficit theorising approaches, where a lowered expectation for SBE may be pathologised as my failure to recognise minority students' capacity to achieve their full potential. I argue, that it is precisely my recognition of cultural identities, lived-world experience and 'funds of knowledge' (Gonzalez et al. 2011) encoded within the minority collective's diversity, that spurred my recognition of how minorities' linguistic adaptations, potentially offered a resource for enabling students' imminent progression for challenging the assumptions held by dominant monolingual discourses' overlooking local and more nuanced ways of meaning-making.

Notably, for understanding collaborators' internalisations of the social and material impacts and influences, it became necessary to identify *why* linguistic-patterns occurred. Symbolic interactionism's recognition of immersion was a necessary condition for accessing 'the structuring structures' of lived-worlds, specifically, that

I might see *and sense*, how variants reflected and embodied what was valued within these structures. Bourdieu (1979) describes the lived-worlds as systems of ‘schemes of production of practices’ and as systems of ‘perception and appreciation’. With habitus being implicated in the schemes by which practices are manifested, habitus might be considered as embodied in social and material structure. Similarly, acts of ‘perception and appreciation’ are indicative of discretionary and subjective acts that accentuate the operations of human agency; that lay simmering within the duplicity of meaning implanted within Bourdieu’s “schemes” – denoting either, large-scale plans by which the national identity might be perpetuated, or the deceptive deployment of manoeuvres, neither quite just, nor correct – where ‘production’ and ‘appreciation’ might represent the collaborators’ habitus’ intentional enactments of forming and selection, that directly impacted variant-language constructions.

2.7. Thematic Current 3: Contextual Impacts of Field, Identity and Place

Literature showing how people perceive their communities and neighbourhoods demonstrated significant links with self-esteem, social functioning, and security, alongside relationships with neighbours in the community, that elicited a sense of belonging. Context directly generated trust, integration and community, despite impacts of poverty and mainstream-exclusion mediated by the structural characteristics of the settings that implicated my collaborators’ active responses to their lived-environments. Literature observing the semiotics, mediated within the built-environment, were considered (Grannis 2005; Papen 2015; Nanni and Bellentani 2018). By investigating the processes by which built-forms convey meanings, semiotic analyses were sought as a means for comprehending their significations:

“design is more than a selection of signs and their deployment in the built-environment: it encompasses all of the multifarious strategies that diverse actors employ to funnel users’ interpretation of the built-environment” (Nanni and Bellentani, 2018, p.382).

Scopelliti and Giuliani (2004) identify dynamic social characteristics of urban places and residents response to them, as predictors of how residents rated the quality of time they spent there. The researchers flag the significance for place to be sensed as 'experience' and 'environment' – aligning with social and individual wellbeing – and how these arise in the interacting physical and social characteristics of built-settings aimed at restoring and fulfilling affective human necessities.

Socio-semiotic interpretations of the built-environment prioritise the cultural dimension of community settings and explain how culture relates to the socioeconomic and political dimensions embedded within their geographic location. Literature showed “built forms as categories providing a ready-made way of drawing inferences” (Pattisson 2016, p.6). Additionally, correlation between socioeconomic conditions, exclusion and marginalisation based on otherness, revealed a recurring theme of precarity, benefits-dependency, experiences of deprivation, alterity, acquiescence, and exclusion, defined by Levitas et al. (2007,p.81) as:

“The lack, or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas.”

In the CaCHE review, Preece and Bimpson (2019) identify close to 9 million UK residents affected by socioeconomic conditions and living costs. Restrictions in housing allowances affecting the lower-end of the market rentals were found to disproportionately impact low-income or benefit-dependent households. The growing unmet support needs were linked to the reduced funding of LASS. Grannis (2005) argues that a “community is a system of social networks into which people integrate overtime”. Neighbourhoods thus represented ecological contexts where people interacted. Grannis observes how “geographic contexts mediate, direct and constrain” patterns of interaction that arise in “passive contacts” in pedestrian areas – necessitating an understanding of the meanings that built-environmental

conditions have on occupants, whereas Comber (2010) flags the lack of choice available to residents in dire socioeconomic conditions. Notably, the subjective nuances of physical and material structures become salient features for configuring place in terms of social functioning and wellbeing. Size and age of structures and duration of occupancy appear tolerated when basic functions serving noise-level and climatic insulation, proximity to shops, schools, medical services, green spaces for recreation, safety, and a sense of value, are prioritised. The research identifies relationships between place, poverty and pride as key factors affecting quality of life and wellbeing, for analysing symbolic meaning and reflection of self-identity, aligned with habitus-sediments of Pahl (2014) and McCaffery (2009; 2014). Negative place-identity are paralleled by Popke and Ballard's (2004) cultural anxieties arising in South Africa's transition and place-politics, bearing on the changing nature of social and cultural demographics; the complex integration of social capital; and tenuous sense of belonging emerging from the socio-historically troubled segregation.

2.8. Thematic Current 4: Social Integration, Analogical Transfer, Syncretism and Translanguaging

Barkhuizen (2006; 2016) investigates experiences of newly-immigrated Afrikaans-speaking families to New Zealand (NZ). The study qualitatively analyses the perceptions of change in 14 families' language experiences through in-depth storied narrative interviews. Barkhuizen underscored my views on narratives manifesting coherence for relocated minorities' shifts in language and identity, and in how analysis of their utterances augmented sense-making of the changes participants faced. The research highlights choices bilinguals make as being motivated by group loyalty and language-gain usefulness.

While collaborators in my study did not see SBE in terms of usefulness, given their repeated non-achievement of EL, and inability to attain their qualifications in the Building Trades for entry into employment, group loyalty was seen to instantiate their maintenance of the variant-language spoken. Importantly, Barkhuizen (2016) identifies distinctions between mainstream and minorities as located within sociocultural and economic disparity across native speakers of English. The disparity culminated in the rejection of one class, for another, where both represented the self-same native nationality. Barkhuizen's study identified the

tensions arising between improving proficiency in the mainstream EL, in the interests of employability, a condition of participants' resettlement in NZ, whilst maintaining their HL identity. The individuals' were distinct in their sociocultural nationalities where the one group was seen to practicably integrate into the host country.

A content analysis demonstrates their recognition of HL attrition, despite strategies employed by parents. While HL loss was seen in terms of identity-loss, the study evidenced, a perception that NZ English represented a gain. This study illustrated the motivations for change embodied in language acquisition, and I conceded that as marginalised students and families, our repeated failure to achieve SBE, precluding entry into employment, translated into a sub-cultural identity and ways of being. This indicated the role of the relational 'Self' and agency in the motivation for acquisition and in seeking integration within a sub-cultural identity and variant-speak. Barkhuizen's study resonated with the linguistic adjustments we as collaborators were required to make in adopting SBE, given our variant-languages were not recognised by the mainstream public discourse.

2.8.1. Theories Foregrounding Syncretism

Culture in how it conspires in social selection and academic discourse, is understood in the entanglements of individuals within their own sociocultural environment (Volk 2017). Gregory et al. (2017) recognise the cultural ambits of language, and the way language reconfigures depending on how social relations, both structure and employ language. Multivocality refers to the negotiation of meaning and interpretations arising from polysemous symbols. The interplay repositions interpretations yielding new patterns of meaning. Although Bakhtin (1981) sees intersection between languages as causing loss of meaning, what I wish to draw on in foregrounding syncretism, is the ensuing harmony rather than discord that is achieved when disparate linguistic features are transplanted and united. When differences are aligned, they transform in a unitary, acculturated process (Kinloch 2012; Volk 2017) and challenge othering that implicate the essentialisation of culture, language and practices inflicted by monolingualism. It is within this body of research that my proposed syncretism is located.

2.8.2. Bilingualism, Translanguaging and Analogical Transfer

Bilingualism expressing the separate underlying proficiency (SUP) model, argued bilinguals held two separate language systems. Two forms of bilingualism, theorised by Lambert (1974, cited in Moradi, 2014) occur: 'additive' or 'subtractive' bilingualism where the minoritised language is replaced by the socially dominant language. Fores and Beardsmore (2015) examine traditional ways in which bilingualism is informed by a monoglossic and hegemonic possibility that marginalises minorities' linguistic practices. The authors question how bilingualism might be accommodated, and how heteroglossic perspectives of bilingualism need to be modified to ensure democratic change. I saw their provision of insight at the intersection of the SBE-variant dialectic.

Bilingualism typically features code-mixing and code-switching principles, whose features do not contribute to language-shifts. Code-mixing appears as *intra*-sentential (at word-level between two or more languages), while code-switching occurs *inter*-sententially, where in conversation, bilinguals alternate between two languages, when speaking with other bilinguals sharing the same languages. García and Wei (2014); Otheguy, García and Reid (2015) and García and Kleyn (2016) saw code-switching and translanguaging as epistemologically conflicting, because code-switching does not deviate from the named-language whereas, translanguaging pulls apart the mainstream language, countering ideologies that hierarchically 'minoritise' or hold as superior, the language-practices of mainstream monolinguals. I identified translanguaging enactments in variant-languages, firstly, in how variant-use responds to social conventions of widened participation purporting social equality; and secondly, in their representation of the single linguistic repertoire that "go beyond" (Wei 2011; García and Wei, 2014, p. 42; Wei 2020), the mainstream-language and collaborators' HL,

"learned through dynamic social interactions, and from which they select and deploy features to make meaning in context" (Otheguy et al. 2015,p.13).

Applied linguistics has transposed how we understand bilingualism and has “resulted in the uptake of the term, translanguaging theory” (Garcia et al. 2017, p. 985; Garcia and Wei 2014, p.62). Wei and Garcia (2017) theorised translanguaging from their premise that bilingualism and multilingualism were not merely the possession of two or more language-systems but rather the active selection of specific features in a sole repertoire, for meaningfully negotiating communicative contexts (Otheguy et al. 2015). Translanguaging resonated with my study’s view on colonial ideologies that sustained hierarchically-arranged cultural and linguistic division, offering a space for articulating the legitimisation of a neutral language for minoritised speakers. So too, Wei and Garcia (2017), identify translanguaging’s sociolinguistic and psycholinguistic roots that advance bilingualism across minority speakers as opposed to the unilateral adoption of SBE, as is the case in my study. Their study reconceptualised a new linguistic culture extending beyond conceptualisations of national identity, where linguistic practices and contexts facilitated such emergence.

2.8.3. Socio-psychological Impacts; Empowerment Social Theory (EST)

Working within minority groups from marginalised settings naturally evolved empowerment social theory (EST) for motivation-building, self-esteem, and self-efficacy, for shifting mindsets of scarcity or deficit, to that of aspiration. For understanding ‘Self’ and identity, in relation to language, contextual impacts highlighting social-psychology and empowerment necessitated tapping into the impacts of precarity, health, educational attrition and role-model presences that had presided in collaborators’ realities. Seeking to in some way advance empowerment, I found that as a theoretical framework, its widespread niche resonated with the particular marginalisation ambits of my study (Gutierrez 1990; Bent-Goodley 2018); and the National Association of Social Workers Code of Ethics (2018), that prioritise the enhancement of vulnerable individuals living in poverty and oppression, by promoting individuals’ self-determination to change and address own needs. Empowerment research within the areas of: Social-psychology (Christens et al. 2013); Social studies (Weindenstedt 2016); and multicultural and bilingual education (Shor 2012), were sourced.

Joseph's (2012) EST highlights human agency in the experiences of individuals seeking a sense of belonging and physical and psychological wellbeing. These two variables formed reliable correlates in the measures of community and feelings of security. Zimmerman (2000) views the intra-personal interactions of marginalised individuals and how empowerment has bearing on their self-awarenesses in order to mobilise their representation, influence, and collaboration, within the contextual influences impacting behaviours and perceptions affecting wellbeing and integration outcomes. While EST guided implementations for motivating collaborators within their socioeconomic circumstances to implement new ways of being through the radiating impacts of interactions in solidarity, studies focusing on the effects on contextual factors in relation to quality of life and social functioning by minimising cognitive load, were equally compatible.

2.9. Temporality and Proximity

All events, existences and circumstances in the social world are dynamic processes articulating their occurrences across time. Had my social constructionist epistemology not been grounded in Berger and Luckman, their temporal dimension "over time", might not have clarified the objectification and internalisation of the institutionalised practices, nor our ideologies. The review sought to make visible the distinction between linear conceptions of temporality (with their corresponding causality) in the fashion of Dawson and Sykes's (2019, p.97) claims of the "fluidity in the way pasts and futures come together in temporal sensemaking of an emergent present". My use of CAE shows temporality as central to setting-up the past, as a means to retrospectively award sense-making and meaning to the present, through narratives and memory as ongoing mediations of the material and immaterialised. Temporal sequencing denoted an ongoing development of 'Self', that was born out of the solidarity of the collaborant-collective, opening a space for considering how within newly-conceived frames of self-determination, we came to fashion our empowerment for inclusion in mainstream culture.

Studies, directly implicating temporality, drew in on *storytelling*, context, and history; and given their dependence on language and narratives representing the

key data-sources for my study, I turned to Gabriel (2000) and Boje (2001; 2014); Berends and Antonacopoulou (2014); Rosa (2015); Whittle et al. (2016); Dawson and Sykes (2019). Distinctions made between narratives, texts, and stories, highlighted their interchangeable usage. Gabriel (2000) identifies *stories* as a subset of narratives because of their predilection for embellishment, distortion, and omissions in their relay of content, claiming stories embodied, generative and destructive features that undermined meanings and obliterated facts. Gabriel recognises value in their relay of personal experiences, and for *crafting meaning* and sense in the temporality of the nature of experiences, where the plot develops over time, and critiques Boje's (2008), "few words might conjure interpretative meanings that constitute a story" (cited in Dawson and Sykes, 2019, p.99), because Gabriel (2000, p.29) believed that Boje's "very qualities that he cherishes in stories, performativity, memorable-ness, ingenuity and symbolism" were rendered a form of "narrative de-skilling". This search also brought into play, *sense-making* (Rhodes and Brown 2005; Maitlis and Christianson 2014; Sykes and Dawson 2019).

In her research of the cultural reality of the post-communism exile of Latvian people, Skultans (1998), explains how *memory* informs present and future aspirations of people – documenting how history instrumentally shaped the national identity and instillation of order through the imposition of national narratives disempowering Latvians from orchestrating their own lives and stories. Skultans identifies how people's collective testimonies, voice, and memory of survival, ensure that the past is not forgotten. I realised then how narratives represented *tactical devices of a principled dimension*, because of their delivery of 'moral standing' that benefited the learning of others. Skultans shows the shifts that arise when individuals take on board a collective consciousness, that represents resistance to their institutionalisation – making visible the social function of narratives as *didactic testimonies* by which others might synthesise meaning, review attitudes, and mobilise new insights in transformative ways.

The notion of proximity evolved from viewing *linguistic and social distance*, as mechanisms influencing non-native speakers' acquisition of the official language of the destination host (Chiswick et al. 2004; Esser 2006; Van Tubergen 2010). Linguistic distance was conceptualised as a calibrator for EL acquisition.

Exposure, efficiency, and economic incentives are elaborated as mechanisms that enable destination language proficiency (Hwang and Xi 2008; Van Tubergen and Kalmijn 2009). Chiswick and Miller (2001; 2004) positively identify exposure to the host language prior to migration, as enabling acquisition. Investment in the host language is viewed in terms of re-settlement permanence; and the quality of access to language training prior to or, on re-settlement (Barkhuizen 2016). Additionally, proficiency depends on the linguistic distance, between minority languages to that of English. Chiswick and Miller (2004) use a scalar measure, calculating linguistic distance between English, French and German (considered linguistically 'close') when compared to East Asian languages. Linguistic distance may inform minority English-speaking students in 'measuring' distance between strains of English-variants used, and that of the legitimate EL (Shields and Wheatley-Price 2002). Key points from these studies indicate the complexity of variants, as not merely reductive contact-induced manifestations when considered relative to scalar distances from mainstream language. Proximity as a category for conceptualising variant-language evolved across its meaning in terms of *place, affinity, kinship, and time*. Temporality and proximity made palpable the transient motion of informants that are never value-free as a result of the agentive interests and value held by the "social space" from which they arise (Grenfell et al. 2012, p.64). These categories served to illumine the divisive discourses configuring benchmarks and standards that deftly polarised speakers.

2.10. Research Gaps

The thematic currents I used for selecting relevant research, illumined the causal processes pertaining to variant-constructions, and the theoretical and methodological approaches for considering insights across the context's multidimensionality. The review identified:

- **Gap 1:** *Recognition of individuation and specific destination attributes, needs and priorities.*

Approaches classifying literacy in terms of *cognitive functioning* that argued against notions of universality, highlighted linguistic and cultural differences as necessitating multiple learning trajectories. These perspectives highlight variants as reflecting minorities' *habitus* and social reality impacts, in their specific contribution and shaping of Building Trades' language-variants.

- **Gap 2:** *Linguistic theories refuting recognition of language-amalgams as languages in their own right that represented speakers' identity and place outside of mainstream cultures.*

Literacy practices petitioning for legitimate English, militated against EFL, ESL and ELF's appropriation of speech dyads in meeting diverse local needs, and were seen to betray an inherent insufficiency because of their neglect to prioritise aspects of morphology and syntax, and failure to recognise the inherently idiomatic nature of language. The mainstream's assumed superiority disassociated from the recontextualisations of native English-speakers' variant-languages that arose from minorities' navigation of curricular codifications to which they had not been socialised – although they offered a principle for scaffolding SBE-acquisition that leaned towards the engendering of approaches that better articulated with minorities' destination needs over time. Studies falling within these themes offered insights for RQ 2 because of their presentation of correlation between the variant-language and habitus.

- **Gap 3:** *The literature's stricture in its generalisation of minorities as typically representing non-native speakers, overlooked native speakers whose entry-level linguistic proficiency, vilified them as minorities.*

The research seeks to propose a review of what 'minority' means. Research addressing the presiding disputes around the *institutionalisation* of colonialism, racism, neoliberalism, marginalisation, and social injustice, compelled my review of SBE's 'usefulness' within diversity – necessitating consideration within RQ 1's target of social reality's impacts on Building Trades students' variant-constructions. RQ 3, suggests translanguaging as legitimising a neutral, syncretic language for minorities.

Social affinities were seen as awarding linguistic innovation and crossing directly reflecting socio-ethnic and contextualised characteristics and influences. The sociocultural amalgams paralleled students' appropriations in configuring language-practices, where non-standard English expressed *agentive* strategies across the mainstream-minority dialectic showing consolidation of sub-group loyalty, resistance to assimilation, and retention of sociocultural status, positioning and identity. These studies targeting *identity resonance, sense-making, and proximity*

(*in affiliation*) offered insights into RQ 2 and RQ 3 as they explained group-habitus and grounding for syncretism.

- **Gap 4:** *Research that conceived linguistic-amalgams as entities on which to scaffold SBE.*

Mechanisms that offered neutralising impacts across social and linguistic differences, revealed the strategic function of recontextualisation-acts as signalling transformationally-empowering identity-markers, poised for developing minorities' syncretic, translanguaged linguistic relevance. SUP, and bilingualism as linguistic-practices (actively selecting from prior texts in forming unitary linguistic devices) extended a standardised language culture, beyond notions of minorities' linguistic adaptations. EST offered insights into how minorities might navigate marginalisation's impacts of othering and exclusion. These perspectives signalled RQ 3 in terms of *self-esteem and translanguaged syncretic analogic transfer*. Furthermore, conceptualising AL as a long-term developmental language-learning strategy mirrored variants' potential for structurally scaffolding development in SBE, referring to RQ 3's developmental syncretism.

- **Gap 5:** *In perceiving the multigranular impacts across a context in totality.*

Context demanded its inclusion of the wider impacts as opposed to a geographic dimension singularly premised on locale within the built-environment and inclusion of material and immaterial, ecological, and socially-interactive canister of community memberships and belonging. As a pathway for answering RQ 1, in terms of explaining the social reality impacting the variants of Building Trades students, and in terms of *proximity and location*.

- **Gap 6:** The absence of research *directly interrogating time and temporality* showed researchers' position-taking along class, cultural discrimination, and power (Berends and Antonacopoulou 2014; Rosa 2015; Dawson and Sykes 2016).

2.10.1. Research Questions for Concluding the Chapter

The review raised questions as to why my collaborators resisted SBE, despite research showing positive correlation between ability to master SBE and social integration that was evidenced across foreign nationals' desired alignment with the social capital deemed to bring about practical assonance with destination needs and future employment. The points emerging from the corpus, collectively signalled the 'areas' for locating my study and, importantly, the relevance of my pursuit. Given the dearth of research on native-speakers' resorts to variant-language, *per se*, the necessary distillation of research identifying features of hybridity and pluralist recontextualisations emerging in bilinguals' assimilatory efforts, illumined the complex multidimensionality pertaining to EL. The research questions to address the gaps, were devised as:

RQ 1: How might we account for the naturalised language-variants used within minority settings?

- How do variants reflect the habitus of minorities?
- What effect does social reality have in shaping the language-variants used by the minority Building Trades students?

RQ 2: By conceptualising language as the collective product of an all-encompassing habitus, how might the functional priorities valued in the Building Trades professions be ascribed to the variant-languages spoken?

RQ 3: How might syncretic principles inform an English-language type for craft-focused destinations?

RQ 1 required me to *account* for the variant-phenomenon within minority settings; so as to explore how variants reflected the *habitus* of minority *speakers*, for better explaining *the lived-world impacts that shaped language-variants* of Building Trades' speakers. The second part of RQ 1 relates the variant to capital determining speakers' disposition, proclivities, and attitudes. The third part of RQ 1, seeks an examination of the social reality to identify the contextual markers shaping the variant-form, for understanding the relationship between the substance of the context and the routinised relationships that fund social and linguistic practices. The target research sample specifying 'minorities' and 'the Building Trades', supplies the inherent characteristics of practical, hands-on

individuals, consistent with RQ 2's identification of the collective product of an 'all-encompassing habitus'.

RQ 2, thus engages habitus across: the intellectual (thinking and feeling); physical (behaviours); traits and quirks (dispositions), operating unconsciously (instinctively) and preconsciously (as a result of socialisation embodiments, history, biography) and inherited imprinting (genetics). I required this question to identify any correlation between individuals' negotiation and improvisation of their situations, identity, and linguistic practices by exploring across temporality, proximity, self-awareness, and reflexivity.

RQ 3 homes in on how syncretism might advance an ameliorative self-resonance and actualisation for acknowledging variant-English as a resource by which its speakers might organically and progressively build-on throughout their lives. RQ 3's nod to syncretism is pitched in assuring minorities, typically enlisting in the Building Trades, are not disadvantaged by an inaccessibility of SBE. The following tables set up the individual questions relation to the thematic currents I used to stream the literature; and in terms of the research that delivered insights to the individual RQs unpacked in Section 2.3. to 2.6.4.

RQ 1: Markers impacting variant-construction	RQ 2: Perceptions and dispositions of Building Trade minorities	RQ 3: Ameliorative self-resonance and democratic syncretic integration
Thematic Current 1 Thematic Current 3	Thematic Current 2 Thematic Current 4	Thematic Current 1 Thematic Current 4
Field, Social Reality / <i>Proximity</i>	Habitus / <i>Self-consciousness</i>	Capital / <i>Solidarity & sensemaking</i>
Field / <i>Temporality</i>	Habitus / <i>Self-esteem</i>	Capital / <i>Agentive and creative analogic transfer & translanguaging</i>
Field / <i>Bequeathments: HL & prior text Historicity Habitualisation Institutionalisation Capital and habitus Memory</i>	Habitus / <i>Reflexivity</i>	Capital / <i>Syncretism Capital / Empowerment</i>
Capital, Habitus and Field / <i>Self-actualisation</i>		

Table 2.10.1. RQs Corresponding to Themes

The review's delivery of a plan-view of relevant literature, made visible the gaps wherein which my questions emerged, and offered a means for articulating the dimensions of discourse I use to devise the conceptual framework in Chapter 3.

Chapter 3: Conceptual Framework

practically confronting my experience

3.1. Resonating Theories Illuminating my Research Pathway

An organisational template was necessary for distilling (from the messy iterative overlaps identified in the corpus), the causal processes pertaining to variant-constructions by which I might account for their presences and dispositional resistance to mainstream language. Arguments against universality indicated the salience for articulating diversity's bequeathments (of individualised sociocultural identities' emotional connection with HL and aspirations for upward mobility) across multiple learning trajectories. Navigation of curricular codifications outside of minorities' socialisations defaulted to the linguistic-adjustments and recontextualisations that collectively signposted variants' correlation with habitus and the symbolic 'economic-power' within lived-world realities.

Pahl's (2008, p.191) identification of habitus as the "ways of being, that settle into texts, as traces of social practice" mirrored the presences of variant-sediments existing within EL, as residues of the whole – reminiscent of Bourdieu's (1977) Kabyle ethnography, where each member's social ways of being emulated representative features of their community's social ethos. Pahl's recognition of how habitus *within* a locus, itself is linked to wider practices and "social forces", and her insights around global complexity being visible in the specificity of the local, guided my use of habitus as a lens for viewing the variant-phenomenon within social practice. Habitus's complicity with agency was understood in the workings and contextualised characteristics of social practices, instantiated within, and in, the narratives and sociocultural linguistic amalgams, which in turn, sediment into habitus, over time. Had it not been for Pahl's clarity, my thinking and conceptual framework, might not have acquired its breadth or depth, nor would I have been inclined towards drawing on the immaterial, in the absence of Pahl's "materialized literacies", nor in narratives, whereby I could expressly access collaborators' individual relationships to the collective social-linguistic practices, for contemplating my research questions.

When Bourdieu (1977, p.20) refers to the “semi-learned grammar of practice” arising in the Kabyle ways of being, he interprets their characteristic drawing from folklore and proverbs, as their way of giving voice, truth and rationalisation to the social practices of inequality, misrecognition and hierarchical power. Within their context of domination and containment, the Kabyle would otherwise, not have readily deigned to make audible their feelings. Understandably, the “semi-learned” linguistic genres, represent the Kabyle’s use of an intentional linguistic device and meaningful semiotic system. Their language-style with all its eccentricities, embodied the Kabyle’s feelings and thinking, that represented their objective yearning for belonging and recognition within the issues of humanity they faced. By issues, I refer to their need for humane social equality, fairness, and inclusivity, by which their community could be valued, irrespective of their uniquely-expressed customs, framing their attitudes and values, anthems, and rituals by which they expressed their Kabyle identity.

Most importantly, without the theoretical corpus, and, expressly, Pahl’s theoretical picking-apart of the entanglements of habitus, Bourdieu’s concepts of misrecognition, symbolic violence, of practice and structure for rethinking social inequality may have otherwise remained mirages in the dusty, wind-swept sands of Algeria’s Kabyle resettlement camps.

3.2. Appropriating a Space within the Identified Gaps for Explaining the Term, ‘Minority’

In Chapter 2, I highlighted my research’s location within the gaps afforded by the dearth of enquiry focusing on the linguistic experiences of native, first-language non-traditional speakers. Here, I elaborate on the sizeable gap that currently neglects our recognition of the language impacts on first-language speakers, exhibiting characteristics of marginalisation, and related circumstances that have interrupted or precluded acquisition of SBE.

How we might have understood citizenry and mother-tongue previously, cannot be applied within today’s tumultuous world of intersecting cultures, economies and languages brought about by mass migrations. The UK’s democratic ideals can be

better visualised within a depiction of migrant populations, in a comparison of the National Statistics of the UK Home Office's illustrating 25.5% of foreign-born migrants in Birmingham; 9.3% in Poole and 38% in London, as of September 2019. The re-energised advents of resettlement schemes like immigration and specialist skills migrations, asylum, and vulnerable persons resettlements (VPRS), have further added to the pool of second and third-generation nationals, whose language-use, more than likely, reflect a pluralist heritage of foreign-born ancestry. Such nationals depict native, but non-traditional 'linguistic splinter-groups'.

However, the phenomenon under study, contextualised within two Building Trades students and their families in SW England, fund my argument for an imminent, if not immediate, review of how we might currently conceive of the term *minority*. I employ the term 'minority' in its denotation of *distinctiveness* in British individuals that might not conform to conceptualisations of a national linguistic standard amidst own sociocultural and ecological informants, and where *minority in this study*, represents the denotational demarcation of a group whose membership represents 50 % less than the numeric value of a social 'whole'. However, the term carries with it implicit significations of racial and socioeconomic inequality and inconsequence and lacks representational value amidst ascriptions of second-language speakers and pockets of foreign-born cultures, as *unilaterally* depicting linguistic *minorities* within the frames of widening participation and diversity – consequently, disregarding the proactive emancipation of the extant native, non-traditional EL speakers, key to this study.

3.3. Purpose of the Conceptual Framework

With the variant-language representing a linguistic sociocultural artefact, it was important to recognise that language existed within a contextualised community of beings and doings, collectively responding to the inter-relating materialised and immaterialised semiotics of an organically-evolving context. Variant-language was simultaneously not restricted to direct person to person interfacing enactments – given the omniscience of media and the presences of liminal and implicit literacies occurring within the material space of contexts (Kress and van Leeuwen 1990; Kress 2010). Importantly, because I saw value in Pahl's (2008, p. 190) consideration of "how practices seeped into texts", and, Kress and van Leeuwen's use of Halliday's semiotic meaning-making, which they translated as a theory

representing social semiotics, I recognised how their approaches might usefully shape my 'reading' and understanding of the mediations of the "materialized [and immaterialised] literacies" embodied within the socially-constructed built-environment and artefacts.

My concerns and reflections garnered from the multi-density of the material and immaterial literacies, necessitated my being able to depict the 'system' by which my variant-phenomenon was delivered; and one, which could illustrate the relationship *of* and *between* the 'informants' that actively colluded in the instantiation of variants. While, the purpose of the conceptual framework was primarily, to offer a *visual precis* of the theoretical concepts I drew from, the inclusion of theory helped in awarding the relevant construct terminology to the key categories I identified in variant-constructions. Furthermore, it enabled my capacity to represent the 'conceptual environment' across its multiple layers and networked vortex of pluralistic participatory dialogues, in which the phenomenon was located. The data were important as they clarified their links (or otherwise) with theoretical concepts, which helped in maintaining the cardinal points of my research and approximate a level of coherence. I cannot claim that the study's conceptual clarity might be judged as traversable by readers, given gazes are shaped by individuals' insight, foresight and hindsight, and whereas a researching student might reflect primarily in hindsight, having, by comparison, a relatively leaner reference for drawing from the former two 'gazes'. The problem was estimating how the vantages might satisfy the vision of the other. The conceptual framework thus sought to bridge respective 'gazes' in the interests of making clear the research from its foundations, for structuring the reasoning for how it ultimately panned out.

3.4. How I Approached the Paradigm and Philosophical Assumptions

Guba and Lincoln (1994) viewed paradigms as possessing a set of basic beliefs whose worldview defined the *nature* of that lived-world; the individual's place within in; and the range of relationships occurring there. I target these discursive practices impacting variant-constructions in the sociocultural milieu, by developing the research paradigm, in terms of the ontological concern with reality; the epistemological focus for harnessing how we know what we know; and the methodological route – where I use Chang et al's. (2016, p.107), "inherently

experimental spirit” of collaborative autoethnography (CAE), for untangling the methods I used to gather and analyse data pertinent to my questions.

3.5. The Ontological Stance

Critical realism asserts an “external reality, which exists independently of people’s beliefs and understanding about it” (Ritchie et al. 2013, p.24; Archer 2015). With the study’s acknowledgement of researcher’s interpretations occurring *in conjunction* with those of collaborators, the subjective and value-laden nature of the contextual entanglements and presences of social discourses and material and immaterialised networks of literacies, were made explicit. The collective of narratives and semiotic metaphors represent the exegesis of how the variant-phenomenon was motivated and recontextualised. By viewing variants as operationalised by the subjective habitus and objective constitutions of the context, I mirrored Bourdieu’s “structuring structures” in their mutating and fluctuating ‘becoming’, that expressed the changing interactions delivering meaning, *inductively*, in the patterns and associations elicited in the lived-world contexts; and *deductively*, from the generation of ideas, propositions and hypotheses (Richie et al. 2013), that in turn, explain their catalysis of variant-features.

For comprehending the being and becoming, historical, artefactual, and sociocultural impacts were considered. In alignment with the symbolic interactionist penchant for finding meaning on behalf of, and with the research collaborators, I derived a context for mounting the research plan, where meaning-making developed out of our empathetic and participatory collective involvements. Criticality meant we needed to access the layered structures that pre-determined the causes and effects of variants. Thick explanations between impacts of causation and the structures of the social, material, and immaterial worlds, were necessary (Geertz 1983; Ritchie et al. 2013; Archer 2015). In line with Bourdieu’s (1992) I sought to examine:

- structure of the field
- social relations within the field, and,
- habitus of individual agents.

By immersing ourselves within the context (understood to be mediating variants), we were able to experience the *sociocultural affect* and how these influences were being interpreted by our occupation within these spaces according to our dispositional conceptions, meanings, and ways of being. As social beings, our interactive functioning was objectified in our community of shared values, insights, and beliefs. In the data analysis, collaborators' capital and habitus fit within the social fields we moved across and between, illuminated how variant-use 'happened'. By considering language in the social space as occurring through the relationships *with* and *in* the communities, it logically followed that the interpretations emanating from these interactions would reveal the values, beliefs, attitudes, and identities. In this way, I could interrogate what the recontextualised use of the socially-engendered language signified.

3.6. Epistemology of Social Constructionism

Berger and Luckman's (1966) social construction of reality brought into view, the material and immaterial *place*, and social *space* as contenders for how language was fashioned over time, within the context of a marginalised socioeconomic setting. Their notions of historicity, habitualisation and institutionalisation, helped explain the 'context-collaborant' relations wherein language-variants were applied.

To explicate the objectivism and subjectivism within the philosophical paradigm, I focused on the "tacit assumptions" about EL and how they were constructed (Carter and Little 2007, p.13 - 19). Irrespective of our individual lived-worlds, we constantly recognise aspects we have 'inherited' or in some way been moulded by. In terms of the variant-language, the notion of inheritance builds on the features of preceding text (Bybee and Hopper 2001), where slight variation is incurred in their reuse. It is this prior text that the current utterance or text dialogically refers to because even if we draw from linguistic sediments in our memory, we are in fact drawing on language we cognitively know and one that retains its temporal and contextual links with us. These links represent our adaptative and improvisational management of the mainstream language that implicate and are forged as incipient variant-constructions.

Social constructionism and CAE avail an explicit understanding of the improbability for qualitative researchers to disconnect from their research – given their ‘integral-ness’ (Crotty 2015). While subjectivity remains overt, one cannot overlook the interpretative frameworks that collaborators hold. By this I refer to the barefaced functions of our storied histories, values, ideas, and beliefs that culminate in the versions of ‘Self’, personal voice, and emotional experiences, contributing the ‘sifting mechanisms’ by which we edit and understand reality, and apply in the sorting, selection and analysis of data. Crotty’s (2015, p. 58) definition of constructionism as “the collective generation [and transmission] of meaning”, and Grenfell’s (2013, p. 177) translation of external objective and internal subjective readings as “inter-penetrating and mutually generating” constructions, were useful for considering language-use in terms of the confluences and mergers of intra-connections residing in contexts. It is these constructions of reality, elicited by the collaborative storied relationships between the collaborators and I, that together with the mediations of immaterial and physical structures, unfolded the recurring themes, seen to instigate variant-constructions.

Bourdieu’s social construct, habitus, was key for unloading the implications of how the collaborators and I positioned ourselves alongside the embodiments that shaped our language-use across the research sites. Such an objectivist epistemological view of what it meant to know, flagged the values, understanding and use of EL (that we, as research collaborators drew upon), as being objectified *in us*. However, it cannot be overlooked that we were, in fact, subjectively imposing our individual cultural and symbolic meanings onto language (evidenced in how our corresponding language-variants overlapped with social structures). Consequently, the notion that the object itself did not exclusively contribute to the generation of meaning, simultaneously, inclined my thinking towards a subjectivist epistemology. I began to see that the phenomenon lay within a constructionist paradigm where objectivism and subjectivism were suspended together interactively resembling a triple helical weave of:

- the *externally objectified* language-use that embodied our engagement with the social and material contexts

- the *internalised subjectivity* of how we come to speak and be and how “it is in and out of this interplay that meaning is born” (Crotty 2015, p. 45)
- that both language and speakers interactively represented a *co-constitution of the shared social and material lived-world*.

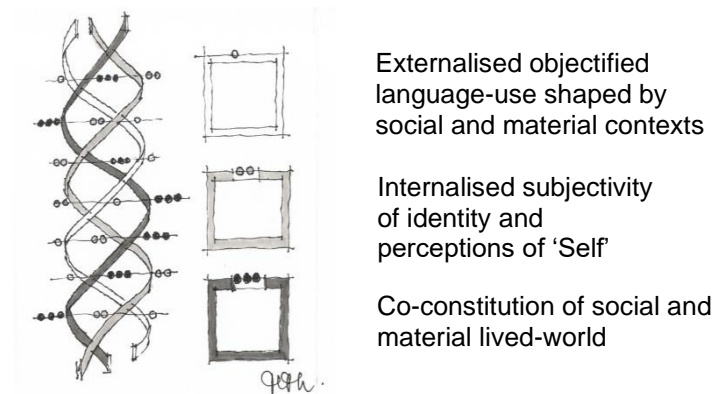


Figure 3.6.: Subjective and Objective Suspensions and Co-constitution of the Lived-world

These occurrences within the settings, constituted how we, as collaborators, together with our held-language, were brought into being. This was important for recognising that as individuals, we have multiple identities that are ongoingly being formed, reshaped, and changed by the very contexts we find ourselves in (Jenkins 2008; Burke and Stets 2009). Social constructionism was apt for untangling the multiple realities and interactions held by our collaborant collective.

3.7. A Theoretical Perspective of Symbolic Interactionism (SI)

The priority to locate meanings and perceptions of language through social and material symbols within an ongoing social construction (Pring 2015), logically advanced SI. Pring parallels Bourdieu (1990) firstly, in the *objectifying structures* that exist within fields; and, secondly, how *social relations* position themselves within a field that come together with the predispositions of *habitus*. These external and internally-situated structuring impacts, together with habitus, offered a conceptualisation for how we, as collaborators, made meaning from the surrounding reality and how we interpreted the events and relationships in which we operated. This cohered with Pring’s (2015, p. 67 - 68) “culturally derived ...interpretations of the social world”, where our encountered realities predisposed our interactively-shaped modifications to language.

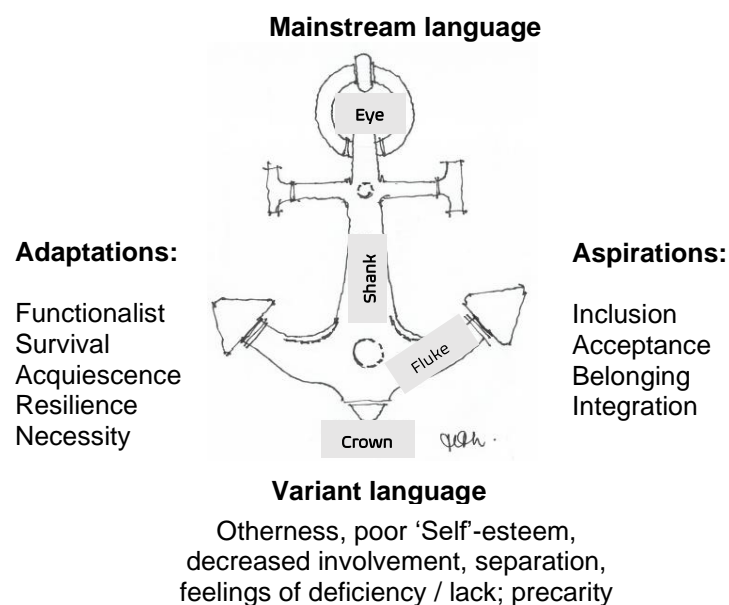
Kuhn (1992) advanced my consideration of *tangible* social semiotics, and more specifically, Pahl and Rowsell (2010, 2019) and Papen (2015) who identified *materialised* forms of literacies as mediating a context's cultural constructions, and that embedded in the urban artefacts and structures, lay depictions of the sociocultural relations. Materialisations were identified as the communicative [f]actors in their contribution to meaning where sediments of culture and the sociocultural productions and relationships could be reflected upon. Material artefacts offered visual prominence that deflected a primary dependence on the verbal for communicating meaning. I chose to regard the materialisations as intentional delegates in how meanings were produced and visualised them as Latour's (1992;1999) *ralentisseurs* (speed humps) – the unrelenting symbols of the embodied temporalities or immaterialisations that produced them. Recognising, that delivered within the socially-constructed materiality (the architecture, artefacts, and signage), resided a narrative commentary of social reality, not unlike Latour's embodied laws and policies. It was these meanings and symbols that I sought to strain out to understand how history, habituation and institutionalisation, theorised by Berger and Luckman (1966) and Bourdieu's social theoretical constructs, perpetuated the bequeathments and heredity of the values and norms within sociocultural contexts.

3.8. Conceptualising the Context, Concepts and Categories

Notwithstanding the literature's acknowledgement of the 'influence' contexts delivered to language and identity, there appeared surprisingly little attention for explicating contexts, *per se*, beyond circumscriptions of their physicality, that pertained to contexts conceptualised as the geographic *places*, or contexts as the *spaces* containing the occurrences of social interaction. I became wary that the literature's loosely-complacent and inconsistent conceptualisations of context, could pose a limitation for adequately explaining linguistic recontextualisation-acts. The oversight for neglecting to identify the multidimensionality of temporality, history, politics, agency, and so on, meant that while the institutionalised SBE represented the national dissemination of a standardised linguistic-identity, one could not overlook that presences of habitus and agency, were 'visibly' evident in the way that both SBE, *and* the recontextualised variant-language, intentionally channelled and maintained their own efficient use. Within the limitations posed by a conceptualisation of contexts within 'place-space' dimensions, an explanation

for the variant-phenomenon remains directly constricted. In the interests of appraising variants as innovative identity-narratives, the restrictive conceptualisations of 'place-space' were necessarily expanded to the munificence of a multidimensional and open-ended context of totality, I explain and schematically represent in Figure 5.7. The research questions highlighted the need for a methodology that persuaded an 'insider' perspective that could relate the personal lived-world realities of collaborators to the influences that were shaping their identity and linguistic constructions. I began to see that the variant-phenomenon could not be understood in isolation from its conceptual and cultural representations. Rather, what was necessary, was access to the contextual material and immaterial realities that collaborators lived in, *together with* the social interactions and implicit mediations that configured and constituted context in its totality.

3.9. From Concepts to Categories for Analysis



**Fig. 3.9.: Minorities Recontextualisation-efforts:
Reconciling adaptations for aspirational integration**

In their literal configuration, anchors comprise a vertical *shank* connecting the *eye* that attaches the anchor to the vessel (representing the legitimate mainstream language) at the one end, and *crown* (variant language) at the other end, with its two arms on either side, bearing *fluke* ends for securing the anchor to the seabed. Thus, I made sense of the correlations and associations of the language-

acquisition ‘markers’ from the literature with what had been evidenced (and, ultimately harvested from the fieldwork), as illustrating the lived-world reality and necessary *adaptations* of the minority collaborators at the one arm fluke, with their *aspirations* for integration, at the other. The one arm represented the collaborators’ functionalist habitus for ‘making do’ and their dispositional ‘succumbing’ to their circumstances, that conflicted with the latter arm’s representation of collaborators’ aspiration and yearning for belonging. My sense of collaborators’ aspirations, prompted my exploration of opportunities for how the study might ‘overturn’ the feelings of otherness collaborators experienced in their peripheralisation, amidst their confrontations of sociocultural and economic insufficiencies.

When I arranged the ‘dimensions of discourse’ in the framework, I saw these as actively impacting on the linguistic integration-efforts and recontextualisations, collaborators drew from. I recognised that not unlike the two arms of an anchor, collaborators struggling for legitimation through some form of transformative intervention amidst their fraught linguistic and sociocultural capital and lived-world scarcities, conflicted with the highly-valued aspiration for belonging. Contestations merely served in burrowing the anchor ever-deeper into the sea-bed.

For visualising how the relevant theories emanating from the literature might be used to generate perspectives by which I could conduct my research design and fieldwork, I needed to ensure how a framework might meaningfully lend to the interpretation of data. The four thematic currents I used to stream the many theories of cause-effect relationships underpinning minority, non-standard language morphologies, revealed *six interacting dimensions of discourse*, namely:

- ***Proximity*** (propinquity) pointing to *place* (nearness), *relation* (kinship), ontological *affinity* (similarity) and *time* (closeness) – depicting location, displacement and marginalisation in terms of the physical and linguistic ‘distance’ of the variant-users’ cultural detachment, and the proximal separation of the variant-SBE dialectic. Affiliations based on ilk and kinship together signified the collaborators’ solidarity-based relationships of belonging and place within family, friendships and community.

- **Temporality** was integral to how my data appeared organic in their shifts and transformed densities, and in how meanings, fluctuated relative to the context in which they might have originated and were re-read, re-considered or re-analysed. Berger and Luckman's "over time", meant that I could not neglect to account for the inherently time-based nature of the data. *Temporality* was depicted in the self-transitioning stages through which collaborators progressed from self-consciousness to self-actualisation, over time. Memory was configured in terms of its place in the past, straddling the present. Temporality enabled how I considered and differentiated between data both *sequentially*, when something was said in the discursive formation, and *iteratively* where utterances functioned as verbal cues linking past to present occurrences. The line by line analysis made visible the rate and intensity at which discourses, and meanings were changed.

- **Self-consciousness** within the sociocultural, economic, and cognitive features of collaborators' contexts, expressed collaborators' heightened self-awareness and unease about being identified in terms of otherness (alterity), implicating surveillance, and splintering as a *habitus clivé* (Reed-Danahay, 2005; Bourdieu 2008). Collaborators' awareness of 'Self', impacted their *self-consciousness* in navigating social expectations and *social anxiety*, born from repeated exclusion, critique and peer rejection.

- **Reflexivity for sense-making** meant enabling collaborators to recognise that the genre of our variant-language was associated to our lived-world reality; and that 'bringing our everyday lives' to our language practices could enable our access of a 'translanguage'd' syncretic approach to EL, for progressively building-on and developing throughout our field operations as Building Trades artisans. Encouraging engagement with the fictionalised narratives, enabled us to devise coping-strategies for reflexively co-producing dialogues for our emancipation. By developing confidence and self-referential autonomy, we found identity-resonance for self-actualising perceptions of *identity*, *retrospection* (observed in

withdrawals for reflexivity) and *cue-extraction* (drawing on familiar structures by which to make sense of situations).

CAE and its characteristic elicitation of collaborant biographies, generated reflexivity both, as an ontological category and, as structural artefact of memory and data-whispers. Collaborants' identities were seen to be progressively replaced by an imperative to self-reflexively construct own identity, and not dissimilar to Giddens's (1991) view that individuals are not born to be in one or other particular way, but rather what they make of themselves. Thus, *reflexivity* was understood as dissolving and de-traditionalising parameters of life-situations and practices of class, culture, and language. *Transcendence and individualisation* were evidenced in how collaborants' socially-ascribed minority statuses were overturned by ones that were self-produced, revised and refined – aligned with the contemporary social proclivity for 'de-traditionalising' and individualising 'Self' in fluid and personally-interpreted identities.

- ***Self-esteem and identity-resonance*** represented a positive valuing of 'Self', for inspiring our full potential. This was important within the context of hardship and oppressive conditioning that advanced self-lessness and sharing to the point of giving more than the taking, in an altruistic endurance – stripping and diminishing 'Self', and our own significance and self-esteem. By enabling the consideration of ourselves *as equals in our deserving of dignity* by others, our acceptance of the differences in economic standing, competencies, and attitudes, was advanced – as opposed to prior defensive attitudes that expressed fragile values of self-esteem and vulnerability to judgement. Identity-resonance thus describes a harmonious dialectical process that shifts and adjusts prior perceptions of identity to the coveted aspiration for transformation.
- ***Syncretic Analogical Transfer (SAT) and Translanguaging***

SAT describes associative transformation that draws on past precedents for how problems have previously been resolved – useful when working within scarce resources where, by absorbing efforts endorsed by the

mainstream, membership is advanced. Analogical transfer echoes Clifford (1988, p.23), who identifies how individuals within heteroglossic, and hybrid contexts engage in recontextualisation as “an effect of inventive syncretism”. *Translanguaging* as explained by Baker (2011, p. 288), refers to “the process of making meaning... through the use of two languages”. Garcia’s (2009) bilingualism constitutes acts of translation, flexible-usage and translanguaged resources that denote bilingual speakers’ access of linguistic features from both languages to maximise communicative possibility. Wei (2017, p. 9-11) frames translanguaging as a “practical theory of language”, and as social interaction occurring in cross and multimodal communication, delineating between “language and thought and the modularity of mind”. Blackledge and Creese (2010) see “flexible bilingualism” as a form of ‘translanguaging’ where active selections of HL and constituents of the sociocultural features in which speakers are immersed, enhance meaning and sense-making.

3.10. Strategic and Attendant Functions of Theory

From moving the description of the identified categories seen to be impacting minorities’ linguistic-recontextualisations – the *‘dimensions of discourse’* explicated, above – to a conceptualisation of the principles that were underlying these practices, I devised a conceptual framework, specifically drawing from Bourdieu’s (1977, p. 72):

“Systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an expression of mastery of the operations necessary in order to attain them” .

Bourdieu describes a system of compatibly-arranged dispositions that both generate, adapt and organise practices to meet their objectives without explicit,

premeditated conscious plans or means (parallel to my collaborators' choice to use the variant-language within the context of resources and capital available to them), as an innate attempt to maintain own linguistic identity, and to provoke the prevailing perceptions of the legitimacy of SBE.

Within such an embodied system, I had one concern with regards to Bourdieu's construct, habitus. My wariness was not so much about how habitus *functioned* within its embodiment of the categories of the conceptual framework, but more, about its *form*, in emerging from the six discursive dimensions, each denoting uniquely corresponding variables, for explaining the multi-dimensional complexity of variant-language constructions (as illustrated by the network of inter-relating and mutually-constituting vectors in the schematic, on Page 71).

Bourdieu and Wacquant (1992, p.105) indicate how "space of positions tends to command the space of position-takings", meaning that people's perspectives correspond to their contextualised-positionality, where people's gaze or 'sight' remains a function of the 'site' in which they are located (Lewis, 2008), and the reason underlying my view from the perspective as variant-user. However, my wariness continued in my needing to account for a habitus *form*, whose gaze emerged from multiple positionalities. With my research being located within our marginalisation, the potential for agentive or dissident strategies, much as what variant-languages might have originally been understood as representing, became appreciable. What did this mean for habitus when Bourdieu's "structuring structures" deemed habitus as arbitrary? While habitus might be understood as a *consequence* and embodiment of the inter-relating discursive categories, when Bourdieu describes habitus as "arbitrary", it awards to habitus its contingency upon the power that resides within the historical, political, geographical, economic field relations I set out in the framework, in such a way that its arbitrariness can only but deny to it, the *relevance* of the categories' discursive dimensions, and negate habitus' embodiments and dispositional features. The value and meaning of the categories are then relational, reflecting the interests of the dominant social group, alluding to Bourdieu's symbolic violence.

Whilst, I had felt conflicted in my sense of Bourdieu's contradictory award of arbitrariness to habitus, and its consequent subjection and denigration to the legitimate discourse, I felt that the fact that habitus maintained its shared significance across the minority collective, served as *a strategy by which the sociocultural capital the collaborators shared as equals, maintained the variants' imperviousness that unyieldingly withstood succumbing to SBE*. This was an important underpinning for my posited theory of linguistic self-transitioning, by which I conclude Chapter 6; and resonance with Stanton-Salazar's (2001, p. 265) explanation for how individuals develop an associative empowerment when working together in a solidarity of scarce resources. Stanton-Salazar indicates that all members of the group were able to attain goals they would otherwise not have been able to, had they been acting independently.

Additionally, it resurfaced the Kabyle's linguistic-genre whose incorporation of folklore and proverbs, empowered their voice and articulation of the social issues regarding their domination. As the dominated minority, the Kabyle solidarity of shared sociocultural capital, delivered a less confrontational message when swathed within figurative language. Furthermore, while Stanton-Salazar looks at the features and advantages of the insularity of an ethnic second-language student group acquiring English, I found similarities between Stanton-Salazar's students and the features of reciprocity, hope and analogical distribution by which our collaborant collective were seen to advance in generating the needed linguistic resources, and in how we shared resources amongst those requiring support, despite our precarity. Similarly, Bourdieu (1977, p. 82) sees habitus as a "matrix of perceptions, appreciations and actions" that present a notion of "analogical transfer", by which individuals within a group, might make use of familiar 'tools' in the exposition of novel solutions, that are then 'refined and improved' by virtue of the dialectical dialogues between group members. Variant-language could be understood, as an analogical transfer, drawn from our familiar lived-world resources, that cohered as our variant-language, whose continuous evolution to adapt "without presupposing a conscious aiming at ends or an expression of mastery of the operations necessary in order to attain them", mirrored the interactively-synthesised dialectics from the pool of resources available to us. Bourdieu, 1977, p. 72):

“Habitus, understood as a system of lasting, transposable dispositions which, integrating past experiences, functions at every moment as a matrix of perceptions, appreciations, and actions and makes possible the achievement of infinitely diversified tasks, thanks to analogical transfers of schemes permitting the solutions of similarly shaped problems, and thanks to the unceasing corrections of the results obtained, dialectically produced by those results.”

Corresponding sociocultural and symbolic capital values located variant-users (with their unique and individual circumstances) within the “matrix of perceptions, appreciations and actions” – notwithstanding the level of socioeconomic challenges we faced; or how we uniquely perceived the limitations we needed to overcome for upward mobility, histories, and contexts. Across our reciprocal exchanges, there remained in evidence, a gracious humanity and benevolence, as well as resilience. In our relationships, the deployment of symbolic “analogical transfers of schemes” illustrated how we used our available resources in novel ways, not least of which, how we configured identity in the implicit configurations of our variant-constructions. The conceptual framework thus offered a means for considering the inter-relationships of habitus and capital, and relations of inequality and power, that contributed the systemic “misrecognition” and “unceasing corrections of the results [variants] obtained” as Bourdieu’s “symbolic violence”.

Specifically, for assuring clarity, I graphically represent the six dimensions of discourse as discrete ‘entities’; however, I want to emphasise that they do *not* exist in their disconnected appearances. Rather, the discourses exist in a vortex of vectors, as a cocoon of the dialogues of theories and data that were selected, brought together, and portrayed in their assertions as variant-language. These, together with the intended proposals for transformation, culminated in their swirling and interactive pluralistic participation. This realisation helped reconcile my earlier-expressed wariness about the form by which habitus might present itself, on emerging from the six dimensions of discourse, and hence, my proposal of a *unitary indivisible and all-encompassing habitus* that could explain its form (and nature) on drawing from the collective of informant categories, in its

immersion of what Bourdieu (1977, p.82-83) alluded to by “matrix”, or as represented in the vortex of vectors swirling in the heart of Figure 3.7. Bourdieu’s “rules of the game” denote the restricted accessibility to those ‘in the know’, that more often come at the expense and exclusion of others, expressing features of social injustice. The “rules of the game” (imposing the legitimate SBE) foreground the struggles and cooperation occurring at the site of ‘the game’ (mainstream language conflicting with variant-language and the permutations of emotions and feelings attached to the inaccessibility of SBE) around how it’s done, players’ status, talent / capital, and so on. Hence, my seeking to convert the knowledge-building approach of Legitimation Code Theory (LCT) outlined in Maton et al. (2015), specifically, *as a mode of thinking*, that could emulate LCT’s principle for *moderating* the silo-orientated, segmentalistic cultures’ permeation of opacity and compartmentalisation across the six categories, into a transparent ‘joined-up’ communion that would unitarily enable an evolving holistic enterprise of social equality. The conceptual framework thus describes an integrated account for the dimensions implicating habitus and variants, mirroring the principles of LCT as:

“cumulatively build[ing] knowledge by extending and integrating existing ideas within concepts that enable greater fidelity to more phenomena with improved cohesion and economy” (Maton, et al. 2015, p.3),

which in turn, shaped my “gaze” of how I came to ‘see’ the theory and data-dialogues, for contemplating the inter-relations between legitimate and variant-language that Bourdieu (1977, p.119) distinguishes as:

“The opposition between these two types of relation to language stems from the opposition between the two modes of acquiring verbal mastery, the exclusively scholastic acquisition which condemns the acquirer to a “scholastic” relation to scholastic language and the mode of acquisition through insensible familiarisation ...”

This 'transmutation' resulting in the symbolic variant-language, expressed the intersection of mainstream language with the identity of its speakers, and was evidenced in how, as collaborators, we understood our complicity in our own subjection by recognising the legitimacy of power and those wielding it.

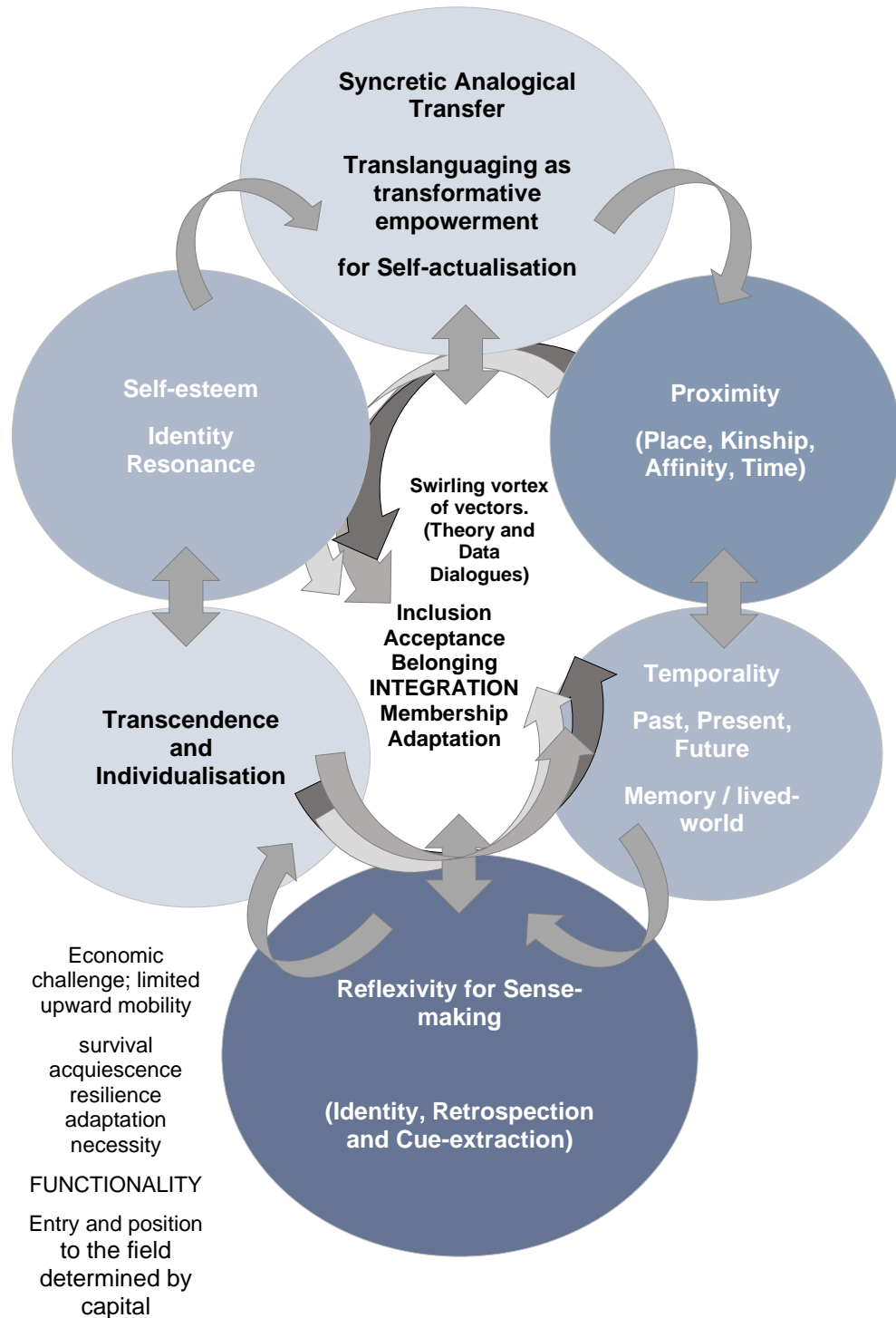


Fig 3.10.: Conceptual Framework: The six interacting dimensions of discourse impacting variant-constructions.

3.11. Summarising the Conceptual Procedures for Concluding Chapter 3

When Trafford and Leshem (2008, p.85) refer to “the interactions ...that come from experience, each generate concepts”, I had erroneously taken “experience” as referring to my immersion as an EL teacher, wherein my concerns about the variant-phenomenon were identified. Progressively, I came to interpret “experience” as a researcher’s ‘tempering’ within the whirlwinds of research, which as a doctoral student, I soon found to be as taxing as they were illuminating. My experience in terms of how I was affected as a student and in my praxis as an EL teacher, might explain the fraught imbrications I faced in correlating the interacting ideas and predictions that arose from my observations. These ‘embroilments’ represented tussles of identity, practice and culture, that culminated in anything but, an ordered and linear organisation. Nevertheless, the reading and reflection by which I could augment how I understood the existing theories in the corpus, heightened my sense of the evolving contextual and logistical presences bearing on variant-constructions.

Bourdieu and Passeron (1977) highlight a social construction of reality that holds no Red Sea parting, by which a dominant culture might be legitimated, and a minority, suppressed. In the absence of a dominant culture, control is rendered random and yet, our domination by the arbitrary SBE, against which our award of linguistic capital and habitus are measured, *still* evidences our socialisation in our *receipt* of its legitimacy. It may suggest that by agentively erasing the symbolic value of the mainstream (and its products), how we comprehend the localised impacts inflicted by arbitrariness, might explain how I came head to head with the SBE-variant dialectic.

I began by depicting what needed to be brought together and proceeded to lay down the foundational principles informing my research plan and design, to ensure that each part articulated with reason and logic to the whole. I infused the structural aspects of my plan with the theoretical mentors that shaped and extended my understanding of the variant-phenomenon by constructing a framework without which, I may have remained rudderless in the swells and enormity of perspectives by which relevant knowledge might have been accessed. Whilst I cannot claim I have uncovered all there exists in the corpus, nor that I have retrieved, even an iota of what is already known, I can but trust that conceptually the six dimensions

of discourse, within the frames of my specific parameters, have been justly moored within my study's oeuvre of insight.

On the conclusion of my foraging for Part 1, I turn to the methodological orientation and the emerging data-gathering methods I use, in Part 2 of my thesis.

Part 2:
Gathering

Chapter 4: Methodology

I disliked, so intensely, the South African racially-segregated system that discriminated people in terms of their colour: as black, white, or 'coloured' – a term coined in the apartheid era for separating those who did not readily fit within the binary race model. This divided system awarded my family's multinational unions – across mixed race, Lebanese, Yemeni, and Creole cultures – a disquieting classificatory indeterminacy.

In the article, "South Africa's First Nations Have Been Forgotten", dated 19.10.2018, of the Foreign Policy Despatch, Laura Secorun's confrontation of the ANC's redistribution plans for reversing the colonial and apartheid-era legacies, highlights how racial delineation based on colour, neglected its oldest but dispossessed people, the Khoi San. Perhaps, such seeds of 'slippage' evoked echoes of personal memories that germinated my unravelling of the variant-phenomenon in the 'Self'-social links that illumined further ontological cleavage and inbetween-ess. The inward gaze in CAE, appeased my longing to locate variant-identity and language practice within a connected humanity and presence that might award to variant-language a legitimate place amid the instantiations of a mainstream, whose control might otherwise retain an exclusionary national identity, I can, no longer, bear.

Journal entry 29 October 2019

4.1. A Point of View, Occasions of Disruption and a Way Forward

Chapter 3's distillation of the six dimensions of discourse, offered a comprehensive means for visually explaining the key concepts and inter-relationships that underscored amalgams of the multidimensional social and psychological processes informing our 'Self'-identity and variant-constructions. The rationale for harnessing these relationships is underpinned by Toyosaki and Pensoneau-Conway (2013) who capture autoethnography's embodiment of *knowing*, as eliciting *evaluation*, that jointly manifest the *becoming* of 'Self' and the realisation of our 'being' in the world. Acknowledging CAE's constitutive nature and its potential for self-translation, the view I espied from the shoulders of Toyosaki and Pensoneau-Conway's (2013, p.560) "selfhood", shaped how I conceptualised 'a realisation' of inclusivity that recognised our individual 'Self' as speakers of an 'equal but different' British English.

The variant appearances across the minority setting advanced the organic relation we held with our communal setting, and by extension, our individual linguistic-practices to those of the over-arching community. With the term, 'minority,' projecting a feature of lessened distinction from the constituted 'norms' held by a mainstream, experiences of othering, marginalisation, and questions about self-worth, were typical. In a deliberate move away from a dichotomising model of difference, I considered language within an all-encompassing totality and, as an equation of equivalence. This unveiled how we might learn to self-translate, accept, and adjust to a functionally-relevant and practically-realised 'language' that did not aggregate us 'outside' of a mainstream. Extending the notion of 'mainstream' to acknowledge, include and value *equally, all* ascriptions of cultural

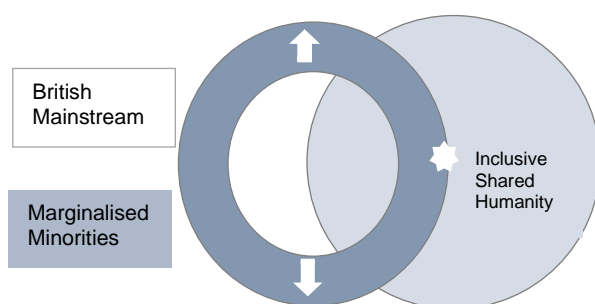


Fig.4.1: The Shifted Centre: an inclusive and shared humanity

identity, forms of capital and habitus (in their temporality and proximities, significations of 'difference' and inequality) might be re-interpreted as a shift of the middle of this redefined humanity to the peripheralised margin where

minorities were previously relegated. The 'equal but different' symbolic and sociocultural variant-form, could thus advance the valuing of *all* speakers in their unique, linguistic complexity when considered as belonging to a shared humanity.

My advocacy for clarity and emancipation for my collaborators and I, began by positioning our collective along a continuum of diversity that held at each extreme, the mainstream and minority markers of identity. The degree of othering we experienced across the continuum was relative to our assigned positional distance away from the implicitly coveted mainstream. For considering collaborators' 'otherness' within the socially-declared narratives of diversity, CAE usefully enabled our collective to share and question how the occasions of disruption, memories and inculcated identity-differences expressed by our variant-use, might be better understood in terms of their impact on our perceived identity, values, and self-worth.

4.2. Collaborative Autoethnography (CAE)

*I see the sea
thrash out and slide back in
delivered as instantiate of wind
and musculature of tides
the clack of shells and finds
released yet reigned
to the back-line seat
swells advancing in retreat
a mere lisping rush of force
and yet again, a sigh unheard
released yet reigned*

*if we might pause briefly, let us sit awhile and gaze at the sea. See
how the waves are drawn back and renewed? Do you notice how they
are released and how they rush as fervently flaying flatpacks of*

salted froth to the shore; that inevitably submit to the recall of their depths? They speak of promise, ironing out the shore break. Might waves be co-opted captives with a ceaseless imagination for what they are not? Do they belie privilege or admit burden? Yet still, their memory salves their beaching, only to be hauled in apparent acquiescent returns.

Journal entry 16 November 2018

And so, it was with this thesis that my ongoing efforts for stripping away inessential caprices and ambivalences revealed the bedrock on which its waves were formed. It was in these waves that I saw resilience for resurgence, be it in their collusion of ambitious yearning and reach, or in their predictable surrender. A continual revival that never saw the waves stationary or dislocated – only renewed by their palpable motions of prostrated reach and thrashing retreat. The waves' collective responsiveness helped me recognise human empathy because their perpetuations emulated an enduring affinity, sensibility and belonging. Accountability was sensed in the waves' resolute steadfastness to serve their presumptive pact, where in time, an absolute circumstance might set in motion an upsurge of its own distinctive dimension. Such were my thoughts on the CAE I chose, and that found harbour within Ellis and Bochner's (2000, p.739) succinctly expressed:

"Autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. Back and forth autoethnographers gaze, first through an ethnographic wide-angle lens, focusing outward on social and cultural aspects of the personal experience; then they look inward, exposing a vulnerable self that is moved by and may move through, refract and resist cultural interpretations".

The waves' ceaseless yields and incessant returns took on the recurring forward and backward ebb and flow of my inquiry (Preissle and de Marrais 2015).

Waves represented our reaching out for meaning-making of the narratives describing our sociocultural lived-reality and our need for linguistic affirmation; and then our return to reflect on our own

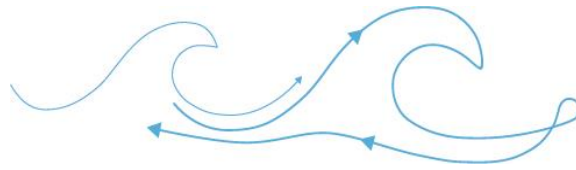


Fig. 4.2.: Wave Motion echoing advance-retreat, crescendo and applause

personal experiences – akin to the “continual juxtaposing of self and context” (Chang, 2016, p. 23). And it was in this cyclical turmoil of the *to and fro* of the metaphoric waves and currents, that the disorderliness found some pattern – because the continual beaching and reach of each ventured moment, enabled our recycling of meaning, here and there, past and present, ‘Self’ and others.

My study is located on the extreme right of a continuum, where CAE is positioned in its extension of one’s personal inclusion in an external and attentive sociocultural and collaborative context. To the left of the continuum, is positioned the conceptualised autophenomenography (Grupetta 2004; Allen-Collinson 2009) whose key emphasis in extending the lived-experience of a phenomenon, holds that because the ‘Self’ is engaged in relation to a phenomenon, it is written to reflect *how* things appear to the researchers’ consciousness, experience or thinking and whose direct translation describes the appearances that have been brought into the light. My drawing on our collaborators’ own internalised feelings was a *version* of autophenomenography because of its assemblage “of first person experience,...to bring to life the felt, bodily experience” (Holman-Jones et al. 2016, p. 294).

For my study, the inclusion of ‘Self’ within a milieu of collaborators, amidst material and immaterial semiotics for explicating contextual contributions, was made in the interests of assuring an altogether rounded data-gathering – given Ellis’s (2009, p.13) acknowledgement that data were characteristically “partial, incomplete and full of silence[s]”. By drawing from the context in totality, I felt the data presented a wider, more joined-up representation of truth. Importantly, I was no longer the researcher as hooked fish gulping for life on account of my gills knowing *only* how to filter oxygen from water, because my immersion meant my inclusion in the fathoms of blue, borne by the density of our collaborant shoal.

collaborative autoethnographic thinking

the shoal resembles a platinum splayed sea-goddess
in saline silver suspension of sweeping mirror synchrony
of sequins swing and sequence sway
secret signals and spacer tech
each one apart and all in place
swathed in rhythmic time and motion
we own our salty space of ocean

this communal gather
splice, split and re-tether
cohere and divorce; shoal or disperse
at will and by cause; the break or foreshore

so the dive is my in
to fit means reform
I muse how to sense
Sea music and scale
Convert limbs for webbed fins
give over to gills
veiled in new dance
of Piscean parlance

no more picking fliers of fish from dry dock
being one with the shoal
means no longer salt burn
I'm remade anew by living in lieu
experience for meaning; becoming by being.

Journal entry July 2018

4.3. Attributed Purposes of CAE

CAE is recognised for the vantage that personal experiences advance to the social sciences (Chang et al. 2016). Unlike positivist approaches where explicit data configure and constitute quantifiable evidence, autoethnography advances an augmentation of what resides subsumed inside of our researcher selves, particularly, in making accessible the tacit and embodied, but yet, felt and understood data. CAE enabled collaborators to contribute multiple viewpoints and voices. These collectively added rigour for unpacking data and meaning-making, particularly in how subjectivity might have been implicated through the freedom collaborators had in examining excerpts from the pool of contributions, which I managed in the interests of preserving anonymity across our collective and in neutralising the power-relations that might have arisen between researcher and researched. The preservation of anonymity across collaborators was managed by encouraging feedback in our one-to-one free chat meetings where I read excerpts from the anonymised transcripts that had been produced from individual collaborators, and where I jotted down collaborators' comebacks, responding to the experiences of peers. This advanced the distillation of the 'Self' in relation to 'other', and in their ultimate configuration as a process for exploring the variant-phenomenon to which we all had membership.

As was visible in the literature and the key themes that shaped the conceptual framework, 'Self'-'Other' relations naturally evolved a view of membership within Chang's (2016), establishment of *cathartic communities* – visibly evident in the collaborators' purging of emotions and in their ready responses to what peer collaborators had shared. Collaborators' frequent agreement made me wonder that either we valued our group belonging, by way of its *associative empowerment*, and did not wish to breach our connection by raising any contrary views; or that the genuinely-held positive feelings emerging in our feedback, expressed an evolving *solidarity*. Chang's "catharsis" *signalled healing*, which for me was the *catalyst* for moving our occupation of place within marginalisation, to one of *belonging and relevance*.

4.4. My English Teacher Habitus and Forms of Data Akin to my Practice

A useful entry point is Bourdieu's (1993, p.271) necessity for immersion "in the specificity of an empirical reality" for capturing specific perpetuity within the deeply submerged, reproducing and transforming 'mechanisms' of the social structures. Primarily, my own linguistic experiences on returning to the UK after more than four decades – bearing an accent and ways of speaking that were unlike those of the British mother-tongue – predisposed my contemplation of minority speakers' subjective experiences of variant-usage. As an EL teacher, I was conveniently positioned for distilling meaning by analysing texts in terms of the *what*, the *how* and, for *whom* the intended audience was to be. It follows then, that syntax, vocabulary, language-forms, and embedded signals, were integral to my make-up. My disposition for guiding students in crafting narrative storying and prose, conveniently directed my dissection of their orientation, complications, explicative devices and closure or denouement. My professional practice thus served the collaborative ambit of CAE, because as collaborators we could draw on what we had learnt and knew; or lean on our collaborative conversations and multiple perspectives for understanding. As a researcher, I had to sensitively represent the self-introspections and self-examining features of the storied narratives for both my collaborators and I, within the frames of the cultural markers that mediated language, culture, and history. This could not be better explained than by drawing on Berger and Luckman's (1966) notions of historisation, habitualisation and institutionalisation.

Ellis and Bochner's (2000, p. 739) "genre of writing" explain how "multiple layers of consciousness, connect[ing] the personal to the cultural" describe how experiences of individuals can be mapped to a collective, connecting, and inter-relating context. It thus made sense to draw from my own perspective in terms of fictionalised narratives: storying, poetry, and prose, as genres for how I could theorise the day to day of our cultural operations.

Data Sources	Data-gathering across the multi-granularity of data sources; Reflexivity akin to CAE	Relating Data forms to EL Teacher habitus
Interview Narratives; Meeting notes	<i>Identified self-consciousness and subjectivity</i> <i>Perceptions of otherness and disconnection</i> <i>Insularity and an esteemed matriarchy</i> <i>Perceptions of self-worth</i> <i>Coping mechanisms and how these might be overturned by reflexivity</i> <i>Compliance and non-confrontation because of a sense to blend-in</i>	Investigation Planning Reflection Modelling
Chronicles, fictionalised narratives; Poetry, Dense Transcriptions; Journal entries	<i>Themes about Building Trade and prejudices exhibited by others</i> <i>Sustainability and survival</i> <i>Racial segregation</i> <i>Self-perception and esteem issues within discourses of illness</i>	Writing Structure Review and rework Critique Implementations; Review
Material Literacies: artefacts, phono-graphs, built-environment; signage community capture (material physical context; semiotic mediations)	<i>Disclosures</i> <i>Intimacies that once shared crystallised our belonging and solidarity</i> <i>Commonality across all people</i> <i>Attitudes of identity</i> <i>Etic-emic perspectives and judgement</i> <i>Perceptions and mediations that socialise our thinking</i>	Collation of images Transcription Analysis Review and record
Immaterial: Sentient; Memories (Past); (Future) Aspirations	<i>Retrospectively looking at past to make sense of the present</i> <i>Memories</i> <i>Feelings</i> <i>History</i> <i>Beliefs and instantiations</i> <i>Discovering myself through my Collaborants</i>	<i>Identifying:</i> What are my roots? From where have I originated? <i>Reflecting:</i> Who am I? <i>Aspiration:</i> What are my dreams? What do I want for my future? <i>Teleological:</i> How do I fulfil my purpose? How do I get there? What do I need?
Personal notes, journal writing, artwork, reflections	<i>Timeline</i> <i>Family ties</i> <i>Avuncular Mentorships</i> <i>Heritage Traditions and Social customs links</i> <i>Artefacts, Mementos</i> <i>Home as place / space</i> <i>Life and resettlement</i> <i>Everything is about the content, not the form, language is about meaning, and not nearly as much about its structural form.</i>	

Table 4.4.: Data-gathering Across the Data-sources, Reflexivity and Habitus

As depicted in Table 4.4., I drew on narrative reflexive-dyadic and fictionalised narratives; observations and free-chats when exploring aspects of the day to day in the community; and those arising from artefacts that collaborants felt described their identity and lived-reality. To these ‘data-waves’, I shared alongside my recollections and experiences. These constituted the personally-experienced incursions from which, through reflection and introspection of our ‘Self’ and lived-

realities, the collaborators and I could recycle our thinking about otherness and our language variant-use. I referenced the data I gathered in line with the autoethnographic stalwarts whose insightful ascription of “space to work in community” realised in the tandem investigative acts the “topics of mutual interest” (Chang et al. 2016, p.148) that brought about meaningful revelation and empathy.

The pastiche of reflexive-dyadic and fictionalised narratives offered an ingress into the personal experiences of my collaborators and I (Hughes and Pennington 2017). These narratives illustrated the sociocultural experiences that resonated with insider and outsider locations (Ellis et al. 2011), evocatively, (Chang 2001; 2008; Anderson and Fourie 2015). As collaborators, we were able to examine and critique the over-arching habitus and field cultures that were seen to directly impose on language. And while such critiques were not vested in academic-speak and theorising, they consisted of our tabling of our real-world experiences and feelings that made visible our dispositions, inclinations, and patterns of the default-positions, we unconsciously repeated, in typical Bourdieusian and Berger and Luckman-style objectifications, internalisation and externalised behaviours.

Throughout the analysis, we drew on personal experiences through our collective’s multiple voices whilst untangling the affordances the context directly delivered to us as the individual subjects, *and* the objects, resident there. This three-way approach comprised: 1) the narrative reflexive-dyadic interviews depicting habitus, 2) the collaborators’ community capture, denoting the material and physical context and the semiotic mediations sensed within it, and 3) the chronicled analyses of the fictionalised narratives. Additionally, I maintained a personal journal of sketches and artefacts that offered a structure in which my own thoughts, concerns, questions, my history, and translations of my socialisation, might remain ‘joined-up’. Toyosaki and Penseneau-Conway (2013) refer to researcher approaches as processes of sense-making, born from socially-based acts that incite change emanating as dialogue. Sense-making was advanced in our collaborant interactive sharing, conversations and walks, as social acts that impelled new ways of seeing and empathy by which we could change our thinking of ‘Self’ and prospects. While the three-way interactive enactment, advanced a holism amidst the multiple depths and bouts of uncertainty, it offered, me a

growing sense that I could reservedly sustain an assurance that rigour and worth might be ascribed to my academic inquiry.

4.5. Embedded Cleavages of Power Relationships

In its leaning towards the examination of the social structures, CAE was well-positioned for untangling and “disrupting the inequitable distribution of power and resources in society” of oppressive power relations (Cann and De Meulenaere 2012, p. 2; Boylorn and Orbe 2016). Focusing on our linguistic-variant common-ground as collaborators, we identified that adopting a sense ‘of being proudly unique or ‘other’ was a fair strategy by which to resolutely acknowledge our differences and otherness when compared to the mainstream-language speakers. Typically, our engagement in the dialogic processes, leaned to the evocation of feelings of empowerment. I cannot deny the value of immersing myself as a collaborant because on the other side of the valuable and enriching connection that developed from the solidarity of working together, our immersion was apt for untangling our *own* stereotypes of what it meant to be a member of a minority culture and how our own ‘otherness’ was experienced by others. Admittedly, I had to remain mindful of ensuring that my involvement would not be viewed as conflicting with my need to account with clarity and truth, given my ontology’s criticality of what lay disguised within the social structures and my aim for emancipation.

Within a premise that any enquiry advocates the enquirer’s historical location, social interests or a transparently understood personal drive, the argument for criticality was relevant given my family’s experiences in South Africa and having lived within the carelessness and denials imbued in structures of inequality that came by way of division and segregation, and that underpinned my deeply-concealed revulsion of discrimination and marginalisation. And whilst, admittedly, being white had afforded us some privilege within the country’s racial segregations, it came at the price of membership within an oppressive culture, whose values were at odds with our own; and whose offer for inclusion remained conditionally erratic given our immigrant status. The burden could not have been greater than when my eldest brother’s marriage ‘over the colour-line’ had been deemed illegal by the apartheid regime – enforcing his remand, ostracisation and our separation. This was but a single instance within the post-apartheid legacy

that lingers alongside my memories of segregation and in how my younger brothers' family loyalties were expressed in their sequential reactions that were born in their vehemence to such injustices. Laying bare this internalised history of schism that existed independently of how collaborators and I conceived of our linguistic-reality, enabled my surrender to critical realism's fore-front of criticality by which I could keep in check my own biases and reservations.

4.6. Managing Vulnerabilities Across Multiple Identities

I cannot minimise the moments of vulnerability and apprehension experienced by the collaborators and I – for there were moments of fracture that required peeling back all the masks and armour with which we conceal our inner selves and personal embodiments of our lived-world and histories; so too, our learning and my teaching experiences by which we, each, came to 'know'. My involvement as a collaborator extended a relativist perspective and place within the epistemological social constructionism – specifically, because underlying this approach resides an acknowledgement that socially-constructed multiple realities can never be viewed as fixed and enduring. Rather and as depicted in my 'wave' metaphor, these realities reflect the ongoing, transforming, and mutating perceptions and values held by individuals responsively transforming within their imbibement of life and experiences.

An additional layer of unease hovered over my immersion as a collaborator '*being researched*' on the one hand, and as writer / researcher, on the other, because I had to discern whether the data-materials I produced and selected for inclusion, were worthy for delivering an authentically-relevant narrative for proactively advancing our experiential grasp of 'linguistic otherness'. Simultaneously, I had to remain mindful of my accountability for how these experiences would be interpreted by others. Hence, my reticence to serve up political agendas that could offend or offer-up feelings of compromise to readers or collaborators' histories. I carefully tried to reason why pieces of writing had been included, and others discarded, deleted or carefully uncrumpled and re-fixed to my journal. In addition, there existed my confessed concerns regarding how my fictionalised narratives were to be judged in terms of their worthwhile delivery of criticality, for interrogating and adding value to the variant-phenomenon. So too, my reluctant admission of

my frail ego's susceptibility to the onslaught of literary judgement that would rule whether my writing bore a sufficiency to be counted and deemed, a creative craft.

To add to my roles as 'researched' and researcher, I came to recognise the ensuing internal dialogue – critical dialogism – that was further enhanced by our collective's "occupation of these dual spaces" (Chang et al. 2016, p. 23). By taking up these twin seats, as collaborators, we were awarded the epithet, *decipherers of meaning*, which accords with the study's interpretivist feet, where what we came to know, emanated from our interpretations of the storied narratives and materialised and immaterialised literacies arising from how we, actively created meaning by pulling together values we each held dear (Anderson 2006; Lapadat 2009; Chang 2016) and that emanated from our "originary" experiences (Endress et al. 2005) informing our intersubjectivity and conceptions of 'Self'.

4.7. How Collaborative, Double Narrative and Researcher-Collaborant Intersubjectivity are Used

Chang et al. (2013, p.11) succinctly articulate CAE as "a process and product of an ensemble performance, not a solo act" – consonant with collaborative participation. The collaboration represented an integrated resource for reflexively synthesising and interpreting data arising in our sharing of lived-experiences. Moreover, it advanced our access of the lived-world contexts that we, as collaborators, occupied; and for checking that depictions remained accurate and unembellished in the interests of validating theoretical conclusions and emerging themes.

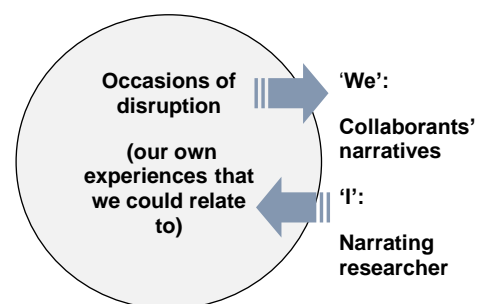
The way I approached CAE was *not* in the typical way that autoethnographic predecessors might have coined in the term 'collaborative'. Typically, CAE occurs within a team of researcher-co-authors sharing and analysing stories of their individual lived-experiences. Broadly, when collaborative research is invested as a 'team research model' across scholarly peers conducting and documenting research, these collectively impact: the level of research; the extent of involvement by collaborant peers; the writing style; how confidentiality might be conceptualised and how selection choices pertaining to relevance and analysis are decided upon (Chang, 2016). In my study, collaboration was expressed in the partnerships and

mutually-sensed otherness that forged the linguistic 'common-ground' we shared as collaborators. I interpreted our collaborant 'partnership and mutuality' within the specific descriptors and needs of my collective where our 'closed collaboration' awarded an indirect alliance and teamwork. In my need to prioritise collaborators' anonymity, I engaged with each collaborant independently of the collective. Collaboration was retained in the synergistic relationships where collaborators and I shared the generated and then anonymised data, albeit in our individual and 'closed' community walks, free-chat meetings and the narrative, reflexive-dyadic interviews, and meetings. The meetings were intended to elicit how we each looked inwardly at our experiences to understand the language-phenomenon of which we were a part. Notably, our occupation in the minority group, magnified feelings of our displacement, otherness, and exclusion. Additionally, the likelihood of collaborators' sharing of personal stories and details might not have been readily disclosed within an open forum, given collaborant parents might have been wary to share personal information with their own children, and vice versa, irrespective of the evolving sense of belonging and solidarity the research made evident. I remained resolute that assuring collaborators' dignity and personal privacy, demanded the preservation of anonymity.

Perhaps the study's limitation might be critiqued around a collaborative methodology whose data-sharing and inter-feedback, are garnered *remote* from the potentially-rich proliferations that inter and intra-personal contact occurring within a team-model, might realise. There was, moreover, the incurrence that notwithstanding the inclusion of collaborators in reviewing and assuring accurate and succinct capture of evidence, it remained incumbent upon me to collate these meanings and present them as the body of evidence to substantiate, or otherwise, my research aims. What might have been perceived as a limitation, negated the possibility of group collusions arising from the burgeoning empathies, that might have inflamed individual perceptions and responses to each other, or conversely, caused the stifling of collaborators, in sharing of their truths because of feelings of self-consciousness, or fear of judgement or misunderstanding. However, this did not minimise how contorted I felt with the closure I had instilled within the collaborative ambit of my methodology, when the appeal of CAE had been its *symmetry* with my intentions for transparency, for clarity, equality, and inclusion. I was uneasy with the closure and indirect collaboration that I felt, infringed the underpinning principles of CAE as outlined by Chang et al. (2016). I reconciled

my concerns, albeit marginally, by Schon's (1995, p. 151) "phenomena that he [the researcher] seeks to understand are partly of his [their] own making", as implicating that my model of approach to explicate the variant-phenomenon had been informed by the underpinning priorities that were shaped as a consequence of the situation – as the effects of their ultimate cause. Additionally, Shon's quotation, echoed Denzin and Lincoln's (2000, p.4) views on how we shape our practice of research, and by extension how as researchers, we might put out feelers for perceptively approaching methodologies appropriate to collaborators' needs, without whom we would have no data. On the back of these researchers, I grew my assurance that my decision did not deflect how collaborators and I drew (albeit individually, outside of the collaborant cluster) on our biographies, our cultural capital, and habitus by which we might understand our variant-language as the symbolic capital of the social phenomenon. Collaboration remained an essential ambit of the unity we found in our spoken-variants and in our equal stake for being heard; and expressed Chang's (2013, p.18-19) "intentional and systematic" means of "interpolating the self-social link" that was found through the way in which our evocative personal narratives could be read relative to the collective, in our needing to comprehend the variant-phenomenon, and how we might overturn our otherness and oppression, into our transformation. Clandinin and Connelly (2000, p.50) describe CAE as researching into "an experience", (which I referred to as 'occasions of disruption'), where drawing on something we had experienced, could be used to explore our internalised emotions against the externalising impacts of the contextual environment – enabling our reflection of how and why we spoke in particular ways, expressed by Kyratzis and Green (1997, p.17):

Fig. 4.7.: Depiction of "Double Narrative"



"narrative research entails a double narrative process, one that includes the narratives generated by those participating in the research, and one that represents the voice of the researcher as narrator of those narratives".

I saw the value of “double narrative” for presenting to the minority students and their parents, that they were not alone, or in feeling singled-out for their linguistic otherness. I felt that this was significant in promoting the inclusivity that education neglects, in its pursuit of the overarching national mandates. This affordance of emancipation for marginalised minority individuals liberated collaborators to represent themselves, their feelings and insights as opposed to being subjected and colonised by others.

This form of emancipatory discourse developed empathy, voice, and value to our lived-world reality as storytellers, as poetry scribblers and in our shared opportunities to see the world through each other’s eyes. I saw this as delivering the inclusion that SBE had not, because CAE moved an otherwise solipsistic discourse into membership *with*, a reflexive and emancipatory relationship *for* others. I say this, in spite of the closure within my use of CAE, because it was the individual contributions where we revisited the lived-reality of our collaborant peers, that delivered meaning when directly juxtaposed with the contributions of others, and not soul-baring by an individual for their own benefit. The closure was ‘Self’-preserving because disclosure was the releasing of a personal ‘belonging’ into the ether of uncertainty. The emotional connection overcame the oft thwarted meanings that arose in unpacking collaborators’ variant-language that exceeded the translation of words, preferring, to understand *what* delivered to the variant-constructions, and in prioritising the self-esteem and identity of minority variant-speakers.

4.8. The ‘Self’, Collective Consciousness and Dialogism

‘Self’ emerges through the sharing of personal stories – seen as the “windows to the world” (Chang et al, 2013, p. 18). The researcher (‘Self’) and my variant-language emulated its form and appearance relative to the corresponding variant-languages of collaborating others because it was not all about *me* and *my* narrative, within the pool of sharing and exchange occurring in the collective, but an expression of the ‘Self’- social relation, whereby we, the collaborant collective, remained contextually linked in dialogical processes. The self-awareness experienced by *each* one of us advanced how we might syncretically develop ‘Self’ in new ways of thinking about a language-use and form that might resonate with our priorities and needs. Within a collaborative milieu, objective excavations of the

personal could be mounted without complicated feelings of self-exposure because of the affordance of anonymity when located outside of ourselves and our experiences. Such positionality and predisposition for self-reflection enabled an internal dialogue for tuning into our default behaviours and our held blind spots of 'Self' – akin to McIlveen's (2008) critical consciousness and the critical dialogism of Chang et al. (2016).

As an aside, the facial paralysis had rendered the word 'fanks' (typically used by the collaborators as opposed to using the dental fricative 'th' in 'thanks') the easier alternative to enunciate. I had figured that 'fanks' was acceptable in conveying its intention. Whilst initially I had felt that an uncensored review of my condition offered no meaningful avenue by which the socially-constructed variant-languages could be unloaded, I had not anticipated how sharing within our forum's 'one-to-one safe space' could reshape thinking and self-development that progressively evolved in the data-gathering and within the reciprocities that came by way of empathy and recognition of membership within humanity. It was not only the 'Self' within a collective, but as individuals within our humanity, carrying the stuff of emotions and memories of our pasts and present that needed airing and ironing out for remediation. Exploring 'Self' within the context of my facial paralysis was certainly helpful for understanding the notion of difference in terms of distinctiveness, and how I had come to speak after the months of speech therapy, and my 'use' of words that irrespective of their formations, retained their intended meaning.

4.9. Potential for CAE and Fictionalised Narrative Data to Ratify Claims

I cannot overlook questions about how as collaborators, we claimed our access of the objective-meaning context or whether we merely fashioned our understanding of our circumstances and linguistic behaviours through our common-sense ways. Neither, whether our collective vantage of the variant-phenomenon was garnered from the perspectives of "well-informed citizen", "expert" or as "[wo]man on the street", who according to Schutz (1946, p. 23) represent viewpoints, poised in how they "differ in their readiness to take things for granted" and, in their orientation for what constitutes 'relevance'. Whilst, one cannot dispute our curiosity for questioning that which was inevitably variable across our collective, I argue that as collaborators, we were well-positioned to harness claims from our

shared experiences, through our distinctive gazes that drew from across *all* of Schutz's three viewpoints, because sharing of our own personal realities rendered *us* the "*well-informed*"; and while we might not regard ourselves as linguistic 'experts', we certainly held the *know-how* about our own variants. Additionally, as "[beings] on the street", we occupied a *space and socialisation within minorities*, that we could explicitly draw from, for ratifying our experiences and perceptions of our lived-world.

Notwithstanding, the potential for narrative storying to offer rich in-depth insights of the implicit complexity (Floyd 2012), I had to remain cognisant of researchers who stood in opposition of storied life-histories – seeing them as "subjective, navel-gazing" (Ellis and Bochner 2000, p.745) and thus, problematic for ratifying any claims, particularly given the inherent perceptions of the inability for narratives to offer any generalisable and transferable data (Bryman 2008; Ploder and Stadbauer 2016;). Sparkes (2002) argues that the underlying rejection for personal narratives to deliver any useable data, *signifies a deep mistrust in valuing the 'Self'* and of experience. Repeatedly, I was reminded about CAE's limitations in meeting the evaluative criteria embodied by traditional approaches, given the absence of any systematic analytical format that might promote measurable findings. But, I had not come to CAE because of its 'linearity and order' – rather I had sensed it as a practice that is *lived*; where we, as collaborators, could *authentically immerse* our whole being within it, with emotion and feeling. I sensed CAE's delivery of the flows and changes of reality where we did not just become one with the process but *a part of its happening, how it unravelled and in its doing*. It was through this thinking that I saw my research in terms of *becoming* immersed and intertwined in the co-construction of the inter-personal cultural embodiments of variants that revealed the breadth of an experiential context and 'Self', like Ellis (2007, p.14) "examining a vulnerable self and observing and revealing the broader context of that experience".

Furthermore, because fictionalised narratives are generally perceived as being situated "outside the boundaries of what is constituted as acceptable by the knowledge-making communities of social science" (Usher, 1997, p. 35, cited in Rhodes and Brown 2005). I found conviction in their argument that "a heightened, rather than reduced, sense of researcher-author responsibility" emerges,

revealing ethical priorities as being “integral to the textuality of the research”. Such ‘claims’ necessitated verification and hastened my reflection on *how my* fictionalised narratives represented data; the *significance* that such texts contributed as data; whether and how selected ‘texts’ might be deemed to have advanced my researcher-author priorities, given that the storied texts remained my ‘undertaking’ for collating feedback, and how my interpretations might ‘disturb’ the accurate reflection of and representation of my collaborators. I consequently sought integrity, clarity and transparency, through ‘*methodological scaffolding*’ by incorporating a discursive and thematic literary analysis for making sense of my data; and, garnering *holistic relevance*, by drawing together the material and sentient contributions from ‘Self’ and others across a context of totality. Ultimately, it was CAE’s overt declaration of subjectivity, of its self-scrutiny and limited generalisability, that bolstered my commitment for ratifying claims by remaining honest towards oneself and those for whom the research was intended:

“We do not act on principles that hold for all times. We act as best we can at a particular time, guided by certain stories that speak to that time, and other people’s dialogical affirmation that we have chosen the right stories. . . . The best any of us can do is to tell one another our stories of how we have made choices and set priorities. By remaining open to other people’s responses to our moral maturity and emotional honesty...we engage in the unfinalized dialogue of seeking the good” (Arthur Frank, 2004, p. 191-192, cited in Ellis, 2007, p.23).

With CAE’s recognition of subjectivity as an *inherently human feature*, ascribes to itself, an ontological worthy usefulness. Personally, I saw data drawn from the collective, as augmenting claims beyond that of an autobiographical soliloquising, because the collaboration enabled a catalytic echoing when there existed a shared commonality; or attenuation, in the inevitable contestations arising from contradictory viewpoints. I also found that consistency across data did not depict reality, given,

"When we aggregate people, treating diversity as error variance, in search of what is common to all, we often learn about what is true of no one in particular. Narrative approaches allow us to witness the individual in her or his complexity and recognise that although some of the phenomena will be common to all, some will remain unique" (Josselson, 1995, p. 32).

When it comes to evaluate my use of fictionalised narratives, I acknowledge that dubiousness might surround their service as research referents, and as markers of truth and cogency. I contended that narratives served in eliciting discussion and intertextuality that converted their *evanescence into substance* and *feelings and emotions into fact*, as expressions of the complexity of subjectivity. Fictionalised narratives, in their occupation of a context external to that of our lived-worlds, offered a neutrality for cognising meaning, outside of our self-consciousness, but which simultaneously made visible our own drivers, perceptions and patterned behaviours.

I cannot indubitably claim that the fictionalised narratives and subsequent analyses, accurately represented reality because narrative instruments, by their nature, hold an internalised multivocality that lends to their susceptibility to the fluxes in the social canister wherein we write and rewrite our changing reality. I came to see the difficulty to pin down semiotic modalities of discourse within a dynamically-shifting social structure, and, to conceive as to its unfolding within such movement. I did not set out to 'represent' reality, in terms of a snapshot by which to claim its directly and explicit depiction, because there persists a dependence on language as the explicatory intermediary, and how could the internalised polyphony have been predicted? At best, I can concede that a real, albeit fractional reality might be understood. Because I, too, sought emotional connection in visceral and cognitive recreations. I acknowledge that there would be no greater gain than to have, in some small way, advanced connection for renewal, or approximation of a restorative and renewed sense of being that could bring to our collaborant lived-world, a sense of place, belonging and transformation.

4.10. Voice and Risk as Features of Humanity and Anthesis

CAE indubitably offered voice to the personal experiences of collaborators and I. The experience of researching my own linguistic otherness, in tandem to that of my collaborators, proved to be a difficult undertaking, as there was an ongoing concern about how I confronted and represented truths fairly and ethically. There were, in addition, concerns around risk to professional competency and what disclosures might inflict on perceptions of my practice as an EL teacher. As much as I was passionately struck by the inconsistencies across our curriculum, I was reticent to be viewed as a maverick inciting upheaval – given my secondary role as Advanced Practitioner – where mediation, amelioration and development were seated at the core of my remit. My concerns were reminiscent of Holman Jones et al, (2016, p. 19): “telling personal stories as / in research always carries personal, relational, and ethical risks”. There existed simultaneously a concern about how, or if at all, the risk involved in my sharing of personal experiences and reflections would add value to the reader, collaborators’ data, and the overall study.

To this end, Butler (2009) emphasises how such risks reveal our own humanity. I saw our willingness to risk an examination of our personal lives, as potentially offering others a ‘design’ for how to navigate relational cultural situations. Risk articulated ‘a coming in touch’ with our essence and vulnerabilities. In their *extension and exposition*, our free and transparent disclosures of inner ‘Self’ to each other, purposefully articulated care, and release – not unlike the process of *anthesis*, whereby only in their *opening-up* do blooms make possible their pollination. CAE awakened the proliferation that comes by way of a cooperative and sequential transfer of small grains of pollen to the seeds and fruits that inspire a botanical bounty. I saw a mutualism in flowers and their pollinators, where the ‘nature’ of sharing brought to attention what collaborators might be ‘going through’ – as exchanges propagating seeds for change amidst the healing nurtures of nectar. These enactments exemplified reciprocity, collegiality, and scholarship. If by risking ‘Self’ discharged the contingent awareness-es and connection that might persuade responsiveness and change, then for one, I was very glad for this methodology.

4.11. Concluding the Chapter

If one were to consider that the distinctiveness of a single rose was never lost within an assorted bouquet, one is more likely to comprehend the spray as the whole responsible for delivering the rose's singular uniqueness. This perspective enabled seeing the variant-language as possessing a type of intrinsic distinctiveness and not, as deviance opposing the literary canon's efficiency and integrity, and certainly not as an affliction or linguistic debility, that had affected me. My condition and resettlement usefully bequeathed to my membership within minorities, an understanding that variants possessed a typology that configured inevitably *nuanced*, *localised* or, as the result of the stroke, *practical* ways of speaking – each underscoring identity, context, and function, respectively.

In this chapter, I intended to offer a feeling about the variant's representation within a flexible organisational concept, in particular by using metaphor to explain the collation of findings within the fluxes presented by the continual fluidity of the 'environment' wherein the research pathway and notions of decoupage arose. I tried to reconcile the methodological 'closure' I had inserted, by drawing on Denzin and Lincoln's (2000, p. 4) freedom to deviate from accepted rules of research, with "new tools or techniques [that] have to be invented or pieced together". By ontologically reflecting on our commonality as human beings, I sought to articulate ethically and with sensitivity, my conviction in an approach commensurate to the worthiness of the award I sought to achieve.

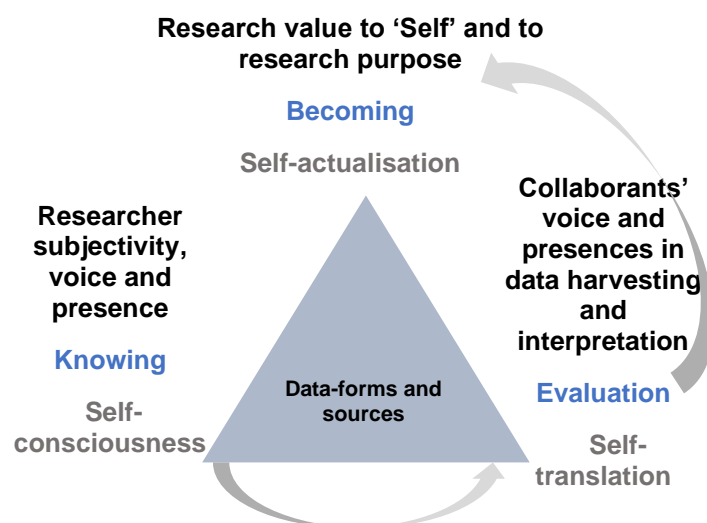


Fig.: 4.11. The Phenomenon

Chapter 5

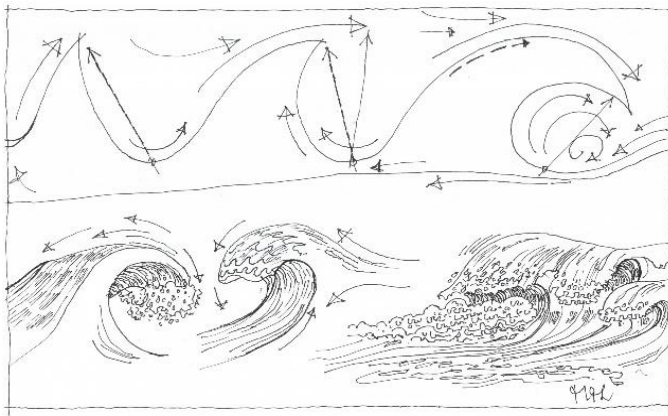
Research Methods and Analytical Sieves

When the 'grains' of sand do not readily fit through the mesh of my research sieves, do I simply assume that such 'grains' taint my sample? That in some way, these 'grains' do not represent their significance amidst those that have found their way through? Or should the sieve I am using be reconsidered in terms of its relation to my collaborators and contention that diverse densities deserve another filter by which I might discern their particularities? Surely, because some 'grains' do not fit through, is precisely the reason I should inspect more closely, the sense of their distinctiveness? How else might I 'feel' my research? And how might I engage in the production of knowledge if I discriminate value according to the limitations of the sieves I might have chosen, and whose discernments might merely account for a morphological sifting by size and shape? When, in fact, my pre-emptive choices might neglect to recognise that the differential properties might represent disparate physiognomic qualities in terms of their ascriptions of community-clustering, and in their meaningful and resonant coalescences as groups, when in reality, these 'misfits' are comprised of the self-same 'grains' that my sieve passed muster in my regard of them; while their reasons for grouping, wholeness and belonging, might otherwise and henceforth, remain unknown.

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5.1. My Approach to Data-gathering and Analysis

My quest required a systematic way of thinking that could *flexibly* reflect the diversity and humanity prevalent in CAE. However, *flexibly* reconciling the antithetical ‘systems-thinking’ was a complicated conundrum. I began to sense that I should mount my data-gathering within a *flexible system*. Tensions became progressively evident in writing-up, for in explicating and lifting-out meanings to explain what underpinned variant-constructions, a challenge was posed by the ongoing tendency for theory and CAE’s methodological DNA to ‘spill over’ to the research methods and analysis of the gathered-data, and vice versa. This inclination underscored my autoethnography’s theoretical heart as being inextricably wound-up with its practical methods and innate analytical intellect. It was as if the wave metaphor I use in service to CAE – with its incessant flows of advance and retreat, force, and subsidence – could not be stilled, nor halted. Rather, I had to accept that the pull of the theoretical currents and flow of data-tides were interminably a *part of, and the whole*, that offered no identifiable beginning, nor end; inviting reception at which ever point of the wave-cycle one entered.



The flow continued in the drifts between our roles as collaborant storytellers, and in the fluid-folding of the telling and interpretation of the personal and social narratives.

Fig.5.1.: Wave Metaphor

I persist in my attempts to make distinct the discrete sections, by working within sub-headings. However, the methodology’s idiosyncratic nature relentlessly resists containment of its inter-relating and merging components, and to this end, I invite the reader to succumb to the swirling infiltrations of data-currents and their accompanying tides of analyses whose rushing eddies of memory, theory, and presences flood-in, in support of my reasoning. Should such issues remain, I ask

that the reader, surrenders to these surges, with a knowing sense that meaning will inevitably be realised *through* and *in* the autoethnographic experience.

Having recognised, early on in my data-gathering, that there was a logic in achieving some sense from the data as *a whole*, I found myself reading, re-reading, and reviewing data. My data immersions were reminiscent of Chang et al's. (2013, p. 95) nod to Lapadat (2009) and Muncey (2010) who recognised data analysis as commencing as early as the selection, examination and evaluation of the memory-work arising in the preliminary phases of interpretation that gradually made clear the variant-phenomenon, as being in continual and ongoing adaptation, re-definition, and re-purposing. Data-readings for navigating the implicit informants required interpretation of both the social and subjective beings, and the impacts of the physical objects (artefacts), sentience and setting (social environment of the context in its totality). Embodied within the social subjective beings, resided the intangible habitus, values and priorities, that in their collective contemplation necessitated consideration of biographies, ideologies, and time that sustained interactions within the field.

5.2. Etic Justification of Emic Narratives: Critical Events as Occurrences of Disruption

For addressing my core objective's comprehension of variants as the effects of their ultimate cause, I specifically focused on *what* underlay variants' symptomatic formation, sedimentation, and expression – key for harnessing their potential for resonance and transformation. Notwithstanding, CAE's limitations in etic rationalisation of emic experiences – not least, the subjectivity imbued within etic memory, recollection, and commentary – by including collaborators and contextualised material and immaterialisations, a multiplicity of contributions to the pool of findings were offered. By drawing on my etic perspective as a means of analysis, I could unravel the critical events and occurrences of disruptions that had peeked my uncertainty and curiosity; so too, the basis by which I had selected, prioritised or repressed data. By *critical events*, I refer to the experiences that explain our place within current situations, where while the trajectory we thought we would travel might change, our present circumstances are consequently understood. *Occurrences of disruption*, refer to the larger, socially-declared narratives of diversity wherein collaborators and I, had experienced marginalisation

and otherness. Critical events, seen as 'turning points', resembled the instances from which the cultural codes of our enculturation might be extracted; so too, the cultural instantiations by which habitus was deployed. I concluded that critical events and occasions of disruption reflected their synonymity with how we perceived ourselves. In their contribution to our own self-conceptualisation, the ideologies underpinning how we understood our lived-world, culminated *in* the elicited and magnified insights emerging from the emic narratives.

5.3. Multi-voicedness and Dialogic 'Self'

For reviewing the pertinence of narrative storying in their elicitation of answers to my questions, I lean on Bakhtin's narrative multi-voicedness and the dialogic 'Self' within dynamic life-storying. I problematise variant-occurrences in terms of their distinctive *sine qua non* of identity in their aspirations as symbolic resources and linguistic independence. These notions align with Saussure who viewed language as a product of human endeavour, formed by transmissions within social space (Joseph 2012), which Saussure recognised as the social products arising in the 'crowd' that not only endowed the social with a specific physiognomy but one that held the inextricable cultural codes of the social structure in which it arose. Language remains, thus, the convoluted entanglements within the totality of social contexts, as an imprint of a crowd's innate and organic,

"plurality of independent and unmerged voices and consciousnesses, a genuine polyphony of fully valid voices" (Bakhtin, 1984, p. 6),

describing the autonomous and freely-conceived voices as the multi-voicedness of *legitimacy* – each voice bearing the right to be heard. Bakhtin encapsulates variants in the hybridity arising from the diverse permutations of official language and class speech genres through 'heteroglossia'. The significance of the quotation supports my notion of *totality* where inter-relating *individual* informants are seen to constitute the *collective consciousness* across the multi-densities of social, sentient, spatial, and material data. It was my belief that within a nexus and acknowledgement of *totality*, existing in the swarming multi-voicedness of the Saussurian 'crowd', the issues of otherness and marginalisation might be quashed

were we to acknowledge the unity of our autonomous, socially-disconnected and polyphonic voices and consciousness. I felt encouraged to see genuine polyphony in our membership within a humanity, where we *all* matter, belong and find place. Polyphony was embodied within CAE, where we all held equal precedence and could individually engage with our solipsistic ‘Self’ *and* with each other within the shared intersubjective space. Polyphony underpinned my use of narratives and multi-voicedness by which we, individually, could access understanding in the construal of social discourse, whether by official or unofficial heteroglossia, we could mount “a dialogic relationship with one’s self” (Bakhtin 1984, p. 117). Polyphony offered scope for lifting variant-users from the coercion of the mainstream.

I realised that akin to social constructionist thinking, if the social ‘canister’ (for want of a descriptor) exists within an ever-transforming reality, then our self-conceptualisation could only but be a dynamically-evolving outcome of our historical, sociocultural, and contextual situatedness, and that our ways of being, our reality, and expression of these, like variant-language, would be conferred ‘form’ relative to the relationship it held with the discourses within the social canister. I saw this in alignment with Bakhtin’s (1981) ‘Self’ as dialogic, because meaning for us as collaborators, was not a ‘thing’ floating around in the canister rather it represented the construal and outcome of the social discourses occurring within the social field – where subjects and objects were contemplated in their joint physical and abstract reading, as interacting constituents discursively expressing identity and meaning.

5.4. Ethical Considerations and Collaborant Relations

UK Research and Innovation (UKRI) is specifically poised to safeguard against possible abuse and harm to human subjects in research and underpins the adherence to the ethical principles of “respect for persons”, “beneficence” and “justice” (Holman-Jones et al. 2016, p.28). Informed consent was discussed, in private one-to-one meetings, where collaborators and I unpacked the nature of anticipated risks in how anonymity had been planned for, and the methodologically-aligned open-reading and review of data by relevant individual collaborators for assuring accurate data representation and interpretation, and if so preferred, the deletion of disclosures that collaborators considered too sensitive

to include. The institutional Participant Information and Consent forms were completed and submitted as part of the University's Ethical Approval procedures.

With my focus targeting minorities' use of variant-language, the data-gathering could not ignore the lived-experiences associated with the variant-phenomenon. Typical of CAE, I contributed my own narratives alongside those shared by my collaborators' embodiments and experiences as data in the form of fictionalised narratives and dense transcriptions (poems and journaled prose, respectively). In this way, the research offered a flattening of the hierarchical identities embodied in traditional ethnography, because the study included my fictionalised narratives as exploratory instruments for what it meant to be 'other' in terms of how language impacted our identity, inclusion, and acceptance. My equal status negated possible categorisation of others. Collaborants maintained a 'polyphonic' physical presence where perspectives and insights were valued, and in my navigation between collaborators to secure consensus; and throughout the data analysis where inclusion meant collaborators reflected on and shared perceptions of the anonymised data-sets, and, where necessary, revised details we felt were inaccurate. Inclusion thus extended a synergism across our collective, as knowing variant-users and as equals.

5.5. Insights Garnered from Pilot Findings

Insights culminating from the pilot study I undertook as part of the doctorate programme's requirements for Transfer, were centred around the pursuit of a language pedagogy that might pool diversity as a resource for conceptualising a practical application of a subject-specific EL that was tailored to Building Trades' career destination needs. The pilot had proposed a conceptualisation of a *lingua locus* as a harmonising 'strain' of English that could satisfy the relevant needs of the vocational Building Trades, particularly when their craft-focus did not depend on the acquisition of the legitimate language; as opposed to communities whose feature of language is, in part or entirely, their craft. Whilst the main study has retained its pursuit of a communalistic and syncretic linguistic-amalgam, it recognises variant-constructions in terms of the practical-use of existing resources – as opposed to my naïvely ambitious and poorly conceived logistical oversights in claiming the orchestration of a new 'language' within the scope of my doctorate. The main study adopts an inwardly-reflexive view on what variants serve and how

they function, by which a wider approach might configure a linguistic disposition, over time. The pilot findings tentatively proposed that the ideal for integration deflected minorities' outranked access of mainstream language – resulting in synthesised-variants that carried the genetic memory and prior embodiments alongside the adopted features from the local pool of language. While this view overlaps linguistic adjustments observed in accommodation theory, the pilot focused on speakers' habitus inculcations in configuring their rhetoric of choice. Trade students' linguistic behaviours relative to the specific conditions occurring within their field were scrutinised within the experiential, visual and observed enactments.

The pilot revealed:

- Representation was optimised in a wider conceptualisation of '*minorities*'
- Collaborants' modifications might imply micro-social agentic natural selection – merely, the human proclivity to adapt for 'own benefit' seen in linguistic adjustments
- Ethics required a deep consideration of the impact on collaborants
- A version of materialism emerged in the forms by which data were expressed that paralleled meanings embedded in the subtext. By this, I refer to how data could be considered in relation to the semiotic forms their textual 'documentation' took on. For instance, the first collaborant family's data-texts mimicked a leitmotif of metaphors whose arabesques of utterances and sinuous enjambment reflected the collaborants' intertwined relationship and sequenced exchanges. Contrastingly, the second family resembled a block-like form that echoed alone-ness and compartmentalisation in the insularity of its subtext. I sought to confirm whether the kinds of textual and semiotic features collaborants were using, reflected their implicit transmissions; asking, whether corresponding patterns distilled from narratives might represent valid data? How might data-patterns and form augment an understanding of naturalised variants? Was *this* the materialism by which the held-variant could be considered as an essence of language for circumventing ambiguity arising from meanings in words? There remained yet the question of *how* one might convincingly approximate validity if interpreting experience *through* the form the experience takes on; whether the subjective might be understood *in* the objectified language that might represent its 'Self' in its own echo?

Pilot findings indicated that collaborators' insights showed that meaning was not exhaustively held by 'outward' or direct appearances by which the phenomenon might be comprehended; rather, one was compelled to look 'inside' to seek the 'indirect' mediations by which meaning could be garnered because meaning was bound up *within* the internal structure of things, how we held meaning within ourselves; so too, in the way that materialised constitutions of the social world held meaning *within* their material and built-structures, whose 'substances' define and contain their semiotically-mediated 'living' spaces.

5.6. Data-gathering Plan and Assumptions Underlying Analysis

Research methods conformed to typologies as distinguished by Chang et al (2013, p. 125) as follows:

- Reflexive-dyadic narrative interviews for explicating habitus and features of sociocultural reality, presenting an *analytical-interpretative typology*
- Curation of my personal fictionalised narratives expressed as the *imaginative-creative writing typology*, drawing from free-writing journal excerpts and poetry for revealing collaborators and my feelings about otherness, identity and how these dialogically culminated in how we understood our linguistic finger-print
- Reflections on the materialisations residing in social space as artefacts and semiotics mediating subjectivity and synchronising productive sociocultural activity, in appropriately ordered practices, memory and values constitutive of and not merely, contingent upon contexts. By considering subjects and objects in relationship with one another, I annulled notions of opposition that might have emerged by dichotomising people and objects; choosing, rather, to comprehend their individual 'agencies' in terms of how artefacts themselves, as the products of social relations are entangled with our own sociality, immanently linked and coexisting within our social interactions – collated in an *analytical-interpretative typology*.

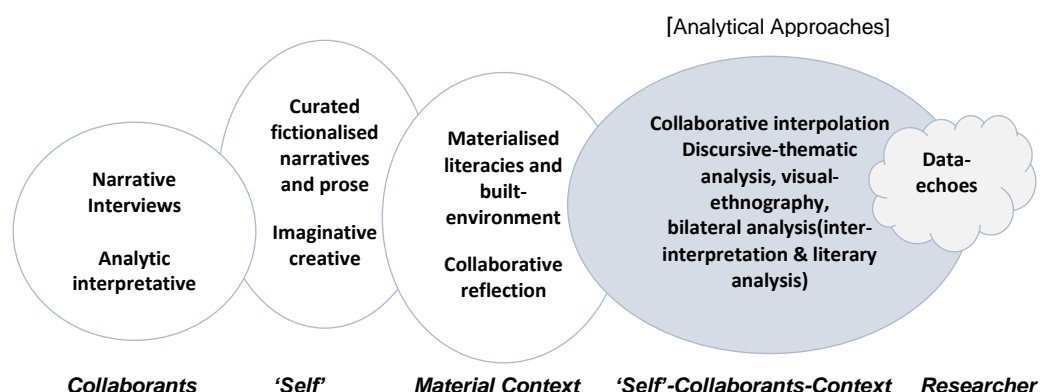


Fig. 5.6: Data-gathering Methods and Analytical Approaches

It behoves acknowledging that my data-gathering plan, depicted above, offered me a deductive grounding for what I expected to find, that might have implicitly annealed in the inductive derivation of my conceptual framework. I followed a quasi-semantic and latent approach in the analysis of my data because while the nature of the variant-language found distinctiveness in its morphology, our collaborant semantics elicited our institutionalisations, that together with the subtext, hovering in-between the words and linguistic particularities, advanced the necessary footholds for accessing the contextualised socially-imposing informants and our agentic responses to them.

5.7. Melodies of Unity in Collaboration Across the Four Quadrants of the Context in Totality

Ultimately, I wanted to make audible the real voices that might otherwise have remained subsumed within the educational system. However, it was *not* just about making our collective heard, but rather to make audible the polyphonic collective of the multi-data densities *together*, where we could emulate bells – whose up-close clanging required spatial distance to achieve temporal synchrony and melody. Distance brought into view the spatial and temporal constitutions of a context in *totality* because notwithstanding the multiplicity of inter-relating informants delivering variant-constructions, resided the individual histories and social enculturation that delivered our individual identity and whose eccentricity or similarity, in no way, distinguished one as member and another as 'other'.

Far too many inclusivity discourses focus on definitive acts highlighting difference in others, as opposed to acknowledging the innate distinctiveness of every individual within any group, by which we might admit commonality *by way* of our individual differences and through which, our belonging, place, and transformation, might naturally evolve.

Because the ethical and philosophical roots of the cognitive, somatic, and affective informants of variants required untangling, my inclusion as a collaborant meant I was able to lay bare what I sought to understand and that represented the symbolic residual of my own history and social enculturation whose veracity and presences paralleled the collaborants' narratives. In this way, my otherwise singular clanging was able to find meaning when added to the melodic peal of many, as a consciousness of melody where each bell held a relation to the others. Unity usefully predisposed how I came to perceive the etic within the socially-constituted emic perspectives, shaped by the residing discourses.

In anticipation for collating the decoupage of relationally lived-experiences that impacted language-practices across the affective / sentient, material, social and spatial dimensions, I offer a schematic to present the features of our collaborant reality, seen as impacting variant-constructions. The quadrants usefully delineated the sentient and material investigative 'waves' from whence the data were gathered, namely: narrative storying from the reflexive-dyadic interviews and fictionalised narratives; the recalled 'whispers of life' as memory, nuance, and all that culminated as the sensed presences and intentions (**1 and 1V**); materialised literacies - artefacts, signage and community texts (**111**); social relations occurring in the community, sites of employment and the FE College (**11**); and mediations of the communal built-environment (**111**).

Bisecting the quadrant of totality across the horizontal axis, meant I could distinguish between the distinct social and the material data-form groupings. The vertical bisection yielded the semiotically-mediated immaterialised sentient and spatial / temporal groupings as the embodiments and products of the social and material data-forms. The schematic shows materiality as reflecting the social, in

terms of the literal provision of the contextual lived-world wherein the social discourses were perpetuated and reproduced. Importantly, while the schematic offers the quadrants an individual view as singular realities and as social worlds or spaces of discourse, I wanted to illustrate the existence of numerous discrete ontologies. The way the quads are set out might counter my deliberate dissolution of reified division, however, their vertical and horizontal groupings were intended to maximise clarity across the multidimensionality and granularity and *not* their ontological dichotomisation, because meaning does not exist outside of our sociality, even though materiality does, and hence my view of the context in its totality as representative of an all-encompassing consciousness of humanity.

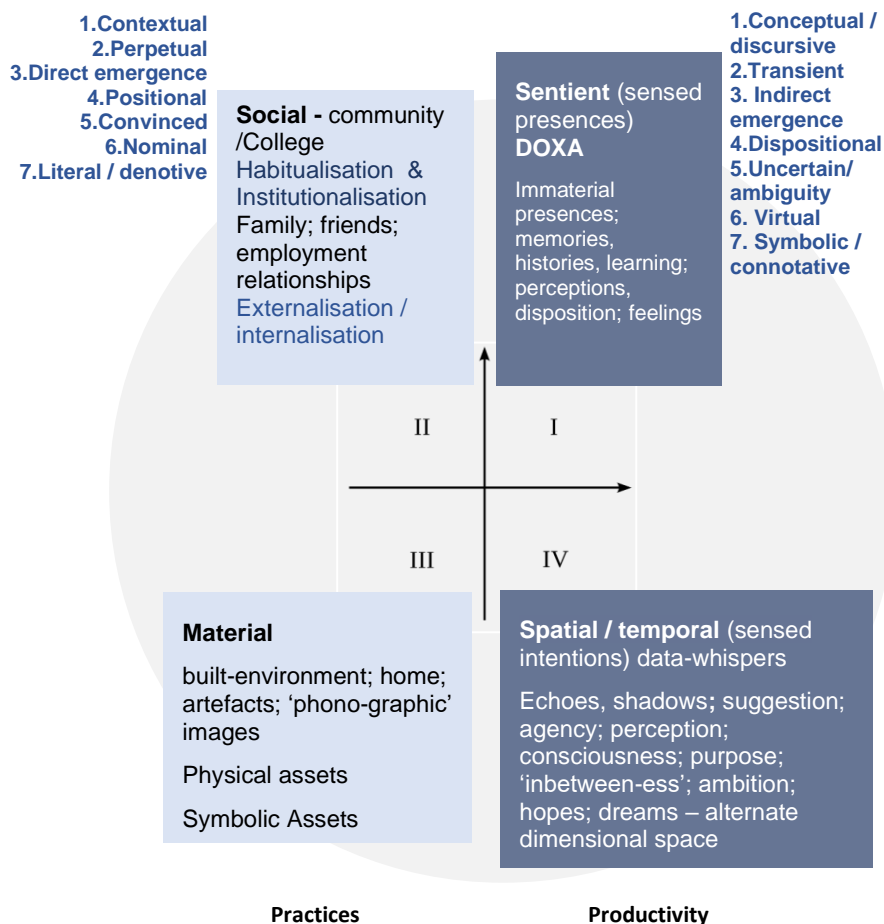


Fig:5.7. Quadrants of Totality

5.8. Data-gathering Approaches for Answering Individual Research Questions

The merged data-sets referenced CAE and social constructionism's collective generation and transmission of meanings – enabling me to critically view my own personal language-otherness, relative to the multiple layers of awareness-es that were vested in the collaborators' storied narratives, seen to impact variant-constructions. I was better placed to comprehend my own reality through the differing capital and habitus contributions of the collaborators' interpretations. Following, I describe the research methods and data-plan I drew on, for answering the individual research questions. I have included in this section my approach to interpolation, notwithstanding their direct implication of the analytical processes I undertook, which I outline and cross-reference in Section 5.12.

5.8.1. RQ 1. How might we account for the naturalised language-variants used within minority settings?

- **How do variants explain the habitus of minorities?**
- **What effect does social reality have in shaping the language variants used by the minority Building Trades students?**



Since RQ 1 sought to understand how and why the social language-variants came to be and how they might reflect sociocultural conditions and identity, answering the question involved accessing the embedded discourses. This meant, the physical sites which were deemed as materially and sentiently generating and mediating the variant-constructions held by my collaborators and I. Moreover, once accessed, the sites would provide a view from within, where a dissection of the resident sociocultural discourses might reveal what and how they delivered to variant-language.



These physical sites only delivered to Berger and Luckman's habituation, so in the interests of unearthing the historical markers that might be imposing ways of being and identity, I needed to extract from the storied narratives, elicited in the reflexive-dyadic interviews, what contributed to and shaped the forms of capital impacting collaborators, so too, how these together with the mediations of the contextual field culminated in shaping habitus.

Bourdieu distinguishes between four categories of capital: *economic* (financial and tangible assets whose conversion reflected financial value; *social* (sociocultural networks, family, memberships, and relationships); *cultural* (knowledge, taste and cultural dispositions) and *symbolic* (qualifications, educational standard, recognition in terms of commendations / awards). Within the context, my collaborators represented a scarcity in their access of *economic and symbolic capital*, given their incapacity to earn even modest incomes amidst their life chances and biographies which presented limited education and access to symbolic reward. However, in terms of *social and cultural capital*, the familial and community bonds and their networked integrations represented a compensatory accrual in their measure of priority. It was for these reasons, that narrative storied interviews were planned, where collaborators were posed some prompting cues to enable their ease and comfort to converse with me about ourselves, our histories, lives and experiences.

With the collaborators' free-style narrative storying, the implicit and subsumed causal structures underlying the collaborators' articulations, semiotics and settings, were made visible, albeit retrospectively (Polkinghorne, 1995). Because of the nature of the reflexive-dyadic interview style, the narrative flow was recorded "as spoken" (Dey, 1993, p.14). My location within CAE evolved my realisation that were I to steer and prompt collaborators' storying when prolonged silences occurred, I would potentially skew data. I, therefore, took on a semblance of Ellis and Bochner's (2000) 'inquisitive and dutiful inquirer', by identifying lexical absence to mean habitus and agential presences – offering me space for unpacking collaborators' agential manoeuvring around any reticence to articulate

details; querying directly or pausing to consider what might have simply been left unsaid.

5.8.1.i Collaborant Sample

My focus on the variant-phenomenon occurrences across first-language minority speakers, necessitated a representative sample, displaying discrete and nuanced linguistic characteristics. My sample entailed two Building Trade students, key family members, and me:

Collaborant Family 1 comprises the parents, Ross, and Jane, and 16-year-old Sam and brothers, who were too young to participate. The parents represented an exceptionally close and endearing partnership of 32 years since the ages of 26 and 16. The relationship was not accepted by Jane's strict mother, given Jane's age and the disparity in the couple's ages. Jane turned to Ross's family for support. Their relationship within Ross's extended family further supported and nurtured their relationship. The couple, together with their sons have led a close and supported family life, working in Ross's family-owned business in NE London. The family relocated to SW England to look after Ross's retired parents. It appears that after more than two decades, Ross and Jane's families have reconciled. They participate in a community scheme, sharing and exchanging produce from their allotment 'garden' and poultry rearing. It is a bartering system and have chosen to remain as such as it circumvents the need for inspectors "coming, nosing around and checking" their jam, chutney, and craft wine-making. It is unknown whether they receive financial aid or whether they own the house they live in. They are both currently unemployed because of medical reasons. Ross has severe rheumatoid arthritis, and a condition that remained undisclosed; Jane has an undisclosed illness and is recovering from a recent surgical procedure. Their son, Sam, is enrolled in the Trades, and is required to achieve GCSE English over two years. He is a diligent student despite severe dyslexia. His respectful and compliant nature falls prey to being bullied. Sam's northern 'accent' and 'otherness' are ascribed the underlying causes of his being ostracised. The family displayed wisdom, benevolence, sincere affection, and mutual respect, even in their cue-taking and support of each other's point of view. The bond I felt with the family made clear the bonds that CAE and reflexive-dyadic interactions, predisposed.

Collaborant Family 2 comprises, Ashlyn, a single parent living with her 17-year-old daughter, Jessica, in the council house, she grew up in. Ashlyn left school at 14, choosing not to return to school after Jessica's birth and began working two years after this as a home-deliveries packer, on a shift-basis in a supermarket within walking distance from her home. A recent mental-health diagnosis has interrupted her employment. Jessica is enrolled on a Trade qualification and is required to attain a GCSE EL at the end of her second year of study. Jessica claims to have slow processing-speed, but this has not been corroborated by the Learning Support Services. The strong family ties repeatedly indicate the loss that Ashlyn and Jess felt on the passing of Anna, in her early forties, and two years earlier of the data-gathering. Jess's "part-timer" father, Frank, left when Jessica was 4, and remains estranged. Relationships are significant for locating Ashlyn's 'alone-ness' and feelings of abandonment. Ashlyn appears to have modelled her life according to that of her mother, who had relocated from the north as a single parent with her two young daughters, in tow. Nan was frequently included in our interactions betraying the influence that she has had on her daughter and granddaughter. Ashlyn remains a tenant within the council house she grew up in. Ashlyn claims that the house remains unchanged since her mother's passing, because "Nan belongs here...and Nan liked them things like so".

As a *collaborant*, I represent a resettled British native, harbouring feelings of alienation amidst the muddle of enculturation and acculturation codes incurred in my socialisation in South Africa, wherein I, wilfully suppressed my nationality to fit below the radar of any complicity with colonial oppression, and to try and make sense of the reality in which I found myself. As a collaborant, I held in common, my experienced intersecting 'betwixt-ness' in the dialectical variant-SBE and identity otherness.

5.8.1.ii The Narrative Reflexive-dyadic Interview Plan

Interviews resembled Ellis and Berger's (2003) reflexive-dyadic-style narratives – describing how as the interviewer, I was able to share my own personal experiences with my collaborators. The interview style enabled bond-making and co-interpretation of our feelings and shared experiences through each other. Each interview offered a space for us to review what had been covered in our previous meetings; and to reflect on whether any revelations emerging from the shared content might have brought new feelings and transformative insights or, remedial

solace, to the fore. Our alternating contributions laced together our experiences, connecting, acknowledging, and valuing both ‘parts’ of our lived-world and life experiences. This form of interviewing espoused reciprocity and demonstrated our place within a consciousness of humanity of beings with feelings and pasts. Notably, the interviews were empowering because their enablement of sharing and unity, reflected the aspirations we yearned for as minority members. In the first meeting, I explained the thrust of my study by the wall display I used to illustrate how different influences shaped our variant-constructions, using varying light strengths through the cut out words as per the pictures below:



Fig.: 5.8.1.i. Wall display used to explain how varying informants shape variant-language

The interviews were diarised for the spring and summer of 2018 and early 2019 (bearing in mind the stroke and the immediate impact the facial paralysis sustained

to my ability to speak intelligibly, dysfunctional eye, and having to comprehend an altered self); with supplementary meetings that I undertook proactively, for re-checking data and collaborant feedback, in the spring of 2019. Collaborant family members were interviewed independently, except for the parents of the first family who expressed their preference to be interviewed together. All in all, the two parent sets and the two students were interviewed three times each; undertook community walks with me and when required participated in free-chat one-to-one meetings. I considered that the individual interviews would retain collaborators' anonymity and offer them freedom to share material that might be considered personal but nonetheless, acceptable for sharing with me. To ensure retention of the collaborative nature of the study, I used anonymised transcribed excerpts of collaborators' recorded responses and comments to gain feedback from peers.

As a 16-19 FE English teacher, I had experienced the propensity for students to be influenced by one another, particularly in that my one student collaborant exhibited an outspoken and confident nature, that might have dominated the cautious disposition of the other. Whilst I relish the active eagerness and enthusiasm that typify the inter-relations across the age-range, the inevitable carriage of personal content and sensitive disclosures raised my concern that group meetings might in some way advance 'leaks' that could infringe on the retention of anonymity. By this, I do not wish to imply any wilful latency for wrongdoing across my collaborators; only my recognition that innate to a story's nature, is its inability to hold back, because a story exists and survives in its telling and re-telling. For these reasons, I resolutely pursued individual interviews sharing anonymised content for intra-discursive interpretative analyses.

Interviews took place in a private room at the local youth leisure centre, and in a private room at the College – taking about an hour in length as I was mindful not to overwhelm collaborators. I offered prompts to elicit any critical events that might have permeated collaborators' interpretative frameworks from which meanings might have been imputed specifically for ensuring the address of the following topics:

- i) Collaborants' biographical histories and identity; discussions around artefacts and images that collaborators chose to share, and which held significances for them.

- ii) Feelings around displacement and marginalisation; what this meant to collaborators and thoughts around why they felt socially remote from the mainstream community.
- iii) Experiences in living within the socioeconomically impoverished communities; historical relationship with community – impressions, perceptions, embodiments, and opinions.
- iv) Status, and where appropriate, possible career obsolescence, that might have impacted the employment experiences of collaborators; symbolic and economic achievements, and previous work-related experiences, that collectively signified capital and habitus embodiments that might have ascribed ways of being across collaborators' histories, habitualisation and institutionalisations.
- v) Relevance of integration and acquisition of SBE and the perceived barriers for acquiring SBE, and the perceived benefits for upward mobility.

5.8.2. RQ 2. By conceptualising language as the collective product of an all-encompassing habitus, how might the functional priorities valued in the Building Trades professions underpin the variant-languages spoken?



For answering RQ 2, I had to drill further into the collaborators' ways of being. This required prodding into their living conditions and inspection of how past and present experiences impacted on collaborators' living quality. I needed to extract from the data the values and priorities by which the collaborators lived their lives so that I might grasp an understanding of their circumstances and challenges they

faced. There was too, a suspicion that the reasons underlying their choice of Trade might implicate the meanings their Trade held for them.

Between February 2018 and late spring of 2019, I met with the collaborators individually in their communities, walking about, photographing buildings with our mobiles, signage and aspects which were pointed out as features of living-circumstances and useful for triggering memories, experiences and feelings relating to life there. Our conversations were voice-recorded. However, I did not

transcribe the conversations in their entirety. I selected excerpts from the recordings, anonymised and transcribed these and used them for activating feedback across the collaborators, individually. Selections were made around data that shed light on collaborators' feelings around otherness, aspirations and dreams. Additionally, I recorded my thinking about what living there might have meant for my collaborators, in my journal. On sharing the anonymised text-excerpts, I noted responses the collaborators made in the interests of collating their feedback into preliminary codes for categorisation.

5.8.2.i. Journaling 'Extensions and Expositions' in terms of Pahl's (2016) Materialised Literacies and Halliday's (1984) Meta-functions

Kate Pahl's seminal book, *Materializing Literacies in Communities* (2014) revealed, amongst many insights, Richard Hoggart's personal and empathetic reflections on what it meant to grow-up amongst the working class, where he distinguishes the core of working-class attitudes as,

“core is a sense of the personal, the concrete, the local: it is embodied in the idea of, first the family and second, the neighbourhood” Hoggart (1957, p.33).

Hoggart's community was understood as embodying that which lay at the core of collaborators' individual and family networks, and which I understood, as outwardly radiating the habitus and capital values of the individual and the localised, to that of an overarching whole. In my study, I found that my journaling enabled capture of my interpretations of the materialised and immaterialised core that became illumined in my reflections on collaborators' inter-personal relationships with their lived-world. I termed collaborators' revelations of how they viewed and translated their experiences of their reality, as '*extensions and expositions*' because of how the collaborators' 'core' both *extended* and *exposed* their identity, sociocultural gaze and 'chinks' of their essences.

Halliday's (1984, p.303) *field* (the context in *what* was occurring and as per 'world' in literary analysis of poetry); *mode* (*how* this was unfolding) and, *tenor* (*whose* meaning was involved), guided my evaluation of the materialised and immaterialised 'texts' within the core of collaborators' lived-world. Like Halliday, I noted that these 'texts' contained within themselves, Halliday's 'dimensions' – each, reflecting meaning:

- *Ideationally*, signifying language's priority for the building and maintenance of a theory of experience
- *Interpersonally*, referring to the complex and diverse interpersonal relations and enactments of speakers
- *Textu[r]ally*, as the structural and grammatical choices that manage the flow of discourse, and that constitute coherent text (with itself and with the situational context in which it occurs).

I framed these as 'functional *extensions*' because they delivered the dimensions of field, mode, and tenor. While Halliday's "texture" directly refers to literacy-features, I chose to award the materialised and immaterialised 'texts', *texture* as form and 'granularity' and their relation to, and articulation with the context. I expressly conceived the thoughts and feelings embodied within the 'data-whispers', as the translated and articulated 'texts' with the literacy-forms that denoted the emanations of the context and dialogical processes between collaborators and I. I drew on the contributions of their collective dimensions to explore how I might conceive of the collaborators' linguistic-style, because each variable dimension (field, mode, tenor and texture), attributed a specific meaning within the context, that reflected collaborators' sociocultural distinctiveness.

The journaling highlighted the recording of the dialogical processes occurring in the depictions of the circumstances within which our conversations took place (Silverman and Torode 2011). These were merged with the analytical themes and insights of data, for assuring my proximity as collaborant researcher. Selected journal entries described thick descriptions and the dense built-environment transcriptions, I had created to locate myself within emic justifications, through the collaborators' eyes. I came to view collaborators' SW Dorset sites as depicting

Pahl's (2016, p.5) "traces and echoes of a past world". Significantly, such research made explicit how present and past culture, and by extension its literacies, hovered in the contexts of time, attitudes, changing circumstances, and what living *there*, meant; because the way in which people materially drew from their contexts, denoted their sense-making of the experiences of others. I configured my collaborators' lived-world, as comprising material, immaterial, and sentient informants, that together apprised the literacy practices and the corresponding cultural narratives. Whilst I had chosen not to impose or venture inside collaborators' homes, I was able to draw from their artefacts and photographs to interpret their relationship and translation of their 'home' within their communal settings. Pahl and Rowsell (2013, 2019) made clear for me, that the interacting lived-world's linguistic informants, resided *there* in their irrepressible signs, amidst presiding material and immaterial-mediated literacies.

5.8.2.ii. Thick Descriptions and Dense Transcriptions in Journaling

Geertz's (1973, p. 312) "thick descriptions" enabled my building-on the vicarious recollections by including 'transcriptions' of the material artefacts and the built-environment's textured semiotic informants' implicit meanings that were being mediated to those living there. Thick descriptions described the visible material informants; dense transcriptions augmented our sense of the immaterial whose densities required 'materialisation' as written versions for articulating meaning.

In my journals, I captured details from meetings for reflexively refining my thinking where I expanded the textual-based and thought-map sketch compilations I had intermittently drafted. I shared edited excerpts from my journal-writing in individual collaborant meetings to ensure anonymity across our storied narratives and for minimising any misrepresentation of meaning, given our own humanity and deliberate containment and evocation of past experiences; so too, the importance for remaining mindful of the imputations of our own subjective etic perspectives and the infusions of memory where spectral lingerings remained so very much, a part of our being.

5.8.3. RQ 3 How might syncretic principles inform an EL-type for craft-focused destinations?



RQ 3 looks towards collaborators' future linguistic viability and its relation to the desired capital and habitus configurations for the Building Trades, which required my investigation of the professional context and what integration into the world of work, meant. The data texts arose out of the transcribed fictionalised narratives, reflexive-dyadic-style interviews, and the transcribed conversational excerpts and images elicited in the community explorations. The analysis was conducted in two ways. Initially, collaborators and I shared the meanings we each extracted from segmenting the texts, under review, where we distilled the key words arising in context, as a form of classificatory scheme. Following, I filtered out discursive dimensions or categories that reflected collaborators' feelings, and after feedback and insights offered by collaborators, revised the categories, where necessary. I then sought to identify themes that reflected the meaning and relationships embodied by the categories, from what lay embedded in the texts.

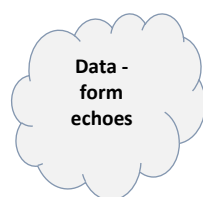


While I discuss interpolation in relation to the visual model I designed for analysis in Section 5.17.2., I include an explanation here in support of my inclusion of data-echoes and whispers, below. For eliciting collaborative reflection and interpolation, and given my study's location with an interpretivist paradigm, I took interpolation as the contriving of a qualitative value-estimation. Interpolation offered me a way for depicting the categories' value-weightings, elicited from the sensed data-whispers, specifically for depicting a 3-dimensional visualisation of value-weightings of the categories emerging from the dimensions of discourse, across the six collaborators, and across the four data-layers I drew from. Interpolation represented my qualitative 'in-betweening' or 'filling-in' in order to estimate the accordant volumetric value-weightings. I drew from Ramesh et al. (2017) whose principle of interpolation expressed an estimation of missing values, for preserving the structural 'edges and textures' of images. I say principle, because their research delivers the algorithmic calculation for revising the visual distortion of images whereas, I required an *evaluative guide* for refining, with some justification,

my visual representation of the value-weightings for the data-categories. In 5.17.2., I outline my use of the model, I devised for enabling an explicit visual representation of the data-categories, across the four data-layers, that emerged from the analysis. My mindfulness to account for the ambiguous and contradictory nature of collaborators' data, necessitated an interpolated-means across all four quadrants – hence my interest in the ideas of Ramesh et al. (2017) who represented their revision of distortions, arising from the inevitable omissions, of forgotten or unclaimed and diaphanous data depictions, that found representational-consonance with my collaborators' vulnerabilities. Ellis's "silences" posed ambiguity, and I wanted to test the process's translation of how, I might accommodate or adjust the 'volumetric interpolation' I awarded the collaborators' data-productions – in terms of: 1) presences, 2) use-frequency and, 3) impact allowances, from which I qualitatively inferred, the ascribed value-weightings for compiling their visual representations for analysis.

Understandably, estimation might not offer a valid ground from which to argue for trustworthiness and rigour. In my defence, my approach to interpolation was scaffolded by the discursive-thematic analysis I undertook for the social and material data, whose pursuits were retained within traditionally conceived analyses of qualitative data. My use of interpolation was intended to make more robust, my evaluation of the weighting, I awarded to what I inferred from the diaphanous data-whispers, for depicting with some justification, their value-weighting, given the 3-dimensional model's potential to visually-communicate my findings across the four data-layers. I had been attentive to identify the criteria by which validity might be assessed in CAE. I reviewed the symbolism projected within all the documented evidence, triangulating analysis across the findings generated in each data-layer; and discussed across our collective, collaborators interpretations, to check overall consistency.

5.8.4. Data-form Echoes and Data-whispers



While the 'data-form echoes' and whispers, do not correspond to a specific question, they represent the materialisation of the tacit appearances, for addressing my research questions, and in their embodiment of the study's 'inter-text' - because the gathered

data emerged across the quadrants self-reflexive commentaries, whose emblems

of sociocultural identity were mediated by the material and sentient semiotics. It was these sentient presences of emotions that the gathered data could not deny, because our collaborative review drew from what was sensed across the transcribed stories and self-reporting of social behaviours, visual images and artefacts that were shared for articulating *intuited* features of identity pertaining to our biographies, history and being. Captured in Bourdieu's (1977, p. 36), the sentient semiotics were significant because,

“It is because subjects do not, strictly speaking, know what they are doing that what they do has more meaning than they know”.

I also recognise the hazards I face for gathering and analysing ‘data-whispers’, by which, I mean the imperceptible presences and appearances that fall outside of the tangible, physical and thus ‘measurable’ data that might implicate the validity of my research. I elaborate on the contribution that data-whispers deliver to insights garnered in this research, in 7.7.3.

5.9. Decoupage of Data-gathering: Empathy and Shared Humanity

When I had asked my son to help me light a candle whose wick I was unable to reach, when the wax had burnt deep into the jar, he replied: “Mom, use a stick of spaghetti”. In the same way that this creative chef resorted to his world for tools and answers, so it made sense that I resort to writing stories and poems, for mine.

Journal entry 18 January 2018

5.9.1. Storied Narrative Interviews as Decoupage of Empathy and Intertextuality

For this research, stories represent the instruments by which we convey our indirect experience of life by fuelling our emotions and in offering examples by which we might live. Whilst I use the terms ‘narrative’, ‘storying’, ‘life-storying’ and

'storied narrative' interchangeably, I wish to emphasise that this has been done in the interests of encouraging collaborators in an approach for free-style story-telling of the 'Self', of their personal experiences and feelings, without any compromise to collaborators' self-conceptualisation, should words have been unfamiliar. In the case of the word 'interview', I soon learnt to exchange words in the interests for minimising connotations held by collaborators as expressed by:

Ashlyn: Ahhh..you wants me to talk about me life?.. Here?... with me Ma and Jess? Like me own ...uhh *story*?. I can do this...[*nervous laughter*]. Thought I is gonna be pulled through the ringer...

Storying served an opportunity for us to see ourselves and our being in the world because it helped project our thoughts and feelings into a discursive space, *beyond* ourselves and the proximity of our situations. Stories afforded interaction, reflection, and questions for visualising our own reality as conduits of intertextuality – by locating ourselves within stories, we *became* the connection. Intertextuality signposted the *inter-text* as the variants that collaborators and I, selectively constructed and re-purposed as expressions of our own self-becoming, specifically in how they harked to and were linked to the material, social, sentient and spatial [con]texts in which they arose. Whilst the organic reflexive-dyadic interviews offered limited generalisability beyond the collaborant sample, they advanced spontaneous story-telling, which I cautiously considered within Bochner's (2007, p. 203):

"Making stories from one's lived history is a process by which ordinarily we revise the past retroactively, and when we do we are engaged in processes of languaging and describing that modify the past. What we see as true today may not have been true at the time the actions we are describing were performed. Thus, we need to resist the temptation to attribute intentions and meanings to events that they did not have at the time they were experienced."

From the interviews I worked together, a careful and carefully-executed decoupage of the increments of revelation. I remained mindful that the snippets shared, were rooted in the past and retold by storytellers in the present moment, in *hindsight*. However, I cannot categorically claim that within the sweeping moments between collaborators' disclosures and my seizures of revelatory data-capture, I was consistent in reconciling my *collaborant loyalty* with my *researcher quest*.

As is the case in decoupage, the multi-layered adhesion of image to substrate, and the interminable coats of varnish, 'meld' together. Similarly, membership within the collective, equates to one's investment within a fraternity of joint commonality, through each insinuation, each coat of varnish, as it were. Such connection draws one into the present reality of the other's past and present life experiences, where you share in their joy, as well as feel their pain and loneliness – that inevitably and frequently, distanced me, as 'researcher', from the mission I might have set out with. Whilst my humanity might have infringed on the technicality of the plan, empathy, in its unseen and encompassing presence, became a natural consequence of the shared disclosures around collaborators' feelings, health and economic challenges, all of which imposed on our collaborative-potential to resolve our situations.

Shared Stories

*And then, you turn off-course
when words run dry
rewind to memory's remorse;
I white-knuckled whispers; sobs suppressed
It is my heart that you heard tear;
I'm here between your lines
Saddled in our parallels
Of similar stories' sighs;
I am here inside your head
For what remained unuttered
Has not been left unsaid.*

5.9.2. Curated Fictionalised Narratives: Poems as Objectivised Linguistic Equivalents

The poems denoting the fictionalised narratives were prioritised as a data-source in their capacity to serve as both the product of my creation – available to my reader and collaborators as a narrative of our lived-world – whilst serving to relate collaborators' subjectivities with the subjective meanings signified in the poems. The appeal was further found in that fictionalised narratives extended beyond the person-to-person interaction, and outside of the paralinguistic features that had the potential to augment how it might be apprehended. Including poetry, assigned to me, anonymity, because I could choose to remain a voice expressing an idea or take on the form of the subject whether, a mine-worker or a hare facing extinction, as per the poems I included. My physical detachment and our dual positionality meant we could readily review the message from outside the poem, as readers, *and* as collaborators, where we could draw on our etic perspectives to justify our emic analyses, I introduced earlier.

Fictionalised narratives comprised both language and message although they lacked the reciprocity of conversations. This was useful because reciprocal conversations might have interfered with our capacity to draw on our internalised critical events and deep emotions, to juxtapose our lived-reality. By conceptualising the poem as a discrete unit of commentary, it extends 'a platform' where, as collaborators, we could engage with the content and themes, externally to ourselves. As such, we were enabled to unpack experiences and emotions through a thematic interaction, outside of our reality, and objectify our emotional link with the critical events of our lived-worlds. Recognition of our commonalities offered us a sense of cathexis and catharsis, for we could not be 'alone' in our shared belonging wherein we found sanctuary and healing within a consciousness of humanity.

The poems did not insist on their interpretation, nor asserted their translation and insinuation into our lives. Rather, they extended a freedom to draw from them what was relevant to each of us, individually. Collaborators could venture as deep or tread as lightly, as we found preferable. It was poetry's modest offer of its own language, structure, identity, and non-assuming ontology, that offered equivalence, as an 'alternate' linguistic-form that I believed was beneficial to our

collaborative endeavour for finding meaning, common-ground and belonging. Even when themes in the poems might have projected meaning within contexts that we, as individuals, might not have directly experienced, we related to parallel experiences, in relatable conditions elsewhere as in game-simulations and sensory technologies. This was an exposition of analogical transfer, of a parallel comprehension of our 'backstories' from whence we found connection, sense-making, and resolution. This sharing between poem and collaborators; information and experiences advanced our access of each other's subjectivity, intertextuality, and our shared humanity.

In the analysis I offer alongside each poem my interpretative-analytical perspective not to mask the possibility for multiple versions of interpretation by readers, or collaborators alike, but to facilitate a filter for deriving meaning. I used the explication of the technical aspects of the writing as footholds for collaborators to connect with their truths. I anticipated that the linguistic techniques, might elicit questions as to why and how, we each channelled our individual understandings of the same poem, relative to 'Self', our lived-reality, and reflections of our commonalities, as beings.

5.9.3. Lived-world Semiotics and Materialised Literacies

When deliberating on the forms of data that would best meet my research aims, I was mindful of how one might *excise* agency from what was included in terms of data-forms. I conceded that by continually questioning *why* I was taking decisions interpreting or exploring what appeared to be common-sense conclusions, or anomalies, might explain any presences that provoked (alongside my exasperation) a lingering curiosity for understanding them. Similarly, I recognised that to register context validity, data needed to embrace the seemingly inconsequential presences and influences arising from the animate and inanimate residents there – in other words, the affordances the context directly delivered to the subjects, and objects; causes and effects, under study.

When collaborators shared artefacts that represented something of their life and identity, in the interests for augmenting data elicited from the narrative interviews, and for ensuring opportunities for 'talking from the heart', I sensed how the

material tactility represented an additional feature of literacy, memory and feelings. Artefacts delivered validity through their immediate and explicit physicality and presences. Whilst my data-gathering methods still held at their centre the sociocultural-relating collaborators, by including the artefactual and semiotic materialisations of the built-environment as data sources, meant that the entangled assemblage of inanimate, objective, and inter-relating informants awarded voice for interacting with ‘Saussure’s *crowd*’ context in its totality.

Semiotics and materialisations of literacy embedded in the architecture and artefacts made visible features of the backstory below the held-language. The materialisations maintained both the stability and tactile visibility that surpassed the inevitable inuendo and agency embodied within the narrative storying, and the sociocultural patination that delivered their symbolic footprint to meanings. The visually-mediated semiotic settings (Edwards 2015; Papen 2015; Pahl and Rowsell 2019) offered independent ‘utterances’ for representing the collaborators’ community identity, culture and doxa; and useful for considering the subsumed local priorities that informed language-practices and collaborative affect and co-creation of meaning. Semiotic landscapes augmented meaning via their dimension of affect and interiority for sketching habitus from collaborators’ lived-realities – enabling our access of how our embodiments of the mediated semiotics permeated our linguistic adaptations ‘in situ’, and relative to the implicit forces imposing on the context in which the semiotics evolved.

Including ‘mobile phone-o-graphic images’ offered the capture of past and present, in both haptic and affective relationships with our lived-world. Images were curated by collaborators for highlighting ‘living’ patterns and giving tactility to emotions and comprehension of what *living there* meant. Phone-o-graphy offered:

- *Tactility*: from 3-dimensionality to 2-d (from the visual to captured testimonial)
- *Dialogue*: Translation of abstract (context) and physical (artefacts and built structures) into a ‘literacy exchange’. I encouraged collaborators to seek the stories *in* their images by which we might unpack the sociocultural patterns and semiotic capture for how community was sensed.

Phone-o-graphs and conversations were transcribed when there existed some relation with data obtained from the interviews and meetings. Distinctive correlation between data, signified aspects of collaborators' 'capital-habitus-field' packages they drew from for advancing their sense-making in terms of my research aims. Content included local graffiti, signage at the local park, residential community areas and High Street shop facades and community centre. Images were analysed in terms of how collaborators evaluated their discursive construction of their communities' identity. Visual ethnographic analysis was used to unpack the immaterialised data-whispers from the photographed content. With the common denominator across the material and social data-forms describing functional tactility or abstract intangibility, I situated the data-forms and my collaborators along a continuum with form and meaning, at opposite ends.

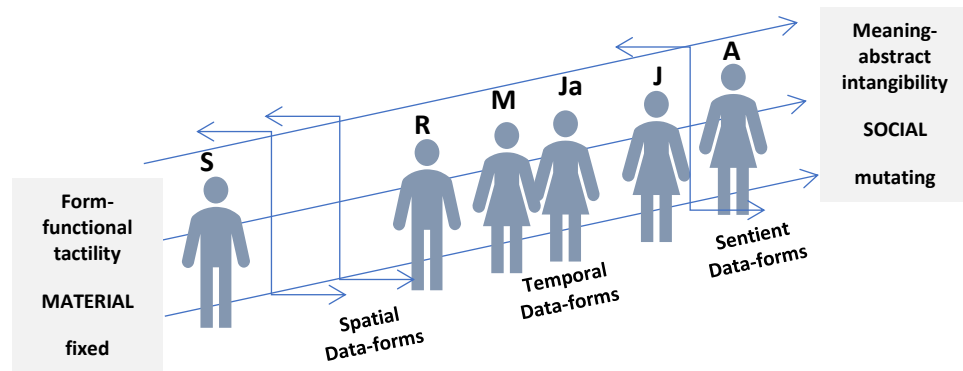


Fig.: 5.9.3.: Spatial, Temporal and Sentient Distribution of Data-forms

5.10. Materialised Data and Extraction of Habitus

The material artefacts and visuals offered tangible points for analysis. Habitus (of 'Self') could be lifted from the data by way of the corresponding interpretative frameworks or perspectives of collaborators' for interpreting data and which revealed how meanings emerged and were managed. So how did the material artefacts deliver to my comprehension of language-variants? *Directly*, by interpreting habitus through collaborators' award of meaning and value, and *implicitly*, by connecting the field as the 'structuring structures' material and semiotic mediation of the impacts these objects delivered to the consciousness and experiences *to* those living there. Apprehending the sociocultural patination of variants through the eyes of those whom I observed, thus delivered an enhanced clarity to the field imputations and how we responded to them.

The visual data unfolded the ways of my seeing into the ways of the community's being:

- Accessing inner subjectivities through the semiotic landscape and built-environment narratives
- Scrutinising context for 'glimpsing' internalisations that fund habitus
- Constructing causal links between lived-world, biographies and lifestyles, for extracting dispositions
- Reflecting on social reality as an embodiment of Bourdieu's (1972) "structuring structures", which shifted my observation of the materialised literacies in social structures, to a conceptualisation of their practices.

5.11. The Analytical 'Sieves' Used for Data Emerging Across the Quadrants

To ensure clarity on how I went about the analysis across the four quadrants, relative to the assumptions underpinning their analysis, I explain the analytical approaches I used to establish the inter-connection and relation of data to the underlying metaphor and analogous deictic. I clarify how data multi-densities necessitated specific analytical approaches for distilling data-realizations, and how these were devised the schematic 5.11. below, for setting up a 'dialogue' between data-collations to findings (of narratives to categorisations), for better equipping my extraction of their relational meanings. The diagram positions my use of analytical sieves for perceiving the macro-context containing the imbuelements of ideologies and cultural values impacting on how collaborators interpreted their implicit significations. In the macro-layer, I employ a bilateral analysis constituting the inter-interpretative and literary analysis of narratives and sentient data. I use a visual-ethnographic analysis of the built-environment, artefacts, and signage for filtering out their corresponding semiotic mediations. Discursive and thematic analyses were used for extracting from the reflexive-dyadic and fictionalised narratives the significance of institutions mediated by the macro-level's internal power impacts on the mechanisms deploying assignments of positioning, exclusion and re-clustering, in terms of collaborators' differentiation and sub-group coherence. I additionally use a visually-communicated interpolation

of the qualitative value-estimations for depicting the value-weightings elicited from the sensed-data-whispers and echoes.

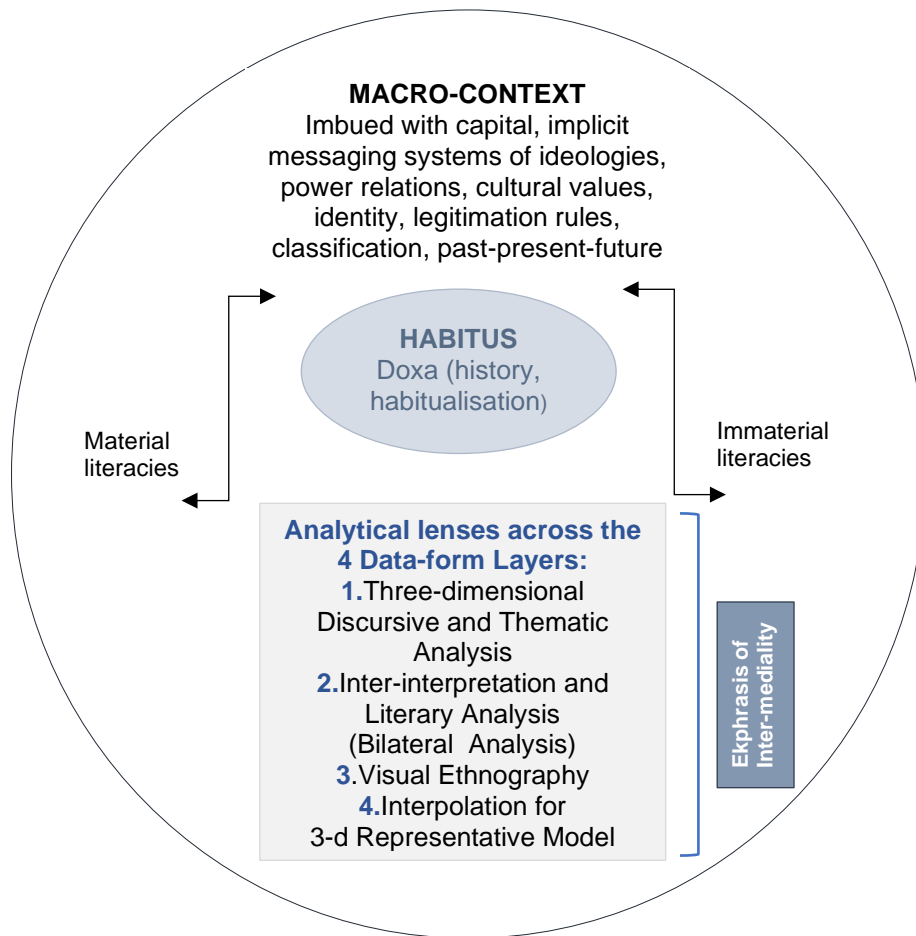


Fig.5.11.: Analytical Approaches Across the Context of Totality

These analytical sieves enabled a systematic approach for understanding the relationships between language and social structures. I located habitus – underwritten by our linguistic cultural capital – at the heart of the lived-world / macro-context because of its imbue ment of prior patination and memory, and in recognition of habitus as driving the disposition, behaviour and actions shaped by embodied present perceptions and protention of future aspirational improvisations of inner ‘Self’. These inter-relationships were not ‘hanging about waiting to be prised out’ in the data-sets, but reflected what we, the actively participating collaborators thought about the data, and how we linked our understanding relative to what we perceived in the *present* (storied narratives); recalled from *past* (memory, echoes and whispers), aims and *future* aspirations; our habituation

(*patination / shaping*), that we collectively internalised as our collaborators' 'capital-habitus-field' packages of *identity*.

5.12. Validity across Analytical Sieves

As a conveyor of meaning, language transmits across multiple levels of contextualisation, that activate frame creation, in the enactment of message-transmission and receipt (Faber et al. 2014). Frame creation enables how we relate what has been transmitted to situations we have experienced, as packages of awareness-es that we retrieve from long-term memory – where relatable situations enable our garner of meaning, given our diverse sociocultural-shaping, histories and memories, could not deliver equivalent framing across the collective. How I achieved a level of correspondence of meanings across our collaborant utterances was taxing, given our interpretations of the data-sets represented the function of our own implicit cognition and correspondingly-imbued judgements. In essence, variants' ontological uniqueness conveyed their individual speakers' culminations of capital, habitus, and field informants; so too, while the absent isomorphism, inherent to variants exacerbated translation-correspondence, variants' uniqueness-es were integral to distilling collaborators' individual embodiments.

I was careful to restrict drawing on data that might be construed as driving forward my own hypotheses in assuring accord with my research aims, by checking with collaborators the accuracy of interpreted meanings. But how *far* did collaborators' perusal of their 'texts', realistically, assert their *fair* representation, when *I*, served as the authorial collaborant reporting on our collective's voices? I can only trust that tabling this concern signifies the due care I invested in how I scrupulously represented data, which required an ongoing un-immersion from the 'data-sites', removal of the figurative neoprene wetsuit I wore as a collaborant, in the interests of reviewing the often imperceptible data-forms that were deeply entrenched within features of our socialisations. This occurred throughout the research process because CAE was characteristically wound up in data-gathering immersions and the interpretative disentanglement from the 'seaweeds' and 'debris' that made opaque my derivation of clarity. Analysis across the data-sets of the individual quadrants, paralleled the methodological multi-layered sequence of reiterations and the multi-densities of contextual mediations, from whence my data emerged. Truth claims were appeased in my appeal to the multi-voiced-ness of collaborators.

I cannot assert that such concerns were explicitly resolved, only that our collective exchanges, and commonality as minority-members, guided how we unpicked the messages being conveyed, which usefully highlighted their relationship to our individual capital and habitus ‘packages’ by which we made sense of them. These ‘un-pickings’ governed how we might accurately link meanings to our idiosyncratic language-styles and cultural discourses. The care I tried to exercise for prioritising objectivity was rooted in my own deep need to represent the variant-phenomenon with sincerity – primarily for affirming our minority speakers’ place and belonging alongside mainstream language; and for satisfying my need to eradicate, in however small a way, our minority’s social inequality, without which, the research served no worthwhile purpose.

5.13. A Three-dimensional Discursive-Thematic Analysis

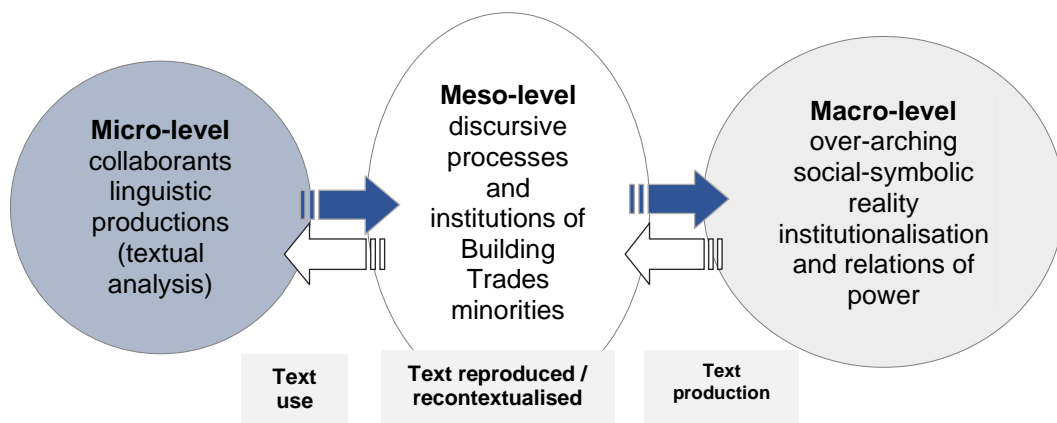


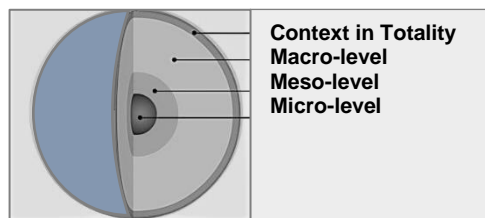
Fig 5.13.: Socially-constructed Economies of Text-use, Reproduction, Recontextualisation and Text Production

The variant was primarily conceptualised in our access of ‘the gaze’ by which we, as collaborants, analysed the reflexive-dyadic and fictionalised narratives, free-chat meetings and community walk conversations. The three levels of discourse analysis, represented:

- micro-level *spoken and written textual analysis* as social practices
- meso-level analysis of the *discursive processes and institutions* by which collaborants’ texts were produced and used

- macro-level analysis of the discursive events in which discourses arose by which minorities' emancipation from vilification, was conceptualised.

By addressing texts within the forum of social processes, and in their relationships to the discursive social and material 'canister', I was able to systematically access key themes through open-coding, by which I could plausibly identify patterns. These in turn were deliberated upon to facilitate 'extraction' of the embodied subjectivities and affordances of the contexts that we drew upon for understanding our lived-worlds, arising from the small increments of revelations that I came to collate, layer and meld together in the data-decoupage.



Criticality was facilitated, firstly as a micro-level observation of the situational, where collaborators and I considered the textual and linguistic features of the fictionalised and interview narratives. Secondly, I

extended meanings filtered from the material and immaterial constituents of the texts to the communally-held institutions within the social context of my study, where my inter-interpretative analytical lens was applied. Lastly, I juxtaposed the interpretation of the macro-level social world's implicitly-held and multi-layered institutionalised discourses, implicating ideologies, and forces of power as bequeathing the instantiations and practices operating in the social world.

My inclusions of a thematic sieve (Braun and Clark, 2006) served the constructionist ambits of my study, which respectively targeted 1) our *reflection* on the occasions of disruption and critical events, our lived-world realities, meanings, experiences, and the presiding discourses; and 2) our *unpicking* of the inter-relationship between our meaning-making amidst the informants the social context imposed on those meanings. While a level of normative critique is evident in how I conceptualised the macro-level's social indiscretion and oversight (in their mandate of SBE; the semiotics embodied by the community-housing estates' subliminal relays of stereotypical correlates) served my need for mitigating the values inherent to a fair and just society, by blatantly exposing the relations of power, whose coercive products of social inequality and 'othering' were being

enforced upon us, as collaborators. Interrogating the underlying ideologies and currently-held discourses enabled moving forward my proposal of syncretism, for bringing about congenial change and transformation to minorities.

5.14. An Inter-interpretative Analysis: Inference, Signification, and Memory

Analysis enabled access of the presiding inter-relating discourses and facets of social processes, by which the variant-language could be critically and reflexively configured as a 'device' of representation, whose ideologically-invested genre (or style in which it interacted) mirrored and expressed users' identity and ways of being. Because fictionalised narratives do not exist as an uncritical relay of themes and imagery, we needed to understand why and how these themes came to be; for what purpose and, what underlying cultural discourses they harked to. The fictionalised narratives thus, usefully elicited opportunities for untangling how we, as the collaborators, recontextualised meaning in relation to ourselves within our lived-reality. The fictionalised poems and prose represented *tools* for analysis, emanating empathy and intertextuality. And, hence, the necessity for what I call, an *inter-interpretative analytical lens* by which collaborators and I were availed access to the deeper emotional undertones and vivid associations embodied within our interpretations. Inter-interpretation enabled a direct and deeper penetration inside and beyond the initial literary 'interpretation layer' of texts, which I have previously referred to as the barefaced functions delivered by storied histories, values, ideas and beliefs that culminated in the versions of 'Self', our personal voices and emotional experiences, without which the process would have otherwise remained an objectified literary analysis.

5.15. Sequencing Transcriptions from Codes to Categories and Themes

The transcribed interviews and fictionalised narrative discussions were read repeatedly so as to distil from the narratives, a list of ideas that had piqued my interest and had shown some reiterative qualities arising from the texts.

The line-by-line consideration of transcriptions enabled me to draw out narrative excerpts that I felt either consistently-held or opposed statements across collaborators' perceptions, and that reflected 'summatively' their symbolic or salient, 'essence-capture' of the data. From these, I drew out by *open-coding* the

categories that were consonant with my conceptual framework. I identified relationships between codes by separating them out as '*causes*', '*necessitating cogitation*' and '*contribution*', which I grouped together as my *preliminary analysis* of the identified codes. Because my study's focus was the variant-phenomenon, I pointedly discerned between the *semantic* value of the data and *meanings* which lay 'hidden' in the subtext. While my study was not focused on the variant morphology, per se, there was value in identifying traces of habitus and sociocultural embodiments in the words collaborators used. My constructionist hat and concerns around the discursive ingress of the sociocultural context, very much averted my attention to what resided concealed in the data.

Another feature that necessitated unpacking, was the influence my penchant for theory imposed upon the preliminary part of my analysis; so too, how this might have shaped how I interpreted the sets of codes into the thematic dimensions of discourse, wherein my interpretative analysis commenced. Whilst these stages appear fairly straightforward in my explanation, above, in reality, there remained reams of transcripts, wherein data did not appear to generate any particular insights to the variant-phenomenon, or indeed my questions, irrespective of how I attempted to look beyond their uttered meanings.

5.16. The Grid for Tabulating Data-codes

Whilst I had begun with colour-coded post-it notes, the ensuing confusion led to my opting for setting-up a tabulated grid, where I entered excerpts of the texts I felt represented or echoed a 'categorised idea' which I allocated to the corresponding collaborant column. While my description might suggest that data were depicted with some coherence, coding, relied on my subjective correlation when in fact, data represented a-morphological consistencies, and thus an often awkward fit within the table. At times, I felt like I was trying to hold onto a slippery, flailing fish where, while due to its partial correspondences the head might have fitted-into the tabulated grid, the tail would be left thrashing about with such vigour, I found it impossible to contain it within its allotted place. Admittedly, the grid approximated a messy collation of cross-overs and erasures. The physical act of sifting through the transcripts to select collaborators' narrative excerpts, by which I could allocate their concordant place within the table, helped in my identification and grouping together of relational codes. This sorting process additionally made tangible the

swirling vortex of vectors I had tried to articulate in my conceptual framework. Following this, I tried to summarise the codes into overarching representational themes that could represent features that had arisen with some prominence across the collaborators' narratives, retaining aside the themes which I was uncertain about.

For making sense of the codes, I initially considered them within Bourdieu's social theory (field, capital, and habitus) and their relation to Berger and Luckman's social construction of reality (historicity, habitualisation and institutionalisation), where the constructs of the former could be allocated within the temporality of the latter. These initial codes were then streamlined further into descriptive names that almost directly represented the collaborators' productions, verbal or otherwise. From these I considered 'umbrella' terms that represented the second category layer within the context in which collaborators' productions emerged, and by which I refer to the *nuanced social, economic, political 'forces'* that informed collaborators' thoughts, feelings, and behaviours, where they had no direct control and management of them. I repeated the process of awarding categories to the data across the four tiers, as a layered decoupage of the findings distilled from the materialisations of the community built-environment and collaborant artefacts; so too, the (im)materialisations, or intuited sentient data-whispers, which were helpful in consolidating the representative themes. I then tried to figure out the themes in terms of the overarching conceptual framework to calibrate alignment and meaning.

5.17. Analytical Model for Analysis Across the Four Data-form Layers

I found that drawing excerpts from individual collaborators and from the individual data-layers, I could segment the data, and align them to broader groups, which I regarded as *code categories for analysis*. The collective's contributing individual code categories were used in the 3-dimensional models that enabled the comparative analysis of themes arising in the data. I used Sketch-up to illustrate the theme-threading across the elevations and sections of the data-form layered 'interpretative structure'. Across each data-form layer, the relationship of themes (of realisations) distilled from *across* the collaborant collective, could be threaded along the *x-axis*. The *y-axis* illustrated the relationships between themes occurring across each individual collaborant, including myself. The model allowed

comparison of themes showing commonality, or otherwise, occurring across the four data-layers, along the z-axis, which enabled theme-threading across the data-form layers, of the whole. By this, I refer to how each data-form layer depicted the qualitative value-estimation, or what I refer to as 'value-weightings' (to infer their qualitative and interpolated representation) for depicting the themes elicited from the pool of data, collated from the individual productions whose themes could be threaded together.

I drew up a 400cm x 600cm slab, thickness of 10cm with a 100cm x 100cm grid, for representing the data-themes I grouped together from the instances and realisations garnered from the tabular-grid of each data-form. The volumetric size of each theme (value-weightings assigned to the individual collaborators) was converted to a percentage. In the interests of visual potency, I multiplied all the estimated categories by 5 as representing 100%. The representative size for collaborators' theme-values offered me a way to inspect relationships between categories across the collaborant collective, and individually for each collaborant. In the interests of clarity, I separated out the categories I garnered from each individual data-form layer, to identify and thread together the common themes across the four layers. Themes offered insights into habitus and variant appearances for understanding the contextual impacts and mediations that impacted variant-use.

Fig.5.17.a: The Four Data-form Layers:

The lower two, represent data garnered from the reflective-dyadic interviews, and the fictionalised narratives elicited from the curation of creative writing. The top layer represents the code categories of the sensed data-whispers and inter-texts; and the second layer, the code categories constituting the materialised literacies drawn from the narratives and analysis of the built-environment mediations and collaborators' artefacts.

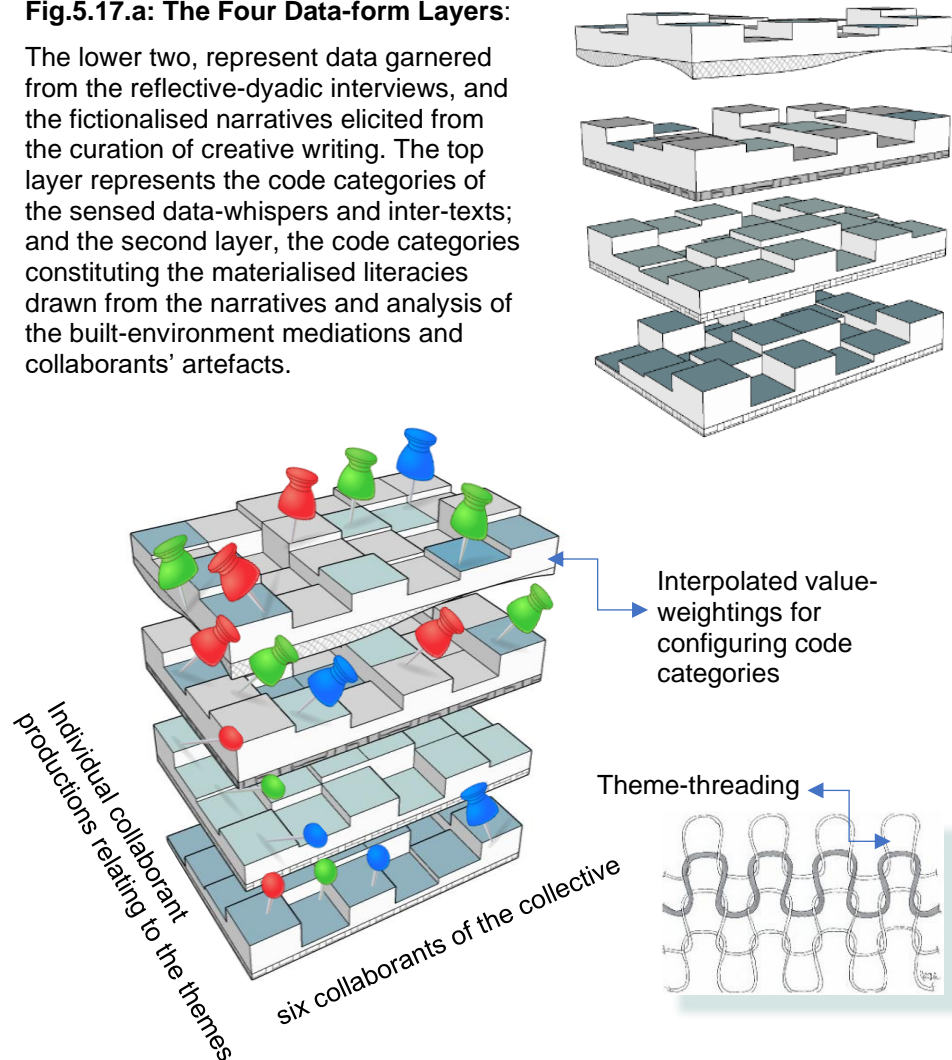


Fig.5.17.b.: How I Envisaged the Threading of Themes across the Correlating code categories in the Data-forms holding corresponding features

Analytical Sieve	Data-source(s)	Method used
Discourse and Thematic Analysis of spoken and written texts	<p>storied narratives</p> <p>reflective-dyadic interviews</p>	Emerging concepts and themes reiterated across each of the collaborators' transcribed reflective-dyadic interview narratives and discussions and emanating from the inter-interpretation of fictionalised narrative reading, scrutinised for themes aligned to RQs and then correlated as code-categories, arranged as umbrella sub-themes and then to committed themes. Line by line review developed physical and temporal accounts of experiences, beliefs, and attitudes that had been shaped and crystallised, over time. The data was thus, collected, arranged into similar sets of attitudes presiding in the narratives.
<p>Inter-interpretative analysis and intertextuality (bilateral analysis)</p> <p>Intuited from sentient; immaterialised literacies; data echoes and whispers</p> <p>Relational consistency with theoretical constructs</p>	<p>Fictionalised narratives</p> <p>Shared anonymised collaborant feedback</p> <p>Transcribed anonymised feedback of artefacts</p> <p>Transcribed community-walk discussions</p>	This approach targeted the linking of internalised emotions with intertextual references from the external lived reality. It offered an insider view of the meanings behind the patterns of responses and emotions communicated verbally and para-linguistically and pitching them against the social influences (doxa) of historicity, habituation and institutionalisation (that were reflected in collaborators' award of low-priority to SBE or reticence for self-improvement) delivering the particular linguistic features, dispositions and attitudes. Concepts were realised from individual interpretations of collaborators' pasts, present and future aspirations. The concepts represented the processes, enactments and significances that delivered the stepping-stones for building up the self-transitioning theory.
<p>Video-ethnographic analysis</p> <p>Materialised literacies, artefacts; High Street Signage; graffiti</p>	<p>Community-walk photographs of the built-environment; Artefacts</p>	Useful for provoking deep emotional connection with the lived-world; and facilitating recall of experience within the sociocultural context. The visual element made distinct the sensory elements existing within the culture, its social context, and the practices of that context. It enabled the 'materialisation' of the immaterial content within the community that were necessary to augment my sense and meaning of the collaborators' communities.
Interpolation across 3-d models	Translation of data into value-weightings	Comparative analysis across volumetric representation of value-weightings of categories distilled from across the analytical lenses used.
Table 5.17.: Operationalising Analytical Sieves		

5.18. Precursory Data-scoping, Bilateral Literary Analysis, Dialogical Reasoning, and Intermittent Incremental Interpretation

I have throughout the thesis, alluded to my capitulation to CAE's tides and currents and the implications these fluxes delivered to the intrusions of theory, data, and interpretation. For bolstering how I rationalised the 'realisations and findings' across sentient / inferred data and the material and tactile data, I drew on my initial engagements in:

- A process of *Data-scoping* describes my sifting across the collaborant sample 'sketches' garnering my overall comprehension of collaborants, their relationship with SBE and institutionalisations of the mainstream, their community-contexts of lower socioeconomic status, and their held-perceptions about 'Self' in relation to others, and 'Self' as othered within the 'knowing-evaluation-becoming' triangle I present on Page 96.

- *Bilateral Literary Analysis*

The data revealed to me the significance for considering 'the whispers of life', which implicated the immaterial presences 'outside' of my socially-constituted etic 'Self', and which translated into the *inter-interpretative approach*, and *intertextuality* I applied as a *bilateral analysis* of the fictionalised narratives (the literary analysis of the created piece, and our collaborant emotional recontextualisations and intertextuality) in seeking out the inter-texts. The inductive lens offered both the direction and ideas, by which to navigate the synthesis of theorised and translated data.

- *Dialogical Reasoning (DR)*

DR introduced in Chapter 2, specifically, describes my decoding approach for interpreting the data-material in the reflexive-dyadic and fictionalised narratives. Wave 1 outlines my drawing from the narratives, and situational exchanges, the dialogues and exchanges arising in collaborants' different points of view, cognitive domains, and frames of reference. This form of reasoning offered collaborants and I, an avenue for exploring our

'connection' amidst the ideas and issues of others within their differing domains and points of view.

Ossa, Parra et al. (2016) Decoding Levels for Dialogic Reasoning (DR)	How the analysis was deepened by the connection across the collective's unique perspectives and experiences
Interpretative Development	Super-imposing the multi-granular texts garnered in the community (walks) and artefacts, and collaborators' intertextual responses to 'the world' of fictionalised narratives in the 3-d model
Inferential Outlining	Drawing on collaborators' individual and unique perceptions and frames of reference in exploring themes within intertextuality and narratives' structural organisation; linguistic features and genre; mediation of background and memory
Literal Reading and Writing	Deconstructing the texts in small chunks, targeting meanings and relations embedded in words and narrative strategies used
Decoding	While the authors use this term for developing orthographic aspects of language, for my analysis, I look at <i>decoding</i> as the breaking down of words to their corresponding latent meaning and for identifying embedded ideologies, power relationships, and explication of contentious themes relating to collaborators' current lived-realities.

Table 5.18.: Decoding Levels of Dialogic Reasoning

- An *Intermittent Incremental Analysis* of individual collaborators across the relational data-form layers, operating in the four quadrants of context, so as to ensure a cogent analysis of the knowing, evaluation and across the multidimensionality of this totality.

The intermittently-occurring data, theory, and interpretation I inserted throughout the write-up, were initially scanned for distilling codes and basic categories that epitomised collaborators' held-values of identity, place and belonging within their linguistic and living contexts – serving a precursory evaluation of how the particular history and adaptations had shaped and were shaping collaborators' perception and sense of these conditions. As such, I intermittently drew on, throughout the setting-up and unpacking of the increments of data-evidence, my comprehension at each point and to identify patterns and relationships by which I might build a

theory in response to the phenomenon. The initial insights directly impacted RQ 1, in accounting for the variant-phenomenon, and for identifying the processes and features' contributions to collaborators' relationships, perceptions and attitudes, *with* and *within* these forces, and the practices that evolved from them.

The *incremental analysis* was intended to enable the reader, collaborators and I, to savour *each 'layer of flavour' of realisation*, as it were – as opposed to my having halted analysis of the critical instances, in favour of their *collective* appraisal in the penultimate chapter. My thinking stemmed from concerns that individually-arising insights or realisations *might not have been discernible* within their collective ensemble, specifically because each data-form represented a characteristic density and nature that necessitated a concordant analytical approach for eliciting meaning. Naturally, had the data-forms, in themselves, not been purposefully made distinct from one another, 'emergences' might not have been eloquently transferable across the data-form layers, had I *not* previously scrutinised and 'unpicked' meanings for assuring their relevant articulation and potential linkage when I came to consider findings arising from across all four data-forms. The intermittent insertions of data and interpretation were intended to proffer opportunities to pause and reflect on the distinctiveness and instance of data-realizations arising in the moments I had identified as 'necessary' for maintaining coherence. The incremental analyses retained data distinctiveness, as emerging realisations; and were essential for accessing their *exclusive* 'flavour' and significance, before considering their emergence within their blended merger across all four data-forms.

Importantly, whilst there existed relative consensus in terms of collaborators' responses to the marginalisation they experienced, prohibiting their inclusion and recognition of equal standing, their diverse histories and frames of reference shaping their habitus (family networks; provision in the absence of employment; personal behavioural traits, relationships within community, educational resources), collectively delivered sufficient diversity for my being able to separate out the data into the codes and categories that helped shape the conclusions (such as collaborators' shared perceptions that their own identities were being 'waived' within the impositions of mainstream linguistic mandates), inclusion and access to employment – prospects of independence and self-sufficiency that

represented the aspirations, collaborators' held dear. Narratives of ill-health and poverty did not undermine collaborators' sense of how these might be overturned to benefit their respective families and futures. These realisations emanated from an analytical style, as per Table 5.18.b. in the Appendix.

For identifying 'guiding' themes, I sifted the data-sets for recurring patterns of signifiers that related to my research questions; and qualified their relevance in terms of their prevalence in the data emerging across the collaborators and across the four data-form layers. *Estimations of the themes' prevalence* were elicited in terms of:

- the *frequency* by which themes were articulated, where their appearances were awarded an interpolated value that summatively expressed the value-weightings.
- *features* of data-occurrences, given meanings were constituted by their representational position (because data were 'lifted' out of a body of text, whose meanings were accrued in their occupation of the specific register (field, tenor, and mode), existing within the community of words, there.
- *provision of their nuanced explanations* in meaning, feeling or tone.
- *depth of succinctness* with research questions.

Confirming the themes thus described the level of interpretative probing that surpassed describing the thematic signifiers in favour of theorising thematic articulations and presences – in terms of what was being signalled in informing and shaping the implicit mechanisms that sustained the variant and social cyclical reproductive effects (in line with my constructionist epistemology and discursive thematic analysis).

I offer as an example, a tabulated grid example (Table 5.18.c. in Appendix), I used to show the interpolated value-weightings, in association with extracts from our collective's responses along similar themes, which were the intuited estimated percentages evolving from the individual themes'. Features, frequency, nuanced provision, and succinctness were used to graphically represent the value-

weighting in the 3d models. I followed this format across the individual data-form layers against the corresponding themes from the discrete groups of code-categories emerging from collaborators' narratives – included in Table 5.18.d. of the Appendix.

5.19. Theme-threading

The process of *theme-threading* explains my collation of the corresponding code-categories existing across the data-forms, that culminated in the identification of themes. Threading themes together ensured the coherent linkage of the key code-categories and made possible a visual 'reading' of the findings. Notwithstanding, the intermittent analyses and discussions I included in the 'moments' I felt could usefully illumine meaning across the data-form layers, the analysis of the collective of data-forms, remained tricky.

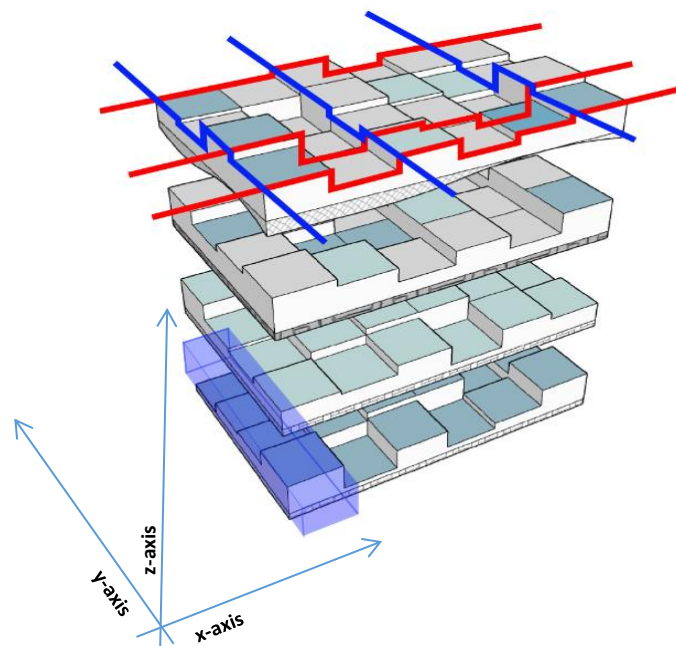


Fig. 5.19.: Theme-threading across collaborators in red; theme-threading of individual collaborators, shown in blue; individual code values for individual collaborators in translucent blue.

Threading together relational features across the themes, by which the individual categories had been identified, represented, yet again, a fraught exercise. I cannot imagine whether an *overall* analysis might have been conceivable, let alone

plausible, had I not applied my 'intermittent and incremental analytical approach.' I felt confident that by setting in motion my recurrent and incrementally-executed analyses, I was able to consider the interconnections amidst the fluidity of the interpretative structure.

For developing how I might explain the themes in how they might signpost a proposed way forward, I considered moving the individual findings to their wider generalisation as theory. While I have explained my use of interpolation earlier, as an analytical 'additive', my supposition for constructing an illustrative and visually-interpolative model was to usefully advance my interpretation of findings elicited in analyses *across* the four data-layers, because correlation across categories in the model afforded an explicit and directly-apprehended reading of the intuited estimations appropriated in terms of their frequency, features, nuances, and succinctness.

As it turned out, the model advanced the significance of temporality and proximity, the abstract quantities that underpinned the analogical transfer, collaborators' drew on in devising their associative enablement, in answer to RQ 3, and derived from how collaborators' creatively constructed amalgams of language; their relations of solidarity, and identity-resonances by virtue of the *communitas* elicited in the CAE. However, the model's dependence on evaluative interpretation for awarding qualitative values by which the data-categories' might be 'volumetrically interpolated', did little to augment, or afford any new insights, on what the discursive-thematic, visual-ethnography and bi-lateral analysis of the narratives, had delivered. While the model proved ineffective for transmuting findings across my analytic lenses, of *how I might evaluate collaborators' data-productions*, their interpolated presences, use-frequency, and impact-weighting, were offered a succinctness by which to compare the categories. It helped my organisation of the findings for evaluating variants as the externalised products of collaborators' discriminate discernments of what promoted our priorities and needs (objectifications), together with our embodied socialisations arising in the context of totality (internalisations). Additionally, by devising a 3-dimensional interpretative structure for contemplating the data, I was able to layer the sequence of representations, to facilitate a meaningful 'unpicking and scrutiny' of the

connecting categories, into themes arising from each realisation and whose presences could be threaded to the whole.

The analytical process I undertook across the data-forms, enabled my understanding of the inter-relating discourses and facets of social practices, that cohered with my conceptualisation of the variant-language as (and I mean this in the best possible way), an 'analogical artifice' of representation whose ideologically-invested genre reflected users' identity and habitus. The discursive thematic analysis enabled my access of the collaborators' 'gaze' in the ensuing discussions around the storied narratives, by which habitus inculcations, necessary for RQ 1 and RQ 2, were involuntarily unleashed.

5.20. Concluding Chapter 5 and Part 2 of the Thesis

The chapter set out an evaluation of the efficacy of the methods best positioned for exploring the variant-phenomenon within CAE. I offered a plan for how I might deal with issues arising in the management of data-occurrences; how findings and data-fragments might be envisaged and pulled together in the decoupage – resembling the adhesion of layered images / texture to substrate, in their continuous and intermittent melding together of the data-form layers. Implicit subjectivities embodied by the data-gathering and their direct impact on maintaining rigour across the analysis of selected evidence have been elaborated, in readiness for Part 3, where I present the analysis of selected data-samples.

Part 3

Seeking

*meaning in the turbulent fathoms
of an unimaginable breadth of ocean*

Chapter 6 Data Analysis

A moment with Hoerikwaggo:

We approach from opposite directions – Hoerikwaggo, from the intersecting depths of the Atlantic and Indian oceans, and me, the other side of the celestial wishing-well, where somewhere there, my Mother, my Father and brother rest. We sense how far we each have come, and still how far we have to go. We listen to the wind's quavering of our songs and stories at the lyrical line where the sea laps against the sky in an outward-ness of 'Self' set free. And as Hoerikwaggo reads the sentences threaded across the skies, punctuated by flickering beads of ancestry in the stars, I get to see extraordinary and unearthly ships, that dip and spin in curious steerage of an unimaginable vigilance, as emissaries of care and caution for our kind.

Hoerikwaggo's headiness of enduring tenure, and the mortal naïve brevity of all I am, frame our outlook of the breadth of cobalt below, mirrored in the glazed calabash dome, above. We try to make sense of life here in the in-between, as the temporary place to pause and breathe, so I might bring some change from what we find, to share as truths, the meaning of my human-kind – from those that have bequeathed their lessons learnt to journey past the skies, and where my learning here persists, to guide the young and starry-eyed, in learning that has not, as yet, begun.

Journal entry 02 June 2020

6.1. The Inter-mediality of the Context in Totality as Full Semantic Expression (Ekphrasis)

In this chapter, I approach the analysis via *ekphrasis* where across the four quadrants' 'inter-mediality' of the visual, verbal and sensed data, are analysed *beyond* their description, to their deeper meanings.

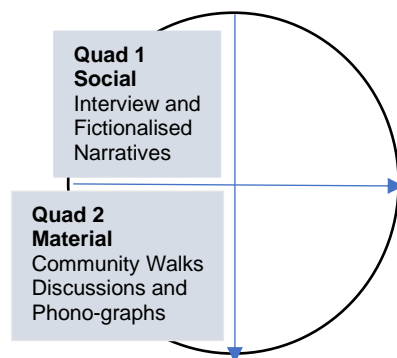
Previously, I explained how the use of narratives linked us, as collaborators, to discursive and ideological embodiments. By this I refer to the acknowledged social constructionism, whose informants underpin the indoctrinations of imposing forces of power, and whose interpretation implicate our reflexive scrutiny of 'Self' and paradoxical identity of the 'Self' as 'Other'. These were expressed amidst the presiding ambiguity of the language we drew on for 'reading' the multiple veneers of the fictionalised narratives, our artefacts, images, and memory. In a sense, the multi-granular (inter-medial) literacies enabled how we came to look inside of ourselves through an exteriorised 'gaze', by *entering* our own subjectivity through our objectified self-reflexivity (each deconstructed and becoming part of the other) that brought together their co-constitution, as explained in the helical weaving and in Wenger's reified "thingness", referred to earlier. Habitus presented itself as a 'classificatory sifting system' by which we came to sense and make distinct the objects and subjects through our classifications.

The four quadrants advanced a thinking that the narratives were suspended in our visualisations of their meaning; and 'phone-ographic' images were no more than effigies of the 'texts' of our thoughts and memories. The inter-mediality was necessary for advancing (between the verbal and visual) a full semantic ekphrasis and the intellectual and visual impossibility to delineate their inter-dependence, irrespective of the granularity of *illusion* or verity, our *elusion*, our *elision*, to confront these literacies. The context in totality illustrated an arrangement of the contextual and *directly* apprehended *literal* features of sociality and material quadrants; and the *indirectly* conceptual, *symbolic* sentient and spatial / temporal quadrants.

Consequently, Chapter 6 is structured as:

- Wave 1:** Social and Material quadrants' data emerging from the reflexive-dyadic and fictionalised narratives, free-chat meetings and engagement with artefacts, images and the built-environment
- Wave 2:** Sentient and Spatial-temporal data
- Wave 3:** Themes emerging across the four quadrants
- Wave 4:** Emergence of the Self-Transitioning Theory.

Wave 1: Analytical Sieves for Social and Material Data



6.2. 'Dense Transcription' of Social Narratives Garnered from the Fictionalised and Reflexive-dyadic and Free-chat Narrative Texts

The journal entry: *Corridor Wandering*, evolved from my musings subsequent to an informal learning walk, I conducted as an Advanced Practitioner, which required me to observe teaching practices occurring naturally across the academic year, outside of the formal lesson-observation windows. It was always inspirational for me to recognise the many forms in which learning, and teaching took place across the institution. My interest in the Trades presented 'trailers' into the linguistic and material environments because they highlighted how collaborators experienced their lived-world through the materiality of 'things'. Materiality mirrored how 'things' shape, manage and transform users' identities in the worlds they create and control – harking to Miller's (1987) dialectical subject creating object and, object creating subject; where everyday artefacts are seen to connect users to the things that mediate their innermost emotions. The narrative reveals the relationship between social and material space because the story,

albeit in a poetic format, developed within the context of the vast Wet Trades building hall, in which a bricklaying practical was taking place.

I recall, on entering, the Building Trades students' learning world, receiving a sensory assault, in terms of the sights, sounds and smells that encouraged an empathy for the students' connection and particular functionalist ways of being and speaking. Borrowing from Geertz, I wanted to play with dense transcription, because it felt like I was interpreting the context across its sentient and material constituents, which necessitated 'a deeper and denser, as opposed to 'thick', form of descriptive act of the objects and 'whispers' of the context.

I grimaced at the overwhelming dusty, noisy, and damp conditions in which cement, clattering aggregate and water were mixed to form concrete for the practical session. I felt battered by the intermittent clanging of metal shovels hitting the concrete screed floor and resounding through the space from an intense clanging to a dull throbbing sound absorbed by the stuff of the space. My breathing felt thickened by the tall pyramids of dark earth and powdery cement that had been 'tractored' in. Proud conically-pointed peaks at their beginning, and then, a tumbled spread that was rendered air-borne with students carting shovel-loads in a jam of wheelbarrows to cement encrusted buckets.

Echoes of steel-capped boots on hard ground and rancid voices competing against the hollowed distortions of a crackling radio - a mixed indescribable din, distorted in the reverberations across the space. The lecturer growling out orders and rules of health and safety and raucous boys laughing "bu-ah...Sir" in their refusals for buckling up their brittle baggy overalls and regulatory luminous "yellows".

*The air remained dense in its saturation of the airborne dust, and
I felt its abrasive grittiness sticking to my hair. My nose felt
clogged. I could smell the acrid nature of cement and wondered
what caustic erosions it was inflicting on the students' lungs.*

Journal entry 3 October 2019

I chose to use the poetic format to immerse my description of the setting in which the students work and learn and, by which they communicate – specifically, because for the collaborators, it was a familiar literary instrument for analysis, and one that delivered synonymity with variants specifically, poetry's economy of words, its enormity of sensory potency alongside the rebellious neologisms, conflation of tenses and grammatical norms like the negative accord, word-ending realisations – all encapsulated under the epithet of 'poetic license' and not dissimilar to the variant-recontextualisations themselves.

I wanted us to move fluidly between modalities and inter-mediality, of the tactility of Building Trade craft, our mobile devices, narratives, images, sentient thoughts, and feelings. I included the technical classificatory footholds to facilitate and support collaborators' asynchronous meaning-making, expressly because I wanted to negate any feelings of conflict or insecurity that might have detracted from our understanding of the key processes converging in the construction and functioning of variant-language. Importantly the dense transcription and ensuing poem represented both parts of the CAE process and its products, that held within them my concerns as to how the narratives might be collated for delivering coherence to the chapter. There was additionally the need for me to include a literary analysis for each poem to scaffold collaborators' access into their interpretation of the narratives. This was not to say that I was prescribing themes and meanings, but rather to offer footholds for the 'unpicking of meaning' in relation to the lives and meanings the poems held for us, as collaborators. Admittedly, the poems represent narratives I had written for the research, around themes, that were topically poised for interpretation across a range of perspectives depending on the reader's 'gaze'. Included are themes expressing my own feelings subsequent to the facial paralysis, which had impacted my speech, and self-identity.

6.2.1. Literary Analysis of *Corridor Wandering* as Fictionalised Narrative

Corridor Wandering

<i>Corridor wondering and levels of noise</i>	a pun that reflects two homophones and
<i>wafting beyond classroom ploys</i>	going around in circles; not direct
<i>the sciences ordered and pedestrian</i>	"pedestrian" akin to scientific logic
<i>Oh, so, dramatic the elaborated thespians</i>	"elaborated" "thespians" performers
<i>but nearer to the College edge</i>	"edge" minorities on the periphery
<i>I mosey to the builders' ledge</i>	Use of the builder' slang
<i>with care I tune into their set</i>	understand by blending / merging with
<i>thick talk of brittle aggregate</i>	"aggregate" - differing sized constituents
<i>parched words homogenised as cement</i>	"homogenised" standardisation
<i>deep grunts inaudible by ferment</i>	"not heard; "grunts" – animal-like rough "ferment" change – to sour; onomatopoeia; drink; breath.
<i>the mortar-stunted croaks "whaz' necks?"</i>	"mortar-stunted" war / pun shell-shocked, abbreviated speech
<i>brew and split gravy sarnies in the trench</i>	in conflict, shelter from attack, war
<i>amidst shovels, trowels of wet descent</i>	"wet descent" tainted inheritance labouring tools for mixing cement
<i>musk and muscle, it's a man's world yet.</i>	Alliteration
<i>a rollie then its cough and graft</i>	onomatopoeia ; graft like implants
<i>choke by brick its harsh war craft</i>	"choke" onomatopoeia
<i>for dank and earthy as it smells</i>	"smells" unpleasant; hidden
<i>when dry, its yet a building shell</i>	"dry" in reality, its 'wet' origins
<i>as simple as it is, it stands</i>	Simplicity serves the purpose.
<i>as simply said, is yet, a brand.</i>	Simple denotes identity.

In the poem, the construction and building process is juxtaposed to the collusions with the construction and use of variant-language. In the first instance, the materials are messy and musty, but once dried and cured, they shape the building shells that form the built-environment and living spaces. So too, variant-languages whose stunted, stark, and simplistic local appearances, in situ, do not detract from their conveyance of meaning, and are identified as “yet a brand”. The variant-language is represented as not dissimilar to both the “pedestrian” and elaborate linguistic forms occurring and used across the Science and Performing Arts students, respectively.

The meter changes between first, second and last stanza, with an effect of ‘building up’ in reference to construction processes and to the underlying theme of the poem, and for linking the intertextuality between the Trades as craft to our functionalist ways of speaking. As is the case with description, the subjective nature of what is recalled from memory, or for that matter, involvement in an experience, enhances the event itself. In this case, a form of sensory augmentation usefully enabled my construction of a narrative that served as an interpretative methodological instrument because in the first instance, the poem had been enriched by the evocative sensory memories I had injected within the narrative, and because reconstruction of the memory took place within my own lived-world, which was bland and clinical by comparison, and whose impact, directly intensified the veracity of my memory.

6.2.1.i. Analysis of Discussion on *Corridor Wandering*

Ross: “Thick talk”, eh? Well, it’s not like... builders have the time for politics... arguments...umm.

Jane: umm... are youz sayin that us...the hands-on workers...we is in some ways...*ignorant...dim?*

Yeah.. they has ta work from drawings and then they size...Then they have to cut bricks to fit... by chippin’ with their

Ross: trowels?

M: Do you think, the word, *thick*, might be describing how the builders' chats sounded like in the building hall?... echoing and muffled by the sound bouncing across the space and all the noise?

[Jane had immediately interpreted that the builders, as the subjects in the poem, had been directly implicated. She is seen to change her thinking, when she refers to the brick-layers as "they", in the same way that Ross had queried "not about us?". There might have been some confusion as to their participation regarding the non-standard use of English, and thinking the poems were about them. I did clarify this point, across the two families and before each free-chat meeting, so as to minimise any potential for offending collaborators.]

Ross: So... eh... not about *us*?...the ways we talks...well...um..
builders eh?

M: That is what I'm thinking...Later in the poem, the writer says "deep grunts inaudible by ferment"... I think there's a reference here to the sound qualities, like "grunts" but ferment, in its literal meaning indicates being soured.. as if the writer is saying something about the builder's lifestyle.. umm about maybe consumption of alcohol? Soured dreams, maybe expectations of life were somehow altered by the reality of life?... or maybe, exhaustion...What do you, think?

Jane: Not *all* builders drink... Then whys you makin it sound insulting...like theyze grunting animals like ... like wild pigs? Itz like a judgement.. likes... I don't like about builders is all... this way... or that.. way...me boys going to be in them trades...and maybe..theyz jus showin that the trades are hard graft...and builders is ..you know..um

Ross: [interrupting, arm up, school-boy-like] I *know*... its be..cause .. its like wanting us to be, ...shocked.....by their...graft..umm...

sweat...And I suppose... “brittle aggregate” ... is what?...ummm ...to make us hear their rough....talk? eh...and.....cracked-up language?

M: No! I thought the poem expressed ‘grunts’ like... tennis players exertion of force and strength... like builders exerting themselves , shovelling wet cement.... But what do you mean by “cracked-up language”?

Ross: Well... like I knows we speaks ...sort of ...cracked-like ...like not joined up.... Like you do...even though I can hears you is foreign...

M: not...joined-up?

Jane: It only sounds not joined-up because we speaks quick-like...and modern English kinduv leaves out them small words... so its not wrong or nuffing...it the ways we speaks ...like ...us... in this communi-y...we speaks ..like this...modern English...even Ross’s ma and da..eh?

M: I like this description of “not joined up”... It resembles to me the difference between writing in print.. or, joined-up, like cursive writing.. I had to learn how to write in print because we used to have to annotate all our drawings like that.. back then...before CAD...so I’m not saying the one is better than the other...or one is simple... and the other not... I just like how you describe your language in this way.

Jane: Well, was that wrong? Did we gets it all wrong..then?

M: I don’t think there is a right or wrong answer... It’s about getting us to...umm respond... to the words...in the poem... or how we use them in speech... in the way we chat together... by which ..we might get.. get to understand how and why we might see things in certain ways.

Jane: Well whatsit shows you?

M: That... we interpret the world... through how our experiences of life might have, in some way, taught us to understand situations...maybe... we might feel defensive... maybe we

don't sit comfortably with unfair discrimination...and the way others might judge us...so we might feel the need to defend ourselves...what do you think?

Ross: Like... because I'm cracked-up? [laughter]

M: No, not at all... just think ...at how our feelings have changed in our chat today... from defensiveness...to humour...joking...sharing... honesty...

Jane: I suppose... sometimes people don't think before they say things...and truly ...we is sick.. *sick* and tired... about how people judge.. others...like we is lesser. Life aint easy... we needs to keep goin'.. for our boys.. and theirz needs... umm... we needs to do them things ...whenz we aint ...well ourself's.. when we is poorly...because therez no time...to..to..sit and take a lay down.. when you canna keep goin... but..even if its bread and jam for tea... its *our* bread and jam...*growed and made* wif our hands... ... or... boiled eggs... with *our* eggs...laid by *our* hens... so we has a lot to ...be proud of... don't we?

Ross: Its because we had... a similar situation... people thinking that we.. is lazyBecause we was not in work... but they doesnt know.. we ... is in some kind of war...too.

M: War? In what way?... you're picking up on that idea... in what ways does this idea.. of "war" apply to your life... or that of your family's?

Jane: Well... with bofe of us out of work now... its going to be ...a ba-elle... a fight...but we gets through things...we just keep our heads down.... We have the allotment...and me and Ross.. work every day at it...so is not like we...has stopped... or given up...or us... is going to go... hungry.

M: How does the judgement of others, make you feel? Let's look at the last two lines... How do you understand what the poem is showing us... in terms of the judgement by others?

Ross: I say...that people... look at quali-y... if its fancy...maybe they think its be-er....if its simple...maybe not so much. If youz

rich...they gets to fink youz worth the time of day... if youz not... and you is on benefits...or needs the food bank... then overs judge you....like you is not... really worth much.

Jane: I agree...if theyz don't think its good enough...well.. therez no *coming back*...you gets *cut off*...*cut out*...you know what I mean?

M: I suppose people tend to judge a book by its cover...but maybe we should ...recognise ...that ...is that.... no matter how simple things look, ... or how we speak... what we sound...like... like me and my accent...all these things... have purpose and meaning,... and that's what we might consider so we might realise our *own* value...our *own* worth...so that others might come to see it too. The poem says that its just a brand... a brand of speaking... a brand of being... we have our own brand... our own distinctiveness...and that is what really matters.

Jane: I agree...I always tell the boys that... they needs to stand up for their 'self's...they have to show what theyz made of...and that's theyz honest...hard-working and ...and people will gets to see this and ...gets to understand them be-er. And...us too, Ross... looks how you keep the allotment...and me with me chickens...we have a lot... to ...be proud of... stand and be counted.

In a separate meeting, Sam, had been quick to home in on the "College edge":

Sam: I know... weze always at the edge... like we doesnt fit in the middle...Like them other College students...like when I was yellowed...sided... to the sin-bin.. for *tackling*..whatevs

M: Might it be because the Trades need so many materials to be delivered, so its easier for trucks to drive there? I'm unsure...Just thinking aloud ummm...I'm just thinking, maybe there is some health and safety policy...umm a kind of health and safety thinking in keeping trucks away from where students sit during breaks...

- Sam:** Ahh... so its *not* about *us*?...being.. like I mean ... you know
- M:** Yes, but what do you mean exactly?... but you say *us*... Who are the others? Do you think we are different?
- Sam:** We *is* the trades...you know... them workers...grafters and crafters...we doesn't get to sit in offices with the heating on... we work wif our hands...wif cement and dirt..plaster ..paint...Students outside them trades qualification...theyz goin to get more than us..for half them hours we grafts..I don't care...I don't thinks thez be-er...but them girls never goin to go with blokes like me...remember... how they don't sits near us?...like I is *dirty* or somethink....and thyz ...sitting ...together in the front...like they doesnt want to no-ice ... weze there...part of the group..like?

Sam and Jane's discussions around *Corridor Wandering* were animated. They were keen to expand the use of "thick talk", and being compared to "wild pigs", which Jane felt was suggested in the word "grunts". Both collaborators inferred meanings that builders were stereotypically regarded as unintelligent, dirty, ill-mannered. There existed many defensive moments in the short excerpt, including my response in trying to explain my appreciation of Ross's notion of "joined-up" language-style. Interestingly, responses across the sample highlighted attitudes of an institutionalised defensive behaviour, where there were frequent moments where both Ross and Jane demonstrated an ingrained need to stand-up for themselves, which inadvertently was followed by their justification in insertions of the realities they faced – hardship, difficulties, pain and even loneliness. Scanning the transcriptions of the interviews, and fictionalised narratives, through snippets of their history we had pieced together, I tried to identify how the attitudes and ascriptions of self-worth might have become internalised and institutionalised within their contexts. The collaborators' stories about themselves, their homes, and experiences in and with their community, and how they perceived themselves and their location relative to the mainstream 'others' at that particular point of their lives, showed commonality in terms of their precarity, poverty, self-worth, otherness, and exclusion. The categories of self-subjectivity, coping skills and reflexivity, resonated across the individual collaborators by which I might identify their connectedness within their context. I coded, line by line, so as to develop a

physical and temporal account of Ross and Jane's experiences and attitudes that had been shaped and crystallised, over time. The data was thus, collected, arranged with similar attitudes presiding in the narratives, into several conceptual codes, and which I grouped as themes for analysis.

Within the excerpt, collaborators' immediate reaction to "thick" as meaning "ignorant" appeared as an unpremeditated reaction, that flagged an institutionalised perception of an attack of their competency. My frantic attempt to appease their concerns, evidenced my desperate reference to the poem, which only served to exacerbate Jane's revulsion of judgements and stereotypes. I was relieved by Ross's bemused interjection, "I know...", in typical schoolboy charm, arm-up, bursting to show his knowing, in his offer of another avenue for consideration. Ross's reference to his language-form being "not joined-up" posed an interesting avenue to explore variant-use. His recognition of its appearance as being "cracked-up", and Jane's hasty inclusion that their language only appeared to be disjointed because of their omission "small words" (prepositions and verbs), which to my mind, reflected the opposite, especially in light of their tendency to blend words (or their traditionally stated "we is" to "weze"), that might have meant we are either suggesting, uncertainty in terms of subject-tense correspondence; or conflation / word amalgamation, as in portmanteau and deliberate feature of their variant-use for delivery of a lyrical semblance. Ross's "not joined-up" might also have signalled his feelings of being cut-off from others. For me, "not joined-up", depicted separate and disconnected text as in print-notation, as opposed to cursive, wherein ideologies of class differences, status and level of education might be embodied, as was depicted in my accent and characteristic vowel compressions and segmented crisp consonants. Notions of "right and wrong" were of concern to Jane who kept wanting clarity on whether they were responding as expected to, which I tried to allay, given it was about our comprehension of meanings that was important. "Modern" was, for me, a unique depiction of their variant-language, where the abridgement of word sequences might have been intended to be seen as 'with-it' and current, and not in terms of making use of the inane verbosity of a dated language. Jane justifies their use of this *modern language* version, in her indication that her in-laws make use of this version of English as well. This highlighted justification for Jane given the close and respectful unity across their extended family, and again, echoed my identification of the esteemed matriarchy and family closeness that was so highly visible across

the collective's interview transcripts, and in terms of the images of the signage in the community's CBD, where care and support of several facilities were touted on the High Street.

"Cut off...cut out" surfaced the disconnection, Ross and Jane, felt due to their economic situation; on account of their ill-health; and socially, in terms of their resettlement to the SW, to assist with the reciprocal care of their aging parents and Ross's illness. It also linked with how Jane had been 'cut off' from her family when as a 16 year old, she had been cast off on sharing with her mother, her intentions with Ross, ten years her senior. This was a painful memory for Jane, and her intermittent and implicit recollections of what it had meant for her, arose in many of our communications.

Sam's excerpt expressed feelings of marginalisation "at the edge" and in its association with being side-lined in the sin bin, where his being issued a yellow card, is truncated in his verb, "yellowed". I wondered whether that was a derivative of the students calling their high visibility jackets as "yellows". Again, the self-defensive attitude, "So, it's not about us?", suggested that his membership in the particular social grouping, was always implicated in some way. Views on the other students' earnings being more than theirs for half their effort, betrayed feelings of unfair positioning. A feeling of being 'othered' arose in his reflection on the girls treatment of "them" and sadness at the prospect of future relationships. There was, yet again, a reference to heating, that might suggest how minorities within socioeconomic limitations might perceive heating as a distinctive classifier of class, because it represented a luxury they could ill-afford. For me it signified our being left out of the inner circle, and how I too, felt 'left-out' in the cold, and excluded so to speak.

With the middle stanza carrying a repetitive short e sound (phonetic \acute{e} / \grave{e}) in the rhyme to signify the stunted, abbreviated and stutter-like variant-language used, I asked what this might mean for the poem. Sam had commented that he liked the repetitive sound which he said reminded him of the "duhdudhdudh-sound of a round of gun fire... like in Warcraft", because as he explained, "It's like a war... a tug of war... between them and us". I asked Sam, what use the metaphor held in terms of the polemics the variant-language is seen to wage on SBE:

Sam:students like us... in the Trades... we.. just so..because we don't gets our certifica-es... not till weze gettin this... GCSE... <i>that..is the war.</i>	Features of language / nationality	Identity Distinctiveness
M:	Might GGCSE... and the ways we speak English... might they be 'at war' with one another in the poem?		
Sam:	I don't understand? Coz I knows how to talk English...Sorry, Miss..but you...youz.. and I don't mean no disrespeck... speaks like youz...	Conflict,Tension Division, Inequalities	Otherness Outsider-ness
M:	Do you believe my accent is 'at war' with English, then?		
Sam:	Yes, you can hears.. it is...foreign, and like me Ma says, us English fought with youze Safrik-aans... weze never ever...got along... us and you... us and them... those overs in College. Therez no such fing as equal-y... weze like this...and...umm theyz like...that....I mean if there is equali-y...then whyz we not talkin same...ey?		

Sam flexes the war image to signify the Anglo-Boer war. I was particularly interested that irrespective of my having shared with the collaborators my nationality, they each referred to me as the “foreigner” and “Safrikaans”, by virtue of my accent and ways of being. It was probable that the family casually discussed their experiences with me in the study, because while Sam and I, had had a fairly decent teacher-student relationship, I was surprised at his classification of my being an ‘ambassador of the warring nation’ that classified “never ever [having] got[ten] along”. “Us and you; us and them”, where Sam’s “them” refers to his College peers; in terms of his perception of classificatory division that he and his family were one group and, ‘others’, another. Feelings of having no place within the mainstream, were highlighted. Sam interestingly refers to the absence of equality, in terms of division and disconnection; and in his identification of a distinctive linguistic-form being spoken across the divide. Yet, the ‘divides’ figured at the heart of how we came to understand conflict and of change; and in how division unfolded *in contexts of opposition with incompatible goals, and our attempts to bridge these*. This was a strange occurrence because collaborators seldom associated ‘difference’ with regards to their use of non-standard English usage, in contrast to the mainstream SBE

speakers. *Difference* appeared as a judgement made by external others' organisation of the 'resource' they wished to mobilise and maintain in a classificatory type of system. *Difference* described the social mechanism that kept us apart by configuring the delineation and boundary creation. *Difference* denoted my foreign-ess, and accent that reflected my absent social capital for belonging, and that hinted to a host of embedded drivers shaped by where I had been living. This, amongst other excerpts, contributed to explication of the variant-language for RQ 1, and to habitus, in terms of RQ 2.

The re-creation of the Trade students' reality proved transformative because collaborators felt acknowledged that a poem had been written about them, as the protagonists in the construction of buildings, *and* in language. Typically, Trade students' identities do not readily relish the idea of sifting for meanings in texts, so I went through each line explaining and prodding for collaborant input. For me, the experience was fulfilling because of the '*inter-interpretation*', which I use to describe our understanding beyond the linguistic features and techniques, to the poem's deeper emotional and graphic connotations that helped the linkage with our 'Self' and self-actualisation, such as my depiction of the builders in the macho-istic terms, "*musk and muscle, it's a man's world yet*". The pleasing alliteration of 'm' in its extension of contentment the bi-labial "Mmm", was met with similar cheer across collaborators' one-to-one meetings. "Musk", as an olfactory receptor, associated its strong, sweet scent with the intensity and physical exertion of labouring. Here, dialogical, and emic reporting explicated our connection as beings in a shared humanity, as a powerful marker for overturning division through syncretism and advancing truths for RQ 3.

6.2.2. Analysis: *Mine* – Drawing from Emic-etic Analytical Approaches

The poem *Mine*, looks at the otherness that we, as collaborators, shared, in terms of working within an oppressive mine / environment / reality, where each day we brought in the 'air' from the ground level to the pit where it mixed with the dank carbon dioxide and nitrogenous ('bogged, blackdamp') of the shafts; and in the possessive pronoun indicating ownership. It is a poem about being at the coal face, at the edges where obedient manual labour occurs, doing what is thought to be of value: "seemingly seamed in single files" betrays the compliance, order, and

political correctness of cue-taking that does not always yield meaningfulness – like education's espousals that are often contradicted and neglected by policies.

Mine

my coal face
seemingly seamed in
single files of glittery stuff
Not enough for auger's outing
But if we see the seam
As the ground's packed flouting
Of an earthly augur, yes we can but
Breathe this air that came with us
And the breakthrough cleavage
Bogged black damp
bled out by vents
wrung out by use
Yes, we can drill and strike
against the downward force
and snatch breaths amongst the soot
Yes, we can be a part of
sun and light and still aparted
black besmirched by dust
and shafted
because in sweated slog, this pit of heat
descended by a collared captive cage
releases what is needed, not just coal.

Journal entry 11 January 2019

My subjective experiences emanate a contextual introspection, where my engagement as a minority member grew from my having lived as a 'foreigner'

during a time when the South African political situation was defined by ethnic segregation. Whilst I do not wish to focus on the politics of the then powerfully constituted dominant minority that suppressed the ethnic majority, I cannot deny how my situation within classifications of ethnicity have shaped my revulsion for unfairly imputed labels that measure and alienate people. At the time, I had been made less and 'other' by one sector of society and, a colonial oppressor, by the latter. In hindsight, these feelings arise unconsciously in the poem, feelings that have never left the essence of who I am – betrayed in my dismay as: "black besmirched by dust". Within the words of the poem, I found sediments of the reviled colonial language that South Africans of colour equated to the demise of their own ethnic languages and culture. When I look back to my days as lecturer, I recognise the language policy's coercive anti-democratic thrust upon a population of people who must have felt choked with the incursion of foreign and glaringly different representations and codes of a western and Eurocentric domination. I saw the *then* educational system's denial of mother-tongue language as an insidious eradication of identity, that failed in its equality agenda. This underlying driver informed RQ 3, where syncretic language might re-instate our human right to our identity.

The poem uses terminology akin to coal mining in a range of literary features, as per Scheme in Appendix, Page 273. It expresses the release one finds in solidarity, and in sharing perspectives and life stories for enhancing understanding. The anaphoric repetition of 'Yes we can' reminiscent of Obama's ordination speech – himself a minority member – speaks directly to the reader and collaborators. There was too, the realisation that there is always more to just the yield of 'coal', because within the darkness and the constant struggle to work our craft with only 'single files of glittery stuff' for hope, it might not be enough to bring out the big artillery (the 'auger's outing') but it is sufficient to recognise the earthly promise ('augur') that what one sows, so does one reap. "Breathe the air that came with us" and "snatch breaths amongst the soot" refers to what, we as a minority might bring to a group, but remain, in a sense, choked by our suppression, our socialisation, our history. So too, useful imagery like the descending "collared, captive cage" is intended to produce feelings of being leashed, blocked and encaged; and, "breakthrough cleavage" (division) because in essence when one perceives one's otherness ("aparted" / apartheid), where one feels trapped in one's limitation, rendered black as the lesser, "black besmirched by dust", one needs to understand that we can overcome and resist, by "snatch[ing] breaths

amongst the soot” through “drill and strike” and “against the downward force”. This speaks about finding our much-needed release in speaking out through collaboration, connection and belonging. The antonym between “apart-ed” and “a part” of something is, really, the central tenet of the variant-phenomenon and pathway for RQ 3.

In terms of augmenting my etic interpretative analysis, I shared as an example of intertextuality, a *critical event* that occurred as a result of the institutional drive to ‘right the wrongs’ of the past, where selection procedures for enrolment dutifully favoured the previously-marginalised female applicants. Whilst the representative discourses set out to balance the previously-held cultural gender discriminations, a mother whose son’s application had been declined, vehemently contested the university’s meddling with the nation’s culturally-rooted gendered roles and rituals. I puzzled as to her acceptance of the cultural ascriptions that denoted her own gender, as of lower standing and unworthy of education.

This recollection of the confrontation of two opposing worldviews with divergent conceptualisations of education and sociocultural frames, enabled collaborators’ recognition that value-systems are never quite clear-cut. Rather, the *totality* of criteria needs to be considered because imposing one’s own worldview amounts to no more than a unilaterally-conceived dominance that serves to marginalise, equally significant other(s).

The poem, *Mine*, advanced collaborators’ use of intertextuality to extend meaning, to question values and purpose across sociocultural contexts, and ultimately, pointing to our need to review how our own ideologies are equally divergent when perceived through another’s eyes. Importantly, when these data-sets were shared with collaborators, there was unison in the poem’s usefulness for drawing on how we might experience otherness and exclusion, for understanding the language variant-phenomenon. We realised how our collective grasp of even the metaphor of a coal mine could facilitate our reflections on how and why we felt as othered by speaking (and being) in particular ways. In this way, our feelings of oppression and suffocation around acceptance were dialogically understood. In one of the chat meetings, Jessica expressed feelings of being ignored by some students

waiting at the lunch counter, whilst she had been in the queue waiting to buy “Yesterday’s specials”; and likened her feelings to being collared and “feeling choked”:

Jess: Whaz wrong with them specials, they just leftovers? Thez so stuck up?... to have them leftovers at theirs? Just shows their Mas does n’t cook...that much.

Jessica agreed that the specials queue brought about feelings of being, “Aparted” and defo “shafted” ... but Miss.. we okay to say them words?”

I had agreed its acceptability, given she was quoting from the poem, “Yes, we can”. Quoting from my poem, I recognised how when writing the words, they had belonged to me; yet once entrusted to a body of text, their commitment was to the community of lines and themes that gave them reason, place and belonging – themes by which habitus and identity figured in all the research questions. This was an important realisation I had identified in coding data that the location of data along the stream of words, was important in awarding and guiding themes. Moreover, Jessica was relating the theme of otherness in the poem to a real-life event, *intertextually* – reconciling her feelings in recognising the ‘lack’ that was to her way of thinking, a problem in the other girls’ lives. For my part, I was satisfied with the value of sharing my personal experience and seeing its applicability in relation to another – in its projection to Jessica’s own sociocultural context.

Ashlyn: I was not happy....not happy at..all, when Jessie comes home one day and.....tells...sheze so miffed...she got...um...Soz ...some “mingin ole” ... foreigner English teacher... I says to her..but wha she do? Gobsmacked..I was...an she says...youze so fullofit... used to bossing them slaves they as...this is what weze gonna do...and that is whenz we do tha...and stuff... No.. wha is a *fag*?...No you canna goes during class...you canna use them words...its *no..cant*...

Pantz. Jessie says theyz canna unnerstand you... No...me Jess was.... But now...I gets ta see youz..youz alrigh...and youz like...me ma in ways...so youz might be...foreign...and I dunno whaz your business is teachin English to me daugh-er...but..I spoze...College...is College..it is wha it is...

M: Ashlyn, I can well understand, your concerns. I know I have this accent... I can understand that students need to understand how I speak, so I do try and speak slowly... and more clearly...um... It's interesting that one's accent can really define how others might see... one.

Ashlyn: Well, its um *your* story that does it... like me Ma used to say.. you makes your bed...you liez in it...we doesn't live in a racist country...you know... so weze.. worrying at first...then some mums texted me...youz not that bah...but ever..so funny...so...then... we was.... worried some more...you know... if youz goin to get them kids...yunno ..to pass.

The dialogue reflects collaborators' feeling conflicted by having a 'foreigner' from a 'racist country'. While Ashlyn alludes to racism, the intimation was used to judge the impacts of my competency for getting students to pass, and a case of the oppressed becoming the oppressors.

#2 below, explores the various ways in which my nationality and identity have been rendered disparate by way of my socialisation away from that of my motherland and its social institutions. I describe how, on my resettlement to the UK, I came to be ostracised because of my poor and 'otherwise' fit with what constituted 'being English'. Ironically, my 'foreignness' in the southern hemisphere, was based on my representation of the 'oppressor' culture because of my nationality. I question still whether my 'strong' adoption of South African accent was informed by the same underlying and fierce desire to belong, as was the case of the collaborators, where we each sought to find belonging within our adopted cultures, and for which we were willing to surrender the glaring characteristics of our differences. These themes were intended to offer insights

for RQ 1 and RQ 2 for accounting for variant-language, in relation to identity and in terms of impacts of professional habitus.

6.2.3. Ontology of the Social Structure – Personal Agency Dialectic

number 2

Northern blood abrupted in the south

by a horizontal line

division on either side of the equator

of black and white colonial aftermath;

the outcome of colonialism

Don't suppose the shortness of my vowels

carries an otherness to baulk

baulk (recoil) at the passing of judgement (legal bench, sentence)

the benchmarks and sentence passed

features of a legal court; and

parallels my language having been learnt and acquired elsewhere.

(marks passed)

keeps my return apart:

separate; lexical separation to explain the disconnection here and there (UK; SA)

for dis-connected there and here

silenced by a sweeping legacy

bequeathed by an inhumane imposition by a legacy one is born into.

I'm wronged by birthright

antithetical wrong and right.

institutionalisations that deny my inclusion.

The poem highlights the adaptive strategies that individuals might implement in assuring their socialisation within a domain to secure their advancement – betraying how institutions impose sociocultural patterns, but which themselves, are recontextualised according to our own individual capital and habitus informants, I referred to in 6.1., above. Although our internalisations are graduated in such ways that they fit seamlessly within the overarching institutions because of our need for inclusion, they illuminate how our socialisation patterns mimic or adopt the contextual imputations wherein we are located. However, one collaborant resisted incorporating an unfamiliar term by which to increase her

vocabulary, which was puzzling, particularly when collaborators expressed their views on how their language-styles and accents sometimes turned people away, which collaborators (Ross and Jane) understood as being “marginalised” and as seen by:

Ross: Less, ...you knowz, less edjuca-ed... if youz unedjuca-ed ...well..you is rubbish...no don look shocked...iz the truth and... well we had this trouble...afore..living north...an even though we is workin in our family'z business...y'know... like owners... you know...well theyz look at us like we is nuffink.... Like she seez ..my sis ..is pregnant...far gone..pregnant..and she says..take them plants to the car...jus like that..no please..no nuffink.. nought!

M: Oh, I'm sorry... why do you think there was such hostility and a poor show of manners...umm...no..common decency?

Ross: Let me tell you...its like *youzzz*...doin this research on us... because we talks like this...no? Like we is circus chimps on our chains? So why then you doin this research? Funny that you think ..*you* is like us...no..yourz *not*. I don't want to talk different to this...and youze callin it umm var-iant?...doesn't change it...I am who I am...and thaz hows me folks comminca-ed... its plenty good enough for us.

M: Ummm? I am interested in how English is spoken because I am a teacher of English... I'm interested because English is spoken the world-over, and...everywhere the language is changed...and I really want all of us...as ... speakers of English...no matter... ummm no matter where we come from... to *not* feel lesser or accept being treated differently to other..any..other person...if we can just recognise this...I believe we can make a change ...to how our language forms might be...accepted...if not for us...then for the next generation.

It saddened me to think that my collaborators might believe I considered them circus monkeys. It was a harsh assumption but may have had some roots in childhood memories and revulsion for capturing animals for the amusement of others, or in indoctrinated living-exchanges that might have denied collaborators' rights and freedom. My sadness lingered in his belief that I might find amusement by diminishing another; and that I was not "like" them. While Ross exhibited steadfastness about identity, I was not convinced by his grim defence when there appeared no need. But, need was there, located within and without us, suppressed or expressed, necessitating its 'coming out' in order to find release. It felt that whenever conversations were manifesting insights, a sudden turn leaks out conditionings imbued in suspicion and mistrust, which I fear erects barriers between us.

14 June 2019

Within social constructionism, as collaborators, we held the power to construct and reconstruct our lived-world and reality. However, I did recognise that both the social 'canister' and our agency were, somewhat, sympathetic to one another because while our social systems had imposed certain forces in their maintenance of order and control and in ascribing our place, as the people within its impositions, we, equally (and in solidarity) represented a force by which we might intervene and make changes from within. Perhaps the accusatory attitudes and hostility were enactments resisting patterns of control. I opted to review how I might pose questions more carefully and sensitively to quell further misunderstandings.

Collaborants had indicated that when one belonged, irrespective of what you did, said, or looked like, you were accepted and were not judged as lesser, or different. I recognised an unconditionality in belonging, and within this, our human proclivity for acceptance, and what exclusion and rejection manifested within those on the periphery. I queried whether the distinctive way in which we spoke, would be tolerated, or easily accepted by others, if we belonged to the group:

Jessie: You canna beez yourself... what you is ...is fine because *you belong and tha whaz important*.... But... *you*...if youz don mine me..*you* sticks out, Miss, noy in a bah way... but you *is* different... *I doesn't sound foreign... because well I is British... I only sticks out if I sits necks to them.. you knows?* The ones I telled you abow...them..jus because... they says I doesn't. But you, Miss...umm. You.... *is*

M: English? (laughter)

Jessie: Noooo! ... Miss, ...yourz *different*.

While Jessie continues to identify my 'foreign-ess', her viewpoint really highlights her inability to reconcile my accent and ways of being, with what she construes as 'being English'. Jessie does not recognise her peculiar language-style as anything but English. Yet, I recognised her unclaimed feelings of otherness in her distinction of 'Self' and "them": "*I only sticks out if I sits necks to them*", which Jessie 'minimises' in terms of the contrast between her and *them* when she is positioned in direct relation to them – suggesting a recognition of 'tolerable and tolerated differences' across people of England; and not dissimilar to her mother's regard of the "all sorts" that constituted her community:

Ashlyn: [xxx] and yobs and families and homeless, but wheze all the same under it all... but you know them [xxx]? Well .. except theyz not belonging here. Theyz differen, so we canna 'ave them.

I looked back at my immersion in the sea metaphor; where I could allude to habitus as the product of our socialisation, that negates, as Bourdieu explains as our registering the weight of water on our eyes, explaining how our comprehension of the world and our socialisation come by way of our immersion within it. I visualised, Jessie, as the little mermaid in her capacity to exchange limbs for a sinuous tail. The motor-home dwellers and I, still feeling the weight of the water, remained 'stuck' in processes that resisted our assimilation by virtue of perceived entitlement for inclusion or change – swimming irrepressibly or, slowly, very slowly, shedding skin for scales.

6.2.4. Narrative Analysis: Dialogism, Multi-voicedness and Intertextuality

The poem draws on the investigative study undertaken by the Swiss Federal Institute for Forest, Snow and Landscape Research (WSL) and the University of Bern, around the plight of the hare species affected by climate change. While the snow hare has adapted to life at high altitudes, increasing global temperatures are diminishing the availability of snow habitats. The study flags how hare populations in seeking ever higher altitudes across many peaks, have fragmented their population, and, whose ‘disconnection’ will inevitably lead to genetic impoverishment (Rehnus et al. 2018).

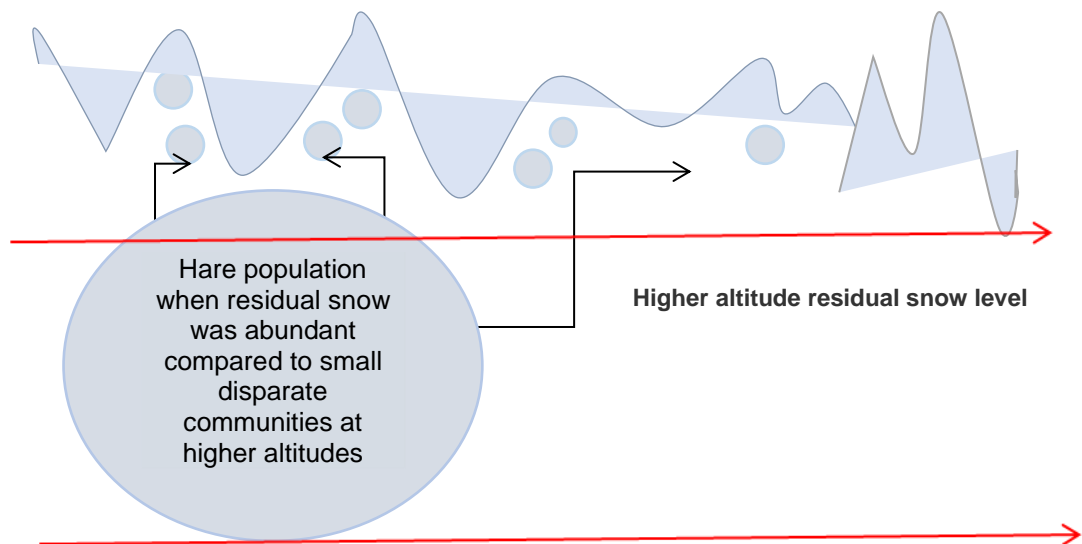


Fig 6.2.4.: Schematic for Collaborants: Snow Hare Populations

The narrative metaphorically references climate-change and implicates the plight of the snow hares’ ever-decreasing habitat denoting their eventual extinction. Global warming flags the environmental degradation – symbolising the variant-language’s struggle against SBE. Intertextuality links the curricular prescription of SBE – as a strategy ‘correcting’ variants to the extinction of the snow hares. I wanted to show SBE as serving to eradicate identity (by marginalising variants and their speakers) and heightening of exclusion (counter to its claims of equality). Politically-motivated exploitation embedded within the ambiguous objectives and prescriptions of SBE, is suggested.

6.2.4.i. A Narrative: Dialogism, Voice, and Intertextuality

Climate change: Snow hares' lament

We need to scheme
in whiteness seeks of refuge
and blend in residual snow.

Away, I pray, from preying shrieks
resounding through the scarps'
demise by dashing dives of death;
the air is shrill upon the cliffs
as we scramble ever-closer to the foe
unseen in pure white adversary;
survival's slim upon the crags
yet we each must seize
a place here, somewhere, or over there.

Climb up, I urge, for numbers shall descend
when icy isolation fragments
the pockets of communal colonies
live life cut-off when lived apart;
for even as snow whispers 'habitat'
it serves as shroud for muted life expired.

As frantic earthly fevers rage
collateral loss remains
by the hare's breath
further forfeiture laments:
up, up and away.

Journal entry 17 November 2019

Global warming was intended to encourage the independent vocalisation of reader / collaborators, for inserting intertextuality of their lived-world, to augment meaning. Collaborants were thus incited to move beyond apathy and realise culpability, in our overlooking of our subjugation in the educational malpractices disguising our marginalisation. The poem's relation to our contextualised reality reflects how discourse is imposed, by which we might engage and evaluate meaning. In its collaborative appeal, by emphasising our collective accountability, the poem awards equal priority to readers / collaborators, and thus relinquishes the researcher / writer's authority. This tool predisposed the space for solidarity, where collaborators were required to draw in and reflect on the gravity of global warming and the consequences that suppression and marginalisation hold for variant-speakers. Thematically, a parallel between the implications of climate change and variant language-use, is developed. Their similarities are expressed in the denial of culpability and responsive action. The British Standard does not solve the variant-existence and is seen as actively imposing the social and political centralisation of its agenda. With its enforced prescription, SBE denies variant significance and identity, where only pockets of variants might exist beyond its remit. The discretely surviving variant-bastions further exacerbate the fragmentation of their linguistic and social presences and impact.

"Away" describes my appeal to the hares (although this signifies a mixed message firstly in my appeal to the hares to climb higher, and also in its meaning of removing presence as in shunning or exclusion); use of assonance in repeating the long vowel in "away", "pray" and pun with "preying" and onomatopoeia of the swooping birds of prey, whose calls echo through the mountain cliffs. Alliteration "demise" and "death" and "dashing dive" to capture how the birds of prey ruinously launch their descent. Tension is evoked with "air is shrill upon the cliffs" – again reference to the echoing screeching of birds of prey; and the irony that the hares' need for cold and snow drives them ever upward and closer to their foes that lie hidden "in pure white" and ghost-like in the ice (referencing the appearances of good intent, and yet, as sinister portends of evil). Repetition is evident in: "foe" and "adversary" where their survival is 'slim'. The use of "scarps", "cliffs" and "craggs" are used to indicate the peaks, whose hardened crisp consonant phonemes lend to the severe reality of how the hare communities' spread across the peaks, disintegrating their

colony – not unlike the multicentred fragmentation of societies where social contestations, division and inequality preside.

In terms of linguistic features, the predominance of pronominal self-referencing develops the common-ground shared between my collaborators and I. Pronominalisation alludes to RQ 3 where collaborators' self-indication enabled the perception of our own culpability in marginalisation. This usefully supports my commitment to the variant-phenomenon and the significant relevance it held for us as a collective. The self-indication inserts our linguistic oppression and domination to the desperate scrabbling for survival, as one with the hare population. The poem thus sets up the I-positions in relation to the position of the others (snow hares and birds of prey) and the mirrored interactions between the minority variant and mainstream speakers. This technique highlights a point of intersection between inter-relating groups as a measure of dialogism, and within a framework of multi-voicedness. Insertion of the reader, collaborators and writer, interchangeably as one, enabled me to write and then look back into the poem in my dual positions. Collaborators, additionally, were able to read the poem and discuss our thoughts on how we saw ourselves portrayed in the poem and in our lives. In this way, what might have remained a form of monologism of myself as writer, takes on a 'Bakhtinian-Chang' dialogism – representing a discourse of consciousness and presence. Meanings emanated from the relationships and discourses by which we, as the reader, collaborators and writer, entered dialogues that echoed Bakhtin's indication that everything we said, was a response to what has been said before, and in anticipation of what might be elicited – in the relational and dynamic multi-vocality and open-ended lack of resolution, unity and certainty, both mirroring distinctiveness and strange otherness and yet, our communal mutually mitigating empathy and 'equality'.

Whilst, at first, Ross's views on conspiracies, refer to the birds of prey as "the powers at the top", Ross is seen to draw support from the current political situation: "*Torrie's red double decker porkies for getting our vote for Brexit*", readily signalled Ross's implicit recognition of the instruments of oppression and misappropriations of power, of which SBE / hare-prey scenario, are but one. Within this comment, Ross's London roots were recognisable in his rhyme; so too, his suspicion as to the government's questionable transparency to the nation. Symbolism of the red

is aligned with danger, where Ross repeats the prosodic, representing the heavy-handedness of the slogan:

“Torries red double decker porkies...[hand gesture showing doubling up and nodding, brows raised] ...You know what I mean?... nuffink is howz it seems”

The poem served to connect the intertextuality across the texts of both ‘Self’ and our lived-world, for meaning – offering collaborators an opportunity to shake out emotions and articulate social indoctrinations. It was conversations like these that bubbled around the underlying themes of the poems that revealed their value for assimilating the pool of ideologies, habitus, field, and capital incursions that informed our interchanges as writer, collaborators and recreators. Meaning was found in our commonality as citizens of the nation, as thinking beings concerned about our future within political change, irrespective of the diversity of our backgrounds and sociocultural realities. The reciprocal exchanges emanating from the poem fore-fronted our solidarity, belonging and shared humanity. The hares’ dispersion across the mountain range was a reality, that Ross understood, and expressed in:

Ross: Not ‘aving none of this... we *are* this country, and we *have* ta have our say... We is born here, us and ourz families before us... when we was a nation of English... you know like before the war...minding our selfs and working like... a nation... but things has got ‘orribbly off..you know... like no more about hows we do things ...this...England... is broken up like them snow hares...its about those up there and us *down here*.. and we just has ta get on with them things... because *they* has decided ..how its got to be done

Jane: But how, Ross...how? Whatz you saying? We canna go and change *them* ways?

M: I suppose we might always start with *change*... step by step,... by changing *ourselves*...as Ross said...we should not have any of this... we *can* make a change by starting with ourselves

Jane: But how?

Ross: Like..maybe we must not just lie down.. we 'ave rights... we ave lives...make u'rselfs be--er... you is always on about the boys...and tha is good..but whats missin..is *we doesnt* believe it...but ...if we um...and if we does...wells nobody's goin to argue...they falls in to file... in wif *us*...whatz..umm.. like *them wif us*...rank and file!

Seeing himself as the country, as a representative of its totality and essence, betrayed both nationalism and the bond Ross felt in the collaborant team. I was particularly thrilled at collaborants' conviction to stand up and be heard. In Ross's expressed connection to life and the poem's theme, it was as if the snow hares were appealing to us for a more sustainable sharing for continued existence. Ross made clear how we should believe in a process of change that started in making clear what we were entitled to and deserved. His express, "*they falls in to file... in wif us*", recalled Saussure's "crowd" as a group consciousness, and Bakhtin's "genuine polyphony" of "independent and unmerged voices and consciousness" (Bakhtin, 1984, p.6), and I felt inspired by them *all*. This conversation revealed the necessary turning point for bringing about our own change, and with the support of our collaborant collective, we could reflect and devise mechanisms and coping skills for our change. Importantly, it was the cue by which *language-variants* stood up, as signifiers of identity, of our large and diverse consciousness, in and by which, *variants were going to have their say*, in their delivery to RQ 3.

Alliteration, assonance, figurative language, repetition, and antithesis are evidenced throughout the poem, in their service to emphasis, emotional evocation and tension. The opening of the poem focuses on the hare's colouring alluding to historically-engendered black-white segregation, and the hares' need for camouflage, 'whiteness', 'scheme' in their plans to find shelter in the ever-shrinking snow habitats. The word 'scheme' offered the intertextuality that collaborants drew on for meaning-making. Firstly, while Jessie as a paint and decorating student interprets the hares as adapting / "matching" to their surroundings and explained how people "fit in" and how sometimes it was more than just colour that determined one's place in the "out group". Interestingly, she did not bring her boyfriend's ethnicity into her explanation of the black and white

scheme. I pressed whether she had had any experiences that she could add to explain the 'in and out groups'. I noted that her self-indication remained, relative to others. The persisting self-link with the others, albeit in highlighting her need for inclusion, betray implicit self-ascriptions, in terms of deficit, lesser-than, and otherness:

Jessie: You know... other people doesn't like it if we live like in places that are... ummm like mine... you know... estates. There's nofink wrong with them.. not really. I grewed up there...umm.. me Ma and me Nan and they... and me... been fine there. We is ...like allz same there. The difference come in when me Ma sent me to College wherez... all sorts and ...like some who make you smaller..and your cloves and stuff, well actually, stuff you doesn't have... like it's ...like a thing... no..that's not what I mean... they doesn't like it if you is not fancy, ... we is ...like...um *common*. They sayz.. say so... and really weze , totally *the same* as all of them. Like...whyz it counts anyways?... why cannna people... see like..the ...*same* as them...

This is the poem.. I hope youz like it:

Poem by Jessië

The hare can't talk but cries

I talk an I cry

Enemy

I looked in it like you telled me

Therz me, back to front

but, waz that about anyways?

Jessie's question enabled an opening for discussion, which I took across the collaborant-collective in the one-to-one free-chat meetings, and which revealed our negligence to address our marginalisation, and rendering us our own very 'worst enemy'. While Jessie analysed the word in terms of colour akin to her craft, "scheme" across the collaborant group, reflected disparate views that, more or less, reflected their own lived-world realities:

- 1) Ross and Jane felt that their situation of poor health and unemployment was being in some way manipulated by the country's devious conspiracy ("scheming") against people who had to keep searching for employment in order to claim their Jobseekers Allowance, Personal Independence Payments (PIP) and Universal Credit. Ross felt let down by the "system" that was seen to be ignoring the hardship his family faced with both Jane and Ross being medically unfit to work. Whilst the transcriptions show how verbal Jane was in the interviews, where she is seen to dominate the narrative storying, in the interpretative interpolation, I sensed her unease, by the furtive looks she darted when Ross was quite vehement and explicit in his political views. Ross's interpretation of 'scheme' describes concerns for financial security, given his changed life and ill-health impositions, which were directly impacted on by "Government don keep theirz word", particularly, when their promises for maintaining some stability amidst experiences of disruption, beyond their control, were being relied upon. Ross's situation represented the loss of his 'earning' future, in not too dissimilar a way as my feelings about my changed face, which was a reminder for us to re-evaluate our 'Self' within the new plans our life was presenting to us. I empathised with his need to attach some normalcy to his current medical condition's fit with his social role and responsibilities, as husband and father. My perception around Ross's need for linearity, for sense-making and order, was unexpectedly highlighted in my re-reading of his vision for the family's allotment, which represented his commitment to providing for his family, by way of his daily regimen in attending to his crops "come rain... or shine... well, mostly rain, aint it?". I remember trying not to look at his hands which he always cheerfully had referred to as his "tools of thumb", where he had described his crippled fingers as usefully serving as a trowel, and his thumbs, as "everythink else" – notably, in spite of the excruciating pain he bore at each contraction, and which was exacerbated in the wet and cold. I sensed his internalised disappointment at not exhibiting the 'toughness' by which people of our age were supposed to live by and how such moral ideologies embody how we anticipate living our lives.
- 2) I had begun to recognise Jane's concerns with not "makin waves"; and I felt sad that she did not unleash an entitlement to express herself freely, within our forum. I also sensed her position alongside her husband in their

enduring and intimate partnership, and felt uneasy for her, given the deep regret her previously experienced disconnection from her family, had ingrained. Despite their silent intrusion, her *fears* for Ross, remained suspended in all their heavy and oppressive apprehension around her.

- 3) Ashlyn, on the other hand, saw “scheme” in terms of her mental-health issues that had enabled access to benefits which took care of her housing and council tax payments. She was fearful that Jessie’s possible move to her boyfriend’s house would reduce her monthly benefit by £56 each month if she were to be left with an unoccupied bedroom, or face moving from the house in which she had grown.

For my study, a pertinent question around how language-use awarded membership in social groups, implicated agency. Class distinctions between “them” and “us”, and “rank and file” were evidenced within the standardised language strategies that were seen to fix and reproduce the relations of power, and how some collaborators reciprocally, adapted ‘otherwise’ attitudes and linguistic forms in the interests of asserting their own identity and in direct opposition to the perceived subordinating SBE. For developing this insight in its direct link with RQ 1’s necessary accounting for the contextual mechanisms implicating variant-constructions, I develop the viewpoint, below.

Feelings of having “to hide” and “blending in” were shared, and we chatted about what this meant and what underpinned its importance to us. Once again, the poem offered us an opportunity to recognise within the hare population, relatable feelings, and experiences, when projected to our own personal situations. Ashlyn shared that the poem helped her feel like the rabbits and that fitting in was not nearly as important, when compared to climate change. Collaborants’ ‘near’ agreements were evident in their responses as to what the poems had meant to them – referring to their analyses in terms of “a way of seeing”, of what lay “inside the poems”:

Ashlyn: totally *in* them things ... them things we seez... whah is whahand who is who...

This reinforced Ashlyn's "this house, *me* home". I saw her comments as mirroring Jessie's appeal to me, in the excerpt below, where some discomfort expressed in, "I don't think its cool *you* comin here", flagged a need to understand what might have lain beneath her concerns, and why she felt the need to urge me to really, see the homes, as if to look, beyond them; nor how I had earned her wariness.

Jessie: Eh?... Youz not likin whaz this place is ..like?

M: Why do you say that, Jessie?

Jessie: Well...I canz seez it in your face... yourz lookin away.
Like youze don wanna seez it.

M: Not at all, Jessie. I like to try and absorb all the details....
The buildings, their finishes, the textures, the features....
I'm merely trying to record as much as I can...in my mind's
'eye' ...maybe that's why I "look away"... not for any other
reason but to take 'mental' pictures to understand

Jessie: I don't think its cool you comin here... I iznt so cool with
youz seein howz we is living....I knows you fink its not
cool...This estate..but therez how weez live and we is
happy here.. We all knows eachover...weez never alone.
Its like weez a..... family...so looking is not cool...You
canna get to see, whaz its like ..for reals

I had documented the following thoughts in my journal:

Evaluations of identity [in the narratives], prioritised the way our otherness was overturned to features we had in common, constituting our ultimate belonging to this 'group'. There seemed a priority towards the filtering out of truths, 'what is what'. In a way, clarity was something that was sought, a kind of simplicity that "is what it is". It seems that seeing something was valued- rather like valuing actions not words, that signalled to functionalist ways of speaking,

and might explain the linguistic simplicity as its intent on message-delivery, nothing more and nothing less. A rabbit and a hare as "totally the same thing" without the need to pad or use "fancy" words. Seeing, held evidence of truth for my collaborators, "them things we seez"; how poetry helped them "see", and yes, it is a way of speaking, but this visual element was reflected in their reality. "I isn't so cool with youz seein howz we is living" – when I had thought I would be identifying 'where'. It was important for recognising the polarity of emic and etic. The former being the social perspective of experience "how" and the latter, my initial etic interest in identifying "where" the conceptual vs the contextual; and the empowerment I felt when I was able to switch my frames and access my collaborators' reality, their emotional connection beyond the physical, like Latour's speed humps; the council houses – from whose constraints, I had to break free. I thought of the two opposing perspectives of bilingualism and of monoglossia. I came to "see" more and more I was accessing a consciousness of humanity. "I seez" seldom appeared as 'I saw' (in fact, I skimmed through the burgeoning transcriptions and notes, and I found few, of course some may have been missed), "Seez" was the chosen word because it implicitly offered an ongoing present tense, an ongoing currency of sight, of reality, in the currency of their lives in their lived-world. Embodied within were perceptions of a duplicitous system that says things it does not mean (like Ross's conspiratorial view of the "double decker porkies"), a system so indirect; that the only direction for people "like us" was inwards, into an 'own' sub-cultural system where rules of transparency, for clarity and simplicity, were prioritised. Believing that what was seen, was visible and clear with no distortion or hidden meanings that might



be concocted. "totally in them things ... them things we seez... whah is whahand who is who..." 06 November 2019

Value of clarity / simplicity; compliance
Seek understanding / clarity; transparency.

Ross	"Ahh...yes.....look like them silly hats toffs stick on them birds in..umm hunting with eagles... See? Them up therez...making their minds up who gets to know, umm and what"	<p>Amused and humorous nature for how he sees the world. Ross betrays his distinguishing between a class of people who might consider themselves superior, but silly in their practices of falconry.</p> <p>Ross's frustration at the opacity of decisions is interpreted in what he associates with the traffic lights, specifically, their <i>wilful control of society</i>.</p>
Jane	"Yeah.....that's for making drivers and walkers know them lights are not in work"	<p>Matter of fact, compliance with traffic laws; interestingly her reference to the lights not being operational, is expressed in terms of unemployment "not in work", reflecting her own circumstances.</p> <p>There is also a logic about safety, embodied in her role as mother.</p>
Sam	"Am I missing somefink? Theyz just council's ways ...for fixing things before theyz uncovered"	<p>An assumption that this might be common knowledge.</p> <p>Sam tries understanding things as they appear, that there is a logic to the social practices.</p> <p>He refuses to see more into things, as if not interested in conspiracy theories, only reality.</p>
Ashlyn	"We get to see things when we is spozed"	<p>Compliant acceptance of her place within the social structure; where some authority decides when it's time to make the traffic lights public.</p> <p>Ashlyn relays her embodiment of subordination.</p>
Jessie	Ahh..bless...theyz so cool, ...why I took the picture!"	<p>Youthful and amused, and wanting to share her finding of what she observed in her community walk that she undertook on her own, when her scheduled time was not practical for her.</p>

Table 6.2.4.i. Comparative Analysis Across the Collective: Responding to an Instant of Data

Ashlyn's comment on Jessie's photograph of the hooded traffic lights which were still under construction, in the table above "we get to see things when we is spozed [to]" was puzzling as here Ashlyn understood her 'place' within her lived-world; and her acquiescence with someone 'else' having the authority to decide when things were to be revealed to her. This was in direct contrast with her resistance to change her vocabulary, or modify her language, evidenced in her insistence to disregard the word "hare". I considered what the authorial presence, that imposed, when and whether she might be included in knowing something, said about her 'Self'-conceptualisation and position in the social reality? For me, I saw those traffic lights as a warning of a divided structure and need to review the merging and emerging issues, when to go, when to stop; of control and obedience. 02/02/20

There was also a sense that Ashlyn might resign herself to matters external to and beyond her control, but which did not undermine her sense of 'Self', by hastening the internalising to her repertoire, of any occurring external instantiations. Ashlyn demonstrated an agentive, free-will, and resilience, which might usefully be drawn upon for enabling and advancing her self-actualisation. 14/06/20

Jessie related her identity to the 'rabbit', with the inferred eagles, as the girls she felt ostracised her; and claimed the cliffs, described her College and the EL coursework, with an "I is jus...saying like...", to me beneath lowered eyes, with an air of hesitation, in trusting she had not offended me, as the English teacher, that further signified our belonging and unity. The cliffs: the hard-line edge between livelihood and unemployment; pass and fail.

Jessie understood "foe" as an error as it had not been written as a plural. I did not choose to correct this understanding because it was more important to recognise English Language's polysemous idiosyncrasies that further exacerbated how my collaborators acquired and used language. Is there a relationship between the linguistic idiosyncrasy and irregularity; and our attention to it? Are we more prone to recognise what's wrong as opposed to what's right? Does our ability to correct something, reflect power, knowledge, status? What did this mean for us a collaborant group? Were we, Bourdieu's classifiers whose classifications betrayed vestiges of ourselves? Do we highlight our own otherness? If so why? 20/02/20

In our analysis of the linguistic features used within the poem, the line: "for even as the snow whispers 'habitat', Sam's response was dialogically connected to his home experiences, at that time:

Sam: Them things, we usually fink is against us... like whenz me
Da ...he..umm.. gets so [...furious]...well... they...um
me..ummm.me.. family... even so angry ...umm...is...
on... my side... ...this poem, ere... the snow looks like...
it's the... safe bet but actually... it's like ...a cover-up....
Whateves...I never liked it...you know...snow... its
bonkers... makes a mess of fings and the bus don't run...

Whilst there was a specific intention for the snow's duplicity in the poem, Sam's sudden and hasty projection of feelings about snow served as a form of foreshadowing that betrayed a hesitation to not disclose any further evidence about home and his relationship with his father. It was his right to keep possible hurtful feelings to himself. Sam's hesitation indexed the severity of his father's condition that had been intimated in the interviews; and whilst the illness was never explicitly discussed, it evoked frequent emotional indications as to his father's deterioration and seriousness. "the snow looks like... it's the... safe bet but actually... it's like

...a cover-up..." implies Sam's awareness and dissatisfaction that facts about his father's illness, might not have been shared openly, or adequately with him. I had for this reason, not wished to impose on Sam's pain and had chosen to remain silent and not accept the implicit invitation to co-construct dialogue with Sam's sharing of the family tensions at the transition relevant place "...on my side", firstly, in the case I had misunderstood the transition relevance and secondly, for fear of quelling the disclosure. I did, however, try and explain that it was equally important to identify, embodied intentions, like love, care and concern, that might remain misrecognised or misunderstood because it was important that Sam understood that utterances and silences might not always reflect their good intentions. After the lengthy pause, Sam's choice was to unpack his disdain of snow, suggesting his preference to deviate attention from what might have otherwise been too difficult a disclosure, to share. He is seen to adapt his discourse from the linguistic resources of the poem to a kindred construction of banter. Even though my presence had not interjected or co-constructed elaboration of his disclosure, my physical and social presence was a concomitant pre-requisite for Sam's overturning of the subject. This notion of social and material presences across our collective, was a significant feature of the narrative.

The embedded symbols presented another opportunity to explore the multiple layers of meaning that required collaborators to consider who, when and why people might say things. I wanted my collaborators to 'see' the kinds of information that lay 'silently hidden' beneath words, and which were so important to consider when analysing them because utterances required our mindfulness of both the unfolding of time and their renegotiation.

Journal entry 17 February 2019

By drawing on the gravity of global warming, the poem delivers the consequences that suppression and marginalisation hold for variant-speakers. The antithetical use of "up" and "descend" show the irony of where the hares need to relocate to, in order to survive, and yet their numbers decrease in "icy isolation" references their fragmented and disconnected reality, and proximity to predators. The pun of

ice and isolation; and again “cut-off when lived apart” because even if they relocate to the habitats they have adapted to, the snow becomes their shroud on their demise. As the earth’s temperatures soar, reference to the double entendre: a hair’s / hare’s, breadth / breath, to describe their ‘slim and narrow life-chances; again references of death ‘remains’ and ‘forfeiture’ and the recall of: “Away, I pray” and “Climb up, I urge” in the line “up, up and away” depict perils of falling from accessing the upper cliffs or the hares’ inevitable demise as prey.

Sam: Does you even know ...what it means to sit and wait... wait for somfink ... you know...what its like knowing? ...Its gota happen and therez nothink we can dooz ...and I worry for Ma...whaz its goin ta be like.....us ...also I canna get into work...*and be the man*...if I doesn’t get me English...Ma’s going to worry...because whats it gointa help if I stays with me *shifts at Asdas?*....*Its not* about us been cut off... more like we is cut up...you know...guttetd...like them hares...got cut up when they got to be...umm...got separated.. apart.

I tried hard to remain still, so as to not interrupt what Sam was sharing with me. I wanted to be able to help in some way; to reassure him. I remained quiet, listening to him and tried to sit there connected in this moment of his despair, hoping that his speaking out loud, might offer him some comfort. I kept thinking of his fathers’ “joined-up” language and saw the moment as one where Sam’s sharing had drafted me into this space of emotion, joined to Sam’s pain as the listener. I remained present, silently carrying his pain while his words hung there a while. I felt disturbed by his indication of ‘cover-up’ because a similar theme arose in the collaborant narratives: being handcuffed; blindfolded; of being controlled, caught-up – beyond their capacity to free themselves.

Jane drew on her experienced dislocation after having been “thrown out “of her family when she had insisted on moving in with Sam, ten years her senior, when she was only 16:

Jane: I know about being cut-off... I was *her* daugh-er. I was gutted. She never ...turned to seez me... Just shou-ed for me to be gone byes the time she is back... weze never spoke for years....not even when we had Sam...”.

I recognised how it felt to be ‘othered’ all those years ago, Jane only 16, at a time that should have been filled with dreams and hope, yet she was severed from all that she had known; me, both British and foreign; and at the same time a member of the white oppression; and then to be rendered half-blind. The poem enabled us to work through repressed feelings and I dearly wanted our reflexivity to bring about some healing and transformation. Intertextuality and the sharing arising from the evocation of feelings presented the underpinning notion of syncretism in RQ 3.

6.2.5. Un-named Poem and Analysis

As a narrative of ill-health, in particular, my feelings about the partial-paralysis of my face, and synkinesis, which has caused dis-coordination of the voluntary muscles around the mouth during speech, and which trigger the involuntary contraction of the sight-less eye on the affected side, and poorly-formed speech. The results have been compounded by an organic depression and memory loss – effects I try to repress. The poem takes on a silent conversation between myself as ‘Self’; or an ‘Other’ who has noticed my appearance. The text remains un-named to represent my suspension of acceptance of this transition of identity and dissipated sense of ‘Self’.

Stylistically, each verse is structured as an appeal, which is reinforced through the repetition of the pronominal nouns that implicate both myself and the contorted me, or in the case of an ‘other’. Its simple structure of two rhyming couples after each opening appeal present two contrasting or parallel ideas e.g. “judge” and “critique”; “hide” and “screen”; “ask” and “answer”. The dualisms

signify the duplicity within, the me I was, and this new version expressed in the rhetorical question “the I, I’m meant to be?”. Words signifying acts of speech reflect my “sweeping stifled” and “lispings warp of words neglect” that flag the contorted speech I have been left with where “stroke is once again subject”.

I see you; look at me

the / that is not me

[pun on I and dysfunctional eye on the affected side; and the eye of the beholder who cannot see the real me; this also alludes to autoethnography where the / seeks to understand the “Self”]

by an eye that cannot see

I talk to you; speak to me

[talk and speak- one infers plain language; speak to me / understand me]

lispings warp of words’ neglect

[I give myself away as soon as I speak through my accent or warped speech because of the paralysis]

stroke is, yet again, subject

[I don’t want to talk about it / me]

I hide my shame; please screen my pain

my prior symmetry is lost

in shrouded solitude I’m cast

[I know I choose to recuse myself, but I feel lonely in my cloaked retreat]

I judge your glance; don’t critique mine

I’m present in a purgatory

[a place of suffering where I’m atoning for my wrongs and shame]

Of sweeping stifled allegory

[within a text, such as the poem with its deeper meanings]

I ask you; answer me

might the eye that cannot see

[here the I / my blind eye and the allusion to an ‘other’ might recognise that what I’ve been reduced to, is not the me, I’m meant to be – betraying my non-acceptance and ‘Self’-abhorrence]

conceal the I, I’m meant to be?

With symptoms still evident more than two years after the episode, I admit, with shame, the ongoing erosion of my self-perception, purpose and meaning of my life. I returned to work once my speech had approximated some coherence but resigned ten months afterwards, given my continued difficulty to make myself understood and, where I found it difficult to communicate intelligibly to students who deserved far better. The asymmetry and dysfunctional eye have intruded on my self-perception and identity because I do not look like myself. The poem suggests the feelings of difference and imbalance I experienced since the episode, which labelled my disproportionate loss. I feel I have lost control because visibly and consequentially, I am unable to conceal / hide my shame, without drawing additional attention to myself. In one of our one to one meeting, Sam's empathy offered both comfort and clarity:

Sam: Is this research about proper English and English we kinduv use?... well theyz both English, right? Some is traditional...and ours is modern. Sames wif your face...and me face..theyz different...yours is like me Nans...and mine is ...well um ...mine...is like mine.. but... theyz faces ... theyz the same...might be different but really..soze theyz the same...? It don ma-er if youz want to beez upperty... or sames like we is,... or if youz look like this and me looks like that, *because theyz all the same*... How we say them fings, or howz our faces is....eh?

The condition resurfaced the feelings of otherness I experienced, on returning to the UK, where my language was deemed 'foreign' because of the accent I had acquired in having spent the better part of my life in the southern hemisphere; and being labelled, thus, irrespective of my nationality. What is embodied within the narrative is the otherness that arose even on my appointment as Senior Lecturer on my return to the UK, where I was asked by my line manager how I felt about students of colour in the one group. I recall feeling incensed to have had my moral code judged on account of my accent. Whilst at first it had been my skin's 'whiteness', and later my accent, and now my appearance and speech debility, it remains difficult to reconcile my perceptions of who I am. I remain hopeful that

sharing our narratives might help the recognition of what this research helped me understand, that as, is the case, with variant-language, one has to try to look past the outer 'brick and mortar' textures, if one is to access the true texts of meaning that reside, *within*. The analysis offered a sharing of the occurrences of disruption, across the collective. Sharing our otherness, alongside our disclosures, were an expression of our belonging to a consciousness of humanity embodying the syncretic principles by which we could implement change.

*When reach is never long enough
and receipt releases what's undone
it's time to toe untrodden tracks
with grace and reveries of thanks
heel trails that have yet to bear a frond
plant new purpose now, here to beyond
trust kindled promises are kind for one
And truth owns cause for what's to come*

6.3. Community Walks and 'Mobile Phone-o-graphic' Capture of Artefacts



The signage visible in the community, indicated services in terms of support and care; anti-bullying behaviour management in the recreational green spaces; and the codes of conduct pertaining to practices of littering, spitting, cigarette and beverage container disposal. Such socialisation codes suggested the prevalence of anti-social behaviours and the need for their management for promoting a safe and clean environment for the community, in terms of how its upliftment, presentation, market value and desirability might be advanced. I saw the classificatory systems that vilified us as minorities, as imposing similar frames based on an assumption that linguistic-variants underscored negative values of competence, status, behaviour and 'market

value', evidenced in comments: "nought, when youze has nuffink"; "lesser", "side-lined in the sin bin", or at "the edge".



Behaviour appeared linked to a resistance of the subliminally-mediated messages that pathologised minorities, for instance, the petty thefts appeared to react in vehemence to the chaining of bicycles to racks, or how boarded-up shopfronts attracted graffiti and tagging. It was as if enactments protecting items *from* community interferences, mediated an expectation that minorities were by nature, deviants. Such expectations directly reified wrongdoing, because if deviancy was truly inherent to the community, the glazed clerestory lights, above the boarded-up shopfront on Page 192, would have been shattered in acts of vandalism – being the glazing remaining un-boarded. Conventionally-condemned behaviours, such as the teenage pregnancy, under-age drinking, drug-usage and crime, had congealed in collaborators' stereotypical labels of social impropriety: "people *like us*", "common", "not...ummm....*decent*", racist, "black-hating" and "irresponsible" in tending to our own welfare. Even labels such as "mental", "rubbish", "ho", "stressed-out", demonstrated collaborators' questionable control of difficult circumstances in irrational aggression or anxiety as "outsiders" and "low class". The bequeathed behaviours paralleled the construction and "thingness" of stereotypes, emulating gang-culture and street-talk decrying minorities' symbolic orientation to their need to belong, of legacy and identity, of worth and whose misrecognition enforced their segregation from "those overs". Signage mediating messages for support and help of families and value for money, signified the precarity and poverty that was prevalent in the community. Sam commented on a business's hand-written signage using a spray-can:

"Well you knoze...we is always seeing graffiti which maybe is ways of showing theyze pushin back...back to how life is... here the caf is saying...we *is* like all of youze...speaking your language...we *thinks* like youze do..its like I haz never noticed ...because I isnt so interested in them shop signs... but now...I is going there because he is defo one of *us*... and *weze need to show him respect* "



Vacant and dilapidated shop facades expressed as Jane said:

“No money..no shopping...if them stinking rich landlords had any heart...well. ...they shoulda dropped them rents... they deserve losing theirz pay when all them workers has lost theirz”.



The reduced shopping facilities and vacant premises signified a mounting financial lack within the community. Other shop facades displayed grills profusely tagged in bold graffiti; or cladding installed as a deterrent to vandal-

damage, verdantly matted by moss. Neglected facades showed profuse damp in the eaves, and one could only imagine how water ingress might have implicated occupants' health and well-being.



Jess: makes me so miffed... them thinkin... I doesn't have a bike...I is going to nick it?

M: I don't believe that this is a comment directed to anyone...maybe the owners might have had a previous bike...umm 'taken'... like in Holland....where people just leave one...and then... wherever they find themselves...they pick up another...well...it was like that when last I was there... but locking something really shows the value that someone has for that item...not a comment that anyone here specifically...would take it.

Jess: Well, it gets me so mad... if people going to expect we is bad...then weze might as well gets ahead and show'em... Like we is tired of being called low class and rubbish... what gives you class...money? uhm... so many movies...show rich people is getting rich and getting done for.....so is that class, huh... ? Is like them tags...so its okay for that Bristol dude?... but everyone else ..its illegal?... I says we has rights...and ... and the double

standards... laws for them...and blame for us...*graffiti is our ways of talkin...* there...ummm... youze doing this research... has *you* seen *it* like that?

Signs of petty theft were evident in bicycles being stripped of all their components despite (or because) having locked bicycles to posts or racks.



Ashlyn had discovered the shopping trolley on the green alongside her house and had remarked that rules were renegotiated for family needs, when she had seen a father taking his daughter home in it (see Appendix coding sample).

Importantly, the curation of images invoked the nuances of the context and those essentialised by collaborators for revealing alternative perspectives to the dominant modes of thought and presences – as rhetorical emblems – that intentionally unearthed criticality for evaluating the established ‘truth claims’ of collaborators’ contexts. The images projected both, the subliminal messaging and classification of collaborators’ habitus – linking the semiotics, signage and graffiti in their ‘phone-graphic’ formulations of “mashed-up” meanings disguised as identity-markers, not unlike the purposeful grammars of variant-language.

Collaborants’ sharing of personal artefacts were discussed in terms of their material significations; appearance and contribution; and how the artefacts leant to their interaction with collaborators. We discussed how they featured within their homes, whether private or openly displayed, specifically for interpreting our emotional link to their cathartic and symbolic value; and how they tapped into our backgrounds, biographies, and connection. Artefacts made visible that despite their physical disconnection from us, awarded currency by bringing past memories into the present, as presences. Artefacts were seen as custodians of past lives, offering our lives direction, like compasses:

Ashlyn: Me things are like them thingies... north and south ...ummm? [compasses]

“These letters...yellow and crispy...was the love me gran had for grandad... his special food and love poems...fell short of him...as he run away ..like you do”, availed an anchor, connecting Ashlyn to the family no longer there.

Ross had, inserted a colourful windmill in a lonely plant, which he said looked “abandoned”. He explained “Good examples [role models] teach and show us how to live life”. His involvement with planting reiterated nature’s reciprocal effects, seen in aspects of their lives.





Two old pencil-cases were shared as representing Nan, as mother and a clown because she never “lost her smile” no matter what they faced.



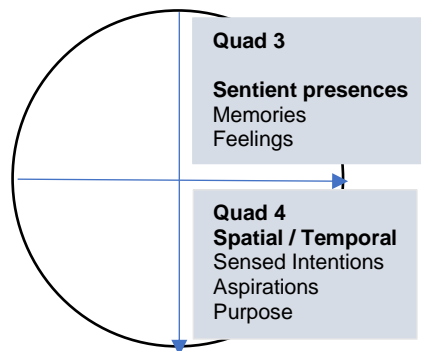
Sam had chosen to bring along the tin he used for his pencils. The bus denoted his grandad’s life-long service as a bus-driver, where his retirement had earned him ‘a break’. Sam spoke of the many friendships his grandad had developed along the routes, illustrating how his past had offered meaning for the present, and a blueprint for “goin back to wherez you star’ed” meaning how home and family irrespective of what journey one travels, remain at the heart of all we are.



Images served in substituting or abstracting lost presences. Ashlyn had phone-ographed Russian dolls, which she likened to the line of strong women in her family. The similarity of the dolls’ self-referencing described the self-indication that had become increasingly visible as Ashlyn recognised her self-worth.

In the Appendix, I include a sample table illustrating the coding criteria used for the analysis of artefacts.

6.4. Wave 2: Analytical Sieves for Sentient Artefacts and Temporal Data



The artefacts that Ashlyn had shared in her box of 'Sentimentals' that remained so provocative and yet so vulnerable, succinctly revealed how sentience came together as materialised *expositions*. By this I mean how such 'texts' elucidated and exposed thoughts and feelings. The journaling included my line drawings and tactile whispers of 'belonging' that we had picked up in the community walks: a twig, whose particular shape had offered some link with what we had thought at the time; a bus ticket here, and there, a baby's shoe, amongst the stuff not collected by the council's waste management.

- *The button, eroded by time and the onslaught of the elements, signified its absence from some button-hole, for drawing together each half of someone's coat. It signified far more than the function it could no longer serve; no longer part of its button-hole community, keeping the coat together, despite the strains that had eventually caused its loss.*

The baby's shoe, irrespective of its lone singularity and 'Self', signified its 'other'-half, to which it belonged; it embodied the kindness that the waste attendant had shown in leaving it there for retrieval, as a whisper of community and care because it signified its 'mattering' to a little foot of a small being – an intrepid, pint-sized Cinderella living somewhere.

Fig.6.4. Cinderella's Shoe



- *The key, a tarnished brass, whose teeth had ground against the rough tar of the pavement, could no longer turn the lock it was meant to operate in partnership with. In this way, the key extended and exposed notions of keeping closed and securely locked that which needed protecting; or opening up to welcome in or set free that which needed liberation; a past when it was shiny and crisp for use, and how time had culminated in wear and tear, and loss of form and, maybe, the key to Halliday's meta-function.*

These items reflected their extensions of the meaning of the physical features of life, and their exposition of life lived there, in their belonging, purpose and place—to the degree, that my having pounced upon the baby-shoe as a 'finding', compelled me to return it to the site to which it belonged, in my realisation of its significance to the echoes of life there – in its ideational, interpersonal and textual semiotic dimensions. Journaling helped my articulation of the thoughts and feelings that collaborant disclosures escalated within me, because I was capturing inner dialogues, emotions, and ways of being that exposed collaborators to the scrutiny (and unconscious judgement) of others. While disclosures were

generated in the moment, collaborators' extensions and expositions, amplified the capacity for resonance across our collective.

Collaborants' spontaneous elicitations and value, left me feeling like an intrusive voyeur of their individual inner selves. I could not dismiss the growing sense that disclosures deserved concealment and protection. I understood these moments in terms of how humbled I felt, in receipt of another human's exposition of vulnerability, their life and chinks in the armour of their essences that were unknowingly exposed to me. However, I acknowledged that sifting-out and bracketing sensitive disclosures might deny my capacity to approach my methodology with what Ellis and Bochner (2000, p. 751) describe as "verisimilitude"; because it was such revelations of vulnerability that enabled my access of the (im)materialisations. The data chinks and essences echoed habitus and capital values embodied in the core of the lived-reality captured in jotted-down reviews of data, and for working through my understanding of the collaborators' place and meaning of their lived-world.

I grew to understand Ashlyn's feelings for "keeping me head down", and avoiding "them woman, making me feels like I gots no business wif me baby coz I is so young". I tried to understand what it must have meant for Ashlyn to walk Baby Jessie in her stroller, to the community centre throughout the wet winter months, because "theyz heating is on all day", when the family had carefully eked out their monthly expenditure; and where Ashlyn had to confront the judgements of others in prioritising her baby's warmth.

Journal entry December 2019

6.4.1. The Research Sites: An Actual Etic-emic Observance, Emotional Connection and Explicated Interconnection

Since for my study, reality appeared as an enacting and compelling social construction that imposed what individuals elected to prioritise and value, for better understanding the social forces contributing to how collaborators sensed and experienced their lived-worlds, the physicality of the built-environment wherein

which they lived, was vital. The research sites were accessed in our impromptu routes through the communities in which collaborators lived and, the community leisure centre where the narrative storied interviews and free-chat meetings took place. The sites represented the shifting lived-world realities – each seemingly, holding the propensity to dispense the recontextualising ingredients that imposed on language and identity-formations according to the social rules that regulated habitus and ways of being. With habitus being implicated in how practices are manifested, I saw habitus as embodied in social structure – flagging my necessity to ‘experience’ and comprehend the semiotically multi-faceted structural and spatial repository. Whilst this chapter is intended to unpack the research methods’ propensity for extracting data to answer my questions, it is necessary to explain the community characteristics for understanding a data-excerpt that occurred between Ashlyn and me.

The Local Authority statistics on the two communities wherein the collaborant families lived represented degrees around an 80% preference for non-employment; a growing incidence of long-term sickness and aging residents in care; high levels of crime; and a growing need for area regeneration. Socioeconomically, the statistics described an impoverishment that was highlighted in our community walks where I witnessed the oppressions and compressions of the built-environment in which the collaborators lived. I say this, knowing full well, the susceptibility for drawing from the embedded institutionalisation of the discourses of *my* lived-world and the lenses it afforded my evaluation and insinuation for analysing the emic condition of the collaborant community.

Ashlyn: Living here in this house, me home, where I growed up... is totally a part of me... and me Ma... me Nan and... me Jess and... sis... we... is all growed up here... I like how cosy.. we was a close family...and (Hannah) and ...umm.. canna fink her new ummm her new ..man..well Boaty-mac-boat-face [laughter]... theyz right here if you needs them.

Ashlyn's blatant and contrastingly evocative attachment and protective defence about her home, represented the abstract construal of her historic connection with past and present family, and an almost familial ease with her neighbour, Hannah. Ashlyn's perspective surpassed the physical constrictions I had noted of the house; that betrayed my failure to distinguish between its physicality and temporality as, Ashlyn does in "this house, *me* home" and in her recognition of how her home had 'shaped' her ("grew up"), by which she had been formed and extended ("totally a part of me"). Where I had applied a discourse of compression (inferred from the house's constricted footprint), and oppression (transcribed in the inattentiveness to the maintenance and aesthetics of the buildings); Ashlyn interprets her home, in terms of its offer of the closeness she had valued ("right there"), as "cosy"; beyond my appraisal of the facade of small grey windows with weathered yellowing PVC frames, punctuating the cracked and peeling plastered walls, where I had interpreted an uneasy neglect, symptomatic of her precarity. I came to acknowledge how Ashlyn's sentient, social and symbolic *conceptualisation* of her home, stood in contrast to the *contextualised* and material judgements, I had mustered. I sensed that the polarity between our views could be filtered to the difference between my *direct* and Ashlyn's *indirect emergences* that resided between etic and emic perspectives, that illumined my *position* in relation to Ashlyn's home was devoid of the historically-invested *disposition and connection*, she held – representing the transition by which Ashlyn's house, unpretentiously became her home.

Bourdieu's (1984) identifies 'classifiers' as classifying *themselves* through their classifications, which flagged the embodiments and institutionalisations that had been imposed on and had shaped my habitus within my social world. I came to see that my awareness of the real world, (how I saw the collaborant communities and their mediations) was blinkered by imbuements of my internalised "conceptual equipment of [the] judgement" which imputed how I classified and categorised the world (Bourdieu, 1984, p.472). Ashlyn's transition of "house" to "home", was a stark wake-up call for me, which forced me to debate the validity of observation in the absence of implementing a strategy by which I might construct and evaluate the social world meaningfully. This realisation was enriching, as it helped me readjust how I interpreted data; and how reaching this layer of interpretation was

helpful to understand how collaborators conceptualised their variant-use, as an *experience of emotional connection*, that up until this interaction, had remained stuck in the opacity rendered by my ‘brick and mortar judgements’ that denied my access of what lay, contained, *within*. Such a realisation, guided how I came to see meaning as embodied, sustained and reproduced, within the *contents and form* of both, the storied and vernacular architectural narratives, that drew from the totality of mediating constituents. The council row-housing, as conjoined tenements with bay windows and parapet walls, represented an underwriting of British culture and history. Yet, their outward appearances served no more than an intellectual tokenism, because of the council’s failure to acknowledge the lived-world economic resources available within these communities, could not conceivably be called upon to address the needs (upkeep, repair) of their housing; nor the consequent and inevitable meanings that such conditions, contributed to the lived-experiences of people housed within them. While meanings are socially constructed, our judgements and critique cannot discount how the built-environment authentically frames our lived-world reality, rather its visual ideology, together with the experiences of living there, should include the ambiguity and emotions they frame. To elaborate on this point, I include a dense transcription from my journal, for explicating the etic-emic perspective of my reflections of the visual ideology, which illumined the row-housing as disguising the segmented and compartmentalised design of the individual houses. And, to suggest that common boundary walls and portals, mirrored the social relations of insiders and outsiders; and how home and place were understood and sensed, at either side of those walls and thresholds.



When front doors stood open, I peered into the narrow corridors that linked what appeared to be the front room to the kitchen and family bathroom. No further spatial connection was evident between the ‘front room’ and upstairs bedrooms. Areas of wall lost their potential for adornment or decoration in their service to layers of coats and puffer jackets on over-populated wall hooks and footwear sitting trampled beneath in pairs and in readiness for wear – over-crowded but functionally serving a convenient readiness

for use. The finishes depicted dark but colourless, worn carpeting whose fibres seemed to have been welded into a continuous rubber-like surface of flattened villi; and in cases where these had been replaced by laminate flooring, a worn 'weariness' intimated the trappings of multiple inhabitants' use and busy living, in the past, present and in hope of a future. A reality - imbued with the material and the immaterial - the stuff one sees and what one senses.

There was not a single leaf, nor tree to colour the blandness on either side of the single lane roads and parking congestion in the accommodation of mini vans and occupants' motor vehicle projects - crabbing the roughly patched pavements. The ratio of homes to outside areas deservedly favoured the housing for families, with the rarely seen off-street spaces, roughly and sparingly tarred or un-turfed, confined to competitive parking against wash-lines where forgotten dish cloths, swayed wearily weathered, over faded council refuse bins. Still there were no gardens, to creep, adorn and soften the edges of [f] their living.

Notwithstanding these function-prioritising presences and aesthetic absences, what had at first appeared as grey-windowed, glum-faced peeling council houses, all the same, with no distinguishing features, stood in contrast to what I came to progressively realise. Nowhere had I encountered the sense of such a teeming and interacting living community. And there was care, with van drivers vigilantly waving playing children off their makeshift cricket pitches in the middle of the road, or gentle toot to warn chatting young mothers cooling over their baby buggies. It was as if the community had come out to play. The compression of the stark interior spaces errantly spilled out into the streets where the hub of community was evanescent but happening. Importantly, I noticed that there was no evidence of an obsession with the material things that were not possessed, which made me think of Richard Hoggart's working class people's 'cheerful existentialism'. Importantly, on reflection, it was the interactions of the neighbours and commuters through the congested street that produced a swarming energy of relationships and community. These contrasted sharply to life in the suburbs whose spatial dimensions are discreetly set back by deep well-maintained verges and wrap around gardens - whose secrets can only but be

imagined behind securely locked front doors, dense privet hedges and vigilant gate heads. Silent living occurring somewhere inside those stone walls – an internal closure, with no external ingress.

I came to recognise that life was never about the structure in which it occurred, it was all about the living and likewise in language, the grammatical structure was perfunctory to the message and a mere mechanical configuration by which meaning was being conveyed, within legitimising grammars. And like the built 'containers', delivering the informants by which we construct our lives and language, the containers could not restrict what living was happening beyond their thresholds, because each house held meaning in the living that was unfolding within, by its mixes and mergers of the gradual community's additions, changes and subtraction of the bits of happenings and meanings.



Elsewhere, we picked our way around festering refuse bags whose council had not collected; and occasions, where foxes or other pets had clawed through the bin bags and whose contents after having been ravaged through, lay disinterred and decaying. The stuff of the past in the present – so disposable and often wasted, to be carted away on ships bound for landfill faraway; to

be forgotten. I quickened my pace because I did not want to confront my own life's lost and discarded opportunities. Not then, not [it]here.

Here, the semblance of the community appeared different. Driveways betrayed inhabited caravans; broken furniture, car parts and discarded shopping trolleys left lying in unkempt front areas, littered with 'fag-ends'; squished Monster cans and Friday's 'tinnies'; windows tightly shut sporting grey netting or drawn curtains despite it being



13:00. These streets, while still colourless and forlorn, contrasted those of the first suburb, in their closed-up insularity. I felt saddened to think that my collaborators lived amongst such lonesomeness – understanding too, the possible reasons to explain

Jessie's frequent stays at her boyfriend's home, which she described as being "posh and sorted" and where "there's no screaming Friday nights.... so many screaming babies...I mean...come on". I recognised Jessie's stream of consciousness meander from the present, her retreat into past memory, and back to the present meeting, in her single statement – between the entanglement of how she responded, her retrieval from memory and then the voice of 'Self' – all rolled into one lived life, in a loop often paused for replay, but always, continually winding on and on. I remember thinking her emotions and scenarios reflected in the intertextuality – her youthful face and thoughtful eyes contemplating her perceived and somewhat ashen prospects: "I gets so mad...jus wanta...scream!" – I know, I know my dear, the high pitched tinnitus of a wan life that whines on and on, if we let it.



Fig. 6.4.1. The Ouroboros

Nietzsche's "eternal return of the same", a kind of life of past actions, that extend and imprint a future, patinated in a repeat of the past, in an endless 'replaying' cycle that epitomises some form of ouroboros. (also, Bourdieu, 1984, p. 170) where dispositions are both shaped by past events and structures, shaping current and future practices, unconsciously, and the ways we come to understand them.

For better, explaining, my etic justification of the emic condition, I draw on the ill-health disclosures that had surfaced as critical events, I had not been prepared for, but which were found to naturally spill into the narratives. Viewing the collaborators' lived-world reality, naturally emanated thoughts about the settings' impacts on health and wellbeing. The disclosures offered an alternate vantage by which I came to understand what I had initially interpreted as collaborators' reticence to work, and desperate lifestyle choices that inevitably impacted their wellbeing and physical health and their surrender to the forlorn dilapidation of their immediate living environment. The empathy that CAE drew out in me, illumined the importance for attending to the deep-seated assumptions and judgements, emanating from my etic cultural lenses and the meanings they ascribed for how I understood the emic condition. My insights might not have been so blatantly

discernible, had I not drawn on Ellis and Bochner, and Chang et al. who used analytical lenses for extending empathy to collaborators, respectively. I was grateful for the empowerment I felt, which would have been denied me had I not heeded Bourdieu's "common knowledge...a mere reflection of the real world." What Bourdieu's quotation revealed was that an 'inside-out approach' was necessary for analysing contexts, specifically for 'refining' my appraisal of emic reality, and which could *not* neglect collaborators' knowledge, their memories, emotions, and experiences; succinctly addressed by Bourdieu's (1984, p.467-494):

"To speak of habitus is to include in the object the knowledge which the agents, who are part of the object, have of the object, and the contribution this knowledge makes to the reality of the object."

Wave 3: Collation of Themes Emerging from the Four Quadrants

6.5. Identification of Themes

In this section, I bring together the themes that emerged from the four data-form layers. I have outlined them in preparation for identifying how they cohered in deriving the posited theory of Self-transitioning, at the culmination of this chapter.

6.5.1. Themes arising in Layer 1: Reflexive-dyadic Interviews (Analytical-interpretative Typology)

- *Altruism, Harmony*

Codes featuring similarity with "what's ours is therez"; "You give ..you get rights back at ya", "evenin' out the playing field", demonstrated collaborators' preference for reciprocal and cooperative relationships with community – working together, sharing and bartering. A logic of harmony and accountability existed, despite their evident economic frailty – expressed in the seamless benevolent exchanges across families, community, and nature. Belonging and community-membership paralleled

the linguistic mutualism endemic to localised variants, echoing Crotty's (2015) collective generations of meaning for RQ 1 and 2.

- *Acceptance, Resignation*

Collaborants had in common, an acceptance of the way life had turned out. No remorse was apparent in disclosures of finances and poor health that incapacitated employment. A common theme of resignation cohered, even when feelings of abandonment were apparent. Acquiescence was valuable in the development of resilient proactive attitudes that helped collaborants' realise the power for over-turning perceptions of marginalisation, identity and 'Self' for RQ 3.

- *Nostalgic and Esteemed Matriarchy*

Matriarchy appeared enduring and impenetrable. Male role-models appeared transmuting and self-renewing – reflected in Ashlyn's account, "Frank got to find his-self" and, "choice to be here.... Or off on one. Or comed back...or goned again". In their own way, both families appeared to truncate gender discrepancies or privilege in the way that roles assigned an abiding female *commitment*, or male *freedom* – that contrasted Ashlyn's cathectic ascription to the resolute folding of Easter palm crosses by resilient Greek widows, to the relationship she had had with her partner. A repeated mention of collaborants' mothers reflected an interesting realisation that might figure as *habitus*' historical memory-evocations, resident in mother-tongue instantiations of language and as primary *habitus* – bequeathed by the primary care-giver and serving as the substrate on which new influences were imposed. In the case of Jane, her estrangement from her mother at the age of sixteen, was reflected in her identifying no relation to her Mother's Irish roots, other than:

Jane: The only thing I got from me Ma was me blue... Irish eyes...
but I don't want to see... things..umm like she done
because I can never do to me family what she done to me.

Own-history embodiments were significant in the vernaculars used across the collaborant group, especially, the maternal links to Nan, and by extension the mother-tongue instantiations that both Jessica and Ashlyn demonstrated. On the other-hand, and illustrative of the matriarchal presences embodied within language, Jane's attachment to Ross's parents demonstrated Jane's adoption of their linguistic forms as "Modern English".

- *Adoption, Adaptation*

Adaptation was relative to what was computed and how sense was made. Differences in how collaborants' self-adjusted to the planned meetings described contrasting attitudes of *compliance* or *accommodation* to own need – reflecting *conformity*, or *proclivity for own-benefit*. Interestingly, the student collaborants' adjustments linked with 'sediments' epitomised in their parents' mutual or lone-role decision-making functions. Sam displayed a habitus of *consonance*, and Jessica that of an *agentive juggling*. Their socialisation within their contexts are reminiscent of our computing attitudes and take-over of community institutions.

These themes signalled the significance collaborants held with their past memories, and their 'present' attitudes for future aspirations.

6.5.2. Themes Arising in Layer 2: Curation of Personal and Fictionalised Storied Narratives (Imaginative-creative Typology)

In anticipating questions around bias and agency in the created fictionalised narratives, I argue that despite the fact that each poem held a particular storyline, which might implicate my own agentive construal for eliciting responses to advance my aims, the collaborants used intertextuality to transmit meaning to their own personal realities. And even with my line-by-line scaffolds I used to make transparent the literary features, collaborants relished in contributing their feedback relative to their emotions and experiences, because within each of us, was our need to understand, to learn and to change the conditions wherein which we found ourselves. Even, in light of the continued cyclical theme where

collaborants expressed having to accept the way things were, their perspectives and emotions, betrayed hopes and aspirations for change. Where, I had at first, interpreted our marginalisation and exclusion as our defeat and submission, this only served to reflect my own myopia of the collaborants' condition, and specifically, my own self-consciousness. As the CAE progressed, our disconnection and peripheralisation became progressively visible in the unfolding of the patterns of withdrawal and resignation we had shared, as effects of the conditioning causes we had been subjected to. Given that I have included the discussion with the analysis with each poem, I list the themes as they arose:

Corridor Wandering	<p>Functional ways, “thick talk” / “not joined-up”; Environmental; Identity; Building Trades habitus; Macho-ism;</p> <p>Workers earning less for working twice as much;</p> <p>Working in dire conditions; alluding to those who sit with the heating on.</p> <p>Structural ‘material’ settings and symbolic conditions; the building and unmaking of boundaries and enclosures vs closures (class, race, gender-based); attributed and ideological divisions and coalitions.</p> <p>Corridor (narrow / prescriptive) / Wander (broad / rambling) representative of SBE-variant dialectic.</p> <p>Modern language: seen as the relinquishment of traditions and rules, in a context of wider acceptability, and broader tolerance found within the sliding scale of transitions occurring within contemporary society in terms of gender, age, disability identities.</p>
Mine	<p>Segregation; besmirched; oppression; hope.</p> <p>Domination; power; suppression and freedom; circumstance and choice</p>
Snow Hares’ Lament	<p>Belonging; effects of causes; solidarity; remediations of SBE-variant dialectic; social structure-agency; community; our own worst enemies; division; some divides are dyadic (centre vs periphery); interchangeably used in the cleavages; segregations and polarities.</p>
#2	<p>Exclusion; Judgement; Division</p>

Table 6.5.2.: Themes Arising in Narratives

6.5.3. Themes arising in Layer 3: Materialised Features of Social Space and Artefacts (Analytical-interpretative creative writing Typology)

Thematic dualisms in the visual-data were not indexed to highlight opposition, rather they illustrate the collective presences and integrations of the resident anomalies and consistencies of lived-worlds. Dualisms provided the setting's outer limits of a continuum on which the nuanced perspectives of insiders were positioned. Shop façades declaring support and care (retail shops' profit and benevolent support in bartering exchanges); cemetery off the High Street; shopping cart abandoned on the green (material and nature); anti-bullying posters at the entry to the community park (rules and pleasure). These generic socialisation codes operating across the communities, advocated a blueprint for the embedded reciprocities of belonging and identity, and their recontextualisation as variants. However, data represented opposing messages, which I reconciled on the basis that the community signage and notices were the mediations of the support and belonging, rules and expectations of the *community*, whereas collaborators' sense of '*Self*', was a reflection of collaborators' self-perception and self-esteem, as functions of *where* and *how* they lived – expressed in Ashlyn's "people like us" and Jane's reference to "forgotten people" and "you is nought...when you have nothing". The lived-word environment and communities resembled discrete microcosms of own logic and language. Symbolic capital was vested in collaborators' identities of association and interdependence. While the topic of literacy was eluded in the narratives, *livelihood* for meeting life-necessities, remained a common theme. I inferred that collaborators' opacity to legitimate language might not feature highly alongside a resolve to fend for family, given their circumstances and expressed as:

Jane: Therez a real need for money, but, I mean, money don't really come into it wif us, does it? It's something we don't have, so we just make do without it and why not grow your own food? It's good honest work .. like the garden.. allotment... it is our work for living... for growing what weze need to live and food on the table....Look at the size of

them ...they doesn't look... look like they're half starving,...
eh? That's how we survive...and proud of it.

Collaborants' reference to "survival" and "to live" described prioritisation of what was deemed a necessity for living, both in cultivating produce and in "making":

Ashlyn: When you growed up like us, you think ...it one... day by day.... You canner have big plans...well erm I hade them for Jessie, but nobody hade them for me. I...erm...did me...erm...*made* me bed like Ma used to...say...my business..umm like Ma likes ta say. But we stuck togever. I is... a good sort for me Jessie and Ma. I didn't go off them rails. I did me best and thatz my life...erm. We girls doesn.t get them choices... we get on with...erm ...the business oferm been the steady....ones, makin a living. Frank left to find his self ...even Da – choice to be here or...goned. Or comed back...or goned again, or off on one ..but we ...erm... weze the ones...got on with the business. Tha' is my education... and you really learn...about life like this. Erm...You put your lippy on. You dooze your hair and you gets on wif your life...that's education. Right?...You wake up, hang out the washing, Hoover there with waz you got at the carboot... pick up there...erm... give Jess the bus card and you go pack them shelves or whatever Sonny wants you to fix. You bring back sausage and chips and then ...some telly. And bang!...erm well...it's another...day tomorrow and you get...you get to try them same things again. ...like sames like a wash.. round and round ...and again. And your life just keeps turning.

I found modesty and pride embodied in cultivation, and in Ashlyn's *making* a living. Receipt of income as an output of employment contrasted collaborants' necessary, active-preoccupation with *livelihood*. I wondered whether collaborants' 'cultivations' of language were underpinned by a socialised habitus that held the

genetic coding by which *cultivation* and *manufacture* supplanted the *necessity*, underlying enactments, and practices. Could the lived-world social patterns have shaped the cultures forged in *necessity*, by which habitus was moulded, and by extension, how the ossification of variant-language trends adapted priorities of functionality over form? I could not help thinking about the patched-up fence that Sam had photographed, which he explained as:

Sam: See this here... Ma says its alright if the fence is broke, because Ma says everthink we has we needs to share ... all weze has... but for me... its about our lives...we make do...with whatever there is..and we just goes on doin this...patching..fings..um.. together.



Sam's views echoed my observation of variants resembling amalgams of linguistic resources collaborators drew from their pasts and present, as a coming-together.

6.5.4. Themes arising in Layer 4: Immaterialised Data-whispers (Analytical interpretative Typology)

6.5.4.i. Nostalgia for Mentors – Living / No Longer Present

As was evident in the data, the contextual factors that shaped the relationships collaborators held with language, were embedded within their situational dynamics and circumstances of their lives, as their pasts had influenced them, and in their current circumstances. In almost all of our meetings and interviews, irrespective of the identified theme of the meeting, Ashlyn's late Mother was mentioned in one or other way. Ashlyn's mother, Anna, had, as a single parent, single-handedly supported her two daughters, whilst holding down a job. Ashlyn remembers the effort her mother had made with meal preparation and keeping the house "soze clean, and polished, smelling of 'Comfort', I can seez my face in the table". Then, when "Jessie is come", Anna, had insisted that Ashlyn stay at home, "for as long

as you wants to be with Jessie-baby”, because she was better being in work to make sure Ashlyn, and later Jessie, had everything they needed.

Jessie: If I doesn’t want me tea, Nan hade me a cheeky bag of Haribos stuffed under me pillow,...or other times, a fiver, jus for the sakes of it....and she sewed all me cloves

Ashlyn shared how she had only found out about her own birth being “out of being married...you know” about a week before Jessie was born. Her first home had been a ‘Mother and child centre’. In our early meetings, Ashlyn had felt fearful of being judged,

“I doesn’t want youze thinkin... I is the sort... getting me feet wet in all sorts of.. puddles... because Frank is the only one for me”.

Nan, had despite her steady deterioration and passing in the two years prior to my data-gathering, was described as having enjoyed the best years of her life, doting on her daughter and granddaughter. The cyclical internalisation showed, positive matriarchal relationships; loss and abandonment (Ashlyn’s mother’s passing in her early forties), and the cathectic solace Ashlyn attaches to her 27 years in the council house, she grew up in.

On the other hand, Jane had believed her parents might have been understanding of her choice to make a life for herself with the man she wanted to marry. Jane disclosed a closeness with her in-laws, whom she described, as “the parents she never had...always thinking of me, me boys and through all our medical”, when she had been “thrown out like trash”. Jane remarked how they had treated her like a daughter “in all them ways that count”.

Jane: kicked me out, ju-ust because I was in love wif him and he was ways older. I was only a girl...Theyze didn’t care that

heze in paid work.... working wif his family and doing a good job.

6.5.4.ii. Regret and Aspiration “Time is fleeting”, Past and Future

Feelings of regret were expressed by Ashlyn, who appeared to live in the past, attaching features of cathexis to her Mother’s possessions, and her box of ‘*Sentimentals*’, that she permitted me to go through with her, her photos and items that in some or other represented highlights of her past. The data revealed connections, parallels and symmetry across time:

Ashlyn: Well I is happy enough...got me house... close to Nan... and stuff...Sometimes, I wonder if...Frank had stayed with me...you know... hade another littlun... or maybeze I could of gone to them adult classes... got me a qualification...and me and Jess in work as decorators ... in a shop with them lovely cur’ains and settees..but life goes quick..and if the sames happens wif me like happened with Nan..well then me life has been ... not so...lived you know... like I will be goned before I been gone anywherez. ... if youze somebody people has forgotten...is like youze the girl that doesn’t gets a second chance.

In today’s meeting data-presences lingered as ‘whispers of life’ in the corners and shadows of Ashlyn’s sentences, in her breathing and in her sighs. Ashlyn’s sorrow encircled her like a tightly-woven veil, that hung imperceptibly in the desolate shrug of her shoulders. Ashlyn’s withdrawal dragged behind her memories, I sensed her hopelessness of being ‘forgotten’ remaining in an opacity of obstacles, that I could not discount, simply because of their immateriality.

Journal entry 22 August 2019

- Sam:** Yeah, granddad's always on about "time is fleeting" and ...I know he thinks the ways we live is not how we ...er must... be livin... maybe he worries coz his time is runnin out... he be 80 something...but we is happy... and weze working together... and I says if I canna get me GCSEs then if I find me a girl...then weze goin to live like this...with our allotment and chickens...and be together.
- M:** *Together...*that is really important to you?
- Sam:** If we has each over...we don't need no busy bodies...talking...and sayin stuff that's hurting to me Ma... and we look out for ourselves...
- M:** What you going to do when you *do* achieve your GCSE's?
- Sam:** I will worry about stuff when I do.... Doesn't look like its going to happen any time...but it costs nuffink to dream.

These excerpts speak to RQ 3 in that they propose collaborators' thoughts in terms of accountability for their continued circumstances and aspirations.

Wave 4: The Self-Transitioning Theory

6.6. Overview for Preparing the Discussion on Findings

The analytical convergence from codes to categories, to themes, intimated an ethic for exploring expressions of meaning as epitomes of the exchanges of social traditions, values and identity. Visible parallels between collaborators' embodiments of their lived-worlds were replicated in the implicit characteristics that shaped the nature of their spoken-variants. Bourdieu's social theory (1977) coupled with Berger and Luckman's (1966) social construction of reality, provided a basis for answering my research questions because their constructs succinctly encapsulated variants as expressions of doxa (historicity and habitualisation) internalised within context positions (field / institutionalisation) and symbolic power in which their constructions were articulated.

With the literature review having demonstrated language studies anticipating the fund of non-native speakers' EL acquisitional characteristics, my research had focused on native speakers whose linguistic proficiency was marginalised by both historic and economic instability. Variants were seen to emulate the familiar linguistic collection codes that minority individuals might be socialised in – signalling Bourdieu's (1977, p.72) view of “the internalisation of the external world and the externalisation of the internal” as key for grounding my deliberations.

CAE summoned biographical details from narrative interviews, observations, thick descriptions, and dense transcriptions, to assist in revealing the impacts by which collaborators and I understood our lived-worlds and variant-construal. Materialised literacies were prioritised because of their perceived, lessened-partiality on analysis when filtering-out features and influences of collaborators' lived-world, signifying traces of identity and disposition. In this way, the findings enabled a shift from an objective-look at variants as phenomena, to contemplating them in collaborators' biographies (historicity), social investments, where they were living (habitualisation) and adoption of predictable behaviours for assuring their place within settings (institutionalisation).

Following, I present the reconfigured themes emerging from the inter-mediality of the four data-form layers.

6.6.1. A Value of Simplicity

Collaborants' variant-use represented recontextualisations of SBE, within the resources, they had to hand, in alignment with the view that variant-use, represented a value for what was essential for meaning-making – like Ashlyn's insistence for not using the word “hare” choosing rather to remain with vocabulary that usefully communicated her intent:

Ashlyn: It's alrigh to say fings simple-like, so long as we is trufull and straight. Therez no use to use them fancy words... I doesn't use them fancy words...I *isn't* fancy... an a rabbit is totally the same thing...innit?”

My understanding of what underlay variant-use arose, when prompted to explain the use of the word “rabbit”, where Ashlyn explained, “I *isn’t* fancy”. At first, I had interpreted this as denoting Ashlyn’s sense of cultural and linguistic peculiarity, which Bourdieu (1992) defines as the “distinction” arising within sites of symbolic struggle. Ashlyn’s disposition showed that her participation in this culture only served to ‘act back’ in its shaping and constraining of her perception of the world. Within ‘nodes of resistance’, Ashlyn appears to concoct her own peculiarities, and as depicted in Ashlyn’s rhetorical question to me “innit?” that both assumed and enticed my agreement. I recall that at the time, I had not responded either way but had jotted down that her extension intimated our belonging, and thus, collusion, where our support and consensual agreement of one another were inevitably expected whether stated or unsaid. I considered Ashlyn’s resistance to the word ‘hare’, an aspect of class struggle where the word alluded to the symbolic capital of the “fancy”, the educated or wealthier ‘others’, where “ I *isn’t* fancy” was contained within her conflation that rabbits and hares were “totally the same thing” and might have signalled the choices by which people inferred class differences.

I realised that Ashlyn’s class distinction of “fancy” and her daughter’s indication of herself as “common”, sat uncomfortably within Bourdieu’s (1993) view on what constituted access of “taste”. While Bourdieu’s use of “taste” is directed to the appraisal of art, “taste” is considered in its constitution and award of *position* within the social canyons existing between the elite, bourgeois and working classes. I felt “taste” was apposite given the context’s sociocultural conflicts expressed in the variant-SBE dialectic and because variant-language, itself, was a social-semiotic process that was not unlike, art. However, my only misgiving was that this viewpoint does not credit individuals with their *own* production of what is “tasteful” within the ranks where power-play is operationalised. For me, this neglects the features of our inherited disposition (our ways of being and thinking) because, like the collaborators and I, our engagements with the social-semiotic process were seen to both, generate *and* sequester, symbols that arose from our internalised and externally-appropriated habitus, with meanings that were *intentional*. By internalised and externally-appropriated habitus, I refer to our imbibement of legitimate cultural codes, that become vested and synonymous with *who* we are, in a process of *enculturation*, and *acculturation*, where a secondary layer of

informants are absorbed through our education and self-learning; and which together constitute the 'gaze' by which we see the world.

6.6.2. Strategies for Merging Community Identity and Syncretism

Such strategies were revealed in the ways that integration took place:

- Adaptation was observed in collaborators' acquiescence with an external social world, where acts of recontextualisation and synthesis of collaborators' habitualisation, were reflected in the shaped variants.
- Adoption expressed variants as occurring from 'taking on board' patterns of reception, reminiscent of internalisation.

Agency may be described as the benefactor of interactions decreeing patterns of accepted behaviours and social norms – identified in Jessica's agentic proclivity for own-benefit; and in the linguistic collusions, bequeathing behaviours that generationally, become embodied and resistant to diversion. Such institutionalisations were visible in data that pointed to the enduring matriarchy, illustrated in naturalised behaviours, such as Ashlyn wearing the ribbon in the same way as her mother had in the photographs, which she admitted to not having noticed before; her life patterns that mirrored her Mother's pregnancy, school exit and lone parent responsibilities; and the inherited, common-sense resourcefulness witnessed in, Jessie's "turn them leftovers to soup, like me Nan".

Findings showed a propensity for the lived-world to be encoded and symbolically reflected in the inter-relationships occurring within communities. Past and present influences of consonance or agentic-juggling, cohered. Linguistic elements endemic to where collaborators had relocated from, denoted past embodiments that meshed with collaborant' imbibements of local-rhetoric. Language did not appear 'remodelled' by relinquishing prior rhetoric, but rather, reconfigured by incorporating the new, as expressed by:

Ashlyn: I think stuff looks how wheres theyze come from... look at me...I is just like Nan...coz I is come from her belly...and Jess is so like me... and this cross..looks like it is from way ...far off... and you wanna knows about how we talks English... well weze English so we talks it like so... but I mean... we do mix it up a bit like waz we learn in work ...at school ...even with others...like whenz Lucky was here...Nan says we must beez mindin whaz we says.

A concern was posed by the subjectivity that leant to an intuitive comprehension of social processes for figuring sense of 'Self', and for contemplating the exchanges played out between the context and 'Self'. I acknowledge that observation and analysis of textual and materialised productions, while useful for harnessing everyday rituals and logic, yield an uncertain degree of validity. In order to compensate for this frailty, the dependence for drawing inferences from 'sensed data', was intensified. While the correlates generated in this way, might have augmented sense-making, they might equally, not be deemed sufficiently indisputable for asserting claims. Firstly, they inevitably embody subjectivities in their interpretations, that cannot refute their susceptibility to agentive-skewing. Secondly, assuming that materialised data delivered a-textual impartiality was tenuous, given language's persistence as the explicatory intermediary. Undulating realities additionally, imposed infinite responses, whose inconsistencies ushered further implications to validity.

6.6.3. The 'Self' Turn in Syncretic Analogical Transfer

Within the literature, it became clear that in order to understand both the objective and subjective aspects of reality, viewing them as continual dialectical procedures, necessitated a view of the social (material and immaterial) contexts in which they emerged. In the process of my analysis, I tried to map the data-evidence to the variant-language (as the externalised product of objectification and internalisation processes) in how it comes to *be*. This appeared a messy ambition, so I awarded the variants a typified constitution by observing:

- How the contextual informants were objectified (how they were adapted) and internalised (adopted), in relation to the resources collaborators had at their disposal
- The manner in which variants 'accommodated' collaborators' priorities and needs
- How variants were used / mobilised
- How they were used for sense-making (of 'Self' within their contexts)
- What kinds of 'forces' appeared 'subjected' on variants.

Importantly, as collaborators, we chatted about these 'moments of disruption', and began identifying how we might change our perceptions from self-defensiveness to self-acceptance and value; and how we were in fact relaying and projecting our own insecurities according to the feelings we harboured (e.g. subordination to the mainstream; "lesser"; "common"). I used Berger and Luckman's "objectification" to guide how we might personally control our accountability of our belonging and place, by reflexively redefining what mainstream meant, because by seeing ourselves 'outside' of the mainstream only served in our submission to our positions "on the edge". While this was a slow process of our interjecting and interceding for each other, it offered transformational and empowering opportunities. This was visible in how we interactively guided perceptions that appeared counter-productive and unhelpful to our amenity for change.

Notably, it was Ross's circumstances that enabled me to look *inwards* of my contorted speech and sight, where I recognised my own spiralling in the incessant and cyclical abyss of questioning about what might have brought on the stroke. Not unlike the repeated patterns of collaborators' resort to 'replay', (as the ouroboros), that I posited were responsible for interrupting collaborators' potential to 'fast-forward' our self-perceptions and ascriptions of self-value for developing our identity-resonances and self-actualisation. 'Replay' resembled many features of withdrawal that collaborators shared, and that served in assuring our own marginalisation.

Whilst the brief increments of realisations were collated and adhered in the merging of layers and adhesive in the decoupage-style of data-gathering and analysis, the reflexive-dyadic style implemented in our meetings, enabled our being able to recap what had been discussed in previous meetings, and where collaborators had opportunities to include any further thoughts that might have occurred to them in the space between meetings. It was in these conversations, where Ross, contributed his political views; Sam, his anxiety about his father's deteriorating health; and in Jessie's connection and growing regard for my "Safrikan" ways, when I had shared my own family's inter-cultural presences in defence of Jessie's accusation of being "racist and black-hating because me boyfriend is black". The process enabled our recognition that SBE as the national identity, did not articulate with the national ideal for equality and inclusivity. Once we recognised our culpability in our own marginalisation, the 'Self'-transitioning was set to evolve.

Ashlyn: For us... ..as yous say ta ..be ...a-ccount-able..right?.. you sayed that's us takin.. responsibili-y for us-selfs...we needs to..to be...a-ccount-able? ...well..um yeah better...and when youz let me read the over collabora-ors.. when theyz sayin about standing up to beez counted...only weze can make ..us-self belong..and weze need to show us-selfs we is somfink...we is belonging to this country.. Like Ma said we is proudly Bri-ish... so need to get strong ..if weze goin ta ever make a change..if not for me and...us-self, well... for Jessie... and her littluns...one day...yeah...I was young...much younger than sheze now... when me and Frank..hade her.

Ashlyn appears to have been quite happy to take on board the new term, 'accountable', which signified positive change and anticipation for future prospects. Ashlyn re-iterated that for us to 'acquire' the linguistic-identity, required our review of ourselves and our self-esteem "to stand-up and be counted".

Objectification enabled how we might control our grappling of the extraneous forces imposing and applying their regulatory control on us. This illuminated how each of us, albeit in varying degrees in our small collective, embodied the sociocultural norms of the communities in which we were immersed. And even though, collaborators might have been seen to discriminate between, and execute social-agentive actions for satisfying our own agendas, priorities and needs, there remained a growing sense of closeness and comfort in our solidarity that allowed our ideas to be unpacked and understood in positive and more proactive ways.

6.6.4. Themes Arising from the Inter-mediality that Revealed the Transitioning Stages of ‘Self’

Analysis across the data-form layers emerged as stages of ‘Self’ in terms of their proximity to the individual ‘stages’, collaborators’ transitioning was seen to be taking. These stages were observed in collaborators’ conditioned and sequenced responses to marginalisation (shaded in blue). Table 6.6.4. captures an explanation (amidst the *occasions of disruption* occurring in the data-gathering and preliminary scanning of our collective’s variants) for how we comprehended marginalisation and othering that had necessitated locating the data-findings within theories of *self-consciousness and subjectivity*. This was intended to better grasp what underlay our variant-constructions and use, that were manifested in our peripheralisation and inability to integrate within the mainstream. This usefully enabled comprehension of the personally, opted-for withdrawals collaborators shared, where over time, our interactive *coping strategies*, and *reflexivity* began showing signs for ‘overturning’ our held-perspectives, by which we came to terms with *owning* our exclusion from the mainstream.

Progressing from our insularity, that had represented our safe-space of solidarity, offered a space for acknowledging commonality and membership within a ‘sub-cultural’ group. Alongside the group scaffolds, proffered by our connected support and shared empathy, the solidarity advanced the unleashing of our transitioning and transformation, in its precursory address of our *self-esteem* and *identity-resonances*, for self-actualisation.

EVIDENCE	Marginalisation “Otherwise”	Fortifying the ‘Self’ “Healing ourselves”	Solidarity, “Belonging together”	Analogic transfer transforming identity and self- perceptions “Like mixing it all up and poof...its jam”	Asserting Belonging Place Syncretism “We is somebodies”
CATEGORIES	Feelings of loss and isolation	Empathy	Resilience	Creative Transformation	Empowerment
Stages	Stage is about peripheral ‘Self’-position	Fortifying and sharing	Working in association where resources are scarce	Bargaining and reconstruction	Syncretic transactions Analogical transfer Translanguaging
‘Self’ relations	‘Self’ in isolation and exclusion / at the margins	‘Self’ within sub- cultural group	Formalising of sub-group ‘Self’ in group	Creating Identity group and developing self- esteem as member of group	Self- actualisation Autonomous
Proximity	Issue of Proximity Subordination Location (physical and psychological)	Self- recusal; Withdraw- al	Self- realisation in Conscious- ness of Humanity Sub-cultural Group Catalysis	Self-identity through solidarity [Group recruitment credit] Self-referential culmination	Self-autonomy
Sequential Transition stages	1. Subjectivity Otherness Outsider- edness	2.Coping insularity; Self- defensive	3.Self- reflexivity Internalised sense- making 4. Self- esteem	5. Self- referential inner healing delivering Identity- resonance and Re-configuring of self-value	6. Credibility contributing to self-actualisation and Renewal

Table 6.6.4. Emerging Categories of the Sequential Stages of Self-transitions

6.6.5. Decodification

CAE enabled a collaborative decodification of the data showing:

- our relationship to the ‘world’ of the fictionalised narratives,
- our empathy and connection within the presented situations, and
- intertextuality for making sense of our lived-world and our place within it.

Thus, the proximity, emotions, and cognition that we shared in our collective, enabled our critical reflection of 'Self' and individual circumstances – availing the space for drawing on each other's experiences, for accessing new ways that better positioned how we might achieve self-fulfilment.

Under the umbrella category of *temporality*, the past appeared to be a continual reference point for collaborants, and how *past experiences* juxtaposed our present situations. We came to see that these didn't have to be the reasons for our remaining '*stuck in replay*' within our pasts, because in all our histories, there were *presences* from whom we might emulate and model strength and self-worth; and, *challenges* that we had overcome, denoting our resilience and potential for resolution. Collaborants interactively came to comprehend our reflexive habitual actions as aspects of social reproduction.

Proximity was highlighted in Jessie and Sam's having left their immediate community contexts on their enrolment into College, which were located geographically away from their communities and safe-space of the norms and expectations they had come to understand. Their experiences 'outside' their communities, evidenced moments of disruption, their ostracisation and, inability to easily articulate with their mainstream peers. It represented a space of contention, of the 'us and them'. Context thus threatened feelings of self-worth, and denial of collaborants' positive self-identity and future prospects.

In many ways, sense of 'Self', reflected the troubled points (occurrences of disruption) collaborants had experienced in their lives. Withdrawal had offered space for criticality and reflexivity, albeit in insularity. Through the support and solidarity of the sub-cultural group, we were able to change and reconceptualise the possibilities of our reality. Across the parent collaborants, the disruption in terms of loss, ill-health, displacement, and banishment from the family home, were ameliorated through the collaborative empathetic sharing and aspirations that had signalled the need for imminent change.

While the variant-language was not seen in any other way but as English, or a “modern”, simpler version of it, we acknowledged the benefits of developing our language skills, for advancing the fulfilment of the aspirations we held – like Ashlyn’s wish to achieve a qualification to work with her daughter; Sam’s concern for the future, given his parent’s ill-health that pre-empted his imminent entry into employment. Aspirations represented the possibility for change, and for redressing ‘Self’ for integration.

Because of the perceived ‘*failure*’ to be included on account of our inequality and ‘shame’ for our ‘poverty’, ‘lack’ or ‘appearance’ of the ‘commodities’ prized by the mainstream, our retreat for self-recovery was seen as understandable. So too, how by carefully and incrementally, ‘working’ together within the group-solidarity and sub-cultural safe-space we were able to make sense of how our exclusion might be over-turned, as a collective, where our belonging and place, affirmed our value. It also enabled a resurgent recognition of accountability. We came to understand our role in marginalisation and inequality, as no more than our acceptance of the social distinctions, whether explicitly enacted or otherwise. The evidence highlighted our need for acknowledgement and affirmation; upliftment and respect; an educational system that recognised the specificities of our destination needs for advancement into employment; inclusion and dignity, and above all, that we, as human beings, *mattered*.

6.6.6. The Linguistic Self-Transitioning Theory

Earlier, I had identified variants in terms of a triple helix comprising the *externally objectified* language-use; the *internalised subjectivity* of sociocultural identity and symbolic ‘Self’, as *co-constituted* in the shared social and material structural aspects inscribing the inner-language (of our inner-self), as the variant-speak of our exhibited-self. Notably, *habitus* was implicated in collaborators’ persistence of the status quo, where our persistence for ‘replay’ represented no more than the structural aspects that had been institutionalised overtime, and an understanding that the youthful ages of Sam and Jessie, had not cohered, in full, the institutionalisation of the mainstream, because ruptures of a resistant self-identity,

were visible, for example Jessie's "*I is the same as them overs*", and Sam's "*We is not lesser*".

Variant-constructions were understood within the catalytic cycle of life-stories and occurrences of disruptions evidenced across the collaborant collective that reflected narratives of precarity, benefit dependency, early exit from school, teenage pregnancy, and ill-health. Nevertheless, throughout the analysis and interpretation of the data, I identified a *retrospective element* that afforded collaborants an exegesis of their current living situations, and a 'framework' for comprehending collaborants' self-perceptions, and social-linguistic practices. Working through impacts of history, geography, political and socioeconomic circumstances facilitated an understanding of how impacts had inhibited membership within the mainstream. The analysis made real the impact of context, across its multi-densities – particularly, when inscribed in the sentient data, was our own self-subjectivity and self-consciousness, that fostered the values of inequality and deficiency we awarded ourselves. The excerpts below describe two collaborants' confrontation of financial or educational needs, amidst the opacity of social processes, evoking attitudes of vehemence, and impeding an accountability for change.

Jane: Even if we wants changes.. its not easy when them people saying theyz there to support...are the ones making them...changes,.. that suits *them* best....drinking our tea... and using up our sugar...doesn't actually help us to...likes theyz talking about it...but they doesn't put in practice whaz they preaching. ...Thinking and talking aint gointa make them changes happen.

Ashlyn: Well, whyz shall I do *this* and *that* when...when it was therez laws that packed me Ma to the *mental hospital at 14*, and... *after that..* the centre for unmarried teenagers...their laws that make people think weze not good enough to go to school if weze pregnant?...and then theyz saying ..youze got no qualifications to be *this* or *that..*

so you give up...like whatever...what youz try...is *no..* is just not right ...and when I has to work...you canna goes to night school because I hade Jessie...no..them number tenners hazter..think about *people...*our *lives...* when they is makin them laws...if theyze sayin school is so important...then theyze canna kick us out...its not like I is so bad I needs to be shamed...and excluded. Now... *I* is in control... even though I canner getow' of this feelin... feeling lonely and worried.. I knows they canner control me anymore...theyze payin for what theyze done to us.

Similarly, change necessitated an *amenability* for recognising our own culpability in maintaining the social inequality and marginalisation we were subjected to. Change additionally required our participation in a quasi-process of Freire's (1973) "conscientisation" – where we interactively made ourselves aware of the social processes embedded within our lived-worlds, and by which we could review our experiences of unequal treatment and interruption of prospects they afforded to us. Interestingly, conscientisation advanced our ready acknowledgement of positive ascriptions that were deemed in our categorisation as 'other'. Within the dialogic equation of 'equal but different', self-identity developed into a useful tool for over-turning self-perceptions. The data did not readily refer to collaborators' perceptions of our language-use, other than as "modern English" and "not joined-up", but as "English" nonetheless, whilst my accent deemed me a "foreigner" that came by way of my inclusion of "them small words", which I understood to mean, prepositions. Foreign, represented a form of language, collaborators could not easily tune-into and, as unfamiliar – resembling the oppressed, as now taking on the institutionalisations of their oppressors.

6.6.7. Transitioning

In the analysis, the preliminary codes represented how collaborators assigned meaning in their *thoughts and feelings*. These were grouped together in their correlation to specific overarching themes, representing the states of 'Self', in the self-transitions, by which collaborators exhibited as their *behaviours for coping*. As a result of their marginalisation, and status as 'othered', familial relationships and

affiliation with others within their community indicated collaborators' proactive steps towards *belonging*, albeit within the commonalities they identified with members of the 'sub-cultural' group. By referencing collaborators' proclivities as *coping strategies*, I intended to highlight that relationships formed within this interim space, usefully advanced collaborators' behaviours in *solidarity* that nurtured collaborators' self-esteem in the safe-space of the group's identity-resonances. The tentatively expressed, *self-referential culminations*, where we self-indicated our significance and motivation for transitioning, became noticeable in collaborators' indication of features of commonality and incongruity within the mechanics of the macro-context's classificatory operations, boundaries and practices. I tried to consider the 'Self'-other incongruity in relation to my research questions in a way that might evolve a fair and just 'equivalence' for us, as minorities.

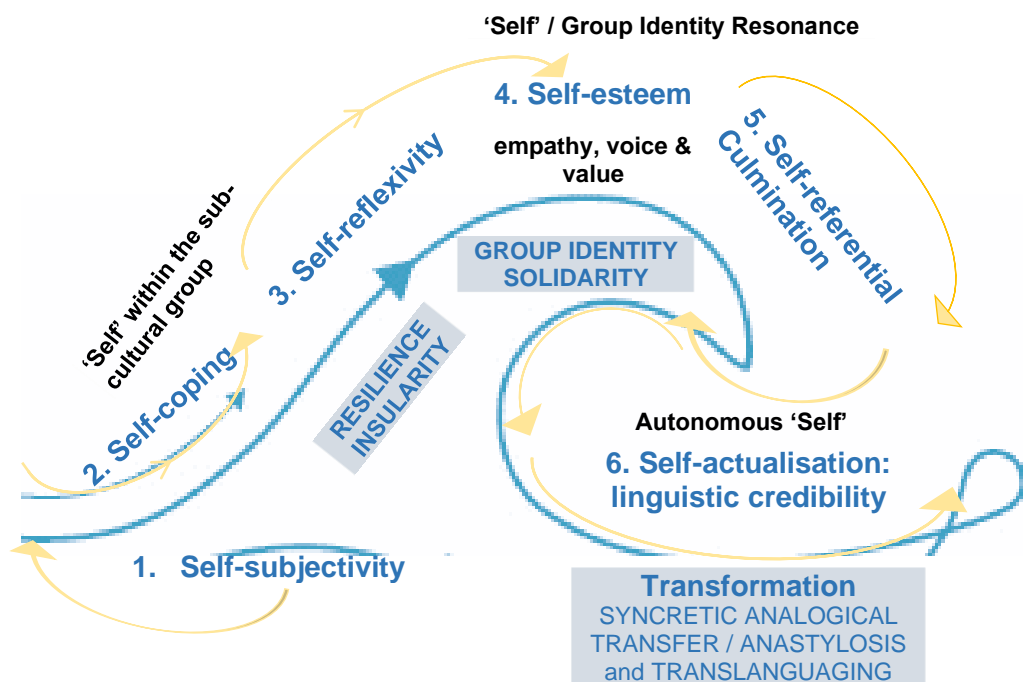


Fig 6.6.7. The Six Stages of the Linguistic Self-transitioning Theory

The linguistic self-transitioning theory was a response to our collaborative exposure of the social structures and processes of power, in its identification of habitus as a facilitator of change. Findings arising in the analysis advanced the 'stages', which correlated with the dimensions of discourse, identified in the conceptual framework. The categories, informing the posited transitioning stages

by which we were seen to over-turn social inequality, directly addressed the characteristic experiences associated with the socioeconomic contexts wherein collaborants lived, and which had over time generated and ossified the linguistic-variants, collaborants used. I found alignment with Charlies and Fowler-Watt (2020, p.10) who draw on Denzin's (2001) cumulative epiphany as the emotions by which individuals react to conditioning experiences, "as the prelude to self-empowerment".

The model was superimposed on the wave schematic and metaphor to advance its temporal fluctuations and ongoing advances. Following the outline of the wave, I locate the stages of 'Self' I observed across our collaborant collective that revealed the empathy, voice and value, our progressive move from insularity to solidarity, evolved. I also show how collaborants' self-subjectivity in our self-consciousness progressed to an enhanced perception of self-esteem, developing the identity-resonance, seen in collaborants' acquisition of confidence in a growing sense of belonging and indexing of 'Self'. Our self-indication demonstrated an award of 'Self'-valuing and our right and entitlement for acceptance by which the autonomy to self-actualise our linguistic credibility, evolved.

But how did 'Self' at the micro-level address the macro-level structures perpetuating social inequality and marginalisation? I argue the posited theory intimates the implicit separation of the individual from the social, mirroring the closure in how collaborative was understood in the CAE, and in its address of the psychological *inner-self* for advancing an understanding of what underlay the *outward manifestation* of variant-language within the sociocultural context.

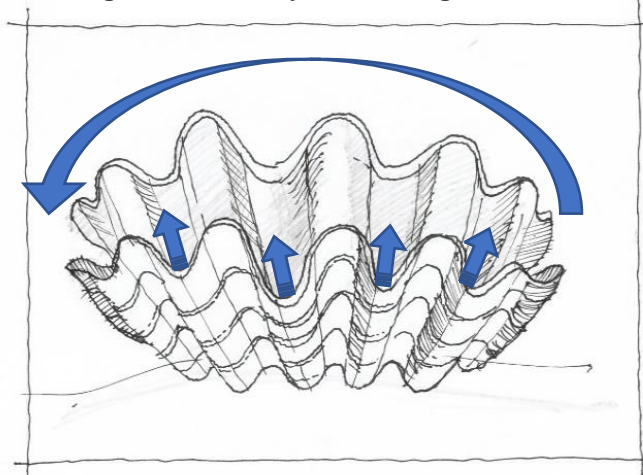
The theory is underscored by the entanglements and interdependence of personal (collaborant) within the social communalism (collective) seen as facilitating the review of the *inner* attitude, both at the individual and collective level, in a resonant collaboration. Habitus, as a residue of the constitutions of the wider practices and social forces, was understood in its *reciprocally-commutative* involvement of the sum of the macro-context quantities and their 'operations', sedimenting as the variant-phenomenon that itself embodied the residue of the sum of the informant

quantities and operations of the macro-context, and their constitutions of individual speakers' habitus. Similarly, variants represented the residues of SBE amidst the linguistic informants' *specificity of the localised minorities' community settings*, that emerged from the multi-directional interactions and multi-components of the overarching *macro-global complexity*. Habitus thus remained visible in the workings of the social practices instantiated within individuals' sedimentations of variants, over time. My research made visible a reciprocity that delivered the resonance elicited by our humanity, empathy and need for harmony, as the purposive base for addressing the hardship, oppression, and exclusion, by which collaborators in the overarching sociocultural context identified possibility and transformation in a renewed and actualised linguistic-identity.

6.7. Concluding the Analysis

The data analysis targeted the need to scrutinise language-variants, representing collaborators' chosen discourse, for understanding them within the broader social context. In seeking to account for variant-language, I saw variants as signifying a shared artefact by which minorities garnered identity and membership amidst their experiences of otherness, and in their subjection to acts of marginalisation.

Fig.6.7. The Analytical Vantage Points



Data analysis required the consideration of two vantage points I saw as the two-shell halves of a clam: 1) *the overarching contextual factors* of the collaborators' social reality, where the discursive propagations were directly implicated in their impacts on collaborators' lived-reality – akin to the

standardisation discourses' whose implicit propagation of marginalisation conflicted with espousals of equality, and 2), *the underlying effects* and reconciliatory agreements of collaborators 'place' and their *own* embodied linguistic culture, amidst the contextualised assertions of SBE. The analysis made palpable

the contextual factors impacting our collective, where the transcribed narratives revealed, recursive patterns of distinct responses, namely,

- *feelings of victimisation (Self-subjectivity Stage 1)*
- *descents into personal seclusion and withdrawal (Self-coping Stage 2)*
- *introspection (Self-reflexivity Stage 3)*
- *defensive attitudes and need for life-control (Stage 4 and 5)*
- *empowerment (Self-actualisation Stage 6)*

It was in our withdrawal that our connection within the 'collectivity' unleashed by CAE, simmered the understandings of our *right to belong* and *for place as equal beings* irrespective of our uniqueness-es and differing circumstances, and in recognition of the enduring *resilience and solidarity* that our collective drew upon for overcoming the narratives of hardship, illness, otherness and loneliness, we each faced. The variant-language as the product of the interacting discourses and ideology, thus underpinned the distinctive affirmation of our potential to transform.

Part 4

Revelations

- *the treasure trove of finds and insights*

Chapter 7: At the Final Frontier

Hoerikwaggo: Tell me, who owns the echo that relays across the silence?

Mari: Might it be the source to which it returns?

H: That is a question and not an answer; still, let me indulge you; do you mean the presence whose voice set it free?

M: No, it cannot be. Is the echo not the reflection of the voice; the shadow of its presence, that once given, we can no longer lay claim to?

H: Again, what is your answer that might stand the test of time?

M: Perhaps the echo is owned by all that gave it its dimension of energy; that vibrated like the waves of the sea, through the medium of life and shadow, diminishing and amplifying it, up until your absolute granite edge reflected its return. And though the echo's density has now changed, it still carries a knowing tone and timbre across all the presences in that pulsating space. Invigorated by their pounding hearts, the darkness of the rhythmic drum and clapping chants, it seems that we are all its owners then. For in some or other way, we have made distinct, a transforming outward spread of holism where reverberating attendances and memory resonate the insatiable consciousness of our humanity.

And like Hoerikwaggo, I shed my salty tears, because I had found the truth of consequence, and all she stood for in her moral 'high ground,' where we were all a part of time and space; where to be, was to belong; to hope, was to dare to reach; give, likewise, meant to take; and where one and another were destined a togetherness. And, though the land here is green and tame, Hoerikwaggo's echoes still remain.

Journal entry 24 June 2020

7.1. Beginning the Ending

My reflections of the discursive processes and findings wherein the theory of linguistic self-transitioning emerged, did not allay my unsettlement that while we, as collaborators, found meaning and clarity relative to what was known in constant retrospection, it appeared counter-productive to see new solutions in old ways, when the world and our reality was now so changed and changing. And while injustices loitered in the implicit workings of our social structures, our proactive search to 'recycle' old pain and ways of being, only served to 'linger' our tether to the past, where we remained stuck in continual replay like the ouroboros in its never-ending cycle of imprinting and practice, in rotations of extinctions and thin-renewals. Yet, this was but the start of our 'unlearning', the anthesis that evolved from confronting our vulnerabilities and our past as an acknowledgement that we do not arduously repeat the alphabet when we speak, even though without our implicit memory of each letter, one spoken word would not be possible. A forward-facing stance for change was needed, beginning with ourselves – how we might carve our identity, belonging and place; and yes, based on what we had learned, but proactively attentive to what might yet, be.

7.1.1. Has the Research Addressed the Research Questions (RQs)?

Such a question underscores an estimation of relevance pertaining to whether the study has: 1) pertinently accounted for a socially-just, inclusive linguistic approach; and 2) considered this amidst the sociocultural interactions imposing on the variant-SBE dialectic whose entanglements maintain minorities' vulnerability to the hurtful, self-devaluing experiences of marginalisation. Toyosaki and Pensoneau-Conway's (2013) *knowing, evaluation and becoming*, were pivotal in directing the pathway I outline in this chapter's synoptic exegesis for how the study has responded to the research questions.

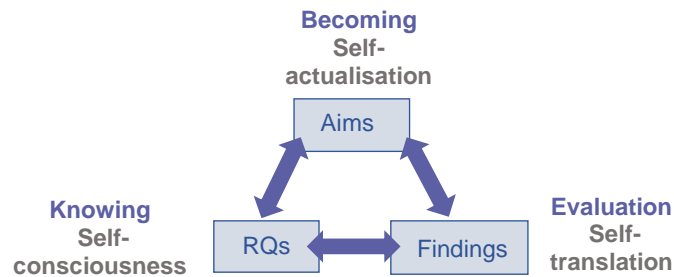


Fig.7.1.1. Research Relationships

The relationships above, set out how I addressed the linguistic practices of two native English-speaking families and me, whose socialisation and enculturation-efforts predictably reflected features of linguistic subversion, hybridity and brokering across our sociocultural and economic peripheralisation. Embodiments of sociocultural features were recognisable in our collaborant collective's linguistic manoeuvres, expressed in linguistic omissions, reformulations, and morphological disregard, and in our depiction of the emotions and attitudes of suppression in having had more than our fair share of rejection and exclusion.

With the questions requiring an *account* of collaborants' variant-phenomenon, the macro-level of collaborants' 'lived-world' imbued with the structural mechanisms mediating the reproductive and classificatory social and discursive codes, necessitated an examination of *how* these codes sedimented into habitus and the inscribed variant-language. By confronting the classificatory codes, a syncretic linguistic approach was identified in its offer of practical assonance with Building Trades students' destination needs, and alignment with the social capital desired for entry and integration into the corresponding field of practice. The exploratory pathway necessitated:

- succinct inference-making from data-capture and analysis in a progressive sequencing of the questions (Fig.: 7.1.2.)
- developing a holistic, cultural description of the multiple dimensions of minority practices amidst their socioeconomic settings (RQ 1 RQ 2)
- analytically comprehending minorities' marginalisation, self-perception past conditioning and future prospects (RQ 1 RQ 2 RQ 3)

- generating a responsive, emancipatory outcome for transformative self-actualisation and disruption of the on-going minority-mainstream dialectical discourses (RQ 3)

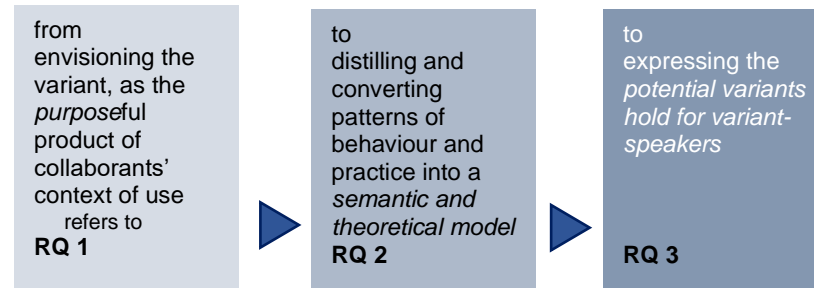


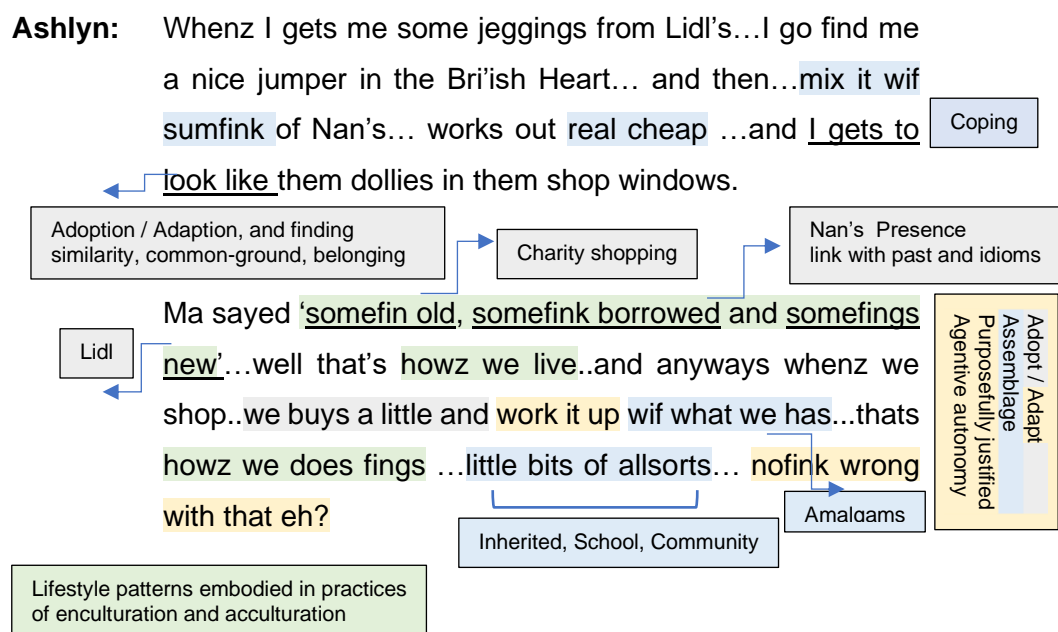
Fig.: 7.1.2. Sequential ordering of questions

Because variants prioritised *meaning function* over *grammatical form*, an imperceptible loss of meaning appeared to be incurred, despite the recontextualisations of inherited and mainstream language that inevitability displayed deployments of creative and agentive reformulations of SBE, in the purposeful grammars that met collaborators' needs (by way of analogical levelling, and generalised tense and subject-verb confusions). The limitations presented by the socioeconomic conditions of our social reality denoted congruent narratives for survival, hardship, and interrupted life-chances, that directly correlated the functionalist ways of living with practical language-use.

In summary, by targeting the objective variants' formulations (RQ 1); variants subjective composition (RQ 2) and potential for co-constitution in syncretic and synergistic translanguaged re-synthesis (RQ 3), I was better placed to move our knowing and evaluations emerging in the data-analysis, to our transformative 'becoming' and self-actualisation.

7.1.2. RQ 1: How might we account for the naturalised language-variants used within minority settings? How do variants reflect the habitus of minorities? What effect does social reality have in shaping the language variants used by the minority Building Trades students?

RQ 1 presented a space for methodological innovation by which I could pay attention to variant-recontextualisations, specifically to understand the impact of the social milieu, beset with issues of cultural rules, conventions, and differences. I wanted to allow a fluidity of meaning and ‘see’ the variant-language congeal as Wenger’s “thingness” within its containment and dependence on the external factors that shaped it. Thus, in recognition of language as a social-semiotic, it behoved my inclusion of data from across the ‘inter-mediality’ of the four quadrants’ linguistic informants existing in their inevitable mixes and mergers in synergies of swirling semiotics and ekphrasis of metaphor, memory and stories. The entirety of their mise en scene correlated with variants’ creative assemblages and reconstructed purposeful grammars. Habitus could then be disentangled from collaborators’ subjective operations of agency that coincided with their resourceful and syncretic “mash-up” of sociocultural contexts and agentive linguistic repurposing to meet individual needs, “sediments” of which are seen:



RQ 1 sought meaning for collaborators within their lived-world (field and forms of capital) through the lens of habitus. Collaborants’ ascription of meanings to lived-world circumstances: “bad times”, and appearances for having “bettered” ourselves, “coped” and “survived”, offered traces of habitus in how own-circumstances were perceived and made sensible for our functioning and dispositional-shaping. The inter-interpretation, in the excerpt above, brokered lived-world practices, linking them to Ashlyn’s ‘inner self’, illumining her

purposeful coping through agentive manoeuvring and autonomy – behaviours that once realised within solidarity made palpable her own accountability to expand and transform. Furthermore, accessing the embedded discourses was necessary for understanding how the language-variants reflected our sociocultural conditioning and identity. By conceptualising language-variants as symbolic resources, I was able to comprehend how the lived-world limitations, synonymous with dire socioeconomic contexts, predisposed our utilitarian ways by plotting features of the context to collaborators' narratives of survival, hardship, interrupted life-chances and resettlements.

RQ 1's nesting of the objective variant-formulations within minorities' *habitus*, required a review of the term, *minority*, that consumed licentious research prioritising and attending to second-language, bilingual, plural English-speakers of foreign origins and migrants to the UK. The tensions arising between the *intended use* of the term in the thesis and the omniscient *ideologies* embodied by the term, arose from the neglect to consider native English-speakers whose past or current circumstances had interrupted acquisition of SBE, and whose progression into the word of work for independence and self-actualisation, remain denied as a consequence. With '*minority*' being understood by its divisive classification meaning negligible, subordinate, or inconsequential, I saw that rather than clustering a group of individuals around *mainstream* and *minority* social *group* identity-markers (that advance hierarchy and stratification), the term might be reconfigured to represent descriptive and qualitative distinctiveness of *practices* thus circumventing the delineation of a collective of *beings*. Only then, might we negate any further deployment of inattentiveness to native, non-traditional EL speakers. Within widening participation and given the formation of splinter second and third-generation English-speakers, the terms, *minority* / *minorities* possess representational, if not, ideological implications necessitating imminent reconsideration.

The retrospection on variant-formulations as nested within *lived-world settings* and experiences, cohered in collaborators' reflexive engagement with the viewpoints and strategies we adopted across the multiple intersections of field (represented in the multidimensional context). Specifically, whilst *habitus* might find influence by the places and spaces we occupied, we did not have to be defined by the

settings – like Nan’s Russian dolls (lined up below the frayed kitchen cloth), we remained independent and apart in our *physicality*, even though we remained *linked* in our nested emotional, spiritual, and dispositional *habitus* make-up – the *subjective disposition* targeted in RQ 2. By this, I refer to how ‘minorities’ conditioning and subjugation, *over time*, caused individuals to withdraw and internalise their *being*, in a sense, perplexing their potential *becoming* as stand-alone individuals. This was visible, if not immediately recognised, in how across our collaborant collective, we remained tethered to our past ‘Self’ and circumstances that muddled our self-confidence to “make good” the reconciliation of interiorised and exteriorised gazes, for accessing our subjectivity through our objectified self-reflexivity.

By reviewing what underlay our acquiescence to marginalisation, we needed to reflect on our own self-worth and how we might shift our routinised and submissive ways, transformatively. The contribution of the fields (reflected in the subjective ‘sedimentations’ that informed our individual ways of being and linguistic identity) highlighted the reciprocal and unique associations of the ‘Self’-social embodiments in *habitus*, that in turn, represented echoes of the field’s unique features, that had manifested attributes of coping and endurance.

Examining the contexts enabled an understanding of how collaborants saw their lived-worlds, their place, priorities, and prospects within them. By the inter-relationships of *habitus* and social reality, I was able to piece together, clues from the semiotic landscapes and biographies, to comprehend how their mutual-constitutions were encoded in variants. By considering the identity functions of variants’ resilience in the guise of imperviousness to revision, was illuminated. Collaborants’ integration efforts expressed:

- *acts of diffusion* with communal rhetoric, for advancing belonging and membership
- *functional aspiration for integrating* with the mainstream
- *acts of succumbing* that did not resist the way things were.

With the lived-reality representing conspiratorial discrimination and inequality, one collaborant family, was seen to internalise within their family unit, in an enclosed,



self-subsistent setting with little interaction outside of their bartering exchanges with a small group of community neighbours. Or, as was the case of the second, internalised within an insular, self-contained life, now living on income-support because of the diagnosed mental health disability, surrounded by the cathectic memories and artefacts of her late mother, whose recent passing, (two years earlier of the data-gathering), retained a material currency. Ashlyn explained her coping

strategy for choosing to “rather be locked up inside for the minute”, as a form for ‘self-safeguarding’, and because of the anxieties she felt in her lonesomeness; and given the van-dwelling nomadic communities who kept returning to her street, because of its proximity to the communal green that understandably offered the privacy and refuge, they also sought.

The students’ family circumstances had in common, narratives of ill-health, and depression because of the loss of Nan, who had been a key figure in Jessie’s upbringing; and the looming inevitability of Ross’s medical condition. Collaborants’ lived settings were directly implicated in their impact on variant-speak, health, disaffection and exclusion.

Variants appeared to signify integrative acts for merging and blending in. By unpacking context in terms of the sociocultural and economic impacts, semiotic constitutions, and the way in which collaborants depicted their communities illustrated what living *there* meant. The communities were signposted for gentrification, and the settings’ dishevelment was voiced in collaborants’ reference to “forgotten people” and its impact on assignments of “station” as “low-stood”. I propose that the economic hardship reflected across the community, forged collaborants’ sense of place. Ashlyn’s occupation of her council home conferred an implicitly mediated ‘territorialism’ – reflecting her attachment to her home, forged by the objective structuring of time and history that sustained her link with

the absent family she yearned for. Findings indicated variants, seen in terms of collaborators' station and position-taking within settings, as products of socioeconomic forces and ideologies.

7.1.3. RQ 2: By conceptualising language as the collective product of an all-encompassing habitus, how might the functional priorities valued in the Building Trades professions be ascribed to the variant-languages spoken?

Our socialisation was evident in our self-coping attitudes born from the institutionalisation of the constraining ideologies that deposited in each of us, our lifelong dispositions and imprinting across time and place. Our lived-worlds represented different "funds of knowledge" and confrontations of equally differentiated social issues. The value of the local was explicit in collaborators' confrontation of the indoctrinations of the language that stood as a barrier to our futures. Local was expressed in the resistant and agentive variant-constructions that resonated resilience for a 'cultural model' that determined relevance. We saw this in our 'mimicry of rebellion' that expressed no more acts of vandalism and defacement, than our exasperation at feeling blocked, stereotypically 'type-cast' and predestined for exclusion and marginalisation. The metaphoric use of the ouroboros; replicating Russian dolls, and even the bus route returning to its start, implicitly signified aspirations for change.

Frugal existences developed in the economic scarcity of lived-worlds, were reflected in Ashlyn's rejection to "use them fancy words" within a world that did not extend past her immediate vicinity, and whose identity was configured in relation to family bequeathments and community's situated meanings. Moreover, with the Building Trades operating an ethic of practical mastery, the socialised penchant *for restricted collection modalities mirrored habitus as a sediment of the reciprocally-functionalist ways of living with use of language.* Integration and ideological conformity embodied by a standardised language-code, opposed the Building Trades' ethic for the specialisation in particularised craftsmanship and expressed as:

Local lifestyle patterns embodied in practices of *being* ("how we is") and *becoming* ("whaz we can do"). Jessie crafts her understanding in the habitus values of her craft

Jessie: I knows that *making good* is not about plastering...you know... its like... *making good our lives...how we is...*

So what weze might be different... its abow whaz we can do... we is otherwise... and we hasta..be if weze ever goin-ta-be craftsmen chippies...or...ummm plasterers... in our work...whaz we is... is specialists...crafters.

Below, Jessie compares her language-style to her lived-world, acknowledging the relationship the local has on the consequent mash-up. Whilst "build walls" refers directly to her craft and ways of being "like hows we thinks", I could not help interpreting "walls" as the barriers our collaborant habitus and lived-worlds unleashed in maintaining our marginalisation.

We talks like how ... we is...simple-like. And we live ...like how we is... not rich... but okay-like... umm we is in them Trades... we is learnin..them things of building... you canna build walls...mix concrete..plaster...and....kinduv mash things up a bit ...like hows we thinks?

The excerpts above, illustrating the way in which we drew on *intertextuality* to explicate our current links with literacies, pointed to how we reconciled allusions and meanings to themes beyond those residing in the narratives. Our collaborant 'gaze' thus betrayed the ideologies and cultural values – whose impacts on our lives, mobilised how we interpreted the implicit messaging systems of our lived-world, *what* meanings were inferred; and the *significances* these meanings had for us.

By interpreting the variant-language as an expression of our collective's 'identity-tussles' with SBE, the objectified variant, as the implicit internalisation of the repeated effects of marginalisation and domination, implicated our *conditioned and subjectified ways of being, over time*, and which I drew from, for extracting the

relational meanings that collaborators and I filtered out of the texts. This was useful for unpacking how we understood the resident discourses existing in the clusters of ideas and *ideologies* presiding in the four quadrants' data-form layers. Insights that we inferred from the narratives and semiotics mediated within the built-environment, depicted our *internalised frames* by which we perceived power relationships and suppression, expressed in:

Ashlyn's: I would of never..not for one minute...that we can be morez

Perceptions of being less

Self-indication Culpability

Deceived
Taken advantage
Unjust
Aimless
Abused
Controlled

than this...simple-folks you know...like we is ...livin

keepin heads down... we..is no lesser...no

worse?...er...ummm..*than them* out there?...but seems

like we lets them make us feel like this...and...its not

right to be tricked you know...feels like weze jus walkin'

round in circles...with them blind-folds on and our hands

tied behind our backs".

Oxymoron: 1Keeping heads down' suggests subservience yet A is comparing ring self-indication as a recognition of self-worth

Furthermore, Building Trades' organic establishment of differentiated individuals moving towards *specialised craftsmanship*, directly oppose the principles of the communalism and compliance expected by *SBE*. Habitus's ascribed *accord with the values and ethics* inherent to the Building Trades professions (namely, strength, endurance, resolve and responsibility), mirrored collaborators' resilient resourcefulness that amidst their precarity and frail physical and mental wellbeing, limited educational opportunity and circumstances, underscored a *passion* for the craft. In spite of their acknowledgement of comparatively low future earnings, collaborators' retained a sense of pride *in housing people, and giving them place and belonging*:

"We is the one's that put this roof over your head... and made the walls of your house...eh?"

The patterns of marginalisation, specific to our immersion within the Building Trades, were echoed across the narratives, juxtaposing material enclosures with the social-symbolic closure in terms of the ideological divisions and coalitions – enabling how we came to understand the field conditioning that reinforced our peripheralisation and othering, in terms of being:

- ‘*Spectacles*’, performing as items on display, and as curiosities, portrayed by Ross’s “Youz think we is circus chimps on our chains?”, and Ashlyn’s, “...we can be theyz little project...or what?”
- ‘*Blindfolded*’: subjugated, cuffed
- “*Foreign*” in the interminable repetitions I had to make to ensure my being understood
- *Tainted* in terms of experiences of being “black besmirched”, and rendered lesser, as in the poem, *Mine*; and Sam’s “ like I is *dirty* or somethink....and theyz ...sitting ...together in the front...like they doesn’t want to no-ice ...”
- ‘*Like biscuits*’ “ *some more golden...others.. even burnt*”- unequal and often the damaged ones
- *Defined* in terms of how my English teaching competency was perceived given my accent, as an equation of asymmetry.
- *Branded* in terms of the classificatory processes that labelled one’s worth according to the system of markers, noted by Ross, “An if youz unedjugated ...well..you is rubbish”.

Collaborants’ initial self-deprecating attitudes had been replayed in routinised cyclical behaviours, which exacerbated the possibility to put into action the positive self-belief strategies by which processes of analogical transfer were seen to emerge, mobilising a syncretic self-actualisation.

7.1.4. RQ 3: How might syncretic principles inform an EL- type for craft-focused destinations?

In my study, syncretism refers to the amalgamation of the variant-language and SBE with its carriage of meaning, status, class and authority. Arising in and out of human interaction agency was identified, both as individual, and the versions disseminated by those whose devaluing of hybrid language-forms saw them as no more than the disruption of the national linguistic standard. Within this coil of mixing, syncretism expressed our habitus as “*crafters*” where we “*mash[ed] things up a bit*” in the reconciliatory fusion and merger of our own traditions with features of SBE, and how linguistic migrations across the two cultures maintained our resonant identity. The dependence on acquisition of SBE for progressing into

employment, necessitated a conceptualisation for how variants might be resourcefully considered, given that the Building Trades did not specifically depend on SBE for professional participation.

7.2. Research Aim

While the study elaborates on the inevitability of variants within widening access agendas, it does *not* claim to solve the problematics of their presences, or deem to deliver an FE improvement strategy; rather the study explores the underlying forces seen to be transposing the emergent '*semio-genic*' meanings of institutionalised practices generating minorities' creative and agentive linguistic recontextualisations, to emancipate minority native-English speakers from the institutionalisations of distinction arising from our fragile accessibility of SBE.

The denial of our legitimisation and inclusion in the mainstream, thus inclined me to how we might *theoretically and methodologically* cohere a socially-just and inclusive linguistic approach to counter the self-devaluing experiences of marginalisation and othering. By comprehending variants' within widening participation agendas, I pursued a responsive, emancipatory, syncretic and transformative tactic within the holism of the context in totality, for disrupting the on-going minority-mainstream dialectic and exposing the standardisation imperatives perpetuating our exclusion and social inequality.

7.3. The Model I devised for Collating Findings to Explain the New Knowledge

Here, I explain the underlying principle that evolved from findings the research delivered to the RQs and the relevance the new knowledge brings to the world.

I begin with my study's view of the *consciousness of humanity*, as an innate biological acuity that in essence depicts what I regard to be our human preoccupation with *intention* (knowing and purpose), *enactment* (portrayal of our evaluation for finding meaning) and *expression* (as *ekphrasis*, the externalised expression that translates into our becoming). I assemble these 'features' to expand their symbolic significance and function around the variant-constructions – specifically, in comprehending what *purposes* variants served; how and why they were *enacted*; and how their communicative genres *expressed collaborators'* 'becoming'.

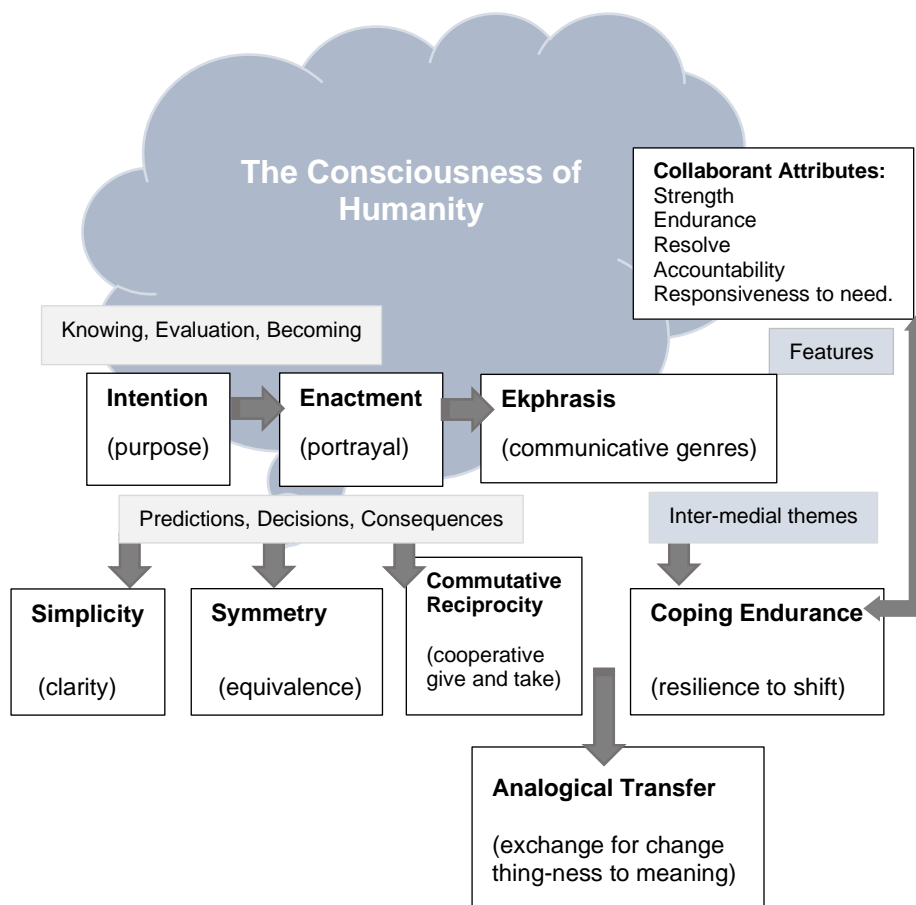


Fig.:7.3. Developing Findings as Grounding Principles of the New knowledge

Structured in this way, consciousness directly reflected the RQs. I saw these 'features' as interacting, goal-directed behaviours that configured our predictions, decisions and consequences.

The interaction between *intention* and *enactment* represents the symbolic sequencing, ratifying the *ekphrastic communicative language*. As such, I saw the 'features' as transposing their subjective intentions and behaviours into the objectified communicative and associatively-learned and used variant-language. This was important for comprehending how self-awareness necessitates both a view of the subjective perception, and a complimentary objective perspective by which own-consciousness as 'Self' might be recognised. The inter-sharing network, enabled by CAE, proffered the unity by which collaborators acquired this objective stance, because our mutual recognition of 'Self' and 'Others' advanced how the former defines and is defined by the latter – like the helical weave of the subjective, objective and their co-constitution in the lived-world, discussed earlier. Collaborants' marginalisation and suppression had undermined our direct access of self-consciousness that served as the dialectical basis of collaborators' socioeconomic and political relationships. Through the progressive transitioning stages outlined in the Linguistic Self-transitioning theory, collaborators demonstrated progressive reinforcement in the safe-space of support that shifted our subjective *conceptualised* 'Self', to an objectivised *awareness* of 'Self' where *own accountability* for change became visible, illuminating the pathway for self-empowerment and change. Following, the overarching 'umbrella' themes emerging from across the inter-mediality of the data-form layers are summarised relative to the questions being asked, and in parallel to Fig.7.3.

7.3.1. The Valuing of Simplicity - RQ 2

Within my research, class distinctions arising from the standardised language strategies, were seen to fix and reproduce the relations of power. Examples of collaborators' jostling of class distinctions were evidenced in their reluctance to incorporate new vocabulary within their day-to-day experiences, (as expressed in Ashlyn's refusal to include any unfamiliar words within her repertoire), whereby her denial of any appreciable difference between familiar and unfamiliar words

represented an explicit recognition of the implicit subordinating forces that sanctioned SBE. Ashlyn's resistance is perpetuated in her defence of her choice of words: "Therez no *use* to *use* them fancy words", where Ashlyn's intimated *advantage or benefit* remains ensconced within her preferred leaner word-usage, signalling her capacity to derive two meanings from the same word "*use*", as a form of simplification. I wanted to unpack whether our vocabulary occupied our distaste of classifications and distinctions of difference because we implicitly saw ourselves as the 'others'; or whether, within each of us, resided a multi-tasking habitus that opted for functional simplicity, which resisted acquisition of another descriptor, in preference of a more general term. As it turned out, collaborators represented the subjectivity that was both shaped and constrained by our social reality. Within those constraints, only agency could be counted on to overcome the institutionalising discourses – giving rise to our self-produced, quaint but 'reciprocally-otherwise' attitudes, and participation in the peculiar linguistic-identity that we fashioned out of the resources, we had to hand.

The *value of simplicity*, presiding across the ethos of both families' living and linguistic priorities, was expressed as a "modern English". I, consequently pursued a tripartite lens of 'values-perceptions-meaning' for harnessing insights that culminated in our self-transitioning.

7.3.2. The Measure of Symmetry - RQ 1 and RQ 3

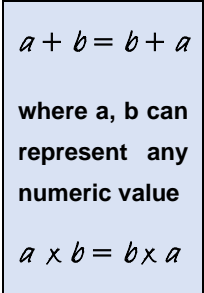
As a design principle, symmetry is an expression of 'sameness' on either side of a central axis, purposefully rendering visual harmony and balance. Symmetry represented our deliberate move towards the eradication of hierarchy for equivalence. My own prioritisation of equality and symmetry reflected unrequited injustices of the racially-oppressive segregation laws that had torn my family apart; and in the asymmetry rendered by the facial weakness that disturbed my self-identity, sight, and speech.

Symmetry was expressed in collaborators' past and present experiences that triggered empathy across our individual experiences of otherness. By taking on the experiences of our collaborant peers in intertextual simulations and reconstructions, we could *empathetically* access each other's reality and connect

in communion with our shared emotions. Through such symmetrical sharing and partial carriage, the one by the other, ‘Self’ was identified alongside the significant ‘Others’. The value for having ‘opened up’, as in the anthesis I explained on Page 95, marked the potential for transformation. Symmetry reflected our individual selves within the collective; our yearning for equivalence across the divides that kept us subordinate, and the equal but distinctiveness we sought. The all-encompassing habitus was thus a powerful explicator for making sense of our social experiences across the fields.

7.3.3. An Equation of Commutative Reciprocity – RQ 1 and RQ 3

The mathematical commutative law refers to a condition where quantities yield the same result, irrespective of the order of sequences across operations of addition and multiplication. In its direct application to habitus, the commutative principle describes how its constitution incorporates the features of the overarching social forces, echoing Pahl’s ‘sedimentation’. Habitus, as *reciprocally-commutative*, describes how the sum of the macro-context quantities and their ‘operations’, sediment into the variant-phenomenon that reciprocally embody the residue of informants of the macro-context, in their constitution of individual speakers’ habitus.



$$a + b = b + a$$

where a, b can
represent any
numeric value

$$a \times b = b \times a$$

Fig. 7.3.3.: Simplified Commutative Law

The *commutative equation of reciprocity* began to emerge when as collaborators we represented ourselves as ‘generators of the institutions’, inevitably bequeathing our ‘given’ practices, as our ‘common-sense’ ways of doing things. Collaborants’ established ‘patterns / ground-rules’, carried with them, the design and proclivities of the socialisation imprints bequeathed to by our social reality that underscored the principle by which the language-variant was transmitted. Language reflected embodiments of inherited language and history, where our

linguistic predictability, like the institutionalised patterns we had come to inherit, echoed a priority for provision and subsistence, as expressed by,

Ross: “That’s how things are done... the man looking out for his own...together... with his family... circle...simple as.”

The interplay of past instillations, and social contextual impositions and mediations, effectively provided evidence of the patterns of behaviours that were constructed over time and the role that socioeconomic factors brought to bear in terms of the communal perceptions and priorities. Features of reciprocity were also expressed in collaborators’ volleys of ‘giving’ and ‘sharing’:

Jane: You keep giving...you get fings right... you gets things right back at ya

7.3.4. Transposing Collaborants’ Coping-practices to a Value of Endurance

A proactive look for investigating what transpired in collaborant settings, enabled the identification of the social dynamics by which collaborators’ linguistic genre might be explained, in terms of habitualisation and institutionalisation over time. *Community-membership and belonging* were highly prioritised amongst the economically-deprived:

Jane: It dont ma-er that the fence is broke, what’s ours ...is theirs.

Ashlyn: This collaborant is right...we doesn’t need them fences between us...umm. ..they is important for keeping them [Travellers] out...but the restuvus...well we belongs to each over... we is here from the start... in this here community...like family.

and in Jane’s generous extension to me in, “Please take this jam... its fruit from them trees, and...well, you knows,.. Mother nature belongs to us.. to *all* of us”.

I liked being a part of “all of us” because these statements tapped into an ethic of *belonging, sharing and communalism* that mirrored the linguistic *exchanges* from past and new stimuli. It was these insights that made Jane’s carefully bottled jam, sealed beneath a thick layer of bees wax, a significant marker of collaborators’ priorities for “making the most of things” from what existed around us; seeing potential in all that our lived-world extended to us, for ourselves and for everyone. Perhaps, only when we lack, do we seek out what is available – the things that would otherwise remain unnoticed and unappreciated; not unlike the constitutions of variant-language. Coping and endurance were illustrated in collaborators’:

- Livelihood was key to supplanting hardship and necessity
- Commitment to physical allotment-work despite debilitating health
- Creating food from what was freely available – suggesting resourcefulness and self-sufficiency
- Empathetic and benevolent sharing with others, retaining essentials
- Language choices that drew on what was immediately available and necessary for communicating meaning
- Habitualised routines imprinting institutions of their practices
- Transparency, humility, and graciousness.

7.3.5. Intertextuality as Analogical Transfer and Exchange (RQ1, RQ 3)

Importantly, the insights proffered by the impacts of our social reality, helped me visualise our collective’s occupation of place, between and across, multiple overlapping fields, resembling the lily pads, where our decisive and unintentional engagements and patterns of behaviours shifting our life trajectories advanced an intertextuality across the fields – by drawing on experiences we had encountered in the one field to make sense of another, as in syncretic analogical transfer. This was seen when as collaborators, we adapted prior experiences in similar contexts for resolving problems we faced. Notably, with collaborators choosing to remain living in insular conditions, the absence of inter-communication stifled the development and innovation of our linguistic social capital and served in the distinctive ‘crystallisation’ of the variant-language.

With regards to the acquisition of SBE, the study flagged collaborators' struggles for finding 'linguistic-footholds' within the minority settings we returned to each day, and which denied the proximal interaction needed for advancing its full acquisition and practice. The disconnection between the language transmission setting and, *that*, in which it was intended to be interactively shaped, expressed a dislocation that brought to bear the distortions arising in transplanting SBE from the classroom to the community settings. As such, it served only to disrupt its import, because the socioeconomic settings did not hold equivalent capital for assuring SBE's preservation, much less, its acquisition. This disjuncture might explain the inclined innovation (highlighted in the excerpt on Page 237), that in the absence of speakers having access to the language morphologies, manifested the variant-constructions in implicit acts of analogical transfer and translanguaging. This directly illustrated impacts of collaborators' attempts for 'mirroring' that explain how collaborators appropriated the 'fund' of SBE, amidst contexts of restrictive recontextualising resources.

While this usefully outlines the construction of variants, it highlights collaborators' experiences (causing their devaluing of self-worth, and preference for insularity and withdrawal), that denied the necessary social interactions for linguistic-development, perpetuating the ongoing stifling of the "not joined-up" variant-phenomenon with its morphological economy that mirrored the intertextuality and functionalist multi-tasking and adaptative attitudes endemic to the minority communities and Building Trades workplace cultures. The knock-on of insularity, thus implicated collaborators' self-consciousness and language-form, exacerbating our occupation of the 'lesser' and self-diminished place and belonging within the mainstream.

7.4. Research Boundaries Delineated by RQs

The study explores the impacts of language on individuals living in communities of precarity, low income, limited resources, and early school exit. Aside from their socioeconomic characteristics pertinent for the study, collaborators' community settings were prioritised in terms of their easy commutable distance to and from the FE College the students were enrolled in, given the need to undertake community walks and free-chat meetings wherein an on-going data-gathering could occur. The scope of the study was limited to six collaborators, namely, two Building Trades students, I had taught previously, their families, and me. Criteria

for selection of collaborators were based on their being native English-speaking living in the dire community settings and involved in the Building Trades or manual labouring work, wherein the variant-phenomenon had been identified.

The research scope targeted an explanation for how the variant-phenomenon might be usefully positioned as a linguistic resource for alleviating the discriminatory attitudes that our tenuous SBE acquisitions advanced. A supplementary study harnessing the posited principle of anastylosis is envisaged for advancing a full articulation of the ‘look and feel’ of a pedagogic translanguaged variant-SBE amalgam.

7.5. Concepts Arising in the Epistemological Social Constructionism

The patterns of routinised behaviours and linguistic features that we, as collaborators, adopted in our day-to-day’s ‘programming’ over time, illustrated edifices of social constructionism. The institutionalised variants embodied an implicit connection to our socio-historic roots. Sociocultural imbuelements were considered in terms of the imprinted negotiations across differences in background, age, religion and family customs, where prior habitualisation constructed the ‘back-story’ by which collaborators’ interactions retained stability across their disparity. Through these polarised lived-world views, Ross and Jane negotiated their participation within the family’s business, that was later mirrored in their ‘subsistence’ farming and horticultural activities on their allotment – directly reflecting the advancements that we, as collaborators, identified within solidarity.

Collaborants’ behaviours revealed their institutionalisations represented blueprints of social patterns that held *relevance for survival* within collaborators’ commonly-shared circumstances. Additionally, institutionalised behaviours reflected aspects of collaborators’ biographies, life experiences and priorities for their children’s’ wellbeing and future. Not dissimilar to Nan’s “turning them leftovers into soup”, and Jane’s:

“Being together is all that ma—ers, it don’t ma-er if therez no savings ...you make the most of things.”

As, collaborators, the consistently-held attitudes and dispositions were seen to surface with little provocation. The more or less, 'set' behavioural responses, structured my comprehension of how repeated effects of marginalisation and domination might have *conditioned* our ways of being, that over time reflected Pavlov's (classical) and Skinner's (operant) conditioning processes. These might be considered as *pre-emptive phenomena* echoing collaborators' habitus sediments 'connection' with the macro-level practices and social forces.

As collaborators, we were seen to react instinctively to what lay so deeply entrenched and internalised. These 'conditionings' meant that routinised behaviours remained cyclical. The repeated 're-play' interrupted our grasp of how we might tangentially 'fast-forward' our self-esteem and identity-resonances for achieving self-actualisation. Collaborators' conditioning paralleled the presences of variant-sediments within the mainstream EL, as residues of the whole. So too, materiality indicated its, denotation in habitus, that was illumined in the artefacts that collaborators shared with me, and where collaborators' social ways of being reflected features of our community's overarching social practices in cycles of reciprocity. Notably, resilience and solidarity, once harnessed, held the potential for syncretically meeting the research's emancipatory aim.

7.6. Methodological Approach and Insider Perspective

For answering the research questions, I needed to make evident the cultural differences and corresponding perceptions across the fields. Given the multiplicity of contextualised and over-lapping factors informing language and its recontextualisation into variants, the methodology needed to support and set in motion, our *becoming*, the present participle for that which currently and ongoingly develops. This *becoming* could not have been better achieved than through storied narratives and visual capture of the materialised and immaterialised narratives and metaphors afforded by CAE.

CAE's insider-perspectives made visible the setting's social processes, impacting the 'Self', which could be qualitatively evaluated in the *interchanges* inducing language-constructions; and in the *subsumed mechanisms* configuring our everyday happenings, enactments of disposition and rituals. CAE made possible

my confrontation of the details and complexity of collaborators' lives, across time and relations of place, and 'Self', captured within the conceptual framework's six dimensions of discourse. This does not mean that my confrontation of data did not bring to the fore, contrary revelations emerging in the narratives; but I resolutely set these aside for further unpacking or resolution within data-category niches for inclusion with other anomalies identified in the analysis. I focussed on accessing the social processes that influenced how collaborators identified with place, their sense of 'Self' and how these inter-related in the inscription of the variant-phenomenon. Data were thus considered within CAE's 'humaneness', in the methodological transparency and inclusivity that rendered commonality and sensitivity to our human complexity, alongside our volitional culpability in our marginalisation.

With CAE's direct handling of collaborators' experiences (of poverty; early exit from formal education; teenage pregnancy; ill-health and a generalised low self-esteem by which to envisage future prospects), made visible collaborators' sensitivity around deficit, hopelessness, and resignation. These frames of mind compounded our eventual withdrawal from engaging with what we construed to be the intentional indoctrinations of those in power seeking to deny our aspirations for inclusion and identity. My students expressed their exasperation within a mainstream that thwarted possibility for entry into employment; for me, it was my inability to comprehend my equal inclusion in light of the effects of the stroke, and my 'South African-ess'. CAE's enlistment of collaborative solidarity began the healing by which to overcome the conditions perpetuated by the dominant power relations, by advancing how we might reflexively come to value our ways of being and variant-forms, and the freedom and right to be, that shifted our self-transitioning.

7.6.1. Research Methods and Data-gathering Plan Objectives

A key principle for mounting an account of variant-language was identifying salient research methods and analytical sieves that might filter out data and findings commensurate to the 'measurement' of the interchanges influencing variant-constructions from the social institutionalisations imposed on minorities. In the interests for reviewing, more deeply, the delicate and often imperceptible data-forms suppressed within features of our socialisations, and with my sample being

conservatively small, research findings were admittedly limited in their potential, as opposed to what a wider sample might have delivered. For this reason, I extended the data-gathering platform by exploring impacts across the context in totality, by which meaning might succinctly be harnessed, authenticated, in the offer of trustworthiness.

The data-gathering showed that sediments of linguistic-adaptations implicated variant-constructions as products fuelled by speakers' agentic selection for what proved beneficial to the survival of our own identity, and by extension, the language or genre that signified this. My use of reflexive-dyadic and fictionalised narratives, and visual ethnography within the collaborant communities' built-environment (artefacts, signage, graffiti, and the arising sentient mediations) and across collaborant interactions, revealed what the *extensions and expositions* of events and *occasions of disruption* of identity, belonging and place, had come to mean. Across the narratives, there remained the controversial 'them-us' dialectic where exclusion from the former escalated the solidarity in the latter, and wherein we progressively 'bonded' in the decoupage of shared-experiences of inequality, ascription of lower class status, our perceived negligible value and oppression. Each paradoxically, contributed to the promotion of resilience for asserting our identity presences and autonomy.

7.7. Contributions to Knowledge: What We Now Know

As members of a society, we naturally yearn for equal and relevant social acknowledgement. The theory of self-transitioning posits that for society to truly own its priorities and affordances of equality, justice, and inclusivity, across all people within its configuration, necessitates a persistence for distributing equally, across *all* members, its social goods. And to execute such persistence, *not* in claims and policies, but in enactments and through an ongoing inspection and critique of institutions at *the level of how they are implicated* within the *distinctive units* that comprise our sociality. So, how might such an equality-effort be applied, neutrally and organically, specifically for addressing policy impacts on minorities? How might criticality be viewed through a morally ethical lens? Whose perspective shall steer the endeavours? The questions are many but are nevertheless questions we need to answer in partnership with the sociological, anthropological,

and psychological acumen at large, and in a new and wide enquiry that must follow. Knowledge contributions are outlined in 7.7.1. to 7.7.6.

7.7.1. Variants as Voice and Language in their Own Right

The denial to identify variant-presences as ‘language-forms’, in their own right, overlooks variant-speakers’ syncretic-acts for bringing together their disparate sociocultural and economic experiences that explain the translanguaged configurations of their own personal realities and cognitive constructions, as well as recognising their:

- function as emblems of identity, history, biography, and right for recognition, without which, first-language marginalised groups, have no voice
- representation of the language, that remains cognitively known to variant-users and, reflection with their temporal and contextual links with HL, biographies, histories, and contexts
- expression of diversity, that necessitate their inclusion, integration and value within diverse systems, whose mergers overtime will syncretically transform their linguistic form and the speakers who use them
- reference to Bourdieu’s (1977,p.119) non-standard forms of language as artefacts acquired along the lines of “insensible familiarisation”, signal derision and illegitimacy that undermines their recognition as linguistic resources, serving minorities’ immediate need for communication, and as potentially scaffolding grammatically-appropriate features for approximating SBE, over time.

Meta-reflexively, I identified the social ontology of variant-language as an enactment of individuation, as a ‘whole stand-alone’ localised, linguistic version, constituted in part, and in the first instance, from the widely-shared and globalised EL. The dichotomous separation between minority and mainstream language-use had initially expressed an equation of contradictory identities wherein variants were located in the in-between-ess and at the cross-roads of our past and present. There was too, our displaced and conflicting inheritance of traditions amidst

unfamiliar customs. The research, in turn, pointed to how we might broaden our definition of our national linguistic identity and participation in its communal traditions, given the realisation that there was nothing *standard* about heterogeneity and ideals for a just and inclusive social equality, that a *standardised* British English might have, in any measure, sufficiently embraced.

7.7.2. A Unitary and Integrative Principle

The notion of 'equal but different' as an equation of equivalence, advanced a useful tool for progressing the idea that collaborant identity, the variant-phenomenon, and our value ascribed to our being in the world, were *equivalent in constitution and in our mattering* to the mainstream, the British standard and humanity, respectively. Notions of integration and inclusion were applied in the thesis' explication of the marginalisation incurred by the imposition of SBE, in terms of *context*, where I explicate social, material, and sentient data-echoes and whispers, whose presences were critically 'conscious-ised' in intentional memory and as the consciousness of humanity; in a collaborative *methodology*, and in using legitimisation code theory as a model of integration in the *conceptual framework*.

But how *are* we equally different? I suggest that our 'difference' lies in *how* social 'constituents' are sequenced and arranged as inculcations of capital, habitus, and field, that together configure our individual *distinctiveness*, and yes, our difference. The research illumined this equation of equivalence, as an expression of symmetry. This unitary principle of an all-encompassing totality has throughout the thesis, signified inclusion and integration, and in recognition that language, notwithstanding its sentimentalised rendition as an emblem of national identity, *cannot* remain narrowly tied to linguistic structure in terms of morphological form and appearance, by overlooking its communicative function and carriage of meaning. I argued for the recognition of syncretic, analogical transfer, by which variants are translanguaged, to flexibly adapt and assert how we might come to declare our right to be, to believe and belong in our mattering, as 'equal but different' speakers of English.

7.7.3. Significance of the Immaterial and Material Context in Totality

Recognising the lived-world context as 1) a mediating repository with its own characteristics; 2) people's 'positionality' within it, and 3) the interacting semiotic acts of meaning-making, implicated the *discursive social practices* driving the production and dissemination of variants; and a study of the endemic *sociocultural events and semiotic mediations* of a socially-constructed material space with its resident immateriality that collectively predisposed variant-practices.

The social sciences have, far too long, been stifled by a restrictive understanding of what 'social' stands for and includes and for that matter, what can be logically imputed to the conceptual possibilities housed within the term. I have recognised, across the literature, an escalating but deliberate shift moving from an objective to a subjective and social concept of language, which inclines research towards biographical narratives of the everyday, where the way in which we individualise how we speak, is really our recontextualisation of the constellations of informants out there. I argue that, restricting the scope of the word 'social', in terms of Bourdieu's field within a context of socially inter-relating beings, might be considered as an outright omission of the empirical data whose indirectly-occurring impacts, nevertheless, serve in their direct shaping of reality. Even in data's faintest of whispers, or for argument's sake, their most indiscernible of murmurs, data-presences and corresponding impacts, cannot be waived because of the density or granularity of their (im)materialisation. It would be like saying, "I can't see oxygen, so I cannot be breathing in any; I do see dust particles, so I'm satisfied that I'm breathing in those."

While scientists have continually sought to understand the unseen, the unknown and inconceivable, social scientists, in spite of our ascribed qualitative and interpretivist epithets, tread ever so cautiously, lest our research remain fraught with 'dis-provability'. Rather, we might find meaning by exploring how we might obtain access to such immaterial possibilities, redefine what we mean by 'social' that surpasses inter-relating human beings' and, develop the means by which we might 'calibrate' all data, with all their shadows and echoes – even, though our qualitative compunction might mean we have to personify such data. Given our

research traditions cannot conceive as to the identification of inanimate shadows and echoes as possessing *experiential* reality, then to consider such data in terms of their personification, expressed in their *motility* as shadows, *voice* of echoes, their *sentience*, annotation, and nuances. Because what makes data-whispers *real*, is not their inter-penetration of our lives, their indecisiveness and ambiguity, but ultimately, their tether and attachment to us, albeit in transient [I]imitation.

I argue that my context of totality, offered an intimate and interconnected holism (in the conjoined multi-densities of social, material, temporal and sentient dimensions), that brought a wider, but more “joined-up” representation of our humanity. Our embodiments constituted the dialectical internalisations and socialisation that we each held as members; and the enactments by which we had been shaped and cohered as ‘Self’. The sentient and temporal were awarded place within a repertoire of social relations linked together, in line with social constructionism, and in illuminating meanings, thoughts and feelings as underpinning variant-language constructions. Importantly, as collaborators we served as witnesses in the case against our oppression, and how we might begin to see our own value, and “our right to stand up and be counted”.

7.7.4. A Reconceptualisation of Society to Our Sociality



My thesis finds its position on the premise that contemporary ‘societies’ retain their differential character because of their *intention* (purpose), *functionality* (enactment) and *experiential expression* (ekphrasis) in their operations within the boundaries

of a self-contained space, creating their own environment. Not unlike the Russian Babushkas, standing *together*, but essentially *apart*, in their stand-alone, ‘closure’ as entities.



I believe the traditional organisation of people, deviates from what a 'society' truly is, because by configuring 'society' as meaning the collective of individuals, then by virtue of our humanity (our uniqueness-es and differences), an ensuing, almost automatic division across the inevitable disparity, ensues. Classifications emerge because of our human predilection to organise and categorise across discrepancy.

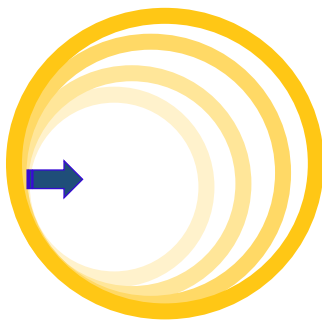


Fig.7.7.: The Nested Principle of Sociality

Rather, by comprehending 'society' as residing *between* and *amongst* human individuals, not *by* them, or as a result of clusters of beings, *society* comes to express our *sociality*, the ekphrasis of a *medium*, as the consciousness of humanity, as the "thingness" on which our inter-relationships, our identity, values and norms (like our linguistic

styles) are organised, in the social canister that emulates structural individuation, where we as *beings*, *belong*, and visible in the sectional view, above, where the historic semiotic, emotional and dispositional habitus, confers our *becoming*.

So, what is sociality if we decentralise beings? How might individuals become integrated as groups? How might organisational structure and function be understood? Within a globalised forum, such as the world is today, we cannot expect nations to claim distinctive 'societies', because of the multifarious fusions and melding that have occurred across time. The answer lies in the nested constellation of inter-relating nationalities, ethnicities, and cultures, where 'units' of 'Self' and 'Others' retain an echoing connection through their sequential proximity – from close to distant relationships; semantics and structure; habitus and field. The Babushkas' nested and stacked principle embody the layered and melded nature of the data-decoupage, where the inter-relating data, extend notions of an autological inheritance and bequeathment, blurring *division* in favour of fluid *transitioning* of one across the collective.

The Babushkas revealed how our very existence has been swayed by temporality, in the passing down of knowledge and insight, of experience and memory over time, and how these have impacted our being in the world. I came to comprehend 'Self' within the consciousness of jointly-layered *intentions, enactments and expressions* of empathy, benevolence, and synchrony, that constitute and contribute the cause and effect relationships – exuding purposive and agentive interactions that attach value to our lives. I recognised that while the social forces tampering with our self-perceptions might not be easily eradicated, by addressing their effects on 'Self', and re-evaluating the variant's symptomatic presentation, we might assertively take up our place within the mainstream, and at the very least, cause a shaking of the detrimental socialisations of division and othering, lest their outright rejection, remain refuted.

7.7.5. The Notion of Transitioning: 'Self' Turn as a Rationale for the Self-Transitioning Theory

Within our contemporary sociality's inclusive principles, the notion of transitioning, specifically refers to individuals seeking to change their identity and appearance in reconfigured personal ways so as to align with how individual's might conceive of themselves 'inside'. The linguistic self-transitioning theory parallels the contemporary social move towards such fluidity and tolerance of the unique identities of individuals, by proposing the right to express our 'linguistic' identity socially, in ways that eradicate the discriminatory classifications and otherness that we have experienced.

Whilst, the thesis has not argued for the construction of a 'new' accessible language, it has proposed a reconceptualised view of language-variants as resources by which the 'Self' might be empowered to actualise autonomy and identity-resonance, over time. This thinking posited, that once, we, as minority speakers found our place within the world of work, our re-fortified self-esteem might mobilise our confident and equal membership within the overarching mainstream and liberate our tether to the socially-divisive measures that defined us within deficit discourses.

Within the expressed equation of 'equal but different', the internal symmetry articulated possibility and prospects. I positioned myself in the middle-ground of the evocative-analytical autoethnographic continuum, on account of my research's diaphanous presences and analytical slant across the four quadrants of the context in totality. This meant that while feelings and senses underscored evocativeness, an analytical bearing was necessary for calibrating meaning. A syncretic translanguaging of presiding agendas was theorised to overturn the insidiously claimed inclusion and equality within widening participation.

The theory represented no more than a behest to be accepted for who we are, to exalt in our humanity, and to overtly risk our vulnerabilities by deliberately dismantling our camouflages. By looking deep into our repressed pasts and present circumstances, we were poised to direct our lives with new purpose. The self-transitioning theory necessitated an integrative framework, by which schisms and exclusion in the judgement of sociocultural distinctiveness could be eradicated. Because in reality, the SBE-variant dialectic emerged from *native* English-speakers who self-delineated according to their held-assumption of superiority, the one over the other, favouring disassociation from the non-standard linguistic recontextualisations of *equally English*, native-speakers.

7.7.6. The Self-Transitioning Theory and Limitations

Within this study's aim for exploring collaborators social and linguistic *becoming*, collaborators were seen to progress through transitioning statuses. Freire (1973) 'conscientisation' enabled us to challenge, within and for ourselves, the socially-unjust mechanisms of marginalisation. Thus, we came to face the contradictions of our social situations and how, in the untangling of mechanisms, we came to question mainstream impositions of power and control. It was the analysis of these intersections that illumined *our* culpability in marginalisation.

The theory posits that the 'Self' requires self-translation as a preliminary first step towards the advancement of *identity-resonance*, by which to develop *self-esteem and autonomy*. These 'transitioning statuses' were identified in collaborators' moving towards the overturning of our own self-consciousness that betrayed our

conditioning within the frames of our socioeconomic circumstances. The effects of our shaped consciousnesses were evidenced in how we expressed our perceptions of self-belief and self-expectation, particularly within our marginalisation, and encounters of being “side-lined”, “lesser” and othered. These experiences, broadly, resulted in our withdrawal and occupation of insularity within sub-cultural splinter-groups that exhibited “joined-up” networks of affiliations and support, grown in the commonality of shared experiences *between us* (such as what CAE advanced). New coping-strategies and reflexivity were forged in our coming to terms with ‘Self’ in our progressively and steady self-indication. The growing confidence derived in solidarity, enabled us to question our experiences, complicity, and choices, for meaningfully, interrogating how we came to think about ourselves. These realisations were enabled through a Bourdieusian process of analogical transfer and syncretism, that directed us towards self-empowerment.

Naturally, the limitation of positing such a theory amidst narrow findings – garnered from a relatively slim data source of six collaborators derived from the conceptualised context’s interactive impacts – might raise questions around plausibility and contribution. I argue that scrutiny to inform the continued existence of however small a marine population, yet illuminates how best we can, over time, clear polluted oceans. Similarly, my defense was founded on *temporality*, that moved sequentially in the analysis of causal relationships, unfolding over time, where everything in our lived-world and reality, was an effect of its ultimate cause. The social theorising of the variant-phenomenon, embodying a social semiotic ontology, showed its temporality in its investiture over time, through which, the variant, itself, unfolded its metamorphosis, repurposes and renewals, as an effect of its ultimate cause.

7.8. Signposting for Further Study

The following insights that emerged in my undertaking of this study invite:

- Development of my proposed conceptualisation of *linguistic anastylosis*, derived from archaeological restorative architecture, that uses materials of the original structure with current materials in ways that do not wholly conflict with the vernacular of the building / monument being restored

(Greek 'ana' for preservation of past buildings; 'stylosis' meaning to erect). By incorporating the principle of anastylosis, a new inclusive language might be reassembled out of the linguistic elements and features of an amalgam of the variants and SBE. While preserving an overall alignment of the linguistic structure of SBE, the features *awarding* the identity of its speakers, might be retained. My use of anastylosis is premised on reconciling the literacy practices emerging in 'hybrid' realities, where the syncretic and translanguaged variants represent collaborators' 'bilingual weaving' in their accommodation of SBE with the 'home-language' being used. Variants' natural evolvments would represent their emergence as *transactions* of knowing, evaluation and becoming occurring in the symbolic-bearing of the diversity mediated by the social practices, heavily-laden in values, identity, and history.

- Critically perusing the stylistic presentational possibilities for autoethnographic studies, so as to counter the understandable tendency for theses' mechanistic approaches, that devolve identity of the practices we seek to explain in written formats, which I tried to capture in the ebb and flows – both the *matter* of language, and its *mattering* in the autoethnographic medium in which the phenomenon was conveyed.

7.9. Final Reflections

And so, we begin the culmination of my study, by recalling the start. Language 'cultivations' were identified as being underpinned by a socialised all-encompassing habitus, whose genetic-coding mirrored collaborators' constructions of variant-language. Collaborants' acts of cultivating and making, supplanted their functional needs and priorities entrenched in the social patterns of lived-worlds. These findings accorded with the habituation and institutionalisation principles by which variants ossified over time. Building on these conceptualisations, the ingrained connection collaborators revealed about their community-memberships underscored ownership and belonging that cohered despite limitations afforded by their circumstances. Habitus and identity were forged by the mutual constitutions of culture and place; alongside constructions of 'Self'.

Bourdieu's self-contained game that offers no point of reference outside of its field perimeter, flagged my study's conundrum that what was valued *in* the field, was being automatically imposed on the fringes outside of its field markings, where the capital mandated in the field of literacy *assumed its social relevance* in the hard ground beyond its transmissions. Linguistic membership along the periphery was rendered inconsequential when the social interests resolutely served the dominant capital that refereed the game. Hard ground expresses the marginalised contexts wherein collaborant discourses of hardship were mobilised, recontextualised and translated into the coping-strategies of minority presences. Fringe communities and how 'Self' was figured, were considered relative to where individuals were housed, the nature of their existence, identity, their linguistic proximity to the mainstream, and priorities for entry into employment. Realistically, focusing on social distinction, be it minority or mainstream, enlists an equivalent rejection of the one for the other. This is not the 'equal but different' equation, my study has sought. Rather, and in pre-empting a further enquiry of my hypothesized linguistic anastylis, enlistments of responsiveness, syncretism and social harmony might fluently actualise a nuanced 'language' that is not about SBE, nor of variants, but of communication.

At the start of this thesis, I had referred to temporality's sequential and incremental effects in their unfolding of causal relationships over time. I came to understand the variant-phenomenon as a decisive outcome of the indoctrination of the national identity, that did little in serving first-language minorities' merger of their 'inherited' sub-cultural English with the mainstream SBE, and as representing minorities' political struggles for autonomy, acknowledgement, and self-determination.

Reality and our human investments within variants were presented metaphorically as ocean waves repeatedly heaving to the shore, where our pauses and returns for reflexivity, spurred the ocean's ever-forward reaches. Advances that were generated by retreat. And whether enraged by winds or soothed by currents, I recognised that the ocean's inherent momentum remained persistent in its inch-by-inch gains across millennia. While, I have retained my grasp of reality and the variant-phenomenon's potential for change within this metaphor, I have come to see that waves represent *more* than the effects of earthly and lunar causes. Ocean

gains might yet, express their 'equal but opposite' functions, if viewed from the perspective of coastlines' capitulating land masses in submission to the ocean reaches over time; and whose mammoth slides or granular erosions might be implicated in causal sea-level surges and turbulent marine velocities.

Similarly, when we collaboratively turned our variants *inwards* to the 'Self', did we recognise our complicity in our otherness and marginalisation. The imprinting accrued across the intersecting sociocultural priorities, underscored the principle of transitioning that shifted us from remaining caught-up in cycles of social reproduction, to *renewal in recognition* of our freedom to transform, not through division or withdrawal, nor, in indiscriminate acts of coastal armouring for deflecting landward retreat – but in emulating the spontaneous and fluid tectonic shifts that conjoin the vast Hoerikwaggo to her oceans, in no different an equation of symmetry than the uniquely-shifted imprinting of tiny seahorses. These natural acts of transition and transformation argue for translanguaged variants as effects of the all-encompassing consciousness of an *equal and just* humanity, whose *time* has now come.

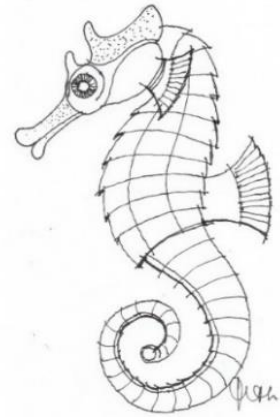


Fig.7.10.
Transitioning Seahorse

Appendix

Table 2.10.2. Selected Literature for Shedding Light on RQs

RQ 1:How might we account for the naturalised language-variants used within minority settings?
How do variants reflect the habitus of minorities?
What effect does social reality have in shaping the language-variants used by the minority Building Trades students?
RQ 2: By conceptualising language as the collective product of an all-encompassing habitus, how might the functional priorities valued in the Building Trades professions be ascribed to the variant-languages spoken?
RQ 3: How might syncretic principles inform an English-language type for craft-focused destinations?

RQ 1	RQ 2	RQ 3
Differences in Social Capital: Seidelhofer 1999; Brumfit 2001; Jenkins 2004 Symbols of Belonging: Esser 2006	Advancing future employment / practical assonance with destination needs: Wards & Edwards 2002 Linguistic Capital desired field participation: Mills and Exley 2014; Mills & Unsworth 2014; Grenfell et al. 2012; Street 1995	Language in heterogenous cultures: Gregory et al. 2013; Gregory 2008; Volk 2017; Bourdieu 1977; Kinloch 2012 Language Crossing Brokering: Cheshire et al. 2008, Bakhtin 1981. Native speakers' syncretic acts: Barkhuizen 2006
Socialisation and Enculturation efforts: Blackledge & Creese 2010; Grenfell et al. 2012; Canagarajah 2013; Mills & Exley 2014 Functional Integration: Kearns & Whitely 2015; Luke & Kale 2017 Linguistic Rights in Diversity: Cazden 1993; Hymes & Gumperz 1972; Gerwitz & Cribb 2003 Linguistic Territories: Edwards 2016; Buschfeld & Kautzch 2014	Functional literacy equipping employability skills: Papen 2005; McCaffery et al. 2007 Field embodiments: Gregory 2017; Bourdieu 1990. Heritage Language, FLP: Wilson 2020; Busch 2018; Li Ren & Guangwei Hu 2013; Little 2017; Kalantzis et al. 2016 Literacy Features in Fields: Brisk and Zhang-Wu 2017	Bilingualism, Translanguaging, Analogical Transfer: Lambert 1974 cited in Moradi 2014; Fores & Beardsmore 2015; García & Kleyn 2016; García & Wei 2014; Otheguy et al. 2015; García & Kleyn 2016; Wei 2011; 2020; Garcia et al. 2017; Wei & Garcia 2017
Literacy and Cognitive functioning: Unsworth 2012; Vygotsky 1962; Piaget 1971; Joint Scaffolding: Bruner 1986; Performance model: Bernstein 2000; 1971	Linguistic Habitus in Linguistic Fusions / koineisation / social embedding: Wacquant 2011; Vann (1995, 1996); Hambye 2009;; Labov 1972	Social Empowerment , Place, Belonging: Bent-Goodley 2018; Gutierrez 1990; Christens et al. 2013; Weindenstedt, 2016; Shor 2012; Joseph 2012; Zimmerman 2000
Materialised literacies: Maclure 2013; Pahl 2014 ; Rowsell & Pahl 2015; Papen 2015; Kuhn 1992	Agentive Habitus: Hasan 2011; Barton & Hamilton 2010; Maddox 2001; Robinson-Pant 2004; Papen 2005	Temporality & Proximity: Dawson & Sykes 2019; Rosa 2015; Whittle et al. 2016; Berends & Antonacopoulou 2014; Gabriel 2000; Boje 2001, 2014; Maitlis & Christianson 2014; Rhodes & Brown 2005. Linguistic-social distance: Van Tubergen 2010, Esser 2006; Chiswick et al. 2004; Van Tubergen & Kalmijn 2009; Hwang & Xi 2008; Chiswick & Miller 2004, 2001; Shields & Wheatley-Price 2002.
Academic Language and Dialogical Reasoning: DiCerbo et 2014; Blair 2016; Brisk & Tiaan 2019; Ucelli et al; Ossa Parra et al. 2016	Habitus in membership: McCaffery 2009; 2014 Habitus (identity / place): Nanni & Bellentani 2018; Pattisson 2016; Levitas et al. 2017; Preece & Bimpson 2019; Grannis 2005. Habitus as principled didactic device: Skultans 1998	

Key Concepts	Articulation of Concepts with Findings	Concepts' Relation to my Research Problem	Concepts Proposing the Linguistic 'Self'-transition theory
Minority marginalisation Precarity Proximity (social disconnection) variant-users' culture to mainstream; variant-SBE (linguistic separation) Temporality	Poverty and habitus for 'making do'; resignation Economic challenge / upward mobility History	Dare to be, believe and belong Ownership Accountability Revise how we perceive minorities	Change the 'Self'-perpetuating myths Recognition of self-worth and uniqueness SELFHOOD / SEITY
'Self' Voice, Advocacy Transformation Empowerment Self-consciousness to self-coping and reflexivity to self-esteem and self-actualisation in solidarity and analogical transfer	Otherness; alterity Deficit discourses around identity, status, stereotypes	Exclusion, self-peripheralising	Developing a culture of true inclusivity Recusal of stereotypes Self-esteem to self-actualise (anthesis) TRANSFORMATION
Identity: self-esteem, self-confidence; self-actualisation	Aspiration for integration, belonging voice and place	No self-confidence and esteem issues	Developing voice and advocacy TRUTH Confidence to be
Consciousness of humanity for sense-making Transformational Empowerment	Belonging and place	Self-depreciation Exclusion	Belonging and place Integration of splinter-groups; solidarity and Creative ANALOGICAL TRANSFER New collective definitions of Competence and cooperation
Transformational Syncretism Translanguaging	Voice Truth Rationalisation of social misrecognition, inequality and power	Peripheralisation Silencing Disregard Exclusion	Integration Voice Value Inclusion through growing tolerance for relaxing arbitrary standards that conflict participation agendas SYNCRETISM
Human agency Self-redefinition to self-actualisation	Power discourses	Intellectual evolutionism Sediments to the whole	Reflecting with criticality Resilience SOLIDARITY Expansion of our conceptualisation to a consciousness of humanity

Table 3.7.: Key Concepts I used in the Conceptual Framework and in Sifting Data

Textual Excerpt	<p>“Iz not likes I is ashamed or nuffink about Jessie...when I is so young..and beze..like excluded from me school..like I done somefink ..bad-like...because it was hard...you know..wif no friends... no more...lone with me Ma...and me, beings a mum and a daugh-er at the sames time...and knowing theyz pointin the finger at us...even I havin Frank, ...when he was here ...makin us feel rubbish and then sayin we should like get more involved with ..the communi-y...what soze we can be theyz little project...or what?”</p>
Collaborant situational background and circumstances	<p>Ashlyn's early exit from school on account of her teenage pregnancy exacerbated feelings of shame, ostracisation and being judged as lesser than others in her own community. There were feelings of abandonment by a system that left her unsupported and excluded from education when she needed it most, coupled with the abandonment she felt by Frank's inconsistency to commit; and in ways that revoked memories of her own father's desertion. The knock-on of this was her withdrawal and ongoing feelings of depression contained within her small family unit. This text underpinned the mental health issues that caused her to end her employment at the Express store that brought to bear additional isolation in that leaving had resulted in her discontinuation of the interactions she had developed and enjoyed with her colleagues and customers.</p>
Codes Cohering as Umbrella Themes	<p>Shame Abandonment, rejection Self-conscious, judgement and inhibition Withdrawal, insularity Health implications on positive functioning and earnings Victimisation and vilification</p>

Table 5.18 b: Sample of Coding Approach

Umbrella Categories derived from preliminary codes	Collaborant Interpolated Value-weighting Percentages					
	A	J	R	Ja	S	M
Shame and Abandonment	50	0	65	30	50	80
Self-consciousness and withdrawal	90	30	60	45	75	80
Health Implications	90	0	90	75	15	70
Victimisation	90	50	75	60	50	50
Table: 5.18c. Interpolated Umbrella Categories						

Self-actualisation Category of Empowerment	Self-referential culmination Category of self- recognition	Self- esteem Category of Personal Qualities	Self-reflexivity Category of Forgiveness and Acceptance	Self-coping Category of Abandonment	Self-subjectivity Category of Suspicion	Themes
Further education; Attending to health; Feels she will be able to find a pertinent career and partnership	Hope for a better future, starting a course and creating a new career for herself	Accountability; Is excited by sharing with and learning through CAE	Does not focus on the teenage pregnancy as cherishes her daughter	Developed an attitude of resourcefulness modelled on role model.	Being seen as a project.	A
Is confident and able to juggle her home-life with college; she has the competence to achieve	Believes in herself and ability to master her GCSE English and get out there and be somebody	Tenacious and persuasive; Loyal to her Mum and Nan; Knows future is up to her	Accepts that she is different to her peers but not lesser than them; is headstrong and independent	Contraception; Aspiration for independence ; not being dependent on anyone	Lack of trust; Been let down too often	J
His resourcefulness and dedication do not deter his efforts and responsibilities for his family. And do home deliveries tlocal.	I know that nothing can stop my priorities; irrespective of the condition; cheerful and believes it motivates his family	Loyal, loving and devoted to his family; believes it' s what gets him through the winter farming	Finds reconciling his illness as challenging his aspirations for his family. Accepts that you cannot rely on things	Abandonment for Ross was interpreted in his inability to fend for his family as he had done before diagnosis	circus chimps Being judged as lazy because of medical unfitness to work	R
Believes that having clear priorities and values gets results. She does not see the value for change but will resume baking and jam-making	I make food to keep my family fed; and when she gets sugar and dry foods from the food bank, she makes them jam.	Focused on her family and keeping priorities met; Proud of living off their land and work	Her Mum-in-law has filled in her absent Mother. Models her children' s upbringing model on her; She keeps herself focused on family	Her fraught relationship with her Mother since her decision to move in with Ross	People don' t put words into actions; Awareness of being stereotyped	Ja
He has a sense of duty, and while he is not realising that he might not be a crafter, he will do labouring work somehow	Recognises his role in supporting his family; tries his best but is not hopeful he will get into trades	Respectful, accepting and aspires to living like his parents	Accepts that life is not even and that we all need to make our own pathway not fighting against the system	His father' s medical condition and feelings about how he might fend for his Ma & brother.	Don' t trust cover-up; Censorship	S

Table 5.18.d. Identifying Themes from Umbrella Categories

Scheme Used for Analysis for Fictionalised Narratives:

Classificatory Literary Devices Ideational / Interpersonal / Textural	Form and Function of the poem	Constructed 'world' of the poem
<ul style="list-style-type: none"> Word order Format Language-style Literary devices (alliterative; metaphoric, repetition; allegory; euphemism; hyperbole; onomatopoeia; oxymoron and so on) Fixed / variable length line types 	Textual connections to explain their interpreted relation to the underlying theme within the poem	Internalised value systems embodied in habitus are called upon to interpret meanings that resonate with reader's individual schemata
Tone Meter <ul style="list-style-type: none"> Accentualisation (inherent to EL) Rolling stresses (dissent in favour of syllabic form or sprung rhythm) 	Stylistic forms of versification (prosody); enhancing meaning and specific use of linguistic features	Persuasive capture of readers' individual reality
Cohesive ties: <ul style="list-style-type: none"> Conjunctions Referents to relating words and linking words Elision (eliding of words, meaning)	Overall meaning, and enjambment of themes, at word level. The use of incomplete syntax continuing into the following line, enables reader's uninterrupted intertextual linkage with lived-world.	Ensuring a seamless continuity across the written text and lived world, for meaning-making and resonance
Deictic (context-dependent meaning) words: e.g. <i>here, you, me, that one there;</i>	Relating to or denoting a word or expression in the context	Highlighting relationships between ideas and their underlying meanings; denoting temporality and proximity
Pronominalisation (the use of <i>I, you, we, us, they</i>)	Subjects' 'voice' and signifier Constructions of 'self' and 'other(s)' from the mediated themes	Voice modality of the narrative's hierarchical power relationships in relating to authority or as equals
Syntax	The working of agency in its foregrounding of how / what inter-relationships occur in the themes	Connection to reader's lived-world
Passive (subject-recipient of verb action) or active (subject-driven verb); and sentence-level Declarative (information-stating), imperative (command or appeal) or interrogative(request) modes Direct address Poem as reader's / writer's 'surrogate' Stream of consciousness	Indicating subject(s) positionality in the poem Link with reader Use of devices to create an unedited internal monologue	Development of recognition of person-centrality within the poem, and representative theme to the lived-world Inviting s cross-textual sharing
Central themes and messages,	A forum outside of readers' to comprehend meaning of themes, and then to relate these to themselves through analogical transfer and intertextual links with lived-world	Linked us with 'inner self' and self-perception, through the enablement of intertextuality and dialogism, and potential for self-actualisation
Setting	Initiates backdrop	Poem's world

Backstory	Supportive information for grounding main themes	Sense-making and reader's framing
Foreshadowing	Writer's intentional sway of what might yet come	Anticipatory; expressing reality
Narrative hooks	Engaging readers	To advance elaboration of themes outside of the text and relationship with lived-world

Supporting Scheme for Analysis of Artefacts (drawing from Conceptual Framework's six dimensions of discourses structuring the self-transitioning theory)

Dimension of Discourse	Aspects of Dimensions	Abstracted Artefactual Connection	Function	Aesthetic	Sentimental Value
Proximity	Place Kinship Affinity	Exchanges of the tactile into what is sensed	Sense of a context to which we belong - family, friendship, community	Presences that deliver appeal and meaning Cathartic	Substitutes feelings of loss, Irreplaceable
Temporality	Time Past, present , future Memory Sequential / Iterative Blurring of tenses, of time explains a unitary reality structured by the blueprints of the past predisposing future	Presence (deceased family members) Becomes integrated and part of the lived-space	Keep History alive perpetuating stories of the past into the present	Lasting Enduring Indestructible	Keepsake Memento Reminder
Reflexivity	Sense-making Identity Retrospection Cue-extraction	Goal / purpose-issuing, Modelling	Sense of dependency Enduring connection	Pleasing, comforting and coordinates with elements of the space (Integration and becoming part of lived-reality)	
Self-conscious-ness Negative self-awareness	Alterity Splinter identity Devaluing Perceptions	Offers security and belonging		Dependency, reluctant to let go because of insecurity and sense of exclusion, otherness and marginalisation	
Transcendence Individualisation	Identification of Self-worth	Sense-making Role-modelling		Artefact is rendered an anchor by which new identity might be forged	
Self-esteem Identity resonance Positive self-awareness	Recognition of self-right for inclusion, acknowledgement and acceptance	Blueprint for living			
Syncretic analogical transfer / translinguaging	Adaptation and adoption Acculturation and enculturation principles	Finding security in solidarity and using the past as parametric rudder by which to live		Reflexivity Confidence and Optimism for self-actualisation	

Coding Sample of Free-Chat Meeting with Ashlyn

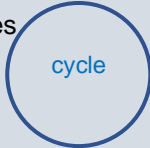
A	Okay... erm where can I start?		
M	Don't worry, we can start wherever you wish..., maybe your photographs and special things, what did you refer to them as?		
A	Sentimentals?	Longing Nostalgia Living in the past	
M	Yes, that's right, your Sentimentals, you have brought with you? I would like to see them... umm you could maybe...explain why you chose these images, and where they were taken and ...maybe a little about their umm significance...their relevance to you and your life.... Umm... Would that be ok?		
A	Yeah... OK... err... well... I hope it will be alright? Okay... erm where can I start?	Cautious and mindful of doing things correctly; links up with her dislike of being constantly criticised	
M	Of course, it will be fine... Just say it how it comes... if you know what I mean...Thank you.		
A	This are me favourite.... thaz me family, well still is, but Nan ...you knows..., but look hows sheze all... rosy and friendly, like she always was, me Ma, we called Nan.... Whenz I hade Jessie.. Umm and there is me and erm mmm... me, my sister, holding Jessie, yes there she is not even two... showing off, and not even two. Could speak really well...not like me friends..umm.. littluns...always acting she was, ummm...dancing.... And singing and.... Giving the finger at anyone from the front ...front room window. [Laughter] Here...she's wearing he dress, Nan made her, yeah uh-huh...and there's the matching scrunchie... in her pony. Nan loved her pony, she combed out the... with her fingers, mad but... it well worked... and then pulled...curls into the scrunchie ... to keep her hair oh off the eyes... you know... to ummm not get her eyes hurt.... not sure... that's what Nan used to say anyways.... And to be fair... she ...Ma... Nan... taught us all we knowz. She knows stuff about stuff, about life... was born umm , nor sure,ummm yes it was erm.... Oh, let me see... they had to make do with stuff and sort of only knew	Longing for her Mother; family Reminiscing Nan's contribution in Jesse's upbringing Admiration for her Ma; Role Model	

	<p>how to make do....with no money. Make food out of nuffing to keep fings going...she stopped school, early like me... to help out.. It was hard....umm Ma...said you had to survive and you had to be clever about them fings and get on with the business... that was Ma. Is that the kinduv... of stuff ...I am spozed to be tellin?</p>		
M	Absolutely...Yes. Thanks....umm let's see what about another one?		
A	<p>This one is me and Frank. We was a... item...since we was kids. I always knowze heze gointa be wif me. Alright.... he did.. Didn't stay for Jess after she got born ... but things got well complicated. He said he is tired of working on them.... them cars. He....mum back ached and, and... he always had a funny...erm smell like oil Said it was diesel and thaterm he wanted a better life for his self.... and he needed educatin... was the last weerm ...saw him. But... well he never came home one day andyou can guess...me Ma is spittin mad as a snake ...she said he was a good for nuffink and I is well rid of him..... Still ... I was gutted... he was Jessie's da and I liked him...liked him loads. That was hard err knowing he was there somewhere...and we was here...waiting. Before I got the message</p> <p>This one's Jess grown up. About thir- een... or so... wif lippie and look at the hair...</p>	<p>Feelings of abandonment</p> <p>Ma loyalty</p>	
M	Yes.... Mmmm?		
A	<p>She got certificates at school.... Really bright.... Me Ma, her Nan spent every day with her.... Picking up after her.... Making her eggs and chips.... And Haribos... [Laughter]. I was working at the local Express.... Shifts made things complica- ed... but I hade loads of friends...and always got the specials. I got promoted too...You can see them certificates here....Ma kept them up on the wall. We was all so proud of her...and now she's at College. Who would of ...thought...?</p>	<p>Pride for her daughter's achievements</p> <p>Her own achievements</p> <p>Nan's support</p>	
M	Mmmm. Why did you select this photograph?		

A	Well....dunno understand?		
M	I mean...what made you choose this photograph?		
A	Mmmm. I like Christmas. I like...well...I liked it because we was togever like we is a family always belonging togever.. when Ma...were busy cooking... .. and stuff. Don't like Christmas cake ... only Ma liked that... but she always made us trifle with custard and... Yorkies filled up with gravy... and roast... everything ...we'd walk from Iceland with the bags cutting me..fingers... and Jess and I watched telly andMa doin the choppin and stuff ...we'd eat for gone past New Year'sback then.... Now we don't see Karen and little Jo. Not since Ma's gone.....and things are...quiet with Jess... she goes round her boyfriend's and I am... well erm bin not...well ... not too well...don't know really. Christmas then is about.... family and food...nowz its like waz my prezzie?	Family nostalgia for past times Belonging Abandonment; loneliness; loss of family closeness	<div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div>
M	What's that in your box? Mmmm?		
A	That's a Palm leaf... cross my Greek guyfriend gave me years back.... It was for Palm Sunday....		
M	You kept it for ...years...Mmmm?		
A	Yes...erm ...it smelt nice... and itz done nice. And it has kept its shape....erm ...Lucky...that was his name... said it ...they ...all...get kepterm...get blessings by them priest... and they get made by the women of their erm church. It was hand-made and blessed and figure it's good to keep.... for blessing Jessie and Ma and me....erm sentimental I am. It's... proly a good sign you picked it....	Nostalgia Finding Anchor in religious symbols / connection to the spiritual world Strength and reliance on women	<div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div>
M	You say it was made by the women of the church?		
A	Well....erm... women always land up doing the work...erm and doing it well.... It's always women...we get dumped with stuff but we make good out of it. Like me and Ma.....And spoze sitting and folding palm crosses one after the other to give away...to all sorts. Even me. Well... erm it's not easy...erm... look here... look at the colour....it has faded... and it's sort of splitting here...and erm... here but it... [Sniffing the palm leaf cross] well notits		<div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div> <div></div>

	funky... but it did smell like.... Israel ...when I first got it.		
M	How come...Like Israel? Mmmm?		
A	Well sort of, I've not been there... no.... have not been any place out of here...really... but that's where Jesus was on Palm Sunday, sort of dried up and like them joss things ... and I think things get to be like wherez they come from...you know?		
M	I think so... do you think you are like where you come from?		
A	Yeah. I look like Ma and I is from her, innit? I is raising Jessie like Ma raised me, and she is Jessie's Nan....erm and she make me think of when I will be a Nan....only I don't sew like Nan. [Laughter] I says it's cheap to go to Primark.... Anyway Jess likes to pick her stuff and wears jeggings mostly....	Kinship with women	
M	Were you born in Bournemouth?		
A	I was born in some place....else but bin living here since ...forever... Ma came from up north and gots on a train and came here and never left the estate... She... hade me, and then Karen but Da didn't stick around for long. It was better... that way. Ma is happy enough and took good care of us...well...erm until she...umm I understand... mmm... Do you like living here? It's all I knoze – we has us roots here...I fink its nice to live by the sea...truth be told I don't get there much...not even in the summer...but it's sunny and I know where I am mostly. Like I belongs here... And know a bunch of people...anyways.	Belonging Familiar Roots	
M	Of course...mmm		
A	Anyways, I have <i>this</i> . This is the cork from Jessie's birth. I never liked the taste of it but Ma....and erm...Frank ...well they drunk it all...French, Frank had said...the real deal he got at Aldi... it wouldn't have been right anyways for...me to erm drink ... cause of my milk and I was quite 'sick	Symbols Memories Nostalgia	

	after the birth – got them post blue-fings... you know and ...did not feel like drinking but.... I did think she was ...the best. Ma was right...she said 'take your time and get used to her'....she was so small and very red when she cried....It was funny... there's her birth date. Frank wrote it on here and said we must never....err... lose ...and so it's with....erm... all my Sentimentals. I will give it... to Jess when she grew up.		
M	That is special..... And this ...?		
A	Wait here's a pic of me... see here... how thin I is... I hade me Ma's legs they said... and I liked them short skirts. Ma said they'd get me in trouble, but...I erm... liked to wear them... and feel quite powerful...Lucky liked this pic of me...said I looks like I is posing for him. That's not right...erm I is posing for me...anyways I did not get in trouble. I was not that kind. I is left,... a miss ...missed out... I put my hands up.... but to be fair it worked out a bit of alright... erm... after all.	Abandonment Let down Personal Control of situation	
M	Tell me about yourself: your school life, your work, did you take any courses?		
A	Well, I is gone to ...to the same school, Jess gone to...only its got a changed name... it not what you think is a good school, but it was good enough for us. We got our education there...erm... to do maths and English and all them subjects we doesn't need to... erm... live. And. cope in this world... [Laughter] I been in work...earned me own money ...from the get go...and in....independence and got child benefits to top up, but was in...erm... work. Of course, it is hard to keep a job when you have to look after your own...erm daughter. And even with Ma's help... weze always strugglin with money...Frank never even come to see her... to pay ...erm just left to make something of his self. I never got that chance... I stayed behind... erm I looked after me Jess with Ma and that is.... my life. You understand?	Routine Patterns Control by others Conditioned to think it was good enough for us, some kind of programming? Self-control and free will Priority and Duty for others	
M	Yes, Ashlyn...it makes perfect sense.... I understand.		

<p>A</p> <p>M</p>	<p>When you grew up like us, you think ...it one... day by day.... You can't have big plans...well erm I hade them for Jessie, but nobody hade them for me. I...erm...did me business like Ma used to...say. But we stuck togever. I kept being a good sort for my Jessie and Ma. I didn't go off them rails. I did me best and that was my life...erm. We girls don't get the choices... we get on with...erm ...the business oferm being the steady.... Frank left to find his self ...even Da – choice to be here or...gone. Or comed back...or gone again, off one on..but we ...erm... we was the ones who got on with the business. That is my education... and you really learn...about life like this. Erm...You put your lippy on. You do your hair and you get on with your life...that's education. Right?...You wake up, hang out the washing, Hoover there with waz you got at the carboot... pick up there...erm... give Jess the bus card and you go pack them shelves or whatever Sonny wants. You bring back sausage and chips and watch ...some telly. And bang!...erm well...it's another...day and you get...you get to try them same things again. ...like a wash round and round ...and again. And your life just keeps turning</p> <p>Yes. Umm... Did you have a particular dream for your life?</p>	<p>loyalty</p> <p>Routines</p> <p>Abandoned</p> 
<p>A</p>	<p>This is my life...erm I would not change it...erm sure I had dreams like ... but I got into work. That was priority... a citizen, working and paying taxes...when you have a daughter. ...when you haze a daughter. That's education. I learned to talk smart-like... talk professional. Let's see.... I never thought about like money...erm rings...dresses... holidays. I is happy living with Ma and Karen and then with Frank and Jess.... You know ...living togever...as a family and looking ...erm out...out for ourselves. I- I, think this is my dream...erm life changed when Frank left because it was nice to have a man in the house... erm like for...cuddles [laughter] and protection but then we didn't really need...a ,a man. Mr Green next door helped when the [] sorry for the language..... Moved down the street, all it took was some cautions and the old Billsorted them out proper... so it was alright me in work and Ma with Jess,</p>	<p>Prefers the routine</p> <p>Male seen as protector</p>

	together...erm that suppose?was the dream...I		
M	You mentioned protection...mmm?		

A	Yeah, like a man, like...in partners..in a relationship...is strong. It was nice to have that...sort of made things whole...and safe like. I did like Frank loads. Whenz I fink of him, I gets real sad.		
M	I can understand this makes you sad....umm thanks for this.... Jessie is studying Painting and Decorating. How did this come about?		
A	Wait...erm...sorry...I did sort of have a dream... maybe it was too sort of out there... you know what I mean? Mmmm when I started with Lucky, well I kindof thought... that we was going to be something...like with ...sames happened...with Karen after her bust-up...like somewhere nice and hot like in Greece somewhere... somewhere nice make me a part of his nice big happy family ...with his big family..... I [wouldofnn] .minded. Ma wasn't sure...erm not because he is foreign...that didn't matter to her... not to me but like [mediraneans] took Ma's bestie. But the dream was taking... the maybe taking...of me and Jess away...But then Ma was took anyways.	Partner and belonging Belonging – Family Sense of 'being taken away' and incorporated into a new family	
M	Lucky was not English?...ummm... foreign...do you think he was like where he came from?		
A	He was a bit of alright...you know...a little bit posh... like when he spoke...soft and careful-like... Yeah...he was different-like....but not sure now...cause, he'd gone anyways...well mostly erm...really, he was .. to Israel ... But he left ...longs before this Brexit-scare... and wasn't sure to stay here? Erm.... you can understand that...feeling foreign...not belonging... I proolly...think it changed for him when Ma you know... erm...and he proolly thought about his Ma and ... you know being there... ...before...I don't know..... Anyways it is jus a dream... ...erm ... Jess?	Education in real life ; tops and tails; Formal Education Choices; control	

	<p>Oh yes... mmm..... Let me see... oh yes... what made Jess choose Painting and Decorating?</p> <p>Umm.... She went for a day visit with the school. They walked round and see what theyz like to do... and she liked what she would of done... about painting... and paint and stuff. She, my Jessie, is bright...always choosing ...and moving stuff to match...and it will be a good job...forone day she's going to paint the front room for us... when we has the time... and she doing her GC for maths and English... that would be a good thing... right? she has...a few choices then...not like me and... Ma. Education... in College, we was educated in real life... they're like... be...different... erm...but...but actually theyz still education... if you knows what I means? You can't have the one and not...the other...theyz them two sides of the same coin...the ones got the head... the others got...erm... the picture...</p>		
M	Maybe you could tell me which side... do you think you got?		
A	Which side? Not really sure....erm...I went to school so got the head then... but I got...no choices...spoze I got the picture. I don't know it makes...no. No sense. Erm... now [laughter]	No choices	
M	What did you mean by <i>the picture</i> ?		
A	Well, you look at a coin.... erm you know like when you play heads or tails? ...that tails... that's your picture...some sort of picture thing...		
M	Of course...I've got you...never thought of this before...ummm do you think the one is preferable to the other? Like one side is more desirable...ummm better?		
A	No, you don't get to choose, it's one or the other...theyz both good...erm..., some people sees, others talk...erm some people do. Some don't... Some come and others go... heads or tails. You know...ummm [laughter]...top or bottoms.... Maybe we got the bottoms then me and Ma... but not actually...Mmmm not sure...really.	Tops and tails	

M	You mentioned you had photographed things of interest around your community for me on account of your feeling unwell to join Jessie and I on Saturday afternoon?		
A	Oh yes, Jess said you can get them for your computer. Do you know how?		
M	We will need a USB cable. But don't worry, if you like, Jessie can download them onto my laptop after class on Wednesday?		
A	Okay, but do you need me to err... talk about them?		
M	That would be most helpful as it will help me with understanding them through your eyes?		
A	Through my eyes... your funny... sounds like you're getting inside my head... But you are not... right? Because we are on the same side? See here... do you know there's nice things... around where I live?	Control Suspicion of indoctrination	
M	Mmmm you don't like the idea of someone forcing you to think in a particular way? Same sides? Just so you know, I just meant to review the images in the way you and Jess might have thought...		
A	Well... Well... obviously... I know there are sides like... you know I hear them others... you know those educated ones... well in the Express... they're sort of making me feel like I am stupid and good for packing their bags up but that's not my job... I got promoted you know... you know what I mean... anyways... see here... see how green and pretty this looks... like a painting? But look here... wait let me make it bigger... see this shopping cart? Someone must have nicked it to bring them bags home and ... a while back... I saw a man wheeling his daughter in it... She was screaming... and I remembered this too... erm. It was important because it shows you how people don't care about rules... if it's for family matters... they do what they have to... and life is about that in it? Who cares about the quid? Though I remember... I used to get them trolleys back... to get the quid... yeah times were hard but I could earn myself a fiver in a	Conditioning Sides? Division and othering Family priorities	

	morning and.... wellworth it you know.		
M	That's so true...Your comments are very helpful for my study. Thanks Ashlyn....did you take anymore?		
A	Here's one when those [offensive term for travellers] lived in their van . It's not the very one the old Bill moved on, but it reminded me when they was told to jog on out of here... good too, they used them pavements for ..loos and, erm.. nicked stuff from next doors garage and kicked over bin bags we put outwhat a mess,...first we thought it were them foxes[laughter] so the van tells you of the kind of trash we have [laughter]	Exclusion of 'others' not deemed the same or part of the community	
M	Ahh, yes... What's that one?		
A	Well, that's also Jess... she said it was important I show you how things get fixed. See there was an accident here...them cars weren't stopping coming off the motorway, now council's putting them in. I like them little hoodies, it's like we don't get to see erm things, like we get to see things when they spozed to be seen ...you know what I mean?	Compliant Control Enforced	
M	Mmmm		
A	He's what Jess took...see here? We is a close community...actually. Erm...we take care of each other...no grasses...and people is kind ...well mostly... so community ..is important...care is big here, and so Jess took this to show you how the community is... like when people aren't in work, or theyz family have a death, or when they've been arrested...well they give them stuff to keep things ticking...maybe...maybe not steak and chips, but nuffings wrong with a few tins? Some soap and bog roll...Right? See why I like it here? It's like we knoze each other like a family...well sort of ...erm and safe mostly ...	Community Care Safety and Protection Law enforcement Control	
	I says you is joking me...see here? That's what's...err...left of the chained bike [laughter] them wheels, handle-bars, everything gone... [Laughter] And here... See the sign?...we don't want them bullying us here... like when Jess was there with Ma ...and them... yobs came and rattled her on them		

	swings...over and over...picking on Ma, always so friendly and rosy cheeked...she'd give them her [shor] off her back...and she had been there... a Nan whiff her Granddaughter... [Shaking head]		
M	What do you think the images you have taken say about your community?		
A	Well ...erm.... Don't know really....erm except there are... good and bad everywhere.... Good community support...and bad...bad troubles, Gippos and yobs and families and homeless, but wheeze all the same under it all...but us thinking on it aren't always good...hey? Some of us are upstanding...working and caring for our daughters....erm others are down and out... not working...erm overs drunk and dirty. Takes all sorts, Ma used to say....Jan's partner lets... her have it on a Friday night after they bin at the local,... rather me be....alone...than have a man like that...erm peoples different but deep down theyz all the same...but you, you... gets to choose... which side...you don't have to be rich... money like...you got...erm be, be able ...to, to hold your end up	Free will and own choices	
M	Thank you for sharing all of this. I do appreciate it very much.		
A	No probs... it was kina nice to talk about life...it makes me see that life's not bad when you think of things...right?	Cathartic sharing of CAE	
M	That's good...Would you like to talk about your hobbies?		
A	I...erm... don't have a lot of time for them...cook and clean and did my shifts...and... on the sofa to watch telly or has a lied down... mostly.		
M	Well, telly...what shows do you watch?		
A	Jeremy Kyle...hands down the best show on telly. I also watch Corry and Chelsea...sometimes..Like you do.Because it shows you real people and ...their lives... not all fancy soapie people... people with problems and all the lies and cheating that is always covered up...and he does good by	Reality vs pretence Overt vs covert Some kind of "even-ess" that Ross had identified as resident within all	

	bringing it to our lives- we gets to see that our lives is not that off...you know.		
M	Any others... like cooking programmes?		
A	No...you don't have the stuff what's needed. And talks fast... you can't keep up with what he's saying		
M	He?		
A	What's his face...[laughter] the guy that cooks them school meals...[laughter] I always laugh when I cant remember[laughs]		
M	Is it maybe, Jamie Oliver?		
A	I think so, he's the one with all the daughters....erm had them fancy names like Daisy and Petunia....or was that other show with the farmer and his wife and all them children?		
M	I think I know what you are describing [laughs].... Do you read books, magazines, newspapers?		
A	Yes, I like books. I read the Modern part of the Bible.	Religious	
M	Do you have any favourites?		
A	Well... I read Mice and Men when Jess had to do it in College		
M	What was it about?		
A	About ugliness...about hate crimes and about erm...poor people being abused. Mostly, about....erm people being cruel to cripples and you know...erm...people whose not been educated. Me and Jess watched the You Tube movie...it was real sad. They spoke funny them cowboys...could not make head or tail of what theyz was saying... there we go again heads or tails [laughter]	Distinction between educated and labourers Cruelty; ugliness; Abuse / hate crimes Linguistic differences	
M	[laughter].... Why do you think such a sad book was written?		
A	I don't know.... Its messed up you know...Also about killing the old dog...that's wrong... You know.		

M	Yes.		
A	I just feels likes when you are sort of poor...you know...living a simple life just getting by... you cant help seeing the rot in them buildings and the ways we live here... I mean I never point these things out to Jessie...so I dont make her feel bad or less living here...but you cant ignore things...I means look this photos were taken by Jessie on her phone... so she is seeing them alright...and maybe she is saying that she knows whaz going on here... and maybe she dont like wherez she living or how things are...maybe thaz why she want a different kinda life... so I really hope she gets it... I don't wants her to be sad and living like this..because this house means nought...nothing really to her... for me its where me Ma lived with us...and I feel sheze here wif me...	Control censorship to protect Jessie. Suggests a habitus born out of own conditioning Seeing but not openly acknowledging Shame	
M	I'm sorry about how you feel....somehow we have to try and find the best of every situation... I know how difficult this is... but I know too...that accepting what we cant change and focusing on what we can might be the best way forward.... I also know that you are a kind and sensitive and thoughtful individual, and that is a strength in itself... so please... try and recognise these wonderful attributes...		
A	It is so very hard... and sometimes whenz Im sitting here staring out the window... how my life is goin ta turn out... and what it has been all about...and also with Jessie grewed up... I wonder what will become of me....	Uncertain of future Despair; no control Fear of lone role	
M	Maybe...and if you like... we can chat about some courses you can take... at the College... or maybe at the community centre... there are several adult training courses... because when we think we have reached an endpoint...it really is always just time for a new start... But maybe for the moment we should end our discussion... and give yourself a break because really we've had a good conversation...you have been very helpful today...	I was mindful of her mental health issues especially with the turn of the conversation around photos and of book	
A	Oh that's good....I'm,I'm,... feeling...not well...at the minute.	Difficulties about raw realisations made; linked to health issues	
M	I'm sorry. We have been talking for.....mm for sometime now... yes. Would you like our meeting to end now?		

A	Well. Erm...yes. Me and Jess did the pictures... for...your research. And I have told you loads about everything...Right?		
M	Yes, we certainly have, and I am most grateful for your time and the care with which you shared all your Sentimentals. That's fine. We can call it a day for now... Thanks once again, It is all very much appreciated.		

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References of Sources that inspired sketches throughout the thesis:

Fig. 1.: Rendition inspired by Alberto Giacometti (1959), *Reclining nude*
[<https://pl.pinterest.com/pin/371476669256468991/>]

Fig.1.1.: Symbolic illustration of Variant Informants Inspired by Claude Monet (1899), *Water Lilies*, Musee d'Orsay, Paris

Fig. 3.6.: Rendition sketched from Microsoft Triple Helix DNA Graphic
[<https://templates.office.com/en-us/triple-helix-dna-graphic-tm78601806>]

Fig. 3.9.: Symbolic illustration referenced as a freehand line drawing from
[<http://clipart-library.com/anchor-images.html>]

Fig. 4.2.: Sketch of Wave Motion inspired from free stock photo,
[<https://www.rgbstock.com/photo/2dyXkPj/Waves+1>]

Fig. 5.1.: Wave Metaphor inspired from:
https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.pinterest.com%2Fpin%2F479281585340645467%2F&psig=AOvVaw1BL1OuDHLmU-2lzhGuTg_S&ust=1613045642692000&source=images&cd=vfe&ved=2ahUKEwj518q1pd_uAhUFSEEAHeDECrEQjhx6BAqAEBI
[<https://www.pinterest.co.uk/pin/479281585340645467/>]

Fig. 6.4.1. The Ouroboros inspired from:
<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.pinterest.com%2Fpin%2F150448443788763942%2F&psig=AOvVaw0KVpyJHXkCTgamABJKVDq5&ust=1613046112810000&source=images&cd=vfe&ved=0CA0QjhxqFwoTClictqCn3-4CFQAAAAAdAAAAABAR>

Fig.7.10.: Transitioning Seahorse inspired by
[https://commons.wikimedia.org/wiki/File:Hippocampus_borboniensis.jpg]

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