AN EXPLORATION OF STUDENTS' CONSTRUCTION OF KNOWLEDGE AND IDENTITIES DURING THE READING OF LITERATURE USING TEXT WORLD THEORY

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Furzeen Ahmed, 2019, asserts her moral right to be identified as the author of this thesis

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Thesis Summary

This thesis provides a Text-World Theory (Werth, 1999; Gavins, 2007) analysis to the exploration of student interactions within the Secondary English classroom. It studies students' linguistic construction of their conceptualisations of themes and ideas explored during the study of literature. This thesis examines how students utilise knowledge and experiences in the real world to form connections with the text world. It has three foci consisting the exploration of students' positions in relation to reading literature which is spatially, socially and culturally distinct; the use of Text World Theory to analyse classroom discourse particularly of students linguistically conveying these cultural, social and ethnical positions, and to provide insight into the evolving nature of classroom interactions and how students' positions impact each other's conceptualisations of literature studied.

The data generated consists of student interviews, classroom discussions and group discussions collated during a 9-month linguistic ethnographic study at a secondary school in the East Midlands region, UK. Text World Theory is used as an analytical framework to explore the students' construction and discussion of their conceptualisations of the texts studied in the classroom. The analytical findings demonstrate Text World Theory's significance as an analytical framework within the interdisciplinary field of classroom discourse in English subject. This is by analysing the students' co-construction (Littleton and Mercer, 2013) of cultural, social and ethnical identities during classroom discourse, providing insight into not only their own evolving conceptualisations of texts, but each other's. The study demonstrates the framework's importance in analysing multi-participant spoken interactions to understand this joint construction of knowledge about the text studied, including exploring the challenges and conflicts emerging from this form of communication. This is by conducting fine-grained linguistic analysis to draw out the complexities surrounding classroom discourse through students sharing their conceptualisations of the text studied.

Key Phrases

Text World Theory, Classroom Discourse, GCSE English Literature, Cognitive Linguistics, Classroom Reading

<u>Acknowledgements</u>

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List of Abbreviations

Researcher

FA   Furzeen Ahmed

Teachers

CT   *Class Teacher*

CT2   *Class Teacher 2/ Year 8 Class Teacher*

Students (contributions cited, or students mentioned in the thesis. These are the initials referring to each of these students)

Ade

Al

B

D

Far

Hu

Ie

Mar

Mo

P

Rah

S

Sa

Sad

Y

Texts

ACC   A Christmas Carol

Transcription Conventions

[.]   Pause (with the amount of time of pause indicated in some of the extracts)

[ ]   Overlap

[…]   Omission of interview or audio recorded data

=   Began to speak simultaneously

[*inaudible*]   Inaudible

Chapter 1

Introduction

1. Outline of Research

This thesis aims to contribute to the fields of Cognitive Linguistics and Secondary English Education, by offering a Text World Theory (Werth, 1999; Gavins, 2007) analytical approach to explore the joint construction of knowledge and identities in classroom discourse. The focus is on how secondary school students form affiliations between knowledge and experiences in the real world and literary texts that are studied. Classroom observations and discussions with the class teacher and students will be analysed using Text World Theory as a conceptual analytical framework to recognise how this development of thinking takes place.

In 2014, the National Curriculum reforms were implemented which included an overhaul of the British educational system at key stages 1-5 (5-18 years old). The thesis particularly focuses on the changes that occurred at key stage 4 in the English subject, when students study towards obtaining their GCSE qualifications during their last two years of compulsory education. These changes included the introduction of the study of canonical literature comprising of texts predominately written by white, British male authors. As a result of these changes, there has been a marginalisation of texts to foreground the British Literary Heritage, such as Harper Lee's To Kill a Mockingbird and Evaristo's texts focusing on the diversity of experience in Britain. The present thesis explores this refocus depicting a disparity between what the English curriculum is advocating and the present day English classroom. This refocus is since the selection of texts reflects a national heritage celebrating the works of 'dead white guys' (Robinson, 2001: 69), and the thesis analyses how an English classroom responded to the study of these selected texts through the exploration of the students' diverse cultural readings. In particular, this thesis documents how classroom interactions can encourage students to explore the differences prevalent between the students' conceptualisations of the texts, in the sharing of different cultural, religious and social knowledge and experiences used to understand the texts studied.

The following sections of this chapter will rationalise the necessity to address the research questions outlined in section 1.2. Section 1.1 provides the educational context behind the thesis' focus including an explanation of the national curriculum reforms and their impact on the present day English classroom. Section 1.2 discusses the rationale for focusing on classroom discourse and the integral role Text World Theory plays in demonstrating the students' conceptualisations of interactions about literature studied within the educational context. The section also provides the research questions that have emerged from the contextual element of the study. Finally, in section 1.3 I outline the structure of the thesis and how the chapters address the research questions.

1.1.   Current issue: the single voice of the English classroom

'No child should be expected to cast off the language and culture of the home as he crosses the school threshold, and the curriculum should reflect those aspects of his life'

(Bullock Report, 1975: 286)

'**An active involvement of literature enables pupils to share the experiences of others […] by entering […] the world of others, and in consequence they are likely to understand more of themselves**.'

(Cox Report, 1989: 94 – bold in original)

The reports provide a positively diverse outlook of teaching and learning English which acknowledge the students' contributions in the English classroom. The Bullock Report (1975) recommended the necessity for the secondary school setting to advocate a policy for language in the national curriculum. The Report also reflected on the status of English prior to the introduction of the National Curriculum, and advocated for limitations upon students to be lifted upon entering the English classroom. Instead, the report argued for the recognition of students as being more than students but also citizens in a culturally, socially thriving global community. It encouraged the transcending of boundaries and exploring the development of the students' understandings influenced by the rich, diverse and shifting associations beginning from the home and encouraging these to be explored inside the classroom. This was further encouraged by the Cox Report (1989) which informed the first English National Curriculum, and similarly perceived students as individuals who live in a cohort and can learn from each other through the study of English. The Cox Report (1989) introduced the programme of study for the national curriculum and provided an overview of

the skills acquired by students during the course of their study as well as obtaining attainment targets for each key stage. The reports' argument for students to interact with cultures in society through literature and language was in contrast to the earlier perception of these elements as cultural artefacts aiding in 'humane training' (Newbolt Report, 1921: 18). This report (1921) argues the study of literature should involve students understanding its central role in their learning experience. The Newbolt Report's inquiry into English urged teachers to cultivate civilised individuals through the study of great literature rather than students learning about each other's different understandings. Unfortunately, within the context of the curriculum reforms, the strive for an English subject comprising of opportunities for students to share their cultural knowledge, endorsed by the reports earlier, has become problematised.

In relation to the recent changes in the subject, the Department of Education (hereafter, DoE) (2014) provided a review on the curriculum reform prior to its proposed implementation in 2015, which draws on respondents' comments regarding the changes suggested in GCSE English and Maths. These comments reflected a shared potential concern regarding the impact the changes would have on ethnic minority groups' study of English. The respondents believed English Literature did not promote inclusion, as the review further warned

'the inclusion of a range of texts representing a plurality of cultural experiences increases engagement with the curriculum for candidates from diverse backgrounds; a narrow focus on the English canon is likely to alienate them'

(DoE, 2013: 14).

There seems to be a contention between preserving the national culture, by selecting literature which carries the 'best knowledge […] the best ideas of their [the authors'] times' (Arnold, 1869: 232), and the students' 'protected characteristics', in this case referring to their cultural heritages. In both cases, there is a need to preserve and treasure these literatures as cultural artefacts and experiences through the sharing and acknowledgement of these heritages with others. Here, the use of the term 'protected' suggests the students' identities can to an extent be compromised during the study of these particular texts, in order for the students to engage with the texts depicting the dominant culture.

The sense of inclusiveness is challenged by the notion advocated by Arnold, a cultural critic, regarding cultural artefacts such as literature, showcasing the 'best ideas of their time' (1869: 232), with 'their' suggesting remoteness between the present day, English classroom and the British Literary Heritage advocated. There is an issue regarding relevancy

here which is argued by DoE's comment above, since 'time' refers to temporal, spatial and social changes which need to be acknowledged in the course of studying these distinct texts.

The omission of texts from other cultural literary heritages brings about other complexities concerning students' perceptions of themselves in the real world. Since the reforms were implemented in the English classroom, it has become necessary to understand how students from culturally diverse backgrounds interact and make the studying of these texts meaningful for them. This is to prevent students' cultural, social and ethnical affiliations being placed at a periphery, as these moments of reflections occur during encounters of differences in perspectives between the students' identities and the texts. However, this thinking process does not always take place individually but, as will be explored in this present thesis, is made public through classroom interaction, which has an important role in encouraging students to share their reflections together.

1.2.   Contribution towards current research: Acknowledging the experiences in the classroom using Text World Theory

Text World Theory is a cognitive linguistic framework and focuses on 'human discourse processing' (Gavins, 2007: 19, and how individuals construct mental representations of spoken and written discourse. As a branch of this interdisciplinary field, the framework demonstrates how various factors such as language use, context, conceptualisation, meaning and embodied experience collaborate in the course of an interaction (Croft and Cruse, 2004). The mental representations are formed by individuals collating their knowledge and experiences, as well as the factors mentioned above, comprehending interactions in which they are involved. The framework provides a beneficial model, which aids in demonstrating how individuals organise the mental resources exemplified earlier to comprehend an interaction. Within the educational context, I aim to apply the framework to explore how the students use their knowledge and experiences outside the classroom interactions to their studying of texts, which were spatially, temporally and culturally distant from their understandings. The model demonstrates how classroom interactions prompted students to share their conceptualisations of the text-worlds, and make texts meaningful for them as readers.

In light of the contextual background provided regarding the curricular reform and the role the analytical framework plays in foregrounding the thinking processes in constructing mental representations of the text, this thesis addresses three research questions:

1) How do students position themselves in relation to their cultural identities when reading literature?

2) How do students use language to convey their knowledge and experiences to support their understanding of literature or related concepts studied?

3) How can Text World Theory be used to demonstrate the complex nature of classroom discourse, in the incrementation and development of knowledge, experiences and perspective on literature studied?

1.3.   Structure of the thesis

The thesis comprises of nine chapters, with chapter 1 presenting the research questions. I explain how these questions emerge within the educational context, and how the conceptual framework, Text World Theory, can provide an insight into the intricate nature of co-construction of knowledge during classroom discourse. In chapter 2, I provide a literature review including a detailed overview of the theoretical basis of this thesis, as well as a rationale for selecting Text World Theory to explore the dynamic nature of the English classroom. The overview includes the development of the framework and the underlining concepts, in particular Text World Theory's focus on the 'discourse-processing' within the context of an interaction (Gavins, 2007: 19). This focus is further discussed in relation to what the framework can offer in regards to acknowledging the influence context has on how individuals comprehend spoken discourse, and utilise their cultural, social, and ethnical knowledge and experiences to participate in an interaction. Text World Theory has been extensively used in a diverse range of fields such as literature, poetry, and education, which will be briefly examined in how the framework has developed exploration into language use and thinking processes through these mediums. Finally, I explain how I shall use the analytical framework, by focusing on the role classroom discourse plays in making texts meaningful and sharing different conceptualisations of these texts.

Chapter 3 moves forward to explain the position of identity and culture within the English classroom. In particular, I explore how classroom discourse involves students understanding and learninh literature using their cultural and social discourse knowledge. The first section explores the definition of cultural identity and evolvement of individuals' connections with social groups and communities. This notion of the impact of social affiliations and distances is then discussed in relation to formation of identities, particularly within the field of literature. In regard to recent socio-political developments, the chapter discusses the role literature plays in representing emerging cultural identities and

communities, and how readers perceive these representations connecting to their positions in the real world.

In Chapter 4, the notion of reading positions is further discussed within the context of classroom discourse. Here, the section emphasises the concept of joint construction of knowledge through the sharing of distinct understandings by students and teachers. These understandings are distinct due to students' different positions, such as the diverse range of communities and social groupings they share a connection with but also those from which they are distant. The chapter moves on to explore the notion of 'interthinking' (Littleton and Mercer, 2013), and how students can potentially lead classroom discussions to evaluate the novel perspectives introduced, and navigate the interactions according to their own understandings. This alternative structure of classroom discourse is discussed further within the frame of power, by referring to the shift in student and teacher's role in working and thinking together.

The students' proposed transition from learner to expert is also the central point in chapter 5. In particular, the emphasis on the students' roles is further explained within the interpretive approach adopted in this thesis in conducting a linguistic ethnographic study. This chapter rationalises the selection of this approach and adopts an 'emic perspective' (Pike, 1964), to explore how observing within the classroom provides an in-depth understanding of the students' developments in thinking, expression and perspective during the duration of the study of literary texts. The final section provides an overview of the data collection, data categorisation using NVivo and data selection for further, detailed analyses. Chapters 6-8 of the analysis section offer further insight into the selected extracts, and how these excerpts address the research questions mentioned in section 1.2.

Chapter 6 demonstrates the development of the students' understandings, in their study of Charles Dickens' *A Christmas Carol* (hereafter *ACC*) during the duration of a single group discussion. The chapter focuses on a student's introduction of a novel concept, during the group's sharing of their perception of ghosts. I will explain how this new information impacted on the subsequent discussions that arose thereafter. Here, Text World Theory is interwoven in the analysis by demonstrating how multiple participant discussions are fragmented in the construction of distinct, and conflicting, perspectives as the students' developed their understanding of this new concept. This demonstration of various voices intertwining in the pursuit to gain or share knowledge is further discussed in Chapter 7, where the focus moves from a single discussion to examining a collection of selected discussions arising from a particular classroom feedback. The extract involves a student questioning the notion of philosophy in relation to Shakespeare's *Macbeth* (2005), and is further explored in conjunction with other students' perspectives about the idea of philosophy. In particular, the chapter explores the role of interrogatives in spoken discourse

in not only limiting the focus on a particular concept, but in opening up the interaction to encourage alternative perspectives to be shared during the course of the discussions.

Chapter 8 examines world-switching between the text-worlds and discourse-world in students' discussion about nationalism, a theme which emerged in their study of *Macbeth* and Lord Tennyson's 'A Charge of the Light Bigarade' (1854). The students contemplate the theme in relation to the depicted scenarios in the text worlds from betrayal to loyalty, and align their perspectives on these matters with the knowledge originating from their own cultural, ethnical as well as ethical positions on nationalism in the discourse-world. Text World Theory demonstrates how the students problematise the concept of nationalism in the real world by reflecting on its depiction in the text-world.

In chapter 9, I provide a conclusion and an overview of how the thesis addresses the research questions and contributes to the interdisciplinary fields of English, Education and Applied Linguistics. I also suggest possible avenues in which the thesis can extend into and further explore the notions raised such as the nature of classroom discourse and students' conceptualisation of novel concepts studied in the English classroom.

Introduction

Chapter 2 introduces Text World Theory, used in this thesis as an analytical framework to understand how students conceptualise classroom discussions regarding the literature they are studying. Section 2.1 provides an overview of the framework and its emergence from the interdisciplinary field of cognitive linguistics. Section 2.2 explains the conceptual models integral to the framework, demonstrating how individuals construct mental representations of written and spoken discourse. Section 2.4 presents the current use of Text World Theory in literature, and in the analysis of reading group data. I explain how the framework can be extended to explore multi-participant classroom discourse within the field of education. I will explain how this particular setting enabled me to draw links between the students' evolving conceptualisation of themes and ideas, and the texts studied.

2.1. Overview of Text World Theory

2.1.1. From generative linguistics to cognitive linguistics: focus on the experience

A key aspect of the development of Text World Theory is the belief that language should be treated as part of the context within which humans interact in a particular space and time (Werth, 1999). Werth's definition of an interaction goes against the 'objective' (Werth, 1999: 20) understanding of human interaction by one of the frameworks he drew concepts from in developing Text World Theory – generative linguistics. Generative linguistics, developed by Chomsky, amongst others, focuses on the construction of sentence at a clausal level, resulting in the marginalisation of the effect of the study of context on sentences. Chomsky (2004: 61) believed that humans learn general rules in the construction of syntax and he therefore viewed language as an 'objective system of rules' that is 'context-free' (Werth, 1999: 20) which can be applied to all types of interaction. Werth's dissatisfaction with generative linguistics resulted in him arguing for a more context-centred study of language. He drew on Langacker's exploration of the relationship between grammar and conceptualisation, in which the latter argues for a 'usage-based model' (Langacker, 1999: 91). Langacker (1999: 91) describes the model as giving 'substantial importance […] to the actual use of the linguistic system and a speaker's knowledge of this use'. In other words, Langacker's model refers to the development of social interactions by using resources such as memory and 'physical, social, cultural, and linguistic context' (Langacker, 1999: 99) to make an interaction meaningful for participants. An utterance should acknowledge what the

hearers already know. Langacker (1999: 261), however, suggests that knowledge is 'established [...] via linguistic interactions', meaning that the language event is considered to create new knowledge in the hearer's mind, building on what they already know.

In spoken interaction, when new information stored conceptually in the speaker's mind is shared, the linguistic structure reflects this process of sharing in an interaction. Such linguistic structures, for instance the definite article 'the' and possessive determiner 'my', set up the 'new entity' in a hearer's space (Lakoff, 1987: 543). These linguistic structures refer to items participants are familiar with since they may share the same physical setting of the interaction. Werth (1981: 113) states that a sentence is understood as a whole as its meaning is embedded within a social context and involves interactants building relationships and fulfilling 'conversation goals' (Werth, 1981: 9). He further explains that context defines the manner in which a listener or reader presupposes the next sentence. This in turn creates 'new context' that is influenced by participants contributing 'new' knowledge and understanding to the presupposition of a sentence (Werth, 1981: 131-132). Lakoff's work is similar in that it suggests the introduction of a 'new entity' is enacted by the speaker, which in turn helps the hearer in understanding how subsequent sentences presuppose the first sentence. Werth (1999: 20) discusses the role of cognitive linguistics in the development of Text World Theory, and the focus on the comprehension of interactions. He questions how, without access to context, a sentence can be understood if the intended effect of the sentence is different from its purpose. For instance, how might an assertive sentence 'uttered with question meaning' be received (Werth, 1981: 113)? He emphasises the importance of 'situated-meaning' (Werth, 1981: 113) such as time and location of an interaction for individuals to understand the intended meaning of the speaker or writer of the sentence.

2.1.2 From cognitive linguistics to Text World Theory: the organisation of experiences in spoken discourse

Langacker (1999) suggests that cognitive linguistics is more concerned with how interlocutors construct mental representations using the very resources, such as participants' knowledge and experiences, that generative linguistics 'minimise[s]' (Langacker, 1999: 91). Langacker's comment on the importance of the speaker's perspective being reflected through an interaction echoes Fillmore's focus on the role of the experiencer in a sentence (Lakoff, 1996: 140). Fillmore (1985) states the need for the study of language to reflect the 'rich' comprehension process of interlocutors, whereby the speaker conveys his or her meaning in spoken discourse, and a hearer 'constructs' the meaning from the discourse (in

Croft and Cruse, 2004: 8). He specifically refers to 'frame semantics', which he defines as mentally stored experiences, knowledge and memories, or 'schema[ta]', from which individuals retrieve information to make sense of an interaction (Fillmore, 1979: 97). Werth (1999: 20) extensively draws on the concept of 'frames' in Text World Theory, as he discusses the retrieval of conceptually stored experiences to 'flesh out' an interaction and make it meaningful for participants.

Ungerer and Schmid (1996: 209) cite Fillmore's work on frame semantics when discussing how language use shifts a hearer or reader's attention from one frame or situation to another. They exemplify Fillmore's notion of 'frames' by looking at the different referential points for the verbs *spend* and *cost*, as shown in figure 2.1.

Spend   **Cost**

Figure 2.1 'Fillmore's notion of 'frames', modified after Fillmore (1977: 107)

Figure 2.1 demonstrates Fillmore's '[BUY]' frame which includes the following four elements forming the sentence 'David bought an old shirt from John for ten pounds' (Ungerer and Schmid, 1996: 206): A (buyer), B (goods), C (money) and D (seller). The figure illustrates that a hearer or reader's perspective 'directs the attention to the BUYER and the MONEY when *spend* is used, and to the GOODS when the verb *cost* is chosen' (Ungerer and Schmid, 1996: 210). For instance, for the 'Spend' frame, the focus is shifted upon the subject of the sentence 'David', the 'buyer', and on the object 'ten pounds', the 'money', to complete the action specified in the first frame. Here, the shift takes place between perspectives where a hearer or reader is provided with linguistic cues to understand the viewpoint depicted as well as how it may change. This tracking of how attention shifts provides an

insight into the reading or speaking experience, and how participants understand relationships between entities in the world are indicated by the written or spoken discourse.

The conceptualisation process involves the hearer 'imagin[ing] the action, that is to create a mental image of what is happening' (Lakoff, 1987: 531). This notion of a 'mental image' is what Werth describes as involving the mapping of the hearer's understanding of the situation being depicted. As Werth explains:

> the participants actively interpret the situation […] *imposing* an interpretation. The second possibility was that the context just builds up as an automatic side-effect of the discourse. The context is […] **discourse-conditioned**, or […] **text-driven**.

(Werth, 1999: 118)

As will be discussed in section 2.2, a participant's understanding and contribution to an interaction is 'text-driven' since an interaction influences what knowledge, experiences and memories are retrieved. Werth (1999: 19), however, states that participants retrieve their personal knowledge and experiences to help them in the understanding of interactions and therefore, the conceptualisation process is argued to be 'bound up with human experience'.

Langacker (1990: 315) defines 'perspective' as determining a 'vantage point' of a speaker's view, demonstrating that the speaker does not have a 'neutral conception' but embodies 'a particular viewing arrangement'. 'Vantage point' implies a shift from 'attention' towards an entity in the discourse-world to 'self-examination', in other words a speaker or narrator adopting an 'egocentric view' (Langacker ,1990: 317). This 'egocentric' perception of oneself creates 'asymmetry between a perceiving individual and the entity perceived' (Langacker, 1990: 316), in this case the speaker him or herself. This reflection involves taking into account the 'circumstances' or the space in which the discourse is taking place in which one perceives oneself as the object of inspection. In Text World Theory, attention is compared to shining a 'spotlight as a means of understanding' (Stockwell, 2002: 18). Therefore, whatever is emphasised will 'receive all the interest and processing focus' of either reader, speaker or viewer (Stockwell, 2002: 18). However, this shift in focus may cause conflict during interactions, since this reflection involves the speaker sharing his or her thought process, and there may be tension between this and the hearer's viewpoint of the speaker's input. Lakoff and Johnson (1999: 42) discuss a similar issue surrounding the apparent 'dichotomy' between perceptions, considered to be associated only with 'bodily movement', and conception, which is understood to be a 'mental' phenomenon. They argue that the body is 'shaping' (Lakoff and Johnson, 1999: 42) and determining the language use, since an experience involves an individual tracing their location or position (see chapter 3, section 3.3 on individual social positioning) in a particular situation. Section 2.1.3 further

focuses on a particular 'bodily perception' and individual thoughts in understanding how participants convey their understandings of a proposition.

2.1.3. Cognitive linguistics: understanding the relationship between language and knowledge

Cognitive linguistics offered the personalised perspective of language use which Werth sought when developing Text World Theory. Text World Theory is based on empirical and theoretical work in cognitive linguistics, which focused on how human interaction 'engaged with the social world' (Harder, 2010: 116). The construction of a mental representation of an interaction consists of retrieving relevant memories, knowledge and experiences (see section 2.3) to aid in a participant's understanding of discourse (Werth 1999: 96). This retrieval process is a significant approach in cognitive linguistics, which focuses on how 'language reflects patterns of thought' (Evans and Green, 2006: 5). In this case, language is studied through the lens of the development of conceptualisations. Language plays an integral role in providing insight into this very development of thoughts and ideas, and the relationship between human experience and the mind. Our mental representation of a situation or topic being discussed is derived from our perceptions of the real world (Evans and Green, 2006: 7). The focus on senses includes the processing of information through vision, touch, smell and sound which, through language, construct an idiosyncratic representation of the real world. Language, however, represents a restricted insight into the evolving, boundless conceptualisations and therefore provides 'prompts' for individuals to understand rich and complex constructions of mental representations (Evans and Green, 2006: 7-8; Fauconnier, 1997). Werth (1999: 117) similarly advocates in the use of Text World Theory that individuals seek meaning or familiarity with what they read or hear but also find commonality with other discourse participants.

The cognitive linguistics approach offers an insight into what it is to be human (Evans and Green, 2006: 6; Lakoff in Eco,1988: 120). Lakoff (in Eco,1988: 120) advocates the notion of an individualistic focus to language by stating that 'experience' consists of articulating and tracking how an individual makes their way through the physical world by describing perceptual, cultural and experiential knowledge (see section 2.3) in an interaction. Text World Theory has drawn on concepts from cognitive linguistics, such as metaphorical thinking. For instance, as will be discussed further in chapter 5, section 5.3.4, Conceptual Blending Theory (see Fauconnier and Turner, 1998; 2002) as a framework acknowledges how distinct mental spaces consisting of individuals' experiences and knowledge are used to understand novel concepts. The framework builds on this focus on constructing a particular

context through the creation of mental spaces, or text-worlds (see section 2.2.2), and understands the impact of context on individuals' understandings of the discourse. Text World Theory extends the exploration of this relationship between individuals and context by considering how the latter, comprising participants' knowledge and experiences, is used to make discourse meaningful for the former. In the present thesis, the focus is on how discourse participants navigate through interactions and use language to capture the complex, enriching process of conceptualising the real world through individual mental resources.

2.1.4. The role of Text World Theory in understanding the reading process

Stockwell (2009: 88) defines Text World Theory as valuable to the reading process as a 'deictically-driven discourse analytical model' which focuses on the 'analysis of texture because it does not neglect the stylistic level alongside the conceptual level of worlds'. The value of an interaction is determined by how an individual, as a reader, responds to a text, such as whether he or she senses a particular emotional connection. The focus on the exploration of readers' emotional involvement in written texts, such as poems and novels, leads to questions regarding the position of opposing readings where there may be alternative interpretations. By focusing on exploring individuals' reactions to a text at a stylistic level, Stockwell (2009: 160) provides an insightful and beneficial discussion regarding the concept of resistant readings and how these are triggered by opposing understandings. This resistance is prompted by honing an alternative perspective presented through modalisation, such as the use of 'shall' and 'must'. Here, such linguistic cues determine a reader's position in terms of what beliefs and views he or she should have about the topic being discussed. (See section 2.4.1 for a discussion of Stockwell's analysis of Rudyard Kipling's 'The Reeds of Runnymede' in relation to the importance of readers' ethical positions). In the case of the present thesis, I argue that such opposing perspectives should be communicated in other ways, namely between readers in spoken discourse. The focus is on discussions between participants, with Text World Theory providing the analytical tools to explore how these relationships are negotiated between readers, in their constructions of mental representations of the texts being studied.

The connections made with the texts reflect our sense of place in the world. Here, the sense of place can be understood as positions individuals adopt. These positions affect how a text is comprehended (see chapter 3, section 3.3 for further discussion of the notion of positioning), or affiliations formed between individuals' knowledge and experiences of the state of affairs described in the text. Interactions between text and readers are vital because

the latter are able to share their knowledge and experience of the world to aid them in the development of their understanding of a text. Stockwell's (2009: 88) reference to the refocus on 'stylistic […] alongside the conceptual level of worlds' suggests that this analytical lens is beneficial for understanding the effectiveness of literary texts on readers. This is by acknowledging the linguistic cues in the reading process using a cognitive scientific approach. Stockwell's use of the term 'neglect' in the quotation earlier is important to explain how Text World Theory addresses Gavins and Stockwell's (2012) concerns that some cognitive linguistics frameworks may be at a distance from the close analysis of language. Gavins and Stockwell (2012: 34) explain that these frameworks can potentially consist of an 'unfortunate neglect of textuality and texture that only a rigorous stylistics can provide'. The authors refer to this imbalance and the overlooking of the impact of discourse-world context regarding the concepts being discussed (Gavins and Stockwell, 2012: 34). It is necessary to understand that humans have 'minds, bodies and shared experience' which are used as mental resources to produce as well as construct interpretations of texts (Stockwell, 2009: 1).

The issue regarding the marginalisation of the reading process lies in the favouring of exploring the influence context, social history and editions of texts have on individual interpretations (Stockwell, 2009: 1). Stockwell (2009: 1) proposes a shift of focus to explore 'textuality' by recognising the influence of stylistic choices upon readers to ensure the experience of reading and the interaction between individuals and texts are acknowledged. Gavins and Stockwell (2012) implement this proposal in their study of the reading experience of Armitage's 'To His Lost Lover'. Here, they argue for approaches in 'cognitive poetics with a stylistics analysis embedded within them rather than "bolted on" to a schematic […] conceptual model' (Gavins and Stockwell, 2012: 2). Text World Theory plays an integral role in the integration of 'textuality' and individual cognitive processing during the reading of texts. The integration of text and reader in their study is an exploration of the reading process itself, in particular focusing on the emotional response triggered at a stylistic level in university-based participants. They note how, in the poem, deictic cues in the form of lexical and grammatical choices prompt shifts in the construction of text-worlds at a spatial and temporal level (Gavins and Stockwell, 2012: 38). In the present study, I aim to acknowledge both students' expressions of their evolving understandings of the texts being studied, as well as the textual elements which trigger these conceptualisations. Using Text World Theory, I intend to demonstrate how students build their conceptualisations which show affiliation with or distance from the text provided.

2.2 Text World Theory Model: Conceptual Models

2.2.1 Purpose of discourse world: providing the context for an interaction

Werth (1999: 81) refers to face-to-face interaction as being the typical mode of communication, where the language event (i.e. spoken discourse) is located in a specific time and place, defined by the author as 'the immediate situation (the *discourse-world*)'. A 'situation' refers not only to the physical setting in which an interaction takes place, but also to the 'conceptual background', which plays an important role in aiding participants in their understanding of a conversation (Werth, 1984: 17). A 'discourse-world' refers to not only the physical items, participants and location of an interaction itself, but also the wider social surroundings, the real world. The 'discourse-world' refers to the surroundings in which the language event takes place, and prompts participants to retrieve information from their 'conceptual background' to understand the 'immediate situation' which comprises the interaction. Construction of a discourse-world consists of retrieving knowledge (outlined in section 2.3) when the discourse does not refer to the immediate physical surroundings, involving either recovering memories or using imagination to understand the discourse. Participants may be required to imagine a future situation or a hypothetical scenario, which, as Werth (1999: 344) states, adds another level of remoteness to the text-world formed. Werth describes the different layers of hypothetical reference in Figure 2.2 below:

Layer 1 = Discourse-World

Layer 2 = Text-World

Layer 3 = Hypotheticality

Figure 2.2: Layers of hypothetical reference (Werth, 1999: 344)

Participants are in some situations required to use their different knowledge to understand an interaction. Individuals refer to such mental resources to understand 'relationships' between utterances or sentences during a language event (Werth, 1999: 86), in particular when the discourse proves difficult to progress because it exposes gaps in participants' knowledge. Here, Werth (1999: 83-84) states that participants use their personal experiences and knowledge in the 'discourse-world' to fill gaps in their own understandings. The 'resources' participants revert to include the beliefs, attitudes and knowledge required to understand not only the discourse, but also the situation which the discourse refers to (Werth, 1999: 83-84). Gavins (2007: 19), similarly to Werth (1999: 51),

explains that communication always has a 'purpose', which involves human beings interacting to get something done – whether that is to explain, argue, confirm or even 'confuse'. To what extent a speaker or writer is successful in achieving the 'purpose' of their communication is determined by a hearer or reader's response. Discourse, in Text World Theory terms, refers to the joint effort of participants, 'producer' and 'recipient', in constructing a 'text-world' (see definition in section 2.2.2) of an interaction considered as the mental representation of the 'discourse' (Werth, 1999: 51) situation. A 'situation' features at least one 'text-world' which is co-constructed by the participants, during an interaction. Here, a 'discourse-world' becomes a space of 'negotiation' and re-construction of meaning by the participants (Gavins, 2007: 20). This notion of 'negotiation' links to Werth's (1984: 21) view that speakers of any language have the 'drive to interpret' the discourse, because listeners and readers presume that 'any sequence of sentences' encountered 'will in fact make sense'. Here, participants' engagement in spoken discourse is a central tenant of this thesis' argument in understanding how the context of an interaction extends beyond the 'here and now' of the immediate surroundings of a conversation, to form connections between the wider world and an interaction itself.

2.2.2 Text World: relationship between the real world and imagined/mental constructs

The purpose or motivation of discourse is 'the need or desire to impart or gain […] knowledge', and involves a continuous shift between the speaker and hearer in taking 'ownership' of this shared information (Gavins, 2007: 21). Knowledge is defined as 'the kind represented in the individual speaker's mind' and Werth (1999: 94) provides more insight into the various knowledge structures individuals hold and refer back to during interactions. As mentioned above, most written and spoken discourses do not refer to the immediate place and time in which the language event is taking place, and therefore text-worlds are 'deictically remote' (Werth, 1999: 86). The text-world presents a speaker's change from the immediate 'here and now' of an interaction, triggered by a shift in time, space, object or entity's viewpoint (Werth, 1999: 86; Gavins, 2007: 26). As outlined in section 2.2, text-worlds refer to the construction of mental representations of written or spoken discourse which are shaped by personal experiences, memories and knowledge retrieved and utilised accordingly from the discourse-world. The mental representations are further enriched and developed in the form of world-advancing elements which drive discourse forward, as these mental resources help to flesh out the text-world. These may include setting up the discourse in a location, either 'real or imagined' (Gavins, 2007: 37), indicated by spatial and temporal deixis. Deictic referencing is considered to be 'world-building elements' (Gavins,

2005: 81; Gavins, 2007: 37) since they set the background of a text or conversation, on which entities and objects operate. In other words, entities, such as enactors and objects, and the relationship between them become the focal point which is referred to as '*functioning advancing elements'* (Werth, 1999: 206; Gavins, 2005: 81) in helping move the discourse-world forward. These elements aid the progression of discourse through deictic shifts (Gavins, 2005: 81).

World-building elements also take the form of enactors or objects indicated by determiners, such as pronouns, definite and indefinite articles (Gavins, 2005: 37-38). Such linguistic cues provide us with an insight into the relationships between enactors and objects. These connections may also be imagined or we may retrieve information from our perceptual or experiential discourse-world knowledge to understand them in the real world. For instance, text-worlds consist of enactors who can think, speak, feel and move in their physical surroundings. The enactors and their surroundings can also have an impact on us as readers or listeners in the way we respond to a state of affairs. Our experiences of reading or listening may trigger emotional responses such as crying or laughing, or inspire us to act upon a matter we feel strongly about (Gavins, 2007: 10). Text-worlds, therefore, are 'text-driven' (Gavins, 2005: 35) in that discourse determines which mental resources, such as the different types of knowledge we possess, are used to construct the mental representations through language use. As a result, the shifts in language use prompt us to re-construct the text-worlds by accommodating the changes indicated. Changes can also occur in the state of affairs of a text-world, such as the introduction of a new enactor or a change in time, place or viewpoint brought about by foregrounding one enactor's actions. Werth (1999: 193) describes a text-world as a 'story' which is 'the subject of the discourse'. However, the formation of this particular world involves 'common ground', which enables participants to make the discourse understandable for those involved. (See section 2.3.5 for further discussion of the notion of 'common ground').

2.2.3. World-Switches: construction of an individual's understanding of a text

Werth's definition of 'sub-worlds' consists of a 'departure' from the main text-world triggered by a shift in time, place or entity (deictic), the character's thoughts and beliefs (attitudinal), or by hypothetical and conditional propositions triggered by modals (epistemic) (Werth, 1999: 216; Gavins, 2005: 81). Changes to a text-world refer not only to these elements but also to shifts in the enactor's beliefs and knowledge articulated in written or spoken discourse. However, this indication of a hierarchy where the sub-worlds are considered to be below the main text-world is revised by Gavins (2005) as she introduces the terms 'world-switch' and

'modal-worlds' instead to indicate the shifts in the character's physical or mental state. Influenced by Simpson's (1993) modal grammar and Emmott's (1997: 147) concept of 'frames', Gavins's 'world-switch' (2005: 82) refers to the deictic shifts as expressing different levels of confidence and belief humans have in a state of affairs. These levels are demonstrated in a modal system outlining the degree of commitment. Simpson defines modality as referring to 'a speaker's attitude towards, or opinion about, the truth of a proposition expressed' (Simpson, 1993: 47). This definition of modality likens language's role as an 'interpersonal' one by establishing a relation between the individual and the world (Simpson, 1993: 38, 47).

Boulomaic Modality: The world-switch indicates the level of commitment an individual has towards a proposition or state of affairs described. The shift is triggered by modal verbs or linguistic items such as 'want' and 'hopefully', which are yet-to-be-fulfilled propositions. Such propositions prompt individuals to construct a separate modal world from the text-world to conceptualise the proposed situation (Gavins, 2007: 94).

Deontic Modality: The world-switch expresses the level of obligation, varying from permission to suggestion. Modal auxiliaries such as *may*, *must* and *will* convey a 'deontic commitment' towards a proposition (Gavins, 2007: 99). Gavins explains that the 'deontic' modal world-switches acknowledge Werth's notion of intend worlds or 'purpose worlds' (Werth, 1999: 238), implying a proposition which has yet to be fulfilled or indicating a future activity. Deontic modality alludes to the discourse of power and the integral role language plays in implementing and, to an extent, enacting control over individuals or particular groups. This will be further discussed in chapter 5, section 5.2.

Epistemic Modality: Individuals convey beliefs and knowledge in the form of modal verbs, indicating the level of confidence towards a proposition. Modal verbs such as 'believe', 'know' and 'maybe' indicate the degree of commitment to and conviction in a proposition that an individual has. This sense of affiliation with or distancing from a proposition can be conveyed, from a certain belief to a lack of confidence, through such language use. A shift from text-world to an epistemic modal world-switch is similar to deontic and boulomaic modality due to a distinct and 'unrealised' situation being described at the time of the discourse (Gavins, 2005: 110).

Perception Modality: This particular modality is identified as a subcategory of epistemic modality, since the linguistic cues indicate an epistemic commitment in the form of human perception. Gavins (2007: 110) provides examples of visual perceptions we utilise such as 'apparently' and 'it seems', which convey the process of understanding as a bodily experience. This notion of a physical experience is particularly interesting when considering

how individuals depict opinion as certain evidence because it is a physically perceived or tangible feeling (Gavins, 2007: 115).

Departures from the originating text-world to accommodate shifts at a spatial or temporal level should not be considered 'subordinate' (Gavins, 2005: 82) to the main text-world. World-switches hold a significant position in informing participants of a writer or speaker's 'discourse-processing' (Gavins, 2007: 19). Gavins explains that text-worlds should be considered to be a starting point from which individuals build their understanding of a discourse. This construction is in the form of world-switches and participants often do not 'return' to the text-world again, and this therefore has little if no influence on a reader or listener's 'overall interpretations' (Gavins, 2005: 82) of a discourse. Instead, the term 'frames' rather than 'world' acknowledges individuals' comprehensions of a text or discussion. Gavins (2005: 82) refers to Emmott's (1997) use of the term 'frame switch' in Emmott's study, which looked at monitoring individuals' tracking of a narrative during a reading. Emmott (1997: 148) explains that a 'frame switch' refers to a change of scene, in turn creating a new frame rather than removing one. The idea of an individual's perspective shifting by entering a new scene to introduce a new context seems to address Emmott's (1997: 15) comment that there is no acknowledgement of the 'on-going mental monitoring of context by readers'.

Gavins (2005: 81) further develops Emmott's comment by stating that discourse participants create 'world-switches' which recognise how the 'creators are free' in the mental construction of the text or discussion. In regards to spoken discourse, individuals are able to question or ask for further elaboration in understanding an interaction (Gavins, 2005: 81). Such '*participant-accessible*' (Werth, 1999: 214) world-switches provide a necessary insight into how individuals are developing their knowledge of certain topics, or concepts referred to in texts. Once a speaker or writer in the discourse-world creates a new text-world or a world-switch in spoken or written form, the discourse participants, either as listeners or readers, accept the speaker's or writer's contributions as true in order to move the discourse forward. By sharing the same discourse-world space, listeners or readers are able to assess the level of truth based on the knowledge, experiences and perspectives they have from the discourse-world. In the case of a spoken interaction, discourse participants are able to directly ask questions or request clarifications to validate the propositions shared and expressed. On the other hand, 'enactor-accessible' world-switches (Gavins, 2007: 78) are text-worlds created by enactors in texts. However, readers or listeners are able to utilise their discourse-world mental resources to construct representations of an enactor's physical, emotional or mental actions. Readers or listeners are unable to gain further clarification regarding enactor-accessible world-switches, since they do not share the same spatial

discourse-world, and therefore the former have to rely on their discourse-world knowledge and experiences to flesh out the state of affairs being described.

Each world-switch is a correspondence of an individual's development in understanding and his or her experience since they 'generate a different experiential effect for the discourse participants' (Gavins, 2007: 73). These experiences provide '*alterations*' which indicate a shift in focus between frames and indicate a change in perspective which does not disrupt the reading process (Genette, 1980: 195). Simpson further extends Genette's (1980: 105) notion of 'focalisation' to explain how modality is one of the 'multi-layered communicative process[es]' (Simpson, 1993: 83), indicating changes in speaker's or the enactor's viewpoint conveyed through language. Simpson (2003: 46) explains that there is no single interpretation for a single text. Rather, he states that 'much of the "feel" of a text is attributable to the type of point of view it exhibits' (Simpson 2003: 46), and indicates the role modality plays in demonstrating the 're-orientations of point of view' (Simpson, 1993: 80). The notion of gaining a 'feel' of a text is triggered by shifts in modal verbs which depict progress in an enactor or speaker's attitude, belief or values.

2.3 Importance of Knowledge

Discourse is 'the need or desire to impart or gain […] knowledge', and involves a continuous shift between the speaker and hearer in taking 'ownership' of this shared information (Gavins, 2007: 21). Knowledge is defined as 'the kind represented in the individual speaker's mind' and Werth (1999: 94) provides more insight into the various knowledge structures individuals hold and refer back to during interactions.

2.3.1 Construction of knowledge between speakers

Werth's (1999: 20) reference to 'knowledge' explains how a reader draws from the mental resources outlined in section 2.2, shared to create a 'structure' of this retrieved information from the minds of the discourse participants and the written or spoken discourse. Werth's use of the term 'structure' demonstrates a participant's build-up of the worlds in his or her mind, by constructing, deconstructing and reconstructing as information is shared during a process known as 'incrementation' (Werth, 1999: 95). As a result, discourse participants are in possession of the information shared through the medium of talk (Werth, 1999: 95). Once shared, a participant's private knowledge becomes part of the public domain (Gavins, 2007: 21). This transfer is in turn a catalyst of power since the participants have ownership over

the shared knowledge, and can respond to it as they like, as will be illustrated in chapter 6, section 6.1.

In regards to a joint conversation, a speaker/writer or hearer/reader share information which is considered to be part of the 'mutual knowledge' (Werth, 1999: 95), in other words, knowledge all participants are aware of in an interaction. Discourse participants gain an understanding of a situation not as a part of, but as a result of the discourse process (Gavins, 2001: 72). The sharing of 'knowledge' connects participants by enabling them to gain an understanding of an experience of a 'particular culture' (Werth, 1999: 103). This sharing of experience consists of participants either being directly involved in the situation being discussed or indirectly connected. This understanding through shared knowledge is depicted through frames, a set of scenes which capture the listener or reader's 'expectations' of how a 'situation […] will turn out' (Werth, 1999: 103). However, in the case of a reader studying a literary text, she or he clarifies their understanding of a text with their own knowledge of the discourse-world, which consists of making inferences about mental states and actions to understand the depicted situation.

2.3.2 Knowledge structures: general knowledge

The purpose of communication in a standard two-participant conversation is for the participants to share information they have with each other. The importance of sharing and gaining knowledge is especially significant for the present research, as it is a necessity to encourage students to 'impart' knowledge to ensure that their identity or understanding is acknowledged within the classroom setting. An interaction consists of diverse interpretations which are shared, and it is intriguing to discover to what extent these are acknowledged as new 'knowledge' that develops the interaction further in different avenues. While residing in a society, an individual is open to the information available as a member of a 'social grouping', which is considered to be '[g]eneral, or public' knowledge (Werth, 1999: 96). The information consists of knowledge which derives at a 'national, local, family' or, in this research's case, cultural level (Werth, 1999: 96). In addition to this personal affiliation, Werth (1999: 97) also points out that general knowledge may not be accessible to other individuals outside this particular 'social grouping'. This discrepancy may be due to the particular social groups these individuals belong to, and the information shared is determined by existing power-based groups. As will be discussed in chapter 4, section 4.2.1, the educational setting is usually understood as consisting of a class teacher as the authoritative figure who determines which knowledge is acceptable to share within the parameters of a lesson.

2.3.3 Experiential and perceptual knowledge

Experiential and Perceptual knowledge involves the participants in a discourse 'work[ing]' from their 'perceptions', for instance, relying on their sensory inputs, to understand the discourse (Werth, 1999: 83). Such 'perceptions' include what the participants see around them, such as the objects present in the immediate environment as discussed in relation to the discourse-world in section 2.2.1. For instance, Gavins provides an example of ordering in a restaurant in the US and refers to mutually understood aspects of visiting a fast-food restaurant such as 'a menu board, a cabinet of fresh ingredients, a cash register […]' (Gavins, 2007: 33) to construct a discourse-world of this particular surrounding. Other cues such as 'smells, sounds and temperature' also build the discourse-world, and participants are aware of these elements which make up the immediate environment (Gavins, 2007: 33). In regard to Gavins's fast-food restaurant example, she refers to this perceptual knowledge in order to fulfil the main purpose of buying the food in this particular scenario (Gavins, 2007: 33). Gavins's example demonstrates how vital perceptual knowledge is in gaining an understanding and developing a viewpoint of the 'immediate situation' and how to respond accordingly.

2.3.4 Cultural knowledge

Gavins' (2007: 33) provides explanation of her experience regarding an exchange between herself and an assistant at the fast-food restaurant, where both participants faced difficulties in accomplishing their conversational aims in ordering food. The interaction between them revealed gaps in their cultural knowledge or understanding, since it was not 'detailed enough' for the participants to comprehend the wider social context which the conversation referred to (Gavins, 2007: 34). Gavins explains there was mutual understanding and awareness of the physical setting in which the discourse took place, because the author was able to use her 'experiential knowledge' to identify and understand the process of ordering food in a fast-food restaurant. (See also experiential and perceptual knowledge in section 2.3.3). To explain the function of this type of knowledge structure, the 'shared experience' between participants forms the mutual understanding which connects them (Werth, 1999: 99).

The difficulty arises in the exchange due to the differences in the participants themselves. Gavins (2007: 23) states that individuals have different 'knowledge structures' which make up their identity, such as race, religion, nationality and so on. Such factors impact the way individuals perceive the real world according to the beliefs and values of the social groups to which they belong. Individuals attempt to make 'connections between those

separate knowledge structures in order to define' '[themselves]' 'in relation to others and how others define us in return' (Gavins, 2007: 23). Gavins's experience of ordering in a US-based restaurant enabled her to gradually construct 'progressively richer frame-knowledge' (Werth, 1999: 97), which develops further, the more an individual participates and assimilates in a particular society (Werth, 1999: 97). What is considered to be common knowledge in one cultural community becomes a new concept in another (Gavins, 2007: 23), initially considered by the other participants as misunderstandings, as will be further discussed in chapter 6. In relation to the present thesis, the development in common knowledge should not be seen as fixed knowledge. Instead, common knowledge should be considered as a fluid concept which develops as new information is shared.

2.3.5 The construction of knowledge through multi-participant interactions

Welbourne (2001: vii) explores the notion of knowledge and its significance in understanding how humans interact in the world. Knowledge determines how well individuals understand an interaction, linking to Werth's (1999: 83) focus on how accumulating personal perspective enriches our view of the discourse-world. Knowledge can be understood as triggered by the way the utterance **head** of a 'given sentence' is influenced by an individual's 'experience', which turns the utterance into 'facts' (Welbourne, 2001: 82). This implies individual knowledge is based not only on understanding what we want to know, but also on what is considered to be common knowledge amongst individuals. Welbourne (2001: 76) states that knowledge is not a commodity, passed on from one individual to another, and proposes the term 'commonable' to describe the joint ownership of knowledge between individuals. Knowledge as Welbourne describes it and as it relates to the present thesis, is a social commodity. This notion of knowledge as a joint venture correlates with Text World Theory's concept of 'common ground' (Werth, 1999: 117), regarding how individuals negotiate the constructed mental representations shared 'into an agreed set of facts' (Werth, 1999: 117).

Welbourne states that knowledge enables individuals to explain 'what's what', and alludes to power-based relations between individuals and certain knowledge that are acceptable to share. Knowledge is considered to be a source of power obtained as something individuals 'ideally "want to master"' (Welbourne, 2001: 70), similar to Gavins's (2007: 21) explanation of the shift in ownership during the incrementation process (see section 2.3.1). However, Welbourne's definition of the term 'knowledge' suggests an established set of information, which is passed on from one individual to another, resulting in the evolvement of the common ground. The power of knowing information enables individuals to feel part of a community. Here, knowledge is established and advocated

through the reiteration by individuals of specific information, which is considered to be a requirement for others to have and understand in order to be part of a group of knowers (see chapter 5, section 5.1.4 regarding knowledge determining social groups).

Whiteley (2010:33), conversely, argues that Werth does not entirely explain the connection between common ground and text-worlds. Whiteley (2010: 33) comments on the vagueness surrounding the notion of common ground, whether it is a 'mental representation' or another form of 'mental construct'. Although Gavins (2007) has omitted the term from her development of Text World Theory, there has been an attempt to understand how common ground is represented by the framework through Whiteley (2010) and van der Bom's (2015) studies. Van der Bom (2015: 26) suggests that common ground can be considered as an accumulation of text-worlds in addition to the discourse-world. Here, by perceiving common ground in this manner, the information is not categorised as background or foregrounded knowledge but, as Werth (1999: 119-120) comments, is dynamically shifting between these two settings as the discourse develops. Individuals focus on particular elements of a discourse, providing insight into alternative perspectives depicting the different points of view, or 'vantage points' (Langacker, 2008: 75-77), from which they conceptualise written or spoken discourse. Although this is a possible way of understanding common ground, van der Bom (2015: 26) debates whether this is apt by stating 'it is […] difficult to establish exactly which information would be shared between individuals, and which information is individual'. In the case of this research, students' discussions of texts originate from the different perspectives they hold in the real world, therefore consider these connections as enriching the discourse process, rather than limiting the focus.

By interacting in a communal discussion, individuals are able to participate in the co-construction of the 'common knowledge' (Clark, 1996). Clark (1996: 324) places importance on the way language depicts individuals' representations of the world, representing 'all the knowledge, beliefs, and assumptions' [held] 'in the communities to which he or she mutually believe' they 'belong'' (Clark, 1996: 332). Here, Clark's definition suggests that individuals share knowledge which enables them to understand the experiences being referred to, and acknowledge their belonging to different communities which have influenced individuals' knowledge of the real world. Clark's (1996: 100) 'common communal ground' is in reference to individuals' joint attention on a particular topic which, when considering this through a Text World Theory lens, echoes the concept of discourse participants' shared understandings of the discourse-world. Werth (1993: 41) acknowledges Clark's notion of common ground. However, he does not agree with the concept of presuppositions, since he argues that information can be categorised in the following way:

- either information is incremented into the context already established as part of the common ground, or

- the information is negotiated by discourse participants into the common ground through the process of incrementation as new knowledge

(Werth, 1993: 41)

He further explains that Clark's definition of presuppositions are propositions 'repeated' since the propositions are already included in the discourse. They can, therefore, be entailed 'pragmatically' by the proposition (Werth, 1993: 55). However, Werth argues that this definition echoes the concept of common ground, since it is about how information is shifted during the discourse. This shift depends on the interaction itself, since Werth (1999: 119) explains that information is placed in the background as common ground, and is foregrounded when contributing towards the discourse.

2.4 Current Research: Foregrounding the Individual Perspective

As Werth (1999: 20) states, individuals create personalised perspectives of the same 'discourse input', influenced by individual experiences and knowledge, determining how an interaction is perceived. He further explains that humans' usage of these mental resources demonstrate that a language event, either in a written or spoken form, is an occurrence which is 'intimately bound up with human experience' (Werth, 1999: 19). This is a crucial point when referring to interactions which occur between individuals, or between individual and text at a metaphorical level, where readers refer to how the texts and constructed text-worlds relate to their experiences in the real world. There is a gradual development of understanding and relationships formed between an individual and enactors, situations or settings in text-worlds by recognising the 'human experience' conveyed in them through viewpoint, beliefs, values or experiences.

By applying Text World Theory to show how novels can trigger knowledge activation (Whiteley, 2010: Abstract) in readers, Whiteley's research develops this exploration of reader response and the triggering of emotions while reading Kazuo Ishiguro's novels. Whiteley (2010: 55) states that emotional responses to a text are an 'interpersonal, social and cultural phenomenon as opposed to just an individual […] one', which is interesting when considering Werth's comment above. It is important to explore the formation of these reading groups, which form the reader response data in Whiteley's study, in relation to the 'social and cultural' affiliations they have, and most intriguingly how these groups negotiate meanings with each other through talk. Individuals are compelled to shape their perspective

depending on their commitment towards these factors mentioned by Whiteley, and form connections with the texts determined by their understanding of their relationship with the real world. In addition to this kind of connection, it is also important to explore the interpersonal relationships which provide insight into the complex layers which form these conceptual links. These complexities refer to the phenomena mentioned earlier, which affect the relationships formed through the communication with other individuals. However, Gavins (2007: 165-166, 170) states that future topics should endeavour to explore the differences formulated between differing understandings and experiences of the discourse-world and the text. In addition to exploring the emotional aspect of reader response, Gavins's comment on the development of the framework with this focus on differences is particularly significant in relation to the present research.

2.4.1 Resistant readings and the process of negotiation between these readings

Differences arise between perspectives when participants 'experience discomfort or distaste in a language situation' resulting in inaccurate assumptions about the personal beliefs and experiences of a participant being 'made and articulated in a discourse' (Gavins, 2007: 170). Conflict between 'beliefs and experiences' is an intriguing avenue to explore in regard to how these affect individuals' construction of mental representations of the discourse. Gavins's comment reflects the situation exemplified regarding the pilot study conducted and will be discussed in chapter 5, section 5.3.3, where 'discomfort' occurred because there exists a conflict between readers in relation to the interpretations shared, due to social, cultural, religious or ethical factors affecting these readings (Ahmed, 2018: 12-13). In regards to ethics, Nuttall (2017) provides a study which explores how readers on an online forum share their response to reading *We Need to Talk about Kevin* by Lionel Shriver and discusses the impact ethics has on the formation of interpretations. Nuttall (2017: 157-159) explains the challenges emerging within nodes (see definition in chapter 5, section 5.5.2), such as 'disagreement with other readers', depict readers' ethical positions regarding the events described. The concept of 'disagreement' or misunderstandings not only involves conflict or a clash between perspectives, but is also part of the negotiation process between participants in navigating the shared meanings of a text. This particular approach to viewing conflict as part of constructing an understanding of a text is essential to this thesis, since diversity in perspectives should be considered to be enriching and should therefore be celebrated rather than silenced.

The form of resistance evidenced in the studies mentioned, such as Whiteley (2010: 146-156) and Nuttall (2017), is also explored by Peplow (2011) in relation to understanding

the negotiation process from which conflict and disagreement emerge. Peplow's study explores the manner in which readers negotiate their understanding in group reading activities (Peplow, 2011: 305). Similar to Whiteley, Peplow provides a specific example taken from his study of an adult reading group, and demonstrates how the participants manage conflict in comprehension through language use. He analyses the significance of a member's use of the 'oh' particle in acknowledging and accepting other participants' interpretations in developing his or her own understandings (Peplow, 2015: 167). Peplow (2015; 158) further comments on individuals finding acceptance from other participants in an interaction about the text. This mitigation of conflict between interpretations occurs when individuals accommodate and accept other perspectives as their own, which in turn influence their own comprehensions of a text. This thesis, in contrast, demonstrates that students do not consistently seek acceptance or validation from peers or teachers, but rather the different perspectives depict aspects of the learning process in which they are involved.

By utilising Text World Theory to chart how readers form text-worlds using personal or mental resources, there is an understanding that the process is idiosyncratic. Stockwell (2012), however, elaborates on the notion of resistant readings, by discussing how a text can constrain readers' interpretations to suit the ethical position the text is conveying. It is the text itself which can 'press a reader into adopting a particular ethical position' (Stockwell, 2012: 36) and commit to a particular viewpoint. In addition, the concept of an 'ethical position' is also determined by factors such as culture, society and religion which form a reader's construction and conceptualisation of a text-world. Stockwell (2012: 38-39) exemplifies this notion by referring to Kipling's poem 'The Reeds of Runnymead', and how this text is 'positioned very firmly in its ideology and the perspective of its values' such as its criticism of nationalism, suggesting a 'fixed' meaning that restricts the creativity of a reader. Stockwell further explores this concept of 'fixed' meaning when discussing how Kipling presents the victorious voice of the citizens in gaining a declaration of their rights and freedom in the form of the Magna Carta. Conversely, readers can also offer forms of resistance when suggested readings can challenge the 'ethical position' they hold. Kipling's poem provides a single interpretation which is embedded in the national fervour being depicted during the period. Stockwell (2009: 152) further explains how resistant readings are based on holding an ethical position defined as modelling the mind of a character as a disjunctive entity bounded by the text-world, whereas complicit readers model a version of themselves as a continuation of the trajectory of the character.' Here, the importance of positioning and aligning oneself with the perspective depicted in a text is explored by Stockwell (2009), who discusses the effect of modalisation, a key feature in the matter of ethics. The use of modalisation determines 'what is and what should be' (Stockwell, 2009:

160), thus forming certain perspectives and world-switches, which limit a reader or speaker's sense of movement between the worlds created (see section 2.2.3). The positioning of the reader is a relevant concept when reflecting on my pilot study, in relation to how students as readers interact with the texts, even within such constrained contexts as the classroom in some instances. In the case of this research, the students' reading experiences are taking place in front of me, and are evolving, developing, articulated and re-developing through the course of them exploring the parameters of the text-world, but also pushing the boundary by understanding how discourse-world affiliations inform the text-world.

2.4.2 Contribution to the framework: acknowledging the interaction between individuals and their perspectives

Although Werth (1999: 17) states that Text World Theory could be applied to a 'subject matter' being 'no less than "all the furniture of the earth and heavens"', his posthumous script provides a different illustration of the framework's use. The use of fictional examples is the central 'subject matter' of his text, as Werth focuses his attention on written discourse. Researchers in the field of Text World Theory aim to provide evidence of how the framework can be used against various discourse types, such as spoken discourse, so the focus is on interactions including real speakers who have real experiences and knowledge that they share in interactions. A recent development in the use of Text World Theory is to analyse spoken interaction and the construction of identity in this medium. This particular development is addressed by van der Bom (2015) when exploring the construction of identity amongst a Chinese community in Sheffield through spoken interaction. She begins to explore the complexity surrounding the notion of an interaction being embedded in context. Van der Bom (2015) further describes the complexities which arise in a multi-participant interaction, where individuals share idiosyncratic understandings or versions of the real world.

Van der Bom's (2015) research provides an insight into how individuals navigate their way through this complex process of understanding their own cultural identity during spoken discourse, and traces this development of knowledge, thought and experience using Text World Theory as an analytical framework. As observed, the framework emphasises how an individual's idea of self is influenced by external aspects such as social, cultural and perceptual factors in the process of conceptualising his or her position in the real world. Van der Bom's (2015: 1) focus on the individual's construction of the Self being influenced by considerations such as social, cultural and economic factors, echoes Whiteley's response (2010: 60-61) regarding the way in which identity and viewpoint are formed by these factors.

For instance, Van der Bom (2015: 174) discusses a participant's use of modality in depicting a 'self-representation' that is 'less confident and self-reflective' in his narrative of a memory from his primary school years. Modality plays an integral role in demonstrating a reflective representation of Self, where the participant discusses how his view about himself had been impacted and has evolved from the memory he describes by considering himself as being physically as well as culturally different from his peers at a school in Sheffield (Van der Bom, 2015: 174).

Individuals involved in an interaction have resources that they use, such as the influential external factors mentioned above, which have an impact on their comprehension and response during an interaction, and which can cause conflict, challenge or change between discourse participants. Here, these forms of reaction towards another individual's response should, according to Gavins (2007: 25), be seen as part of the conversational process. When providing an overview of the use of Text World Theory, Gavins (2007: 20) further explains that individuals participating in a conversation should 'pursue the conversation until a point of mutual understanding can be reached'. The pursuit involves a negotiating process, where individuals' construction of text-worlds is being affected by the new information being shared during an interaction. However, to add to Gavins's comment, the 'mutual understanding' should also acknowledge agreeing to disagree on a concept which was particularly evident in the present thesis.

When discussing the significance of conversation within a 'social' setting, Werth (1981: 131-132) explains how an interaction is determined by a listener's understanding of the text-world being created. It is particularly important when looking at spoken discourse to explore how an individual develops his or her understanding of a concept when this is only available through the medium of talk. In the present study, the focus on the classroom setting is one which relies on this particular medium in sharing the different discourse-world knowledge held. By using Text World Theory as an analytical framework, this research will explore how students construct the text-worlds depicted in the texts being studied, by referring to their knowledge and experiences in the discourse-world. As discussed in section 2.2.1, the discourse-world is a complex set of proceedings consisting of actual events situated in different times and spaces, which influence the participants' discourse processing (Gavins, 2007: 19). Since each individual has a unique collection of these resources from their experiences and knowledge of the real world, this research will utilise Text World Theory to explore how students take possession of their distinct interpretations of the text-world in reference to their situation in the real world.

2.4.3 Using Text World Theory to trace the students' development of understandings of a text during a classroom reading

This research project focuses on the students' responses in terms of how they manage new knowledge, by referring to their own 'stored repertoire of frames' (Werth,1999: 362). While developing their identities within their environments, individuals use 'frames' or conceptual mental resources to access knowledge to aid in understanding and articulating how they view or experience situations in the real world. In the classroom setting, there is an amalgamation of experiences and 'cultural knowledge' which form the students' understandings of the world in which they reside. However, the intriguing question is how the students negotiate and manage these differences, and convey their comprehensions during conversations.

During a conversation, the listener is provided with an insight into the speaker's 'identity formation and representation' through the medium of talk, which is affected by the latter's perspective on the notion being discussed (van der Bom, 2015: 172). Here, the 'representation' of the speaker's perspective is determined by the knowledge and experiences collated in the real world. Gavins's comment on how individuals have the opportunity to share their perspectives through talk is crucial for this research project, as the emphasis will be on how students utilise language to express the internal process of thinking and understanding. This notion of sharing perspectives was earlier discussed by Werth (1999: 36) (see section 2.3.1 for discussion on the incrementation process), as he explains that the language used to express non-physical actions such as those mentioned above, 'is modelled on the language we use for physical processes'. By utilising the same form of language for both physical and non-physical processes, it is a challenging task to ensure the meaning conjured internally through the process of thinking and understanding is not affected by the way it is conveyed through language.

By focusing on a classroom environment, it is possible to observe how students of an adolescent age manage and negotiate their way through conversations. This age group, when individuals are moulding their identity and adopting the beliefs, values and customs of certain groups that they affiliate with and distancing themselves from others, are compelled to face challenges towards their developing identities, from the perspectives of other individuals, including their peers. The learning process prompts students' perspectives to change and mould by taking on alternative viewpoints in the form of their developing, enriching and to an extent conflicting mental representations of the spoken discourse. In addition, classroom discourse should encourage students to be confident in sharing their distinct viewpoints and not let the text dictate their interpretations. Here, the moulding of identities consists of linguistically depicting affiliations with and distances from groups in the form of modality, demonstrating a certain level of commitment to and confidence in a belief

or viewpoint. Text World Theory proves to be a significant framework in demonstrating such use of modalisation (see section 2.2.3), where I aim to examine how students' language use provide access to their evolving conceptualisations. As will be discussed in the analysis section (chapters 6-8), the students undertake different conceptual activity from trialling new discourse-world knowledge to challenging concepts considered to be established notions in the real world for some groups (i.e. the existence of the supernatural), as discussed in chapter 6.

This research project echoes van der Bom's (2015: 2) similar focus on participants from a more varied age group, regarding how they 'negotiate various conflicting social, political and cultural influences in their interaction'. Here, the negotiation becomes a focal point, since this research project explores how students express their perspectives to others as a response to these 'conflicting […] influences'. By using Text World Theory, the focus is on charting how students respond to the text-worlds constructed, and their reaction to the situation depicted in the texts. I shall align specific extracts mentioned in the students' discussions with the texts. In the correlation of talk and text, the research study shows how students manage the conflicts or challenges arising in the discussion of texts with their peers. The use of Text World Theory in the study of reading in the classroom has been explored as a pedagogical tool, to encourage students to track and represent their conceptualisations of the reading experiences (Cushing, 2019; 2018; Giovanelli, 2019). The framework demonstrates how students can take ownership of their personal interpretations by depicting their conceptualisations in the form of text-worlds. In the present study, such issues between perspectives may arise when students hone viewpoints considered to be distinct from the beliefs and values depicted in the text and in the classroom.

2.5 Chapter Review

In this chapter, I have outlined the development of Text World Theory as a framework within the field of cognitive linguistics. I explained that it departs from the generative approach by advocating a more contextualised study of language use. The chapter moves on to explain the conceptual model the framework uses to demonstrate how individuals as discourse participants construct mental representations of written or spoken discourse. I provide an insight into the use of the Text World Theory model to explore spoken discourse in an educational setting, and how students might share their evolving understandings of the texts being studied through their construction of identities during classroom discourse.

The next chapter will explore how context is defined in relation to identity and culture. The significance of these elements will be explained in regard to the situation of the school setting in which I conducted my research study. As will be discussed, identity and culture

play a vital role as they have a significant impact on and further enrich the students'
perceptions of the texts being studied.

Chapter 3
Identity and Culture

Introduction

This chapter explores the notion of cultural identity and its formation, particularly within an educational setting. Sections 3.1 to 3.3 provide an insight into how culture has evolved and is considered a disputed concept due to its affiliation with power, control and disparity between individuals and groups. In particular, section 3.3 examines culture within a classroom context and how students' understandings of the themes and topics being discussed are influenced by their cultural, social and religious affiliations. Such understandings are controlled by the positions students adopt from the real world, and these determine the development and sharing of these understandings in the public sphere.

3.1 Definition of Cultural Identity: A Fixed or Developing Definition of Culture?

Williams (1976: 89; Hall, 1997: 21) provides details regarding the etymology of the term 'culture', exploring its affiliation with other terms such as 'civilisation'. Culture has connections with the notion of 'habituation' (Williams, 1976: 88). As Williams (1981: 73) states, the middle of the 19th century focused on the distinction between the 'external', such as the notion of 'civilisation', and the 'internal' which is 'culture'. He further explains that the way of living within an environment is determined by an individual's cultural affiliation. Here, cultural affiliation with the term 'habituation' refers to a sense of adaptation and acclimatisation, determined by an individual's understanding of alternative 'relationships and processes' which a culture indicates (Williams, 1976: 92). This implies that the complexities surrounding the formation of groups, such as the construction of beliefs, values and viewpoints, are shared and discussed with other group members and acted upon by residing within the community. Contextual factors had an impact on the formation of the definition of culture from the middle of the 19th century, which consisted of the fall of prominent empires. This triggered a power shift, which will be referred to in section 3.2, in terms of the impact the geo-political sphere has had on the understanding of cultures in a wider, social context. Although these empires are now non-existent, the influence of the colonial past still resonates in the present day. In regard to this research, the underlying imperialistic notion seems to be present in the curriculum reforms and, as discussed in chapter 1, advocates the works from a particular social and cultural heritage. Here, the reiteration of beliefs and viewpoints becomes established in the form of cultural artefacts, such as literature, which advocate a particular way of perceiving and enacting identity, as discussed in section 3.2 onwards.

Reference to the distinction between the notions of 'civilisation' and 'culture' appears to reveal the disparity between the two elements. In his explanation of the connections between identity, ethnicity and nationhood in relation to the history of Wales, Williams (2003: 3) states that, due to 'cultural strains', individuals have 'to try to resolve' identities 'in a world of crude power relationships'. Williams (2003) cites issues regarding the influence of power over individuals' expression of identities, such as who has the right to speak as well as have their voices considered as valuable (see Hymes, 2003). There is a sense of struggle for individuals who strive to have their voices heard as a 'cry of a lost individual in a meaningless world' (Williams, 1981: 174), since their sense of belonging and affiliation gradually transforms into isolation and distance. This idea of finding commonality within an environment is particularly relevant to the aims of this research. As discussed in chapter 1, section 1.1, curriculum reforms have created a chasm between the values of students, and what the students as individuals can teach others in the course of studying the texts. The conflicts emerge from the distinctions Williams (1981: 184) refers to: 'civilisation' and 'culture'. 'Civilisation' influences the definition of 'culture' by 'selection and organisation', endorsing a common understanding shaped by the 'past and present' to affiliate with a certain culture, which individuals should take on to be part of a community (Williams, 1981: 184). Conversely, the single and universal concept of 'a culture' that Williams (1981: 184) cites appears to be problematic in the present day. The reproducibility of beliefs, values and perspectives from a particular culture suggests that these become universal and institutionalised in defining 'a culture', such as in the form of literature, as will be discussed in section 3.2.1.

Williams (1981: 186) also provides an insight into the educational setting by stating that such 'organisation[s]' become a medium through which the universal beliefs and values are transmitted in the form of 'knowledge'. The classroom becomes a site where there is a reproduction of specific 'knowledge' and 'culture', which has an impact on individual autonomy and how it is exercised as well as by whom (Williams, 1981: 186). The present study explores this notion of autonomy in relation to the students: does the classroom encourage them to enact their own 'knowledge' of the various 'cultures' they belong to? In regard to this research, the term 'a culture' in its single form is challenging when considering the present-day classroom setting. Returning to the discussion in chapter 1, section 1.1, regarding the introduction of the British Literary Heritage, the selection of texts does not acknowledge the plural nature of British culture. Williams (2003) refers to Herder (1968: 89), who argues that we should 'speak of "cultures" in the plural: the specific and variable cultures of different nations and periods […] cultures of social and economic groups within a nation', which seems apt in explaining the importance of the diverse 'cultures' depicted in the

students' discourse-world knowledge present in a complex, yet culturally rich environment such as a classroom.

Empowered fields, such as education, however, transmit a certain 'desired knowledge' (Williams, 1981: 187) to individuals, and this is enacted through the teaching of the curriculum to the students. (See chapter 1, section 1.1 for a discussion of curriculum reforms). In the present-day classroom, however, the promotion of a specific cultural understanding causes conflicts with the students' own cultural identities (see chapter 5, section 5.3.3 for a discussion on the pilot study). Williams (1981) refers to a distinction between the types of reproduction of culture which are practised. He cites a difference between the 'mechanical' copying of cultural practices, which are constrained and fixed in an environment, in contrast to the '*genetic* sense' of reproduction (Williams, 1981: 185). 'Genetic sense' implies that the process of reproduction consists of making something anew. In relation to a spoken interaction, context plays a vital role in advancing and reproducing cultural understanding, which is developed during the process of communicating with others. (See chapter 2, section 2.1.2 for Werth's (1999) discussion of the significance of context during interactions, and section 3.2 below on the influence of context on the development of identities). The notion of 'genetic sense', however, suggests individuals have opportunities to freely share conceptually stored discourse-world knowledge and experiences, considered to be relevant in their perception of the interaction in which they are participating. Such freedom of choice shifts away from the transmissive aspect of sharing knowledge in interactions, particularly within an educational setting. As will be discussed in chapters 7 and 8, the students explored the themes with a varying sense of freedom during the reading of texts. In chapter 8, although there is a sense of hesitancy in the student sharing his perspective compared to the student in chapter 7, both embrace a sense of exploration in their discussions, where responses centred upon their culturally and experientially influenced perceptions. Here, the sharing of cultural discourse-world knowledge extends the exploration beyond the domain of the classroom, where, rather than transmission, there is a collaboration of perspectives.

3.2. Formation of a Cultural Identity

3.2.1 Cultural identity: determined by others in literature

To begin with, I shall explore the idea of disparity between communities brought about by imperialism, and how this notion is, in particular, having an impact on the teaching and learning of literature in the present day, influenced by political, social and economic changes also taking place during this time. Imperialism, as Said (1994: 5) explains, is the 'thinking

about, settling on, controlling land that you do not possess, that is distant, that is lived on and owned by others'. This definition reveals the tension which arises due to conflicts in power relations. Such tension is reflected in Said's word choice which explores the impact of an authoritative, imperialistic outlook on other communities. By referring to the processes of 'thinking' and 'controlling', these actions imply a formation of preconceived ideas of a location or individuals considered to be true in regard to a specific area. In particular, the idea of 'thinking' about an area or community in a certain manner is interesting when understanding how knowledge is created and constructed to become seen as reality. (See chapter 2, section 2.3 for further discussion regarding formation of knowledge).

Whereas the process of 'habituation' of land is a concept of the past, imperialism is, according to Said (1994: 8), a notion which 'lingers where it has always been, in a kind of general cultural sphere as well as in specific political, ideological, economic, and social practices', as discussed in section 3.1. The influence of imperialism on these domains creates and maintains the idea of otherness. Said (1978: 25) refers to the colonised areas as 'distant […] others', influenced by the Western experience of the Eastern regions. In relation to the present research, the impact of imperialism on the educational setting has been in the form of the introduction of the British Literary Heritage. As discussed in chapter 1, section 1.1, the marginalisation of texts advocates a narrower exploration of not only the literary texts but also cultural artefacts providing insight into the encompassing histories, traditions, beliefs and values of society. Differences become foregrounded by perceiving certain regions as unfamiliar, but fascinating at the same time.

The complexity arises within relationships between communities due to how the discovery of new civilisations and territories is represented, particularly in literature. Literature is an aspect of culture which represents national identity in relation to other communities. For instance, Said (1994: 14) criticises Williams (1985) for his perception that English literature exclusively refers to England in his discussion of the representation of the British empire in literature. Said (1994: 14) argues that Williams's discussion of Charles Dickens's *Dombey and Son* does not acknowledge the contributions of specific regions such as Africa, Asia and the Middle East, when he describes the period in which the novel was published as a 'transforming, liberating and threatening time' (Williams quoted in Said, 1994: 14) for the British empire's expansion in the world. What is more intriguing is that Williams makes this comment in relation to the representations of these different experiences and cultures in literature, yet does not acknowledge each of these regions individually. For Said, Williams's lack of acknowledgement of the regions individually reflects a power-based relation between the West and the rest of the world. This lack of acknowledgement depicts these regions as being overlooked altogether and considered as distant from the West.

However, this notion of 'us versus them' is, to an extent, an empowering affiliation which a student alludes to in her response, as discussed in chapter 8. Here, cultural artefacts, such as literature, provide individuals with opportunities to reflect upon these concealed relations in regard to themselves, and was the case for the student in chapter 8 who drew on the text-world to understand her perception within the discourse-world. Literature is an integral mode through which thoughts about ourselves as individuals situated in particular communities 'broaden and reflect on our ability to think, feel and argue' (Eaglestone, 2018: 2). Eaglestone's comments are in relation to the purpose of his exploration of the impact of Brexit on the representation of migration, identity and nationalism in literature. This exploration involves understanding the role literature plays in the evolvement of individuals' thinking processes regarding how other locations and communities are perceived.

In relation to the focus of this research, Eaglestone's (2018) comment regarding individuals reflecting on the notion of positions within communities is particularly relevant. This reflective process constantly involves individuals developing ideas of who they are, their identities and relationships with the real world. Eaglestone's comment is also further discussed by Upstone (2018: 45), who describes the role of novels in how individuals vote, and how texts become cultural tools which provide insight into different communities, as well as their beliefs and values. She further states that a literary text becomes a 'way of thinking' about the communities around, as well as reflecting how we as individuals 'imagine ourselves' (Upstone, 2018: 45). Returning to the role of literature, although it can be a response to pre-conceived ideas regarding regions, literature can to an extent limit this 'way of thinking' in its written form. The literature can become a restricting rather than a liberating process, where the notion of shared assumptions restricting the boundaries within which the discourse-world knowledge and imagination remain seems applicable, in relation to the construction of these mental representations of texts (Werth,1999: 20). In this case, differences in how individuals 'flesh out' (Werth,1999: 148) their conceptualisations are controlled by the written form, with Upstone (2018: 45) referring to the comparison made between individuals and the depicted communities as 'cultural authority' creating instability. This sense of instability is due to the borders constructed between places, identities and perceptions, with these boundaries determined by those who are associated with power.

Those who do not have power are omitted from this process of forming knowledge about themselves and other communities (Fricker, 2007). Fricker (2007: 11-14) discusses the relation between power and the formation of knowledge and explains the notion of 'identity power' in how communities are created. She further defines 'identity power' as the shared beliefs of what it means to be, such as a woman, Muslim or a student, which are continuously reiterated through conceptions conveyed either in written or spoken form

(Fricker, 2007: 14). This very process of reiterating these beliefs is when 'identity power' is in operation. Upstone's (2018) argument that the formation of knowledge excludes those without power is echoed in Fricker's explanation, regarding how identity is also created by those who are more dominant. Literature is a particular form which has evolved in its representation of cultural identities. From echoing dominant narratives regarding particular communities to advocating these regions and their cultural identities, the characteristics conveyed through the medium of literature are further discussed by Said (1994) in terms of the concept Orientalism. He asserts that the representation of communities focuses on themes of race and power, which become established and are considered true depictions of a particular region or group of individuals (Said, 1994: 132). He defines Orientalism as the assumptions formed by the West regarding stereotypical characteristics of the people and culture of the East (Said, 1994: 148). There is an exploration of how the 'Occident and Orient is a relationship of power and domination' (Said, 1994: 133), with the former term referring to the West and the latter the East. Here, the disparity between the two areas suggests the 'power' element of this relationship foregrounds Orientalism and is based on geographical, cultural and racial differences.

Said's (1994: 152) reference to this 'Western discourse of the Orient' is commented on by Porter (1994), who problematises the notion of Orientalism itself. Porter's reference to 'discourse' echoes Said's discussion regarding the power dichotomy between the East and West, and does not acknowledge a vital element, the interaction between the areas to share and communicate the differences between them. Porter's term 'discourse' reflects the interaction required between the two regions. He further explains that a '"dialogue" is needed that would cause subject/object relations to alternate so that we might read ourselves as the others of our others and replace the notion of truth with that of a knowledge which is always […] provisional' (Porter, 1994: 153). He argues for an alternative discourse to Orientalism to take place, where 'dialogue' suggests a communication of distinct ideas and perspectives building upon the knowledge and experiences of the East and West. This call for a 'dialogue', or interaction between distinct spaces, is particularly encouraging when understanding the classroom environment, where these spaces encounter one another.

Porter's (1994: 153) reference to the 'provisional' element of this alternative discourse suggests that the notions discussed by Said regarding the set assumptions of the West become fluid, as the temporary state of the 'truth' means this will change and develop as time progresses and thoughts develop. These cultural assumptions are temporary because, through the 'dialogue' or encounter between regions and affiliated cultures, they are competing to be heard. Here, the temporality refers to this very pursuit for cultures to be heard, seen and interacted with, not imagined within the parameters of how the literature

represents these environments. As discussed in relation to Upstone's (2018: 45) comment on the role of literature, individuals are able to respond to the assumptions in the form of spoken discourse, where they push the conceptual boundaries restraining the introduction of culturally distinct discourse-world knowledge. The notion of sharing individual perceptions is set against the cultural identity constructed by the dominant group, such as the West. Said (1978: 6) states that the dominant region spoke for the East and formed the existence for the East, such as by discussing their beliefs, appearances, customs and values, through the medium of language. However, talking to these assumptions rather than at them results in individuals challenging them, with the distinct discourse-world knowledge creating conflict between the different ways in which participants perceive the real world.

3.2.2 Cultural identity: us versus them

Tolan (2010) argues that conflicts occur due to the educational environment highlighting differences between the distinct cultural, social and economic backgrounds from which students and teachers originate. He continues to advocate the need for an encounter between these cultural, social and ethnical boundaries (see section 3.2.1 for further discussion). Tolan focuses on the teaching of poetry, and echoes Said's (1994) notion of this distinction between the self and other. He states, 'I am enough of their world to be trusted and speak a language of experience that they recognise […] I am not wholly other, as they are not fundamentally other to me' (Tolan, 2010: 361). Tolan's personal insight looks into this conflict between the dynamic positions of student and teacher and discusses the struggle in maintaining an alignment between these culturally and socially distinct identities, thereby shifting away from Said's notion of fixed power relations.

        In relation to Tolan's (2010) study and this research, 'a language of experience' refers to how classroom discourse facilitates the students' social, cultural and ethnical discourse-world knowledge. Such classroom discourse supports the students' construction of idiosyncratic interpretations and conceptualisations of texts studied. Here, language acts as a medium in articulating and making these rich, evolving conceptualisations accessible to others so that students can understand each other's perceptions of the texts studied. Teacher and student positions become fluid and dynamic, and Tolan's study shows how he shifts from an expert to a learner while teaching the module. This shift suggests that a sense of trust emerges when the students feel their identities are acknowledged, and have an opportunity to take control of their own learning and pursue alternative perspectives in the understanding of the texts. In regard to Said's comment about Orientalism, language is the vital medium through which these identities or categories such as the 'Oriental' are

constructed. Said's (1994: 135) belief is that the issue lies in how Orientalism as an idea has removed the sense of 'individuality' from those who reside in the East. There is a conflict between those belonging to the East and their understanding of their identities, and the form of 'truth' constructed by the West through their representation of this particular region. This present research, however, focuses on the concept of constructing an individual self, which demonstrates an amalgamation of the different cultural, social and racial groups with which an individual is affiliated. The research's focus is in contrast to Said's perception of language constraining 'individuality', by exploring how language provides individuals the tool to verbally construct his or her affiliations with these different groups.

3.3 Positioning Identities: the Construction of these Positions as Selves and Others

Hall (1994: 392) argues that identity should be considered not as an 'accomplished fact' but as a 'production [...] which is never complete, always in process'. Here, there is tension regarding the extent to which an individual has authority in forming identity, and how this sense of power affects the authenticity of an identity. Hall's comments revolve around the discussion of the notion of cultural identity and its relationship with diaspora, as he suggests all discourse is 'placed' (Hall, 1994: 392). The reference to the discourse positioning suggests individuals' identities have an effect on the manner in which they approach discourse topics, since the elements which form an identity play a significant role in understanding how individuals perceive and comprehend the topics. This notion of identity being positioned reveals the complexity surrounding its formation process, since, as Hall (1994: 392) states, 'we all write and speak from a particular place and time, from a history and a culture which is specific. What we say is always "in context, *positioned*"'. In addition to exploring the students' positionings and how these affect their discussions in classroom talk, I shall also reflect on my own positioning as the researcher in understanding how my background influences my perception of the discussions and viewpoints being shared.

The spatial and temporal formation of an identity is based on allegiance with certain communities, which in turn have an impact on the perspective individuals hold of the world (Hall and Du Gay, 1996: 20). However, Hall's earlier comment on the 'production' of an identity involves individual affiliations consistently shifting as they explore the real world and develop a sense of belonging. Understanding identity as fluid echoes Gee's (2000: 99) argument that identity is defined as a particular 'kind' in a certain time and space, with the potential to 'change from moment to moment in the interaction, [...] change from context to context, and [...] be ambiguous or unstable'. Gee (2000: 103) argues that individuals have the opportunity to 'construct and sustain' preferred 'kinds' of identities through discourse.

Perspectives here refer to individuals' standings in society, such as what they believe in and value, which in turn form their way of perceiving the real world. Identities undertake a sense of evolvement, where individuals discard their identities, and resume other ones. Identity should be considered 'dynamic' due to its constantly shifting nature. As Harrè and Langenhove (1999: 1-12) suggest, individuals change their roles in a conversation, for instance from 'speaker' to 'active or passive listener'. By taking into consideration the changes which occur in individuals' roles, the use of the term 'positioning' seems apt in describing the 'dynamic' nature of this process (Harrè, 2012).

Davies and Harrè (1990: 37) define 'positioning theory' as a 'discursive process whereby people are located in conversations'. Individuals' positionings in a conversation are based on relationships with the storyline or topic being discussed in a spoken discourse, and how these positions impact the manner in which individuals interact (Harrè and Langenhove, 1999). The affiliations with communities bring with them a sense of responsibility and duty to enact certain beliefs and values in a manner which reflects the communities' influences over an individual. As Mead, who was one of the first to develop the concept of positioning theory, states, 'the attitudes of others constitute the organised "me", and then one reacts towards that as an "I"' (Mead, 1972: 175). The personal pronouns reflect the way an individual perceives themselves as a part of the community and as a free person, away from the influences of groups with which they are affiliated.

Deictic referencing, such as the use of pronouns, indicates a shift in a speaker or writer's position from the 'here and now' of the discourse, due to a change in space, time or perspective, for instance, from speech to an individual's thoughts. In Text World Theory terms, such shifts are termed as a change in a participant's 'origo' used to communicate our mental representations of interactions and experiences to other participants (Gavins, 2007: 37). Whiteley (2011: 25) explores the development of the notion of 'deictic projection' within the cognitive linguistics field, by referring to 'psychological projection' which acknowledges how an individual can shift one's 'origo' or the 'I' in the 'here and now' of a discourse situation, to express or understand a view from an alternative position. This mapping from the discourse-world to the text-world reveals an individual's embodied perception of space and location (Whiteley, 2011: 25, 27), demonstrating how text-worlds projected conceptualisations constructed in the discourse-world, aid in the comprehension of the relationships between individuals and their discourse-world affiliations.

Mead discusses how the pronouns represent an individual's relationship with social groups; for instance, he argues that 'me' depicts an individual's representation of the experiences and values which are held by the group he or she belongs to (Mead, 1972:

214). Conversely, there is a tension between the two selves which an individual is prompted to face, since the pronouns reflect the conflict between an individual's association with their social groups, and his or her sense of self. The dichotomy between the pronouns *I* and *me* refers to more than the individual in the 'here and now' in the immediate surroundings of the discourse world; it also refers to the histories, affiliations and beliefs which extend beyond into the wider, cultural, social discourse context. These discourse relationships will be illustrated in the way they are used to form conceptual worlds, depicting participants' idiosyncratic perspectives bringing these connections together.

Mead (1972: 214) suggests that the affiliation with social groups can prompt individuals to 'sacrifice' their 'self for the whole', which reflects the other factors that influence individuals, such as the power relations between people, and institutions such as religion and education. Communication between individuals and groups representing different aspects of society is a focal point in Mead's work, as well as subsequent discussions on positioning theory. This notion of tension between the individual and his or her social groups is explored by Carbaugh (1988), who argues that social roles define the positions individuals take on and can also 'impose a set of constraints on behaviours for the proper enactment of the positions' (Carbaugh, 1988: 190-191). Here, Carbaugh (1988: 181) explains the importance of speech in depicting the dominance 'society' has over the 'self', by exemplifying this discussion with analysis of the American television program *Donahue* (1972). Carbaugh (1988: 160) states that individuals' positionings are 'discursively constructed' and 'historically grounded, culturally distinct, socially negotiated and individually applied'. In the case of this research's focus, these identities may not be malleable due to the 'constraints' imposed by the historical, cultural and social elements determining how an individual acts in the real world. It is therefore essential to understand that identities are fluid to an extent, since they are situated within a wider, more complex network of relationships with the real world. Carbaugh's reference to the construction of identities being 'individually applied' suggests affiliations with groups and communities can be constraining and empowering simultaneously. As discussed in chapter 8, section 8.3, the affiliation with a particular religious group expressed by the student depicted a strong sense of belonging but also restrictions in how the particular religious group discussed is perceived in the real world.

3.3.1 Contextual influence over the formation of identities

Harrè and Langenhove (1999: 2-3) explore the impact of the social on the construction of self, by explaining that interactions are 'socially constructed and thus relate to local contexts'. Individuals are able to reflect on their experiences in the 'contexts' they have taken influence from, suggesting that the relationship between individuals and their environments

is 'dynamic' (Harrè and Lagenhove, 1999: 14). Interaction is 'constructed' through meanings created and shared between discourse participants. The process of conceptualisation can be perceived as 'dynamic' in that individuals are not seeking a rationale which is agreed by all, but are negotiating between the different perspectives offered. Although understood as a fluid process, interactions involve participants negotiating which meanings are acceptable and which are not, with clashes between the positions influenced by elements mentioned above by Carbaugh (1999:160) and resulting in an inevitable disparity among the individuals and what they stand for. However, Harrè et al. (2009: 8) argue that such tension which arises during interactions should be considered significant because 'it is just as important to be able to create and sustain conflicts as it is to resolve them'. Harrè et al.'s statement suggests 'conflicts' should be considered as part of the interaction which addresses the notion of individuals representing the self through talk. For instance, Mead's (1972: 175) comment regarding the 'I' reacting towards the 'me', implies that this conflict encourages individuals to reflect on their viewpoint on certain positions. Interactions prompt individuals to shift and reposition themselves in regard to the topics being discussed, as the beliefs or values associated with social groups they belong to can be brought into question and challenged. Positions are in this case considered to be 'emerging […] and shifting' based on how individuals' contributions in interactions are perceived by other discourse participants (Harrè and Langenhove, 1999: 77).

Students are able to challenge the 'assumptions' and 'values […] that undergird dominant narratives' (Godley and Loretto, 2013: 317) through the sharing of alternative perspectives. When discussing their study of a classroom consisting of a predominantly African American group and their white American class teacher, Godley and Loretto (2013: 317) refer to this type of challenge as reproducing 'counter-narratives'. They focus on the role of the class teacher, Mrs Allen (the authors provide a pseudonym), in encouraging students to construct their individual 'counter-narratives' which should not be assumed to be similar because the students originate from a similar cultural, social and racial background. Godley and Loretto (2013: 325) explain that Mrs Allen

> acknowledged multiple points of view, tensions, and hybrid identities without making assumptions about students' identities or assuming that students would hold similar points of view because they were all African American, adolescent, or living in poverty.

The class teacher's approach is interesting since the 'tension' forming between the perspectives shared in turn enables the students to explore the different experiences and positions present in the classroom and within their own communities. Through this contention of perspectives, students have the freedom to listen to, trial and evaluate the

distinct perceptions held amongst their discourse peers. Returning to the concept of individual positions, Godley and Loretto (2013: 319) explain that Mrs Allen takes up the position of a 'learner', which echoes my observations of the year 10 group class teacher's approach in encouraging students to express their individual difference of opinion.

Godley and Loretto's findings echo Hall's (1997) notion of multiculturalism in English as a subject in her research. Hall (1997: 245) explains that cultures 'are opened up for exploration' and states that students are able to 'locate their own cultural traditions and practice' in the classroom, and relate the learning to themselves and what their identity stands for. The idea of constructing shared experiences is exemplified by Hall (1997: 51) when referring to the Department for Education (formerly known as DES; now known as DfE) and explaining how the context of learning should acknowledge the society in which students reside. However, there is an issue in regard to which aspects of society and values are considered more important than others. To address this power-based issue, Hall (1997: 35) references Bhattacharyya as the latter states in response to the DfE's comment that other ethnic identities are considered to be 'secondary to this primary constitution of identity, in this case the foregrounding of British society and identity' (Bhattacharyya, 1991 cited in Hall, 1997: 51). Bhattacharyya's comments bring into light the 'tension' between the differing, and sometimes conflicting, cultural and national positions individuals take on. Such 'tension' is also the centre of this thesis' focus between the students' positions and how these should be integrated within their learning experience. This is where English as a subject can provide students with the opportunities to share their 'cultural traditions' by bringing the different cultural origins together through the medium of talk. (See chapter 4 for an extended discussion of the role of talk in exploring others' identities through learning).

The focus on the conflicts arising as a result of cultural identities present in the classroom is important for understanding how English as a subject prompts students to position themselves in particular ways. Blake and Shortis (2008: 32) similarly stress the importance of the situation of different cultures to ensure that the complexity surrounding the notion of multiculturalism in Britain is understood as a familiar sight in the classroom, rather than 'as exotic foreign "other" in terms of time or place'. Here, the notion of the 'exotic foreign "other"' suggests the students have the opportunity to bridge the gaps in knowledge or understandings about the diverse cultures present in the classroom. This bridging involves incrementing the distinct perspectives and foregrounding these in the form of a challenge during classroom discourse, as shall be discussed in the analysis section. There should be no fear of disparity between an individual's own cultures and the 'other' cultures.

3.3.2 Reading with a position

Goodwyn (2012) addresses the discussion surrounding the status of literature. At the time of writing his article, the National Curriculum review was taking place, which subsequently was implemented in 2014. The position of English as a subject is focused upon, and Goodwyn (2012: 216) refers to the requirement for literature to be 'rich'. Goodwyn (2012: 2016) argues that the notion of richness implies a sense of 'full abundance or of great worth'; however, it can also connote a form of powerlessness and wealth (Goodwyn, 2012: 216). This discussion regarding the richness of literature contradicts the understanding that literature is personal and 'experiential' (Goodwyn, 2012: 213), since students' engagements with texts are controlled and influenced within a classroom context. This sense of control is echoed in the then Secretary of State for Education Michael Gove's speech (2011), advocating the integral role of the British Literary Heritage in cultivating moral, cultured and responsible citizens. Gove (2011) goes on to promote the opportunities that texts selected as part of the heritage collection provide to students:

> Whether it's Austen's understanding of personal morality, Dickens' righteous indignation, Hardy's stern pagan virtue, all of these authors have something rich to teach us which no other experience, other than intimate connection with their novels, can possibly match.

The literary heritage having 'something rich to teach us' suggests that the concept of richness once again implies that the curriculum reforms have provided students with the opportunity to learn vital values which are of great worth, and are also considered powerful above other literatures. This status of literary texts has been foregrounded and Goodwyn (2012: 213) discusses the dilemma for teachers who are compelled to discuss the 'worth' of them, rather than viewing literature as being about personal reading experiences. Such distinctive perceptions of English as a subject are creating the chasm explained in section 3.1 earlier, and positions English literature as consisting of cultural artefacts of 'great worth' to pass on and invaluable knowledge to be imparted to all.

Reading should not be restricted to viewing 'one's own nation' (Knight, 1989: 55), but should take place in conjunction with the distinct perspectives shared. Knight's (1989: 53) reference to the Cox report (1989: 98), which argued that teachers are and should already be aware there is no 'orthodox, accepted interpretation' and students should seek to explore diverse viewpoints, which appears challenging when there are particular perspectives being advocated during the teaching of these texts. It is not simply a case of 'view[ing]' the diversity as a detached observer, since there is a risk of positioning oneself at a distance from the perspectives, but of engaging in a 'dialogue' with these perspectives (Porter, 1994: 153). (See section 3.2.1 for a discussion of this notion). The solution involves initiating such 'dialogue' in the classroom, and this is exemplified in Shah's (2013) study, where she

explains how her teaching of *Scarlett Letter* by Nathaniel Hawthorne prompted students from diverse cultural backgrounds to find connections with such canonical texts. In Shah's study, students sharing alternative perspectives broadened and enriched the discussions on, for instance, a female protagonist's role within society, combining such themes emerging from the students' discourse-world knowledge into understanding the text-world. The study provides an immediate response to the National Curriculum reform, which is outlined in chapter 1, and argues that the Bullock report's call for the recognition of ethnically diverse students' experiences and environments has been ignored (Shah, 2013: 196). (See chapter 1, section 1.1 for an outline of the Bullock report).

Shah's study focuses mainly on the connections formed rather than how they are expressed during discussions. She reflects on her personal experience of teaching this novel as being a form of empowerment for the students. The connections shared demonstrate a form of Said's Orientalism, where anything different from the characteristics of an individual's own identity is considered to be the other and distinct (Qu, 2011: 299). Qu, in contrast to Shah, explicitly refers to English teaching as 'cultural colonisation', where the language 'imposes dominant alien cultural values and practices upon cultures that are disadvantaged for various reasons in this competitive world' (Qu, 2011: 297). Here, Qu is referenced by Shah in explaining how the teaching of English and such texts reflects a similar learning of 'alien cultural values, upon the disadvantaged students' (Shah, 2013: 197). However, Shah's reference to Qu's intriguing quotation is met with an alternative approach advocated by Shah herself, where the establishment of 'alien' perspectives is performed by the students. The idea of encouraging the students to think of themselves as having the control to navigate their own distinct understandings is advocated by Shah, and is fitting in relation to the present research thesis. The imposition of the students' cultural and racial identities on the texts studied enabled them to have power over their knowledge, and challenge established interpretations of the Western literary text by implementing their own (Shah, 2013: 195, 201). (See chapter 4 for further discussion on students as experts).

Conversely, Shah's idea of imposing seems to be forceful and places the obligation on students to find these connections themselves, rather than having a supportive network where the teacher provides the students with a platform to engage with the exploration of these connections. The process of understanding should be considered as a natural development in thought, which is facilitated by the classroom discourse in forming these links between students' discourse-world knowledge and the text-world. This tension between different perspectives should be encouraged to enable students to realise that there is no single interpretation (Quarshie, 2007: 20). Here, the supportive network was enacted in the

form of participants simply listening to these distinct conceptualisations, exploring the discourse-world from the perspective of others.

3.3.3 Reading against a position

When responding to McCarthey's comment in their article consisting of email correspondences between the two authors regarding an individual's affiliation with history, culture and language providing a gel to hold an identity together, Moje (McCarthey and Moje, 2002: 232) asks:

> […] Is that what identities are, a gel or glue that allows us to enter a relationship with someone else in a particular space? Does that mean that conflicting or competing histories, cultures, and languages could be seen as *solvents* that can dissolve, or at least weaken, an individual's identity gel, particularly when an individual is immersed in a context or space distinctly different from her own?

Moje provides an alternative perspective to the notion of identities causing conflicts between individuals by challenging the term 'tension' itself. Moje's question begins by comparing identities with 'a gel or glue'. Her comparison can be understood within the parameters of this research in relation to how these connections are formed by finding commonalities with other participants. These commonalities are based on shared knowledge or constructing 'common ground' (see chapter 2, section 2.3.5) amongst individuals. The immersing process, however, is not as smooth as this, since questions arise as to whether the disparities between 'cultures' can be considered as 'solvents'. This particular solution implies that an individual who has a different identity is prompted by an encounter with other cultural identities to discard their own identity in order to immerse themselves in the environment. The issue arising from this alternative is that the onus is on the individual to take the initiative to immerse themselves in the environment, rather than considering this immersing process as involving culturally distinct, rather than amalgamated, 'space' or 'context'. Here, the discarding of conflict or 'tension' between communities in the form of understanding the notion of diversity as abnormal (Muhlhausler and Harrè, 1990: 123) needs reconsideration. This is since such dissolving of differences alludes to the previous imperialistic notions of conformity to a particular, empowered cultural community. These identities are embroiled within power-based relations, which determine what is 'normal' and what is not. The 'relationship' attempting to be formed between individuals or groups can only take place when the norms are outlined and understood. These norms, or mutually shared beliefs and viewpoints considered to be 'inherent' between group members (Bucholtz, 2003: 400), determine how individuals perceive the interactions that take place. Bucholtz (2003: 405) argues that these attributed attitudes and manners refer to cultural boundaries since

'miscommunication results when speakers come to an interaction with different assumptions' regarding what is acceptable to talk about and what is not.

The notion of alternative norms refers to the different perspectives of the real world which relate to an individual's affiliations with the communities forming their subsequent identities. These affiliations in turn define for members of a community or social group what is considered the norm. For instance, Bucholtz (1997: 4) discusses this sense of opposition by individuals as not about becoming isolated by performing different identities, but showing themselves to be 'competent members of a distinctive and contrastingly defined community of practice'. Here, Bucholtz refers to Eckert's (1989) ethnographic study of the adolescent groups 'Jocks', 'Burnouts' and 'Nerds', commenting on these three groups' distinct use of language to represent a sense of fellowship with the particular beliefs, values and viewpoints associated with these groups. What separates these groups, however, in fact unites them, and that is their common goal to be considered 'cool', with the difference between them being how they define and linguistically represent their understanding of '*coolness*' (Bucholtz, 1997: 3). This notion of defining ideas such as '*coolness*' is further examined by looking at how language 'carve[s] out the acceptable boundaries of identity and community' (Bucholtz, 1997: 12). The way in which an individual's understanding of the context of a sentence uttered determines how she or he understands the next sentence, as discussed earlier in chapter 2, section 2.1.2, links with this notion of a speaker's identity also influencing the viewpoint expressed as the interaction progresses.

During a classroom reading experience, language also plays an integral role in advocating cultures through the texts being studied. Exploring the role of local cultural heritage and how this impacts students' readings, Lewis (1989) discusses such influences in the curriculum, and refers to Alan Garner's *The Owl Service*, which was established as a reader in English schools. She further explores how the text provides opportunities for students to engage with the culture depicted and, like Shah (2013), promotes a convincing argument regarding the necessity for the students to negotiate their way through the 'orthodox' interpretations and present a form of 'resistant reading' (Stockwell, 2009: 160). Lewis (1989: 66) further states:

> […] if the canon of literature is fixed, so are its values, and it is possible to censor anything undesirable by simply leaving it off the canon. We need to reclaim the stories of all minority cultures in Britain and reaffirm the value of all societies.

Lewis (1989: 57) explains that Garner's novel was written to alleviate the hostile attitude towards the Welsh heritage depicted in literature, stating that this opposition is rooted in ignorance regarding Welsh culture itself. However, Lewis (1989) offers another dimension to

the argument, by stating that this ignorance is down to an unwillingness to explore the culture, for instance Welsh as a language, and how language itself should act as a medium for individuals to actively discover this culture. This approach reflects Garner's aim to ensure his novel did not objectify Welsh culture as the 'other' in comparison to the predominant English culture depicted through in the English language texts.

The Welsh culture depicted in literature in this case is represented as defiant by Garner expressing the Welsh myth in its own terms, through its own language, and confronts the very 'values' held by the dominant cultures, in this case English, by depicting what it is to be Welsh. Literature, in contrast to Upstone's (2018: 45) perception of this cultural artefact, becomes a symbol of defiance by promoting the idea of the 'undesirable', which occurs when the alternative interpretations are considered to be 'alien' and unfamiliar. This is by foregrounding the history, language and values of cultural heritages and, as Lewis (1989: 66) earlier argues, reclaiming and reaffirming a presence in the literature through the reading experience. This debate on the definition of what a 'rich' literature looks like echoes the issue surrounding the notion of power and control discussed in Lewis's quotation above, where those who have authority have the right to decide how they represent what English literature stands for. In this case, literature is challenging the prestige affiliated with the status of the English literary heritage, shifting the power dynamic through the written word, but also, as this present thesis will demonstrate, the spoken words of students as readers.

During observations in both the pilot study and research study, the focus was on how the students negotiated their way through understanding the themes and concepts being explored in relation to the texts being studied. This negotiation process is essential, as will be discussed in chapter 4, in encouraging students to actively participate in learning by drawing on the 'knowledge of the world' (Chambers, 2018: 135) used to help in interpreting what is taught. Chambers (2018: 135) explores this phrase and how it is understood and 'enacted' by teachers when balancing between 'knowledge, pedagogy and power'. In regard to power, what is interesting is Chambers's suggestion that 'power' is not bound to those who are authoritative or hold a certain role in the education setting, such as a teacher, but can also be considered in relation to students. This supports the perception in the present thesis that students have the authority to transform the learning experience into a personal one. Echoing the notion of the impact the social has on the construction of individual beliefs, perspectives and values which create identities, Chambers (2018) similarly argues for the need to strike a balance between the self and the social.

Transmission-
oriented
Pedagogy

Social Constructivist Pedagogy

Transformative Pedagogy

Teacher dominant

Student dominant

Breadth of Knowledge of the World
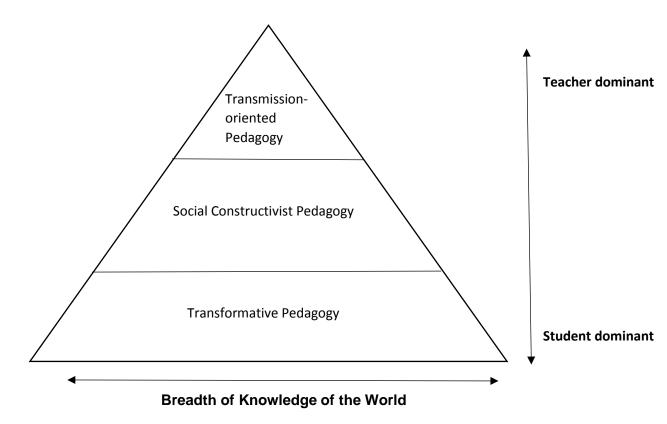
Figure 3.1 Chambers's presentation of Cummins and Early's (2011) three pedagogical positions in the relationship between 'knowledge of the world and learner/teacher dominance'

Chambers (2018: 135) discusses the political changes affecting the curriculum reforms, such as Brexit, and how these events should prompt schools to evaluate their attempts to connect with students and their communities outside of the classroom. This evaluation suggests that schools need to be aware of how learning is taking place, and how it is being received by the students. Figure 3.1 shows Chambers's (2018: 137) presentation of Cummins and Early's (2011) three pedagogical positions in understanding the 'relationship between pedagogy and knowledge of the world'. In figure 3.1 above, Chambers uses the terms 'teacher dominant' and 'student dominant', which suggests that individuals hold different knowledge, beliefs and experiences that are of a distinct kind and do not cross over during the learning process. This limitation in the sharing of knowledge is evident in the hierarchical depiction in figure 3.1 of how knowledge is sifted through the teaching and learning, narrowing the focus and contributions from the students to emphasise the powerful, teacher-led knowledge. In an ideal scenario, the 'transformative pedagogy' empowers students to reflect on their own in addition to other participants' knowledge, including the teacher's. Chambers's diagram correlates well with the parameters of Text World Theory, where the concept of sharing discourse-world knowledge helps in blurring the boundaries set up between these supposedly distinctive knowledge types. (See chapter 8, section 8.1, for further discussion). As discussed in chapter 2, section 2.3.1, the incrementation process

during spoken discourse brings opportunities for participants to evaluate the impact of new knowledge shared in light of what they already know together. The use of such terms as 'dominant' and 'transformative' hints at students' potential as well as freedom to apply their discourse-world knowledge according to how they perceive the text being studied. There is a sense of independence and empowerment for students when negotiating through their learning of a text themselves. Chambers (2018: 138) states that students' knowledge, accumulated from these different communities, such as home, religious sites and friends in the case of the present thesis, are important in helping the students to understand the concepts being taught during lessons. However, the teacher's role is also significant in navigating these rich knowledge and comprehending the content of the lessons. The 'social constructivist pedagogy' is located in the centre of the figure above, to demonstrate how students and teacher contribute towards the understanding of the reading (Chambers, 2018: 138).

3.4 Chapter Review

In this chapter, I have discussed how cultural identity becomes a contested site, since it reflects the tension between individuals based on who has power and authority to influence and determine who can enact and represent their identities, and who cannot. In the present research, literature is understood as a cultural entity which encapsulates its colonial past, and which becomes open for negotiation and revision by those empowered and those under power. Within an educational setting, the cultural affiliations are discussed in relation to literature, which students explore as spatially and temporally distant text-worlds. In this case, the classroom has itself become a contested site within which attempts are made to acknowledge the students' cultural affiliations, amidst the challenging and competing voices prevalent in this site. However, in the next chapter, the focus will shift to how literature, when studied, becomes open for negotiation and revision, through the medium of classroom discourse and the roles students and teachers play in ensuring their individual perspectives are recognised.

<u>**Chapter 4**</u>

<u>**Classroom Discourse**</u>

<u>**Introduction**</u>

This chapter begins by providing an overview of the significance of context in the study of language, and in classroom discourse. Section 4.1 discusses the diverse influences prevalent during interactions within an educational setting, such as power and culture, and how language plays an integral role in the enactment and sharing of these elements during interactions. Section 4.2 further demonstrates the importance of students and teachers co-constructing their understandings of the learning process, through the joint construction of thoughts in the form of classroom interactions. This involves the development of knowledge through this process and is explored in section 4.2 onwards, in relation to generating and creating new interpretations which navigate classroom discussions in new avenues.

<u>**4.1 Processing Context Through Language**</u>

The concept of language as an essential element of 'social interaction' is advocated by the integrational linguistics approach which sees language as 'manifested in a network of human abilities and activities integrated within the social environment' (Harris, 1987: 131). This definition of integrational linguistics avoids the segregation of language from context, and echoes chapter 3, section 3.1, and its focus on how individuals' cultural discourse-world knowledge influence their understandings of an interaction. The integrational linguistics approach emerged during the 1960s, and Harris (cited in Harris, 1998) was one of those who led the initial research into this field, looking at the relationship between language and communication between individuals for social purposes. He explored the integrated nature of communication and how individuals interact with others to fulfil communicative goals. Jakobson (1960) similarly argued that the purpose of language use is for individuals to meet social needs, such as communicating about how society operates, and exist in the social world (Rudy, 1985).

Jakobson (cited in Pomorska and Rudy, 1980: 71) developed the six functions of language, which are enacted by participants in an interaction, and which fulfil the purposes of utterances in particular contexts, whether that is to explore the relationship between language and society, or literature and society (Jakobson, 1960). His six functions demonstrate that language is considered significant in bridging the gap between communities and individual needs in order to overcome 'isolation in space and time' (Rudy, 1985: 101). Here, the purpose of language is to transcend the diverse social, cultural and

economic 'space[s]' which participants belong to, and act as a bond in depicting the mental representations participants construct of the discourse-world. Likewise, integrational linguistics believed that 'language cannot be decontextualised' (Harris and Wolf, 1998: 4), since language represents the interrelated nature of the social world, depicting the intertwined and ever-shifting form of interaction amongst individuals. Drawing on this concept of utterances not carrying meaning but context influencing the language used by individuals, Toolan (1996: 2-3) explores whether 'our […] languages embed us in our worlds', suggesting that context determines how an interaction is understood, and how meaning is socially situated. Toolan's comment suggests language enables individuals to claim their perceptions of the world. This sense of ownership is in the plural form of 'languages' and 'worlds', demonstrating this diversity since we as individuals belong to different groups and subsequent belief systems, situating us as part of these different communities simultaneously. Although these affiliations intensify individuals' sense of belonging, they also confine the way individuals perceive the world, prompting them to 'subordinate their own uses and meanings […] of expressions to ones that are more widely established' (Toolan, 1996: 171) by these groups. Through these affiliations, individuals become 'subordinate[s]' to these social groups and communities by being under the control and authority of the latter's way of seeing the world. These affiliations reflect the power relations which determine how groups expect individuals to represent the 'widely established' (Toolan, 1996: 171), and to an extent fixed, interpretations during interactions with others.
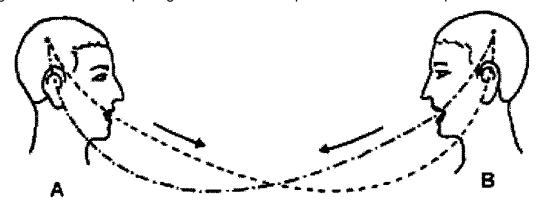
Language in this case acts as a filter through which such belief systems are articulated and, to a degree, narrows how we discuss our perceptions of a topic. This restriction is further enacted by individuals themselves who suppress their own understandings to accommodate the domineering perspectives, in order to show this continuous affiliation with these empowered communities. Toolan (1996: 17) raises the issue of the disregard of the 'creatively interpretive individual', while focusing on the social influence over language use. He argues that there is a lack of focus in research on individuals drawing on not only shared knowledge, but also their individual 'unique' experiences in the social world (Toolan, 1996: 147). Here, the lack of freedom to 'creative[ly]' convey unique experiences in the social world is due to power-based knowledge enacted through language use. The 'creative' element reflects how language should be used to construct how we as individuals encounter the world (Toolan, 1998: 147). According to Toolan's argument, language should depict the dynamic nature of individuals' perspectives, which evolve as they interact and come into contact with different communities and their beliefs, values and viewpoints.

The influence of the social world and individuals' affiliations with these different communities upon the thinking process can be subtle and may not be articulated through language however, it may have an impact upon the way we conceptualise interactions. Whorf (1964: 130) provides another dimension to the role of language in thinking by introducing the concept of 'SILENT thinking'. He distinguishes this concept from the notion of 'suppressed talking or inaudibly mumbled words', or even 'common sense', suggesting 'silent thinking' refers to the 'linkage between words and morphemes' (Whorf cited in Carroll et al., 2011: 85-86). Whorf further states that while language is 'controlling' the articulation of thought and action (cited in Carroll, 1956: 5), the notion of 'common sense' (Whorf cited in Carroll et al., 2011: 85) is based on the assumptions of beliefs and values shared by social groups which need not be verbally articulated. 'Common sense', however, does not acknowledge that complex cultural organisations impact upon the way meanings are negotiated within interactions (Whorf cited in Carroll et al., 2011: 85). Whorf (1964: 130) refers to the notion of 'silent thinking' being initially conveyed by Watson (1919), a behaviourist who stated that individuals from a very young age use 'overt language under social training' to understand how to communicate in a wider society, in becoming fully integrated social individuals (Watson, 1919: 323). Watson, however, argues that language use not only serves the social aspect but is also used away from others by serving an individual's own understanding of a discourse. This suggests that 'silent thinking' consists of individuals using language for their own clarity of understanding either in a linguistic or non-linguistic situation (Watson, 1919: 323-324). The nature of this process is considered to be internal and idiosyncratic, as the term 'silent' suggests individuals have more control and consequently more freedom to conceptualise a spoken discourse.

On the other hand, the 'interpretive individual' is confined by the affiliations they form through these interactions. Toolan (2009: 2) states that individuals in a conversation should not be considered as 'thinking as one' or having 'total shared knowledge', since the construction of discourse-world knowledge is based upon individual encounters with the real world which, in turn, update their understandings of the discourse-world. The role of language in communicating understandings of the world is considered to be significant in providing an insight into the thought processes of others. According to Harris (1998: 32), language should not be considered as an accurate depiction of individuals' thoughts, but as an awareness of how their thoughts are developing. In his book *The Language Myth* (Harris, 1981)*, Harris coined the term 'Telementation' to explain this misconception of language being a precise form of expression of individuals' experiences. He argued that the role of language does not consist of a speaker or writer passing one idea to a hearer or reader's mind. Instead, Harris compared this process using the metaphor of 'faxing', where the

speech and hearing acts are considered to be the 'handshaking' stage of a fax machine (Toolan, 1998: 69; Harris, 1998: 32). Figure 4.1 below demonstrates the issue raised by Harris and Wolf regarding the role of language. By restricting language as a medium of a single utterance conveying a single idea to another individual, this perception ignores language as welcoming all possible interpretations of multiple ideas which can emerge during interaction.

Figure 4.1 A sketch depicting the telementation process between two speakers

(Harris and Wolf, 1998: 70)

Figure 4.1 above, according to Harris and Wolf (1998: 70), depicts a situation in which talk between two figures consists of a disembodied interaction, without context, emotion or action, which can provide a clue regarding what is happening in this particular interactive moment. This diagram depicts a break within an interaction, when an idea is being transferred from the speaker or writer's mind, to the hearer or reader's mind. The diagram obscures what an interaction should consist of, as this thesis argues that context is necessary to explore possible interpretations. Context plays an integral role in providing discourse participants with further insight into the origins of these interpretations in the real world, as well as gap filling their discourse-world knowledge during the incrementation of information (Cushing, 2018: 10).

Wolf (1989: 266) discusses the ambiguity surrounding the term 'context'. He distinguishes between two possible definitions of the term: first, it can refer to the 'immediate situational context', with a word's 'meaning' determined by its use in that immediate context; and second, it can refer to 'the "cultural"' context' (Wolf, 1989: 266). Wolf's distinction echoes the discourse-world conceptual model, where participants form connections between the 'immediate situation' of an interaction and the 'discourse-world', retrieving experiences, knowledge and memories to understand an interaction (see chapter 2, section 2.2.1). The development of an interaction involves discourse participants consistently referring to the

discourse-world, in the pursuit of understanding the alternative perspectives shared. Whereas Wolf (1989: 266) specifically refers to the influence of culture, Werth (1999: 81-87) refers to other aspects of social, perceptual and experiential knowledge which help discourse participants to conceptualise interactions.

4.2 Classroom Discourse: Linking Language and Understanding Through Context

Mercer and Littleton (2007) focuses on the role of dialogue and its importance in helping students with reasoning in a classroom context. Mercer and Littleton (2007: 3) argue that the significance of interaction is the 'way[s] […] people make sense together and gain knowledge', and discuss this focus further by looking at the connection between dialogue and the development of students' thinking. The formation of knowledge requires the teacher to elicit group discussions which 'start from where the students are', in terms of what they know, and form a 'bridge between everyday' and classroom 'thinking' (Mercer and Littleton, 2007: 17). However, in contrast to the static notion of dialogue as depicted in figure 4.1, Mercer (2000: 5) states that the purpose of language should not be considered as communicating the ideas precisely from one individual to another, but enabling listeners to formulate their own meaning from the conversation.

Active participation during a discussion demonstrates the notion of thinking together and involves exploring how individuals become critical reflectors regarding their own knowledge and 'understanding' of other individuals in their environment. In relation to the idea of conversations involving a collective way of thinking about concepts, Mercer and Littleton (2007: 50) discuss the issue regarding the current classroom consisting of children interacting, 'but rarely interthink[ing]'. Here, the issue arises when children are not empowered to think away from the teacher's expectation of how interactions should progress. The teacher's authoritative knowledge regarding a topic being studied or discussed helps to navigate the learning to fulfil lesson objectives and expectations. Such issues regarding the disempowerment of students can be alleviated, according to Littleton and Mercer (2013) by encouraging 'interthinking'. Littleton and Mercer's concept of 'interthinking' involves authorising students to discuss different discourse-world knowledge shared, and recognise these differences by using each other's understandings in a productive manner to help develop comprehensions of a concept or topic. To explain further, the joint construction of knowledge aids in the discourse participants' understandings by sharing what they already know. This information may in some cases provide new or alternative information for other discourse participants that they may not have come across before. The variations in how individuals interpret the topic being discussed are, according to

Mercer (2000: 5), not always understood. Mercer's comment suggests differences in understandings are depicted in a negative way, since these can potentially cause a sense of conflict and confusion and, as a result, restrict individuals' opportunities to explore the diverse meanings available. Yet, are individuals responsible for changing these 'variations' into 'misunderstandings' or are power dynamics in the classroom misconstruing these differences in interpretation?

To provide an alternative perspective to Mercer's comment regarding 'misunderstandings', this type of reaction in discovering differences in perceptions can be seen as part of the process of developing thought. Rather than viewing 'misunderstandings' in interpretations negatively, tensions emerging should be seen as a natural response to finding out new or alternative information (see chapter 6, section 6.2.1, for further discussion). 'Misunderstandings' will occur because concepts which may be thought of as familiar suddenly become complex and remote due to the differences emerging during interactions. The concept of 'interthinking' addresses the issue surrounding the perception of people misunderstanding each other, resulting in the joint construction of knowledge causing tension and confusion. Mercer's (2000) reference to a 'joint' construction is particularly interesting when considering the aims of this thesis. Although interactions enable individuals to share their own knowledge and experiences, they are also able to 'consider new ideas' (Mercer, 2000: 4) in the pursuit of evolving their understandings of an interaction. For instance, in chapter 5, section 5.3.3, the pilot study reveals the discrepancies emerging in the class teacher and students' discussion regarding the definition of arranged marriage, and what this custom stands for in a multicultural society. To some extent, the conflicting perspectives raised intriguing questions regarding what type of knowledge is considered acceptable in an interaction.

Littleton and Mercer (2013) explain that, through the sharing of knowledge, classroom interactions should recognise students and teacher as experts in their own rights, during the process of interthinking. Returning to the notion of what type of knowledge is acceptable within an interaction, it is essential to understand that 'words carry with them the history of their use, but they also gather new meanings in new context' (Mercer, 2000: 172). In the present research, the use of the term 'history' should also reflect the 'new' knowledge and the plural nature of context, by acknowledging the cultural differences emerging out of interactions (See chapter 3, section 3.1, regarding the notion of history in relation to cultural affiliations). However, 'history' refers not only to what affiliations we have, but also to how these affiliations have evolved and changed during interactions. Although Mercer and Littleton's (2007) research acknowledge the relationship between individuals, language and context, there is an avenue for more sophisticated linguistic analysis to explore how these

'words' convey idiosyncratic conceptualisations. Text World Theory addresses this avenue by centralising language use, with its refined linguistic exploration extending the focus beyond the individual to gain insights into the influence of their wider cultural and social affiliations upon their perceptions. This is an opportunity to process how individuals conceptualise propositions, with differences occurring because of distinct cultural discourse-world knowledge (Werth, 1999: 96) being shared.

As mentioned above, the shared element of interacting with others defines a context, and it is this that Mercer (2000: 5) emphasises. Mercer (2000: 171) problematises the definition of context as being a 'static notion', which doesn't 'capture the dynamic interactive way' in which people converse. Here, the 'static notion' of context suggests the onus is on discourse participants to continue to acknowledge the diverse knowledge available, and involve participants in navigating the discourse in different avenues, rather than opting for a single pathway or interpretation. By accepting the different knowledge available, individuals are able to re-evaluate the 'relationship between actions, words and conceptual understandings' (Edwards and Mercer, 2013: 78), which is constantly changing as interactions continue and new contexts are introduced, as mentioned earlier. Context supports discourse participants in forming a mental construction of what is being discussed. Context refers to not only the physical environment in which the interaction is taking place, but also the information listeners or readers use to apprehend the idea that the speaker or writer is conveying (Mercer, 2000: 20). This information suggests not only that discourse participants rely on previous discussions or knowledge already exchanged, but also that context is 'created anew' during the current interaction through the sharing of new information (Mercer, 2000: 21), in conjunction with what they already know. (See chapter 2, section 2.3.1, for a discussion of the role of incremented information during interactions).

The interchanging nature of context as fluid (Pope, 2016) and transcending across space corresponds with the ideas presented in this research, contrasting with Edwards and Mercer's (2013: 63) use of the phrase 'displaced context'. Specifically, Pope (2016) explains how context should not be considered as a rigid frame dictated by a specific time and space within which a language event occurs, but should be perceived as an ever-shifting concept according to how the interactions are navigated by participants. This notion of freedom of movement between ideas, experiences and knowledge is somewhat distinct from Edwards and Mercer's (2013: 63) definition of 'displaced context', suggesting that students' out-of-classroom experience is placed at a periphery, only to be allowed inside the educational site if raised by the authoritative figure in the classroom: the class teacher. 'Context' becomes a crucial link between the discourse-world participants as a result of conversations prompting them to form a '*construal of other minds*' (Givón, 2005: 7 – italics in original). Similar to

Mercer's comment on context being based on shared experience discussed during interactions, Givón (2005: 7) also emphasises the shared aspect of context, involving discourse participants having a common understanding of the discourse-world. Once other information is shared during the course of an interaction, Givón (2005: 58) further asserts that context is then mentally constructed and focuses on the perspective which can be categorised in one of three types of shared context:

- Culturally-shared generic knowledge of the world
- Situationally-shared knowledge of the communicative moment
- Individually-shared knowledge of past action or communication.

These different types of context, through which humans share communications, demonstrate how discourse-world participants attempt to find common ground, to ensure those involved in the interaction have the common knowledge required to continue a conversation. Similar to Werth's (1999: 94-96) definition of the types of knowledge discourse-world participants refer to (see chapter 2, section 2.3), the above categories reflect the shared knowledge available to them which they can use as a 'foundation' for the 'joint activity' involved in an interaction (Mercer, 2000: 2). The processes of developing 'understanding' on 'particular topics' involve, as Mercer (2013: 151) states, individuals undergoing mental functions such as 'reflecting […] acting', sharing knowledge and constructing 'new joint understandings'. These reflective processes consist of commonality between the distinct discourse-world knowledge participants share. This commonality involves bridging between the different experiences and knowledge by interpreting the new knowledge according to our understandings of the real world. This notion of bridging derives from Barnes's (2008) work on the 'joint' effort of individuals in producing talk, as his chapter explores the notion of 'new knowledge' requiring 'working on understanding' which is achieved through talk (Barnes, 2008: 1). Here, the term 'working' suggests that the nature of talk becomes a dynamic process with individuals reflecting on what they know, and how 'new knowledge' shared continuously modifies the way they understand 'topics' of discussion. Barnes (2008: 5) defines this type of 'broken' talk as 'exploratory talk', where modifications, prompted by the introduction of 'new knowledge', result in individuals rearranging their thoughts and language use to demonstrate their evolving perceptions. What is important to understand during this incrementing of new information is that not all gaps between discourse-world knowledge will be filled or understood completely. Interactions should accommodate the discrepancies between knowledge, and this notion of 'broken' talk emulates the present thesis aims which argue that it is equally as important to

recognise what we choose not to know in addition to what we do know. As discussed in chapter 2, section 2.3.5, the present research reflects on this notion that common ground should be considered as separate text-worlds (Whiteley, 2010: 33; van der Bom, 2015: 26). These distinct text-worlds represent the individuals' conceptualisations according to the knowledge shared with some if not all participants, due to the social, cultural and ethnical discrepancies foregrounded in the process of finding commonality between participants, but also forming new knowledge incremented.

4.2.1 'Exploratory talk': evaluating and challenging ideas shared

The modification to individual thought process and building of knowledge is encouraged through interaction with others, by toying with the ideas and 'challenging […] evaluating' them, as well as considering options provided (Mercer, 2008: 95). Here, this 'working' (Barnes, 2008: 5) through the ideas presented by others is what defines 'joint understanding', encouraging individuals to try out these ideas (Mercer, 2013: 151). Conversely, the modifications prompted by 'new knowledge' do not always mean accepting this knowledge but 'challenging' it, as Mercer and Barnes individually state above. The connections between these different aspects of a social environment, consisting of different cultural organisations and communities individuals belong to, demonstrate the necessity for these aspects to be in constant contact with each other. Here, the process of understanding a new concept or idea through talk links to Barnes's (2008: 5) description of this medium as 'broken' in nature, because the act of comprehension is not simply putting an idea into another individual's mind. During the process of an individual sharing an idea and another individual listening to it, the listener goes through different ways of thinking through talk. Mercer and Littleton (2007: 51) explain this concept in further detail, as they identify the different types of talk as follows:

> **Disputational talk:** talk is 'characterised by disagreement' and individual decisions which are verbally depicted by 'short exchanges […] and counter-assertions'

> **Cumulative talk:** talk consists of individuals building 'positively but uncritically' on the preceding conversation. This type of talk is used to 'construct a 'common knowledge' consisting of 'repetitions […] and elaborations'

> **Exploratory talk:** according to Mercer, this type of talk consists of individuals engaging 'critically but constructively' on ideas shared, with knowledge here being 'made more publicly accountable' through reasoning between individuals. The talk's progress is determined by mutual agreement between individuals.

The evaluation of new knowledge is conducted by the students themselves. Through talk, individuals are able to verbally articulate their thinking in the form of critical construction of their understandings. This linguistically depicts the 'broken' process in how individuals comprehend the 'new knowledge' by either challenging, reiterating, clarifying or providing alternatives and will be utilised in this research to explore the students' development in comprehension through conversations.

The process of developing students' understandings is determined by the extent to which new information reshapes what they already know, since new knowledge can potentially 'challenge' or disrupt the current understandings they have (Barnes, 2008: 4). Barnes's use of the term 'challenge' seems to describe a sense of defiance towards the new knowledge. However, where Barnes's use of 'challenge' differs from Mercer's (2008: 95) use of the term is that the sharing of unfamiliar knowledge can bring a sense of discomfort or uncertainty within individuals about their discourse-world knowledge. Individuals are then prompted to alter their interpretations of the world by 'accommodat[ing]' (Barnes, 2008: 4) these changes, however uncomfortable or different they may be. The discomfort arises when individuals, in this case students in classrooms, are prompted to trial the new knowledge to see 'how far a new idea will take' them and open other beliefs and viewpoints to further scrutiny (Barnes, 2008: 5). Although it is vital to trial new knowledge shared, the use of the term 'accommodate' implies individuals are obliged to accept the information as a matter of helping them progress their current understanding within a learning environment. (See section 4.1 regarding accommodating new knowledge).

As the teacher is an authoritative figure, students are obliged to adhere to the interpretations shared by the teacher during classroom practices such as discussions, writing activities and assessment preparations. Yet the concerning issue is that a teacher's knowledge can be considered as valid knowledge at the expense of what the students already know, and independent interpretations become a form of 'manufactured student readings' (Giovanelli and Mason, 2015: 46). The notion of reading as a socially active process is potentially threatened by the idea of a teacher's authoritative knowledge being preferred and imposed. 'Authentic reading' (Giovanelli and Mason, 2015: 41) is advocated here to refer to students developing their own interpretations without intervention, or with carefully constructed interaction so as not to downplay their contributions. To consider Barnes's (2008: 5) concept of trialling new knowledge in light of Giovanelli and Mason's (2015: 46) 'manufactured […] readings', the concept of new knowledge in an educational context refers to important and useful material being acknowledged which can help towards meeting the assessment criteria. Teachers become knowledge-givers (Mercer, 2000) whereas students become the receivers of the knowledge, resulting in Barnes's (2008) and

Edwards and Mercer's (2013) advocations for classroom talk to facilitate learners as experts in their own rights being slightly distorted in the current English classroom setting. What Barnes (2008) and Edwards and Mercer (2013) individually encourage is this sense of expertise deriving from the students having the opportunity to discuss the knowledge they hold on specific topics and concepts themselves.

From this perspective, the classroom should become a site which accommodates the various constructions, collapsing, and re-constructing of ideas, as students share their perspectives to form a bridge between the different and, to some extent, conflicting discourse-world knowledge they possess. Mercer defines 'exploratory talk' as a jointly constructed activity involving speakers attempting to:

- Share relevant knowledge
- Challenge ideas
- Evaluate evidence
- Consider options
- Reach an agreement

(Mercer, 2008: 95)

Here, exploratory talk can be seen as attempting not to hone ideas, but to integrate 'both the constructive conflict and the open sharing of ideas' during interactions (Mercer, 2008: 95). In light of Mercer's comment, interaction should not aim to form consensus between participants during discussions. Mercer and Dawes (2014: 437) state that 'episodes of classroom dialogue' feature students taking on more agency when discussing their ideas; this process is called 'dialogic spells', consisting of contributions facilitated by the teacher. 'Spells' indicates the brief amount of teacher contribution during feedback in lessons, as a teacher's role in this case appears to be mainly as the mediator of the discussion rather than initiator. Cazden (2001) also explores the benefits of fostering learners' talk in the classroom, similar to Barnes (2008) and Edwards and Mercer (2013). According to Cazden (2001), teachers utilise strategies which encourage student contribution, and navigate talk to ensure distinct views shared were acknowledged and developed in unison with other perspectives shared. This sharing of a range of perspectives in a classroom should be considered as celebrating 'contrasting responses reflect[ing] different relations to the world, and different self-identities' (Cazden, 2001: 68). The 'reflecting' aspect of the students' responses are based on them situating themselves and their perspectives within the context of a discussion.

A 'successful learner', according to Cazden (2001: 75), 'is continuously reconstructing' their positioning in relation to the context of the learning a teacher helps to facilitate by building up 'increasingly rich stores of […] "common knowledge"'. Here, the progressiveness of knowledge is based on the accommodation of information, enabling students to explore new means of thinking. (See chapter 2, sections 2.1.1 and 2.3.5, for a discussion on the role of presupposition in Text World Theory). Accommodating an alternative perspective should involve considering new knowledge not only as a way of developing understanding of the topic, but also as a reaffirmation of the beliefs and knowledge individuals already possess. As Feldman (in Alexander, 2017: 26; Feldman, 1987) states, students' constructions of understandings can be in the form of 'thematic continuity and […] constant interplay between the familiar and the new'. Feldman's reference to the 'constant interplay' between old and new information is demonstrated by the manner in which students reframe knowledge introduced along with their own understandings and experiences. This concept of reframing is particularly significant in relation to understanding how individuals organise information, and frame or store these according to their cultural, perceptual and experiential knowledge. (See chapter 2, sections 2.1.2 and 2.2.3, for further discussion of frames). The 'interplay' or interchange of ideas involves a single piece of information being recreated, reconstructed and revaluated by discourse-world participants. The participants are then prompted to accommodate the different, new understandings, even if they do not believe in them, by discussing how the information can relate to previous discussions which have built on the topic in focus. Returning to Feldman's explanation of how contributions are organised, the idea of individuals' contributions revealing a 'growth in thought' (cited in Alexander, 2017: 26; Feldman, 1987) seems problematic, particularly within an educational context and when considering who determines this development in understandings – is it the teacher, assessments or the students themselves?

To extend Mercer and Dawes's (2014: 437) outline of the preferred roles of students and teachers during classroom interactions, it is necessary to understand the significance and essentialness of 'both pupil engagement and teacher intervention', which occurs in the medium of talk (Cazden cited in Alexander, 2017: 12). Rather than undermining the roles of either participants, it is important to acknowledge how students and teachers can hone each other's thinking before they are guided through the understanding of a topic in discussion (Alexander, 2017: 12), in the case of this research, by other students. Feldman's (cited in Alexander, 2017: 26; Feldman, 1987) comment seems in contrast to what I observed during the research study, where students were encouraged to demonstrate a 'growth in thought' by thinking aloud, building each other's contributions, and evaluating the different perspectives shared – strategies advocated by Alexander (2017: 105) when defining dialogic

teaching. Alexander (2001; 2006; 2008; 2017) introduces the notion of dialogic teaching and its importance in enabling students to advance their understanding through active engagement with their learning. Although improvements were made during the course of the study of interactions in English primary classrooms, Alexander (2017: 119) states there is still more to be done to ensure ideas are 'not merely […] *exchanged* in an encouraging and supportive climate but also *built upon'*. As will be discussed in chapter 7, section 7.3 regarding a secondary school setting, by adopting a facilitator role, CT provided the students with opportunities to take on a more active role during feedback, and negotiate their way through forming their responses.

4.2.2 The importance of feedback during the incrementing of distinct discourse-world knowledge

Alexander's (2017: 119) reference to ideas being 'built upon' through the sharing of contributions echoes Feldman's earlier comment regarding the evolvement of the thinking process. The 'growth' or development in thought according to Feldman (cited in Alexander, 2017: 26; Feldman, 1987), however, seems to be more individual. This suggests the process is more focused on personal evolvement and progress regarding how individuals perceive the world, whereas Alexander's (2017: 119) explanation implies a joint construction of thought occurring in unison through a supportive network. In his case for dialogic teaching, Alexander (2017:105) advocates the need to rethink the concept of classroom talk and reports findings from classroom-focused projects which demonstrate the importance of talk as a rich form of shared thinking. The opportunity for students to share their perspectives is part of the stepping stone in developing students' understandings through the medium of language. In the context of the present research, it is important to realise that interactions are as important a part of a student's learning process as a teacher's learning outcome. In other words, there is an emphasis on feedback at the end of tasks, focusing on what students have learnt and whether it accomplishes the objectives set out for the class, rather than an emphasis on how this learning has taken place and has developed during a sequence of lessons. The process of making sense of a topic holds more value for both teacher and student, since the former is able to understand the progress of the latter's development, whereas a student, if confident they have made sense of a topic, is considered to be successful in what was set out to be accomplished by the teacher.

Alexander (2017: 29) provides an insight into the opposing paradigms observed across classrooms of different nations, including perceiving '*Teaching as negotiation*'. This paradigm sees knowledge as continuously evolving rather than static, and knowledge as

'created afresh rather than handed down; treating teachers and pupils as joint enquirers' (Alexander, 2017: 29). Here, the roles of learner and expert are blurred since the 'negotiation' process consists of both teacher and students being experts in their own right. The relationship between learner and what is learned is presented in a contrasting manner to the typical set up of a classroom, and demonstrates how the students are provided with more agency and have the opportunity to trial new ideas, as Barnes (2008: 5) discusses above, rather than accepting knowledge without questions. When considering this amalgamated version of learning, where there is no clear distinction between the learner and expert, Barnes and Todd (1995: 82) argue that this blurriness is necessary during dialogic teaching, since such feedback prompts teachers to 'step outside the role of academic authority in order to take part in finding out'. Here, the perception of teachers as learners is intriguing when thinking about how the feedback process involves the reshaping of the perspectives of those involved in the discussion.

In relation to the focus of the present thesis in understanding the development of students' knowledge, the interactions taking place in the classroom need to facilitate rich discussions and 'negotiations' between the different knowledge shared. Alexander (2017: 32) defines dialogue as 'testing' knowledge shared through the process of evaluation, analysis and exploring the different elements of the knowledge. The concept of dialogism may have been coined by Bakhtin (1981) and adopted by Barnes and Todd (Bakhtin cited in Barnes and Todd, 1995), as the latter explain that the former viewed dialogue as consisting of 'discourse' which is 'situated in and mediated by context' (Barnes and Todd, 1995: 157). The term 'dialogism', according to Bakhtin (cited in Holquist, 2002), suggests two individuals talking to each other – a simple definition referring to the essence of human interaction. Bakhtin (cited in Holquist, 2002), however, further expands on this explanation by stating that the relation between speakers during an interaction is based on 'difference' (cited in Holquist, 2002: 40). This relation between speakers arises because they are different from each other in terms of their ethnic, social and cultural standings, and these differences manifest themselves in their utterances, which are in turn distinct from others' utterances (Holquist, 2002: 40). These differences in perspective are bound together 'in the relation of dialogue' (Holquist, 2002: 40), which will be focused on in section 4.3 below.

4.3 The Position of Dialogism in the Classroom: Merging or Emerging Voices?

Bakhtin (cited in Barnes and Todd, 1995: 157) defines dialogism as an individual conveying the 'multiplicity of voices that speak around' him or her, suggesting an individual's input in an interaction is not his or her own. Instead, and as discussed above, an individual's

contribution is but an amalgamation of not only other individuals' but also other groups' words, beliefs, and views echoed within interactions. An individual can only make a word or a belief his or her own, when he or she 'populates it with his own intention, his own accent […] adapting it to his own […] expressive intention' (Bakhtin cited in Holquist, 1981: 293). Bakhtin's comment regarding individuals sharing their personal understandings suggests a power battle, since the use of the term 'populates' gives a forceful tone to the notion of speakers, to some extent, having a fixed interpretation or perspective which they seem to impose on others during an interaction. (See Chapter 3, section 3.2.1, for Said's discussion on Orientalism). Bakhtin's comment relates to Shah's (2013) argument discussed in chapter 3, section 3.3.2, as the former calls for a similar need for individuals to claim their identity as their own, and not let others speak for them. In the present thesis, the fluidity of an interaction, in terms of its course and what is shared by discourse-world participants, seems to be also in contrast to what is being implied by Bakhtin suggesting speakers should possess and take control by implementing the perspective they feel defines them. Bakhtin (cited in Holquist, 1981: 348 – emphasis my own) later makes a comment which reflects to some extent a contradictory relation between individuals and their perspectives compared to his earlier argument, by stating:

> One's own discourse and one's own voice, although born of another or dynamically stimulated by another, will sooner or later begin *to liberate themselves from the authority of the other's discourse* [...A] variety of alien voices enter into the struggle for influence within an individual's consciousness.

An interaction becomes a contested site since, although Bakhtin initially comments that the role of dialogue is to bring the different perspectives together, there is an implication that the contributions being shared are in competition with each other.

To return to Bakhtin's (cited in Holquist, 1981: 348) quotation above, what is particularly interesting is the use of the term 'liberate' as the concept of power once again is hinted at in relation to individuals' development of understandings. The contradiction occurs when stating that, although individuals' perspectives are 'stimulated' by others, individuals are compelled to reflect a view during interactions that demonstrate affiliations with other individuals or groups. (See chapter 5, section 5.5.2, for further discussion of the relationship between language and power). The distinct use of the terms 'liberate' and 'populate[s]' suggest a struggle for control to ensure an individual is listened to and conveys his or her intended message. When considering discussions within a classroom environment, there are power dynamics which cannot be ignored. For instance, Bakhtin's (cited in Holquist, 1981; cited in Holquist, 2002) notion of dialogism is challenged by the notion of monologism, or the

centring of a single voice amongst many, by Nystrand et al. (1997: 18), when the latter discuss monologism's implications in the classroom discourse. Nystrand et al. (1997: 22) explain that 'the teacher's voice is but one voice among many, albeit a critical one', which results in a development of tension in relation to how classroom discussions acknowledge these voices. The idea of a teacher's voice harnessing a 'critical' stance implies the power relations mentioned earlier, where he or she is able to navigate the perspectives shared to meet the criteria of the lesson or outcome of the discussion determined by the teacher beforehand.

4.3.1 The reading process as a thinking process

Context influences the way an individual may understand an utterance, and discourse should not be considered as reflecting a situation, but 'it *is* a situation' (Holquist, 2002: 63) which is carved by the discourse-world participants. This idea of discourse determining the sequence of an interaction suggests that there are constraints not only on what is said but also on the role of an utterance in ensuring an individual complies to the direction of an interaction. Holquist (2002: 60) continues to explain this restriction of how an individual response is evident in 'the fact that an utterance is never in itself originary', since it is a response or an answer to the previous utterance. (See Chapter 2, section 2.1.1, on Werth's discussion on the role of utterances in progressing an interaction). By answering another individual, the response becomes 'conditioned' by the previous utterance and is expected to comply to its requirement. Bakhtin's (cited in Holquist, 1981: 348) argument that the influence of different voices around a speaker is reflected somewhat in Holquist's (2002: 63) comment. However, Holquist (2002: 63) develops Bakhtin's argument further in relation to how these voices are enacted during an interaction.

Bakhtin (cited in Nystrand et al., 1997: 8) defines the dynamic nature of talk as involving the constant reshaping of conversations by the discourse participants, as they attempt to locate their own individual perspectives within the 'competing voices'. Nystrand et al. (1997) refer to Bakhtin in their report of how the essence of classroom interaction is to encourage students to think rather than regurgitate other people's thinking. The perspective shifts the focus away from viewing the teacher as an authoritative figure and towards viewing him or her as an equal participant along with the students in constructing perspectives regarding the topic under discussion. In particular, Nystrand et al. (1997) explain the importance of texts as tools for students to progress the discussions, highlighting the shift in focus from teacher to students to exploring the relationship between individual and text. They explain how the reading process is now understood in relation to 'readers' active

construction of meaning from text cues' rather than having the meaning explained to them by the teacher (Nystrand et al., 1997: 13). This notion of texts as tools suggests they are the starting point for students to begin conceptualising the relationship between the text-world and the discourse-world. Here, Text World Theory's role is integral in bringing these conceptual worlds together, foregrounding the relationship between individual and text. Here, interaction is used as a metaphor for how the human mind collaborates and connects thoughts, processing the written or spoken discourse. Returning to the use of the term 'tool', it is applicable in exploring the relationship between language, thought and discourse to understand the context of an interaction (Werth, 1999: 28-29). The analytical framework is therefore used as a thinking 'tool' to explore the active collaboration of these socio-cultural elements in constructing the perceptions which are then expressed.

The notion of difference stated above should be reflected upon in a positive sense and Nystrand et al. (1997: 81) exemplify this point by referring to a US-based English teacher's use of dialogic talk within the classroom. Here, the English teacher's use of dialogic talk is defined as students participating 'constructively during the class session', and is initially led by the teacher's authentic questioning inviting his students to explore the text being read (Nystrand et al., 1997: 81). What is interesting in this particular example is the teacher's use of the text in moving the discussion forward, as he quotes from the text in order to locate the students' responses within the text during whole-class feedback. In other words, the text becomes a 'thinking device' (Lotmann, 1988: 36) foregrounded by the teacher for students to reflect upon in relation to their stance on specific topics explored regarding the text. The text's purpose in this sense is to 'generate new meanings' (Lotmann, 1988: 36), which are unveiled and explored by students focusing on different elements of the text to discuss. Generating 'new' interpretations involves an interaction between the text and reader which, in this example's case, is encouraged by the teacher who acts as a mediator between the students and the text being studied. This interaction becomes an opportunity for the students to 'give a voice' to the text (Nystrand et al., 1997: 81). However, when considering Nystrand et al.'s statement in light of the classroom context of the present thesis's aims, the concept of a single voice emerging is not pertinent. Reading in the classroom is a social activity involving readers from different social, ethnic and economic backgrounds, where distinct interpretations and understandings emerge.

4.4 Current Research Exploring the Evolvement of Discussions in the English Classroom: Focusing on the Student View

Discussing the context of her doctoral study, Shah (LATE, 2018) describes a particular student's enthusiasm to question, challenge and criticise the status of the literary heritage regarded highly in schools. Basil, the student concerned, resisted the notion of having to consider Shakespeare as a great playwright, even commenting that he did not write *Macbeth* himself and therefore questioning his selection for the literary heritage. Whereas Shah (LATE, 2018) was commending Basil's strength in developing a distinct flair as a sophisticated and passionate 'interrogator of the text', she shared her understanding of how the demands of the curriculum, assessment and the canon itself compel students like Basil to 'bow' to the 'canon and curriculum constructed' (LATE, 2018). Here, the use of 'bow' refers to the powerful status of these educational institutions which can potentially suppress a student's voice. This reflects a notion of hierarchy and power asserted by studying these very texts and the implementation of the values and 'eternal truths' (Shah, LATE 2018) learnt during the process, silencing the challenge brought by students as first-time readers of these very texts.

To analyse Shah's (2018) notion of power associated with the literary heritage further, it is essential to consider what these texts stand for in terms of the status assigned to them. By considering and holding these texts as iconic (Neelands, 2008: 13), the curriculum is causing discrepancies between the students and their learning as meaningful at a personal level. Like Shah, Neelands (2008: 13) argues that such texts should not be respected simply because they originate from the literary heritage. Instead, he calls for these texts to be considered as a 'common resource' which transcends time and space to become culturally, socially and ethnically relevant to students in their present day study. Neelands (2008: 13) explains that 'the class are asked to find for themselves its 'greatness' in its ability to speak across time and culture rather than be instructed in why it is 'great' literature'.

Neelands's use of the term 'greatness' similarly indicates this notion of prestige, and how the literary heritage seemingly can reach out to different cultural, social and ethnical communities. The connection, however, is once again power-based. Neelands's comment seems to be ironic in its message, since the literary heritage seems to focus on a particular cultural group, namely white, British, elite male authors. The words 'greatness, great, ability, instructed' (Neelands, 2008: 13) build a formidable image of the literary heritage as offering the essential guide for individuals to learn moral values which are only founded in texts originating from a particular geographical, cultural and social period (see chapter 3, section 3.3.2, for a discussion on Gove's speech). To exemplify this point further when looking at Shah's (LATE, 2018) scenario described below in the transcription extract, studying the literary heritage brings issues regarding cultural, social, racial and religious differences to the fore. There is an underlying tone that recent changes to the curriculum have imperialist

references, where the word of the 'dead white guy' (Robinson, 2001: 69) continues to hold, take over and control the thoughts, interactions, and beliefs held by individuals in the present day. (See chapter 3, section 3.2.1 for a discussion of the effect of imperialism in literature). Basil's voice is considered to be inferior to the powerful status of the literary heritage texts studied. Basil's final response in the extract below is disheartening to say the least. Shah's explanation that one of the authors from the literary heritage is taught at universities and is therefore valuable in the teaching of English hints at a moment of defeat for Basil's voice, by conforming to the predominant values affiliated with the literary heritage.

Transcription Key:

MS: Shah (Class teacher)

B: Basil (Student)

MS: I think, genuinely, that Shelley at times parallels Shakespeare. I think 'Ozymandias' is as wonderfully crafted as any of Shakespeare's works…Macbeth

B: I dunno why you're acting like that. Shakespeare didn't even write by himself, so don't act like he's that good.

…

MS: Regardless. Shelley is still taught in universities and is seen as important within English canon. His work has lasted.

B: Oh it is? Must be relevant, right?

(Shah, LATE 2018)

Basil's response suggests a surrendering to the notion that great literary figures have valuable perspectives to convey through these selected texts. The idea of responses being counted as valid in a classroom, based on whether they conform to a particular viewpoint on the importance of these literary texts, should not be a topic of discussion. Here, this restriction is linguistically represented by Basil's use of the modal verb 'must', suggesting there is a need to conform to the predominant perspectives implemented through the teaching and reiteration of the advocation of these texts. Here, the classroom talk emulates a form of 'discourse of control' (Gavins, 2007: 110) which is enacted by the authoritarian voice of the class teacher. This enactment of control is in the form of teachers influencing the students' perceptions regarding the importance of the literary canon, implemented through language which is centralised in the present research study. As discussed in section 4.2,

Text World Theory provides the fine linguistic analysis required to explore how classroom discourse affects the way students relate to the text.

4.5 Chapter Review

In this chapter, the discussion of classroom discourse is extended to consider how concepts such as culture, power and incrementation of knowledge influence interactions, and how it is understood in the present-day educational setting. The focus is on how students' contributions, in the form of sharing different knowledge and experiences, offer alternative perspectives of the world outside the classroom. This chapter also looked at how these perspectives are based on the study of the world depicted in texts studied inside the classroom, and how the classroom influences the perspectives. There is, however, a further discussion of how such sharing of experiences is filtered through within an educational setting by the power relations prevalent in the classroom, between teacher and students, determining what can and cannot be shared. In response to this power-based issue, there is an exploration of the significance of the co-construction of knowledge through 'interthinking' (Littleton and Mercer, 2013) focusing on how both teacher and students can work together and think together. The next chapter provides an insight into the selected classroom environment and the methodology used for data generation. I shall explain the importance of diversity in enriching classroom discourse, but also for individuals in developing each other's understandings of their positions in the discourse-world.

<center>**Chapter 5**</center>

<center>**Methodology**</center>

Introduction

Section 5.1 provides an overview of the selected data generation method, linguistic ethnography, and involves exploring the strands forming this interpretive approach. Influenced by interdisciplinary notions in linguistics and sociolinguistics, section 5.1 provides insight into how individual voices emerge from interactions within the real world. Sections 5.2 to 5.5.3 continue to explain how linguistic ethnography has influenced the decisions made in regards to completing the pilot and research studies, by foregrounding the students' voices in classroom discourse. During this explanation, I reflect on the decisions made regarding managing the logistical and ethical aspects of conducting the pilot study in section 5.3.3 and the research study in sections 5.4 and 5.5.

5.1 Linguistic Ethnography

5.1.1 The origins of linguistic ethnography: language use to express personal and social perceptions

According to Creese and Blackledge (2012: 306), the purpose of linguistic ethnography is 'to make meaning from the speech of others'. This focus on the participants' language uses is to make sense of the 'context' in which the language event takes place. In their chapter exploring how language reflects the complex nature of the relationship between communities and culture, Arnaut et al. (2016: 41) explain that a 'context' cannot be studied without acknowledgement of the influences of, for instance, the social, cultural and religious upon the environment. These influences shape individuals' understandings of the social world, in turn affecting how individuals understand the meaning of an interaction (Arnaut et al., 2016: 41). The focus on the association between environment and language is due to the interdisciplinary aspect of linguistic ethnography, consisting of 'Linguistic Anthropology' (Hammersley, 2007: 689), and 'sociolinguistics' (Arnaut et al., 2016), which will be discussed in the next section, foregrounding the contextual influence over how individuals understand and interact with each other.

5.1.2 Linguistic Anthropology: influence of language on social world or vice versa?

Linguistic ethnography drew from Linguistic Anthropology's perception of the study of language being about 'essentially the quest for MEANING', considered to be 'transmuting' as

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the social world develops over time (Whorf, 1964: 133). Whorf's use of the term 'transmuting' implies not only that language is dynamic but also that an individual's sense of '*his* world' (Malinowski: 1922: 25) is constantly evolving due to changes in the social, political and cultural factors redefining the real world. Whorf's chapter examines language as a cultural product (1964: 130), representing how individuals define the social world amidst the changes cited above. Here, the idea of 'transmuting' meaning through interactions resonates with the aim of this thesis in exploring how language reflects communal or global developments in the real world. The role of language as a representation of our understandings of the social world was inspired by Sapir (1973), who considered language and culture to be in constant 'interaction', with language depicting the changes occurring in culture (Sapir, 1973: 241). Sapir (1973: 6) discusses the 'relations' between language and 'other phases of human life', such as the different communities in which individuals move around as they progress in life and their influence on individual comprehension. His reference to 'interaction' in the earlier quotation, however, reveals the issue in associating culture and language, since both progress at different speeds. Sapir (1973: 5) explains that the issue arises since changes are constant in culture yet the effect of these changes on language use occurs later. The role language plays between communities as a 'societal bond' (Sapir, 1973: 5) is what should be documented, as he believed language had been the catalyst behind developments in communicating the workings of society, from individuals explaining to others about chipping stone to starting a fire (Sapir, 2014: 23) through interactions. In relation to linguistic ethnography, this 'societal bond' refers to 'making the strange familiar' (Hymes, 1996: 4-5), exploring how language acts as a medium between the social world, and articulating the culturally distinct perspectives to other participants. The mundane nature of language use is transformed through linguistic ethnography's focus on interactions situated in the culturally rich and complex spaces we encounter in our everyday life (Green and Bloome, 1997: 183), illuminating the wider social implications of these encounters for our discourse processing (Gavins, 2007: 19).

It is vital to understand the combination of linguistics and ethnography in the context of Sapir's work on the definition of language, which he considers to be a 'tool of significant expression' (Sapir, 2014: 6). He explains that this form of communication is necessary to ensure humans are equipped with communicative skills to engage in society (Sapir, 2014: 6). Sapir's notion about language as a social 'tool' to express social needs and desires suggests that language is not only about imitation (Sapir, 2014: 6) but about learning social skills, and using it to fulfil communicative goals. This learning takes place at a social level, which supports Sapir's (1985: 98) notion of communication being a 'dynamic' process, involving individuals using their linguistic repertoire with others to manage culturally distinct

communicative purposes. These skills, including learning languages, are not bound to a specific cultural 'space', but are accessible across communities, supporting the notion that language is a human phenomenon which occurs ubiquitously. Conversely, Wolf, discussing Malinowski's (1947) notion of 'context of situation', explains the conflict which arises in the notion's definition, stating that language is not a tool but 'in a sense a communication itself; it is how people relate to each other' (Wolf, 1989: 259) through the exchange of knowledge and experiences. This fluid nature of language, re-creating and re-communicating the meanings conveyed in interactions with others, was originally discussed by Malinowski (1947), who looked at the impact of the notion of freedom, culture and human nature. Malinowski (1947: 307) disagreed with the idea of studying 'dead' languages which had been 'torn out of their cultural context'. Instead, Malinowski (1947: 307) advocated the study of language to focus on how participants gained meaning from the wider context of an interaction, the discourse-world, that contributions were situated within – a notion promoted by Integrational Linguistics as well (see chapter 4, section 4.1).

This fluid nature of language, re-constructing meanings through interactions, echoes linguistic ethnography's way of understanding the complexity of contextualised language use. Complexities such as the influence of the social upon the individual, or 'macro' upon the 'micro', can be effectively explored by 'opening up' (Shaw et al., 2015: 149) the enquiry using a linguistic ethnographic approach to unveil how language re-constructs the discourse context (Creese and Copland, 2015: 26). The unveiling of how interactions involve a rich collation of knowledge and experiences merging and colliding with one another demonstrates the outcome of transcending social, cultural and ethnical boundaries. This approach is necessary to understand how language is embedded within its social surroundings. During this exploration, however, it becomes apparent that individuals, to an extent, forgo the 'unique' (Toolan, 1996: 147) and personal nature of perception and do not articulate these individual perspectives in social interactions. This is by imitating the voices of the communities individuals are affiliated with and adopting not only their thinking processes, but also their way of articulating these perceptions through language use.

The social dynamics of spoken discourse reflects a power play, which will be discussed in section 5.1.4. As a result of incrementing information, individuals are expected to distinguish what knowledge is acceptable within the discourse context. In doing so, individuals' knowledge become to an extent fixed and their affiliations with communities are foregrounded, while the unique and idiosyncratic perceptions that individuals hold are placed in the background. Whorf (cited in Carroll, 1956: 252) argues that these communicative aims are originally processed in the mind in the form of thoughts before being presented to the outside world. The relationship between language and thought is fundamental in Whorf's

(1964) and Sapir's (1973) notion of linguistic determinism, with linguistic relativity being a form of this concept in how language limits individuals' perceptions of the real world. Perception here consists of memories, beliefs, cultural, religious or communal values bound to individuals' social spaces utilised to interact with others regarding their understandings of the social surroundings they belong to. To explain within the parameters of this thesis, language should reflect on the impact the incrementation of participants' discourse-world knowledge and experiences has on the way they represent their perceptions. An interaction, therefore, should be about how language conveys evolvement in individuals' perceptions.

5.1.3 Linguistic Anthropology: language's relation with thinking and understanding

As discussed in chapter 4, section 4.1 regarding the role of 'silent thinking' in individuals comprehending interactions, although Whorf acknowledges Watson's focus on the linguistic element of silent thinking, the former challenges the latter's notion of believing language is biologically determined (Whorf cited in Carroll et al,, 2011: 85). Whorf (cited in Carroll et al., 2011: 85) argues that language is a culturally determined process, involving individuals conveying their conceptualisation of a discourse through lexical choices available to them. He explains that single-unit utterances, for instance when an individual shouts 'Come!', consist of a 'linkage' between the word and morpheme which is 'silent, invisible, and individually observable' (Carroll, 1956: 67). The purpose of the utterance is understood by comprehending the context in which the interaction takes place. For instance, the dynamic verb 'Come!' may act as an imperative to go to another location or come to the speaker. When conducting the pilot study (see section 5.3.3), I realised language acted as a bridge between the 'raw experience' and the sharing of 'ideas through the medium of linguistic patterns' (Carroll, 1956: 67). The scenarios described in section 5.3.4 demonstrate that the 'linkage' was different for individuals based on their cultural understandings and knowledge about the terms discussed, suggesting that these thoughts consist of different 'kinds of voices' depicted (Hymes, 1996: 64) through language. Inspired by Jakobson's (1960; 1982) exploration into the purposes of language in particular contexts (see chapter 4, section 4.1), Hymes (cited in Johnstone and Marcellino, 2011: 57) calls for emphasis on the notion of 'contextualised language use'. Individuals negotiate between different voices of the cultural, ethnical and religious communities they belong to in order to articulate their thoughts according to their own perspectives. Hymes's (cited in Johnstone and Marcellino, 2011: 57) notion challenges Whorf's perception of language as 'controlling' communication, since Hymes's use of the plural form of 'voices' suggests there are multiple strands of individuals'

perspectives, influenced by social, economic and political factors, which individuals shape and mould to convey a more idiosyncratic perception of the discourse context.

Hymes (1996: 64) uses distinct 'voices' to discuss the need for individuals to have the freedom to own a voice which is 'heard' and is 'worth hearing', advocating for the articulation of individuals' perspectives to be made accessible to the social world. This concept of having a voice which is valuable, significant and meaningful challenges the concept of different kinds of 'voices' available to an individual, since who determines what voices are considered of worth? Whereas Watson (1919: 323) argues that thoughts serve the individual, Hymes's (1996: 64) focus on voice demonstrates that when thoughts are articulated through the medium of language, they are open for critique to the social world and become the world's possession. This echoes the notion of incrementation (see chapter 2, section 2.3.1) in relation to how students as participants in a discourse claim ownership and control over the shared, or incremented, knowledge (see chapter 6, section 6.1).

5.1.4 Sociolinguistics: the individual's voice(s) located in the social

Sociolinguistics focuses on the effects of culture and context on language. This focus is dedicated to understanding the 'meaning of language in human life, and not in the abstract' (Gumperz and Hymes, 1972: 41), advocated in linguistic ethnography's focus upon studying language within the context of an interaction or discourse-world. Hymes, who worked on the study of language and social context, argued that the study of language should be about not only understanding 'what is known to man' but also participating 'in the community of knowers' (Hymes, 1969: 10). The concern about imparting and gaining knowledge is attempting to understand the unfamiliar through the lens of the community by studying the community itself, to understand the commonality in the perceptions held by the group as reflected in Hymes's (1996: 4-5) comment regarding making the 'strange familiar' in section 5.1.2. Here, the focus on social influence is in tension with idiosyncratic interpretations of forms like language use or context of an interaction familiar to individuals, since perceptions of interactions are subject to change (Hymes, 1996: 9). Such changes refer to the updating of connections individuals form between their discourse-world knowledge and the new meaning shared (Hymes, 1996: 9; see also chapter 2, section 2.3.1 on the incrementation process). The focus on the social influence on interactions was also explored and questioned by Maquet (1951), who used ethnology to understand the relationship between members of a community and knowledge and explained that 'knowledge' is re-created, communicated and sustained through social interaction as individuals increment and update the information they already have.

Language becomes the medium through which individuals are able to articulate their understandings of the social world to others. This was Maquet's focus in addressing the issue cited above regarding how society conditions 'the ideas making up human knowledge' (Maquet, 1951: xii). To understand Maquet's idea in relation to the selected analytical framework of this thesis, Text World Theory, the use of the phrase 'making up' suggests that the incrementation of information during interactions is a dynamic process which updates and changes individuals' perceptions of the world as explained above. Here, the term 'ideas' is to an extent ambiguous in regard to what is shared, for instance, the beliefs, values and perspectives which originate from the affiliations participants have in the real world. Such underlying power relations through these affiliations, however, result in a particular 'knowledge' being foregrounded, with the singular form of this term reflecting a single, widely accepted understanding of the real world being advocated. Maquet's (1951: xii) comment above suggests language depicts the cultural control over how individuals think and speak, posing a challenge to the idea that language reflects the individual conceptualisation of social surroundings. His notion appears to position Hymes's (1969: 10) reference to exploring 'what is known to man' and the 'community of knowers' in contention with one another, emphasising what is expected to be known in order to be part of a group. Although he explains that an interaction asserts social perspectives upon individuals, Boas (1962: 149) further questions the extent to which language controls thought. Boas's (1962: 150-152) argument that the thinking process reflects individuals' personal experiences within social environments suggests that experiences are personally defined along with being socially defined. In regard to this persistent attempt for parity between individuals' affiliations, Boas explains (1962: 150) that individuals are compelled to adapt their language use to what is required by society, supporting the claim that culture determines language. However, when met with the scenario such as the pilot study discussed in section 5.3.3, conducting an ethnographic study enables researchers to recognise the emerging, conflicting and harmonious 'voices' (Hymes, 1996: 64) which originate in a social interaction. This seems to be an apt way to perceive the present-day English classroom as a rich amalgamation of discourse-world knowledge and experiences being shared and recognised through interactions.

The notion of conversing through the different 'voices' can be understood through Fishman's (1968: 8) explanation of multilingualism involving how individuals represent their affiliation with their social groups through the language in which they choose to speak. Like Maquet (1951: xii), Fishman (1999: 160) argues that individuals' affiliations with different language communities can be considered as 'conditioned', resulting in viewing the members as having a lack of control over their language use. Instead, Fishman (1999: 160) advocates

an awareness of how being multilingual involves showing 'kinship, history' and 'responsibility to one's people and to its linguistically encoded heritage'. Fishman's (1999: 160) notion of communities inheriting this rich social, cultural and linguistic history to a degree contrasts with Hymes's (1969: 10) notion of 'community of knowers' which suggests individuals are expected to have gained particular knowledge to be affiliated with a group. The distinction between the two notions is, in regard to Hymes's phrase 'a community of knowers', that having certain beliefs and values exclusively position individuals above other individuals, demonstrating a knowledge-centred hierarchy. Fishman (1999: 160), in contrast, foregrounds the emotional and personal affiliations individuals have with knowledge, demonstrating their commitment of not simply imparting but carrying and sharing these histories through language.

In both instances, however, language plays an integral role in representing this diversity in voices, particularly in relation to Fishman's view on individual contributions depicting the complex and intricate social, cultural and ethnical networks with which he or she are affiliated. This is consistent with the focus of the present thesis on exploring the very complexity of knowledge and its evolvement during interactions with, and influence from, other communities and individuals. Language in turn represents these opposing dimensions of an individual's voice[s] as these influences attempt to claim ownership of the perspectives being presented in an interaction. Speakers self-assert his or her intention during conversations using these different voices, reflecting the 'chaotic, contradictory' reality of the social world (Blommaert, 2007: 682). Blommaert's work has focused on the issues of power and social inequality in language use from an ethnographic perspective (Blommaert and Jie, 2010: 16). He argues for linguistic ethnography to acknowledge the impact culture has on how language is 'defined' as a 'cultural object' (Blommaert, 2007: 686). Like Fishman, Blommaert (2005) discusses the importance of bilingualism in providing individuals with autonomy over the use of their voices to express their positions within communities.

Blommaert (2005: 219) further explains in his article the influence of Bourdieu's (1990: 55) work on how power is asserted through 'habitus', which are social norms established to guide thinking and behaviour, and which are socially driven. Here, Blommaert (2005: 222) explains the voice of an individual is presented 'as a situated subject', whose experiences and perspectives are influenced by the daily activities they undergo in the social world, such as interacting with others. This echoes Bourdieu's (Bourdieu and Passeron, 2000: 31-32) definition of 'habitus', which refers to the influence of human relations upon individuals' perceptions of the social world. These influences are depicted in the form of language, physical actions and conceptualisations, which, Bourdieu states, echo the voices of communities' histories, cultures and values reproduced through individuals' actions

(Bourdieu and Passeron, 2000: 31-32). Bourdieu's perspective hints at the power dynamics which determine who has agency to convey their messages and who are the recipients of these messages.

Power dynamics are enacted within particular 'social spaces' where, according to Bourdieu and Passeron (2000: 108), the physical space plays an integral role in allocating control to individuals taking on the parts for instance, in an educational setting, of class teacher and students. Here, Blommaert's (2009: 421) and Bourdieu and Passeron's (2000: 108) perspectives on 'social space' differ from Werth's (1999: 157) definition, which will be further discussed in section 5.2. Werth (1999: 6) argues that conceptual spaces are defined by a physical space, representing our individual affiliations with a place through memories, experiences and knowledge. Blommaert (2009: 421) and Bourdieu and Passeron (2000: 108) similarly discuss how the physical space dictates how interactions occur by foregrounding the power dynamics which are present in such discourse contexts, contrasting with Werth's definition which does not refer to power relations. In other words, a space fixes particular forms of knowledge and information (Blommaert, 2009: 421) which are to an extent imposed by particular individuals, such as class teachers in a classroom, through consistent reiteration of authority depicted linguistically. Bourdieu and Passeron (2000: 4) further explain the implicit implementation of power as part of their notion of 'symbolic violence', referring to how control is imposed in a perceived legitimate manner. In relation to an educational setting, this concealment of power is achieved through the normalisation of this control in the form of classroom discourse, where the structure of talk constrains the nature of exploratory discourse within this setting.

5.2 Interpretive Approach: Understanding the Interpretive Individual Within a Classroom Context

When defining the epistemological approach of linguistic ethnography, Toolan's (1996: 17) reference to the 'interpretive individual' in chapter 4, section 4.1, is significant in understanding the foci of this thesis. The interpretivist approach focuses on how understanding is processed within a context, a notion derived from Weber's '*verstehen*' (Schwandt, 1998: 221), referring to the formation of mutual understanding between participants. Weber believed that the goal is to comprehend how knowledge or understanding is based on our own observance of how we come 'to recognise our own actions and those of our fellow actors as meaningful' (Schwandt, 1998: 226), in relation to others in our communities. The notion of making sense or interpreting our everyday world is based on context, as Weber (1934: 157) explains that his concept '*verstehen*' presupposes

that no individual can construct 'an authentic "copy" of reality', since 'one-sided viewpoints […] throw shafts of light onto social phenomena', suggesting the real world can be understood as being like fragments through each other's interpretations. For instance, in an interaction, participants are attempting to observe and relate to different cultural, social and ethnical communities by forming connections between the distinct perspectives held. In relation to this thesis, it is necessary to treat participants as subjects rather than objects within an interaction (Weber, 1934), gaining insight into their perceptions of the discourse context. To understand is to be part of a discourse, and knowledge becomes a bridge between the disparate discourse-world knowledge participants hold. Weber's notion of '*verstehen*' can be understood within the parameters of Text World Theory as it suggests interactions require coherence in knowledge (Werth, 1999: 126). This coherence involves constructing relationships between propositions, with these links originating from the shared information already possessed by participants about the propositions (Werth, 1999: 126). However, is it always achievable to have coherence in understanding and if so, whose knowledge is accepted and taken up, particularly when considering the role of discourse in a classroom setting?

To address the above question in relation to an educational context, it is important to return to the relationship between language and discourse context, which is the underlying theme of this thesis. Schwandt (1998: 226) explains that context aids in the process of understanding since it shapes the meanings out of events in the real world, which may be in opposition to one another. In particular, this thesis focuses on how language is considered to be a medium between individuals and their perspectives on a notion, constructing not only the ways in which individuals understand a distinct notion but also how others comprehend what is said using their own discourse-world knowledge. An individual's verbal response, when shared with others, 'take[s] up a real place in the world' (Goffman, 1974: 500-501) which is similar to Werth's (1981: 113) comment regarding understanding how readers or listeners use context to presuppose the next sentence or course of the interaction. Werth's comment on the integral role context plays in progressing an interaction is particularly important in relation to the present thesis. By taking into consideration both Goffman's and Werth's notions regarding the relationship between language and context, the interpretation process involves individuals responding to what is uttered to them, with their responses determining how the context of an interaction is constructed.

In consideration of an educational setting, there is another element which determines how knowledge are incremented – power. Goffman provides an example of how teacher and students' discussions are determined by the context of the classroom, explaining:

a teacher's purpose is to uncover what each and every pupil has learned about a given matter and to correct and amplify from this base. The consequence of this educational, not conversational, imperative is that classroom interaction can come to be parcelled out into three more interchanges:

Teacher: Query

Pupil: Answer

Teacher: Evaluative comment on answer

(cited in Eldridge, 1971: 54)

Goffman (cited in Eldridge, 1971: 54) further comments on how teachers' intentions are based on fulfilling the role as knowledge-givers and ensuring students are equipped with the correct type and level of knowledge to progress with the interaction, and utilise what is understood in continuing to build the knowledge further. However, this structure of classroom interactions challenges the interpretational freedom of students to say what they want. This is due to the power relations being determined by the roles allocated within the classroom. These roles in turn determine an 'individual's authority to assert a given proposition' (Werth, 1999: 137), in the case of this thesis, the class teacher. With the educational context forming 'institutional frames' (Fairclough, 1995: 41), such structures as assessments and lesson objectives in turn create the guidelines teachers work within and measure students' inputs against, verifying what interpretations are acceptable and 'correct', and which are not.

There is a necessity, however, to understand that, since we as individuals originate from different communities and hold disparate discourse-world knowledge, we do not gain a complete understanding of each other's cultural backgrounds. An interaction offers a glimpse of participants' perceptions which are in response to not only the content, but also the structure of a discourse, determined by the power relations discussed in section 5.2. Fairclough's (1995: 531) comment above is embedded within a wider discussion he explores in relation to language and power in education, where he argues for the need to consider these strands in unison rather than in isolation since they draw on similar issues surrounding discursive practices of power. In relation to an educational context, discussions within this parameter are based within 'boundaries and insulations' (Fairclough, 1995: 93) which may arise out of moments of conflict and tension (see chapter 3, section 3.3.2). These 'boundaries' refer to the distinct settings of classroom and the wider community, in the form of either the students' neighbourhoods or their homes, which, in the case of this research's focus, will be shown to collide or merge as the students conceptually integrate these social spaces to understand the concepts introduced in the classroom.

The aim of this research is to show a mutual construction of knowledge involving the students and teacher conveying their understandings through the medium of classroom

discourse. However, the power-based hierarchy prevalent in the classroom space implemented top-down from class teacher to students should be acknowledged as having an impact on students' contributions. This conceptualisation of power being asserted from the top of a hierarchy to the bottom reflects the classroom discourse structure. To explain this conceptualisation further, the 'POWER IS UP' metaphor is based on the mental construction of having control or authority upon a subject who is positioned further down the educational hierarchy (Lakoff and Johnson, 1980a: 15). Within a classroom, a class teacher would implement power over students since the former has 'status' (Lakoff and Johnson, 1980b: 463) as a professional with extensive subject knowledge to impart during the process of teaching. A class teacher's 'status' as the knowledge-giver implies that his or her knowledge is desirable and significant for the students to obtain, and is linguistically implemented in the form of epistemic modal verbs such as 'believe', 'realise' and 'know' (Werth, 1999: 270), which implies an assertion of a class teacher's thinking process. (See chapter 2, section 2.2.3, for further discussion of epistemic modality). As a result, the joint construction of classroom talk is potentially compromised with class teacher and students attempting to conform to the hierarchical structure determining the formation of interactions.

A top-down implementation of power echoes Goffman's (cited in Eldridge, 1971: 54) definition of talk as a set structure, especially when discussing the concept of the adjacency pair – questions and answers. He explains that 'questions are oriented to what lies just ahead, and depend on what is to come; answerers are oriented to what has just been said, and look backward, not forward' (Goffman, 1981a: 5). By looking 'backward', the process not only involves individuals reflecting on previous knowledge and experiences collated either during recent or related interactions to the current one, but also refers to the notion of aligning responses with the information they already have as part of their own discourse-world knowledge. An individual may attempt to form an alignment to what has been previously discussed, or open the discussion to various and disparate perspectives which influence the interaction.

The manner in which students respond is determined by the discourse context, as discussed above, and how 'social space' (Werth, 1999: 6) defines the language used by the discourse participants. In Text World Theory terms, 'social space' refers to how individuals conceptualise their relationships with others. For instance, the class teacher 'status' influences how an interaction takes shape by determining the purpose of the discourse in aiming to fulfil particular communicative goals, and imparting to, or gaining knowledge from, the students. Within an educational setting, however, power is reflected through the knowledge participants possess and usually is determined by the class teacher, who increments the knowledge required for students to respond. This results in the students' text-

and modal-worlds being updated (Werth, 1999: 289) with the information to understand the content of the lesson considered essential by class teacher. Such a classroom discourse structure depicts a one-way incrementation of knowledge where students gain new information, whereas a class teacher is not an active participant in learning from the students' developing knowledge.

Although Text World Theory is a comprehensive framework which provides a fine-grained analysis of how power is implemented linguistically, the decision to correlate it with a socio-cultural perspective is to acknowledge and explore the social and power dynamics which influence the directions of interactions. In acknowledging the hierarchy in the classroom, it is important to discuss the influence of power. The notion of knowledge is particularly interesting in regard to this research, since this idea of modifying one's understanding echoes Denzin's (1989: 51) definition of the term knowledge as consisting of power, determining 'how knowledge will be defined' and 'what is not knowledge'. Here, the affiliation between power and knowledge is also addressed in this research by exploring the way CT and students, when talking to each other, undergo shifts of control, through the medium of talk, and continuous developments in understandings which provide the students with a way to assert their own interpretations during lessons. However, Toolan (1998:153) argues against individuals perceiving 'learning the meanings of expressions' being considered as 'learning at all, but should be understood as […] experiencing'. Here, Toolan's suggestion to modify the language used to describe this process of negotiating meaning through interaction is interesting in relation to this research, and the notion of encountering different knowledge, perspectives and conceptualisations of the real world in a single interaction.

Alternatively, interactions can be regarded as both processes of learning and experiencing as individuals discuss notions, since it is about what they can obtain in order to develop and progress their own understandings. This is exemplified in chapter 6, where the introduction of a novel concept becomes a 'learning' (Toolan, 1998: 153) process for the discourse participants about each other's distinct perceptions, suggesting the two processes of 'learning' and 'experiencing' occur simultaneously. Here, the notion of 'learning' as an experience is particularly significant when considering how differences in cultural affiliations result in differences in participants' learning experiences (Hodkinson, et al., 2008: 39). These differences also demonstrate how learning as a concept can be understood as an act; in other words, we learn as we are introduced to different perspectives shared.

5.3 Data Generation: Applying the Linguistic Ethnographic Approach
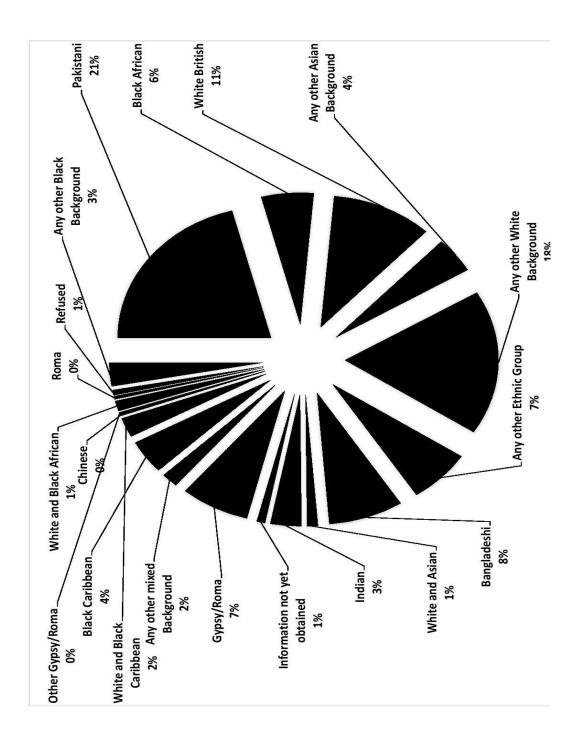
5.3.1 Selection of schools

The selection of the schools was based on the ratio of students from diverse ethnic backgrounds to ensure that rich and varied experiences were captured within a classroom. Here, the richness refers to the students' different discourse-world experiences, knowledge and perspectives which are brought to the fore through the medium of spoken discourse. As discussed in chapter 2, these knowledge and experiences are culturally, socially, ethnically and religiously distinct and will be further explored in relation to how these are implemented through spoken discourse (see chapters 6-8). These conversations in turn transform the classroom as a site of exploration, conflict and 'tension' (Quarshie, 2007: 20) between the students and class teacher through discussions based on themes, focus on characters or structure of narratives in the texts being studied. With this focus in mind, I then proceeded to contact schools during my first year and asked if I could complete a pilot study to gain an understanding of the current teaching and learning of English as a subject after the implementation of the national curriculum reforms in 2015 (see chapter 1, section 1.1), and familiarise myself with the school environment. The English departments in the selected schools contacted were mainly situated in the East Midlands region, and after initially contacting four schools, I received one reply. The school that responded expressed interest in participating in the pilot study. (See section 5.3.3 for further details about conducting the pilot study).

5.3.2 Profile of the school: focus on a single classroom with a diversity of voices

Situated in the centre of an East Midlands city the school consisted of students from a rich array of cultural, ethnic and religious backgrounds, and I was particularly intrigued by the manner in which these different affiliations amalgamated within this educational space. Figure 5.1 demonstrates not only the origins of the students' cultural identities, but also the wealth of experiences, knowledge and beliefs which stem from these origins and how these were used as resources by students to comprehend situations in the discourse-world. Here, figure 5.1 is more than just labels: it represents the identities of the voices and perspectives reflecting certain positions students take up. As quoted in section 5.1.3, Hymes's (1996: 64) reference to encouraging students to develop a voice 'worth hearing' is also reiterated by Jufferman and van der Aa (2013: 112) in their introduction to exploring voices in educational discourses. They define the role of voice as being in a progressive rather than static state due to it transforming within different contexts. This transformation, however, can be related to shifts in power dynamics which set up an educational setting, as discussed in section 5.2.

Figure 5.1: Overview of the students' ethnic backgrounds in School

As a result, figure 5.1 depicts a contrasting image to Jufferman and van der Aa's argument, since the categorisation of the students in their respective ethnic backgrounds conflicts with the merging of the experiences, beliefs, perspectives and voices I observed inside and outside the classroom. Such categorisation of experiences and knowledge reflects these power relations, determining which voices are acknowledged and which are not. An educational context, and particularly the context which I observed, becomes a site for this potential amalgamation to occur, since, as Jufferman and van der Aa (2013: 113) state, voices are 'ideological as they reveal the traces of their respective interactional and institutional positions and histories'. The authors' reference to the 'traces' of students and teachers' voices can be extended to understand the origins of the experiential, cultural knowledge evident throughout the analyses conducted, relating to the students' affiliations with communities inside and outside the school.

5.3.3 Pilot study: trialling methods of data collection to focus on students' responses

Once I received clearance for my Disclosure and Barring Service (DBS) as part of the safeguarding procedure, I conducted the pilot study to familiarise myself with the classroom site in preparation for the research study, with the aim, discussed in detail in section 5.4 onwards, of adopting an 'emic' perspective (Pike, 1964; Blommaert, 2009; Creese and Copland, 2015). The pilot study consisted of a collation of 21 lesson observations recorded as fieldnotes. The pilot study was completed with CT2 (see list of abbreviations), who had agreed to participate, and I was allocated her year 8 middle set, who were starting on their *Romeo and Juliet* scheme of work. This scheme of learning spanned six weeks and I attended the lessons to complete the necessary observational notes as discussed below. By applying an interpretive approach (see section 5.2), the pilot study enabled me to trial data generation methods such as completing fieldnotes, to understand the practicality of employing them within the research environment and foregrounding the students' voices. Here, the practical element of data generation was something I had to consider within the short duration of the pilot study. For instance, I was unable to video-record the lessons due to the length of time it would take to complete the ethics process within this period, such as asking the students to complete the consent forms and handing them in on time. As a result, CT2 provided consent for the students since no video or audio recording was taking place during lessons (see appendix 5.0a and 5.0b for copy of consent form and participant letter which was also explained to the students in the classroom). The focus was on completing fieldnotes to understand how to maintain the balance of talking to students, and summarising the students' discussions within the allocated time of the lessons. Below are the foci I used to organise the notes collated during the pilot study:

1) Students' attitudes to reading *Romeo and Juliet*
2) Students' understandings of reading *Romeo and Juliet*
3) Students' integration of culture into reading of *Romeo and Juliet*

The capturing of students' and CT2's discussions in the medium of fieldnotes was valuable in addressing the foci above, in terms of observing and noting down occurrences which particularly reflect how the students responded during lessons. What was particularly significant was how to develop and manage the data collated, acknowledging the students' insights on concepts raised in and across lessons new to them.

5.3.4 Findings: students negotiating relationships between schemas in understanding novel concepts

This section provides a summary of the pilot study's main findings, particularly drawing on scenarios which reflect on the role classroom discourse plays in the development of students' understandings of the literature studied. During the study, the task in writing a love letter from Romeo to Rosaline focused on the abstract concept of love, which CT2 and I realised was a notion the students were unfamiliar with. During a post-lesson discussion, CT2 created a task which prompted students to explicitly consider the relationships between the concept of love and their discourse-world knowledge and experiences regarding the notion. Here, CT asked the students to create analogies in the form of similes using the sentence structure 'Love is like […] because […]' to compare the notion of live to an entity or experience with comparable features. It was insightful to observe how they formed relationships between their different knowledge.

To gain further insight into how the students process these relationships, I applied Conceptual Blending Theory (Fauconnier and Turner, 1998). Conceptual Blending is a process which consists of using these mentally stored cultural, experiential and perceptual resources, referred to as mental spaces, to understand ideas being shared during communication with others. To understand such novel concepts or connections between entities such as love and individuals' experiences, Fauconnier and Turner (1998: 133) state that mental spaces consisting of stored information are used to form connections between the relationships or characteristics shared across spaces, referred to as 'blending'. This process involves recognising the shared characteristics across the mental spaces which are then merged together to create a generic space (Fauconnier and Turner, 1998; Fauconnier, 2005). Such holdings of conceptual blends occur by bringing the features of the two spaces together. However, these mental spaces should be considered as dynamic because they constantly develop in the process of a discourse (Stockwell, 2002: 96). In the pilot study, the

task encouraged students to explore the relationship between what they already knew and the new information, with this activity demonstrating that the thinking process is dynamic. This dynamicity arises from the fact that the task involved students critically evaluating the commonalities present between schemas, such as a student making a comparison with a food item, samosa, in order to comprehend the type of love depicted in the play (Ahmed, 2018: 11). What was interesting in this example, however, was the 'cultural […] transmission' (Freeman, 2006: 107) taking place in the student's reference to her cultural experience of eating the food item on special occasions.

The student reminisced not only about eating samosas during family occasions, but also about the emotions associated with these memories, such as joy and togetherness, enabling her to begin to understand what the concept of love entails. This discrepancy between the students' and CT2's understandings regarding the notion of love was due to the individuals originating from different cultural backgrounds. The year 8 group mostly comprised students from the South-East Asian and Middle Eastern, Muslim backgrounds where the topic of love usually is not openly discussed in the public sphere. As a result, the activity of creating analogies enabled students to explore the topic within their cultural and experiential discourse-world knowledge, and form connections between the real-world scenarios and text-world. The sensation of celebration and unity amongst family is replicated through the student's simile using the sentence structure 'Love is like…because…', creating *'Love is like a samosa because it is nice'* (Ahmed, 2018: 11). Here, the use of the evaluative adjective 'nice' illustrates a cross-mapping of the student's love schema, which consists of her memories of eating samosas and affiliated emotions as cited above, with the type of love depicted in the play.

Another scenario which was further explored was the manner in which whole-class feedback provided students with opportunities to share distinctive and to some extent conflicting knowledge brought to the fore during the sharing of perspectives. The scenario in focus was regarding a student's comment on what an '*arranged marriage*' is (Ahmed, 2018) when discussing Juliet's forthcoming marriage to Paris in the play. During a whole-class feedback regarding what an arranged marriage was, the group discussed the potential forceful nature of Juliet's betrothal to Paris, resulting in a student asking the question '*but they are arranged*' (Ahmed, 2018: 12) in reference to Lord Montague setting Juliet's marriage to Paris. This made me realise the complexities surrounding the interactions amongst participants collaborating their rich and diverse schema in a single discussion. In contrast to the previous activity, encouraging students to use their personal 'cultural' experiences to familiarise themselves with novel concepts, this second scenario demonstrates the potential tension present in sharing their cultural affiliations to develop

their own understandings. The nature of the whole-class discussion resulted in most students sharing a relatively similar perception of arranged marriages being enforced upon an individual, consisting of withdrawing someone's rights to express their choice, particularly when they do not agree. The student's question emerged as an alternative perspective and revealed complexities when shared publicly, since he believed that the students' understandings of the term did not correspond to his own. The student believed arranged marriage involved having consent from both individuals, which contrasted with the students' definition which echoed the notion of a forced marriage. Complexities arose in the form of the student providing an alternative perspective that he had observed in his South-East Asian, Muslim community, against a predominant understanding of this type of marriage in a negative light. As a result of the student sharing this perception and considering it as a common practice within his community, however, the activity prompted the students to confront such differences and challenges to the dominant viewpoint.

5.3.5 Reflection on the findings

The examples discussed above demonstrated how interactions, either at a whole-class or a one-to-one level, involve a process which is like a jigsaw, with learners attempting to align and realign distinct, conflicting and diverse discourse-world knowledge to gain an understanding of the diversity of interpretations present within interactions. By conducting the pilot study, I was able to gain an insight into the impact of carrying out research within a diverse setting, in terms of knowledge, experiences and beliefs, and how these are managed during classroom discourse. In particular, the scenarios mentioned above helped me to reflect on how students learnt through difference. In relation to the second scenario, however, there is a prevalent perception that a distinct perspective is acknowledged yet corrected at the same time to meet the predominant perception in an interaction. Moving forward with the research study, I aimed to centralise the students' voices to explore how these differences emerge through differences in the conceptualisations of interactions.

5.3.6 Modifications from the pilot to the research study

At a logistical level, it was evidently difficult to acknowledge the interactions taking place in the classroom solely through fieldnotes. This medium of data generation by a single researcher like myself is challenging to complete, since the multi-participant discussions cannot be completely covered and therefore another form of recording was required. As a result, I decided to use video-recording to gain an overview of how interactions were

developing from whole-class discussions and feedbacks captured to understand this very development of students' understandings. As discussed in section 5.4.4, video-recording the lessons enabled me to observe not only the interactions but also the students' movements in the classroom space and how these impacted on the way they communicated, how they expressed their perspectives and with whom. The recordings were also supported by transcriptions, which helped me to return to the extracts to gain further information when required, as well as revisit with an alternative perspective.

5.4 Profile of Year 10 Group: Documenting the Diverse Voices

At the end of the pilot study, the initial agreement with the class teacher was for me to continue working with the year 8 middle group into year 9, as part of my research study. Since I was familiar with the group, I would be able to begin working with them immediately when they commenced studies towards GCSE English Literature. It was originally planned in the overview that the group would begin their scheme of work on *ACC* (see list of abbreviations) by Charles Dickens in preparation for paper 1(Shakespeare and the 19th-Century Novel) for the duration of term 1 (from September to December 2017). However, when returning to the school at the start of the academic year in September 2017, I was informed by the class teacher that there had been a change to the department's scheme of learning for each year group over the summer. This meant that the year 9 group would instead begin working on George Orwell's *Animal Farm*, in preparation for paper 2 (Modern Texts and Poetry). The change in the overview did not meet the criteria of my thesis focus which is pre-twentieth century texts and how students respond to these texts selected for the literary heritage. After consulting the head of the English department, it was decided that I would work with the year 10 top set English group and begin the research study during the second half of term 1 (November 2017 – February 2018) when they would begin studying *ACC*. I opted to work with this group rather than the middle/low set English group because the latter would be studying the translated version of the novella, which was extensively scaffolded by the class teacher. Since the students were not going to work with the original text and would be guided through not only the translation but also the interpretation of the novella, this would not have been applicable in answering the thesis foci, which is how students take the initiative to construct their own understandings during their reading experiences.

After gaining permission from the year 10 top set group's CT to complete the research study, I arranged with CT to attend three lessons a week prior to beginning the data collection in November 2017. During this period of time, I was able to ask the students

and CT to read and complete the participant letters and consent forms, as well as ask the students to obtain consent from their parents. (See appendices 5.1a and 5.2b for a copy of each of the forms). The forms were to specifically gain 'informed consent' (Brinkmannn and Kvale, 2015: 93) from the students and their parents or guardians, since the potential participants were under the age of 16, and therefore emphasised the need for both parties to be in agreement for students to participate in the research study. Such prerequisites are necessary to provide participants with the authority to make their own decisions, including clearly stating their right to withdraw from the study and ensure that they are able to raise any questions or concerns at any stage of the study with me as the researcher. The participant letter and consent form provided an overview of the research study, the purpose of capturing and storage of the content of lessons through the medium of video-recording and fieldnotes during the observations, the use of the recording in the research including possible publication of the data collated, and a deadline for handing in the completed forms. The form was sent to CT to check before they were handed out to the students. It was important to ensure that the information was accessible to the parents since some spoke English as their second language. The participant letters and subsequent consent forms were redistributed after CT and I agreed that the research study could continue into the group's study of Shakespeare's *Macbeth* in term 2 and a few lessons on the AQA poetry anthology (Power and Conflict) in term 3, focusing on pre-twentieth-century poems.

5.4.1 Ethics process

Since the research study consisted of video and audio recordings of adolescent participants, it was essential to gain informed consent from the participants as well as their parents. The ethics consent form (see appendix 5.1a and 5.1b), which was within the university guidelines, outlined the key elements of the study and how the data would be collected in the form of recordings, and the participants' rights in relation to participating in and withdrawing from the study, as well as asking for the participants' and their parents' permission to participate in the research study. When providing the students with the forms, I explained that they would only be permitted to participate in the study with both their own and their parents' consent. The forms received were checked thoroughly to ensure both signatures were included and were kept in a locked drawer for further reference, if necessary. In addition to the students' and their parents' informed consents, I clearly explained that data, comprising of written and typed fieldnotes, video and audio-recordings, would be exclusively managed by me and stored safely on a password-based USB stick which only I was allowed to access as the main researcher. During the initial processing of

data, I ensured that I worked on the recordings away from a public setting so that the content was not on display for anyone to view, therefore opting to complete the necessary transcriptions at home. In addition to this, I provided students with initials which would anonymise them during the process of working with the data.

5.4.2 Building a rapport with the participants and gaining familiarity of research site

I was able to bridge connections with the participants by adopting an 'emic perspective', which enabled me to become part of the research to understand the research site and the participants (Bloomaert, 2009: 260-261). Being part of the research meant that the data gathered involved an amalgamation of voices, regardless of whether these were of the authoritative figure in the room or the students' spontaneous debates whilst leaving the classroom. The significance of such data generation is that I, as the researcher, was part of the discourse taking place in the research site where I was also learning 'from' and 'with' the participants (Chikkatur and Jones-Walker, 2013 :845). By adopting an 'emic perspective', I was able to gain an insight by being part of the group rather than a detached observer. As Creese and Copland (2015: 29) argue, using a linguistic ethnographic approach is better than integrational linguistics due to the opportunity as a researcher to work closely with the observed data not only to revise the data that has been collated, but use the participants' contributions as a starting point for subsequent discussions, questions and further clarifications.

Using linguistic ethnography is about more than asking and writing: it is an amalgamation of seeing, hearing, listening and talking (Creese and Copland, 2015: 149), all of which provide insight into the development of individuals' perspectives of not only the topic at hand, but also themselves. In light of this stance and focusing on documenting the diverse voices, I was able to introduce myself to the students and explain the purpose of my research study and what the data generation would consist of, and include this information in the participant letters as well as consent forms. By initially explaining the study to the students and, most importantly, inviting them to come to me any time during the lessons to ask questions or further information regarding the study, I aimed to ensure the students felt part of the research process. As discussed earlier, this included giving students the authority to decide whether they wanted to participate, as well as involving them in logistical details, such as the positioning of the camera to ensure everyone was comfortable with where it was placed to avoid any disruptions or issues in the students' learning. All but one of the 31 students, with their parents' consent, agreed to participate in the research study.

5.4.3 Emic perspective: understanding interactions within the group

The year 10 group consisted of a class of 32 dynamic, perceptive and confident students who were enthusiastic in sharing their contributions not only with their peers and CT, but also with me. As figures 5.2a and 5.2b demonstrate, the students originated from a rich range of cultural backgrounds which were apparent in the earlier discussions I had with them during their study of Willy Russell's *Blood Brothers*. During these lessons, my initial aim was to understand the classroom setting, lesson structure (see section 5.4.6) and, most importantly, the students. Discussions with the students enabled me to build a rapport with them initially based on the familiarisation with each other's perspectives such as the religious connotations in *Blood Brothers*, and how these shared expressions of thoughts and beliefs resulted in the students being comfortable in discussing their ideas with me.
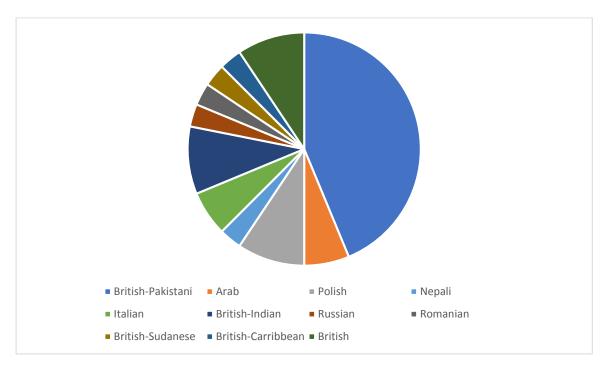
Figure 5.2a: Overview of Year 10 English Group – Student Ethnic Backgrounds

Female ■ Male
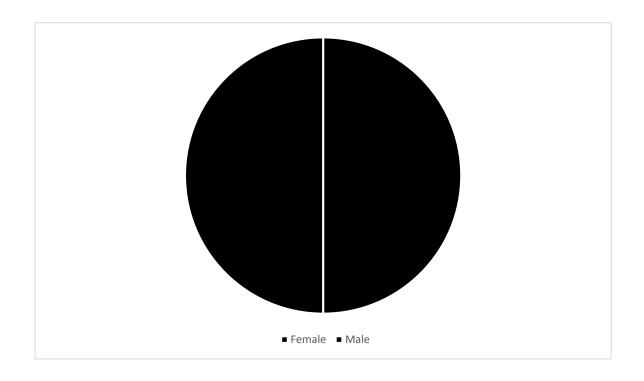
Figure 5.2b: Overview of Year 10 English Group – Gender

Creese and Copland (2015: 29) argue that by adopting an 'emic perspective', there is a layering effect to the design of the data generation. For instance, I assumed an emic stance by observing and capturing naturally occurring talk to then shift and discuss these observations with the students and teachers, using the research to make connections between what is said but also, what is unsaid. The unsaid refers to the invisible connections between participants not only in the classroom, but also outside the classroom, such as the students' power relations or affiliations with communities which influenced their thinking processes and language uses. In a classroom where there is a relatively set power structure consisting of teacher as the authority figure and the students conforming to this arrangement, I as the researcher needed to consider how to conduct my research within this power-based structure. (See section 5.1.4 regarding the role of power in classroom discourses).

As discussed in section 5.4.2 regarding the working relationship between researcher and participant, Chikkatur and Jones-Walker (2013 845) explain the issues which may arise as a female researcher belonging to similar racial, or religious, communities as the participants. For instance, the researchers discuss the dilemmas which occur by having affiliations with some of the students' ethnic communities, as well as with teachers due to having a similar educational background. This level of familiarity and connection resulted in the researchers having to carefully manage the balance between being accessible for

students and teachers to gain a level of trust with them as researchers, and maintaining a level of distance to ensure ethical boundaries were not surpassed. In regards to this thesis, I ensured that there was a balance between me as the researcher and the participants. For instance, CT was able to comment on the observations shared at the end of lessons by expanding on the thoughts shared and providing an alternative view, and the students having the right to request access to the fieldnotes whenever they wanted to, and modify or remove any of the content.

5.4.4 Recording data to capture experiences

The video camera enabled me to capture the processes of learning, thinking and reflecting, which are fragmented and staggered across moments during a sequence of lessons. To explain further, the processes involved the amalgamation of these three elements during student contributions in sporadic moments in lessons. These sporadic, albeit limited, moments took place during the feedback session where students were compelled to select their most effective comment or idea to share rather than trace the development of thought and trial of ideas to reach this particular response. Recording such traces, either in the form of video or fieldnotes, allowed me to construct an idea through the collation of these fragments to show a development of thoughts or shifting of perceptions during the observations. These fragments of thoughts or ideas shared did not necessarily have to be in collaboration with each other (see chapter 6 for further discussion).

Since one student decided not to participate in the research, as mentioned earlier, I discussed with CT the possibility of changing the seating plan. This was to ensure that the student was not in frame when video-recording the lessons, since the video camera was at the back of the classroom where the student was sitting. It was decided that the camera would be placed on a shelf to ensure the height captured the three rows as well as breadth of the classroom, yet the student would not be in the frame and therefore was not recorded.

Video-recording involved capturing the different 'voices' (Lincoln, 1995: 282) expressed during the time the camera was on. Here, these 'voices' moved away, collided and re-constructed during the process of interactions where students shared their perspectives. In capturing these contributions, the students' interactions became embedded within a particular time and space, making them accessible to the other discourse-participants. This reference to time and space relates to Text World Theory and how discourse participants' understandings change over time to update and build text-worlds, depicting conceptual shifts as a result of the incrementation process. When reflecting on the use of recording devices in a Second Language Acquisition (SLA) classroom, DuFon

(2002:45) explains such methods enable the rich perspectives shared during the lessons to be woven into 'thicker descriptions' which can be shared with others. This idea of a 'thicker' form of perspectives involves the participants forming a narrative through the incrementation process in this research's case (see chapter 2, section 2.3.1), where development of thoughts, viewpoints and evolving beliefs contribute towards the understanding of a particular topic. This is where Text World Theory as a framework plays an integral role in exploring how CT and the students create the discourse context within which the perspectives are shared and conceptualised in an educational setting. When considering the video-recording of the lessons, this medium in itself creates a 'context' which has been captured (Iino, 1998: 19). Here, the capturing of the 'context' in the form of interactions is where the video-recording of lessons enabled me to observe the development of thought during the period of time.

5.4.5 Fieldnotes: building on observations through reflections

Spontaneous discussions became potential opportunities for students to trial new and provoking ideas, venturing out of the boundary of the lesson packets – booklets consisting of lesson activities (see section 5.4.6) – and begin to consider the learning process as fragmentary. Chapter 7 in particular demonstrates this point in the form of the students switching between ideas, returning to previous arguments expressed or rejected, and reintroducing ideas within new discourse contexts. These intense, albeit short, discussions in the classroom enabled me to converse with the students without having to stay within the limitations of the task, content of the lesson or time. I was able to continue unfinished discussions or passing comments and questions noted during the current or previous lessons with the students. This involved asking for further elaboration or simply for them to complete their contributions, resulting in the fieldnotes transforming the fragments of students' reflections into tracking of developments of discourse-world knowledge and text-worlds constructed.

As a participant observer, writing fieldnotes is understood as a 'fluid' process where there should be no concerns about making mistakes, or providing a complete, detailed version of an event (Maharaj, 2016: 117). The notion of fluidity, when considering this in the case of this research, refers to how I developed my fieldnotes in relation to how the students developed and altered their understandings during the study of texts and the incrementation of knowledge. As a result, the fieldnotes evolved alongside the students' viewpoints, changing through their reflections on the texts and the learning process. Here, the incompleteness of the notes prompted me to explore further gaps and interruptions through

my discussions with the students and CT. In doing so, I realised these chasms cannot be expected to be completed and it was important for me to understand that the educational site, in the form of the year 10 classroom, was an evolving area of knowledge, ideas and beliefs which were still developing as the participants worked with the texts with different perceptions. In terms of different perspectives these include how I, as the researcher, and the participants 'respond[ed] to events' simultaneously (Emerson et al., 1995: 3). These responses formed a collation of observations that were typed up immediately and documented as evidence of this evolvement in the learning process. The observations detailed what was heard and seen, but also included the emotional responses, prosodic features noted and my own reflections of the events.

5.4.6 Structure of lessons: structuring of thoughts

In the school, the lessons were structured around the lesson packets used across the subjects. These replaced exercise books for students to work in. These single booklets were provided for every lesson and were used for revision during the assessment period at the end of the scheme of work. The lesson packets were implemented at the start of the academic year in which the research study took place, and consisted of the following format:

- 'Do Now'
- Main Tasks   Feedback took place after the 'Do Now' and main tasks
- Exit Ticket

To provide an explanation of each section of a lesson, 'Do Now' was equivalent to a starter and consisted of students answering a set of three or four questions which re-capped on the content covered in the previous lesson, or during the week. These questions or tasks, such as a short analysis of key quotations, were worked on in silence, enabling the class teacher to determine how effective the previous lessons had been in teaching the content in the form of the students' individual responses.

During 'Main Tasks', consisting of allocated time for independent or group study, I was able to discuss with students their thoughts and emerging views in response to the tasks, gaining an insight into the development of understandings. These albeit brief discussions became a catalyst for subsequent engaging conversations between me and the students, between students and their peers and between the class teacher and the students, while CT went around the classroom.

The whole-class feedback prior to the 'Exit ticket' consisted of the students responding to the perspectives shared during the completion of the main tasks. CT would open the discussion to the class to consider challenging, conflicting or alternative views expressed during the duration of the lesson. This feedback would sometimes change the focus of the 'Exit ticket' questions or tasks, with CT asking students to provide initial responses to the new perspectives the class were considering and integrating these into the planning of subsequent lessons.

5.4.7 Group discussions

In addition to recording lessons and fieldnotes, I arranged weekly group discussions consisting of up to six students who had volunteered to participate. The participants were selected after a discussion CT and I had regarding how the students could volunteer. It was decided that those interested would submit a written response explaining their interest in participating in the group discussion and what they would bring to the discussions, as well as how the discussions would benefit their learning of the texts studied. After being briefed about this criterion before they started the *ACC* scheme of work (and providing them with the participant information letter and consent forms, see appendices 5.3a and 5.3b), the students were then given a week to complete their responses and hand them in to either me or CT. In total, ten students handed in their responses, and CT and I read through them and decided on the selection of six participants, with this number of students being manageable to ensure everyone had the opportunity to contribute. In addition to this, CT also suggested which students would find the activity beneficial, for instance, in developing confidence in voicing their perspectives, as well as work together in refining their arguments. The responses were a true insight into the students' understandings of what the research study meant to them, as they were able to redefine the purpose of the study according to the exploration of their own understandings of the texts. Group discussions add another dimension to the study, with this interviewing technique differing from focus groups. In comparison to focus groups concentrating on what the participants are discussing in the 'here and now' of the discussion, I opted for group discussions that aided my own understanding of the group within a wider context that I was also familiar with – the classroom – and focused on instances that both I and the students were aware of (Brickmann and Kvale, 2015: 150).

These group discussions took place on Fridays after school and were held in the library with the librarian's permission to use this space. The school would finish by midday on a Friday, and the students were therefore able to come straight after lessons. The library

was a suitable choice of location since it was open plan with an open gallery at the top, which meant that we were able to be seen by all. Since it was after school, the gallery was relatively quiet and there were not many disruptions from external factors. The discussions were recorded on a video-recorder that was positioned away from the students and faced a shelf of books in front. This medium of recording allowed me to listen to the discussion in a clear and concise way. During the discussions, either the students were able to choose a direction of the topic, theme or concept that had been raised in lessons, or I provided a topic to discuss in light of the fieldnotes completed and what was observed in the video-recordings. In addition to this, I also referred to fieldnotes completed during the course of the lessons in order to develop points made, or redirect discussions to explore avenues other students in the classroom had raised. The group discussions acted as a reflection of the lessons and shared perspectives on points or concepts which were raised, but not fully explored during lessons. Extracts of these discussions were transcribed, as explained in the next section.

5.5 Transcriptions: Viewing the Recording as a Reader

The transcription process began simultaneously with the collation of video and audio data along with the fieldnotes. I selected instances from the video and audio-recordings cited in the fieldnotes and transcribed them post-lesson, using transcription conventions provided (Wray and Bloomer, 2006). The immediacy of transcribing the data enabled me to accurately recollect certain prosodic features, such as how participants reacted towards a shared proposition by overlapping or interrupting each other. These additional notes were collated in the form of fieldnotes or memos by using NVivo software (see section 5.5.2) which supported me in constructing a representation of the rich discussions taking place inside and outside the classroom. Denzin (1997: 44-45) provides the ethnographic text as photograph metaphor, which helped me realise how the written form of a text shifts my position from being the creator of the text to viewing myself as the subject in the text. He goes on to explain that this metaphor represents how the 'transcribed text' can 'function as context for other voices to be heard […and] clusters multiple transcriptions together, montage-like, creating a multitude of transcribed voices, each providing context for the other' (Denzin, 1997: 44-45). This metaphorical image of perceiving transcriptions as an assortment of voices supports the notion of transcriptions representing not only perceptions which are in agreement with one another, but also those which collide to depict richer interpretations of a single text. The clustering of these 'voices' suggests these perspectives can exist in harmony with each other; however, when considering this comment in relation to this thesis,

the different institutional and social influences mentioned below need to be acknowledged as being in competition with each other.

Transcriptions are considered a 'hybrid' of face-to-face interactions taking place in a specific time and space (Brinkmann and Kvale, 2015: 204), and a physical text which can be accessed at any time, once written. Although I describe the transcribing and fieldnotes process as fluid, since I returned with a different perspective and my own updated knowledge from the discussions with the students and CT (see chapter 3, section 3.3 for further discussion regarding positionings), these perspectives reflect the 'institutional frame[s]' (Fairclough, 1995: 41) which determine and fix the focus in a particular social, cultural and religious manner. In doing so, transcriptions represent voices from these different 'institutional' influences, which are interpreted in certain ways through particular perspectives present in the real world; however, these voices become accessible once shared during interactions.

5.5.1: Summary of the data generation for research study

The following table summarises the data collated in the form of fieldnotes and video-recordings.

Number lesson observations recorded as fieldnotes	Number of lesson observations video-recorded	Number of group discussions recorded as fieldnotes	Number of group discussions video-recorded
84 lesson	70 lessons (14 lessons were not recorded due to CT being absent and a another member of staff taking the lesson)	18 group discussions	18 group discussions

Figure 5.3 Table comprising of the data generation from classroom observations

5.5.2 NVivo: identifying emerging themes in the data

Once the transcriptions had been completed, they were uploaded into NVivo, for further scrutiny and exploration. This scrutiny involved a more reflective process, which enabled me to collate my observations and understand how they can be categorised together. Here,

NVivo provides the initial analytical tool to conduct this examination by having a 'discussion with [my]self' (Bazeley and Jackson, 2013: 36), consisting of interrelating what was seen with what was written, video-recorded and heard. The process involved collating these different forms of observations in a single document or narrative through the coding of the relationships identified between them. However, Richards's (2009: 83) comment regarding approaching texts as 'category' rather than 'document' challenges the ideas in the present thesis. What was prevalent in the collation of the observations was the amalgamations, conflicts and overlaps within the data. The initial responses I had in looking at the data echo Strauss's (1987: preface) argument that research within this qualitative methodology does not acknowledge the '"buzzing, blooming confusion" of experience'. The 'confusion' refers to, in this research's case, the contextualisation of these 'buzzing, blooming' voices, articulated in the form of interactions which makes these voices more public and louder amongst the diverse knowledge and experiences shared. Here, the terms indicate the potential openness and expansion that NVivo offers in bringing the participants' perspectives to the fore and in unison with other observations, rather than seeing these perspectives in isolation from one another.

The decision to use NVivo in conjunction with the analytical framework, Text World Theory, and data collection method, linguistic ethnography, was based on the fact that these fields acknowledge the relationship between knowledge, languages and context. In relation to Strauss's comment, this recognition foregrounds the nature of group discussions inside and outside the classroom, where this sense of 'confusion' is evident in the encounter of these distinct voices across time and space, at a social as well as cultural level. Returning to the term 'confusion', it may also refer to how I, as the researcher, may have encountered the recorded events as capturing continuous shifts in perceptions, as mentioned above. However, during this reflective process in using NVivo, I did not try to solve or organise this chaotic emblem of voices. Instead, I recognise the merging of voices present in multi-participant classroom discourse, utilising Text World Theory to acknowledge these perspectives in unison to demonstrate the engagement of different perspectives.

NVivo 12 was used to store the imported files at the first step of the data generation, aiding in the storage of the recordings. The accumulation of video-recordings and audio recordings, the title of file names under which the data was initially separated, were listened to and transcribed (see section 5.5 regarding the guidelines used in the transcription process), based on the extracts of interest noted in the fieldnotes (see section 5.4.5 for further discussion). The extracts were grouped under the new nodes using coloured stripes to highlight and connect them in relation to ideas or themes they fell under, forming, as Blazeley and Jackson (2013: 104) state, a 'narrative' of these fragmented voices, as

discussed in section 5.4.5. These nodes evolve into not a single perspective but 'multi-layered' (Simpson, 1993: 83) perspectives acknowledging the students' diverse understandings of a topic in focus. These extracts were grouped under the nodes created or references which shared a characteristic, such as representing emerging themes identified during observations. However, as I uploaded further extracts, these nodes became more elaborate and consisted of a persistent reflection of how themes were beginning to expand, collaborate or collide with other identified themes.

Blazeley and Jackson (2013: 104) refer to this very notion in their discussion of treating the node process as a 'narrative' consisting of evolving, critical reflections of moments containing 'turning points, omissions, contradictions, [and] high (or low) emotions […]'. These nodes navigated the course of individual thinking processes, which extended beyond the classroom setting. Figure 5.4 represents a concept mapping exploring how the initial theme in focus, identity, shown here as the parent node, shaped the connections and conflicts which were further investigated not only in the subsequent child nodes but the analysis section foci. The concept mapping illustrates Blazeley and Jackson's argument regarding the essence of using NVivo to acknowledge my developing understanding, as a researcher, of the relationship between the real world and text world studied. This was by using such mappings to highlight the discrepancies alongside the affiliations between the students' rich and diverse learning experiences.
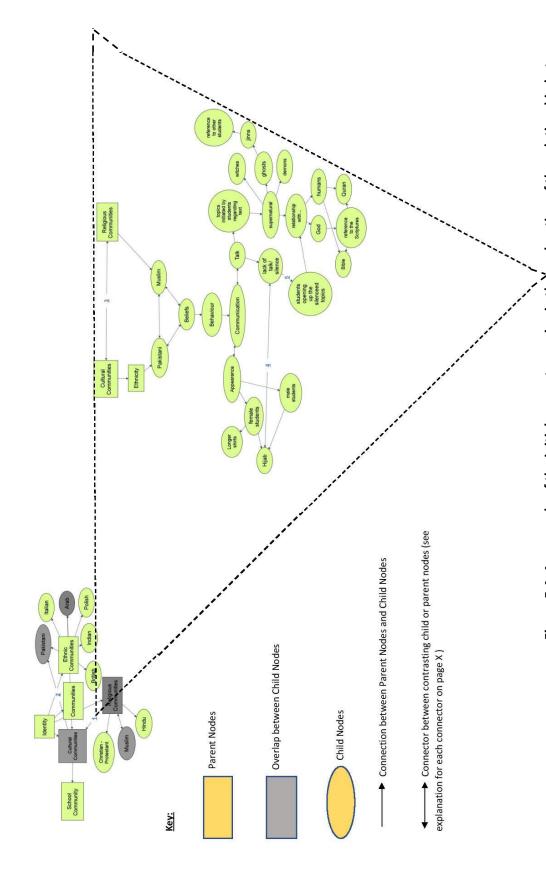
Figure 5.4: An example of the initial concept mapping in the exploration of the relationship between the 'Cultural' and 'Religious Communities' nodes

1) Connector between 'Cultural' and 'Religious' Communities nodes:
Overlap between the node 'cultural communities' and 'religious communities'

2) Connector between 'Cultural' and 'Ethnic' nodes, particularly focusing on 'Pakistani' and 'Arab' Communities:
The child nodes 'Pakistani ethnic communities' and 'Arab ethnic communities' have been highlighted to demonstrate the overlap in particular between the religious and cultural affiliations individuals from the former social groups have. These affiliations in turn influence or impact the manner in which the students in the analysis chapters discuss their learning experience of texts studied

3) Connector between 'Cultural' and 'Religious' Communities in the extended exploration of connector (1):
The concept mapping focuses on the interrelations between the two child nodes 'cultural communities' and religious communities' when considering the dichotomy which emerged during the observations between the students' learning experiences and their affiliations with the world outside of the classroom setting

4) Connector between the 'Hijab' and 'Lack of Talk/ Silence' nodes:
Hijab refers to a 'purdah' or, to an extent, a sense of aloofness between the female and male students. Although the students interacted with each other, the possible religious influence over how the students interacted with each other which meant communication was to a degree focused

5) Connector between 'Lack of Talk/ Silence' and 'Students opening the silence' nodes:
Through interactions with other participants, such as other students, CT or with myself as the researcher, students ruptured the silent walls which were placed (either by themselves or through their affiliations with certain social, cultural or religious communities) to refrain from discussing or even mentioning topics, concepts or terms considered to be inappropriate or unfitting to do so. Such restrictions were present because of the understanding surrounding the cultural inappropriacy to discuss such notions within a public sphere, such as the supernatural and its relationship with relationship as indicated in figure X. This rupturing occurred by the students voluntarily sharing their perspectives and not being compelled to do so by others. I use the term rupturing here because it is about acknowledging the nature of concealing such topics due to them contravening the social, cultural or religious expectations (see chapter 8, section x for further discussion on the breakage of silence).

In chapter 6, the concept mapping of the codes under the parent node 'identity' encouraged me to further explain the multitudinous nature of the interaction and the connections which formed or collisions which emerged during the data generation. Such relationships between nodes were reflected in the child nodes, such as 'community', which provided a starting point to explore the broader, intricate as well as complex picture of the educational setting and its situation within the wider social environment. Here, the coding process involved deconstructing the essence of the interactions, revealing that what initially seemed to be independent, individual responses in fact entailed interwoven affiliations with the social world. The 'conflicting' element to the coding process, however, emerges in the form of the coding of particular scenarios overlapping in some instances, such as the discussion of a novel concept in chapter 6 being categorised in both the nodes 'cultural' and 'religious' communities. These particular nodes share qualities which are understood differently amongst the diverse communities in which the school is situated. Individuals affiliated with either Pakistani or Arab ethnical communities and the Muslim community, as shown in figure 5.4, would be aware of the interrelations suggested by the overlapping of the two codes, since religious values are signified through the cultural beliefs held amongst these communities. Chapter 6, therefore, traces a single interaction which illustrates the negotiation process students take part in. The students undergo the intricate process of introducing, responding, negotiating and trialling an idea within a single discussion, and grapple with understanding the complex relationships suggested between the religious and cultural community nodes.

Although the two child nodes in figure 5.4 are interrelated and bound together through context, they are also in competition with each other when considering this relationship within the classroom setting. Chapter 7 demonstrates how such differences in perspectives are managed in the classroom. Figure 5.4 shows the influence once again of the cultural and religious affiliations as these two nodes became the basis to explore how such influences determine the manner in which students responded. The selected extracts for chapter 7 demonstrate how differences between perspectives were managed within the classroom setting, particularly to what extent students evolved and articulated perspectives to their own accord. In contrast to chapter 6, where students had the liberty to voice out their individual perspectives, the students in chapter 7 were to a degree initially obliged to understand the favoured interpretation. The nodes under the child node 'behaviour' in figure 5.4 became a focal point for the subsequent analysis chapters, to study how the classroom setting impacted the roles CT and students played in the teaching and learning experiences. For instance, chapter 7 provides an insight into how the debate was communicated through

different mediums, from CT acting as a facilitator and asking the students to voice their initial responses, to the students reflecting upon the contributions through written tasks.

The coding process was affected in regard to what the students explored inside and outside the classroom. This was particularly the case in chapter 8 when the students began to critically examine nationalism, a concept which was coded as a sensitive yet taboo topic that I initially placed under the node 'lack of talk/silence'. However, as CT began to introduce the term during the class' study of *Macbeth* and the poetry anthology, nationalism was a code which transcended across the discussions regarding the text-world and discourse-world. Chapter 8 provides an insight into the discrepancies and connections which emerge between text-world and discourse-world, where the nodes became interrelated. Here, the interrelation refers to how the students' explorations of the silences or topics not to be discussed were opened through the learning experiences of the text-world, particularly through classroom discourse. Students shifted out of these initial categories and relationships of affiliations and distances during their discussions, as exemplified in figure 5.4 regarding the relationship between the supernatural and religion, to trial novel beliefs and concepts shared. Here, such shifts between the supposedly dichotomous notion of 'culture' and 'religion' posed a challenge to the coding process since the interactions between these nodes were as a result of me as a researcher, and as a member of these communities myself, understanding the research site's wider connections with the real world in which we were situated.

The integral role context played in my post-hoc analysis process suggested that NVivo, to some extent, is removed from the discourse-world and how these texts would be perceived in the context they have been extracted from. This is where it is important to correlate the extracts along with the reflective observations (see section 5.4.5 on fieldnotes), where they are considered part of a wider context of the communities, groups and associated beliefs represented through the students' language use. During the process of analysing the extracts using the software, I perceived them as moments which, although spatially and temporally embedded within the classroom, also referred to a distinct time and space which extends beyond the 'immediate situation' of the discourse-world. The discourse-world context binds these categorised strands from the data collated to represent the rich and diverse voices amalgamated in the form of classroom discourse.

5.5.3: Contribution of thesis in the extended application of Text World Theory

The application of Text World Theory in this thesis extends the exploration of spoken discourse within a classroom setting. This contribution is original in continuing to explore the

construction of text worlds within multi-participant interactions. Van der Bom (2015: 50) argues although Werth states the prototypical interaction is of face-to-face interactions, there is limited examination of this form of conversation in his work. As a result, Van der Bom (2015: 232) further explains the necessity to understand the 'indistinct' relationship between the discourse-world and text-world, with the focus in how the two world constructions feed into each other. Such understanding involves centralising the participants' reflections depicted in the form of memories, experiences and emotions which provide an insight into the 'lived experience' (Van der Bom, 2015: 191-192); in this thesis' case, the focus is on learning experiences in the classroom setting and how students drew on such mental resources to make the interpretations meaningful for themselves.

The thesis contributes to the current exploratory studies within the area of Text World Theory in stating how spoken discourse impacts the manner in how the relationship between the discourse-world and text-world is understood. This is due to these studies, including this thesis, examining 'real-time textual encounters and discussions' (Canning, 2017: 172) and their situation within the wider reading context. For instance, Canning (2017: 174) argues the need for Text World Theory to recognise the impact of reader engagement upon participants' understandings of not only the text world, but also the real world. This thesis similarly addresses the development in the framework in recognising the text-world's vital influence on how participants reflect on their perceptions of the discourse-world. In doing so, the participants' relationships with the text-world is, according to Whiteley, a personal one. Whiteley (2011: 26-27) further discusses this relationship in the notion of 'perspective-taking projection' or 'psychological projection', where participants experience 'genuine emotions in response to fictional events, as well as how fictional events can influence readers' real lives'. In particular, the concept of a 'feedback loop' (Stockwell, 2009: 207) is a significant concept in recognising the level of engagement between reader and text, particularly as first-time readers.

5.6 Chapter Review

This chapter provides an overview of the selected epistemological approach, interpretivism, as well as the selected data generation method, linguistic ethnography, and their origins in the interdisciplinary fields of linguistic anthropology and sociolinguistics, and how these have influenced decisions made in regards to organising the research study. Here, the students' voices and experiences of reading texts in the classroom setting become the central focus in the data generation. In addition to this, I have discussed the school environment and its impact on the way students approach the learning process and how they contribute their

understandings towards the themes and topics discussed in the classroom. The next chapters will provide analysis of the year 10 classroom setting, and apply the selected methodology to understand how students construct their understandings of texts studied, as I use the analytical framework, Text World Theory, to further explore these conceptualisations shared during classroom discourse .

Chapter 6

Exploring Novel Notions Through Different Perspectives: Jinns

Introduction

The first of the analytical chapters begins to further explore the development of understanding during the course of a group discussion between the students and me, by focusing on how students respond to conflicting perspectives emerging due to sharing the distinct cultural discourse-world knowledge they possess. In this particular exploration, I examine how students manage conflict between perspectives during the incrementation process, and the impact of these distinct understandings on how the discussion evolves. Sections 6.1 and 6.2 introduce the scenario in focus involving B construing the role of the ghosts in *ACC* in relation to her religious belief in jinns. This novel concept for the participants is shared during the initial discussion aimed at collating the students' perceptions about ghosts. B's sharing of her discourse-world knowledge is analysed in regards to her use of epistemic modality to represent her level of confidence in her own proposition. The sharing of this particular belief opens up an opportunity for participants to voice their conflicting responses, which initially rose from the students questioning the truth element of B's proposition. As is further discussed in section 6.3, B's definition of jinns and her use of epistemic modal auxiliaries is explored in relation to the power transfer constantly shifting as the discourse participants develop their understandings of not only other propositions, but also their own. In section 6.4, the section highlights the stage in the development of thinking where the students begin to apply other differing discourse-world knowledge shared in relation to the text-world, such as B's religious belief.

Scenario 6.1: Introducing the novel concept of jinns

The following discussion was held in the third week into the *ACC* scheme of work, and took place on Friday after school in the library. During group discussion 3, the students began to explore Scrooge's visits from the ghosts and whether these visitations could be a dream the protagonist is experiencing or a feature of the ghost story *ACC* is considered to be.

Extract 1: Souls, ghosts and jinns

D: = it can be a dream about ghosts

…

D: = or a ghost about dreams =

F: = let's go back to [everyone laughs] let's go back to the start what's your perception of ghosts

B: they're scary

D: do you mean they exist or not

…

S: [noo[o]

B: [I']d be I'd be like I love talking about ghosts but I'd be like they exist because obviously you've got a soul and soul is linked to ghosts innit and jinns an[d everything so I]believe in=

Y: [imitates a ghost]

F: = can you can you elaborate cuz some people might not know what jinns are =

B: = jinns are[basically] yeah like demons =

P: [demons]

Sa: = I want to believe in ghosts =

B: = basically this is a religious part because obviously [in my

D: [what

Y: what

Sa: I'm scared if I say I believe I don't believe in ghosts ghosts will come and haunt me

[everyone laughs]

D: = are you serious about this

B: = you've got you've got [inaudible]

…

D: [I don't think religion]

B: = you've got a religious point to it so from my religion =

D: = oh you believe in ghosts like who =

B: = D**** our religion listen

D: [I']m not judging just curious I'm se[rious] I want to okay sorry

Y: [I]

B: [I'm telli]ng you I'm telling you basically in our religion there's jinns and there's angels so devils jinns are devils and they are around us they're with me now there's one next to me they're everywhere (.) they can be good ones there's bad ones =
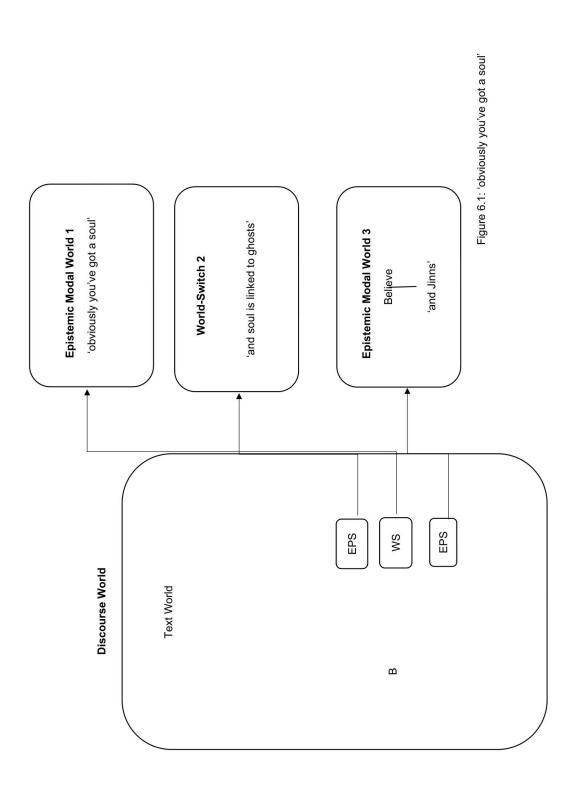
As the above extract demonstrates, the students initially provide personal responses to the question, ranging from their emotional reactions to the idea of ghosts to questioning ghosts' existence in the real world. However, B's response created the most interesting reactions due to her introducing a novel topic: jinns. Here, B takes on a more active role as the knowledge-giver who provides an insight into this novel concept. When asked about their perception of ghosts, B shared her viewpoint and guided the other students in understanding the link between humans and ghosts. In the utterance below,

'B: [I'd be I'd be like I love talking about ghosts but I'd be like they exist because obviously you've got a soul and soul is linked to ghosts innit and jinns an[d everything so I]believe in='

B's response depicts the link between humans and the supernatural which is further explored and developed as she shares the origin of this cultural discourse-world knowledge. B originates from a Pakistani-Muslim background and the notion of jinns is a prevalent belief which most Muslims hold in the Middle East and South-East Asia regions. Jinns are considered to be ghost-like entities that are classed as either good or evil and are believed to reside in derelict areas, away from humans.

Gavins's (2007: 21) explanation that during the incrementation process, knowledge is transferred from the 'private' to the 'public' domain is evident in B's response. B reveals a personal, religious aspect to her identity in the form of introducing a new concept, jinns, resulting in a debate emerging, exploring the relationship between supernatural and religion, and also what is belief and what is fact. The shift from 'private' to 'public' takes shape linguistically from the use of the first person in 'I love talking about ghosts' to the use of the generic 'you' in 'obviously you've got a soul', signalling a change of focus from B to humans in general. B is offering an alternative perspective which provides an insight into her belief that these supernatural beings exist. In regards to B's response, her use of the modal adverb 'obviously' in the second phrase implies a degree of certainty in the suggestion provided. In figure 6.1, the adverb depicts an epistemic modal world-switch as B explains her reasoning behind her understanding of ghosts, in turn creating a new modal world in the minds of the discourse participants (Gavins, 2005: 110). The phrase is built on an assumption that humans have souls which is made accessible through B's speech and depicts a fact believed by her. In this case, the incremented knowledge is about firstly seeking agreement from the other students that humans have souls. The intensifying adverb 'obviously' makes the verb, in this case the stative verb 'have', stronger in its claim and presumes that the discourse participants share the same belief to understand her next sentence. Here, B's explanation that humans have souls is incremented as 'common ground' (Werth, 1999: 117),

in the form of the clause implying a presupposition that B believes humans have souls, which is influenced by her religious affiliation.

Figure 6.1: 'obviously you've got a soul'

As figure 6.1 demonstrates, the text-world is defined by B's input through speech, since the embedded clause's truth-value is based on a fact that B believes. As discussed in chapter 2, section 2.3.1, the process of incrementation is significant in fulfilling a communicative goal and creating the context in which spoken discourse takes place. There are alternative purposes involving a speaker's role in the course of making the knowledge accessible to other discourse participants. A speaker's role relates to Gavins's (2007: 21) use of the term 'ownership', whereby its connotations, such as having control over, holding or having a claim on knowledge suggest there is a 'perceived authority' that he or she has 'on his or her own subject' (Gavins, 2001: 78). This power-related position reflects the effect of the discourse on the participants' positionings, since this 'authority' is a relationship between participants which continuously shifts from individual to individual. Here, the 'perceived' aspect to discourse participants' positions suggests it is a momentary position until the other participants are in possession of the information shared. Once it is in possession of the participants, they can respond to the information as they wish.

Conversely, the information shared also needs to be not only understood but also acknowledged, to an extent, by the discourse participants for them to be in possession of the knowledge and to claim a sense of 'ownership'. When stating the participants should accept the information shared, what I mean here is they do not necessarily need to agree with the information, but can acknowledge this information to be a proposition believed by others in the discourse. For instance, section 6.2.2 explores how B's contribution expresses her belief in the supernatural phenomenon of jinns to an initially sceptical group of discourse participants. As the discussion continued, they eventually acknowledged this as something believed by their fellow participant, B, regardless of whether they did so or not. In this case, Gavins (2001: 72) states the knowledge shared becomes mutual as a result rather than a part of the 'incrementation process'. Using this definition, the incrementation process is itself the catalyst for the power shift between discourse participants, as the information now is in the possession of those who were listening and is a source of control or 'authority' that is determined by another important factor: the truth-value of a proposition.

6.1.1 Addressing the truth-value of propositions during the incrementation process

To determine the truth-value of a proposition, the 'incrementation process' involves sharing relevant information which provides different insights into an interaction. This will be exemplified first in this section, with reference to how B presented her perception about her proposed connection between ghosts and the real world as significant in her understanding of the supernatural in the novella. In extract 1, the widely accepted understanding of ghosts

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as evil and frightening is presented at first. Here, the information incremented at this stage is agreed by all, and the students were aware of the difference between the way the ghosts were represented as good and helpful to some extent in *ACC*, and the students' own understandings of ghosts as negative in the discourse-world. However, the participants' responses to B's contribution somewhat counteracts Givón's (1979: 50) notion that information shared is without 'challenge'. Some of the students, although familiar with the notion of ghosts, did not necessarily agree they existed in the real world. In relation to the extract, an issue begins to emerge regarding the agreement surrounding the ghosts' representation in both the discourse-world and text-world. B does not consider there to be a difference between her understanding of the ghosts' depiction in the novella and her belief that the entities can be considered good in the real world. She initially states that jinns are like the 'devil'; however, she then explains that there are 'good' and 'bad' ones, resulting in a blurring of the shared information. The blurring of the incremented knowledge involves B providing an alternative, somewhat conflicting, representation of her perception of ghosts. This in turn is 'new' information that cannot be recovered from the discussion earlier and therefore requires further explanation and updating of the participants' discourse-world knowledge. In section 6.3, I will discuss B's role as the knowledge-giver, and how the discourse participants subsequently use this shared information to build upon their understanding of ghosts with this new perspective.

B's definition is required because she, as the speaker, has made a suggestion which is distinct and, as mentioned above, conflicts with what was discussed by the other discourse participants earlier regarding ghosts being bad natured. This suggestion that ghosts can potentially be a force for good is a novel proposition provided by B, foregrounding her belief in jinns' capacity to influence human nature either way through the use of the epistemic modal verb 'can'. The use of such modality can be understood, according to Werth (1999: 176), as a way of representing a speaker asserting ideas of 'truth, probability and reliability' in his or her proposition. The modal adverb 'obviously' suggests that B believes there is a link between jinns and the soul which is also part of the discourse participants' mutually shared or common knowledge. (See chapter 2, section 2.3.5 for Werth's definition of common knowledge). B's contribution prompted the participants to draw on shared understanding of a particular culture, in the case of this scenario, religious discourse-world knowledge, to create the text-world (Werth, 1999: 95). Discourse participants can verify the truthfulness of these propositions due to, when referring to spoken discourse, the speaker belonging to the same 'domain of existence' as the discourse participants, where they are able to clarify information, ask questions or negotiate meanings arising from the discussions (Gavins, 2007: 76). When a proposition is shared, discourse

participants are expected to accept the reported events as true and reliable, which may be challenging when there is a discrepancy between text-worlds and their discourse-world knowledge.

As discussed in chapter 2, section 2.2.3, Gavins (2005: 86) develops Werth's (1999: 270) comment on the use of modality particularly in relation to the evolvement of the 'epistemic modal system', influenced by Simpson's modal grammar (1993). Gavins (2005: 86) explains that this system reflects 'a speaker's confidence, or lack of confidence, in the truth of a particular proposition' depicted in the form of epistemic modal verbs such as 'think'. Modality, in B's example's case, provides an insight into how the epistemic system plays an integral role in understanding the point of view conveyed (Werth, 1993: 79). This particular modality refers to this commitment by reference to 'human perception' which is described as 'visual' (Gavins, 2005: 86) in how participants see or observe a situation. However, in the examples provided in this thesis, 'human perception' can also be in the form of internal processes such as thoughts and emotions that are articulated through the epistemic modal verbs 'think' and 'believe'.

As discussed earlier, B's sharing of a personal, religious belief is done so with confidence and a sense of affirmativeness in the use of epistemic modality. B's statement illustrates the point that if a speaker is not as confident in their own proposition, 'the reliability of the epistemic modal-world in question may seem problematic to the other discourse participants' (Gavins, 2007: 123). B's contribution shows a shift from her claiming a sense of 'ownership' of her knowledge, in the form of pronouns used. For instance, the change from the first pronoun 'I' to the generic pronoun 'you' suggests a shift in B's perception, whereby her use of the adverb in addition to the terms of address creates a 'closer affinity to its originating discourse-world' (Gavins, 2007: 123). The decreasing of this distance between the text-world and discourse-world is triggered by the epistemic adverb 'obviously', and when this happens, it creates an assumption that the discourse participants also share the same belief as B. Here, the sharing of B's perspective during the discussion suggests it is a proposition with a possible factual element to it, which the discourse participants can respond to, demonstrating how B's knowledge has transferred from 'enactor-accessible world' to 'participant-accessible world' (Werth, 1999: 214) once her perception is shared.

6.2 Attempts to Understand the New Proposition from the Discourse Participants' Own Understandings

In regard to evaluating the truth-value of a proposition, there is a need to understand a proposition within the context of an interaction. Hearers are expected to use their discourse-

world knowledge and experiences in order to form a connection with the new information, which is considered by Sperber and Wilson (1986: 120) as violating the truthfulness of a proposition according to the hearer at first. This violation refers to how the new information may contradict or differ from the hearer's own knowledge, which is what needs to be worked on; for instance, the introduction of the concept of jinns highlights the differences between the discourse participants' understandings, which will be discussed next. Werth (1999: 140) is critical of Sperber and Wilson's notion of viewing new information as a disruption and irrelevant to an interaction if it is not part of the shared knowledge and beliefs forming the discourse-world. Werth (1999: 140) further explains that the introduction of new knowledge, such as, in this case, 'jinns', may be initially considered to be unfamiliar; however it is believed to be relevant for the speaker in relation to the topic under discussion. In this scenario, the discourse participant are prompted to re-evaluate the agreed notion that ghosts are of an evil nature. Here, B's introduction to jinns is considered irrelevant; however, in Text World Theory terms, her contribution can be seen as requiring participants to re-create a new text-world to accommodate the novel information within the context of B's utterance in combining her cultural discourse-world knowledge. B's contribution results in the discourse participants having to re-evaluate the notion of ghosts as potentially good.

6.2.1 Initial response to the introduction of the novel concept of jinns

The 'reliability of the epistemic modal-world' (Gavins, 2007: 123) is initially brought into question by D, and this will now be discussed further. Here, D refers to the relationship B suggests in her definition between jinns and religion, in this case, Islam, when the former states 'I don't think religion […]'. As she had introduced a culturally specific phenomenon, I asked B to provide an explanation of what 'jinns' are to the rest of the group. However, the subsequent discussion briefly explores the students' own beliefs regarding ghosts, as B is met by D's question in regard to the notion of jinns. When considering D's statement, it is important to understand how D has construed B's contribution from her response and what he foregrounds in his own. D immediately refocuses his response upon B's religious origin of the concept of jinns, sharing his perspective on his initial denial that such a relationship exists between religion and the supernatural, as B's perspective is presented as a challenge for him to consider. This foregrounding process is based on D not only refocusing back onto a point raised earlier in the interaction, but also asking for an elaboration on the relationship referenced in B's contribution between the supernatural, in the form of jinns and ghosts, and religion. Here, D's initial defiance is shown through the rhetorical question 'are you serious about this'. The purpose of his contribution is to understand the breadth of the relationship

between the two inputs which appear to be at first disassociated from his understanding of the real world.

In her discussion of how miscommunication between discourse participants may be due to cultural differences, Gavins (2007: 19-21) demonstrates the importance of negotiating between different knowledge. As discussed in chapter 2, section 2.3.3, Gavins exemplifies the significant role cultural discourse-world knowledge plays in guiding the discourse participants' understandings of ideas shared. In this scenario's case, it is particularly interesting to observe the link made between the 'ghost' and 'jinns' and to understand the cultural differences in the topic of discussion. Gavins's (2007: 19-21) explanation regarding distinct cultural understandings is beneficial and necessary to comprehend B's affiliation between 'ghost' and 'jinns' at a cognitive level. Cultural knowledge is used in this example 'in the construal of meaning' to form interpretations of communication (Gavins, 2007: 24), and this is demonstrated by D's response to B's contribution. D viewing the link between ghosts and religion as a dichotomous relationship demonstrates his construal of B's reality as challenging his own understanding of the real world. D's selection of the religious aspect of B's contribution shows how he has construed the meaning of the notion of jinns. Here, D's foregrounding of a particular word from B's contribution, 'religion', is interesting in comprehending his viewpoint on her belief in jinns.

The concept of construal (Langacker, 2008) defines how conceptual content is 'organised and packaged' (Evans and Green, 2006: 536). For instance, when a speaker or hearer construes a scene, it refers to how he or she organises the knowledge and experience they have to form an idea of a situation described (Langacker, 1987: 487-488). The term 'construal' is how individuals create mental representations of an interaction using their discourse-world knowledge to focus upon specific elements of participants' contributions. Albeit an initial one, construals provide an insight into how individuals interpret and perceive the real world. Construals take on more active roles in comprehending the different depictions of the world during interactions (Taylor, 1995: 4) within an educational setting. Returning to Evans and Green's comment earlier regarding how mental resources, such as cultural, perceptual and experiential knowledge are 'organised and packaged', it is interesting to perceive this concept in relation to Taylor's perception of construals. This idea of construals being active in nature is in conflict with Evans and Green's comment since the sharing of information triggers an unravelling of the 'packaged' mental resources during the 'discourse processing'.

Such unravelling is evident in D's initial response to B, as his construal is 'dynamic' (Palmer, 2004: 111) in its construction and evolvement with new information shared.

Thoughts considered as 'dynamic' is an apt way of perceiving D's response as shifting the attention to B's construal, which is influenced by cultural discourse-world knowledge, and does not fit into the 'packaged' experiential mental resources he holds in relation to the topic of ghosts. Dynamicity occurs in the form of D's tracking of B's contribution, similar to the idea of readers observing and reading characters 'in action' (Nuttall, 2015: 24). The tracking involves focusing on the development of B's conceptualisation in her sharing of the information. In this scenario's case, however, the unravelling involves D's interruption prompting a clarification of the complex notion of jinns. Although D's question can be perceived as a prompt for a further exploration into the novel concept, B's culturally 'organised' discourse-world knowledge is to an extent problematised by D in causing an 'attentional shift' (Giovanelli, 2015: 89) upon the relationship of religion and the supernatural. This halts B's progress of shared thought. Here, the disruption also consists of a halt in the discourse participants' 'discourse processing' (Gavins, 2007: 19) to return to the introduction of the concept of jinns for further clarification.

To return to D's contribution, he has decided to pay attention to a particular aspect of B's comment which contrasts with the topic being discussed. As the discussion continues, the use of the epistemic modal verb in the main clause 'I don't think' serves as a negated background foregrounding D's perspective, considered to be in contrast to the previous new information introduced by B. In addition to being an alternative perspective, the negation hints at this contrasting element to D's contribution whereby the clause sets up 'the positive conception' as the background 'of what is being denied' (Langacker, 2008: 59). D's negation questions or in fact challenges B's proposed affiliation between religion and the concept of jinns, resulting in the shared discourse-world knowledge initially set up about the version of ghosts being returned to the fore for further clarification.

Shared knowledge refers to the foundation comprising shared information upon which the interaction progresses. B's input brings in a cultural factor, considered to be new information, which updates the discourse-world. (For further discussion of the role of the discourse-world, see chapter 2, section 2.2.1). However, in this scenario, D's contribution prompts the discourse participants to return to this foundation of shared knowledge. This is for the participants to re-evaluate the idea that ghosts are considered bad and part of the supernatural, and consider B's new information linking the supernatural and religion, as well as D's recent response questioning the former's contribution. The construal process consists of D prompting the discourse participants to shift their attention to the conflict D focuses on in the form of B's use of the abstract noun 'religion'. This shift in emphasis has occurred from discourse participants evaluating B's departure from the agreed notion regarding ghosts being considered as bad, to now considering the conflict emerging from the discussion as a

catalyst for, to some extent, a distortion in the discourse participants' evolving perceptions of ghosts.

D's focus on the supposed contradictory relationship between the supernatural and religion reflects his perspective, which is represented by the epistemic modal verb 'think'. The verb hints at the dynamic nature of the discourse where the participants are prompted to reflect over the relationship between their own conceptualisation of the situation presented and B and D's contributions. The verb 'think' plays an integral role in expressing D's understanding of the situation described. This cognitive range also includes exploring how individuals construct mental imagery and in D's case, 'the very wording that we choose' to express our thoughts 'depicts how we mentally construe situations' (Taylor, 2002: 11). To explain this further, as individuals we are faced by lexical choices which we then use to articulate mental representations constructed of the interactions we are involved in, for instance, D's reference to the term 'religion'.

The abstract noun 'religion', along with the negated epistemic verb phrase in 'I don't think religion', creates a conceptual boundary. The noun draws on the discourse participants' stored social or cultural discourse-world knowledge and experiences to understand the frame of 'religion', and its proposed relationship to the supernatural by B. Here, D's reference to 'religion' creates a focus through which the discourse participants construe his contribution. His input emphasises a particular conceptual domain in how he initially comprehends the connection between ghosts and religion as non-existent. His emphasis on 'religion' refers not only to B's reference to her Islamic belief in jinns, but to D's experiential discourse-world knowledge about learning about Christianity when living in Italy, and identifying himself as an atheist. The notion of creating a boundary within which discourse participants explore the extent of the relationship between the supernatural and religion is challenged by D. The beginning of his phrase immediately discards this 'relationship' between the supernatural and religion, which are disconnected according to D, in the form of the negation 'don't'. Here, the negated form of the auxiliary verb in turn somewhat denies the discourse participants the opportunity to consider this connection further, and depicts the notion of ghosts and jinns as an alternative perspective which conflicts with the belief presented by B. To think about the interpretative effect, D's negated world-switch separates the two notions – religion and the supernatural – by implying that ghosts act independently and have the power to control humans when considering their role in the text-world. The ghosts are considered responsible for the transformation depicted in *ACC*, and the negated epistemic verb 'think' prompts the discourse participants to reassess the relationship suggested by B.

An effect of the abstract noun 'religion' is the dichotomy which emerges from D's response. In the case of D and B's responses, their understandings disrupt the participants' understandings of the ghosts' role in *ACC*. B's introduction of her cultural discourse-world knowledge creates a blurring of boundaries between text-world and discourse-world. (See chapter 8, section 8.3 for further discussion of the projection of the text-world onto the discourse-world). The impact of this disruption or challenge to the participants' discourse-world knowledge is exemplified by D's response, which initially cancels the essential connection B refers to between the supernatural and religion. Extract 1 demonstrates that this immediate response is managed by B who is asked by me to elaborate on what jinns are. In the case of this extract and D's response particularly, these examples demonstrate how the thinking process should be understood as 'dynamic events' (Palmer, 2004: 111), where perceptions are evolving as a result of incremented knowledge. The shifts in the thinking process are influenced by the incrementation process, updating what we as participants already know. D's response should be considered part of the 'dynamic' nature in him evolving his discourse-world knowledge of this novel concept, jinns, and the proposed relationship between religion and the supernatural. Here, D's construal of jinns can be considered part of a chain of construal. This is since the information shared originates from B's cultural discourse-world knowledge, with her religious belief shaping the concept of 'jinns' and how the supernatural is perceived by the participants. D's response follows on from B's sharing of her cultural discourse-world knowledge, with his construal evolving and developing from B's construal of her perception of ghosts.

D's subsequent response prompts B to clarify her religious belief. His use of the modal verb 'think' at first depicts his strong, epistemic stance against a relationship between religion and the supernatural existing. However, the use of the verb 'think' depicts an alternative outlook of uncertainty and indefiniteness triggered by the disruption caused by B's contribution.

6.2.2 Explaining the new and conflicting concept of jinns

Werth (1999: 262) mentions that the introduction of new information influences subsequent contributions. This is demonstrated in the way this discussion evolves. In addressing both my request to elaborate on the definition of jinns and D's initial response, B's position in the discussion shifts from a discourse participant to knowledge-giver once again in her explanation of the proposed connection between her religious belief and the supernatural entity, jinns:

'I'm telling you I'm telling you basically in our religion there's jinns and there's angels so devils jinns are devils and they are around us they're with me now there's one next to me they're everywhere (.) they can be good ones there's bad ones'

As discussed in chapter 4, section 4.2.1, the notion of knowledge-giver is important because it shifts the power dynamics in the classroom structure, where students are provided with the opportunity to lead or navigate discussions according to their perceptions of topics in focus. B's interruption during D's input refocuses on her earlier contribution which is elaborated on in her explanation above. In her explanation, B reinforces the authoritative role by taking control of the interaction and navigates the participants in understanding how the entities are interconnected and are perceived in Islam. She establishes the direction of the interaction by providing a clearer explanation of the complex notion of jinns. Here, the phrase 'I'm telling you' indicates this forthcoming explanation, the progressive verb 'telling' implying that the information is being not only given by B but also taken in by the discourse participants as passive listeners at that moment, who are being informed by the believer of this cultural discourse-world knowledge.

As B speaks, she unveils new information which is evaluated later by the discourse participants when comprehending the notion of jinns. The progressive verb 'telling' suggests that this process, however, does not have an endpoint due to B explaining and the discourse participants receiving this information in the 'here and now' of the discussion. Here, the progressive verb suggests the new knowledge introduced is 'not simply a repository of "facts" but a 'dynamic […] processor which constantly assesses incoming information, relating it to other information in memory, classifying it' and 'comparing it' (Werth, 1999: 146). Here, B's explanation serves as an opportunity for the discourse participants to form their own connections with their current perceptual discourse-world knowledge regarding jinns, as demonstrated earlier by D, and in doing so, the participants are able to 'dynamic[ally]' rethink the notion of the supernatural in relation to their knowledge.

The active nature of the thinking process suggests that even when there is a single speaker, in this case B, taking the lead in the interaction, the discourse participants are also prompted to begin evaluating the new information which is being shared in the 'here and now' of the discussion. Although B's explanation extends the notion of ghosts by introducing a cultural aspect to the discussion, the subsequent discussion to some extent results in the shared information further specifying the discourse as it proceeds (Werth, 1999: 147). The focusing and refocusing of the explanation is evident in this example, with B's contribution initially providing a context within which the relationship of the supernatural and religion can

be understood. This general explanation then moves on to looking at a more focused aspect of the relationship .

The text-world is constructed based on the context of the conversation whereby, through the process of incrementation, B has once again transferred the knowledge 'from private to public ownership' (Gavins, 2007: 21). The incrementation process involves reiterating the information demonstrated by B when she is attempting to link the concept of jinns to evil entities, such as 'demons' and 'devils', and showing how her novel information is relevant and applicable to the other participants' perceptual discourse-world knowledge. B's proposition is not only introducing the concept of jinns but also repeating this notion later on after D's initial challenge, where she is evoking this new information once again by pinpointing the common knowledge understood amongst the Abrahamic religions, such as devils and angels. This is in order to help the participants to form connections between their current discourse-world understandings and the new information. Discourse participants reiterate shared knowledge in order to close the distance which is formed when sharing new information. For instance, whenever the concept of jinns is introduced or referred to, the information demonstrates what Werth (1999: 147) describes as a calling up of such a notion each time an update is provided. At a linguistic level, this introduction is initially set up by the distal demonstrative 'there's' which, as will be discussed in section 6.4.3 in relation to Y's input, at first indicates a detached phenomenon which occurs away from the surroundings the discourse participants are aware of. However, considering the demonstrative within the context of the discourse, B is taking on the role of the expert and her use of the term reflects this power-related shift.

B, to some extent, claims ownership of the information she has introduced to the group in the form of the pronouns she uses. For instance, the use of the first person pronoun in the phrase 'I'm telling you' indicates the shift in the roles as attention turns to B as she unveils her alternative perspective. This detachment is depicted through the use of the second person pronoun 'you' in the phrase 'I'm telling you'. To explain further, the pronouns 'I' and 'you' located in the position of agent and passive listener in the construction respectively, depict this shift in power roles where B, as the subject of the utterance, assumes a higher status compared to the other discourse participants. The power difference is determined by B providing a unique discourse-world knowledge which the discourse participants do not have at that moment in the discussion.

6.3 The Emergence of Conflict Between Distinct Cultural Schemas

To address D's response regarding how jinns link to the theme of religion, B explained:

'B: …'in our religion there's jinns and there's angels so devils jinns are devils'

B's explanation continues as she refers to 'our religion' in reference to her Islamic origins, with the collective pronoun 'our' hinting at this power shift being determined by the knowledge she has and refers to in this discussion. It was intriguing to observe that knowledge considered unfamiliar or unique was given more attention, with no one interrupting B as she provided information the other students did not possess. The phrase 'our religion' reflects the cultural space B inhabits and refers at that moment in the discourse to the point of difference between the discourse participants and B. As they are provided with an explanation, the discourse participants are prompted to re-evaluate their current understanding of ghosts, not only in the discourse-world but also in the text-world in light of this alternative perspective. Culture, in this scenario's case, is depicted by B's affiliation with and reference to her religion, Islam, in the noun phrase 'in our religion there's jinns' stated earlier, where she is representing not only this particular community but also its particular beliefs. However, what is interesting is how even within this sect there is a diversity in beliefs, since later in the discussion, S states that she does not hold a similar belief to B, although they both are practising Muslims. There is more than the personal element to this belief, as B's use of the noun phrase 'in our religion' presents her sharing a particular communal belief held by most Muslims, including me who understood how complex and challenging this notion was to understand even amongst the Muslim community.

The influence of B's religious identity is the central focus in making the notion of jinns accessible to the discourse participants. In her exploration of the relationship between teen talk and social identity, Tagliamonte (2016: 43) explains that language becomes a symbol of 'social solidarity' since it lets other people 'know who we are where we belong'. Language plays an essential role in constructing an affiliation between the present topic on ghosts, and B's understanding of this notion in relation to [and] where she 'belong[s]'. In particular, deixis is significant in depicting these affiliations, such as in the form of prepositions used in 'they're with me now' as well as 'there's one next to me'. These prepositional phrases present the concept of jinns as an entity which exists in proximity to the discourse participants. For instance, the use of the prepositions 'with' and 'next' in the phrases mentioned above brings the concept of jinns closer in terms of the physical surroundings the participants share, and depicts B's belief as a factual phenomenon that occurs in the very space in which the discourse is taking place.

Meaning is located and constructed through talk in exploring individuals' affiliations with communities, which is apparent in B's contribution. The affiliation evident in B's case is how the concept of jinns comes to be considered as part of her 'social', to be specific,

religious identity. Her sharing of this information is based on the connections that are located within the discourse-world with other communities that some of the participants are aware of yet not familiar with. Here, the way the discussion evolves reflects Wenger's (1998: 53) comment that a conversation involves a continuous and gradual negotiation between these meanings. As will be demonstrated in regards to B's contribution, this process of negotiation involves the possibility to form 'new relations with and in the world' (Wenger, 1998: 54). (See section 6.4.3 for further discussion of the trialling of new information). He further explains that individuals are prompted during discussions to develop their experiences by forming new affiliations, as discussions may influence individuals' experiences; however, in addition to creating connections, spoken discourse can create conflicts. These conflicts should be acknowledged as part of the conceptual development, and not as a restriction of this thinking process.

6.3.1 Role of conflict in expressing diverse perspectives

B's explanation refers to different cultural understandings of the supernatural in her knowledge-building. 'Ghost' acts as a generic term or a superordinate hypernym under which 'jinn' can be considered a hyponym or subordinate, since it is type of ghost believed in by most Muslims. B shares her own thinking process in how religion and the supernatural relate, with her contribution providing an insight into this novel notion, which is then open for discussion for the other students. However, Wenger's (1998: 113) idea that individuals being ardent towards their own perspectives is a disadvantage in the 'delegation' conversation type, does not seem apt in relation to this students' discussion. This is explored in this section in relation to the role of conflict and how differences in turn develop the discourse participants' richer, more personal understandings and expand the rigid forms of framed discourse-world knowledge.

Conflict may arise during the process of discussion which, according to Wenger (1998: 112-113), can be viewed as individuals crossing boundaries formed by the participants' affiliations with communities, cultures and beliefs influencing their perspectives on a topic. Here, the type of 'boundary encounter' (Wenger, 1998: 112) taking place between the participants is that of 'delegations'. This is where the conversation between participants results in the sharing of their perspectives 'across the boundary' in a single encounter (Wenger, 1998: 113), determined by their social, cultural and ethnical differences. In consideration of the conflictual aspect in the scenario being discussed, the disparity amongst the students may occur due to the lack of belief in the novel concept introduced by B, in jinns. However, these 'boundary encounter[s]' do not take place without a sense of hesitancy

or uncertainty before participants feel confident enough to cross over the 'boundary'. The conjunction 'and' between the clauses implies that the second phrase 'and soul is linked to ghosts' presupposes that since it is a fact that humans have souls, it is also a fact that ghosts are connected to souls. This presupposition also indicates another fact: ghosts exists. Here, B's belief is based on the notion that ghosts are immortal human figures which come into existence after a person dies, and can explain how a soul lives within a human body and departs after death. By making this knowledge 'public' to the discourse participants, the latter have now been provided with new information which, depending on the extent to which it will influence their contribution to the discussion, has developed their understanding of this novel concept.

The clause 'and jinns' triggers an 'attitudinal' world-switch which refers to B's belief. Extending from Gavins's (2005: 81) point in chapter 2, section 2.2.3, regarding the importance given to world-switches, the discourse participants view B's contribution as a belief belonging to her, and therefore the level of relevance of B's belief to their own perspective is seen as minimal compared to the level of relevance to B's perspective. In this scenario, the manner in which the discourse participants respond to B's contribution suggests that, although they acknowledge the information as her belief, they question the relevance of it in relation to what they already know. The differing responses are due to the level of importance the students place on the perspectives they hold, and also indicate the effect of the world-switches triggered by B's input upon their own understandings. 'Sub-world' (Werth, 1999: 216) as a notion can be considered applicable in understanding the discourse participants' responses in this case. As discussed in chapter 2, section 2.2.3, regarding Gavins's (2005) re-working of Werth's modal worlds, the term 'sub-world', in this example's case, may be beneficial in understanding how the participants realise the concept of jinns. Gavins (2005: 83) explains that sub-worlds, formed during the reading process of a text, are based on beliefs which 'may be assessed for credibility separately from the main text-world, before being fully 'incremented' (or not) into the participants' mental representations of the discourse'. Gavins's explanation is demonstrated in this scenario by the discourse participants 'assess[ing] [the] credibility' of B's shared information during the interaction. The notion of jinns did not necessarily change the discourse participants' understandings of the supernatural, other than making them aware of this alternative perspective, which was then open for further discussion. This particular moment is critical for the participants involved, since the scenario reflects a 'boundary' (Wenger, 1998: 112-113) between the discourse participants accepting the notion of jinns as a fact and their own perceptual discourse-world knowledge or beliefs, if they hold any, about the supernatural. This definition of jinns is essentially referring to another type of ghost believed in a particular

religion; however, this very belief is what creates this initial distinction between B and the other discourse participants. B's use of the epistemic modal verb 'believe' shows her commitment in knowing jinns 'exist' and are a true concept, whereas the discourse participants either acknowledge this belief as B's only, or attempt to trial this new concept and its 'credibility' in relation to understanding the novella's text-world, as will be discussed in section 6.4.3. As a result, B's belief creates a sense of remoteness from the other students' understandings regarding the supernatural in the real world, by her justifying that this entity exists in the real world, echoing Werth's (1999: 230) explanation of the role epistemic modality plays in propositions.

Remoteness occurs due to the discourse participants being concerned not only with the content but also with the factual status of B's belief, as they are prompted to question whether the proposition holds true for them in the real world. The idea of propositions being evaluated based on their factual relevance is further discussed in section 6.1.1, and relates to the discourse participants' views that B's belief is not, for most of them, a part of their understandings of the real world. Whereas the epistemic modal adverb 'obviously' in 'obviously you've got souls and souls are linked to ghosts […] and jinns' indicates B's fixed and established cultural belief, the students' responses to notion of jinns are distinct. The discourse participants did not hold the same cultural and religious beliefs, and therefore the epistemic world-switch introduced by B's initial proposition can be considered as a temporary world-switch. Here, modal world 1 and world-switch 2 as illustrated in figure 6.1 can be understood as 'fleeting and undeveloped' (Whiteley, 2010: 37) with the discourse participants shifting their attention between world-switches. In the course of this discussion, the participants' responses to B's input are fleeting. The dynamic relation between text-worlds created is determined by the changes in participants' 'attentional focus' (McLoughlin, 2018: 264) at both a conceptual and linguistic level and what they decide to focus on in response to the new information shared. By using Text World Theory, the framework is able to track and comment on how the participants' 'attentional shift' (Giovanelli, 2015: 89) takes place, and why it changes as the students proceeded to conceptualise the text and discussion simultaneously. As a result, the students' subsequent responses to the notion of jinns shifts the focus onto how, through this new information, the discourse participants negotiate and develop their understandings of the ghosts' role in *ACC.*

6.3.2 Use of negation to demonstrate differences between perspectives

The idea of the students facing a 'boundary encounter' (Wenger, 1998: 112-113) seems applicable in understanding the negotiation process which takes place between the

discourse participants after B's contribution. This negotiation is through a transaction of perspectives and begins with D when he responds to the notion of jinns. (See section 6.2.1 for further discussion). Negation plays an integral role in how the discourse participants depict their thought process through the course of the discussion. In the following selection of the students' contributions, the use of the negated auxiliary verb 'don't' depicts particular positions that they take on as the discussion develops further. Here, the extracts have been selected by conducting a coding query on NVivo to examine the use of the negated auxiliary verb 'don't' during the course of the discussion. The extracts are from the moment the discussion turned to the topic focusing on the role of ghosts in *ACC*, as well as the students' perspectives on the supernatural:

<u>Extract 2 Use of negated auxiliary verb 'don't'</u>

Sa   *I'm scared if I say I believe I **<u>don't</u>** believe in ghosts ghosts will come and haunt me*

D   *I **<u>don't</u>** think religion*

Y   *I **<u>don't</u>** want to offend anybody*

Y   *I **<u>don't</u>** think ghosts exist*

Y   *because if you **<u>don't</u>** see it happen it's not like you know what I'm saying*

B   *I **<u>don't</u>** want to bring this back*

D   *I **<u>don't</u>** think Dickens said here I saw a ghost the other day*

P   *I think he says oh **<u>don't</u>** compare me to the Church*

Sa   *they **<u>don't</u>** give it to the poor*

D   *no I **<u>don't</u>** think ghosts not Christian religion*

D   *I **<u>don't</u>** know about Muslims*

B   *yeah but **<u>don't</u>** you have that story*

B   *I **<u>don't</u>** know*

Sa   *we **<u>don't</u>** have that in our religion*

Y   *I **<u>don't</u>** think it's good to like justify bad actions*

S   *no I **<u>don't</u>***

B   ***<u>don't</u>** you believe in ghosts*

Sa   *like I **<u>don't</u>** know*

P   *I **<u>don't</u>** think the ma magic water is like a control*

D   *we **<u>don't</u>** we don't have a (.) we have no confirm*

Y   *we **<u>don't</u>** know if that happens*

P   *I still **<u>don't</u>** think it's a dream*

P	*I **don't** think it's all fake*
Sa	*Scrooge was like **don't** show me more why are you hurting me*
Sa	*he basically is telling the rich people that if you **don't** do this now*
D	*I **don't** know about like other*
D	*they **don't** finish something in life*
D	*I **don't** something like that about*
Sa	*I **don't** know*

The negated verb presents the students' developing understandings of a concept that has been widely debated. The use of negation along with first person pronoun 'I' or collective pronoun 'we' above depict the distinct discourse-world positions and knowledge either the students adopt or originate from. However, these positions shift and change as the students undergo a sense of uncertainty when new information is shared and challenges these positions. (See chapter 3, section 3.3 for a discussion on positionings). The distinction between participants arises because the phrases 'I don't' or 'we don't' suggest the speakers do not possess the same 'social space' (see chapter 5, section 5.1.4 for further discussion of this phrase); in other words, their understandings and beliefs are from different cultural, social and diverse ethnic communities which the discourse participants may not be familiar with. In some of the examples above, such as 'we don't have that in our religion' (Sa), 'no I don't' (S), and 'we don't we don't have a (.) we have no confirm' (D), the noun phrases demonstrate a certain conviction in the speakers' perspectives as they claim ownership over their views on this topic. However, this ownership is not solely the speakers' own thoughts since these originate from the affiliations with other groups and communities which are directly and indirectly acknowledged, in the form 'we' and 'I' respectively. These connections become part of the discourse participants' visions and thinking processes in viewing the other participants' contributions as well as their own positionings in the discourse-world. For instance, in extract 2, B utters 'don't you believe in ghosts [?]' to S, who is also a practising Muslim, as the interrogative shifts the focus onto not only S's thinking, but her identity too. There is an assumption that this common or shared cultural discourse-world knowledge enables the students, B and S in this case, to form an affiliation based on them having a supposed mutual understanding that ghosts exist.

The interrogative, however, depicts B's response in understanding that S's position on jinns is somewhat different and conflicting to her own as a fellow Muslim. B's interrogative reflects how S's lack of belief in ghosts challenges her own belief. The negated world-switch depicts a hypothetical situation which does not correspond with S's perception of the real

world and to an extent denies there is an affiliated belief between Muslims that ghosts exist. To some extent, B's interrogative prompts S to reaffirm her commitment to her faith as the negation challenges S to re-evaluate her perspective in light of B's shared information.

In regard to the three examples above, the use of the negated auxiliary 'don't' prompts students as discourse participants to rethink their own understandings of each other's perspectives. Here, negation acts 'like an instruction to modify the world-building parameters which have already been set up' (Werth, 1999: 252). In light of Werth's comment above, negation dictates the navigation of an interaction in terms of understanding the direction other discourse participants' perspectives are pointing towards. However, when considering negation used in multi-participant discourse, the linguistic item, to a certain degree, challenges perspectives and positions against one another. This is an important point to acknowledge in regard to discourse not being a 'fixed sequence but a changing activity' and 'necessarily reflect[ing] any alterations brought about by these changing circumstances' (Werth, 1999: 289).

Discourse is not only about progress but about reflection, challenge and responding not only to other participants' understandings, but also to our own by reflecting on the notion of exploratory talk (Mercer, 2008: 95) as discussed in chapter 4, section 4.2.1. For instance, an emerging pattern from the examples in extract 2 is the use of negation with the epistemic modal verbs 'think', 'know', 'believe' and boulomaic modal verb 'want', representing the discourse participants' diverse thinking processes as the interaction develops. The most frequently used epistemic modal verb, 'think', is used to express developing thoughts in regard to the relevancy of the topic, such as the supernatural, in relation to the discourse participants' own perspectives and understandings of the topic in the real world. As was discussed in section 6.2.1, D's use of negation in 'I don't think religion' represents his reflection on the dissimilarity between ghosts and religion for him, with the phrase reflecting the fact that he considers this relationship between the entities as peculiar. The epistemic modal verbs cited above represent the different phases students undergo when B introduces the notion of jinns. For instance, D's use of the negated epistemic 'don't think' suggests that B's fellow discourse participants do not seem to accept her proposition as mentioned earlier. However, the use of the verb 'think' also implies the proposition is 'only a mental construction and that a different state of affairs may be actualised in the real world' (Gavins, 2007: 112). In this discussion, the actual 'state of affairs' is distinct for each discourse participants and is determined by what they believe to be true, for instance, whether they believe in the supernatural, and is driven by their cultural discourse-world knowledge regarding the topic being discussed.

Gavins's reference to utterances being a 'mental construction' refers to how the epistemic modal world-switch triggered by the clause 'I think' provides not only each student's versions of events depicted in the text-world of *ACC*, but also the 'state of affairs' in the real world. D's use of the verb, discussed in section 6.2.1, and Y's clause 'I don't think ghosts exist' present the students' positions in the discussion. What is interesting here is how the use of the epistemic modal verb softens the effect of the negation, supporting Gavins's (2007: 112) comment that the epistemic modal world adds a layer of 'unreality' which is attached to such propositions. I would add here that there is uncertainty along with 'unreality' to emphasise on the effect new, alternative propositions have on the progress of spoken discourse. Although understood as a fictional scenario by the other participants, the idea of the supernatural existing and having power over humans is somewhat realistic for B in relation to her belief system. The shift from the general concept of ghosts to a more culturally specific concept of jinns reflects the idea that, although there is a sharing of practices across the cultural boundaries, there is still a tendency for individuals to 'cling to their own internal relations, perspectives, and ways of thinking' (Wenger, 1998: 113), which may cause tension when challenged. B's explanation of jinns as a cultural belief, which shows her sense of 'solidarity' (Tagliamonte, 2016: 43) with her Muslim community and associated beliefs, prompts the students to explore the notion of the supernatural in the text through a religious perspective. On the other hand, in section 6.4.3, Y's response to B's shared cultural discourse-world knowledge challenges Wenger's claims that individuals hold onto their perspectives. This is by Y trialling this new information and applying it to his interpretation of *ACC*, demonstrating a way for the participants to modify their perspectives and view situations through diverse lenses. Here, the positionings discussed in chapter 3, section 3.3, become momentarily fluid by adopting a distinct and somewhat conflicting perception.

6.4 Forming Connections Between Perspectives Through Differences

In contrast to Wenger's notion of individuals 'cling[ing]' or adhering to specific socio-cultural parameters, the essence of a discussion based on exploring different perspectives is a positive or welcome change. According to Mercer and Dawes (2008: 65), this exploration is characterised as being 'hesitant and incomplete because it enables the speaker to try out ideas, to hear how they sound, to see what others make of them'. Recognising such exploratory conversations as 'hesitant' is relevant when considering B's explanation and the students' reactions to jinns, particularly with the latter shifting away from conforming to specific perspectives or ideologies. B's position can be considered as uncertain when she is

attempting to define the concept of jinns, with the hesitancy emerging due to defining a cultural concept in terms which can be understood by the participants. Mercer's (2008) focus on classroom discourse being the essential site where the learning takes place, however, echoes Wenger's (1998: 112-113) comment discussed earlier, about how communication is a negotiation of meaning. The classroom becomes a platform where differences are foregrounded and explored. In the scenario in which B's explanation occurs, the discussion is about not only sharing but also negotiating the content of the discourse, with students shifting their positions and perspectives during the interaction.
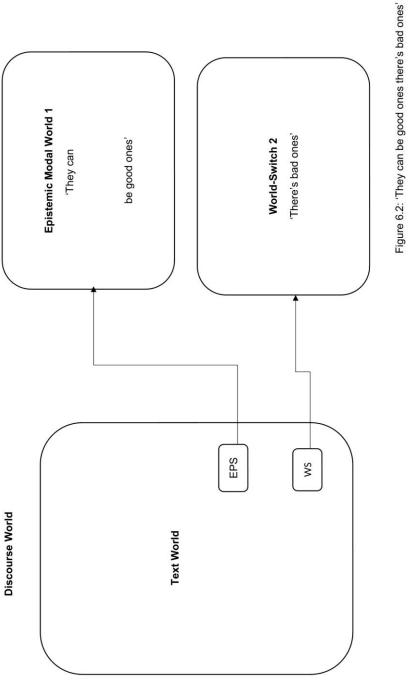
B becomes the knowledge-giver as the students require further information to understand the novel concept introduced by her. She provides the following description of jinns:

> 'devils jinns are devils and they are around us they're with me now there's one next to me they're everywhere (.) they can be good ones there's bad ones'

Her explanation echoes Werth's (1999: 131-132) observation that 'new context' influences how listeners or readers understand subsequent utterances. B's explanations are met by the students' initial reactions to the notion of jinns. For instance, P shares his understanding of jinns and compares B's affiliation to the 'devil' as being like 'demons'. This joint construction of thinking shows a form of power shift taking place, where participants take on the role of supporters in working through the discussion. B is in the position of controlling the interaction, to some extent, since P's contribution demonstrates how the participants support each other in the pursuit to comprehend jinns. This part of the conversation demonstrates the 'symmetrical' status (Mercer and Dawes, 2008: 56) of the students' discussion at this point, from B having the control and the responsibility to enlighten the others on the definition of jinns, to the discourse participants having a more equal opportunity to work together in conceptualising this notion in their own way. However, Mercer and Dawes (2008: 56) also state, in particular to student group work, that participants may not always have equal status in an interaction due to differences in expertise in a particular subject. Mercer and Dawes's comment is exemplified in the manner B is sharing her expertise, while the participants, at the moment of her discussing the concept of jinns, differ in knowledge, which gradually shifts once the information is made public.

The disparity raised between the entities humans, ghosts and jinns is further elaborated upon when B says of jinns that there 'can be good ones there's bad ones'. The validation of jinns' potentially evil nature is brought to the fore using the declarative sentence in figure 6.2. Here, B's phrase reflects an uncertain aspect to her description as she attempts to explain the dual nature of jinns. The epistemic modal verb 'can' demonstrates this sense

of unsureness in the potential nature of jinns as good. At a linguistic level, there is certainty and conviction in B's use of the demonstrative, suggesting jinns are bad in nature according to her.

Figure 6.2: 'They can be good ones there's bad ones'

This contrasts with the use of the modal verb 'can' which sets up a hypothetical situation where jinns have this potential quality. Focusing on B's phrase, the epistemic verb 'can' demonstrates the exploratory talk Mercer (2008: 95) describes as taking place between the students, as discussed earlier, since there is an opportunity for other perspectives to deconstruct and rebuild the definition provided. For instance, the epistemic modal verb 'can' triggers an epistemic world-switch to show the alternative, and to some extent conflicting, perception of jinns as ghosts which are good and bad in nature. The possibility of jinns having this positive element to their nature is in conflict to B's determined belief depicted in the contracted primary auxiliary verb 'there's'. Here, the certainty depicted by the copula verb 'is' shows a sense of agreement and resonance with the participants' shared perspectives that the supernatural entity of ghost is in fact bad. In contrast, B's first adjectival phrase suggests a sense of uncertainty regarding the nature of jinns because the use of the epistemic verb 'can' expresses this possibility that they can potentially be pleasant.

6.4.1 Connecting distinct conceptual spaces

Using the 'new context', which has been influenced by the 'new knowledge' the students have been provided with by B, the participants have a developed understanding, which affects their presupposition of the subsequent discussion (Werth, 1981: 131-132). B's reference to 'ghosts' and 'jinns' introduces a new schema, triggering a change in the conversation. The purpose of negotiation between discourse participants is, according to Gavins (2007: 20), to ensure all are understanding the nature of the text-worlds being constructed, helping them understand the language being used and the concepts being created through this medium of communication. Werth (1999: 212) also states that spoken discourse provides discourse participants with opportunities to question, explain or add information in order to 'arrive at agreed worlds which are close enough to each other to allow sense to be made of the discourse'. In this example, the mutual negotiation between the discourse participants is necessary to ensure they have some similar understandings of the topic being discussed. However, in relation to B's contribution, this does not seem to be the case. Werth's use of the phrase 'close enough' is useful when thinking about B's shared notion of jinns, since the students are not expected to exactly understand or even accept this novel concept but adapt this information according to their own different discourse-world knowledge.

Figure 6.3 illustrates B's definition of jinns. As discussed in chapter 5, section 5.3.4, such an amalgamation can be understood in light of Fauconnier and Turner's (1998: 133) explanation of Conceptual Blending Theory. Conceptual Blending enables the cross-

mapping of qualities between these distinct mental spaces, or schemas, to create a new mental space to accommodate the concept, in this case, the notion of jinns. This consists of the amalgamation of students' cultural and experiential knowledge and the novel concept, to form a blend (Fauconnier and Turner, 1998). By applying the framework, Conceptual Blending Theory aids in acknowledging the relationships which interconnect these supposedly distinct schemas.

The relationships formed are based on the characteristics or qualities the spaces share between them; B's link between 'ghost' and 'jinns' consists of connecting certain features which these entities share. When considering B's affiliation, the concept of a blend helps in understanding how this novel belief is held to be true in certain communities and how the relationships between spaces, such as 'jinns' and 'ghosts', can be conceptualised through a blend. According to B, this conceptualisation involves understanding the concept of jinns through the shared characteristics of the input spaces 'angels' and 'devil'. Figure 6.3 demonstrates the relations linking the distinct mental spaces. To explain this link, the figure demonstrates how B forms these connections in aiding her own understanding of the supernatural. Here, the challenging nature of forming connections between such contrasting notions as 'angels' and 'devils' to understand the novel concept of jinns relates to the idea that the blending process is about building 'these strange worlds' (Fauconnier, 2005: 531) through familiarisation. For instance, the 'generic space' entails considering the shared characteristics which B's explanation is alluding to, such as the inputs 'Ghost of Christmas Present' in the text-world and jinns in the discourse-world, both of which act as guidance for humans towards potential good or evil. However, the focus in B's definition of jinns is on how these supernatural entities are understood in a positive rather than negative way. The ghost's and jinns' role as guides or conscience which humans can communicate with reflects B's cultural discourse-world knowledge, which is used to understand the ghost's role in the novella.

Generic Space:

Guidance for humans

Have contact with humans

Follow orders from a higher being, e.g. God

Input Space 3: Devils

Object: Entity created as demons to serve the devil

Environment: Reside away from earth

Goal: To draw humans in committing sins or bad deeds

Input Space 2: Jinns

Object: Type of ghost created by fire

Environment: Reside on earth but in deserted locations away from human contact

Goal: To live like humans

Input Space 1: Angels

Object: Entity created by light

Environment: Reside within humans on earth and beyond

Goal: To guide humans through life/act as conscience

Blend Space:

'angels […] devils jinns are devils'

Figure 6.3: Conceptual Blending Diagram for Angels – Jinns – Devils

6.4.2 Forming connections between the conflicting discourse-world perspectives and the text-world

Hart (2018) explains that assumptions or ideas individuals have about a particular topic, individual, group or concept can be suddenly contrasted and challenged by an alternative perspective. He further explains that this conflict arises as a result of this immediate shift in perceptions in the manner in which different vantage points manipulate individuals' evaluations about entities or concepts. Hart's (2018: 415) discussion of the cause of 'frame conflict' stems from the distinct, and conflicting, representation of entities, with this shift in representation occurring at a grammatical level in written discourse. In relation to the present thesis, when these views contrast with those of other individuals, participants are then prompted to re-evaluate their current knowledge in light of the new incremented information. In a study conducted by Hart (2013) on the student fee protests in 2010, he exemplifies this notion of 'frame conflict' through his discussion of the shift in the police's role in the media coverage of this event. He presented four versions of newspapers' reporting of the protests to participants, with one reporting placing the responsibility on police for initiating violence during the event (Hart, 2018: 412, 416). This particular version read 'Police clashed with protestors amid scenes of chaos outside City Hall' (Hart, 2018: 412, 416) and immediately challenged the perception individuals had regarding the police as being concerned for the public's welfare. In contrast, this headline prompts participants to re-evaluate this perception in light of how the police are linguistically represented. For instance, the police are positioned as the agent of the headline to suggest their involvement in the incident was consequential, and this subsequently triggers a shift in our perception regarding the police's role in the scenario depicted in the news report. Here, the vantage point refocuses from the police being considered as saviours to their being considered as perpetrators of the violent protests.

The evaluation process suggests a complexity in the way we have to reconfigure the properties we associate with such entities or concepts. Viewpoints become ever-shifting notions which do not remain static, but rather develop as we are introduced to alternative perspectives in discourse. I prefer to use the term develop instead of change here, since the addition of new information in most cases results in participants extending the schema they associate with an entity, and does not cancel what they already know. Returning to the jinn example, the concept of frame conflict (Hart, 2018) is particularly interesting when considering how B's reference to jinns creates a disturbance, to some extent, in the manner in which the discourse participants during the group discussion perceive the role of ghosts. B's explanation draws on this very conflict between the comparisons she is making between jinns, and the inputs 'angels' and 'devils', as discussed in section 6.4.1. The initial response

is that there are no similarities between the two entities, which are considered to be in contrast to one another. As the discussion develops, however, the thinking reveals the relationships between them.

6.4.3 Forming connections between novel interpretations during the incrementation process

In the scenario below, Y's evolving understanding of the ghosts' role in *ACC* is illustrated in his application of the notion of jinns to the novella. Here, Hart's (2018) explanation of how a conflict occurs between the differing perspectives is relevant in understanding Y's perspective on the spirits' powerful position. Conflict occurs, however, when Y prompts B to contribute to the interaction by clarifying whether his interpretation corresponds with her cultural discourse-world knowledge, and when B responds. In the following extract, Y foregrounds B's point that ghosts possess the ability to control human behaviour in a good or bad way in his attempt to align her comment with the ghosts' role in *ACC*. In particular, Y refers to the Ghost of Christmas Present and his actions in Stave 3 when showing Scrooge how others are preparing for Christmas. Y's comments came shortly after the incrementation of the notion of jinns, and this was the first time he had contributed his initial thoughts about this novel concept.

Extract 3: Y's interpretation of the incremented notion of jinns

Y: [you know when you know when] the Ghost of Christmas Present =

F: = yeah =

Y: = sprinkles his magic water over people

[everyone laughs]

…

Y: [he sprinkles his magic water over people and that is =

…

Y: = he's controlling the people that's simil[ar to   ]

B: [yeah]

[everyone laughs]

B: he's [everyone laughs] =

…

Y: so he sprinkles his magic water [inaudible] and [people are happy] and people are happy right so =

…

F: = yes [it's]

Y: [the] reli- the religion behind it i[s (.)] uh obviously in Islam [you h]ave the good people controlling your behaviour the =

F: [yes]   [yeah]

Y: = bad people so (.) the ghost of Christmas present represent[s   ]

…

Y: = so it would link to Islam Islam believes in these jinns and what[ever =]

…

B: = jinns whatever they're serious you know [in humorous tone] they come and haunt you in the night =

Y: = okay I'm sorry but oka[y okay okay] and and they control your behaviour right if you are good [or you] do =

*   [everyone laughs]*

…

Y: = something bad[   ]

B: [the devil does that not the jinns] (.) no I'm just saying innit you have to =

Y: = so these ghosts come and control your behaviour[   ]

B: [no the devil] =

Y and D: = the devil =

Y: = I'm [talking about the Christmas Caro]l which would link to the ghosts you control your =

…

Y: = behaviour I'm pretty sure you said that

B: I said the devil controls your behaviour =

Y: aahh yeah okay =

…

…

*Sa: [you know how B***** said the devil controls you [(.)]so uh the devil she said the devil controls you =*

B: [no]

B: = I said[I said that [everyone laughs] bad i]n you is by the devil not that he controls you he =

Sa: [who can be bad when you've got]

B: = manipulate[s you] to do the bad=

In the extract above, Y describes a specific scene where the ghost 'sprinkle[s]' incense over the impoverished people he sees along with Scrooge on their journey (Dickens, 1994: 42). Here, the verb 'sprinkled' is repeated and foregrounded by Y in his reference to the scene, shifting the focus onto the text-world triggered by the term in presenting this specific scene. Y's direct quotation from the text in the form of the verb describes the ghost's actions as part of a sequence of actions as the ghost initiates a transformation in the people's behaviour. Here, Y suggests that this physical action in turn signals a psychological domination of the people when he says 'he's controlling people that's similar to'. The present progressive verb in '[i]s controlling' depicts the ghost's action as taking effect on the people as part of the text-world's 'here and now'. Here, the verb provides an insight into the ghost's domineering position in the scene described, as Y begins to grapple with his understanding of the ghost's role in this extract in relation to the notion of jinns.

It is not only the idea of jinns that Y alludes to in his reference to the Ghost of Christmas Present, the kinder, friendlier ghost depicted in the novella, but also the qualities associated with jinns, which the group found to be the most interesting element of the novel concept. B's initial explanation that jinns possess both good and bad qualities is foregrounded by Y when he states that ghosts control people's behaviour if they are good. To explain further, Y's use of the distal demonstrative in the clause 'that's similar to […]' indicates the distance not only between B's current belief, held in the 'here and now' of the discourse-world, but also between Y and B's beliefs in the discourse-world. The distal demonstrative 'that' acts as an anaphoric reference, referring to the earlier introduction of jinns and how Y is now attempting to integrate the concept into his current understanding of the novella, in relation to the ghost's role in this particular scene.

Y's developing interpretation is the backdrop to a difference which emerges between the group and B during the incrementation process, based on the conflicting nature of jinns as good and bad. Werth (1999: 190) states that not all but a selection of knowledge is required to understand a proposition. In the case of this research, the selection of knowledge between B and the group triggers a division, in a positive sense, where B's retrieval of information is from her cultural discourse-world knowledge which she feels is a relevant contribution to the discussion. The incrementation of differing discourse-world knowledge cannot be considered a smooth process, since only selected knowledge is integrated into the common or shared knowledge, but these are perceived as being in conflict with other selected knowledge by the participants. Y's interpretation builds on the incremented information rather than replacing the conceptualisation, by perceiving the ghost's action

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through B's proposition. Although Y's interpretation is moving the interaction ahead in exemplifying the good and bad nature of ghosts in the novella, his return to jinns prompts the discourse participants to track back to understand the proposed link with B's earlier contribution. Y continues his contribution by aligning the text-world represented by the verb 'sprinkled', with B's reference to the distinct nature of jinns as 'they can be good ones bad ones'.

The possibility indicated by B's epistemic modal verb in 'they can be good', suggests that jinns can control human behaviour either way, encouraging Y to propose his idea regarding the ghost's role in influencing 'the people'. Here, Y's use of the definite article indicates the shift in power dynamics, from the ghost being initially considered as an ambiguous entity by Scrooge, to the ghost's action showing his sheer strength over a large number of individuals, using 'people' as a mass noun to depict this power. The epistemic world-switch triggered by the modal verb in 'which would link to ghosts you' demonstrates Y's gradual confidence in applying the notion of jinns. However, he requires clarification from B as to whether his understanding of her cultural discourse-world knowledge is on the right lines. Y reiterates the idea proposed by B regarding how this powerful entity, in the form of jinns or ghosts, is in contrast to the somewhat helpless nature of humans.

Both Y and B echo the notion of this sense of categorisation, with the text-world reflecting the former's understanding of this world, and how the incremented information has influenced this. Categorisation is a recurring theme which is extensively discussed in chapter 8, section 8.3.2, and in relation to Y's contribution, the power relation between 'ghosts' and 'humans' is based on the former having control over the latter in a positive manner. Whereas Y's attempt to grasp this new and complex idea of jinns demonstrates his efforts in navigating his interpretations and using the incremented information to his own accord, there is a shift in power dynamics in the form of the extract highlighted above in the discourse-world. The shift begins when Y makes reference to his understanding of the Islamic perspective by stating 'Islam believes in these jinns', personifying the religion as a single cohort and assuming all Muslims share the same belief (although S, who identifies herself as a practising Muslim, stated that she didn't believe in ghosts earlier in the conversation). B is drafted in to the conversation through Y's use of the discourse marker and conditional in 'right if you are good (or you) do', triggering the epistemic world-switch where it seems Y is searching for clarification for his interpretation. 'If' sets up the conditional construction or a hypothetical situation which is remote from the real world, forming the protasis (Gavins, 2007: 131-134). In turn, the protasis sets up the consequence of the conditional, the apodosis (Gavins, 2007: 131-134). In this scenario, the conditional and the main clause

express the future action following the propositional form 'right'. Here, the outcome is that ghosts or jinns influence human behaviour 'if you are good (or you) do something bad'.

As illustrated in figure 2.2 in chapter 2, section 2.2.1, the conditional can be understood as adding a layer of remoteness or distance represented by 'if'. Y's reference to the verb 'sprinkled' forms the second layer of the text-world which refers to the specific scenario regarding the Ghost of Christmas Present. The third layer refers to the conditional clause uttered by Y as cited above. However, it also refers to the immediate situation present in relation to B's cultural discourse-world knowledge. Here, the linear process assumed by Werth's (1999: 344) layers is somewhat problematic in the case of Y's interpretation, since the return to the discourse-world from a hypothetically remote epistemic world-switch challenges the idea proposed by Werth (1999: 348) that conditional clauses refer to the 'imaginary (though not impossible)'. Y's use of 'if' features a discrepancy since most of the group are still indecisive as to whether the notion of jinns is true in the real world, resulting in the emergence of the remote aspect of the epistemic world-switch. In B's case, her belief means there is no question or doubt regarding the possibility of jinns or ghosts controlling human behaviour in the real world.

There is tension between B recognising the conditional not as a possibility but as reality in her understanding of the real world, and the group's understanding of the hypothetical situation as a 'remote relationship with the surrounding discourse' (Werth, 1999: 248). This is depicted by Y forming a link between jinns or 'something like that' and the Ghost of Christmas Present, at which B immediately clarifies the seriousness surrounding the notion of this type of ghost for her. Here, this tension is reflected through B's interruption where she corrects Y's understanding, reclaiming the authoritative role B initially had as the knowledge-giver of this notion, but also as a representative of this religious belief held by many in the Muslim community. B is acknowledged by Y as having the extensive cultural discourse-world knowledge, and B's interruption is considered as necessary to rectify the slight misunderstanding developing regarding the power of jinns. B's utterance to some extent is abrupt in her clarification, as shown by the interruption, with the negated world-switch triggered by the phrase 'not the jinns' showing this contrast in power and authority amongst the discourse participants. Interestingly, this emerging division within the group replicates the way the notion of jinns is presented as consisting of restraints on the extent to which the supernatural entity is considered powerful compared to the devil. Here, the definite article in the phrase 'the devil does that' foregrounds the supernatural entity as having presence and effect in the real world, even more so than jinns or ghosts.

In light of B's clarification, Y's use of the discourse marker in 'so' attempts to return to his original interpretation, suggesting a sense of tension between B's established cultural discourse-world knowledge and Y's interpretation of B's explanation. In this particular scenario, B's understanding of jinns seems to be evolving as she verifies what jinns stand for and their capacity to influence human behaviour. There is a persistent shift between considering jinns to be powerful enough to have an impact, and considering them in a hierarchical order, with the devil perceived to be the most powerful in a negative sense. Y questions this alternative explanation of jinns as less powerful than B's original definition by reaffirming his interpretation and stating, 'I'm pretty sure you said that'. The epistemic modal world-switch triggered by the adverbial phrase 'pretty sure', challenges B's update regarding jinns, shifts from perceiving jinns or ghosts as ominous force to fear to being, to a certain degree, powerless. Once again, Y's use of the distal demonstrative 'that' acts as an anaphoric reference for B's explanation earlier in the discussion, prompting the other discourse participants to re-evaluate the progress of the discourse. The world-switches track how the concept of jinns evolves through the collaboration as well as the conflicts in the ideas presented.

6.5 Chapter Review

In this chapter, I provide an example of a single interaction and how the introduction of a new concept, jinns, in the form of B incrementing her cultural discourse-world knowledge, is managed and negotiated by the students. This development of knowledge occurs at a conceptual level, with the students extending their understandings of the supernatural in the form of construing the new concept through the students' own experiential and cultural knowledge based in the real world. The sections look at how the students, as discourse participants, apply the concept of jinns to their understanding of the ghosts' role in *ACC*. In particular, the scenarios demonstrate the dynamic nature of how knowledge is incremented, processed and re-applied within the context of the interaction in the discourse-world. The next chapter explores the questioning of new information in relation to the students' cultural knowledge, and how the introduction of concepts may to some extent challenge or problematise the students' positionings, such as religious affiliations in the real world. Here, this information is analysed in regards to the role of interrogatives, and how this linguistic item is understood in the context of the Text World Theory framework.

The Role of Discourse-World Knowledge in Challenging Classroom Discourse:
Macbeth's Defiance

Introduction

In this chapter, I discuss the evolvement of the students' understandings of the concept of philosophy, and how this development occurs and is influenced by the classroom discussions on the topic. The extract in section 7.1 is an example of how the class dealt with new information incremented in the form of student Ie's definition of philosophy, and the subsequent discussions challenging the idea of philosophy involving questioning one's existence. This extract reflects another issue indicated in student Far's question in section 7.1.2, with the section exploring the students' opinions as well as, to an extent, discomfort regarding understanding the notion of questioning one's existence in relation to Macbeth's defiance in the play within the discourse-world. Far's interrogative is explored in relation to his religious affiliation and its influence on his cultural discourse-world knowledge used to comprehend the text-world. This chapter also examines the role of negation in section 7.1.3 onwards and how this further represents the contrast in viewpoints held in the classroom, resulting in the formation of a distance emerging between the differing perceptions of the real world. Section 7.3 examines the collation, or collision, of these discourse-world knowledge during the class's discussion of the concept of hierarchy, where students negotiated through these differing beliefs, depicting their conceptualisations in a physical form.

Scenario 7.1: Notion of Philosophy and the Subsequent Response

Extract 3 derives from a discussion during the second week of the class's study of Shakespeare's tragedy *Macbeth*, and is an excerpt from the students' feedback for task 1. This task involved the students being provided with a summary of King James I's dissertation, *Daemonologie*, where, in the style of a dialogue, he explains the danger of humans forming relationships with the supernatural. During the first reading as a class, student Hu read the extract, as CT instructed the class to listen carefully and raise their hands when they were unsure of the definition of the terms read. As soon as Hu read the term 'philosophical', student Ade along with a few others raised their hands and CT asked Hu to pause the reading so that the class and CT could respond to the questions regarding the definition, as demonstrated in the following discussion:

CT: soo philosophical what does that mean

(1.0)

CT: Mar

Mar: philosophy is something like [inaudible] philosophy the uh like the [inaudible -age] (Ie puts her hand up)

CT: uhm yes it's the question of things that are quite difficult to understand =

Mar: = yeah =

CT: = not necessarily scientific so [then it's like] philosophy is [like] so we're looking at it a little more philosophy =

Hu: = does it mean something from higher places like something that's not [inaudible]

CT: [0.3] umm nah that's a little bit too vague let's try to be a little bit I think you're in the right area but I don't think it means [inaudible] yet (.) Ie

Ie: I think it's like questioning (.) religion and like why we are alive =

CT: = oh that was a brilliant answer (.) see same thing Hu just a little bit more [inaudible – sophisticated] so (.) questioning uhm religion questioning why we are alive so it's questioning everything (.) a dissertation is a long essay (.) so in the sense of questioning (.) his essay so he had gone (imitating voice) what do I think about demons well let me discuss it (Rah comments however inaudible) I'm not up for it Rah (some of the students laugh) okay so (1.5) so (.) as a questioning essay something that he is exploring (.) carry on Hu

As noted in the extract, the term 'philosophy' became a trigger for subsequent questions and discussions revolving around the concept of questioning our being. I shall be focusing in particular on the short exchange, when Ie raises her hand at the same time Mar is providing her definition of the term. Ie puts her hand up just as Mar is proposing a link between philosophy and science. CT's response to Mar's apparent connection is considered to be 'not necessarily scientific', and she asks for a more theoretical explanation. Ie's response after being asked to provide a definition is in contrast to Mar's, with the former stating 'I think it's like questioning. (.) religion and like why we are alive'. CT's acknowledgement of and praise for Ie's response suggests she has answered in a manner which suits CT's aim for the way the class should understand the definition of philosophy. Although philosophy addresses similar issues in religion and science, the affiliation made by Ie between the term and religion in particular is foregrounded by CT. This focus on the

relationship between philosophy and religion appears to navigate the students' understandings, and prompts students to reflect on the connections they form between their own understandings of religion in the discourse-world and its link with philosophy in the text-world of *Macbeth*.

7.1.1 Defining philosophy: understanding the challenge

Stockwell (2011: 203-205) explains that literary works involve an emotional investment by the reader which can be a 'personal risk', since the reading can potentially leave a reader open and vulnerable by revealing their personal response to a text. In the case of this research, this emotional investment consists of understanding that reading takes place in the discourse-world. In turn, this becomes a social activity involving readers having the opportunity to share their understandings and perspectives, which have been influenced by the participants' affiliations with the discourse-world in the form of social, ethnical, and religious connections. As will be discussed in section 7.1.2, these affiliations trigger emotional responses when these discourse-world links are the topic of discussion, resulting in students having to clarify how they respond to such discourses with others in a public environment. This is evident in the scenario presented above where the reading is part of a classroom activity, and consists of the students being prompted to share their perspective on the content by CT. Ie utilises her developing cultural discourse-world knowledge regarding the essence of *Daemonologie* being about the consequences of approaching the supernatural, which feeds back into the discourse-world as she builds her understanding of the concept of philosophy.
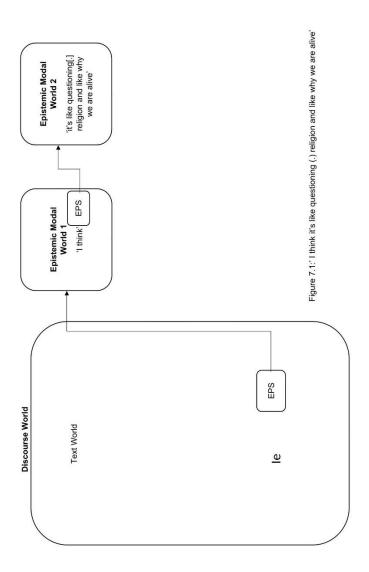
The notion of reading revealing an individual's sense of vulnerability reflects a natural process readers undergo during the activity, involving them forming connections between themselves and a text. These connections can be based on emotional, ethnical or cultural affiliations formed by the readers with the characters, situations or viewpoints depicted in the texts. Within the educational context, readers as discourse participants are prompted to manage this 'vulnerability' in front of others, particularly when sharing more personal, cultural and perceptual discourse-world knowledge that may collide with or differ from other incremented information. References to the knowledge and experiences they have accumulated in the discourse-world in turn influence the way they understand the topic or concept in discussion. When answering CT's question, Ie's use of the epistemic modal verb 'think' provides an insight into her thought process as she begins to construct her response. The first person pronoun in the phrase 'I think' represents her position in the discourse-world at the moment of the conversation between her and CT; Ie is situated as a British Sudanese

Muslim in a classroom of an ethnically diverse secondary school in the East Midlands region. In the scenario above, Ie's contribution 'I think it's like questioning (.) religion and like why we are alive' reflects this complex 'relationship' between her and the real world in which she resides. Ie's explanation is an example of an 'epistemic commitment' (Gavins, 2007: 110) triggered by the epistemic modal verb in 'I think' towards what she understands philosophy stands for in relation to her origins in the real world. The 'epistemic commitment' refers to how Ie's response originates from her cultural discourse-world knowledge, which, as mentioned earlier, is collated by interactions with the ethnic communities and religious groups she is affiliated with. Here the term 'commitment' is applicable in understanding how Ie arrives at her definition, revealing how these discourse-world positions, such as belonging to her religious group, influence her reasoning. As a practising Muslim, Ie perceives the notion of philosophy in relation to her affiliation with her religious faith and subsequent cultural discourse-world knowledge. For instance, Ie shifts the focus from her position in the real world to her internal, mental processing in explaining what philosophy means for her and how these discourse-world affiliations have an influence over how she perceives the concept of philosophy.

The discussion becomes somewhat monologic as Ie takes the lead in providing her definition. This is prompted by Ie's use of the epistemic modal verb in 'I think', which shifts the focus to explore her own understanding during the active reading activity. It is observed that she immediately puts her hand up when Mar makes a reference to the possible relationship between philosophy and science. In doing so, Ie's response is in conflict with Mar's answer, with the epistemic verb 'think' presenting the former's personal reflection on the definition. The gerund 'questioning' indicates the ongoing mental action inside the mind, as well as her developing conceptualisation of the term. To explain Ie's response, I shall refer to Gavins's explanation of perception space and time (see Gavins' diagram in Gavins, 2007: 37).

The shift triggered by the modal verb 'think' forms an epistemically remote text-world from the discourse-world with Ie's discourse-world knowledge, forming the basis of the embedded epistemic modal world-switch. The shift from the personal to the public occurs when Ie responds aloud during the class feedback, enabling her response to be shared in the discourse-world. Ie provides an example of the manner of questioning taking place and switches between the discourse-world and text-world, in order to situate her viewpoint within the context of the classroom discussion. At first, Ie provides a personal insight into her perspective of what philosophy stands for, as is depicted in figure 7.1, and then shifts to show an affiliation with the discourse-world participants in explaining how as humans, we tend to question the state of being. The shift in pronouns from the first person to collective

pronoun in 'why we are alive' prompts a shift of affiliation with humans in general, as illustrated in the second world-switch. This act of questioning has occurred through time and therefore transcends temporal and physical spaces. In the case of this scenario, the clause consisting of the collective pronoun exemplifies the kind of questioning which takes place and is individually driven when seeking particular responses as humans.

Figure 7.1:' I think it's like questioning (.) religion and like why we are alive'

The epistemic world-switches, as illustrated in figure 7.1, suggest that the notion of philosophy consists of individuals seeking a personal response in addition to being socially constructed or influenced. The use of the first person 'I' suggests a sharing of not only Ie's personal perspective but also new information incremented within this question and answer

structure. The sharing of new knowledge occurs as a result of Ie providing a definition for the term, setting up a new discourse-world knowledge which students as discourse participants are able to respond to accordingly. Ie's definition has been made public and the knowledge shared is accreted (Stockwell, 2002:79) by the other students as discourse-world participants, opening her response to further development and possible modifications, as was demonstrated with B's response in chapter 6, section 6.2.1.

7.1.2 Individually or socially constructed meaning?

The social aspect of the construction of meaning is reflected in Goffman's (1981b: 63) discussion regarding what is considered to be 'real' and for whom. In his response to Denzin and Keller's (1981) criticism of his notion of frame analysis, Goffman (1981b: 63) acknowledges their argument that there are multiple forms of realities, involving individuals switching from the 'here and now' to another moment of the real world. However, Goffman further elaborates on Denzin and Keller's point regarding the use of the term 'real' by stating that there are two different definitions proposed (which have been influenced by James's [1980] interpretivist approach to viewing the self during social interactions) including:

1) 'an individual's sense of what is ultimately real', which is based on sense perception
2) 'any province of meaning in which we can get caught up, such that events within such a world become vivid and lively for us'

(Goffman,1981b: 63)

Here, the tension between the two definitions lies in the extent to which individuals persist with their sense perceptions, as exemplified in Ie's thought process in this scenario, and managing the predominant social perspective on the understandings shared. The certainty over a proposition is determined by language use providing insight into the speaker's 'special background knowledge', which 'become[s] available to us through […] words' (Goffman, 1981a: 34). In the first definition above, Goffman's reference to 'an individual's sense' relates to the idea of discourse participants gaining an understanding of his or her stance from a particular position (see chapter 3, section 3.3). It appears that the second definition suggests the notion of focalisation, articulated in the form of interactions between discourse participants, and demonstrates the extent to which an individual believes in his or her proposition. The sense of certainty is suggested by CT's positive feedback to Ie's response.

As the class reading continued, an alternative perspective on the notion of philosophy was shared, and this occurred shortly after Ie's definition. During the feedback on

Ie's answer, Far interrupted CT's definition of 'dissertation', and responded in the following manner:

Extract 4: Questioning philosophy

Far: Why would you quest – why would you do that? =

CT: = why would you do that because you are furthering academic study lik[e do

Far: [I'm not saying that I'm saying why like why would you want to question everything

(.)

CT: well isn't that our role in life just to que[stion]

Awa: [so why are you questioning Miss though]

[Some students laugh]
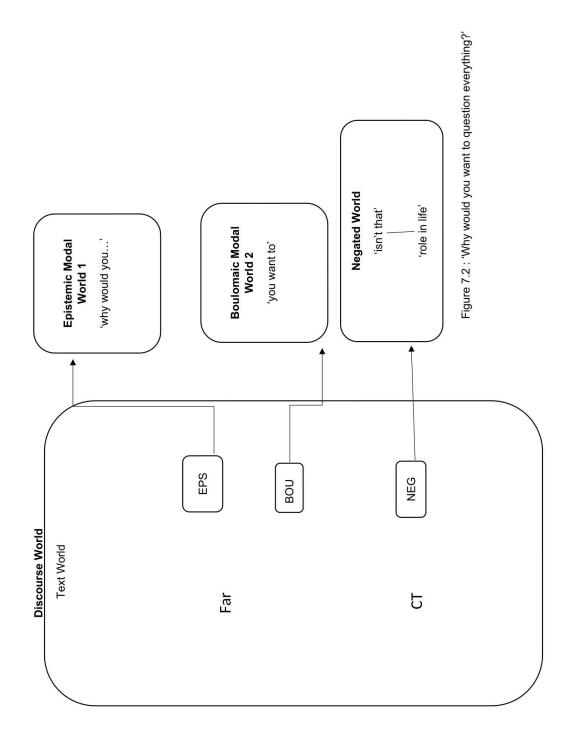
CT: inaudible

This exchange begins with Far's reflection on the nature of questioning in the form of the interrogative 'why would you do that'? Although CT assumes he is asking about the significance of completing a dissertation, Far clarifies that he is referring to the notion of philosophy and Ie's definition. Here, the interesting aspect of Far's input is his use of the epistemic modal verb 'would' and boulomaic modal verb 'want', triggering a sense of challenge from the student against the notion being discussed. The use of the epistemic modal verb 'would' suggests that Far is questioning the essence of philosophy in relation to our being on earth as a remote idea from his discourse-world knowledge. When I asked Far to explain his comment in the following lesson, Far comments on his sense of discomfort with the idea of people, with faith, questioning the state of being, describing this as 'offensive' (week 3, lesson 4) and providing an alternative perception to the notion of philosophy. Far's use of the evaluative adjective 'offensive' provides an insight into his perception of questioning as a confrontational act, which opposes the true meaning of being a believer or follower of a particular faith. This conflict is evident in Far's understanding of Macbeth's actions after hearing the witches' prophecies.

Figure 7.2 illustrates this sense of impossibility for Far about questioning our existence. This sense of limitation is further demonstrated by the use of the distal demonstrative 'that' at the end of his utterance in the interrogative 'why would you question that'? The epistemic modal world-switch distances the idea of questioning from his belief which continues to develop, as will be discussed in section 7.1.2. The world-switch reflects Goffman's (1981b: 63) comment regarding multiple realities existing within the real world,

which resonates with Ie and Far's understandings of philosophy. Far's interrogative becomes a starting point for the students' explorations of their own understandings of the term within the context of the text-world, and how these relate to them. For instance, the hypothetical element of the term philosophy in figure 7.2 demonstrates how the scenario depicts Far's conceptual distancing from the proposition of questioning our being, as his contribution hints at a personal influence on his feedback. The use of the boulomaic modal verb 'want' relates to the idea of an individual's desire to question rather than be prompted by others, placing the onus on humans for such decisions to challenge hierarchy. This perspective is further intensified by the second person pronoun 'you' that directs responsibility for the action towards other individuals, contrasting with the use of the collective pronoun by Ie in extract 7.1.1.

Ie's use of the collective pronoun echoes a more unified and shared perception that all humans question their sense of being, whereas Far perceives this question as individually prompted. Far's use of the second person pronoun 'you' shifts the focus onto the discourse-world by involving the discourse participants as enactors in conceptualising this challenge. The boulomaic modal verb depicts a hypothetical scenario which suggests the notion of individuals being responsible for initiating such a challenge. The pronouns depict the differing positions Ie and Far are representing, even though, as Muslims, they are associated with the same religious group. For instance, the use of the collective pronoun depicts a broader affiliation between Ie and the human race. Far, however, distances himself from the act of questioning, aligning himself with the religious group his perspective is influenced by. The significance of the use of pronouns is further demonstrated by CT's use of the collective pronoun in the phrase 'our role', shifting the focus onto the notion that such questioning takes place within the real world and suggests this questioning is part of human nature. Here, the 'tension' (Quarshie, 2007: 20) begins to occur on multiple levels, with CT's response challenging Far's notion that humans should not be questioning their being in the world.

Figure 7.2 : 'Why would you want to question everything?'

7.1.3 Role of negation in classroom discourse: challenging the challenge

The classroom discussion provides an insight into the differences emerging from the initial definition provided by Ie. These differences are expressed in the form of rhetorical questions, as discussed above, and will be further explored in regard to the use of negation. Hidalgo-Downing (2000a: 178) examines the use of negation in discourse, in particular in literature, and proposes two types of negation: one stops flow of information (as well as forming a contradiction), and is not pursued further, while the other type offers an alternative viewpoint to be explored by other discourse participants. In particular, Hidalgo-Downing's discussion about negation 'rechannelling information by modifying information from the text-world' (Hidalgo-Downing 2000a: 198) in the form of contradiction, is interesting in relation to the scenario involving Far. Hidalgo-Downing (2000b: 219) believes 'negation plays a crucial role in this process of destabilisation', whereby the sense of disruption occurs at multiple levels in the form of the discourse participants' beliefs, values, perspectives and emotions being queried and challenged.

CT's response in the form of the rhetorical question 'well isn't that our role in life' is interesting to explore in relation to Far's comment. The interrogative consists of a negated world-switch, creating a counterstatement which challenges Far's point of view regarding humans questioning their existence, and offers a differing viewpoint. Negation challenges Far and foregrounds CT's position within the classroom as the authoritative figure. In her response, CT destabilises Far's concept of questioning our being, and offers an alternative perspective suggesting it is part of human nature to do so. This particular manner of offering an alternative viewpoint is a subtle way of defeating 'an expectation', and, as Givón (1993: 174) explains, the information shared may not be definite or predictable. When determining the predictability of a piece of information shared during an interaction, it is important to understand whether the contribution is in keeping with the context of the discourse. For instance, Ie's definition of philosophy is considered as new information accreted (Stockwell, 2002: 79) during the classroom feedback; however, Far's comment presents alternative and challenging information which problematises the new knowledge shared. CT's rhetorical question provides a hypothetical scenario which aligns itself to Ie's definition and is remote from Far's perception of the real world in which such a challenge raises issues with his faith or cultural discourse-world knowledge.

Hidalgo-Downing (2000b: 223) suggests that epistemic world-switches accommodate negated worlds and can only be accessed through the speaker and the words they select to illustrate a hypothetical concept. CT's use of the rhetorical question replicates Far's in terms

of how both contributions 'modify the world-building parameters which have already been set up' (Werth, 1999: 252) by Ie earlier. Not only does Ie attach a definition to the term, the definition forms a text-world triggered by her epistemic modal verb 'think' which is altered by Far in suggesting there is more than one perspective regarding the notion of philosophy. In other words, the use of the negation requires discourse participants to reflect on alternative perspectives other individuals may have in the discourse-world, such as Far's understanding that humans should not question their being. Ie's contribution is of a subjective nature, which is foregrounded by the text-world and is challenged by Far. Here, Ie's response involves an 'attentional shift' (Giovanelli, 2015: 89), which is represented by the epistemic modal verb 'think', shifting the focus onto her definition being influenced by her personal affiliation. This is then continued by Far later in the lesson due to Ie's definition being slightly different from his own cultural discourse-world knowledge regarding the nature of philosophy.

CT's statement is contradictory to Far's interrogative since she foregrounds his comment of 'question everything', involving the refocusing and challenging of assumptions or presuppositions shared by suggesting humans have the right to question. Their contributions reflect Hidalgo-Downing's (2000a: 198) argument that such scenarios should not be considered an issue requiring a solution, but should be acknowledged as an 'unresolvable contradiction'. In this scenario, the epistemic world-switches depicted in figure 7.2 exemplify what Hidalgo-Downing (2000a: 198) terms as a 'communicative block', requiring the discourse participants to interpret the two contradictory concepts simultaneously and in parallel with each other. These interpretations involve participants recognising the contrasting element between the two presuppositions, having to identify the two 'conceptual domains where the contradictory terms can be said to be acceptable' (Hidalgo-Downing, 2000a: 198). Here, the 'conceptual domains' refer to the stances CT and Far are representing, with one stating that questioning is part of human nature and the other stating that questioning is, to some extent, a flaw in human nature. CT's use of the rhetorical question, '[…] isn't that our role in life just to question', suggests the answer is part of the discourse participants' 'common ground' (see chapter 2, section 2.3.5) which they share; in other words, it is an example of the students sharing the same perspective CT is alluding to, which is therefore a shared discourse-world knowledge.

Although CT's rhetorical question presupposes that participants understand that the answer is acknowledged, even if it is not widely accepted, it serves another purpose in the classroom context, which is to open Far's challenge to the rest of the class to respond to. Far's comment is held separately and, due to Awa's interruption, is not pursued further during the whole class discussion. Returning to an earlier comment made regarding the introduction of new information, CT's rhetorical question reiterates a shared belief amongst

the participants. Far's negated world-switch represents an alternative perspective which transforms Far's negative perception of questioning into a positive, exploratory one through CT's response. The noun 'role' implies that questioning is what it means to be human and is therefore a natural occurrence. In this case, the rhetorical question becomes redundant since CT's response indicates her understanding is part of the shared discourse-world knowledge with the students. As a result, CT's rhetorical question opens Far's interrogative for the class to respond to (Mercer, 2008: 95). (See chapter 4, section 4.2 for further discussion of the sharing of ideas in classroom discourse). CT's question is seen as intentionally open for the students to explore the perspective being suggested by her, prompting students not only to reflect on their own reasoning but 'also to see how and why to seek reasons from others' (Mercer, 2003: 76). This suggests rhetorical questions require individuals to share knowledge and help each other to maintain a sense of commonality between discourse participants. When faced with discrepancies in shared knowledge, however, as is the case with Far's challenge regarding the notion of philosophy, CT's rhetorical question re-establishes a sense of unity amongst the participants.

7.2 The Development of Challenge Against the World-Switch Formed

As mentioned earlier, although Far's question is not further explored due to the shift in the discussion, his sense of challenge was echoed in the subsequent lessons and as depicted in the form of discussions and written assessment, which will be explored next. One of those instances was observed in the following excerpt from the fieldnotes taken:

Extract 5: Reflecting on the challenge of the hierarchy

Macbeth Week 2/Lesson 5:

The students were asked to respond to the following statement and question:

Shakespeare includes elements of the supernatural in the play Macbeth in order to explore the idea of the divine right of Kings.

How far do you agree with this statement?

The ten-minute assessment task began with the students working in silence, and I walked around the class to check their responses. As I was walking around, Saf asked me to read her response in which she mentioned Macbeth is being compared to 'God' by referring to the quotation 'All Hail, All Hail, All Hail' (Macbeth, 1.3: 48-50).

Saf continued to explain that Macbeth has similar powers and is 'weird'. After reading this analysis, I asked how she felt about Macbeth being compared to God. Saf said 'a human cannot have the same right as a higher'
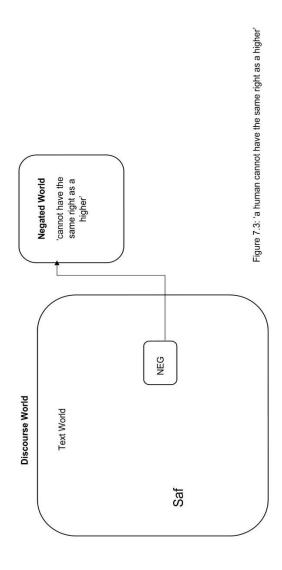
Here, Saf's analysis reflects the comparison being made between Macbeth, as a human, and God. The negated dynamic modal world-switch as presented in figure 7.3 suggests a hierarchy exists whereby humans do not have the ability to have the same characteristics as the Divine, and therefore should be considered as inferior to God. It is therefore not possible to draw a comparison between the Divine and humans. Saf's contribution echoes Far's shared viewpoint in week 3, lesson 4 below, regarding the incompatible comparison between Macbeth as a mortal and God. He responded in the following way when I asked him the same question regarding how he felt about Macbeth being compared to God.

'Far: …if you talk about God you always talk about the Ruler the Controller and He's never had a story of how He made it and that's nothing that's just a [inaudible – phase] Macbeth he has to make it up yeah [inaudible] he's trying to gain powe[r in th]e wrong way ='

Saf's response echoes Far's initial discomfort with the comparison between humans and God. These examples demonstrate this sharing of new knowledge is gradually becoming '**established**' as a shared and agreed concept (Werth, 1999: 254; bold in the original), at least in this case between these two students originating from the same religious and cultural background. In Saf's case, the noun phrase 'a human' foregrounds the entity's inability to be considered comparable, as discussed earlier with CT's use of the negation, demonstrating the contrast between the two entities, God and humans. In other words, the indefinite article in the noun phrase may imply that Saf is associating humans with an inferior position compared to God's higher position. Here, Saf's contribution renders all humans as mortal entities regardless of individuals' positions on earth, in terms of power and status, suggesting that there are many other humans existing, whereas God is incomparable and no other entity is like the Divine.

The use of negation in the dynamic modal verb 'cannot', uttered after I had read Saf's opening paragraph analysing the quotation included in the extract above, also foregrounds this hierarchy. Saf's comment is in contrast to her analysis of the quotation implying Macbeth's depicted power. In particular, the quotation 'All Hail All Hail All Hail' (*Macbeth*, 1.3: 48-50) appears to show the protagonist being worshipped – an action associated with believers of God. As is illustrated in figure 7.3, the negation challenges the dynamic modal

world-switch formed suggesting that humans, in particular those with power over others, have a similar status to God. However, the negated dynamic modal world-switch depicts an alternative perspective and prompted me as the discourse-world participant in the conversation to compare the two entities, humans and God. This comparison involves understanding the contradictory comparison being made, suggesting humans have power even though they are powerless under God's rule and opposing Saf's clear distinction between humans and the Divine in her comment.

Figure 7.3: 'a human cannot have the same right as a higher'

To understand this contradictory affiliation, according to Saf, her comment can be understood as presenting a discrepancy between Macbeth as the King of Scotland and God. Macbeth's depiction as king relates to Saf's reference to Act 1 Scene 3, when the three witches inform Macbeth that he is Thane of Cawdor and will eventually become King of Scotland in the following extract:

FIRST WITCH   All hail, Macbeth! Hail to thee, thane of Glamis!

SECOND WITCH   All hail, Macbeth! Hail to thee, thane of Cawdor!

THIRD WITCH   All hail, Macbeth, that shalt be king hereafter!

<div align="right">(Macbeth, 1.3: 48-50)</div>

Macbeth's status as potential king reflects the class's earlier discussion regarding the social context of the Jacobean era. The students were informed of the notion of the divine right of kings during week 1, lesson 1, as CT explained the initial concept that God determined who became king. The notion of God deciding the next heir, who was considered to be the second most powerful after the Divine, was referred to in subsequent lessons by students when explaining and justifying the changes in Macbeth during the course of the play. Saf's comment reflects this historical guideline, with her perspective reflecting how the qualities associated with the Divine cannot be transferred to humans. For instance, Saf's selection of the quotation above alludes to the witches perceiving Macbeth as similar to the Divine who is worshipped and to whom the subordinates bow down to as a gesture of respect. The witches' chanting of the verb phrase 'All Hail' suggests Macbeth is considered to hold a similar type of power to control those who are inferior to him. Here, the notion of power is foregrounded in Saf's negated comment regarding how Macbeth, as a human, 'cannot' be considered as capable as the Divine due to the latter being personified as the embodiment of faultlessness

The vital difference between Macbeth and God lies in the manner in which the former's thirst for power triggers his downfall. This is in contrast to the notion of God, the Power Himself, Who determines who is given power and who it is taken away from. The irony of the situation is the idea that fate, which is ultimately determined by God, has decided the tragic outcome of Macbeth. Saf's comment reflects on how the supposed commonality between God and Macbeth is problematic for her. This is by 'rechannelling information' by 'modif[ying]' (Hidalgo-Downing, 2000a: 198) the text-world set up by the witches' quotation, implying that the protagonist potentially has the ultimate power on earth once he has become king. The modification occurs in the text-world triggered by Saf's use of the

negation, suggesting Macbeth's flawed character is in contrast with God's. Saf's analysis of her reading the witches' response to Macbeth is immediately disrupted and put into question in the discourse-world, by challenging Macbeth's position as ultimately the rightful king in the text-world. The 'destabilisation' results in an alternative viewpoint being expressed in relation to the text's depiction of Macbeth, in Act 1 Scene 3. Similar to Far, Saf's perception reflects the influence of the cultural discourse-world knowledge upon her understanding of the text-world in the form of her Islamic belief. Here, Saf and Far's religious affiliation determines this perception restricting human status as mortals and as followers of God, rather than challenging this hierarchy. The discourse-world knowledge to a degree limits Saf's options for exploring the potential interpretation of Macbeth's actions against the divine right of kings. This limitation occurs when affiliations in the discourse-world, such as having a religious faith, intercept participants trialling ideas which potentially oppose or go against the principles of this dominant aspect of individuals' perceptions.

7.2.1 Discourse-world knowledge informing the participants' stance on the text-world

In the scenario mentioned above, Saf's current position in the discourse-world, in terms of her beliefs, values and perspectives was required to understand her shared stance with Far. In particular, Hall (1994: 392) argues that formation of our perspective is influenced by how we 'speak from a particular place and time […] history and a culture', and this reflects Saf's position in the discussion above. Saf and Far are Muslims who originate from a British Pakistani background. Their origins offer an insight into how their positions have been influenced by not only their cultural, social and ethnical 'space[s]', but the wider community they belong to: in this scenario, Saf and Far's connections with the Muslim community. As mentioned in the previous section, Far and Saf's cultural discourse-world knowledge is to an extent preventing them from considering Macbeth's defiance in a more sympathetic manner, since doing so means they are challenging or committing a grave action in questioning God's orders in the discourse-world. Here, Saf's and Far's ideas shared during the course of the lessons can be further explained by the discussion I had with the latter and Mo, as the following excerpt from the fieldnotes provides an insight into how Far's perspective developed:

Extract 6: Reflecting on the notion of questioning

Macbeth Week 3/Lesson 4

Focus of lesson: Exploring the theme of the supernatural by analysing Act 3 Scene 4

I have the opportunity to ask Far about his previous question regarding philosophy. Far is sitting next to Mo who also joins in the discussion. Far develops his response by stating the characters 'question everything in this book' to which Mo expands on the former's answer by stating there is a sense of 'power-shifting' taking place in the play.

When asking both Far and Mo what power shift is taking place, Far says 'Macbeth gets pulled into the storm' and then comments that if there was 'no philosophy, no questioning then no trouble fall on Macbeth. Everything would be calm'. I then asked Far and Mo to link the former's point to a quotation which suggests this from the text, and Far refers to the quotation by Lady Macbeth to Macbeth rhetorically asking him 'Are you a man?', as well as another quotation 'If we should fail?' when Macbeth is asking Lady Macbeth what will happen if their plan is revealed. Mo extends Far's comment by stating that it is Lady Macbeth who is creating problems for her husband.

Far also says of 'questioning life and things' that 'we shouldn't question because it can bring the bad to me?' When asked how this comment links and reflects his own point of view on challenging religion, Far responds 'you shouldn't be a Muslim you're supposed to have in faith' and connects this to the text, saying 'she [Lady Macbeth] made him go against his own religion'

The extensive discussion above enabled me to understand and develop my understanding of Far's perspective on Macbeth's position as the king, and the second most powerful entity after God. Here, the most significant aspect of the extract helping me understand Far's construction of his viewpoint in light of his cultural discourse-world knowledge, was his and Mo's discussion on the power shifts taking place in the play. For instance, the following extract of the discussion demonstrates Far's understanding, influenced by this perspective of changes in power:

'Far says 'Macbeth gets pulled into the storm' and then comments that if there was 'no philosophy, no questioning then no trouble fall on Macbeth. Everything would be calm'
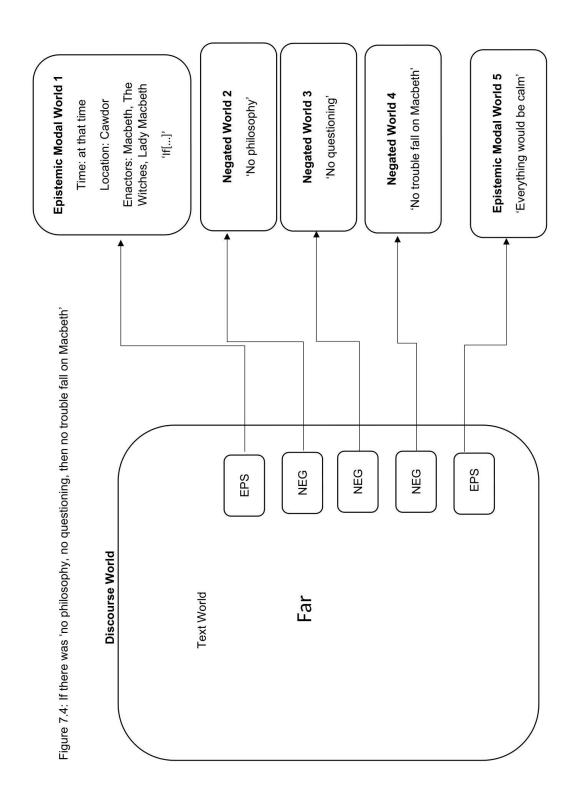
First of all, Far's rhetorical question discussed in section 7.1.2 – 'why would you want to question everything' – is extended in his contribution during this small group discussion. Here, Far explains that the power shift is due to the witches enticing Macbeth into believing he is the rightful heir to the throne, resulting in the protagonist being 'pulled into the storm'. Far's use of the metaphor reflects an interesting understanding of Macbeth's desire to become king, with the use of the past participle 'pulled' suggesting the protagonist is an

entity who is being victimised by the witches, the antagonists opposing the divine right of kings.

7.2.2 Metaphor aiding conceptualisation of the situation

Lakoff and Johnson (1999) discuss how individuals utilise their perceptions to understand the situations depicted either through written or spoken discourse. In particular the type of perception relating to the scenario above, which will be explored, is the notion of 'imaginative perception' (Lakoff and Johnson, 1999: 38). To understand other people and the world, imagination enables an individual to comprehend how entities relate to each other. Lakoff and Johnson (1999: 370) comment on how imagination is influenced by perception, in turn helping to construct understanding. Individuals become 'emotionally engaged' (Lakoff and Johnson, 1999: 15) with the process involving the fleshing out of information from knowledge, experiences and imaginations as discourse participants. This emotional affiliation results in individuals demonstrating their thought trails in understanding the world and people in the form of metaphor which 'unites' reason and imagination (Lakoff and Johnson, 2003: 138) during the process of shared interpretations.

Far's metaphor, as depicted in figure 7.4, can be understood as Macbeth's internal dilemma when striving for kingship through unethical means, a 'non-physical experience', being 'mapped onto the physical by means of figurative devices' such as 'image schema' and metaphors (Werth, 1999: 36). In this scenario, the 'non-physical experience' of thinking and understanding, for instance, is used to explain 'physical processes' (Werth, 1999: 36). To illustrate this point, Macbeth's downfall is described by Far through spatial relations by using the preposition 'into', demonstrating this situation as physical movements in a figurative sense. Macbeth, who is considered as the trajectory or the figure which moves in front of the background, is the focus of Far's utterance in constructing this image schema in the minds of the discourse participants, namely Mo and me.

Figure 7.4: If there was 'no philosophy, no questioning, then no trouble fall on Macbeth'

Johnson (1987: 73) suggests that an 'image schema' should be understood as a metaphor since he argues that thought is constructed through the metaphorical formation of individuals' knowledge and experiences. The examples he provides focus on how concepts can be understood in terms of spatial relations, complementing Far's contribution being discussed, since Johnson (1987: 29) states that individuals understand through the notion of 'bodily movements through space'. Describing them as a 'kind of "geography of human experience"' (Johnson, 1987: xxxvi), Johnson (1987: 36) explains that spatial relationships or relations between entities are understood by individuals through 'perspectives' which are part of the image schema. This suggests that space is a defining factor in sharing perspectives as Far's comment can be comprehended using the notion of image schema, such as how objects move, physically and figuratively, across space.

During the discussion, Far's metaphor reflects an important relationship between entities and space, as demonstrated in figure 7.5 of the deconstruction of his perspective. The trajector in Far's metaphor, Macbeth, is the object being acted upon, as the diagram below illustrates:

Source   TR   Goal

(Source-Path-Goal Schema)

(Lakoff and Johnson, 1999: 40)

Witches   Macbeth   Storm
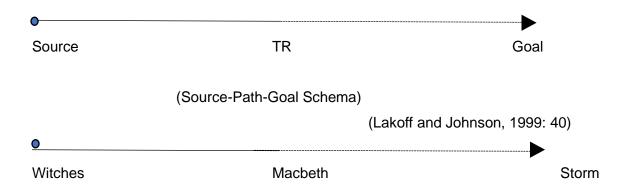
Figure 7.5 Illustration of Far's metaphor 'Macbeth gets pulled into the storm' as Source-Goal Schema

Here, the locative expression 'pulled into' indicates the movement towards the 'storm', a metaphor depicting the turmoil Macbeth faces by accepting the witches' prophecy that he will become king. There is a sense of calamity as the metaphor shifts the attention in showing the consequences of defying the divine right of kings. Echoing Saf, Far's metaphor reflects concern regarding the defiance against the Divine by following the supernatural pathway. This concern is represented through the dynamic past participle transitive verb 'pulled', reflecting the witches' influence and power over Macbeth. The metaphor represents the consequences the protagonist faces after deciding to heed to the witches' prophecies. The object, or the target domain (Lakoff and Johnson, 1999: 417),of Far's utterance, the 'storm',

depicts the chaos which ensues after Macbeth decides to follow the witches, the source domain (Lakoff and Johnson, 1999: 417) of the utterance and the ones who lead the protagonist to disobey God's order, suggesting he has gone against the natural structure. Macbeth, the trajector in this example, becomes part of the landmark, in this case the 'storm', and is depicted as an inanimate object who is being acted upon and does not have the power to counteract or change this outcome. The discussion with Far and Mo indicates the religious element or their cultural discourse-world knowledge colouring their perspectives. There is a biblical reference to the idea of disaster depicted by the disastrous, apocalyptic image created by the use of the noun 'storm'. 'Storm' reflects Macbeth's catastrophic yet inevitable end where the notion of questioning the Divine's order once again is foregrounded. The position of 'storm' as a landmark implies the inevitable consequences prevalent in the background throughout the play, only to come to the forefront when Macbeth realises the outcome of his fateful decision.

Far's comment that if there was 'no philosophy, no questioning then no trouble fall on Macbeth. Everything would be calm', reflects the underlying theme of destruction in relation to the play's text-world. This theme can be treated as an example of an 'extended metaphor' (Gavins, 2007: 147) which runs through the spoken discourse specified and also in subsequent ones as the class continued to study the play, regarding defiance and consequences of this challenge. This defiance is also focalised in Far's phrase from the comment above in 'no trouble fall on Macbeth'. Here, Macbeth is once again considered as the object, or the trajectory, who is facing the consequences of his actions. Figure 7.6 illustrates the power re-shift once again in Far's perspective, where Macbeth is considered to be punished for attempting to defy God's order. Far's phrase depicts this punishment through a metaphorical image, where Macbeth is positioned as the object who is receiving this chastening from the highest order, represented by the point positioned at the top of the diagram acting downwards.
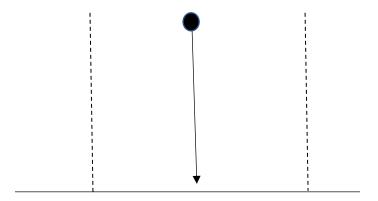
Figure 7.6: Illustration of Far's metaphor 'no trouble fall on Macbeth' as Source-Goal schema

This is not only depicted in the syntactical structure with Macbeth positioned as the object, or the target domain of Far's utterance, but also in the way his contribution is conceptualised by the hearer.

Lakoff and Johnson's discussion on the representation of metaphors through domains is also applicable in understanding Far's comment, since Macbeth is illustrated as being physically positioned at the farthest and lowest point of the figure. Here, Far's metaphor is most striking when represented in the figure, with the hierarchical order positioning the subject, or the source domain of the utterance, 'trouble', as an active agent. To explain further, the abstract noun 'trouble' is personified here as being sent by God to punish Macbeth for his actions. Far's explanation implies this action is initiated by a more powerful, higher source directed downwards to Macbeth. Macbeth is the target domain but also as someone not only physically, but metaphorically situated at the lowest point of the hierarchy understood to be God's order. Here, the religious hierarchy is metaphorically enacted through Far's quotation, with the verb 'fall' indicating Macbeth falling from his status as a leader, and being a subordinate rather than a superior in the hierarchy. However, the negation immediately shows how Macbeth would have avoided such dire consequences if he didn't defy the Divine Right of Rule.

The metaphor 'storm' is utilised to show the contrast between the 'alternative viewpoints' depicted at the beginning of Far's utterance, and at the end of the utterance with the use of the evaluative adjective 'calm'. It is intriguing to see how the contrast is positioned as the use of the negation in 'no philosophy, no questioning' indicates the need to refrain from questioning and adopt a passive attitude, as the adjective 'calm' depicts. Here, the striking element in Far's comment is the use of negation, which once more challenges the conditional 'set up' (Werth, 1999: 252) discussed in section 2.2.1. The conditional provides insight into the possible or alternative outcome if Macbeth hadn't defied and challenged the Divine's authority and power. This 'set up' consists of a hypothetical scenario where the negated modal world-switch creates a potentially positive result emphasised by the negation in the previous clause. To situate his interpretation in the wider context of the discussion surrounding the theme of philosophy, the notion of questioning is once again foregrounded as the catalyst for Macbeth's downfall, implying that challenging religion results in the individual being punished.

Figure 7.4 demonstrates Far's hypothetical proposition triggering an epistemic world-switch due to the condition suggested. Once more, the use of negation depicts an alternative perspective, where the notion of philosophy is omitted, suggesting the concept of questioning the hierarchy of the divine right of kings is absent. Here, the negated noun phrases 'no philosophy, no questioning' each signal an epistemic shift and distance from the discourse participants. The 'foregrounding' of the abstract concept 'philosophy' and the

action of 'questioning' implies the notion of challenge is cancelled, complementing Far's perception of the notion of questioning religious order as being problematic in one's life. In other words, Far's concerns regarding the idea of questioning originates from his own cultural discourse-world knowledge of having and maintaining a faith as discussed in section 7.1.3. By having a faith, followers are expected to be humble in their attitude and behaviour towards their belief in God and how they have come to exist in the world. Macbeth's actions against a belief he was expected to have during the Jacobean era has been defied in the opportunity to gain power. In the 'extended metaphor' (Gavins, 2007: 147), the use of the figurative and contrasting terms 'storm' and 'calm' illustrate a comparison between the kind of power Macbeth is attempting to obtain, and God's supremacy in the form of this metaphorical language. Far's comment appears similar to a moral message advocated by Shakespeare in the play, warning of the consequences that eventually befall Macbeth when he questions the religious order.

The thought of questioning the hierarchical order formed by the Divine is somewhat difficult for Far and Saf to accept. This sense of discomfort is echoed through the repetition in the use of the negation in 'no philosophy, no questioning' in figure 7.4, where the cancellation of this action of interrogating reveals a positive outcome introduced by the 'rechannelling' (Hidalgo-Downing, 2000a: 198) of the information. The shift occurs by the use of the epistemic modal verb 'would' which constructs an alternative perspective, where Macbeth is not chastised for his actions by adhering to the Divine's status as omnipotent. By emphasising the negation, Far's emotional involvement in the explanation is echoed in the repetition of this linguistic item, reiterating his previous challenge in, to some extent, a forceful manner. The negated world-switch brings to the fore the problematic concept of philosophy in the text-world for Macbeth and for Far in the discourse-world, illustrating a projection (Werth, 1999: 194) of the text's theme onto Far's perception in the real world. The metaphor used, the 'storm', reflects God's wrath upon Macbeth's disobedience and him following the pathway deemed prohibited by believers, which is also reiterated by Far in the discourse-world.

An issue regarding humans questioning their existence was briefly discussed with Far and Mo. When I asked Far how his comments regarding questioning one's faith and the consequences involved in doing so, according to him, reflected his own position as a Muslim, Far responded 'you shouldn't be a Muslim you're supposed to have in faith'. Far's response is like a guide because he is being prompted by me to reflect on how Macbeth's situation can be understood in the real world. As illustrated in Far's quotation above, the negated deontic modal auxiliary verb 'shouldn't' and the phrasal modal 'supposed to' give an impression of providing a guideline regarding what can or cannot be accepted from an

individual with a faith. The negation once more plays an integral role in providing a subtle reference to Far's obligation towards his belief

7.3 Hierarchical Perspectives

The exploration into how Macbeth's downfall was triggered by the influence of the other characters and scenarios is further extended in the form of the group's first main task of week 7, lesson 5. CT asked the group to momentarily shift away from the lesson packet (see chapter 5, section 5.4.5, for a description of the school's lesson structure) and adopt the role of different characters, aligning themselves in a continuum from the most important to the least important character at the side of the classroom. This first activity involved the students thinking on their own initially and representing how they perceived the characters of the play by standing in a line. However, the arrangement of the activity prompted those students who were seated to either voice their support, present alternative views or challenge aloud the structure of the continuum, causing the selected students to reflect on their decisions. A second activity involved CT asking the students to rearrange themselves in the continuum to present which characters had the most to the least influence during the course of the play. Here, the essence of the observation involved me recording how the students worked together in constructing an amalgamated insight, consisting of each participant sharing their perspective and representing this in a line. What was important during this activity was CT's role in navigating the students' thoughts to explore each other's contributions. CT's role as a guide was to provide the students with a platform to trial different perspectives, particularly those that were shared aloud by the seated students.

CT placed the onus upon the students to explain the decisions made and evolve each other's perceptions during the process. The following excerpt originates from the second activity and demonstrates how the discussion evolved between the students and CT towards the end in regard to the class pondering over the rearrangement of the line after King Duncan's death:

Extract 7: Macbeth's shifting hierarchy

CT: […] B did put herself down here [towards the bottom of the line where CT was standing] do you want to say what your thinking was

B: cuz the witches are supernatural and obviously they were unnatural on the earth cuz Duncan was chosen by God the witches are against God so obviously they should be right at the end

CT: so I think in terms of influence […] in terms of influence there are far in terms of the hierarchy absolutely they are in the underground they are at the bottom [.] when I drew my little hierarchy I had them floating around the outside because I think there is an argument […] uh there is an argument that they are influential everywhere everything you said makes absolute sense [.] okay what I want you to get from the task is actually I hadn't planned any of this and it was very fun [.] uh uh but actually what you have done is think about the changing nature of the hierarchy and how quickly kings can come and go [.] but ultimately that figure there standing on that chair with the crown on his head he is the ultimate authority [.] the only one above him [is God] so as soon as Rah was =

Rah: [is God]

CT: = knocked off his post it did descend into chaos [.] I had to tell you off several times as soon as Rah was gone it soon descended to chaos

Rah: I should have stayed there

CT: but now that Far is up there we're okay because everything is back to power

Here, the extract demonstrates the students depicting their perspectives in a dynamic form, providing an insight into how the play does not conform to the fixed hierarchical structure initially discussed in the first activity. For instance, CT foregrounds B's initial decision to move towards the bottom of the line where CT was standing at the back of the classroom. In regard to CT's question, what is particularly interesting is her mentioning of the gerund noun 'thinking' in 'do you want to say what your thinking was'. The onus is placed on B to specifically explain how she reached the decision to move towards the bottom end of the line. B's decision was in contrast to the two other students adopting the role of witches who decided to position themselves towards the front of the classroom, towards King Macbeth representing the ultimate powerful figure. CT's use of the noun 'thinking' reflects the nature of the second activity in prompting the students to think about the concept of hierarchy as dynamic. The noun along with the epistemic modal verb in 'you want' triggers an epistemic modal world-switch, foregrounding the action of B as the text-world enactor in the activity as the witch, asking her to elaborate on her conceptualisation of the hierarchy aloud as part of the discourse-world.

The noun 'thinking' initiates a shift of focus from a whole-class discussion to B who expands on her decision. B's use of the epistemic modal adverb 'obviously' outlines the division between the supernatural and God, with this understanding being shaped by her cultural discourse-world knowledge. (See chapter 6, section 6.1.1). B's utterance

'cuz the witches are supernatural and obviously they were unnatural on the earth cuz Duncan was chosed by God the witches are against God'

demonstrates her perspective towards the witches as 'unnatural' and subsequently against the hierarchy based upon the concept of the divine right of kings. B's reference to the hierarchy originates from her religious perspective, which sees God as the ultimate Ruler, and this is believed not only by B, but also by the majority of those who identified themselves as practising Muslims. (See chapter 5, section 5.4, for demographic of group). In this case, CT encourages students to recreate their conceptual thinking through physical action.

As B explains, there is an apparentness to her justification which is depicted by the epistemic modal adverb 'obviously' in addition to the use of the discourse marker in 'so obviously', indicating an immediate conclusion or apparent outcome for the witches determined by God as a result of going against the Divine. This is to demonstrate the inevitable consequences facing the witches which B, with utmost certainty, conveys to CT and the class, as discussed in relation to Far's use of negation in section 7.2.2. The apparent fixed power dynamics, with God being the decider of fate, is depicted through the positioning of God as the agent in B's first utterance 'Duncan was chosen by God'. B's reference to God as the defocused agent in this passive construction places the influence of God's power in the background, determining the decisions made such as Duncan becoming king. Although Duncan in the subject position initially indicates a sense of authority and control, his power has been decided by a higher authority, God, shifting this perception by reiterating how the former has been granted this status by the latter. The backgrounding of God as agent suggests this invisible yet prevalent control dictates Macbeth's downfall during the duration of the play. The transitive clause above is paralleled by another clause in 'the witches are against God', presenting a contrasting idea of Duncan accepting his power as God given to the witches challenging this Divine hierarchy. By uttering the clauses one after another, the conceptualisation of B's explanation is in a similar manner with 'the witches' and 'Duncan' positioned as counterparts, foregrounding the extent to which they have power and control upon their own fate. This is particularly evident in the reference to 'the witches', since the entities being located in the subject position are taking the decision to act 'against God' and are therefore accountable for their own choices and the consequences.

B's justification is supported by her explaining her conceptualisation of the text-worlds 'so obviously they should be right at the end'. Her ultimate clause above, however, omits B from having agency over her interpretation of the text and how she arrived at her devised conclusion. The clause above reads as if the witches' positioning is based on a view, referring to B's culturally informed discourse-world knowledge, that an entity which acts

against God's declared hierarchy will be punished. In stating this understanding as well as believing in it, B's final clause once more dilutes the boundaries between the discourse-world and text-world, as discussed in relation to Far's comments in section 7.2.1. The transitive clause 'they should…' ultimately views the witches as accountable for their positioning down the line. Without a subject in the utterance, the witches are depicted as isolated and detached from B's understanding of the hierarchy depicted in this continuum, as well as from her belief in the dichotomous faith-based relationship between the witches, believers and God.

7.4 Chapter Review

This chapter explores how Far's questioning in the construction of distal world-switches provides insight into his, as well as the students', developing understandings of Macbeth's role in defying the religion-based hierarchy some of the students believed in, within the parameters of the real world. His questioning in the context of classroom feedback triggers subsequent discussions in which the students developed their understandings of Macbeth's defiance, and the role of questioning in both text- and discourse-worlds. In the final section, I focus on how the class depict their understandings of the text hierarchy through role play, and the manner in which switching between text- and discourse-world influence the way the students complete the task in the discourse-world. In the next chapter, I focus on how the class manage discussing a sensitive topic, nationalism, which is then applied to their understandings of the texts being studied. These particular scenarios will be discussed in relation to the hypothetical and epistemic modal world-switches, reflecting on their current understandings of the concept and the evolvement as they study the texts.

The Conceptualisation of Sensitive Concepts: Nationalism

Introduction

This chapter further explores the generation of viewpoints between students and CT2 during interactions taking place in the classroom. In the scenarios illustrated in this chapter, the focus is on the differing perspectives held by the students and class teacher on the definition and understanding of a prevalent yet sensitive concept in the present day: nationalism or nationhood. In sections 8.1 and 8.2, the term nationalism will be explored by focusing on a student's and CT2's (see list of abbreviations) understandings regarding this term, particularly how their distinct perspectives differ due to the diverse discourse-world knowledge and experiences they refer to. This is investigated particularly in relation to the power-based divisions between their roles as class teacher and students in the participants' use of epistemic modality, a significant lexical term depicting the differing levels of beliefs regarding this concept. In section 8.3, a student's conceptualisation of a metaphor alluding to Macbeth's power and leadership is further explored, in relation to how the text-world projects the perspectives held about nationalism in the discourse-world.

Scenario 8.1 Different Definitions of the Term Nationalism

Extract 8: Definition of Nationalism

Poetry

Week 3/Lesson 5

Participants: Al, Rah, CT and FA

The following recording took place during Task 1, when the students were continuing with their annotations on Tennyson's poem 'Charge of the Light Brigade' […]. Task 1 required the students to explore the linguistic analysis and interpretations they were forming either individually or together in pairs in relation to the poem. During this task, I walked around the classroom to hear and see what the students were discussing and writing about, in response to the task. The following extract is taken from my conversation with Rah regarding what nationalism, a prominent theme explored in the poem, means for him:

[…]

Rah: for nationalist wise like nationalist to me means that you like that pride in your country

[…]

Rah: = you do anything for it so l[ike   ] i' feels like I wouldn't necessarily think I'm a nationalist like [.] of course I am proud to be =

[…]

Rah: = British or like tha' bu' like [.] I wouldn't like go to war for the country like cuz the side the country is on not my view to say what bu' I don't particularly agree with i'[bu']it's like [.] yep I wouldn't say I'm a nationalist or tha' =

[…]

F: = [Al clears his throat] wha' wha' do you mean that you wouldn't you can't share your views on it

Rah: this is like [.] it's not my place to say oh what they are doing ther[e this th]at and the other so it's not my place to say that they probably have their =

F: [oh okay]

Rah: = reasons have stuff but like yeah I might not agree with it doesn't matter

F: do you think that maybe nationalist is the [.] right term to use[bec]ause there are other connotations aren't they =

Rah: [not]

CT2: = [enters the conversation as she was checking on the front row and reached Rah and asked the following] what you're talking about =

*F: = um the term nationalist about I said there're other meanings for [inaudible]…Mrs N***** talked about the EDL tha' they're a =*

CT2:   [ohh]

F: = nationalist [.][group]

CT2:   [yeah they're a nationalist group yes] =

F: [to Rah] = so how does that tran[

CT2:   [it transpires you through the entire of the United Kingdom obviously nobody agrees with the EDL [.] well I certainly don't but i' something that people kind of buy into if they are easily persuaded

[0.2]

F: [facing Rah] so what how do you feel i'[

CT2:   [it's like [inaudible] other extreme versions like terrorism people buy into it if they are easily persuaded to actually do something like that [.] it's true because you hear people go like oh I just did it because you know I did it for my country uh you know they don't do it really they do it because they want to have a sense of belonging [.] and they want to be part of something they don't believe in they actually [inaudible] [.] there are a lot of insecure people who actually do those kind of things that's why they end up doing that

[0.1]

F: that's[

CT2:   [I watch waay too many psychological stuff]

 [0.3] [CT moves onto the next group]

F: [facing Rah] so has that changed your nationalist what nationalist is

Rah: it's like if you're a nationalist that means that you're like [0.2] you take pride in your country right

[…]

Rah: and like it's for your nation =

[…]

Rah: so like miss just said

[…]

Rah: if you are easily persuaded

[…]

Rah: you could [inaudible] for that nationalist like [.] you might not see yourself as a nationalist before but you're easily persuaded like to become a n[ation]alist I think so you are doing this for your country when in actual fact you're not =

…

Rah: = well this poem[   ] yeah because they were easily persuaded to go =

F: [do you think that it is the right ter]m

Rah: = they didn't question it at all so they were like okay let's go to the valley of death

Nationalism as a term encourages Rah to respond to a concept considered to be uncomfortable to discuss, with my use of the term in the discussion providing Rah with an opportunity to explore it in the discourse-world context. In regard to understanding it as a problematic term in the present day, Rah's slight hesitancy in discussing his stance on nationalism reflects the sensitive nature of expressing viewpoints on this particular topic in a public setting.

The notion of extending the students' discussions about their reading experiences in the discourse-world is influenced by the text-world. This notion is further discussed by Canning (2017: 174), whose study on a reading group in a prison setting develops from the idea that Text World Theory is a 'top-down processing model', where discourse-world knowledge is 'imported to the text-world' rather than vice versa. Her study demonstrates how the division between the text-world and discourse-world is 'blurred and negotiated during

reading' (Canning, 2017: 174), similar to this scenario where Rah reflects on the soldiers' determination to serve their country. This 'blurr[ing]' of conceptual worlds occurs since the situation in the text-world, to an extent, echoes the discourse-world's situation, at an emotional and perceptual level. To explain further, Rah's contribution reflects an emotional investment (Stockwell, 2011: 203-205), as will be discussed in the next section with reference to a sense of pride. Here, this personal investment is more prominent during the reading process and triggers a reflection between the soldiers' patriotic act as depicted in the text-world, and Rah's conceptualisation of this form of nationalism in the discourse-world.

However, what is problematic is that this reading process and subsequent responses are taking place in a public setting, the classroom. As a result, the 'negotiated' (Canning, 2017: 174) element in this scenario refers to Rah's hesitancy and shift of ownership from himself as the investor, by attempting to manage the different elements of his identity as a British Pakistani Muslim. Hesitancy occurs since the discourse-world knowledge 'imported' (Canning, 2017: 174) to the text-world suggests this process involves more than a bringing in of new information. The idea of importing implies not only knowledge but also a particular attitude and behaviour, which is part of the participants' cultural discourse-world context. Unfamiliarity with ideas shared results in the negotiation process between the conceptual worlds causing disruptive readings.
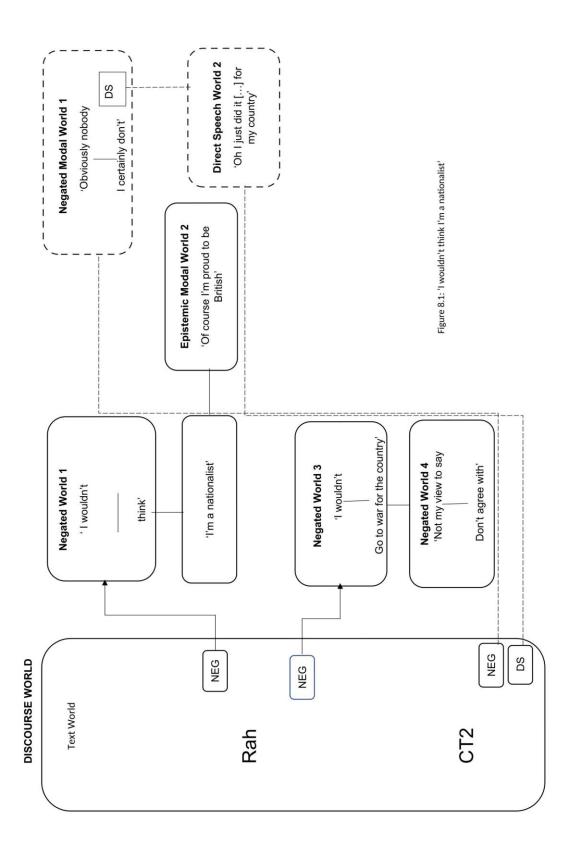
This chapter's focus on how Rah reflects on this particular text-world scenario echoes the 'feedback loop' (Stockwell, 2009: 95) process, similar to Canning's (2017: 174) notion of how discourse-world knowledge 'imported' helps with the negotiation of perspectives in the reading process. However, distinct discourse-world perspectives, influenced by participants' affiliations with communities and groups in the real world, result in distinct text-world reading experiences. This socio-cultural element in the construction of perceptions needs to be recognised to understand how power dynamics determine what is voiced, and what should remain silent. (See chapter 5, section 5.1.4, for further discussion of the role of power in understanding classroom discourse). There is the need for the class to understand when it is beneficial for these silences to be restored and when it is beneficial for the 'rupture' to be amplif[ied]' when encountered with discourse surrounding social stratification and positionings (Rampton and Charalambous, 2016: 5), as exemplified in Rah's response. Here, the 'rupture' refers to the manner in which encounters between individuals and discussions attempt to break free from the institutional voices which bind them to particular ideologies. This helps to demonstrate how the construction of enriched text-worlds feeds back into the discourse-world (Stockwell, 2009: 95), informing the diverse perspectives on a single sensitive topic such as nationalism. As discussed in chapter 4, section 4.3.1, given that this discussion took place in a classroom setting, the students'

voices cannot completely escape from this bind and they have to face the 'consequences' (Nystrand, 1997: 73) of trying to openly discuss such topics in an institutional environment. It is through the sharing of these distinct discourse-world perceptions that these silences can be explored.

In the context of understanding the macro and micro social influences on individual perspectives (see chapter 5, section 5.1.2), I shall begin to explore Rah's contribution in relation to the extent to which these influences have fed into his own perspective. To begin with, I asked Rah, Al and Sad about their understanding of nationalism, to which Rah provided a more extended response, as shown below:

Rah: […] i' feels like I wouldn't necessarily think I'm a nationalist like […] of course I am proud to be British or like that but […] I wouldn't necessarily like go to war for the country like cuz the side the country is on not my view to say bu' I don't necessarily agree with it but […]'

Rah's definition reflects his understanding of warfare in relation to the poem being discussed and how conflict is represented by Tennyson. During his definition, Rah provides an insight into his perceptual discourse-world knowledge of nationalism and how he defines himself in relation to the term. He likens his perspective to that of the soldiers regarding their response to serving the country as a symbol of national pride. For instance, his use of the negated epistemic modal verb 'wouldn't' on two occasions in Rah's response associates nationalism with other elements seemingly related to the term. The epistemic modal verb triggers a world-switch, as demonstrated in figure 8.1, whereby discourse participants, including me, were prompted to reflect on how Rah is distancing himself away from a particular understanding of nationalism as defined in the poem. This understanding is based on the affiliation between nationalism and agreeing on the country's decision to go to war. Rah goes through a process of constructing, reconstructing and changing positions or views whilst discussing the restrictions he feels are in place in practising this nationalistic affiliation, particularly in relation to where he is able to express his view, and where not.

Figure 8.1: 'I wouldn't think I'm a nationalist'

8.1.1 Shared knowledge through shared perspectives

First of all, Rah's use of the negated epistemic verb in 'I wouldn't necessarily think I'm a nationalist' leads to a construction of an alternative modal world. As is shown in figure 8.1, Rah is disassociated from the concept of nationalism depicted in the text-world. This reflective process is indicated by the use of the epistemic modal verb 'think' triggering an epistemic modal world-switch as Rah evaluates himself and how he responds to the notion of nationalism, conceptually. The epistemic world-switch implies Rah is further refining the notion of pride in relation to identifying oneself as a nationalist. To explain further, he is critically evaluating his reference to the noun 'pride' and how his response continues. Here, the use of the adverb along with the epistemic modal verb in 'necessarily think' demonstrates Rah's reflection on his evolving definition of the term nationalism.

His contribution reflects what he believes nationalism is, and is not. The negated adverb along with the epistemic modal verb in 'don't necessarily think' suggests this reflective process is happening and taking shape in the 'here and now' of the discourse-world. Rah's use of conditional forms in 'I wouldn't necessarily think' and 'I wouldn't […] like go', indicates how he conceptualises himself in the present day as well as in a hypothetical future scenario. The phrases above depict Rah's contemplation of possible actions as a hypothetical construction or situation which forms the epistemic modal world-switch. The present tense forms of the epistemic modal verbs 'think' and 'feels' depict his perceptual modality, as Rah is processing the way he perceives the concept and aligning himself to this amalgamated notion through this internal association, bearing an element of 'pride' in and simultaneously an element of detachment from the term.

8.1.2 Conceptualising different and conflicting concepts

The sense of reservation in Rah's contribution is due to the uncertainty surrounding whether his understanding of nationalism is shared by others, particularly those participants involved in the discussion, including me. As discussed in chapter 2, section 2.1.1, Werth (1981: 131-132) explains how the context of a contribution defines the ways discourse participants understand the subsequent utterances, and respond according to their perceptions in the discourse-world. In regard to Rah's example, his contribution consists of an evolving comprehension of nationalism, which shifts during the discourse context. As a result, Rah's contribution can be considered in relation to a point raised by Herman (2017: 54), who argues that not only does discourse 'take shape within the mind' but also 'minds take shape in discourse'. Herman's point is exemplified by the way Rah articulates his thoughts as they evolve, and the fact that they are fragmentary in nature. Rah is attempting to have a sense

of ownership over his perspective yet is also shifting away through his use of the adverb 'necessarily', revealing a slight hesitancy in providing a perspective on the concept. Whereas Herman's (2017: 55) notion of discourse refers to textual narratives and how characters construct 'story-worlds' within text-worlds through imagination or recalling of memories, extract 8.1, on the other hand, is an example of spoken discourse.

Rah's contribution explores the conflict which arises due to the reservation coinciding with the sense of pride mentioned above, as he attempts to comment on this distinction. Here, the epistemic modal verb 'think' reflects an internal conflict depicted in the epistemic world-switch, with the negated form of the world-switch further distancing Rah from the concept of being a nationalist, and aligns the concept as separate from how he identifies himself as British. When considering Rah's utterance 'I wouldn't necessarily think I am a nationalist' in its entirety, there is a sense of instability in his tone. The negated epistemic modal reflects Rah's gradual distancing, suggesting the term is problematic for him to affiliate with, as discussed in the next section.

8.1.3 The use of presupposition in sharing knowledge

The definition of nationalism became a contested discussion since the term problematised the way Rah perceived his own identity as a British-Pakistani. This issue arose as Rah was evaluating the soldiers following orders without question, involving the former considering the latter's action in relation to his viewpoint on war. As discussed in chapter 6, section 6.1, in relation to B's use of the adverb 'obviously', Rah's use of the adverb 'of course' triggers an epistemic modal world-switch, shifting the focus onto a presupposed notion that the discourse participants identify themselves as British, and therefore all share this perception. The commonality of having the same nationality is only between Rah and some of the participants, since other students originated from different nationalities. (See chapter 5, section 5.4, regarding formation of year 10 group). This incremented belief draws on the discrepancies between the students' identities in a single classroom. With such differences between the students' origins, the epistemic world-switch could be considered in diverse ways. For instance, one way would be to understand and accept Rah's statement as shared knowledge between those students who are British nationals. The other way involves those students with different nationalities accommodating this proposition in relation to their own identification as citizens from different countries.

Rah's utterance 'of course I am proud to be British or something like that' seems to be a way of offering further justification or reassurance that he still feels he belongs to his country of birth even if he does not consider himself as a nationalist. There is an indication of

uncertainty, depicted through the use of the distal demonstrative 'that' in the utterance above, hinting at Rah's implicit questioning of the term British itself. In this scenario, Rah's origin as a British-Pakistani is dissected during the discussion on nationalism and, as a result, Rah foregrounds one element of his identity, namely his British identity, while the other element, his Pakistani origin, is placed in the background. Here, the foregrounding of the British element of his identity is due to the focus being on nationality within the wider discourse-world context, in the UK. The issue lies in the uncertainty surrounding what can be shared about the participants' multi-dimensional identities within a public setting. As discussed in section 8.1, the rupturing of this silence is through the incrementation process itself, where sharing cultural discourse-world knowledge helps to bind the breakage between the students' distinct perceptions and the classroom setting.

Rah is seen reflecting on his understanding of what it means to be 'British' in the present day, depicted through the demonstrative in the phrase 'or like that'. Here, the vagueness suggested by the demonstrative 'that' reflects Rah's perception regarding nationalism, which at first appears affiliated with the notion of having pride in an individual's place of birth. The demonstrative also implies a wider connection from which Rah's identity emerges and utilises his cultural and perceptual discourse-world knowledge to reflect on the merging of the discourse-world and text-world. He is reiterating his acknowledgement and recognition of his British identity however, ambiguity occurs in relation to the poem's celebration of the Crimean war and soldiers, bringing a sense of unity and collective pride to the reader, which contrasts with the divided perceptions of warfare in the present day, as exemplified by Rah's contribution.

The use of the conjunction 'but' in 'of course I'm proud to be British or like that bu' like I wouldn't go to war for the country' once again challenges the discourse participants' notions regarding the preceding utterance. This challenge arises because Rah's continued contribution, to an extent, contrasts with his previous input about his sense of pride in his British identity. Once the proposition is accommodated, the conjunction immediately prompts a negated world-switch where the previous incremented information is positioned in the background. This shift is triggered by the presupposition which changes the focus from shared or common knowledge to Rah's personal view. Such dynamic world-switches correlate with Werth's (1993: 39) notion of perceiving presuppositions as 'mysteriously appearing and disappearing objects in a largely static world'. Once again, power relations determine this dynamic nature, since the 'appearing' and 'disappearing' of presuppositions foregrounds what information participants want to share to connect with others, and when to disrupt this affiliation. Werth's comment in relation to Rah's response suggests that he has control of the contrasting perceptions he has between being 'proud to be British', and

challenging or disagreeing with the nation's decisions regarding warfare. This challenge takes place within a 'static world' which, in this scenario, can be understood as the educational setting and its somewhat fixed institutional beliefs and values that are being enacted through the lesson structure.

Rah gradually moves away from this patriotic attachment to explore his detachment from the beliefs required to be held as a British citizen. For instance, the repetition of the phrase 'I wouldn't necessarily…' shows a sense of hedging and uncertainty regarding the subsequent utterance Rah expresses. Such hedging in the form of the adverb 'necessarily' and the discourse filler 'like', further depicts a sense of uncertainty in Rah expressing this challenge aloud. Rah's explanation merges the poem's text-world and the message being expressed in relation to Britain's involvement in conflict over the years, foregrounding the viewpoint of the public illustrated in Rah's contribution.

There is a sense of remoteness or detachment in Rah's expression, suggested by the negated modal verb 'wouldn't', which sets up a world-switch, referring to the plausibility of the reason behind his opposition to calling himself a nationalist. Rah presents a discrete hypothetical world-switch offering an insight into his perception, developed through his experiential discourse-world knowledge of witnessing, or being aware of, Britain's involvement in warfare in the discourse-world. Rah is also prompted to actively engage with the meaning of the term nationalism in his own way. His challenge and stance against Britain's position on warfare further distances the discourse-world situation away from the depicted past and historical events in the poem. The negated epistemic modal verb 'wouldn't' foregrounds the contradiction in the attitudes of the citizens in the two worlds: the soldiers' blind trust in their seniors in the text-world and Rah's reservations in the discourse-world. Here, the epistemic modal world-switch establishes a distinct world which describes a situation which 'may be unrealised at the time and place' (Gavins, 2007: 110). In the case of this extract, Rah's proposition is based on an 'unrealised' situation, given that Britain is not involved in warfare in the present day. However, by ambiguously referring to the country's involvement in recent warfare which the other discourse participants may be aware of, Rah's contribution is prompting discourse participants to reflect on past events. This recall of memory is closing the distance between the students through shared discourse-world knowledge of geo-political events they may be aware of in the real world.

In contrast to the united front represented in 'The Charge of the Light Brigade', Rah's perspective reveals a form of categorisation evident in how he presents the two sides in focus in the form of the personal pronoun 'I' and the noun phrase 'the country'. Here, categorisation was a recurring theme emerging from the discussions I had on the notion of

nationalism. Naturally, the students discussed their affiliations with a range of groups, origins or identities which may be distinct from one another. (See section 8.3 for further discussion on categorisation). In Rah's example, he locates himself somewhat at a distance from the notion of supporting Britain's role in previous conflicts, with the negation in the epistemic modal world-switch 'wouldn't' cancelling the presupposition that having pride in being British, Rah supports the country's involvement in warfare. The challenge here is related to the notion of support and adopting a united front as a nation, even if ironically these decisions are made by selected individuals and not as a national cohort. Rah discusses an alternative 'state of affairs present in the real world' (Gavins, 2007: 115), resulting in a gradual distance being built between Rah's perspective and the discourse-world geo-political situation. Negation destabilises the discourse participants' construction of the epistemic world-switch (Gavins, 2007: 102) which, in this example, initially contradicts Rah's statement 'of course I am proud to be British', in the form of his opposition to the country's response to the nation's involvement in conflicts. Rah's comment aligns him as a minority in some way, as he sides with one view, with 'the country' being on the other side.

8.1.4 The role of negation in providing an alternative perspective

Rah's sense of detachment in perspective is based on him implying a separation between how he perceives the country's decisions compared to the nation's viewpoint, reiterated by his use of negation. Here, negation as a world-switch suggests an alternative perspective of the real world for others to consider (Werth, 1999: 252). Although negation is considered to disrupt the flow of information and knowledge shared between participants (see sections 6.3.2 and 7.1.3 for further discussion on the use of negation), it plays an integral role in updating the text-world and presenting what is considered real for an individual within an interaction, and what is not (Hidalgo-Downing, 2000b: 215). In the case of Rah's contribution, his developing perception reveals multiple layers of cultural, social and ethnical connections and detachments within the discourse-world. The use of negation may not have any status for other discourse participants since they may not share the same perceptions (Hidalgo-downing, 2000b: 219) yet, in regard to Rah's contribution, his use of negation has status.

The prepositional phrase with an embedded noun phrase in 'for the country' presents the UK as a dominant body of power that should be adhered to. Here, the preposition 'for' emphasises the attitude Rah is expected to have as a British citizen, with the personification of the 'country' suggesting that the nation together, as a single, united unit, becomes a force stronger than its individuals. This power-based metaphor represents a challenge to this

control depicted by Rah's use of negation, foregrounding the relationship between the concept of nationalism and an affiliation with a place of birth. Rah's emotional and conceptual perception of this hierarchy reflects Lakoff and Turner's (1989: 79) definition of personification as being 'the way we feel about the event'. To explain, the position of the prepositional phrase 'for the country' provides an insight into Rah's perception, such as a sense of conformity and subservience in how he feels as a citizen and is expected to commit to his nation. The use of negation in 'I wouldn't…like go to war' challenges this emotional investment (Stockwell, 2011: 203-205) in a country's decision which conflicts with one's own perception. His questioning of power is elaborated by the next explanation where he states 'cuz the side the country is on not my view to say but I don't particularly agree with it but […]'. Once again, the noun phrase 'the country' is considered as a dominant figure having the power and control to decide on significant situations, such as warfare, contrasting with Rah's solitary position in the utterance as the opponent to the country's decision, depicted in the first person pronoun 'I'. In relation to Lakoff and Turner's earlier comment, Rah's perception is embedded within an intricate and evolving understanding of his perspective of the target notion: nationalism. Rah's position, although presented as isolated in contrast to the rest of the nation in a hypothetical scenario, is expressed as equal in power and evokes a sense of independent thought as well as decision-making, akin to how he identifies himself in his contribution. This particular representation of Rah's perspective reflects a hypothetical challenge not only to the nation's decisions, but also to other citizens and their thought processes in supporting the country's hypothetical or imagined actions.

Rah's contribution becomes interesting when he provides a reason for his previous negated statement, 'not my view to say', creating an immediate distal shift in the perspective discussed above. The use of negation in this embedded clause limits him to express his view. Givón (1979: 7) states that using negation suggests 'something was amiss in the presupposed shared background' the negation refers to, and this is reflected in Rah's embedded clause above, limiting him to share his position on the topic of warfare and nationalism. To explain further, the 'amiss' element is Rah reiterating his position as someone who, to an extent, lacks the supposed authority to evaluate decisions at a higher level, power- or status-wise, resulting in him having to clarify his contribution as challenging this social position. Although Rah's contribution entails a powerful and autonomous perception critically questioning a nation's decision, it is contrasted through this phrase, which seemingly limits Rah's right to share his viewpoint publicly.

There is a continuation of the notion of categorisation in the use of the possessive determiner in 'my view', further alienating Rah's position as well as perspective from his preceding contributions. The form of the negation cancels the alternative perception that

Rah, as a citizen of 'the country', should feel confident to express his opinion on any national matter. As a result, the negated world-switch foregrounds a supposed situation (Werth, 1999: 250), where Rah feels his view is acknowledged and has the right to be acknowledged, in this scenario where Rah's view as a citizen is heard. The distinction between Rah's view and the nation's view becomes a conflicting point, and the power-based positions both sides are depicted as having become apparent through Rah's reasoning. Rah continues by shifting the focus from outlining the nation's side to aligning his own against the nation. Rah's use of the negated primary auxiliary verb in 'I don't particularly agree' cancels his support for something he feels goes against the perception he holds.

The use of negation in the two examples above is further evidence of the formation of categories, aligning Rah and the nation's decision against each other. He challenges the predominant perception and there is a sense of determination in maintaining this view. This is presented with gradual certitude, for instance through the use of the adverb 'particularly', and is exemplified as an 'epistemic commitment' (Gavins, 2007: 110). In regard to Rah's example, the use of this epistemic modal adverb reflects his strong belief in his proposition. The use of the clause in between Rah's statement and reasoning, challenges the discourse participants' perceptions of Rah's shared viewpoint and it questions whether what he expresses correlates with what he thinks about the topic in discussion. When I asked Rah to elaborate on what he meant by the clause, he stated the following 'it's not my place to say that'. Once again, the possessive pronoun in 'my place' indicates particular positioning or limitations to the positioning Rah refers to in how confident he is to share his perception in the classroom context of the discourse-world. There is a particular idea being implied here regarding how Rah's perspective is something of a challenge to share due to him questioning his affiliation with his British identity. However, sharing his perspective within the classroom shows a sense of trust and openness amongst the students and with me, during the time I spent with the class. The use of the abstract noun 'place' implies different meanings regarding Rah's position in the real world. It also has an extended, idiomatic meaning with Rah as the speaker separating himself from those who are considered appropriate to discuss such matters regarding national issues, therefore distancing himself from such authority. Rah may be referring to his stance as being difficult to share. This may be either because he is not directly involved in the decision-making process or because his position as a British citizen is somewhat distinct, since he may be understanding the notion of nationalism from an alternative cultural or perceptual discourse-world perspective.

8.2 Alternative Perspective of the Notion of Nationalism

Before I asked Rah to elaborate on and explore his use of the noun 'place', CT2 arrived during her walk round the class at our group, which consisted of Rah, Al, Sad and me. CT2 was an English teacher in the department who was covering CT's lesson. As shown in extract 8.1, CT2 asks what we are discussing and I respond by saying the group are discussing the definition of nationalism. The talk turns to exploring other meanings affiliated with the term, and I refer to CT's mention of the EDL during a post-lesson talk she had with me. CT2 immediately contributes her perspective on a question I initially asked Rah to consider:

> CT2: '[…] obviously nobody agrees with the EDL (.) well I certainly don't but…terrorism people buy into it if they are easily persuaded […] it's true because you hear people go like oh I just did it because you know I did it for my country […] because they want to have a sense of belonging […] they want to be part of something they don't believe in […]'

Here, CT2 builds on the notion of nationalism in the discourse-world and how the term is understood within this alternative perspective. In her initial contribution, CT2 outlines and clarifies her personal perception of the EDL, setting out her own perspective clearly and with some form of assertion. The epistemic modal adverbs 'obviously' and 'certainly' prompt epistemic world-switches presenting her personal viewpoint, which she considers to be accepted by all, similar to B's confidence in her belief in chapter 6, section 6.1.1.

CT2's input is interesting in how it is uttered as a stretch of dialogue which the students listened to with partial contribution. This section, in relation to section 8.1, provides a contrasting example of how the exploration of the term through personal experiences, is led by CT2's extended definition. Since CT2 had previously covered the group's lessons, there was a sense of familiarity and comfort between the students and CT2, to whom the students responded and with whom they discussed their ideas or questions with ease and confidence. However, the underlying power relation begins to emerge. The discussion changes as a result of CT2's arrival midway through Rah's evolving definition of nationalism, causing a transition where CT2's involvement somewhat alters the navigation of the discussion and understanding of the concept.

This level of certainty is in contrast to Rah who, like CT2, is developing his perspective on matters which prompt both of them to reflect on their own experiential and perceptual discourse-world knowledge in a public sphere. In regard to CT2's use of the epistemic adverbs 'obviously […] certainly', the linguistic terms reflect her figuratively 'visual perception' (Gavins, 2007: 115), such as how she perceives the notion of nationalism in the real world. CT2's confidence in her proposition results in a gradual epistemic distance

between her as the speaker and the co-participants, with the students beginning to understand an alternative perspective, which pushes the comfort boundaries of the discourse. This is in contrast to Rah's development of perspective, where his use of epistemic modality, such as 'necessarily', shows a reservation in committing towards a certain belief. Such a reservation is due to the context in which the discourse is taking place (i.e. he is in a classroom with other students including other British nationals; CT2 and I are present during the discussion; the text is part of the British national curriculum).

To return to CT2's response, negation is used alongside the epistemic modal adverbs 'obviously' and 'clearly' to emphasise the cancellation of the proposition, defining the division between the group in discussion, EDL, and everyone else including CT2 herself. As Givón (1979: 15) suggests, negation plays an integral role in the subsequent presupposition of utterances, and this is demonstrated in how CT2 clearly defines her own position as well as her discourse-world knowledge in further implementing the distinction between the two groups. The presupposition that nationalist individuals blindly follow the values of the group is further exemplified by CT2 with her direct speech as a world-switch. This world-switch is imagined to be uttered by another face of nationalism, an enactor in Text World Theory terms, giving a voice to the notion of terrorism. Here, the apparent insight into the thought process of someone belonging to such organisations somewhat blurs the distinct divisions indicated by CT2 since, in contrast to Rah, she humanises the notion of nationalism.

The humanisation of nationalism requires the students to imagine the direct speech world-switch in the form of an enactor, who has his or her beliefs, and advocates the value of nationalism in the imagined contribution. Imagination involves understanding a text-world through a text-world, or what Werth (1999: 344) calls 'layering'. (See chapter 2, section 2.2.1). Here, the enactor's speech becomes closer through the use of the epistemic modal verb in 'you know', depicting a sense of certainty and directness which blurs the boundaries of discourse-world and text-world. (See Canning in section 8.1 for further discussion of the blurring of conceptual worlds). This helps to close the distance between the students and the relatively silenced perspective of those from a nationalistic perspective. Here, the proximal distance represented by the epistemic modal world-switch, triggered by verbs like 'know', mitigates the discomfort in discussing a perception mainly concealed from public interactions. Through CT2's direct speech world-switch, an imagined interaction is constructed, resulting in a perceptual shift from her own perspective to the hypothetical enactor depicted. CT2 prompts the discourse participants to imagine the discussion alongside her, with the direct speech providing an insight into CT2's understanding of the problematic relationship between nationalism and another sensitive notion, terrorism.

This humanisation of nationalism shifts the co-participants' understandings of the notion personified as a powerful, authoritative figure, to an experience which in some way brings a voice to this abstract concept. Nationalism as a notion, however, has a domineering presence in the discussions with the students. At the point of CT2's contribution, I felt nationalism was being exemplified with a conflicting voice in its current classroom discourse-world context. This change in perception represented by CT2 addresses my earlier question regarding the status of voices within a social context. In chapter 5, section 5.1.3, I refer to Hymes's (1996: 64) statement regarding individuals having the liberty to have their own voice which should be 'heard' but also be 'worth hearing'. Although I acknowledge the difficulty in listening to voices that challenge the values of what it means to be a British citizen, such insights, even in an imagined form, have an impact on how the current state of nationalism is given a perspective. CT2's example provides an insight into how those belonging to such extreme organisations and their mentioning in a public sphere helps to 'rupture' the silences (Rampton and Charalambous, 2016: 5) and place these voices in opposition to the students' shared discourse-world perspectives.

8.3 Students' Positionings Reflected Through Language Use

In contrast to Rah's tentative discussion regarding what nationalism meant to him, B's response on Macbeth's leadership brings into light unsettling issues which are reflected upon during a group discussion. The following extract is derived from the group discussion had and how the students, B and S, as well as myself explored the notion of nationalism in relation to their understandings of the real world.

Extract 9: Understanding nationalism in the real world and text-world

Week 8/Group Discussion 8

Participants: B, S and FA

The conversation took place after Y, D, Sa and P momentarily left the discussion. During this time, I continued the discussion on the enquiry question from the week's lessons 'Do you think Macbeth deserves to die?' with B and S since they hadn't shared their perspectives earlier on. The extract occurs towards the end of the discussion and involves FA (researcher) B and S discussing Macbeth's leadership.

B: cuz that was the main theme isn't it [.] taking advantage of power same as all the leaders now [.] even before they're just taking advantage like Henry the eighth yeah he was taking advantage of his like with women and everything Macbeth taking advantage of his power Donald Trump taking advantage of his power

[…]

B: [that's like us lot against him Donald Trump though [giggles] I just keep linking this =

F: = like in terms of who is us lot

B: many people okay like I'm going to say Muslims what else Arabs all these lot like people who go against Donald Trump who don't want him to be

[…]

B: president [.] that's us lot and people that do want to that's them lot =

F: = […] I mean how can you link that to Macbeth =

B: = Macbeth because some people agree like do you know when it came to the battles [.] some people gone to um Malcolm's side two people stayed so they're [.] them lot and us lot [B and S laugh – 0.2]

F: and why do you think there was that difference

B: cuz at the end they knew who was wrong and who was right [.] they knew Macduff [Macbeth] was in the wrong same like let's give it okay this is this play was over like what few days [.] in a couple of years yeah everyone is going to realise that Donald Trump is in the wr[ong] and they will move to this side I think this book is showing us what is going to =

[…]
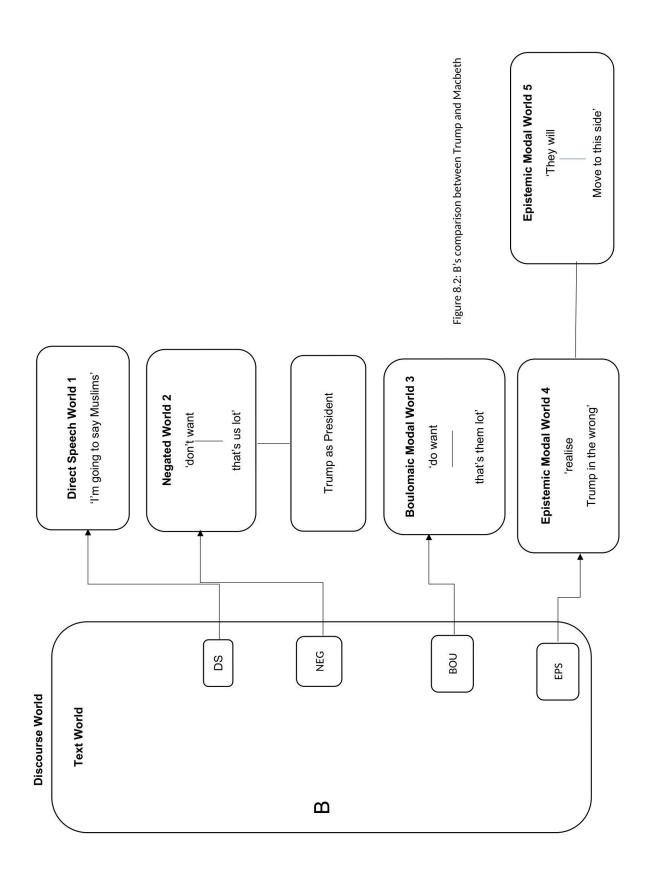
B: = happen now like if you could look from future to present that couple of years later or it might be ten years later everyone will realise that Donald Trump has wrong and he shouldn't have done that and gone against him

The quotation in focus – 'Look like th' innocent flower/ But be the serpent under't' (*Macbeth*, 1.5: 64-65) was initially introduced by me when considering B and S's discussion on how the characters were depicting themselves to others to hide ulterior motives. B mentions that Macbeth acts in this particular way and extends her understanding of the protagonist's intentions by comparing him to a current leader in the real world, Donald Trump. Her

explanation reveals an interesting development of B's understanding which demonstrates an interweaving of her reflections of the play's text-world and the real world in her contribution, drawing S and me into this reflective process.

8.3.1 Belief systems expressed through division between perspectives

This section explores how belief systems become apparent through the notion of categorisation, demonstrated in the form of the world-switches prompted by B's use of epistemic modality and negation. According to Werth (1999: 40), 'categories are human artefacts' which are formed through individuals' perceptions of the real world, influenced by their affiliations with and distances from different identities and communities present in the real world. Here, the experiences in extract 9 are categorised according to this understanding of how B fits within these, through her affiliation with identities constructed within the real world. Although nationalism as a term is not discussed explicitly, the concept is prevalent in the discussion with B and S. For instance, the evidence of nationalism is suggested in the form of B's use of the collective pronoun in the phrase 'us lot', involving S and me in her reference. As demonstrated in figure 8.2, when asked to elaborate on who the collective pronoun 'us' refers to, B explains 'that's like us lot against Donald Trump though'. When considering B's quotation in light of the theme in focus, nationalism, B's contribution cites a categorisation of individuals, based on the distinction between groups of belief systems. The religious affiliation shared by B, S and me is foregrounded in particular during her contribution.

Figure 8.2: B's comparison between Trump and Macbeth

The metaphor TEXT AS WORLD can be extended to acknowledge how the text-world influences the way B views the real world (Gibbons, 2017: 72). Focusing on a theatre context, Gibbons (2017: 75) discusses the 'rupturing of ontological boundaries' when audience members merge aspects of text-world and discourse-world to create a blended world. Gibbons's metaphor above represents this thinking process, which helps in understanding B's example, and how her contribution is a mental '"re-presentation"' of the discourse-world (Gibbons, 2017: 75). In other words, B's comparison between Macbeth and Trump is her own mental construct of the discourse-world and how she understands it. This is why the '"re-presentation"' of the discourse-world as text-world is helpful in understanding how B's developing thoughts are expressed through this reflective process. Her reference to the impact of this metaphor in constructing mental representations is reflected in B's engagement with the simile through her experience in the real world. B likens the play's scenario to Trump's opposition towards Muslims, which includes her as well as S and me. Here, the similarity between the two leaders, one a fictional representation and the other a figure in the real world, is based on a common trait foregrounded by B of being seemingly prejudiced towards particular groups. Although this prejudice, which communities she is affiliated with are facing, is the merging of the text-world and discourse-world, she likens this to the plight of those who are against Macbeth's leadership. For instance, B argues:

'I'm going to say Muslims…Arabs all these lot like people who go against Donald Trump who don't want him to be president…that's us lot and people that do want to that's them lot.'

To return to the previous point mentioned regarding categorisation, B's response to my question above demonstrates the division evident according to her caused by Trump's presidency, which she likens to Macbeth's targeting of those who are against his leadership. The TEXT AS WORLD metaphor is exemplified by the repetitive use of the distal demonstrative 'that' in representing B's conceptualisation of the distinction between Muslims as one group, and those in support of the US president as the other group. This disruption takes place through B's perception modality, providing an insight into how she emotionally feels differently from those who are in favour of Trump's leadership, with the boulomaic modal verb 'want' depicting a sense of embodiment of this perception (see Lakoff and Johnson, 1999). (See section 8.3.2, for further discussion of B's use of boulomaic modality). In turn, the demonstrative 'that' represents these distinct epistemic modal world-switches. Figure 8.2 shows how the two categories, or belief systems, of the two groups outlined can only be understood in contrast to one another.

B's response came towards the end of a discussion which stemmed from the reference to the quotation, 'look like th'innocent flower, / But be the serpent under't'

(*Macbeth*, 1.5: 64-65). This refers to the need for Macbeth to appear harmless in order to camouflage his true intentions, to deceive others in his attempt to assassinate King Duncan and become king. Lady Macbeth's simile unveils the true intentions of Macbeth in his attempt to become the leader of the nation, with her quotation revealing the divisions formed by his pursuit for leadership and power over others. However, it can also be understood in relation to B discussing the differences made as a result of obtaining leadership.

These representations of powerful institutional control are evident in the manner in which the evaluative adjective 'innocent' provides an insight into the way Macbeth's subjects are blindly obeying the nature of leadership presented in the play, without question or challenge. This is then contrasted by the second noun phrase 'the serpent', which is introduced in the dependent clause after the conjunction 'but'. The noun phrase indicates an alternative mental construction portraying Macbeth's leadership as ominous, citing a distinct notion of leadership by the subjects' potential hopes for the nation and Macbeth. The simile is reflected upon in B's discussion regarding the dichotomy of identities and the perceptions of the real world in turn, influencing her understanding of the text-world. Such identities are extensively explored by van der Bom (2015: 187) in her analysis of how an interviewee similarly considered his identities as Caucasian and from Hong Kong in 'mutually exclusive binary categories', since he expressed his concerns of having an identity crisis as a result of being outcast by those from his community. Whereas van der Bom's (2015: 187) interviewee was trying to understand the category he belonged to, either Caucasian or from Hong Kong, in this scenario, B's extract demonstrates clear 'binary categories' which are marked by her understanding of Lady Macbeth's simile. Here, the ominous depiction of leadership in the form of the 'serpent' relates to B's opposing perception of Macbeth and Trump as being incongruous leaders in the text-world and discourse-world, respectively. Through the use of the conjunction 'but', the leaders are considered to be unjust and argued to be taking advantage of their roles, ironically designed to serve others, in order to serve and fulfil their own intentions and viewpoints. B's 'binary categories' involve her foregrounding the one element she feels is the reason behind the apparent indifference in Trump's dealing with the community: her Muslim identity.

8.3.2 The categorisation of and within perspectives

During week 3, lesson 2, CT introduced the recurring theme of religion in relation to the quotation above, explaining that the snake is a reference to the Abrahamic account of Adam and Eve, when the creature manipulates Eve to eat the apple against God's command. B likens the quotation, particularly 'the serpent' and its connotations, and Macbeth's disloyalty

towards his confidants to her understanding of Trump's apparent unjustness towards a particular group, commenting on how the US president causes disruption in their lives. It was apparent while listening to B's contribution that this categorisation is not only due to what is currently occurring in the US regarding certain policies introduced (i.e. travel bans in specific countries implemented): it also reveals B's perceptual discourse-world knowledge, providing an insight into how she comprehends and feels about the situation unfolding during the time of the discussion.

The main element of B's perception is depicted in the 'us versus them' (see chapter 3, section 3.2.2, for further discussion of the power relations domineering classroom discourse) notion evident in her utterance, as cited in section 8.3.1, and this is reflected in Lady Macbeth's quotation. Echoing van der Bom's (2015: 187) comment, the 'binary categories' between B's identity as a Muslim and British-Pakistani in turn influence how she perceives the real world. In the text, the contrasting alignment of 'the flower' and 'the serpent' represents a clash of two distinct notions, in the form of the metaphor depicting good versus evil. As van der Bom (2015: 189-190) states, Text World Theory provides an useful model which 'handles the connections between micro-level linguistic structures and broader macro-level demographic categories and ideologies', demonstrating that participants negotiate and form 'connections' between the 'interconnectedness of the text-world and discourse-world'. Evidently, the positions of the groups mentioned above and discussed interrelatedly by B and S would be labelled as being good or evil depending on how individuals perceive them in line with the groups in the real world. In terms of how B and S identify themselves with the groups and situations arising, such as the issue with the policies introduced, these perceptions influenced their understandings of the text-world, depicting similar socio-political circumstances.

B's response can be described as 'emotionally engaged' (Lakoff and Johnson, 1999: 15), providing an insight into her reflection on current political events and how this feeds into her response about Macbeth's actions. Returning to the simile itself, the suggested conceptual blending of the good versus evil imagery is foregrounded by B in her comment, reflecting a constant shifting between the text-world and discourse-world in exploring the notion of Macbeth and Trump's leadership being considered both positive and negative. This shifting between the good versus evil imagery in 'innocent flower' and 'serpent' reveals the complexities surrounding the conceptualisation of nationalism.

The term nationalism to a degree problematises the manner in which students, in the scenario presented in this chapter, perceive themselves in relation to fictional events, prompting a reflection of occurrences in the real world. The discussion is challenging since it

may be either going against the perceptions of others in the discourse-world or sharing a viewpoint which others may also keep but may not necessarily discuss in a public sphere. Here, Lakoff and Johnson's (1999: 15) reference to the level of engagement is depicted in B's apparent challenge of the leaderships in question, both in the discourse-world and text-world. For instance, the boulomaic modal world-switches triggered by 'want' and the negated world-switch in 'don't want' establish the distinct perspectives of the groups in question in the real world, considered in parallel to Macbeth's leadership causing division amongst his followers in the text-world. This notion of categories being constructed through discourse relates to the idea that categories are human creations or 'artefacts' (Werth, 1999: 40), and may differ from one individual to another.

8.3.3 Role of interactions in implementing challenging perspectives

The idea of challenging perceptions echoes Gavins's (2007: 99) comment regarding epistemic modality, suggesting that a sense of 'control' is significant. This is apparent in the manner B distinguishes and identifies the groups specifically, according to her, and how she represents these in her interaction with S and me. Here, the element of 'control' is through B's challenging stance, a role the students often were encouraged to adopt by CT in discussions of the texts studied in lessons. (See chapter 9, for a consideration of the students' reflections on discussing sensitive topics in the classroom).

In this extract, the discourse context is important for understanding how the conversation unfolded after D, Y and P momentarily left the discussion. This enabled B to share her viewpoint, which involved S and me openly reflecting, without intervention from the other students or class teacher, on the current political aspect of the discourse-world through a consideration of the political agenda depicted in the text-world. B's use of the collective pronoun 'us' suggests a sense of commonality between her, S and me. This is in the form not only of our identities as Muslims but also B's perception that S and I as Muslims understand the mistreatment or injustice she is referring to in the real world. In this moment of the discussion, I was considered not only as a researcher but also as an individual who belongs to this wider, Muslim, community from which B's experiential and perceptual discourse-world knowledge originates. This sense of a wider community unity comes from B's use of the proximal demonstrative 'these' in the phrase 'I'm going to say Muslims…Arabs all these lot like people', where the term 'Muslims' acts as a representation of the affiliation these communities have, which transcends the spatial, cultural and social differences between them. B's comment above highlights the common feature shared amongst these groups, which is that they belong to the same religious group: Islam. Once again, the

demonstrative serves as a reflection of the division implied in Lady Macbeth's quotation, where 'flower' and 'serpent', according to B's conceptualisation of it, refer to a more significant and wider issue between not only two groups but two stances or viewpoints regarding the leaders: Macbeth in the depicted text-world and Trump in the discourse-world.

Lady Macbeth's simile is discussed in relation to Macbeth's character traits and how changes in circumstances offer him the opportunity to fulfil his desires to become king. Likewise, B's reference to the 'us versus them' stance reflects the distinct perspectives she assumes the Muslim community hold about Trump, and how his leadership is affecting Muslims, including B at a perceptual level. The negotiation process between who B considers to be the perpetrator and the victim is ongoing, with this process involving reflecting on how participants define their positions in the real world, in turn influencing their perceptions of the text-world. Returning to Lady Macbeth's quotation, the conjunction 'but' indicates a forthcoming world-switch where 'the serpent' becomes a distinctive comparison foregrounded against the virtuous image of 'the flower'.

8.3.4 Voicing the different perspectives

B's clear stance against Trump is introduced by the phrase 'I'm going to say Muslims', depicting a position which may not coincide with that of her peers. The future reference in the form of the periphrastic construction 'going to' is preparing the discourse participants to be introduced to an alternative perspective, revealing her opinion which may not be shared or understood by all. In terms of an alternative perspective not being understood, this is where the extract seemed significant for me as a researcher and individual with my own socio-cultural background. B's expression of her viewpoint may presuppose that S and I share the same view regarding Trump's presidency and the conflicting and strained relationship between him and Muslims. The significance of the extract derives from the notion of sharing common cultural discourse-world knowledge as a Muslim with S and me. To return to B's extract, firstly, the periphrastic construction 'going to' projects a future activity and establishes the text-world, in turn triggering S and me as discourse participants to retrieve this cultural discourse-world knowledge to identify what the reference Muslims consists of. The role of the periphrastic construction in this future form is interesting in that this phrase suggests a moment of uncertainty for the discourse participants, S and me. B has the control to navigate the discussion as she intends to with the world-switch at the point of the verb being a speaker-accessible world-switch, until B reveals which group she identifies with through the collective pronoun 'us', referring to Muslims.

S and I as discourse participants are unable to comprehend the text-world without the vital information that B has in identifying the collective pronoun in her previous utterance. When the pronoun is identified as B referring to Muslims, S and I are able to understand the common characteristics shared by Muslims, as B's utterance continues to specify the particular cultural and experiential discourse-world information required for us to understand her perspective. To return to an earlier analysis in section 8.3.1, the proximal demonstrative 'these' presupposes that S and I are not only familiar with the ethnic groups identified as Muslims or are part of the wider, global Muslim community, but also aware of the current discourse-world context, in terms of the geo-political events affecting this group about which B expresses her viewpoint.

B's reference to Trump's targeting of specific Muslim groups and the distinction from others' support for the president reveals a dichotomy, where particular groups, such as Arab Muslims, are being targeted due to distinct cultural, religious and ethnical perceptions. Lady Macbeth's simile unveils the complexity surrounding the perception of leaders, as consisting of this very dichotomy of them being considered good or evil, according to how one perceives them based on one's discourse-world perceptions. B continues by stating 'everyone is going to realise that Donald Trump is in the wrong and they will move to this side'. These worlds provide an insight into how she comprehends the evolvement of leadership within the context of the play and how Macbeth's fate unfolds to his ultimate death. As discussed, B's use of the epistemic modal verb 'will' in 'they will move to this side' shifts from her present position in the discourse-world, as an individual feeling that her religious identity is being targeted, to an ontologically distant observer of events in the future tense through this epistemic world-switch. Her distant stance is due to B understanding that belonging to a particular group and viewpoint opposing Trump's policies, she is away from those she feels are in the wrong by supporting Trump in the 'here and now' of the discourse-world. The distance develops as a result of B feeling that in the near future those in support of Trump will shift perspective and become 'us lot'. B's observing stance is also distant from S and me as fellow discourse participants, since we are unable to access the former's understanding of the unfolding of events because, with her prediction being in the future, there is no way of verifying this information since it is a hypothetical scenario world-switch.

The periphrastic construction in 'I'm going to say Muslims' and the use of the verb 'going' in the extract above in 'everyone is going to realise' moves towards projecting B's thought process, and presents an 'intentional future' tense (Werth, 1999: 238; Gavins, 2001: 105) consisting of her wanting to see how events unfold as a result of the current occurrences in the real world. Figure 8.2 demonstrates the extent of B's strong belief in her understanding of Trump's fate by referring to the outcome in the play where the characters

come to realise Macbeth's true intentions. For instance, the primary auxiliary 'is' and epistemic modal verb 'will' depict B's level of confidence and determination in her prediction, as well as in the view she holds of Trump.

B's form of predictions present an example of a strong commitment towards her understanding of how events will unfold in the future, such as the sense of proximal distance in the phrase 'this side', depicting her confidence and conviction in her prediction. The proximal demonstrative 'this' once again represents a dichotomy between the groups. Not only does B predict the outcome of Trump's presidency in relation to Macbeth's downfall, but also, in relation to the text and discourse-world, her prediction causes a dilution of this dichotomy by everyone agreeing with a single perspective about the leaders. To explain, the distal demonstrative 'that' shifts focus onto B's use of the epistemic modal verb 'realise' used earlier, reflecting on the group initially supporting Trump and how their perspective may be challenged and transformed, resulting in there being a shift in the group dynamics. The shift is evident in the way in which the phrase 'this side' is foregrounded towards the end of B's contribution and may, to some extent, indicate the growth and dominance of those opposing Trump, with this perspective dominating the former group previously following Trump. In addition, this shift also hints at a change in perception, with the epistemic modal verb 'realise' indicating an internal, conceptual modification in thought, or viewpoint, as a result of reflecting over previous or past events, without it necessarily being a true proposition at the time of the discussion. Here, the epistemic world-switch is based on B providing a gradual outline of how the events would unfold conceptually, where the use of the boulomaic verb with the epistemic 'will realise' suggests a strong confidence level supported by her logical explanation using her perceptual discourse-world knowledge (Gavins, 2007: 10).

Her prediction frames the perceptions of dominated groups in a distinct way, where the previous majority supporting Trump are now a minority and isolated, similar to the characters who flee from Macbeth's tyranny to raise an army and defeat him. As discussed in section 8.1 regarding Rah's perception of nationalism, the notion of categorisation is most striking through B's expression of the ideology surrounding 'us versus them'. This is by B perceiving how Trump's and Macbeth's leadership have divided nations into categories. However, what was significant about this discussion was that B felt comfortable enough to express her views on a topic which was dominant and, to some extent, sensitive to discuss in the real world, especially as an individual belonging to the group in focus, Muslims. The extracts demonstrate a challenging discussion being normalised within an educational context, where the students do not feel they will be questioned or scrutinised regarding their interpretation but can question themselves.

8.4 Chapter Review

Chapter 8 has comprised examples demonstrating how the students' and CT2's understandings of the complex and conflicting notion of nationalism emerge to reveal evolving conceptualisations of the term, which refer not only to the texts in focus, but also to the participants' own personal experiences and perceptions in the discourse-world. Section 8.1 explores Rah's reflection on his own stance regarding his perception of the concept of nationalism. His use of negation depicts the process of refinement of his conceptualisation of the concept when considering the context of the text-world of 'The Charge of the Light Brigade' in the discourse-world. However, this exploratory manner changes when CT2 enters the conversation. Section 8.3 extends the exploration of nationalism by showing how B shares her understanding of Lady Macbeth's quotation in the text-world within the current socio-political situation of the discourse-world. Here, I examined B's contribution, particularly her use of epistemic world-switches and distal demonstratives in reflecting the categorisation of perspectives on the leadership depicted in the text-world and discourse-world.

In the next chapter, I reflect on the research conducted through an educational and cognitive linguistic lens, outlining how the research's aims have addressed some of the concerns raised earlier when outlining the foci of the thesis. Furthermore, I provide a summary of the post-hoc analysis discussions held with the students, and reflect on their perceptions of conducting such discussions within the classroom, highlighting the students' voices in the classroom context, and further avenues for maintaining the focus on their perspectives.

Introduction

Text World Theory has been used as an analytical framework to explore how students conceptualise and construct their knowledge of novel concepts and themes introduced during classroom discourse. This application of the framework is to address a real-world issue in the field of education, such as the curricular reforms and the subsequent marginalisation of texts as a result of the introduction of the British Literary Heritage. The thesis has demonstrated the significance of classroom interactions in providing students the platform to explore their conceptualisations of themes studied during the reading of these literary texts. The following sections will respond to the research questions outlined in chapter 1, section 1.2, by referring to the research study's findings and the significance of the promotion of diversity in perspectives in prompting students to think differently, and respond differently to texts being studied.

9.1. Key findings and implication of findings

This section provides a summary of the main findings in the analyses chapters of the thesis and explains the implications of the findings at a theoretical and practical level. Chapter 6, the first of the analytical section, demonstrates the impact students sharing their initial responses to a text studied has on the evolvement of other participants' understandings. The discussion was timed aptly at the beginning of the group's study of *ACC*, where students were able to share their immediate perceptions. This process of sharing diverse and conflicting perspectives was particularly important in understanding where the differences occurred, and it was apparent that the students utilised their cultural discourse-world knowledge to form connections which were not in reference to the classroom setting but from the wider social surroundings in which the school was situated.

In contrast to chapter 6, where the students' discourse-world knowledge opened the discussion to explore alternative perspectives, chapter 7 revealed students' affiliations with cultural, religious communities to an extent limited their exploration of the literature studied. Here, the exploration of discourse-world knowledge was significant in understanding how diverse perspective can also be considered a form of tension or barrier, to a degree, between the students being able to connect with the text world and their affiliations in the real world. Such tension was linguistically depicted in the form of negation in demonstrating the influence

of affiliations in the discourse-world upon students' understandings of the text-world, even if they conflicted with the agreed interpretations in the classroom.

Chapter 8 presents an alternative perspective of the relationship between the text-world and discourse-world, where the experience of studying the text-world impacted the students' understandings of the discourse-world. This impact refers to how the two students, Rah and B, had different responses in sharing their reflections upon the relationship between the text-world and their idiosyncratic discourse-world knowledge. For instance, Rah distanced himself from the concept of nationalism while B reflected on the impact of nationalism in the real world.

The implications for the theoretical framework are the necessity to acknowledge the socio-cultural influence upon the thinking process (see chapter 5, section 5.2, for further discussion on the amalgamation of these perspectives). This is particularly important when considering the research environment, in this case the classroom, and recognising that the way we interact within the real world is not entirely to our own accord or liberty as demonstrated in chapter 7 with Far and Saf's discussions, but is determined by the affiliations individuals have with groups and communities which influence conceptualisations of the discourse-world. As a result, the text-worlds constructed are explored within the parameters of the students' social, cultural and religious affiliations which form their evolving knowledge and perceptions about the real world as well as the text world. The linear process of world construction, as illustrated in chapter 2, section 2.2.1, is to a degree challenged by the findings of this thesis, since as discussed in chapter 8, section 8.1, the text-world can inform the students' understandings of themes and concepts which may correlate with their perceptions of the real world. It is particularly important to encourage more inclusive classroom discourse to accommodate diverse and, in some cases, conflicting perspectives within a supportive environment.

The significance of the thesis for the classroom setting itself is the necessity for interactions to acknowledge the diversity in interpretations, even if they are to an extent distinct and in competition with one another. Here, the practical implications relate to how students should be encouraged to reflect upon the learning process itself beginning with what they can contribute, to constructing their initial interpretations. As demonstrated in chapter 7, section 7.3, CT encouraged students to share the thinking process behind the students' evolving understandings as well as their relation with the themes and concepts explored in the literature. For instance, the dichotomous relationship between religion and supernatural was a recurring theme and raised issues regarding how far the students could accommodate the

interpretations conveyed during lessons. Rather than aiming for consensus, classroom discourse should recognise the differences in perspectives and create the space for such exploration of diverse thinking. Space refers to not only the physical surrounding, the classroom, but how the interactions within this setting amalgamate the diverse social spaces individuals belong to in the wider world, as well as make way for students to reflect on this encounter of conceptual spaces.

9.2. How do students position themselves in relation to their cultural identities when reading literature?

After conducting the research study, I decided to keep CT and those students whose contributions had been selected for the analysis sections, informed in regard to my analysis. I therefore conducted post-hoc analysis discussions, where I provided a summary of the analysis chapters and the extracts to the selected students to read, and arranged a time to meet them and discuss any comments, questions or suggestions they may have had on the summaries. In total, three discussions were held to discuss each chapter and in addition to the students being satisfied with what was included in the analysis sections, they also saw the post-hoc discussions as an opportunity to reflect on the scenarios selected. This reflection involved them exploring the state of classroom discussions, a prominent topic in the discussions. I have included extracts of the post-hoc group discussion 1 for chapter 6, where the students provided the following comments in relation to the current English classroom discourse:

- *'if you challenge religion, then you are racist, even if you are not actually being…in some, no, most people think that criticising religion is like a taboo'*
- *'even at times when I have asked for clarification it's always been the[*

  '[cuz people kind of like offended …say like…for some people it is really hard to like acknowledge the fact or accept the fact that people have different views or beliefs [.] so they get offended …cuz I'm questioning what they think'
- *'most times I don't ask questions…I try and avoid conversations like that'*
- *'I think we should have these conversations'*
- *'you are not your beliefs you can change your beliefs'*

Although these comments problematise classroom discourse as being controlled to prevent confrontation and offense, the students offered an insight into how they favoured the structure

of exploratory talk as demonstrated in the classroom observations. For instance, CT offered students the platform to respond to each other's perspectives. The students praised CT for her encouragement in them developing an individual voice, even if these voices collided or contrasted against each other in the English classroom.

Such confidence in their contributions was evident in the manner the students negotiated between differences in knowledge and experiences during the study of literature. For instance, Chapter 6 exemplifies the students grasping a novel concept of jinns, by trialling out this new information incremented in the discourse-world. The incrementation process was vital in providing the students an opportunity to explore each other's cultural discourse-world knowledge. Cultural discourse-world knowledge was also the essential element of diversity amongst the students' understandings in chapter 7. Here, Far similarly shared a distinct perspective which projected his affiliations with cultural and religious communities in the real world. In particular, Far's use of interrogative depicted a division between these culturally distinct perspectives, and triggered a debate surrounding the outcome of Macbeth challenging God's order. The students as reflective readers was also the case in chapter 9, where Rah similarly drew on the text-world situation to feed back into his understanding of the discourse-world. Both Far and Rah's contributions demonstrate how the text-world is enriched by these different perspectives which do not narrow the focus on a textual scenario, but widen the interpretations to acknowledge the individual reading experiences. In particular, the thesis explored how these experiences are coloured by the relationships participants have within the real world.

9.2.1. How do students use classroom discourse to convey their knowledge and experiences to support their understanding of literature or related concepts studied?

Although the classroom discourse celebrated diverse interpretations, which challenged the established knowledge regarding the texts, chapter 8 depicts a scenario where B provided an insight into her understanding of Macbeth's leadership which may not have been shared within a wider, public setting. B's contribution prompted boundaries between text-worlds and discourse-world to be blurred, by likening Macbeth's leadership to Trump's. In this scenario's case, classroom discourse can potentially play an integral role in providing students opportunities to confidently share their alternative perspectives, and as mentioned in the previous section, trial new and to some extent, conflicting information. Far's interrogative in chapter 7 demonstrates the significance of classroom discourse challenging the established interpretations advocated in the study of the British Literary Heritage. Here, the students' initial responses reflect the development of their understandings of themes and topics, which

somewhat brought issues for the former's cultural, social and religious affiliations. This was a prevalent situation in each of the scenarios presented, as the students were able to use classroom interactions as a platform to share their advancing and evolving perspectives in a supportive and encouraging environment.

9.2.2. Contribution towards existing research: What role does Text World Theory play in demonstrating the complex nature of classroom discourse, in the incrementation and development of knowledge, experiences and perspective on literature studied ?

Text World Theory has been an integral analytical framework in demonstrating how students re-organise and re-construct knowledge and experiences in the discourse-world, to understand distinct themes and concepts discussed regarding the text-world. The influence of their affiliations with communities and social groups takes shape in the students' language uses, such as in the form of their epistemic commitment demonstrating affiliations and distances with certain perspectives discussed. During the time the students were studying the texts in focus, initial responses underwent repetition, reflection, re-construction, and challenge as the text-worlds fed back into their understandings in the discourse-world. In regards to the latter point, students reaffirmed their cultural discourse-world knowledge and experiences by reinstating the very beliefs or viewpoints students, like Far and B, sensed were being challenged in the discussion and study of these texts. This reaffirmation occurred through language use, such as negation and epistemic modality, which set up alternative perspectives once again, as exemplified in Saf's discussion in chapter 7 and Rah's developing definition of nationalism in chapter 8. Such world-switches demonstrate a development in the students' thinking processes, and aligned the discourse- and text-worlds together in providing an insight into the importance of classroom interactions in the students' learning of the texts, but also of each other's perspectives. This thesis thus contributes to our understanding of spoken interactions between participants, and demonstrates how Text World Theory tracks the evolvement in thoughts, views and beliefs during the course of not only a single but multiple discussions.

9.3. Future Endeavours

As outlined in chapter 1, the focus of this thesis was to place prominence on the students' voices from ethnically diverse backgrounds, in the secondary English classroom. Here, the rich cultural, social and religious affiliations brought to the fore not differences, but diversity amongst the students, and how their perceptions provided different insights. This focus explored Text World Theory's use as an applied linguistic approach in addressing a real-world issue, and was utilised to inform our understanding of how students form their own

interpretations within the classroom setting, and whether classroom discourse facilitated such development of diverse thinking.

What is necessary to understand is whether the issues emerging from the curriculum reforms, such as placing the students' discourse-world knowledge and experiences at a periphery, are prevalent in another socio-cultural environment. For instance, how would a classroom consisting of students originating predominately from White-British backgrounds respond to the concepts or themes raised in the thesis (i.e. nationalism, philosophy and the relationship between religion and the supernatural)? Such differences will be interesting to examine, and how the students' affiliations with the discourse-world have a different influence over the manner in which they understand the text-worlds depicted, as well as the level of connection they have with the texts studied. I have attempted to address the parameters of the analytical framework, Text World Theory, by locating the analysis within a socio-cultural perspective. Exploration into the students' evolving understanding of the texts illustrate the rich nature of extending the classroom discourse to foreground the students' learning experiences. This positive managing of distinct viewpoints was encouraging to observe and hear from the students; however, the feedback in section 9.2 demonstrates this is an opportunity which seldom occurs. There needs to be such platforms where students' voices are foregrounded, whether in harmony or contention to each other.

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Appendices

Appendix 5.0a Class Teacher Participant Consent Form for Pilot Study

PARTICIPANT CONSENT FORM

Project title:

Exploration of students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

Researcher's name:

Miss Furzeen Ahmed

Supervisor's name:

Dr Marcello Giovanelli and Dr Jane Evison

- I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.

- I understand the purpose of the research project and my involvement in it.

- I understand that I may withdraw from the research project at any stage and that this will not affect my status now or in the future. Also, I understand that any data featuring myself shall be destroyed as a result of my withdrawal.

- I understand that while information will be gathered, the researcher will not use and publish the information in the study my personal results will remain confidential.

- I understand that data, in the form of field notes, will be types and stored electronically for the researcher's use in collecting thoughts.

- I am aware that I have full right over accessing the field notes, and must inform the researcher of any modifications required to be made (e.g. I have the right to decide what I feel comfortable to include in or exclude from the data set). Also, I have been informed that the data's access will be limited to the researcher, and her supervisors, and myself as the participant.

- I understand that I may contact the researcher or supervisor if I require further information about the research, and that I may contact the Research Ethics Coordinator of the School of Education, University of Nottingham, if I wish to make a complaint relating to my involvement in the research.

Signed …………………………………………………………… (research participant)

Print name …………………………………………………… **Date** …………………………………

Contact details

Researcher: *Furzeen.Ahmed@nottingham.ac.uk*

Supervisor: *Marcello.Giovanelli@nottingham.ac.uk*

      Jane.Evison@nottingham.ac.uk

School of Education Research Ethics Coordinator: educationresearchethics@nottingham.ac.uk

Appendix 5.0b Class Teacher Information Sheet for Pilot Study

Dear Research Participant,

Aim and Purpose of Study

I am a first year doctoral researcher in the Education department at the University of Nottingham. My research's focus is on the exploration of students' construction of identities during reading activities in the English classroom. As part of my research, I am intending to complete classroom observations to gain an insight into the classroom environment, as well as understanding your approach to literature teaching through the study of a text.

Format of Data Collection

The classroom observations will involve myself observing your year 8 English class that has been selected to show how the students respond to reading activities, to build their understanding of a text. Data will be collected by completing field notes focusing on the teacher's interactions with the students regarding discussions on tasks, feedback, reflections over the tasks allocated, and the teacher's explanation of the choice of extracts used from texts studied, and their response to the reading activity in the class. The field notes will be immediately typed up after the school day, and will then be made available for you to discuss any modifications you would like to include or exclude from the data set. In addition to yourself, the data (in the form of field notes) will be viewed by myself as the researcher, and my supervisors for discussion on the development of my understanding of the classroom environment.

In addition to the observations of the classroom, I will be informally interviewing you to discuss the content of the field notes and any features identified during the lessons. The semi-structured interview will take place at a time agreed by yourself twice over a two week period, and whenever you may have time or would like to talk, as well as at a location which is decided by yourself. The interview will be a casual discussion and will involve yourself and I exploring, for instance:

- the structure of the lesson in prompting the students to reflect on their personal response to a text, with this subjective approach stimulating them to explore aspects of themselves (e.g. cultural, social, gender identity)
- how the feedback is an opportunity for students to express their perspective on a text through spoken discourse
- the discussion based on the text and how these encourage students to engage with it through their personal experience in the classroom and reading as a class

While being interviewed, field notes will be taken to summarise the essence of the discussions.

After the classroom observations, I shall use the field notes for reference of my understanding of the English classroom environment. I would like to stress that the field notes will not be used or published in the study. The purpose of the field notes will be to gather my thoughts and develop my understanding of the school environment, therefore will be used for reference only.

Withdrawal from participation in study

However, I would like to make you aware that you can withdraw from the study at any point during the study. If such a scenario arises, your data (e.g. field notes) will be erased and destroyed to respect your decision to withdraw from the research.

If you are interested to participate in the study, then please read and complete the consent form attached, and email to the address below. Also, if you have any queries in regards to the study or participating in it, then also email to the following address:

Email: furzeen.ahmed@nottingham.ac.uk

Yours Sincerely,

Miss Furzeen Ahmed

Appendix 5.1a Parent/Student Participant Information Sheet for Research Project

Dear Parent/ Guardian,

Participation Information Sheet for Research Project

Aim and Purpose of Study

I am a first year research student in the English department at Aston University. My research's focus is on how students understand and talk about books being studied in their English lessons. As part of my research, I am intending to complete a study, which will involve me watching the class during class discussions, and taking notes about what is talked about the books during the lessons (classroom observation).

Arrangement of Data Collection

The classroom observations will involve myself watching the class that has been chosen to participate in the study. The research study will start in September 2017 and end May 2018 (Term 1 to Term 3), when the class will be studying Nineteenth Century novel: A Christmas Carol and Macbeth. Data will be collected by:

- Video recording the lessons from the back of the classroom. The video will record the talk between the whole class and the teacher, Mrs Newton. Also, the video will record talk between students during group or paired work about the work on the books studied.

- Note taking during the lessons from the back of the classroom. I will write down the main points talked about during class discussions, or group work about books studied.

The video recordings and field notes will **ONLY** be seen by myself, as the researcher, and my supervisors. Also, Mrs Newton and those students who agree to participate in the study, will

also be able to see the video recordings and field notes to check they are happy with what has been recorded or written. **No one else will be allowed to see the recordings.**

If either the class teacher or your child want me to **<u>CHANGE OR DELETE</u>** anything about what has been recorded or written, then please do get in touch either by arranging a meeting with me at the school, or contact me on the email address below.

The students will be made unknown in the study, by giving each student a number instead of using their names.

Any data collected on the class for this research study may appear in publications (academic books, journals, and presentations) related to this area of research.

<u>Withdrawal from participation in study</u>

I would like to make you aware that you can withdraw/leave the study at any time. If this happens, your child's data (e.g. field notes and video recordings) will be removed to respect your decision.

If you are interested to participate in the study, then please read and **complete the consent form attached, and return to Mrs Newton by Monday 26th March 2018**. Also, if you have any questions about the study or participating in it, then either arrange a meeting to see me or email on:

Email: ahmedf18@aston.ac.uk

Yours Sincerely,

Miss Furzeen Ahmed

Appendix 5.1b Parent/ Student Participant Consent Form

Project Title: Exploration of ethnically diverse students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

Student name: **Date:**

Participant Information and Consent Form

My aim in this research study is to focus on how students understand and talk about books being studied in their English lessons.

The following statements show you understand my role as a researcher, and how the information gathered will be used in the research project:

Please tick the boxes beside the statements you agree with, and sign and date the bottom of the page. I will leave you with your own copy of this information and consent form.

☐ I understand that my child will be taking part in a research project on Exploration of ethnically diverse students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

☐ I have read the Participant Information Sheet and the purpose of the research project has been explained to me. I understand and agree for my child to take part.

☐ I am willing for my child to be video recorded as part of the research study.

☐ I understand that all data will be treated confidentially and anonymised.

☐ I am aware that I and my child have full right over accessing the data set, and must inform the researcher of any modifications required to be made.

☐ I understand the purpose of this research, and that I and my child are able to ask questions about it at any time.

☐ I understand that my child is free to withdraw my consent for involvement with this research project at any time, and any data featuring my child shall be destroyed as a result of my withdrawal.

☐I understand that any data on my child provided for the research study may appear in publications relevant to this area of research.

Name of Parent/Guardian: _____ Date: _____

Contact address: Furzeen Ahmed, School of Languages and Social Sciences, Aston University, Birmingham, B4 7ET.

If you have any queries or concerns, please get in touch with Furzeen Ahmed at:

ahmedf18@aston.ac.uk

If you have any complaints about the any aspect of this research, please contact Dr Anton Popov, Chair of the LSS Ethics Committee at the same address or via email: a.popov@aston.ac.uk

Appendix 5.2a Class Teacher Participant Information for Research Project

Dear Research Participant,

Aim and Purpose of Study

I am a first year doctoral researcher in the English department at Aston University. My research's focus is on the exploration of students' construction of identities during reading activities in the English classroom. As part of my research, I am intending to complete classroom observations and informal interview with yourself and selected students to gain an insight into the latter's development in understanding the reading of selected texts, as well as understanding your approach to literature teaching through the study of the texts.

Format of Data Collection

The classroom observations will involve myself observing your year 10 English class that has been selected to show how the students respond to reading activities, in particular how they build their understanding of selected texts in preparation for GCSE PAPER 1/ English Literature: The 19th Century Novel. The research study will take place during Term 1 (September 2017 to January 2018), when the class will be studying Nineteenth Century novel: *A Christmas Carol*. Data will be collected in the following methods:

- Written field notes will be completed and shall focus on the varying interactions in the classroom (between whole class and teacher; students in group or paired work; student(s) and teacher). Interactions which shall be focused on include discussions on tasks, feedback, reflections over the tasks allocated, and the teacher's explanation of the choice of extracts used from texts studied, and students' responses to the selected texts studied.
- The field notes will be immediately typed up after the school day, and will then be made available for you to discuss any modifications you would like to include or exclude from the data set during the course of the research.
- Video recordings will be made to capture the varying interactions mentioned above (see bullet point 1), and the camera shall be positioned at the back of the classroom to create the minimal disruption for yourself and the students. The recordings will be made of the whole lessons, and will aid in the recollection of specific aspects of the period which I can return to for further understanding and analysis.
- Selected aspects of the video recordings shall be transcribed for further linguistic analysis, and will also be made available for you to discuss any modification you would like to include or exclude from the data set during the course of the research.

In addition to yourself, the data (in the form of video recordings and written field notes) will be viewed by myself as the researcher, and my supervisors for discussion on the development of thematic links between the data.

As well as conducting classroom observations using the methods mentioned above, I shall be informally interviewing you to discuss the content of the field notes and any features identified during the video recordings of the lessons. The semi-structured interview/discussion will take place at a time agreed by yourself once a week, and whenever you may have time or would like to talk, as well as at a location which is decided by yourself. The interview will be a casual discussion and will involve yourself and I exploring, for instance:

- the structure of the lesson in prompting the students to reflect on their personal response to a text, with this subjective approach stimulating them to explore aspects of themselves (e.g. cultural, social, gender identity)
- how verbal feedback is an opportunity for students to express their perspective on a text through spoken discourse
- the discussion based on the text and how these encourage students to engage with it through their personal experience in the classroom and reading as a class

While being interviewed, field notes will be taken to summarise the essence of the discussions.

Similar to the semi-structured interviews/discussions which you shall be involved in, I shall also be conducting informal interviews with a selected group of students. These students (up to 4 or 5) will be selected by yourself, in regards to who you think will be suitable for the task. The student group interviews will commence during Half Term 2, and shall take place once a week. The group interviews shall take place at a location decided by yourself and the students, where in accordance to the safeguarding regulations, we shall be visible to other members of staff and be situated in the school premises (e.g. another classroom, library, cafeteria, etc.). This change in location is to ensure the participants are able to discuss the text away from the classroom setting and share their viewpoints amongst the group only, however be visible for others to see.

Withdrawal from participation in study

However, I would like to make you aware that you can withdraw from the study at any point during the study. If such a scenario arises, your data (e.g. video recording, field notes) will be erased and destroyed to respect your decision to withdraw from the research.

If you are interested to participate in the study, then please read and complete the consent form attached, and email to the address below. Also, if you have any queries in regards to the study or participating in it, then also email to the following address:

Email: furzeen.ahmed@nottingham.ac.uk

Yours Sincerely,

Miss Furzeen Ahmed

Appendix 5.2b Class Teacher Participant Consent Form

Project Title: Exploration of ethnically diverse students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

Teacher name: **Date:**

Subject:

Participant Information and Consent Form

My aim in this research study is to explore how ethnically diverse students construct their identities through the medium of talk, in relation to the text being studied in preparation for GCSE Paper 1/ English Literature: The 19th Century Novel.

The following questions aim to ensure that you are aware of my role as a researcher, and how the information you share with me will be used in the research project:

Please tick the boxes beside the statements you agree with, and sign and date the bottom of the page. I will leave you with your own copy of this information and consent form.

☐ I understand that I am taking part in a research project on Exploration of ethnically diverse students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

☐ I have read the Participant Information Sheet and the nature and purpose of the research project has been explained to me. I understand and agree to take part.

☐ I am willing to provide Furzeen Ahmed with copies of my lesson plans, pupils' written work and resources used during the lessons, as and when required.

☐ I am willing to be interviewed for the purposes of the project, for the interview to be recorded, with extracts transcribed for use as part of the research study.

☐ I understand that all data will be treated confidentially and anonymised.

☐ I am aware that I have full right over accessing the data set, and must inform the researcher of any modifications required to be made.

☐ I understand the purpose of this research, and that I am able to ask questions about it at any time.

☐ I understand that I am free to withdraw my consent for involvement with this research project at any time, and any data featuring myself shall be destroyed as a result of my withdrawal.

☐I understand that any data I provide for the purposes of this project may appear in publications relevant to this area of research.

Name: _____ Date: _____

Contact address: Furzeen Ahmed, School of Languages and Social Sciences, Aston University, Birmingham, B4 7ET.

If you have any queries or concerns, please get in touch with Furzeen Ahmed at:

ahmedf18@aston.ac.uk

If you have any complaints about the any aspect of this research, please contact Dr Anton Popov, Chair of the LSS Ethics Committee at the same address or via email: a.popov@aston.ac.uk

Appendix 5.3a Parent/ Student Participant Information for Group Discussion

Dear Parent/ Guardian,

Participation Information Sheet for Research Project: Student Group Interviews

Aim and Purpose of Study

I am a first year research student in the English department at Aston University. My research's focus is on how students understand and talk about books being studied in their English lessons, in this case *A Christmas Carol* by Charles Dickens. In addition to watching the class during class discussions and taking notes as part of my study, I am also intending to do a student group interview in which I would like to invite your child to take part in.

Arrangement of Data Collection

The student group interview will be a casual discussion between myself and 4-5 students, who have been selected by Mrs Newton and myself to:

- Share their ideas about the themes and topics explored about *A Christmas Carol* in a group
- Discuss other students' understandings of *A Christmas Carol*
- Communicate their versions of the themes and topic explored about *A Christmas Carol*

The informal interviews will involve myself asking open questions based on the areas to be discussed (see above), and take place in the school premises with the exact location being decided by Mrs Newton and myself. The interviews will begin in Half Term 2 (between October 2017 – January 2018), when the class will be studying Nineteenth Century novel: A Christmas Carol, and will take place once a week during this time. Data will be collected by:

- Audio recording the interviews. The audio will record the talk between myself and the group of students about their response to the books studied

- Field notes taken during the interviews. I will write down the main points talked about during the interviews about the books studied for my research project.

The group of students will be given a copy of the text, *A Christmas Carol*, for them to use to stimulate their discussions.

The audio recordings and field notes will **ONLY** be seen by myself, as the researcher, and my supervisors. Also, Mrs Newton and those students who agree to participate in the study, will also be able to see the audio recordings and field notes to check they are happy with what has been recorded or written. **No one else will be allowed to see the recordings.**

If either the class teacher or your child want me to **CHANGE OR DELETE** anything about what has been recorded or written, then please do get in touch either by arranging a meeting with me at the school, or contact me on the email address below.

The students will be made unknown in the study, by giving each student a number instead of using their names.

Any data collected on the group of student for this research study may appear in publications (academic books, journals, and presentations) related to this area of research.

Withdrawal from participation in study

I would like to make you aware that your child can withdraw/leave the study at any time. If this happens, your child's data (e.g. field notes and audio recordings) will be removed to respect your decision.

If your child is interested to participate in the study, then please read and **complete the consent form attached, and return to Mrs Newton by Tuesday 4th October**. Also, if you or your child have any questions about the study or participating in it, then either arrange a meeting to see me or email on:

Email: ahmedf18@aston.ac.uk

Yours Sincerely,

Miss Furzeen Ahmed

Appendix 5.3b Parent/ Student Consent Form for Group Discussions

Project Title: Exploration of ethnically diverse students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

Student name: **Date:**

Participant Information and Consent Form for Student Group Interviews

My aim in this research study is to focus on how students understand and talk about *A Christmas Carol* being studied in their English lessons.

The following statements show you understand my role as a researcher, and how the information gathered will be used in the research project:

Please tick the boxes beside the statements you agree with, and sign and date the bottom of the page. I will leave you with your own copy of this information and consent form.

☐ I understand that my child will be taking part in a research project on Exploration of ethnically diverse students' construction of identities during their reading of Literature at Key Stage 4 using Text World Theory

☐ I have read the Participant Information Sheet and the purpose of the research project has been explained to me. I understand and agree for my child to take part.

☐ I am willing for my child to be audio recorded as part of the research study.

☐ I understand that all data will be treated confidentially and anonymised.

☐ I am aware that I and my child have full right over accessing the data set, and must inform the researcher of any modifications required to be made.

☐ I understand the purpose of this research, and that I and my child are able to ask questions about it at any time.

☐ I understand that my child is free to withdraw my consent for involvement with this research project at any time, and any data featuring my child shall be destroyed as a result of my withdrawal.

☐I understand that any data on my child provided for the research study may appear in publications relevant to this area of research.

Name of Parent/Guardian: _____ Date: _____

Contact address: Furzeen Ahmed, School of Languages and Social Sciences, Aston University, Birmingham, B4 7ET.

If you have any queries or concerns, please get in touch with Furzeen Ahmed at:

ahmedf18@aston.ac.uk

If you have any complaints about the any aspect of this research, please contact Dr Anton Popov, Chair of the LSS Ethics Committee at the same address or via email: a.popov@aston.ac.uk