Reimagining family literacy: co-creating pedagogies with migrating mothers in third sector spaces

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Abstract

Mothers from diverse migration contexts are potentially isolated from family literacy classes in UK Government-funded adult education provision due to restrictive eligibility, attendance and achievement criteria: ultimately creating an unmet gap in educational support. Historically, Government-funded family literacy provision in England has been delivered in partnership with primary schools and children's centres: thereby predominantly serving the interests of schools and the State. It is proposed in this research that family literacy in the funded sector has been dominated by colonially-rooted Western concepts of parenting, parent-child collaboration, and school-centric literacies wherein migrating parents are considered in deficit terms.

The UK's third sector is widely diverse, with many refugee and community organisations operating 'below-the-radar', operating a complex multi-layered approach of support for families from refugee and newly arrived migration contexts at political, social and educational levels as soon as they enter the UK. Family literacy provision in the third-sector is under-researched and thereby open to alternative interpretations from the perspectives of parents from diverse migration contexts: importantly, perspectives that are inclusive to mothers experiencing transient living conditions as a result of their migration status.

This practice-based research took place over two-years in two third sector community organisations in the West Midlands: one a Somali community centre with Somali mothers who had secondary school aged children and attended the class alone; and the second a refugee charity with Afghani, Kurdish and Albanian mothers who attended the classes with their children under the age of four. All of the mothers came from refugee, asylum seeking and EU migration contexts. For the purpose of this research, an exploratory family literacy space was established at each setting, with no set curriculum or links to school-based assessment measures, as a purposeful diversion from the teacher-researcher's previous teaching practice in government-funded provision.

Using arts-based methods, including artefacts and mapping, the mothers mobilised the research into affectual and sensory dimensions that in turn shaped the evolving methodology: culminating in a 'Pedago-Vis-ual Assemblage'. Theoretically, the research expands understanding of family literacy teaching and learning in the 'posts': transitioning from Western-dominated definitions of family literacy from its traditional humanist roots towards postcolonial feminist and posthuman ways of knowing. Methodologically, the research foregrounds ways that Indigenous principles can be mobilised with politically marginalised groups and proposes the essential deconstructed identity work of the Western teacher-researcher that must accompany this. The research initiates new ways of thinking about the family, and family literacy teaching and learning, that is accumulated relationally and in synergy with the environment: in which each part is always affected, entangled and changing. The thesis culminates in a reimagining of an alternative family literacy provision, termed 'PoCo FamLit', with recommendations for policy, practitioner-led research practice, and voluntary teaching practice.

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List of Abbreviations

Abbreviation	Explanation
AE / ACE	Adult Education / Adult and Community Education
BAME	Black and Asian Minority Ethnic
BCC	Birmingham City Council
BSA	Basic Skills Agency
BTR	Below-the-Radar
CoS	City of Sanctuary
CRT	Critical Race Theory
DBS	Disclosure and Barring Service
DCLG	Department for Communities and Local Government
DfCSF	Department for Children, Schools & Families
DfEE	Department for Education and Employment
DfES	Department for Education & Skills
EAL	English as an Additional Language
ELINET	European Literacy Policy Network
EMA	Ethnic Minority Achievement
ESFA	Education and Skills Funding Agency
ESOL	English for Speakers of Other Languages
EY	Early Years
EYFS	Early Years Foundation Stage
FamLit	Family Literacy
FBO	Faith-Based Organisations
FE	Further Education
FE	Further Education
FGM	Female Genital Mutilation
FL	Family Learning

FLLN	Family Language Literacy & Numeracy
GCSE	General Certificate for Secondary Education
HE	Higher Education
IASFM	International Association for the Study of Forced Migration
IOM	International Organisation for Migration
LfLFE	Literacies for Learning in Further Education
LSC	Learning & Skills Council
MHCLG	Ministry of Housing, Communities and Local Government
MRCF	Migrant & Refugee Communities Forum
NALDIC	National Association for Language Development in the Curriculum
NATECLA	National Association for Teaching English and other Community Languages to Adults
NCVO	National Council of Voluntary Organisations
NGO	non-governmental organisations
NLDC	Neighbourhood Learning in Deprived Communities
NLS	New Literacy Studies
Ofsted	Office for Standards in Education, Children's Services and Skills
PBL	Problem-based learning
PoCo FamLit	Postcolonial Family Literacy
PQI	Post-qualitative inquiry
PTSD	Post-Traumatic Stress Disorder
RAS	Refugee and Asylum Seeker
RCO	Refugee Community Organisations
SATs	Standard Attainment Tests
SEN	Special Educational Needs
SFA	Skills Funding Agency

STA	Standards and Testing Agency
TES	Traveller Education Services
Trad FamLit	Traditional Family Literacy (UK Government funded)
TSOs	Third Sector Organisations
TSRC	Third Sector Research Centre
UNCRC	United Nations Convention on the Rights of the Child
UNHCR	United Nations High Commission for Refugees
UNICEF	United Nations Children's Fund
WFL	Wider Family Learning
WMSMP	West Midlands Strategic Migration Partnership

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Chapter 1

Introduction

1.1 'The start of my critical pedagogical practice'

This thesis is centred on the voices and experiences of mothers from Somalia, Afghanistan, Kurdistan and Albania, from refugee and newly arrived migration contexts, who attended Family Literacy (henceforth FamLit) provision in two, third sector organisations (TSOs) in the West Midlands region of England. Evolving from my previous teaching practice in FamLit and English for Speakers of Other Languages (ESOL) in the adult community education (ACE) sector, my doctoral research afforded me the opportunity to be immersed in an educational sector that I now realise, somewhat ashamedly, was in many respects invisible to me previously. I therefore begin this thesis by returning briefly to the year 2004 when my teaching career began in a local government funded adult education (AE) centre in Manchester. This was a time that shaped the future direction of my practice and, with it, my journey as a feminist researcher aligned to postcolonial feminist thinking and practice.

Those initial years as an ESOL practitioner were a unique time in my experience of AE, with greater freedom in terms of curriculum content, amongst other aspects. However, following the college's first 'unsatisfactory' official inspection from the, then, Adult Learning Inspectorate, considerable institutional change inevitably ensued. Whilst directly influencing the nature of teaching and learning, I observed changes in the overall ethos of the provision, from a predominantly community-focused approach to one increasingly characterised by formalisation and politicisation. This transition was accompanied by the introduction of the Office for Standards in Education, Children's Services and Skills (Ofsted) inspections in adult education in 2007 (Ofsted, 2010) and educational provision that became subject to increasingly stringent Government funding regulations that targeted certain national priority groups and cut funding for non-priority courses that were deemed 'uneconomic' (Long, 2009). Automatic fee remission was also withdrawn, with fees introduced for ESOL courses (Foster and Bolton, 2017).

In 2009, I moved into the Family Learning (FL) department, at the same institution, and began teaching FamLit classes to parents with English as an Additional Language (EAL). I wanted to expand my practice into a new dimension of language education from a whole-family perspective and to experience working in community outreach settings. The period in which I joined the FL team coincided with a time of thriving Sure Start Children's Centres under the New Labour Government (Bouchal and Norris, 2014), money invested in crèches within the AE centres, as well as childcare staff to support the FL community classes. I taught in primary schools, children's centres and other community venues across economically deprived areas of the city: localities that are reflected in the FL literature field that cite socio-economic background and material deprivation as potentially detrimental impactors on children's progress at school and later outcomes (e.g. Goodman et al., 2010), as well as literature connecting such socio-economic aspects to the form and extent of parental involvement (e.g. Desforges and Abouchaar, 2003).

Although FL in many ways promoted a more open and creative teaching and learning environment from that I had experienced in ESOL, after a few years' parallels developed with the standardised aspects of ESOL. Whilst recognising the positive dimensions of FL for ESOL parents, there were institutional facets that I felt actively excluded and discriminated against certain individuals and that, in turn, strongly influenced my critical practice-based reflections. For instance, Ofsted's requirement for 'recognising and recording' the 'progress and achievement' (RARPA) (Ofsted, 2012) of parents resulted in administrative requirements dominating the FL courses. Such aspects were particularly challenging to implement with individuals with EAL and in courses that were always short in nature, with most lasting between 4 to 10 weeks: the shortened duration was connected to the way in which Government-funded FL was considered a first-step to further learning or employment (Harding et al., 2014). Access (and, with it, exclusion) based on migration context, most notably individuals classed as *asylum seekers* who had been in the country for less than six months or were going through an appeals process, as well as parents on international student visas, became a constant feature in a landscape increasingly configured by funding restrictions (Long, 2009). Further funding cuts to financial support in childcare provision through the Learning Support Fund (Daycare Trust, 2007), potentially had most impact on mothers with EAL as they tended to be the primary caregivers in their cultural communities

(e.g. Gedalof, 2009). High demand for ESOL and FL classes, particularly at pre-entry levels, meant restricted access for such groups in practice (National Association for Teaching English and other Community Languages to Adults [NATECLA] in Foster and Bolton, 2017).

Moreover, as most FamLit classes were delivered in primary school settings they reflected schools' agendas, mostly centred on the assessment targets they had to meet with the children in terms of literacy achievement (Anderson et al, 2010; Swain et al., 2014). Such aspects shaped both the content of the classes and the parents who accessed them (Smith, 2019). Regarding the latter: I observed that schools themselves often identified the parents they wanted to target, based on either limited prior education or related to their parenting skills. Finally, in FamLit classes that took place in early years' (EY) contexts, I became increasingly conscious of what I perceived to be a White (a term I purposely capitalise to foreground its problematisation) middle-class model of parenting that took little account of culturally diverse models of parenting: aspects that are also critiqued in the literature field (e.g. Vernon-Feagans et al., 2004). Throughout my practice in FamLit, I was left with several pressing questions which, although I did not know it then, I would later revisit to interrogate in a much deeper way. These questions included, amongst others: *why were some parents excluded from accessing FL support in schools due to their migration status?; from where did the model of parenting advocated in the classes come ?; whose interests were FamLit classes genuinely serving?; what does 'FamLit' mean to parents from other countries?*

In 2016, on moving to Birmingham to start my doctorate, my FamLit practice took a new direction when I began volunteering at three diverse community organisations in the third sector: two that later became my research settings. The volunteering experiences served several purposes: they enabled me to deepen my interest in activism, created opportunities to meet people in a new city who shared my interests, and most importantly, to learn about an entirely new dimension of activities and support for people from newly arrived and diverse migration contexts. At the beginning, my volunteering spanned various roles, such as food and clothing distribution for refugees and families seeking asylum, before it evolved predominantly into a teaching role. The non-teaching work was emotionally challenging in an entirely new way due to encounters with individuals and families who presented distinct and complex needs. I also did not appreciate fully at the time just how integral these experiences were in developing my early knowledge of the sector as a whole; nor did I fully recognise at

that early point how the deeply complex situations for which newly arrived families required support, in turn, shaped what happened in the third sector FamLit classroom.

1.2 Research paradigm and terminology

My research is rooted in what Lather and St. Pierre (2013) have termed *post-qualitative inquiry* (PQ/I), both in philosophical and methodological terms. As the thesis unfolds, so too does my journey with PQI. I therefore choose at this point to provide only a brief introduction to my positioning within PQI and allow my narrative to gradually illuminate the challenges, unpredictabilities, and the ebbs and flows as I carefully navigated the, at times unexpected, ethical considerations and theoretical and methodological entanglements. Overall, this was a journey that deepened my understanding of why PQI was an integral paradigm to root my research in order to ensure the utmost respect for the mothers at the heart of it. As Kuby et al. (2016: 141) usefully elaborate: "PQI is both a chronological term and is often aligned with post-theories (e.g. posthumanist, postmodern, and poststructural)" and "post-qualitative inquirers encourage researchers to deconstruct … and destabilize taken for granted assumptions."

Through my research, I therefore aim to 'deconstruct', 'dismantle' and 'trouble' what could be termed the *common-sense* meanings of FamLit, rooted, albeit implicitly, in histories of colonialism. Lather usefully refers to the notion of troubling as such:

> to interrogate a commonsense meaning by mobilizing the forces of deconstruction in order to unsettle the presumed innocence of transparent theories of language that assume a mirroring relationship between the word and the world (Lather, 2012: 83).

In Chapter 2, I discuss in depth my starting point in the paradigm of the 'posts', in terms of my ontological positioning aligned to postcolonial feminism. As part of my ontological roots, I make a commitment to problematise some potentially presumptive terms throughout my thesis which, I argue, require rethinking or deconstructing. As the thesis progresses, I attempt to dismantle these taken-for-granted meanings and use different strategies to guide this approach. For some terms I utilise inverted commas as a way of spotlighting concepts and key ideas. Other terms I write in italics as a signal of contestation, such as *race* and *migrant:* terms that imply an immutability, and which, I argue, mask their socially constructed, culturally

mediated nature. At times I purposefully use a different term entirely, such as my preference for the word 'migrating' mothers in place of migrant mothers as a move away from the reification of political categorisation processes. At times, I adapt the terms I use according to aspects upon which I wish to focus, rather than consistently using the same term. For example, I refer to *migrant* mothers when I want to purposefully foreground or problematise their categorisation according to migration status, whilst at other times I refer to 'mothers with EAL' when I am specifically emphasising linguistic aspects. Occasionally I adapt or create new words as a way to 'glitch' and make the reader stumble and question, highlighted for example with my 'postcolonial pedago-Vis-ual assemblage' in Chapters 6a and 6b. As Luchkiw (2016: 1) writes, "a glitch of the system is resistant to hegemonic norm": summarising aptly my motives for the linguistic adaptations I have made.

Aligned to the principles of PQI, I also, at times, divert from conventional humanist methodological terminology such as *data*, *participants* and *interviews* (e.g. St. Pierre, 2014; Lather, 1993) as a way to challenge the potential subjectification of the mothers through such terms and to acknowledge, and respect, the emergent, co-constructed and non-hierarchical underpinnings of the research process with the mothers. Rautio (2020) suggests that PQI is more about challenging, rather than fixing or replacing, four integral aspects: the nature of 'data', the role of 'methods', the quest for increasing 'clarity', and the idea of an individual 'voice'. Similarly, Koro-Ljungberg (2015: 81) challenges "inward looking labels" such as "data collection" and I confer with her assertion that "methodological order, linearity, and containment can promote hierarchies and increase methodological surveillance and external quality control." My grappling with new language in this paradigm, illuminated throughout the thesis, was about making difficulty visible and foregrounding power dynamics that traditional qualitative work has, at times, obscured.

1.3 Research question and aims

My research question has a provenance that aligns to my volunteering trajectory. From the outset of my volunteering at the community organisations, which began a considerable time before I officially started my research (see timeline in Chapter 6a), I always maintained the same exploratory and relatively simplistic question of *'what does FamLit look like in the third sector?'* As a FamLit practitioner, I wanted to explore how family educational provision in the

third sector was utilised and interpreted by mothers from diverse migration contexts who were not accessing, what I refer to as 'traditional' Government-funded FamLit (henceforth Trad FamLit) and whether FL as a concept could be viewed as part of a wider organisational ethos within the third sector, whether 'officially' labelled as FL or FamLit or not.

Guided by my postcolonial feminist positioning, it was important for me not to force or dominate my own pre-conceived ideas onto the research with several sub questions. Rather, it was integral to create the time and space to allow things to happen organically and even to let these 'happenings' direct the questions as a culmination and outcome of the research. As I immersed myself in the literature of the New Literacy Studies (NLS) movement, I became especially inspired by the work of Brian Street (elaborated further in Chapter 2) who posited, through his ideological model, the recognition that "educational and policy decisions have to be based on prior judgements regarding which literacy to impart and why" (2001: 13). Questioning, for example, which literacy practices are important for a distinct group of women or children, rather than an all-encompassing presumptuous approach that makes decisions for such groups.

Attuned to this line of thinking, over time a focus emerged on the pedagogies of FamLit and how they informed new ways of thinking about FamLit teaching and learning within a PQ paradigm. Through my research I hoped to illuminate some insights and exploration of how FamLit was interpreted by migrating mothers. In other words, I wanted to shift the focus from what FamLit means to Government-funding bodies, UK schools, or to FamLit practitioners from *Western* contexts, such as myself, towards a focus on the mothers and to let them guide what then happened in the FamLit teaching and learning spaces. Mid-way through my time at the settings, I adapted the research question once more in response to the pedagogical and methodological directions led by the mothers which took the research into Indigenous principles and ways of knowing beyond the human (elaborated further in Chapters 2, 6a and 6b). Speaking to the multi agentic space opened up by the mothers, my final question became:

'*How, and what, FamLit pedagogies are produced by migrating mothers in two TSOs in the West Midlands?'*

This research question aligned more strongly to the PQ paradigmatic roots of the research: that of "truly experimental inquiry" with a focus "not on things already made but on things in the making" (St. Pierre, 2017: 2-3). Accordingly, I refined the aims of the research to the following:

- To address gaps in the FamLit literature field related to the third sector.
- To deepen understandings of FamLit from the perspectives of newly arrived migrating mothers.
- To explore what FamLit teaching and learning looks like within a PQ paradigm as a purposeful diversion from government-informed models of FamLit.
- To produce a set of recommendations for voluntary teaching practice and the third sector.

1.4 Contributions to knowledge

This research contributes to knowledge in four main areas: the literature field, the empirical research field, as well as theoretical and methodological dimensions: with the culmination of all leading to practical recommendations for FamLit practice-based research and voluntary teaching practice. Whilst there is some research on FamLit in the UK's third sector (e.g. Brooks et al., 2008), the literature field is sparse. My research therefore presents the first in-depth look at FamLit in the UK's third sector. In addressing this gap, I draw together UK-based policy, and interdisciplinary peer-reviewed literature on integration, migration, community education, and the third sector, to map the discursive terrain of *migrant* families in the UK and other countries.

Empirically, as alluded to in Section 1.1, funding for FamLit provision continues to be dominated through the local government sector in England, such as in AE centres, delivered in partnership with primary schools and children's centres (Swain et al., 2014). The domination of FamLit in EY and primary education contexts highlights an absence in research and practice of FamLit in the lives of parents with secondary school age and young adult children: an absence that it is hoped this thesis will go some way to informing through the co-creations with one of the groups of mothers at one setting. Moreover, there is currently an under-representation of children from asylum-seeking and refugee contexts in EY settings in the UK (see Chapter 4a), which, I propose, consequently leads to an under-representation of

parents from similar contexts in FamLit provision. This highlights an additional gap potentially addressed in this thesis through the second group of mothers and their young children of EY-age. Although the thesis did not set out to specifically focus on these particular gaps: the exploratory and co-created nature of the research opened itself to possibilities for the migrating mothers to contribute to knowledge in these two areas.

Theoretically, my research works towards a conceptualisation of 'postcolonial FamLit' including: disruptions of Trad FamLit representations; the positing of third sector FamLit as a third space; and the deconstruction of FamLit teaching and learning in the 'posts'. Methodologically, my research proposes an approach to practice-based teaching and research in FamLit with mothers/parents/carers with EAL, led by the mothers and mobilising Indigenous principles, emphasising the relational, co-created and emergent nature of research methodologies. I return in more depth to the influence of Indigenous theory in Chapters 2 and 6a and elucidate further my contributions to the FamLit field in the final chapter of the thesis (Chapter 9).

1.5 Setting the context

1.5.1 Time: 2016-2021

The four-and-a-half-year duration of this research has coincided with immense political changes throughout the world that set an important context in relation to the mothers in this research and add to its timeliness. In June 2016, the most notable and relevant change to this research took place: the *British people*, that is those people of a voting age who exercised their right to vote, voted by a margin of 3.8% to leave the European Union (EU) (Uberoi, 2016), an event widely referred to as 'Brexit', and the official leaving of which took place almost four years later on 31 December 2020. The UK's exit from the EU corresponded with the rise of far right parties across Europe and the election of Trump as Republican President of the United States of America (US) until January 2021: events which Peterson refers to as part of a "single narrative of rising disillusion with traditional political classes and outcomes in western democracies, as well as globalization more generally" (2018: 647). The narrative of disillusionment suggested by Peterson (2018) is ever more fitting when considering its concurrence with another dominant rhetoric of this era, that of the "European refugee crisis": a narrative which has been repeated throughout history (Baldwin-Edwards, 2008) and which

Forkert et al. (2020: 1) assert has been framed "simultaneously as a humanitarian emergency and a security threat." Aspects of these narratives will be returned to throughout the thesis as I consider the 'Big Discourses' of FamLit: the definition of which I refer to later in the chapter. As my research progressed, I kept in mind the following words from the United Nations High Commission for Refugees (UNHCR) that "refugees are not the crisis. It's the narratives we tell about them" (UNHCR Innovation Service, 2017, para. 1).

As well as the significant political changes that have occurred throughout the duration of my doctoral research, a global pandemic has also taken place: which continues to the present time. Whilst I acknowledge that Covid-19 has had enormous implications for my research settings and the mothers in the research it does not become a focus of the thesis as I was already in the write-up stage by the onset of the pandemic. Moreover, I maintain that the implications of my research and my recommendations for policy and practice will still hold relevance and in many respects become even more pertinent.

1.5.2 The mothers and settings

At the centre of this research are two groups of newly arrived migrating mothers at two TSO settings. The first, a group of Somali mothers with secondary school aged and older children (not in attendance) at Bulshada, a Somali community centre/masjid in Birmingham, a city and metropolitan borough in the West Midlands of England. The second, a group of Kurdish, Afghan and Albanian mothers, accompanied by their children under the age of 4, at Trinity, a small refugee and local community organisation in the metropolitan borough of Sandwell in the West Midlands of England. All the names of people and settings used in the thesis are pseudonyms. In the same way the term 'newly arrived' was carefully chosen in another research project of which I was part, I use it as "an inclusive term, taking account of families from both forced and more-established migration contexts", and in particular those who have been in the UK for less than ten years (Kendall & Puttick, 2020: 33). I return to political definitions of migrancy in Chapter 4a, as well as detailed introductions to the mothers, children and settings in Chapter 5.

1.5.3 Location: Birmingham & Sandwell, UK

Birmingham and Sandwell are two closely proximate metropolitan boroughs in the West Midlands, one of nine regions of England. A report commissioned by the West Midlands

Strategic Migration Partnership (WMSMP) uses the term 'migrant' as an umbrella term to encompass all types of international migrants and migration, including asylum, refugee resettlement, labour, and other migration. The report states that in 2016 the West Midlands region was home to 285,000 EU migrants and 466,000 non-EU migrants, the highest migrant population in the UK outside of London, the South East and the East of England (WMSMP, 2018). Both Birmingham and Sandwell are what is termed *dispersal* centres for asylum seekers. That is, under the Immigration and Asylum Act 1999, asylum seekers can be placed in any local authorities of the UK that are currently participating in asylum dispersal (WMSMP, 2018).

1.5.4 The UK's third sector

The UK's third sector is widely diverse in nature and it is therefore challenging to provide a single unifying definition. The varied terminology associated with this sector was an important starting point in deepening my understanding of the interconnections of TSOs with social, political and, for some, faith based values and adovacy: an early grounding for my exploration into the nature of FamLit in the two TSO settings. The Third Sector Research Centre (TSRC), for example, distinguishes between some of the smaller, more localised, organisations in this sector, many of which are unregulated, including: 'Below-the-Radar' (BTR), 'voluntary sector', 'grassroots organisations', 'Black [and Asian] Minority Ethnic' (BAME), 'Refugee Community Organisations' (RCO) and 'Faith-Based Organisations' (FBO), amongst others (McCabe et al., 2010). Of note is that the multiplicity of names, that are often used inter-changeably, gives a small indicator of the complexity and lack of detailed information and understanding about the extent of activities in the field. For instance, aspects of all the names above could be applied to the two TSOs settings in this research (at least at the outset of the research).

McCabe (2010: 3) defines 'BTR' as: 'a shorthand term for small voluntary organisations, community groups and semi-formal and informal activities', with Soteri-Proctor (2011: 2) elaborating that the BTR sector is commonly referred to as the 'community sector'. Whilst organisations do not necessarily fit into one distinct category and can occupy several, this terminology holds relevance to this thesis due to the visions and/or values embedded within each, some of which are communicated explicitly, and some that are implicit, thus requiring further interrogation throughout the thesis in relation to the experiences of the migrating mothers. McCabe and Phillimore (2009) elaborate that BTR is a term used to reflect those

organisations that operate outside of official arenas, yet foreground the term's debatability in terms of what the *radar* is; pointing to the need to consider the activities and purpose of the organisations and to acknowledge that they can be operating *under* one radar, yet *within* another. Hemon and Grove-White (2011) foreground the contradictory agendas or priorities that can result from this indeterminate radar: with funding for some TSOs coming from both government and non-government sources, suggesting the likelihood that power within such organisations is dominated by the more formalised, political funding streams.

Illuminating the challenges in measuring the size of the BTR organisational community within the third sector, McCabe et al. (2010) cite an estimate from the National Council of Voluntary Organisations (NCVO) of approximately 870,000 organisations in the UK and foreground the poor quality of data nationally for the sector. Correspondingly, McCabe et el. call for more research in areas such as the role of smaller BTR organisations in the lives of disadvantaged groups, neighbourhoods or communities, their histories and trajectories in political and economic contexts, and the practitioners involved in these organisations (ibid, 2010).

1.5.5 The literacy context

As an introduction to the framing of literacy in this research it is necessary to start with some historical context. Towards the end of the 20th Century, an important shift occurred in definitions of literacy, with a diversification away from traditional 'autonomous' definitions that centred on literacy as a process of decontextualized skills instruction (Larson, 1996), such as those focused on phonemic awareness, fluency and comprehension that tend to dominate school based approaches and national literacy schemes (Perry, 2012).

The work of Street (1984) was pivotal in this movement, with his reconceptualisation of literacy as a social practice. This work of Street (1984), Barton and Hamilton (2000), and Gee (1998), amongst others, led to the materialisation of the NLS movement. Essentially, the NLS movement grew out of criticisms of rigid definitions that assumed taught 'autonomous' literacy skills could be applied to any context (Street, 1984) and the further assumption that literacy is an asocial skill that takes no regard of human relationships (Gee, 1998). Pahl (2017) emphasises that Street's work focused as much on the everyday as on the local, and on the 'particular'. Lankshear and McLaren (1993) highlight the need for analysis of the complexity, and socially constructed nature, of literacy. Bishop (2014) proposes that Lankshear and

McLaren's work draws important attention to the ways in which traditional definitions of literacy are "ideologically aligned with particular postures of normative sociopolitical consciousness that are inherently exploitative", and calls for an approach to teaching and learning that is "committed to exploring how and why particular social and cultural groups of persons occupy unequal political positions of access to social structures" (Bishop, 2014: 53). Consequently, NLS moves away from what some consider to be 'traditional' approaches to literacy acquisition, such as psychological models of emergent literacy (e.g. Whitehurst and Lonigan, 1998) towards an approach rooted within the diverse social, cultural, historical, and institutional contexts of literacy practices that influence how people interact with texts.

Nonetheless, I approach the ideological model of literacies with an awareness of Street's (2001) warnings that the rejection of the autonomous model can lead to the relativising of literacy and the entailing exclusion of students from dominant literacies that students may want or need to learn. To elaborate, Street warns that relativising literacy can lead:

> to potentially divisive educational practice, in which the literacy of local groups is reinforced while those with access to dominant discourses and power continue to reproduce the literacy sources of their own dominance (Street, 2001: 12).

Burnett et al. (2014) speak to this warning; making the important distinction that continuing to expand and diversify definitions of literacy, as more knowledge is gleaned from how literacy is practiced by different groups of people around the globe, does not negate earlier definitions of literacy. In other words, emphasising that traditional school-based literacy does not lessen its importance as interest in other, potentially abstract forms, of literacy research and practice grows (Burnett et al., 2014).

Burnett et al. provide a useful definition of literacy research that adopts an NLS perspective, a definition that captures well the values that underpin my own approach to literacy research:

> NLS research has a history of being democratic, seeking to value what literacy participants are doing, as opposed to assessing against a particular standard or set criteria; literacy researchers have watched how people do things; researchers learn from their research participants what literacy is – the users are the experts (Burnett et al., 2014: 2).

Hence, literacy within an NLS approach becomes a lived experience that cannot be separated from its context, and is therefore multi-layered and multifaceted, considered in its plural form as literacies (Burnett et al., 2014). Accordingly, a central premise of the NLS movement is the analysis of language use: in my research this analysis transitions from the being, saying and doing, to the 'becoming' of 'entangled' literacies and practices of motherhood in, within, and across spaces: concepts which I return to elucidate further in Chapters 6a and 6b.

Throughout the thesis I explore how diverse literacies intersect with wider ideological processes: framing the discourses of FL. Gee explicates post-structuralist approaches to discourses as:

> socially and culturally formed, but historically changing ways of talking and writing about, as well as acting with and toward people and things', an outcome of which is that 'certain perspectives and states of affairs come to be taken as 'normal' or 'natural' and others come to be taken as 'deviant' or 'marginal' (Gee, 1998: 5).

Gee (2015) distinguishes between 'Big "D" Discourses' and 'little "d" discourses.' Big Discourses refer to "the ways in which such socially based group conventions allow people to enact specific identities and activities", whilst little discourse:

> studies how the flow of language in use across time and the patterns and connections across the flow of language make sense and guide its interpretation…'Big D Discourse' analysis embeds little "d" discourse analysis into the ways in which language melds with bodies and things to create society and history (Gee, 2015: 420).

I put Gee's (2015) distinction between D/discourses to work as an organisational strategy for the structure of Chapters 3 to 4b as a way of mapping the discursive terrain of how migrating mothers are constructed within societal Discourses, and in Chapters 8a to 8c turn to agentic understandings of family literacy discourses from the perspectives of the mothers, and at times myself as teacher-researcher.

1.6 Structure of thesis

The thesis is divided into three parts.

Part I, 'Postcolonial Deconstructions' (Chapters 2-4b), comprises my ontological positioning and theoretical framework, as well as my literature and policy review. Starting with my ontological positioning in Chapter 2, I introduce some of the postcolonial and feminist thinkers that influenced my theoretical and methodological understandings and decisions, rooted within the complications of my position as a White woman from a Western context. Through this dialogue, I mobilise the work of postcolonial feminists across a broad spectrum as both a reflection of my interests in the lived experiences of women from diverse cultural contexts and as a purposeful move to foreground the work of feminists from non-Western contexts.

Following this, I present the literature and policy review (Chapters 3-4b) as three distinct, yet interlinking, chapters in order to address how FamLit is currently positioned in the UK political climate: forming a basis for deconstruction and a mapping of the discursive terrain of FamLit in the third sector. In Chapter 3 I have organised the first part of the literature review around theoretical constructions of the *migrant* family in Western Discourses: considering characteristics and changes that happen as the family and mobility intersect: illuminated through some key concepts such as diaspora and belonging. In Chapter 4a, I establish the historical context of FamLit followed by the policy Discourses that frame Trad FamLit and critique some of the deficit-based literature concerning FamLit and *migrant* parenting. In Chapter 4b I explore potential meanings of third sector FamLit: considering government policies related to the Big Society and integration, as well literature from grassroots organisations, social geography research, and spatialised literacy research.

Part II, 'Postcolonial Dialogues' (Chapters 5, 6a and 6b) comprises my research context and methodology. In Chapter 5 I introduce the two TSO settings and the mothers in depth, as an important context for, what I have conceptualised as, my 'Messodology' that follows in Chapters 6a and 6b. The two Messodology chapters attempt to capture the spontaneous and organic nature of the research, much of which occurred in-the-moment, and from a 'bottom-up' approach aligned to the grassroots nature of the settings, and which at times took the research into unexpected 'messy' directions. The two distinct chapters for the Messodology include the grounding principles of what I term my 'pedago-Vis-ual' approach, drawing on Indigenous methodologies as well as PQ (Chapter 6a), and following this, a focus on the methodological directions led by the mothers (Chapter 6b).

Part III comprises my 'Postcolonial FamLit Reimaginings' which respond in part to the dialogues in Part II. In Chapter 7 I establish my pedagogical framework that I use as my analytical approach to explore ways of knowing about teaching and learning in the 'posts'. In Chapters 8a, 8b and 8c I put to work my pedagogical framework with the pedagogies led predominantly by the mothers in the settings over the two-year research period, presented as a postcolonial FamLit assemblage. Chapter 8a is organised around pedagogies of translanguaging, Chapter 8b around pedagogies of memory, whilst Chapter 8c centres on pedagogies of body and movement.

Finally, in Chapter 9, I draw together the strands emanating from the practice-based research through discussion and theorisation and return to my overarching research question of how, and what, FamLit pedagogies are produced by migrating mothers in two TSOs in the West Midlands. The chapter culminates in a discussion of what a postcolonial FamLit assemblage looks like in this context and returns to the original postcolonial complications to 're-question', 're-vision' and 're-imagine' what FamLit means in the third sector: including further problematisations and suggestions for research development. The chapter incorporates my recommendations coming out of the research for policy and practice.

Part I ‘Postcolonial Deconstructions’

Chapter 2

‘Roots to Routes’

2.1 Introduction: ontological roots

The practice-based reflections with which I opened the thesis signify a philosophical approach to FamLit education for migrating mothers which is, to utilise a term influenced by the work of Street (1997), ‘against the grain’. My approach contests both what I observed as explicit discrepancies in Trad FamLit provision, such as funding restrictions according to migration status (e.g. Long, 2009), as well as invisible or intangible inequalities such as those tied up with colonially-rooted attitudes and assumptions towards non-Western parenting practices (e.g. Crozier and Davies, 2007; Crooks, 2017), albeit un/subconscious. As my reflective opening dialogue brought to the fore, it was the more implicit injustices that became heightened in my consciousness as I started to become more actively involved in grassroots organisations centred on refugee rights and racial injustices. To utilise a term from Chicano poet-anthropologist Renato Rosaldo (cited in Clifford, 1977), I had, and continue to have ‘a deep hanging out’ with activism. That is, I immersed myself in a socially engaged experience, with similarly minded groups on an informal level (Walmsley, 2018). Throughout my research, I engaged with protest-based activism as well as committed myself to volunteering work within organisations that I held a strong belief in supporting. Through this process, I began to question my own position in new ways, within systems that were becoming increasingly illuminated as structurally inequitable.

Importantly, Street’s (1997) work points to the undoing and dismantling of ourselves as a necessary starting point in conceptualising societal systems of power. Thus, ‘going against the grain’ needs to start with challenging our own desires, conflicts, and fears: aspects that I speak to as I start to deconstruct my own ontological position, as teacher-researcher, in this chapter and deepen further in my methodological approach. The purpose of this chapter, therefore, is to dismantle aspects of my own positionality and to illuminate how I, in Jackson and Mazzei’s (2013) terms, ‘plugged in’ theory for the following purposes: to inform my conceptual framework for postcolonial FamLit; to frame my policy and literature review; and

to shape my early methodological thinking. Through this process my ontological 'roots' expanded into 'routes' to knowledge and practice-based decisions.

In this chapter I present the start of the journey for my conceptualisation of a 'postcolonial FamLit', with three constructs that are carried forward throughout the thesis: 'deconstructing representation', 'deconstructing the third sector as a third space' and 'mobilising Indigenous ways-of-knowing-in-being'. Within each construct I frame my theoretical thinking and the way that I, in response to this thinking, actively speak to theory in the troubling of my own identity work and/or recognition of how this shaped the research process. This is, to utilise a Baradian (2012) term (itself emanating from Haraway's work) part of my belief in "response-able" research. Taylor (2018: 81) elaborates the relationality implicit within response-able research that: "recognizes the moral force of the other to respond in a move which shifts away from 'us' (humans) 'speaking for' the other." Yet, in making this claim, I remained aware of the danger of my response-abilities not going deep enough in terms of my problematic positionality. I recognised that this was an ongoing process that needed to be constantly revisited. I therefore drew on Higgins (2017: 93) ideas of "what it might mean to take up (and/or be taken up by) the responsibility of responsiveness: response-ability as necessary homework, as (not) hearing the call of the other, and as account-ability toward co-constitutive relationality": aspects which I expand upon throughout the thesis.

2.2 Postcolonial Paradoxes

Many of the migrating mothers in this thesis originate from countries that were colonised by the British or other European nations, for example, the Italian colonisation and British administration of Somalia (Tripodi, 1999). This context, as well as that of Britain's colonial history running concurrently with the historical roots of British feminism (Jonsson, 2016), exposed the need to problematise the contested and complex context of postcolonialism. The term has aroused considerable debate due to its ambiguity, for example, whether it refers to an historical period or solely as a theoretical model. Maori researcher Linda Tuhiwai-Smith, for example, problematises the 'post' in postcolonial, challenging that: "naming the world as 'postcolonial' is, from indigenous perspectives, to name colonialism as finished business" (1999: 99). Indigenous researcher Margaret Kovach (2010), of Nêhiyaw and Saulteaux ancestry, portrays further the symbolic present relevance of the term postcolonial: that is the

need to read the past and present together and to be constantly conscious of the presence of colonialism through operations of world/neoliberal power. Similarly, Stuart Hall (2017) critiques the recent coinage of the term and the contradictions and paradoxes that the process of postcolonial identification generates, positing an understanding of the process as a progressive continuum in which colonialism persists in new forms:

> We continue to stand in its shadow. In the case of the colonial and the post-colonial, what we are dealing with is not two successive regimes but the simultaneous presence of a regime and its after-effects. Colonialism persists, despite the cluster of illusionary appearances to the contrary (Hall 2017: 24).

Hall's work (e.g. 1990; 2017) focused on the complexities and continuations of the migration process, and subsequent creation of *migrant* identities, that do not fit a linear model, and which are constantly changing. Like Hall, rather than considering identity as a *fact* that has already been accomplished, from the outset of my research I considered it instead as an ongoing *production* or *process*: a plural construct that is always comprised within forms of representation. Hall proposed that identities are "the means for becoming", in which:

> we need to consider how we are inserted into the social processes of history and simultaneously think about the mental means we, as subjects, employ to explain ourselves where, in history, we find ourselves (Hall, 2017: 63).

2.3 Conceptualising 'Postcolonial FamLit'

(i) 'Deconstructing representation'

Kimberlé Crenshaw's (1989) intersectional approach, a central tenant of Critical Race Theory (CRT), provided me with a necessary starting point in addressing the processes of power embedded within the construct of identity in this thesis. Like Crenshaw (1999), bell hooks (1990), and Hall (2017), I drew on intersectionality to connect diverse areas of subordination into a complex web of inequality in which race, class, ethnicity and colonialism are viewed not as separate entities but as intertwined and relational. My approach to the unpacking of identity was informed by CRT's overall premise of both challenging and deconstructing racial inequalities in societies: particularly in addressing how the positioning of race and ethnicity can influence access to the category 'woman' (Rollock & Gillborn, 2011, Gedalof, 1999) and, I add, the category 'literate woman'. Audre Lorde (1984: 1) speaks of systematised oppression in which "Black and Third World people, working-class people, older people, and women",

will always be made to feel “surplus” and “to occupy the place of the dehumanized inferior.” Lorde poignantly emphasises this juxtaposition of both the visibility and invisibility of Black women and women of colour.

Gayatri Spivak (1998) in addressing, and with it contesting, such processes of inferiority or dehumanisation urges us to understand identity as being both historical and relational. Spivak (1998) refers to women in the postcolonial context in ‘subaltern’ or ‘historically muted’ representations, raising essential methodological questions:

> In seeking to learn to speak to (rather than listen to or speak for) the historically muted subject of the subaltern woman, the postcolonial intellectual systematically 'unlearns' female privilege. This systematic unlearning involves learning to critique postcolonial discourse with the best tools it can provide and not simply substituting the lost figure of the colonized (Spivak, 1998: 91).

In response to the ‘systematic unlearning’ that Spivak speaks of, I made a commitment to move away from historically humanist representations of FamLit rooted in human exceptionalism: aspects that I expand upon towards the end of this chapter. Bahri (2009: 198) posits that Spivak’s questions are ‘multiple mandates’ requiring that postcolonial feminists “remain centred on the problem of representation: who speaks for (or in the voice of) postcolonial feminism, who listens and why”: in the case of my research I was constantly mindful of the fact that the mothers’ stories were not mine to tell and I return to this important consideration in my methodological approach (Chapters 6a and 6b).

Mohanty (1988; 2003) advocates a ‘feminism without borders’, with the concept of heterogeneity as an underpinning principle in postcolonial feminism that needs to transcend beyond colonial reading and writing. The disruption of homogenisation is a critique echoed widely across academic and non-academic sources to challenge what Mohanty (1988) refers to as *ontological victimhood*, a concept through which women become subject to social positionings. Mohanty’s (1988) work heightens awareness of the dominant culturalist paradigm that exists in the Western world for understanding, for example, Muslim women that reinforces labels such as *oppressed, powerless, inferior, dependent*, and *victim* (e.g. Mohanty, 1988; El-Saadawi, 1999; Mernissi, 1975). Conceptualising this notion in Foucault’s (1980) terms, victimhood becomes a ‘regime of truth’ in which Muslim women, and non-Western women as a whole, are regarded as a homogenous group, and in turn become classified and normalised in terms of an assumed/conferred victimhood. Consequently, the

image of the supposedly suppressed, oppressed woman does little to support progressive feminist movements in such countries and in fact puts the woman in a mediator role of challenging existing cultural paradigms, alongside their own attitudes to gender roles.

Integral for moving forward FamLit research, is the need to transcend ideological discourses that mobilise power through their defining of the oppression of women, of mothers, and of migrancy: aspects that also become embedded within deficit notions of literacy for migrating mothers and which I discuss in more depth in Chapter 4a (p.74). I acknowledge that teaching and learning is itself a social practice that is not neutral and affects the nature of the literacy being learned; it is therefore often rooted in the colonial, the neoliberal, and the hierarchical in practice. Throughout the research, I constantly returned to Gloria Anzaldua's (1987: 271) powerful words that "linguistic identity is twin skin to ethnic identity" and made a theoretical commitment to trouble institutional processes of deficits or labelling that can result from power operations in language and literacy practices and their intersectionalities with race and gender, amongst other categories. In response, I searched for literature that would assist in unearthing the complex multidimensional layering of experiences and identities as a starting point to address the process of othering, which is exacerbated by unhelpful labelling of Muslim women.

In the same vein, I searched for studies that drew attention to women using Islam as a powerful tool, such as through their choice of dress, to express their rights and refuse certain practices (Dwyer, 2000; Brown, 2006; Mernissi, 1975). Reading from a wide range of sources, from both academic and more localised 'grey' literature including autobiographical accounts of feminist activists from non-Western contexts, such as Mende Nazer (2007) and Ayaan Hirsi Ali (2008), supported my problematisation of homogenous gender-based identification categories. These diverse perspectives provided first-hand autobiographical, albeit individualised and subjective, sources, adding somewhat of an immediate, unmediated sense of knowing that some of the accounts of the women I had read had not emerged from a structured research process. This is significant as, no matter how collaborative the principles are underlying it (as in this research), inevitably the very essence of academic research adds elements of formality that undoubtedly interfere with people's 'natural' behaviour. Utilising a wide range of academic and non-academic literature therefore added a richness to the insights I have gained of family life and gender roles in the countries that the mothers who

have contributed to this thesis come from. I return in further depth to some of the themes raised in this section in Chapter 3's literature review in order to add to my conceptualisation of the deconstruction of representation in 'postcolonial FamLit' in terms of political representations of the *migrant* family.

(ii) 'Troubling my privileges'

In responding to Mohanty's (1988) call to deconstruct socially constructed images of the non-Western woman, that were embedded within me by virtue of being born into a Western society, I had to begin with myself. I had to challenge my previously unrealised, albeit subconscious, assumptions based on my experience as a teaching practitioner with women from diverse migratory, religious and cultural contexts: groups of women that I began to realise I had started to homogenise in different ways. My ontological approach required me, throughout the research, to deconstruct the problematic representation that was inseparable, to some extent, from my position as a White Western female researcher engaged in research with women from Black and diverse minority contexts.

In dismantling my Whiteness, the work of Irene Gedalof (1999) holds particular resonance, due to her similarly problematic position as a White Western woman aligned to postcolonial feminist principles. In this regard, Gedalof (1999) raises important questions that were pertinent to my position within my research. For example, Gedalof urges us to ask the distinctive questions that "an engagement with postcolonial feminisms can help us to reframe differently in a white Western context" (1999: 7). Moreover, Gedalof stresses the necessity to ask:

> not only about women's relationships to the dynamics of racist or ethnocentric exclusion, but also about the dynamics of some women's problematic inclusion in the processes through which privileged racial, religious, ethnic, class and national identities emerge (Gedalof, 1999: 9).

I used these questions as a stimulus in deepening my ontological thinking. Regarding the former question, I made a commitment to continuously question my positioning in relation to the literature I read and, accordingly, to bring to the fore differences between women resulting from structural operations of power within race, nationality, ethnicity, and economic positionings, and, in turn, to consider aspects of privilege that different identity categories afforded me. Consequently, I was able to consider how my position itself engaged directly,

and perhaps contributed to, the politicisation of language and literacy education for mothers from diverse migration contexts with whom I was working. Mackinlay and Barney, in their position as non-Indigenous scholars foreground an important warning, one which aided my constant troubling throughout the thesis:

> already we have engaged in a dangerous act of representation, one where the potential silently lies for us to continue to use our White race, power and privilege in theoretical, epistemological and pedagogical ways as part of the ongoing colonial project (Mackinlay and Barney, 2014: 4).

Attuned to Mackinlay and Barney's (2014: 3) concern in their position as non-Indigenous scholars working within the field of Indigenous Australian Studies of "colonizing decolonizing discourse", I rather searched for ways to *deconstruct, dismantle* and *trouble* (actions that I introduced in Chapter 1, p.18) at every stage of the research and, with it, to reconceptualise my practice. In approaching the practice-based nature of the research, I embraced Kovach's assertion for non-Indigenous scholars to decolonise:

> one's mind and heart', and to explore 'one's own beliefs and values about knowledge and how it shapes practices. It is about examining whiteness. It is about examining power. It is ongoing (Kovach, 2010: 169).

The sensitivities and contradictions regarding decolonisation as a concept (e.g. Tuck and Yang, 2012), called for a continuous dialogue between the practical and theoretical through postcolonial feminist praxis: one that demanded a responsibility on my part to challenge my subconscious assumptions and to trouble taken-for-granted privileges rooted within the constructs of colonialism and Whiteness. I drew on the work of Kalwant Bhopal to find ways to dismantle my privilege, who herself draws on Peggy McIntosh's metaphor of White people carrying their privilege with them everywhere they go like an 'invisible rucksack'. Bhopal (2018) asserts that White privilege is "never consciously recognised or defined", rather it becomes "normalised, internalised, maintained, diffuse" (2018: 4) through the social structures that we embody, manifesting itself through overt and covert forms of racism. Like Bhopal (2018), I agree that racism is much deeper and more insidious than simply existing on the surface through anti-social behaviour and hate crimes, and rather it is embedded within a societal system that is designed to benefit Whiteness at every level. More recently, I was struck by the following words of Aracelis Girmay (2020), in response to an interview she read with African-American poet Gwendolyn Brooks in 1977:

> When a White person with a White child points to my child, even lovingly, as an example of a Black life who matters, I would also like that person to teach their White child about White life and history, and about how they are going to have to make sure that they are not taking up more air, more space, more sidewalk because they have been taught wrongly that the world is theirs (Girmay, 2020: 1).

To me, this extract summarises White privilege with a different kind of poignancy, one which affected me in a way that I could not explain: it sparked a kind of reaction inside my body, perhaps partly because of the migrating mothers with whom I had developed a strong connection through this research. Indeed, affect became an important aspect of my research approach and is something I return to in depth in Chapters 6a and 6b. I was aware of the danger of making somewhat superficial claims through my research in interrogating my privilege: claims that alone did not go deep enough. I realised that addressing my Whiteness and privilege was much more complex and is something that does not simply end when the research is over.

(iii) 'Deconstructing the third sector as a third space'

The third sector context of this research signifies the need to complicate the deconstruction of discursively rooted notions of representation further in terms of the entanglement of space. Foucault's (1980) work, for example, provides use in considering how bodies have become subject to surveillance, normalisation, exclusion, classification, distribution, individualisation, totalisation, and regulation across time and space. In the case of theorising postcolonial FamLit, applying Foucauldian theory opens up thinking as to how migrating mothers' bodies are governed across school spaces in Trad FamLit in contrast to third sector spaces: both of which are areas for development throughout the thesis.

Bhabha (1996) takes the Bakhtinian concept of hybridisation as a starting point in his theorisation of representation. Elaborating Bhabha's theorisation of hybridity, Wolf (2000) refers to the ways in which hybridity is produced as an effect of colonial power. Wolf asserts that Bhabha's theorisation of hybridity can be viewed as "radically heterogeneous and discontinuous, a dialectical articulation that involves a new perspective of cultural representation", in which, "cultural difference is no longer seen as the source of conflict, but as the effect of discriminatory practices" (2000: 134). Kapoor (2003) discusses the distinctive political character of Bhabha's work in the way that hybridity creates space for agency. Whilst drawing similarities between Bhabha and Foucault's theorisation of power as productive,

Kapoor (2003) suggests that for the former, the result is a more creative and positive agency which, rather than producing resistance, instead produces a 'third space' of negotiation.

Importantly, Wolf (2000) exemplifies that in third space, dimensions of culture, such as space and time, can no longer be understood as homogenised. Therefore, in Bhabha's (1996**:** 211) terms, the third space gives people access to "new structures of authority" and "new political initiatives" where meaning is produced in-between and beyond cultural borders. In the BTR third sector, the notion of an 'in-between space' foregrounds the ways in which individuals at risk of destitution, such as those seeking asylum and those in the transition between asylum-seeker and refugee status, as well as individuals from countries categorised as 'stateless' are positioned in political discourses: aspects which I return to in Chapter 4b (p.89).

(iv) 'Disrupting colonial language borders through third space'

Of particular use to postcolonial thinking in FamLit is the way in which the notion of third space has been applied to language education: forming an inevitable part of FamLit spaces when working with mothers with EAL. Pratt (1991) refers to the creation of new transcultural forms as a result of the colonial encounter, that operate within an 'in-between' space or 'contact zone'. Ghandi (2019) refers to Pratt's work as productively extending that of Bhabha and Hall, in the way that all parties in the colonial encounter are implicated, resulting in a mutual merging or negotiations of identities. Emanating from Pratt's concept of the contact-zone is a growing body of research on 'translanguaging'. In brief, translanguaging can be read as a transformative conceptualisation of language use in 'superdiverse' contexts, that transitions from a hierarchisation of language intrinsically rooted in colonising practices (Vertovec, 2007; Garcia and Leiva, 2014; Flores and Garcia, 2014). Translanguaging illuminates multimodal communication taking place as much through non-linguistic means as through linguistic means, indicating a dynamic, in-the-moment process including movement and spatial dimensions through the body. Rymes (2014) foregrounds the collection of diverse ways that individuals draw on in their 'communicative repertoires' in order to effectively function across diverse contexts and communities. Drawing on Rymes's (2014) work, Blackledge and Creese (2017a) refer to repertoires as comprising linguistic, semiotic and sociocultural resources. Repertoire is a defining element in the process of translanguaging, as is the way the body is put to work within this approach (Blackledge and Creese, 2017a), and

the centrality of mobility and spatial dimensions (Blackledge and Creese, 2017b): dimensions that I expand upon throughout the thesis.

Communications through the body and space are also reflected in what Leander and Sheehy (2004) refer to as 'spatialised' literacies, an additional turn in the NLS movement. Burnett et al. (2014: 161), for example, draw on conceptualisations of literacies within spaces of hybridity, as "multiple … produced through the orchestration of semiotic resources." Doreen Massey (2005) views space as the "product of a set of interrelations within which interactions occur across spectrums of the macro to the micro" and as "the sphere of the possibility of the existence of multiplicity in the sense of contemporaneous plurality" (Massey, 2005: 9). Therefore, there are always connections and relations yet to be established, or in equal respects, not established, because space is never a closed system and things are never fully or neatly interrelated. I posit that the co-constituents of space, multiplicity and plurality become key facets in the conceptualisation of FamLit in the third space. As my research journey progressed, I started to view FamLit, to return to Hall's (2017) phrase, as the 'means for becoming': in other words as a fluid or changing entity or event, in a space that did not exist prior to the identities and entities. Within spatialised literacies, interrelations are integral for understanding meanings: themselves entangled in a politics of interrelations both inside and outside the FamLit classroom. The FamLit space is therefore "always under construction", is a "product of relations-between" and is always in the "process of being-made" (Massey, 2005: 9).

(v) 'Mobilising Indigenous ways-of-knowing-in-being'

In troubling my previous ways of knowing about my Trad FamLit practice and in challenging my racialised, and with it politicised, position in the research I was struck by the words of Tuhiwai-Smith:

> For the indigenous world, Western conceptions of space, of arrangements and display, of the relationship between people and the landscape, of culture as an object of study, have meant that not only has the indigenous world been represented in particular ways back to the West, but the indigenous world view, the land and the people, have been radically transformed in the spatial image of the West. In other words, indigenous space has been colonized (Tuhiwai-Smith, 1999: 51).

In dialogue with Tuhiwai-Smith, I maintained this important problematisation as I critiqued the literature, aware that the literature field I was working with comprised predominantly *Western*-based academic narratives. Within Indigenous ways-of-knowing-in-being "knowledge is inseparable from the relationships with/in the place from which it emerges" (Higgins and Kim, 2019: 112). My thinking started to shift into a deeper recognition of the diverse and equally valued world views of the mothers, our spatial relationships, and relationships and values they, and I, placed on nature, animals and other more-than and nonhuman forms that deconstructed human representation and relationships with space in an entirely new way. I considered how such aspects were deeply rooted and constant, yet simultaneously in flux and emerging amidst the disruptions of the migration process. In the next chapter I complicate the migration process and the human-centred dimensions of discursive positionings entangled within it. I return to this mobilisation in further depth in Chapters 6a and 6b, in response to the methodological routes led by the mothers, and the accompanying paradigmatic shift of the research into my new found respect for Indigenous-informed relational and emergent ways of knowing from Indigenous researchers such as Tuhiwai-Smith (1999) and Kovach (2010), and importantly the methodological routes led by the migrating mothers.

Chapter 3

Family Literacy Discourses: the *migrant* family

3.1 Introduction

This chapter serves the purpose of deconstructing *Western* Discourses of the *migrant* family in the UK through a framework of some key theoretical concepts as well as a critique of peer-reviewed academic literature. As one of the aims of my research is to establish an emerging third sector FamLit literature field that includes deepening understandings of the changes and experiences migrating families encounter through the migration process, this chapter therefore provides an overview of this context, which is then followed with the FamLit policy and literature review in Chapters 4a and 4b. Utilising Gee's (2015a) D/discourse distinction as an organisational approach encourages analysis of the social practices of the migrating family at micro levels of society, in order to give an insight into how such practices fit into, or contradict, the positioning of the *migrant family* at State level. Moreover, the chapter includes research that focuses on barriers migrating families encounter through the migration process and this, in turn, aids understanding of support requirements for families and ultimately an understanding of where third sector FamLit provision fits in to this.

In respect of the migrating mothers at the centre of this thesis, I attempted to critique literature based primarily on families from Somali, Kurdish, and Afghan origins who had experienced migration to a UK or EU context. At times I also draw upon literature from other *Western* contexts, including the US and Australia. However, I acknowledge that the literature in this and the following chapter emanates predominantly from Anglophone sources. Consequently, and in dialogue with my ontological framework established in Chapter 2, I continuously strive to question the interconnections of the literature with historically rooted colonial thinking, albeit at times subconscious, particularly with regard to *Western* research carried out on *non-Western* cultural aspects.

In Chapter 2, I conceptualised *migrant* identity/ies, in terms of plurality, flux, and paradoxical historical mode (e.g. Spivak, 1988; Hall, 2017). In a similar vein, culture as a concept is equally problematic. I acknowledge that focusing on families according to their cultural origins is

somewhat contradictory, as is the case in consideration of any collective, due to its masking of differences. I recognise the complexities and limitations in addressing cultural groups in this way and maintain throughout the chapter an acknowledgement of their diverse tribal histories, languages, ethnicities, traditions, and religious variations. Throughout the chapter I therefore remain continuously aware of the need to deconstruct the concept of culture through a critical postcolonial lens. That is one that recognises culture as a dynamic, transformative process that changes according to times and circumstances (Scollon et al., 2012), and one that is "fraught with notions of homogeneity, boundedness and locality" (Kokot et al., 2004: 1). Therefore, whilst in this chapter the migrating family is considered according to its positioning within Discourses, I acknowledge in Hall's (2017) terms, that it is always 'becoming': therefore, the *migrant* family is always a representation, influenced by both physical and metaphysical constructs of being, knowing, identity, time, and space. Hence, like Hall (2017), the literature review is conducted through a lens that reimagines cultures as 'travelling' ones: "cultures 'on the move', constantly reconfigured through 'discover', conquest, migration, adaptation, enforced assimilation, resistance and translation. In other words, a culture not of 'roots' but of 'routes'" (Hall, 2017: 76). In response to Hall (2017), I assert that critiquing the 'norms' of different cultural groups, as if they are fixed entities, must therefore remain at the forefront of any researcher's critical thinking and reconceptualising in their field.

Interrogating Discourses of the *migrant* family

3.2 Historical context

A key concept for understanding the formation and experiences of migrating families, illuminated in the literature is that of the *transnational family*. The concept of the transnational family emerged from theories of transnationalism and the historical context of the nation-state. More precisely, this can be traced to the 1648 Treaty of Westphalia that resulted in the establishment of the concepts of sovereignty, the nation-state, and borders, all of which have helped to shape the social constructions of racial identities in modern society (Nimako, 2017). American historians within this field, such as Thelen (1999), traced the first usage of the term *transnational* to the classic essay *Trans-National America* by Randolph

Bourne in 1916, which demonstrated Bourne's visionary ideas of pluralism and cosmopolitism. In summary, Thelen (1999) and his fellow-historians began to develop a body of work that, as in the earlier work of Bourne, interrogated the notion of the nation state as the sole significant actor upon which people's lives were centred and instead drew attention to movement and activities that spanned state boundaries.

3.3 Construct: diasporic, hybrid identity/ies

The concept of diaspora is nuanced, and in many ways inextricable to that of transnational migration, with the term *diasporas* often used synonymously with *transnational communities* (e.g. Bhatia & Ram, 2009; Mishra, 2016). Nonetheless, I argue that such subtle differences require their own deconstruction and theorising in order to ascertain the complexity of the Discourse of the *migrant* family. The etymological roots of the word diaspora provide a useful starting point. Campt (2004: 179) refers to the Greek etymology of the word *dia* meaning "through" and *speirein* "to scatter". The concept of diaspora in terms of its original political context can be traced back to the historical period following the Second World War when the term referred specifically to the dispersal of Jewish people outside of Israel (Safran, 2004). The term later became synonymous with the notion of the displacement and dispersal of people in general from their homeland (Safran, 2004). Bhatia and Ram (2009: 141) propose that the notion of diaspora "refers to immigrant communities who distinctly attempt to maintain (real and/or imagined) connections and commitments to their homeland and recognize themselves and act as a collective community." In other words, people who simply live outside their ancestral homeland cannot automatically be considered diasporic communities. However, Avtar Brah foregrounds the complexities rooted within this notion of the 'collective' in diasporic communities, raising important questions for this thesis:

> All diasporic journeys are composite in another sense too. They are embarked upon, lived and re-lived through multiple modalities, for example, of gender, 'race', class, religion, language and generation. As such, all diasporas are differentiated, heterogeneous, contested spaces, even as they are implicated in the construction of a common 'we'. It is important, therefore, to be attentive to the nature and type of processes in and through which the collective 'we' is constituted. Who is empowered and who is disempowered in a specific construction of the 'we'? How are social divisions negotiated in the construction of the 'we'? What is the relationship of this 'we' to its 'others'? (Brah, 1996: 184).

Brah's (1996) questions assert the implications that can result from collective identification processes: whether coming from within collectives themselves, or projected onto groups from the outside, and implies that both projections from within and from outside can lead to othering in different ways. Othering refers to a process by which an individual or group is judged on their degree of closeness from the cultural, moral and physical ideals of the dominant group (Ong, 1996). However, whilst I utilise the term *other* in this chapter in relation to the literature, I do so with caution and with awareness of the problematic nature of the term. For example, postcolonial feminist Ang (1996) refers to the contradiction in the term in which methods of othering have changed from outright rejection or physical separation, into a process in current times that uses otherness as a discursive tool for representing a false inclusion, such as with the term *tolerance*. In a similar vein, Bhatia and Ram (2009) suggest that diasporas form when there is a lack of representation of cultural identity in the *host* country that then results in political ramifications inherent within the notion of diasporas. To briefly note, I purposely italicise the term *host* throughout the chapter due to my assertion of its 'politically loaded' nature: a critique that I return to in the next section.

In response to the connectivity of diaspora and displacement, and the implication of both in terms of movements of people, counter theories have emerged. For example, Gilroy (1993) challenged the ethnic absolutism implied in defining diaspora in its original context, with its perception of rigid and entrenched differences between *pure* categories of racial and cultural difference. In this regard, Gedalof (1999: 13) usefully integrates the way in which theorists of difference, such as Gilroy, argue for "the more difficult, but possible alternative of a paradigm of identity that begins from the assumption of impurity": that is as a way of dismantling racial discrimination by consideration of assumptions based on *White* superiority.

Importantly, both Gilroy (1993) and Hall (1990; 2017) challenge preconceptions of diasporic cultures as settled, stable and traditional: in other words, illuminating representations of diasporic groups that exist in a fixed state of difference, otherness, or of diasporic identities as anchored within fixed states of nationality. Brah foregrounds the way in which the concept of diaspora "places the discourse of 'home' and 'dispersion' in creative tension, inscribing a homing desire while simultaneously critiquing discourses of fixed origins" (1996: 192-193). As an alternative, Brah (1996) utilises the term *diaspora space* to move away from associations with displacement and dislocation, and rather proposes the notions of *border* and *location* as

a conceptual framework for analysing the transnational movement of peoples and identities, connecting movements to exclusion and restriction.

Bhabha's (1996) and Hall's (1996) work (p.38) adds a deeper understanding of this conceptualisation of hybrid and diasporic identity/ies, and how they are manifested across 'third spaces.' In Hall's (1990) terms the 'routes' of the migrating family are manifested as transnational movements across both physical and imagined spaces. Therefore, the construct of diaspora, becomes an *experience*, to be defined:

> not by essence or purity, but by the recognition of a necessary heterogeneity and diversity; by a conception of 'identity' which lives with and through, not despite, difference: by *hybridity.* Diaspora identities are those which are constantly producing and reproducing themselves anew, through transformation and difference (Hall, 1990: 235).

I propose that diaspora identities in turn become entangled with hierarchised and racialised categorisation processes and with it the abstract notion of belonging. Sales (2002), for example, refers to the categorisation of the *deserving* refugee as compared to the *undeserving* asylum seeker resulting in unequal opportunities and resources available for asylum seeking families in the UK. This process of labelling according to citizenship status can be detrimental, with the potential to influence public opinion about who deserves help or not (Sales, 2002) and who belongs or does not (Jones & Krzyzanowski, 2008). Forkert et al. (2020: 142) posit the concept 'migrantification': that is as an institutionalised process of "becoming migrant" to refer to the ways in which people are made into *migrants* above all else by a combination of governments, the media and members of society, that seeks to colonise "migrant consciousness … reminding all of their position in a hierarchy of insiders, outsiders and those waiting for decisions" (2020: 143). Moreover, Forkert et al. (2020: 168) refer to the "conditional belonging" which is attached to "perceived migrants" and a normalised Discourse around 'not legitimately belonging' applied to those awaiting a decision.

Aspects of Somali-born writer Hanna Ali's, Sheekadii Noloshayada (The Story of Us) elaborates how belonging becomes entangled with problematic racialised identity categories. Ali (2018) highlights eloquently, through her mix of semi-fictional, poetic writing based on her own experiences of growing up in the diaspora (her terms) as a refugee, the multi-layered concept of belonging. For example, she discusses how her racial identity marked by her skin colour, felt more prominent and emanated feelings of exclusion in Sweden compared to the UK.

Additionally, Ali (2018) speaks of aspects of frustration resultant from growing up in Europe, that had led to an unfulfilled acceptance and belonging by Somalis in Somalia: connecting aspects of nation-based identity/ies to a kind of membership.

Ajrouch and Kusow (2007) contrasted the experience of Somali families in Canada with Lebanese families in the US and their experiences of the dichotomy of minority to majority status, felt to different extents. The findings brought to the fore an increased conservatism and desire for visibility in the religious identification processes for both groups of families, explained as an enabler in them establishing a familiar cultural space, findings paralleled in other studies (Jaji, 2014; Abdi, 2007; Boyle & Ali, 2009). The negotiation of the Muslim religious identity was less challenging for the Lebanese families due to their *White* racial status, with "whiteness" representing "a sociological category that demarcates unspoken privilege and power" (Ajrouch & Kusow, 2007: 82). The process of othering operated in opposition to the construction of *Whiteness* for the Somali families in Ajrouch and Kusow's (2007) study: in other words, othering primarily occurred according to racial status, which in turn, led to the othering of their religious status. When questioned regarding definitions of their identities, most Somalis answered based on nationality as opposed to race, religion, or clan. Despite this, the Somali families were deeply aware of their minority status in Canada, particularly as they had come from a majority status in their homeland. This limited their full participation in Canada where the dominant group was of a different racial status to theirs (Ajrouch and Kusow, 2007).

Racialisation also occurs at the intracultural level, for example in Jaji's (2014) research. This research comprised two parts: firstly, Somali refugee families *hosted* in Nairobi, Kenya, and secondly, Kenyan and Somali families in Eastleigh, UK. With regards to the former, evidence was found of negative labelling of each cultural group towards the other, with many Somalis referring to Kenyans as 'Westernised' which they saw as detrimental to their children's sense of belonging. In this case, belonging was associated specifically in terms of the cultural and religious values of the nation state of Somalia, mirroring aspects highlighted by Ali (2018): implying that the process of *othering* would happen wherever one cultural group was *hosted* by another, however racially and/or culturally close or distant the groups were.

3.3.1 'Host' and 'Home'

Implicated within the construct of diasporic, hybrid identity/ies, and alluded to in the research above, is that of the *host* country, which in turn implies the accompanying antonym of *guest.* Derrida's (2000) notion of '*host*ipitality' is particularly relevant in this regard, through which he problematises the notion of *hospitality*, a concept that is never absolute and is always accompanied by contradictory connotations of welcome. Derrida (2000) posits welcome as always conditional, and always inherently attached to its opposite of hostility. Fiddian-Qasmiyeh and Qasmiyeh (2017, para. 6) elucidate Derrida's problematisation of hospitality as "ultimately unknowable and also unachievable", referring to "the ever-present possibility of hostility towards the Other who has, at one time, been welcomed at the threshold." The Refugee Hosts (University College London) research project utilises Derrida's term *host*ipitality specifically in relation to South-South contexts where refugee communities, for example in the case of Lebanon, *host* other refugees. In this context, questions are raised as to whether both the hosts and the guests have truly known what it is to be welcomed in the Middle East (Fiddian-Qasmiyeh and Qasmiyeh, 2017). In the discussion above of Forkert et al.'s (2020) notion of 'migrantification', participants spoke of the label *migrant* as attached to them for life, even if they were given permanent residence or British citizenship in the UK. Similarly, the notion of *guest* in Fiddian-Qasmiyeh and Qasmiyeh's (2017) research becomes attached to that of *migrant*, with both implying the process of never fully belonging.

Another paradoxical term that is intricately entangled with that of belonging is that of *home*. Brah's (1996) work draws attention to the tension within the conceptualisation of diaspora that included a homing desire that implies fixed origins and sits in juxtaposition to the idea of movement and dispersion. Brah (1996: 193) raises pertinent questions regarding differences in intergenerational experiences of, and meanings attached to, home and the impact of social and citizenship exclusions, summarising that: "the question of home, therefore, is intrinsically linked with the way in which processes of inclusion or exclusion operate and are subjectively experienced under given circumstances." Gedalof (2007) similarly encapsulates contradictions inherent in the word *home*, as well as its gendered underpinnings, referring to some women experiencing *unhomely homes* as a result of their complex trajectories that intersect with diverse tools of power in social, cultural and political realms across migration contexts. Furthermore, Umut Erel's (e.g. 2011; 2013) work, concerning Kurdish mothers in

the UK, draws important attention to processes of belonging based on cultural and linguistic identity/ies, that have been enabled in diasporic, as opposed to homeland, contexts. This is due to the fact that Kurdistan currently remains a stateless region covering four countries (Turkey, Iraq, Iran, and Syria) and the Kurds are an ethnically identifying group comprising an estimated 30 million people, who have been subject to racial persecution throughout their history and a denial of a nation state (The Kurdish Project, 2018). This has resulted in an imagining of the Kurdish nation occurring through both individual identification processes and through Kurdish national movements in trans-national communities (Erel, 2013; 2019).

In Erel's (2013) research with Kurdish mothers in London, mothers are referred to as *performing* shared intergenerational belonging. A selection of mothers in Erel's (2013) research point to this juxtaposition with some communicating the sense of belonging based on Kurdish identity as stronger in the diaspora due to the ability to perform this aspect of their identity more freely and/or openly. The performative and pedagogic character of their work with their children is emphasised, which stresses "the cultural continuity of their cultural identification with Kurdishness across space and international borders as well as across generations" (Erel, 2013: 976). Contrastingly, many mothers held an opposing view in this orientation of passing on the continuity of Kurdishness to their children. Rather, the mothers embraced changes and opposed restrictions on expectations of the transference of solely nation-based identity/ies. One mother, for example, referred to the ways in which references to the maintenance of a Kurdish culture in the diaspora were used to justify prevalent power relations based on gender and generation. Regarding both contrasting orientations of embracing cultural and ethnic continuity or embracing cultural and ethnic change, Erel (2013: 979-980) views both as "challenging hegemonic notions of citizenship ... which bring new collective political subjects, British Kurds or Kurdish British children into being." Moreover, in their mothering work, migrating mothers equip their children with "resources for constructing a counter-hegemonic narrative of citizenship and belonging across homeland and diaspora and across the generations" (Erel, 2013: 981).

Gedalof (e.g. 2009) and Erel (e.g. 2011; 2013) expand the literature field on the cultural and caring work of migrating mothers, which, they claim, is in effect a process of modern-day labour exploitation. Gedalof (2009) and Erel's (2011) work, for example, focuses on the intersections of mothering and social capital: both have carried out extensive research into

the silent or invisible work that migrating mothers carry out, which contributes to essential citizenship work for the State. Erel, drawing on Kershaw's (2005) term *culture work,* highlights the labour that migrating mothers inevitably enact with their children in the private realm to develop the self-esteem and self-respect of children growing up in a society in which power is held by a dominant White class, resulting in their automatic *othering* due to processes of underlying institutional racism. Kershaw (2005) views migrating mothers as performing political agency in their resistance to such processes, whilst Erel (2013: 975) refers to the necessary grounding inherent within the interrogation of mothers' cultural and caring work in processes of "agency, reflection and creativity." Erel posits that mothering carries out vital political work to challenge racialised and negatively politicised Discourses:

> Migrant mothering challenges the discursive construction of a long history of the nation-state as based on intergenerational ethnic continuity. Migrant mothering questions the idea that bearing and rearing children 'naturally' transmits ethnically bounded, homogenous cultural capital to children as the basis for ethnic or national belonging. Recognizing migrant mothers as citizens raises the question of how plural ethnic identities can relate to citizenship identities (Erel, 2011: 696).

Erel (2011) expands from this in her emphasis on the cultural values of minority groups, that she states need to be considered in relation to those of the ethnically dominant society, as well as in relation to other power dynamics within and between minority groups such as gender, race and sexuality.

Furthermore, both Gedalof (2009) and Erel (2011) highlight the under-theorisation of the reproductive work of *migrant mothering*, that tends to focus on the natural process of childbirth and motherhood, both of which are pushed into the private sphere. Consequently, mothers become represented as a strain on the welfare state, particularly single mothers (Salter, 2018; Skeggs, 1997). Salter (2018) draws attention the widespread negative discourses surrounding the white working-class single mother in British society, often portrayed as an *underclass* welfare recipient who cannot fit the ideal social construction of the *good mother* (Salter, 2018). Such stigmatisation similarly impacts negatively on migrating mothers, as well as on their children, in the way that they become ostracised in mainstream society because they do not automatically fit the idealised class and racialised nuclear family norm. The intersection of race, class, and marital status are integral considerations for this thesis, particularly considering the added potential for further cultural stigmatisation of

migrating single mothers: an area where there appears to be little academic research, likely due to added issues of cultural sensitivity. For example, it is suggested that there has been an increase in single mothers amongst certain cultural communities in the UK, due to high divorce rates amongst Somali couples residing in the West (Al-Sharmani and Ismail, 2017; Liberatore, 2017).

Contrasting the framing of mothers as a burden to the state, both Gedalof (2009) and Erel (2011) discuss the contribution this reproductive work makes to the nation state, including reproducing future citizens and diverse cultural heritages, as well as the unpaid caring work that takes place in the home. Such work, I posit, connects to debates around language and integration (see Chapter 4, p.80): that is, when reproductive work is not recognised with value for the State, *migrant mothers* are concurrently viewed as not integrating and viewed as not wanting to learn English. Importantly, this process threatens what Gedalof (2009) refers to as the 'ontological security' of migrating mothers' home-making in the new space and circumstances of *home*.

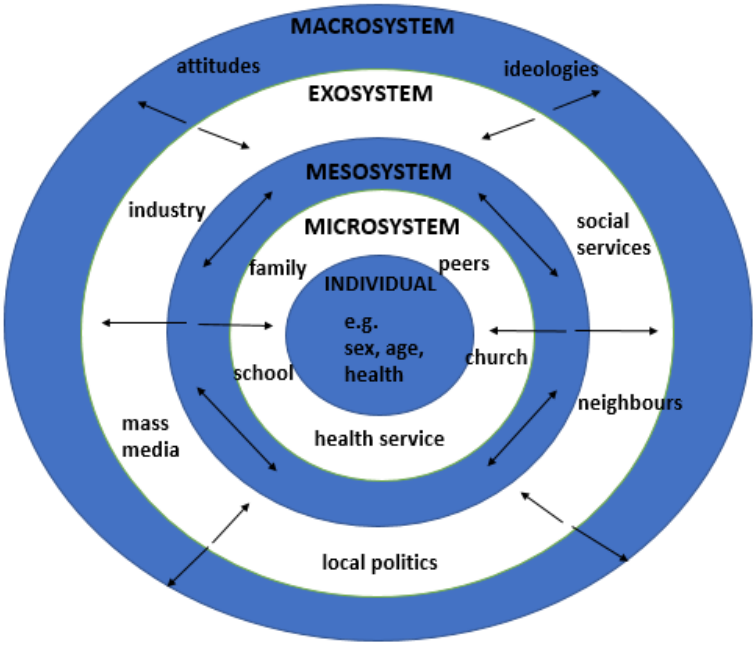
3.4 Characteristics of the *transnational* family

In this section, I draw on a distinct body of literature on the transnational family that considers how the complexity, and flux, of the migration process crosses borders and boundaries and impacts upon cultural family units. The Confederation of Family Organisations in the European Union (COFACE, 2012) suggest that whilst family ties across boundaries are maintained and strengthened through migration, the dimension of migration becomes a central element in the social unit of families, highlighting that the migration process does not end at settlement. This point appears a particularly important recognition for migrating parents attending FL provision: raising questions as to the lack of acknowledgement and accommodation of transiency and flux in Trad FamLit provision, in which migrating mothers are unfairly discriminated against due to a lack of accommodation of their family commitments (e.g. Action for ESOL, 2011).

Bronfenbrenner's (1979) Ecological Systems Theory (Diagram 1 below) is useful when considering the interconnecting societal dimensions influencing the experiences of migrating families. Bronfenbrenner (1979) incorporated environmental factors (such as culture and society) as a way of understanding a child's development, as well as additional influences that

occurred at different levels of society. As represented visually in Diagram 1, such factors include, for example: those at the *macrosystem* level, such as national or international political policies and legislation; those at the *exosystem* level, such as access to support provision in the local community; and those at the *microsystem* level, such as cultural/societal norms and expectations, including perceptions of the roles of children and practices of play, as well as wider influences from the family unit as a whole.

Diagram 1: Bronfenbrenner's Ecological Systems Theory

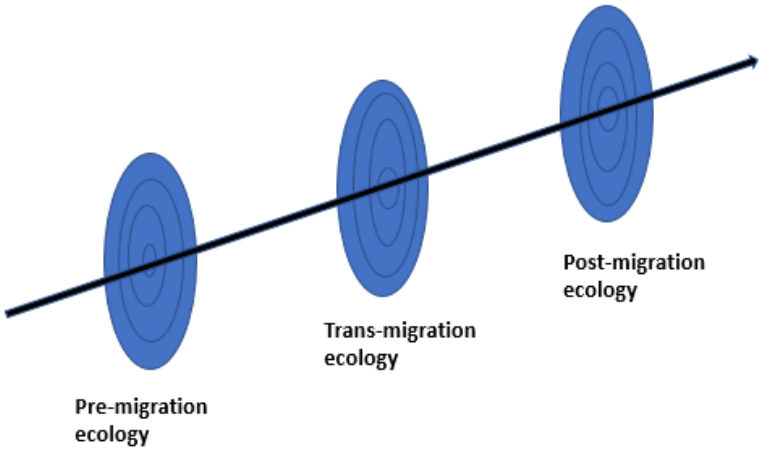


(Image adapted from Bronfenbrenner, 1979)

Anderson et al. (2004) applied Bronfenbrenner's Ecological Systems Theory (1979) to the migration process, distinguishing systems of *pre-migration ecology*, *trans-migration ecology* and *post-migration ecology* (Diagram 2) to exemplify the atypical conditions or tensions that impact on the educational development of refugee children. This included considerations of previous educational experiences, levels of deprivation, and specific circumstances of the

migration process, amongst others, that Anderson et al. (2004) assert affect a child's ease of adaptation to a new school environment.

Diagram 2: Theoretical framework of refugee adaptation and development



(Image adapted from Anderson et al., 2004)

Whilst Bronfenbrenner (1979) paid particular attention to children's development, and Anderson et al. (2004) to children in the migration process, I assert that both frameworks provide relevant, albeit overly simplistic, theoretical perspectives from which to consider characteristics of the migrating family. Applying Anderson et al.'s (2004) terms, migrating parents experience shifts in power according to their intersectional identities across three migration ecologies. Transitions of power occur at the pre-, trans-, and post- stages to different extents, in implicit and explicit ways, and in both intra- (within) and inter- (between) cultural contexts. However, although Anderson et al.'s (2004) three migration ecologies are useful to a certain extent, when applying some of the concepts discussed so far in this chapter, such as 'border' and 'hybridity', the migration process is illuminated in its complexity and non-linearity.

Skrbis's (2008) work draws connections with the complex notion of belonging to that of the family as an institution operating at different levels of society. Pointing to the need to examine the interconnectedness of concepts such as emotions and belonging with that of the institution of the family, as well as specific processes and/or circumstances of migration and transnationalism. Distinction is made between the dynamic fluctuating disposition of the transnational family, which is juxtaposed to stable institutional structures at the macrosystem

level of the *host* society (Skrbis, 2008; Walsh et al., 2000). For example, institutional structures incorporate access to education, social services, and employment, which, although in theory at the macrosystem level are intended to be stable structures for families, pose a contradiction for migrating families when they face restrictions imposed upon them due to their migration status (see Chapter 4a, p.78). Osman et al. (2016) make an important distinction of trauma at the *pre-migration* and *post-migration* stages, aligned to that of Anderson et al.'s (2004) three stage migration ecology framework. In *Western* society, trauma is synonymous with experiences of war, and with recognised conditions such as Post-Traumatic Stress Disorder (PTSD). Osman et al. highlight a new form of trauma at the trans-migration stage, shown to have an even greater effect on refugees due to "the stressful life in the new country, including poverty, unemployment, social isolation and discrimination" (2016: 2). Attuned to this, the Communities and Local Governments report (2009), relating specifically to Somali communities in England, identified a range of 'hidden' health and well-being issues that were going unnoticed or were insufficiently addressed by health and social welfare providers. High levels of mental health conditions and stress were deemed to be caused by access issues, for instance to education and employment, as well as isolation and racial discrimination.

Such aspects of deprivation, isolation, and forms of racial harassment can be linked to parents losing forms of social, economic, and cultural capital, often accompanied with moving from a majority to a minority status, as discussed in Section 3.3. In the eight sections below, I bring to the fore further complexities that migrating families potentially encounter through processes of flux and mobility.

3.4.1 Changes to caregiving patterns

There is a long-established literature focused on the significance of the extended or reconstituted family in culturally diverse communities, although it is important to reiterate their potentially colonial roots, particularly regarding some of the older literature sources I utilise. To gain a depth of understanding about family caregiving responsibilities, it is useful to consider symbolic kinship patterns: that is, kinship in terms of blood relatives, as well as wider family and cultural networks. Additionally, consideration is required regarding how what appeared to be previously fixed or defined roles adapt and diversify when families extend, both literally and metaphorically, across cultural boundaries. Lewis (1994), for

example, highlights the deep-rooted and powerful nature of the Somali kinship system that pervades all aspects of social activity and ultimately provides personal and collective security for all members of the group. Mechanisms of security span across wider kinship groups, rather than solely blood relatives. For example, Lewis (1994) refers to the extended family in Somali culture as traditionally spanning multiple generations and clan-based networks.

Kinship patterns are maintained in some migrating communities through the system of lineage, preserved primarily through arranged marriages: as is the case in the symbolic and significant social institution *baradari,* in its literal meaning *brotherhood*, referring to the patrilineal marriage process of traditional Pakistani families (Decimo & Gribaldo, 2018). Marriage in many other cultures has been historically endogamous, within clans (Somalia), tribes (Afghanistan and Kurdistan), and castes (India) (e.g. Hozyainova, 2014; Harris, 2004), implying the deeply interrelated nature between kinship structures and the nation state, that paradoxically both reinforce and juxtapose one another.

The extended family plays an important role in caregiving responsibilities for children and elderly relatives that spread across generations (Amin & Ingman, 2014; Goulbourne et al., 2010; Al-Sharmani, 2007; Lim, 2009). The negotiation of family decisions, caring duties, and remittance processes are proposed as fundamental aspects of the cultural obligations and values in West Africa (e.g. Keller et al., 2005), East Africa (e.g. Lim, 2009; Al-Sharmani, 2007), Central and Middle Eastern societies (e.g. Russo et al., 2015; Renzaho et al., 2011) and South-East Asia (e.g. Amin & Ingman, 2014**;** Maher et al., 2015). Bhopal (e.g. 2000) explores the implicit white middle-class privilege and ideologies underlying the Discourse of the normalised nuclear family in the West: inferring that such ideologies hide the importance of the extended family, and ignore the significance of patrilineal lineage in the make-up of many cultural family units in terms of gendered hierarchies within the family.

In the movement of migrating families, online communication practices serve an essential practical purpose in maintaining family ties and caregiving responsibilities (e.g. Al-Sharmani, 2007; Contreras, 2014; Lim, 2009). Moreover, online communication networks are suggested as playing a role in the maintenance of clan or tribal based identification purposes in the everyday practices of families in the diaspora (Al-Sharmani, 2007). For example, Al-Sharmani (2007: 94) refers to the importance of Somali online chat rooms for young people, that they use as a “window to a larger Somali world in which they can feel less dependent and less

trapped." Similar practices, linked to identifications of belonging, are highlighted across groups of young people more widely, in which kinship groups are formed around shared interests such as music, fashion, or the practice of hybrid languages (Mendoza-Denton, 2014).

The literature in this section foregrounds considerations that are particularly important aspects in relation to the mothers in my research: indicating changes to caregiving patterns that can lead to problems in attendance of FamLit classes; family commitments and potential hierarchies that are experienced across spaces and that point to the deeply rooted intergenerational traditions of some families; and an early consideration of practices of belonging that are potentially important for the gap in literature regarding teenage and young adults in FamLit research.

3.4.2 Family obligations and motivations

Intergenerational transnational family identity/ies are further influenced by reasons for migration, such as: study opportunities (Song, 2012), the search for a better quality of life (Goulbourne, H. et al., 2010), migration resulting from conflict within the origin country (Lim, 2009; Al-Sharmani, 2007), or for economic reasons, whereby money is exchanged regularly to support family members in different countries (e.g. Lim, 2009; Bashir, 2014; Parreñas 2001). Motivations for such social practices are centred upon traditional family obligations and as a process of maintaining *cultural belonging* (Skrbis, 2008; Lim, 2009; Al-Sharmani, 2007, Bashir, 2014). Indeed, relationships across international spaces were shown to be so deeply interdependent and interconnected amongst the Sudanese families in Lim's (2009) San Diego, US, based study that they likened losing connections to the family as a form of death. Contrastingly, Mahler et al.'s (2014) account of Bengali families in the US likened the expectations for transnational family ties to that of a shadow, from which there was no escape. Such studies indicate a strengthening of family and kinship ties through the migration process due to prevalent paradoxical cultural obligations, such as those based on family honour or to fulfil needs and/or wants. Further examples related to family ties according to needs and/or wants are alluded to in literature that refers to emotional and/or financial stress as a central characteristic of the migrating family (Skrbis, 2008; Lim, 2009; Bashir, 2014; Parreñas, 2001, Contreras, 2014).

Some of the literature regarding family obligations and motivations draws on the Bourdieusian notion of capital (e.g. 1986) in its varying cultural, symbolic, economic, and social forms: referring to the ways in which social class or status influences access to, and how dominant groups maintain, positions of hierarchy. Mahler et al. (2014), for example, point to the link that migration has on both the social and economic capital of family members left behind, who are automatically elevated in status if the context of migration is regarded as prestigious. Goulbourne et al.'s (2010) research draws attention to forms of symbolic capital, in this case highlighted linguistically in relation to accents, as well as through employment skills: both of which contribute to processes of acceptance and belonging in a new locality and bring to the fore important gender differences in the way that social capital can be utilised. Further research refers to the close links between cultural capital and the family, for example in terms of its impact upon family-school relationships (Lareau, 1987), and on the role of family and domestic life as a form of early familiarisation in gaining the highest values of cultural capital (Silva, 2005).

The literature in this section highlights the way that intergenerational experiences as insiders or outsiders are complex and fluctuating, with significant potential effects in the long-term and the way that migrating families can experience changes in the acceptance they experience in the country they have migrated from as well as that they have migrated to. For FamLit this highlights the importance of confidence building and the nurturing of trust that needs to be cultivated in order that mothers gain a sense of belonging within the provision, particularly if they are from asylum seeking transient contexts.

3.4.3 State level obligations

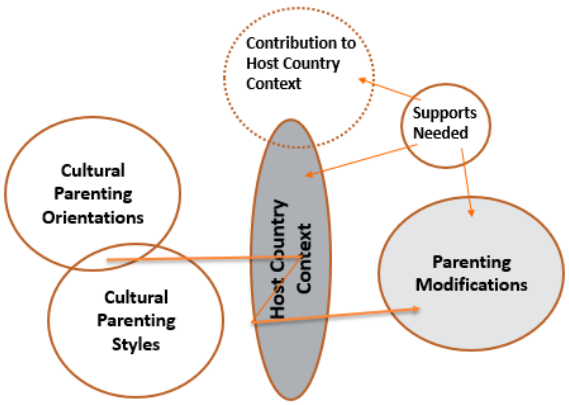
Legislation relating to the family inevitably differs according to the specific country context. For example, Islamic law intertwined with traditional and/or cultural laws, also known as Shari'a law, supersedes state legislation in some countries (Hozyainova, 2014). Integrated into the hierarchically based patriarchal structure of societies, the law of Islam clearly defines roles within the family (e.g. Hozyainova, 2014; Harris, 2004; Heitritter, 1999; Boyle & Ali, 2009). This is significant to this thesis in relation to how these roles adapt and become a dynamic process as the family moves across different physical and sociocultural contexts.

Pressure resulting from transitions in parental and familial roles through the migration process is linked in the literature to dispersal of the extended kinship support network, as well as the necessity to respond to new obligations at state level; therefore resulting, in Bronfenbrenner's (1979) terms, in clashes at the exosystem and macrosystem levels. For example, Keller et al.'s (2005) study of West African Nso mothers in Germany highlights diverse cultural distinctions in relation to child upbringing norms and child socialisation. Studies such as this bring to the fore how cultural norms are reflective of generalised *Western* ideals of childrearing that some migrating parents find challenging to access and/or adapt to (Keller et al., 2005**;** Renzaho et al., 2011; Degni et al., 2006). A lack of support and knowledge for migrating parents in the expectations of the new country can have far-reaching consequences. Migrating parents can struggle to meet new State expectations that require them to manage the family alone, without extended family support, in order to meet economically based employment requirements (Degni et al., 2006; Fangen, 2006).

3.4.4 Parenting styles vs modifications

Ochocka and Janzen's (2008) framework (Diagram 3) provides relevance in understanding how the migration process can lead to enforced or self-directed adaptations in parenting styles, which in turn aids understanding of modifications in parent/child relationships. The framework incorporates the following features: cultural parenting styles and orientations, modifications of styles and orientations according to the *host* country context, support requirements for parents, and contributions to the *host* country. In utilisation of this framework, Ochocka and Janzen (2008) encourage an engagement with, and development of, micro-theories grounded in the lived experiences of migrating parents.

Diagram 3: Orienting framework for understanding immigrant parenting



(Image adapted from Ochocka and Jenzen, 2008)

In re-addressing the implication of a migrating parenting deficit attached to Discourses of parental involvement (see Chapter 4a, p.74), Renzaho et al. (2011: 238) call for a recognition by service providers and policy-makers of the "knowledge and awareness of the diversity in parenting constructs within migrant communities", further highlighting that the "dominant parenting paradigms and strategies of the host society cannot be a 'one-size fits all'". Renzaho et al. (2011) infer the dynamic nature of parenting paradigms through the migration process that requires a search for balance as migrating parents adapt their parenting styles to fit social and cultural norms. Importantly, Ochocka and Janzen's (2008) framework implies the need to re-address categorisations of migrating parents by recognising their "contributions to the host country context": a recognition that is also explicit in literature that emphasises the need to utilise the different forms of family capital of the migrating parent (Hamilton, 2017; Roxas and Roy, 2011). Moreover, Ochocka and Janzen's (2008) use of the term 'orientation' appears particularly pertinent implying the ways in which migrating parents navigate a complex web of new environments and situations: exemplified further in the sections below.

3.4.5 Disciplining

As migrating families establish life in one or more countries, one of the most significant policies relating to children that they will interact with at the macrosystem level is that of the United Nations Convention on the Rights of the Child (UNCRC). The UNCRC is a universal

human rights apparatus aimed at promoting and protecting the civil, political, economic, social and cultural rights of all children. It consists of 54 articles, and 'has the status of international law with regards to child protection and children's rights for all children regardless of ethnicity, gender, language, religion, abilities or other status' (UNICEF, 1989).

The UNCRC is a policy that is illuminated in the literature as one of the most significant changes at the macrosystem level in the dynamics of migrating families. This is particularly evident in literature based on expectations and clashes around traditional forms of corporal punishment in disciplining children. Whilst the total prohibition of the practice of corporal punishment has been enforced in Kenya and South Sudan, the African Network for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN) reports that there has yet to be a complete ban in all settings in Ethiopia, Rwanda, Sudan, Tanzania and Uganda (ANPPCAN, 2012), as is also the case in Somalia (Global Initiative, 2019). This method of disciplining therefore becomes an area for potential clashes with new cultural norms, in which such practices are deemed illegal. For example, corporal punishment as a disciplining practice contradicts Article 19 of the UNCRC (1989) which relates to the responsibility of governments to protect children from "all forms of violence, abuse, neglect and bad treatment by their parents or anyone else who looks after them."

Some literature suggests corporal punishment as an historically accepted and valid parenting practice in Somali culture for some families (Degni et al., 2006; Puttick, 2016). Regarding Somali refugee parents in the US, Mohamed and Yusuf (2012: 164) refer to the ongoing struggle for many Somali parents in disciplining their children in "their old ways" that contradicts the legal context of the new country: a legal context that children soon become aware of. Similar findings were voiced from research on Somali refugee parents in Manchester, UK, which had led to both intra-generational conflict within the home, as well as conflict between the Somali parents and their children's primary school (Puttick, 2016). Similarly, studies of Somali parents raising children in Finland and Sweden point to practices of disciplining that had clashed with the macrosystem legislation of the two respective EU countries (Degni et al., 2006; Osman et al., 2016): in both studies, parents reflected on their memories of the discipline measures they themselves had experienced, at a time when corporal punishment was considered a valid parenting practice. Notably, important gendered concerns were also raised in relation to disciplining in the traditional way, with Somali

mothers acknowledging the possible harm to a girl's self-esteem, as well as referring to the potential to increase aggression in boys (Degni et al., 2006). Furthermore, whilst parents alluded to safeguarding laws for children in the new macrosystem as a positive, they highlighted challenges emanating from the emphasis on the child's independence and voice that in turn had led to further behavioural difficulties (Degni et al., 2006; Osman et al., 2016). Indeed, research indicates that some migrating parents address behavioural issues in their older children by sending them back to their country of birth to experience a more disciplined form of education (Bledsoe & Sow, 2011; Puttick, 2016). Similarly, regarding the Somali parents in Osman et al.'s (2016) research, who had migrated to Sweden, two main support requirements were identified: firstly, a lack of awareness and understanding of their legal rights and obligations as parents, and secondly, those based on understanding of the expectations regarding parenting styles of the new cultural context and developing communication and bonding with the child.

The literature in this section is particularly important for informing understandings of some of the challenges migrating families with older children may face. The research also indicates legislative information that could be an important aspect to include across third sector FamLit provision with migrating parents as a mechanism for support in a space where parents will potentially feel freer to voice their concerns and experiences as opposed to in the school spaces of Trad FamLit.

3.4.6 Fixed vs fluid gender roles

Another theme from the literature focused on transitions in what had been relatively fixed gender-based parenting roles. Well-defined gendered parenting duties were cited in studies of Somali parents in Sweden, Finland, the UK, and the USA, that connected traditional roles to the historical and cultural contexts of Somalia. Based on the patriarchal structure, the Somali father was proposed to occupy various roles simultaneously. For example: head of the household, main income-provider, primary decision-maker, and disciplinarian. The Somali mother, on the other hand, had traditionally occupied a child-rearing, nurturing role, traditionally based within the home (Osman et al., 2016; Degni et al., 2006; Puttick, 2016; Heitritter, 1999). Similar roles were cited in Renzaho et al.'s (2011) study of Sudanese, Iraqi and Lebanese migrating families in Australia.

Conversely, some studies illustrate that in Somali diasporic communities increasing numbers of women work and occupy the role as main income earner whilst men take on more responsibility in the home with childcare (El-Bushra, 2003; Ingrid-Engebrigtsen, 2007**;** Al-Sharmani, 2007; Osman et al., 2016). Similarly, cultural changes inside the household were evident amongst the Afghan parents in Russo et al.'s (2015) study, with an increase in fathers' domestic responsibilities, and their increased support following childbirth, as well as in supporting the overall mental wellbeing of new mothers.

However, members of a community can potentially be ostracised if diverting from expectations and norms of traditional parenting or gender roles. For example, in terms of male groupings, Renzaho et al. (2011) found that spending time in the company of males in the community was part of the wider community's expectations in Sudanese, Iraqi and Lebanese communities in Australia. In addition to their role as head of the household, men were also expected to engage socially in outdoor male circles. These expectations later clashed with Australian societal expectations of the father's role in parenting. Consequently, experiences of internal conflict for the fathers were brought to the fore, with fathers wishing to maintain their culturally-based gendered connections, whilst also responding to new parenting demands and the desire to spend time with their children (Renzaho et al., 2011). In the example of Renzaho et al.'s (2011) study, the process of stigmatisation came from within the cultural communities, indicating that processes of stigmatisation can be manifested in diverse ways, both intrinsically and extrinsically.

Traditional gendered factors were also suggested to operate in terms of expectations around children. More specifically, a distinction was indicated between the traditional roles and expectations of girls and boys, with some of these appearing more fixed than others. For example, in Degni et al.'s (2006) study of Somali parents in Finland, Somali parents reported that gendered roles were traditionally well-defined in Somalia, particularly in agricultural settings, with daughters expected to support their mothers in the domestic sphere, whilst sons supported their father in outdoor tasks. Referring once more to Bronfenbrenner's (1979) model (Diagram 1), gendered roles in this case were interlinked with the exosystem of the physical environment, and thus were potentially more exposed to transiency as the exosystem changed.

Whilst gendered roles influenced by the immediate environment are subject to change throughout the migration process, in contrast, it is suggested that aspects of gendered child roles entwined with religion remain more fixed and stable, at least while the child is at a young age (Dwyer, 2000). Stacey (2010) refers to expectations rooted in Islamic values which cite children's respect for, and duties to, parents. Further studies highlight a correlation between gender and expectations towards the migrating child, with parents having higher religious expectations of their daughters as a result of the migration process, as a way of protecting them against aspects of the freer, more relaxed, aspects of the new society (e.g. Fangen, 2006; Degni et al., 2006): once more, important aspects to consider with regard to FamLit provision for migrating parents with older children.

3.4.7 The blurring of child and parent roles

Modifications within the migrating family are evident in the shift in power dynamics within households. This can be between traditional gendered parenting roles, as has been discussed, as well as between children and parents when the child effectively takes on the role of the parent, with both circumstances indicating a shift in the traditional hierarchical structure of the collective family unit through migration. Mohamed and Yusuf (2012: 168) refer to this process as "parentification", signifying a role reversal between parent and child. This shifting parent/child dynamic is a common citing in studies that highlight the child taking on new responsibilities on behalf of the parent, particularly in acting as translators (e.g. Mohamed and Yusuf, 2012; Osman et al., 2016; Puttick, 2016), or taking on the role of "emotional caretaker to a traumatized parent" (Mohamed and Yusuf, 2012: 168). Studies suggest that such aspects are heightened by the consideration that children acculturate at a quicker rate than their parents as they are immersed in the language and culture due to statutory educational legislation (Mohamed and Yusuf, 2012; Osman et al., 2016; Puttick, 2016).

The process of *parentification* is accompanied by dynamic power shifts that manifests in diverse forms. One such example is the heightened self-awareness children have of their rights, as discussed earlier in relation to the UNCRC (1989) (Section 3.4.5). The voice of the child links directly to safeguarding legislation, particularly in the *West*, which potentially leaves parents feeling fearful that their child's word will be given precedence over their own. Such a process can lead to a general fear and mistrust of welfare services, with the power of official bodies to potentially remove the child from parental care (Osman et al., 2016; Puttick;

2016). Studies of migrating parents refer also to children disobeying or disrespecting parental authority, resulting in parents' feeling a loss of control. Consequently, this loss of control had led parents to monitor their children closely in terms of kinship groups and social activities due to fearing the diminishment or disruption to their cultural and religious values (Osman et al., 2016; Degni et al., 2006). Somali parents in one study feared that Swedish parents could communicate better with their own children than they themselves could, implying a fear of a widening intergenerational cultural and linguistic gap within families in the transmigration context. This had led to parents feeling the need to "adopt a new style of parenting" to a more collaborative one based on both friendship and as a role-model for their children, thereby indicating how parents had adapted their practices to regain their own self-confidence (Osman et al., 2016: 7). In a similar regard, Dwyer (2000) uses the term 'religification' to represent the constraints faced by many Muslim women within their own traditionally patriarchal communities. In Dwyer's (2000) study, this related to young British Asian men who were policing their sisters, mothers, and/or daughters regarding dress, lifestyle, and religious values, paralleling similarities in Brown's (2006) research.

The examples outlined here illustrate the impact the processes of parentification, religification and racialisation have across different generations of the migrating family, resulting from influences across the microsystem to the macrosystem. In further elaboration, both Fangen's (2006) research of Somali parents in Norway and Osman et al.'s (2016) study of Somali parents in Sweden, feelings of powerlessness were communicated by the parents caused by racial discrimination and humiliation experienced by their children at school that parents felt unable to protect them from. In summary, the literature outlined throughout this section reports parents expressing their feelings resulting from different aspects of the migration process in terms of: 'powerlessness', 'fear', 'mistrust', 'failure', 'unfamiliarity', 'helplessness', 'isolated', and as generally 'unsupported' (Mohamed and Yusuf, 2012; Osman et al., 2016; Puttick, 2016; Degni et al., 2006; Renzaho et al., 2011). In summary, the literature discussed demonstrates a cycle occurring of migrating parents feeling fearful and powerless, that potentially increases their isolation and leads to depression, a situation exacerbated by the fact many do not trust the support services available to them (e.g. Puttick, 2016): such aspects are important considerations that could influence migrating mothers' attendance, and participation in, adult education provision.

3.4.8 Imaginary family

A final theme in the literature concerning the characteristics of transnational families, is their formation of new kinship groups, often comprising individuals from the same country of origin who did not know one another before they migrated. In this way, the construct of the family is variable, spreading across not only geographical space but also spaces of kinship, as people form new collective support groups, akin to a family, en-route and in the country of settlement. Skrbis, for example, refers to this process as developing an 'imaginary family' built on relationships formed in the new society, as well as "the emotionalisation of the nation of origin as a home of the wider national family" (Skrbis, 2008: 240). The notion of the imaginary family connects to the work of Erel (2013) (see Section 3.3.1) in terms of processes of belonging attached to an imagined nation. Such aspects are particularly important when put in the context of family reunification policies that are becoming increasingly draconian: with extended family membership not qualifying under current reunification rules in many EU countries (Squire, 2017; Mazzucato and Schans, 2011; Schans 2009), paralleling similar stringent changes to UK family migration rules (Wray et al., 2015). For example, in both UK and EU contexts, adaption to rules has had particular impact upon siblings aged 18 or above who are separated from their families due to their classification as adults, as well as grandparents who are increasingly denied visas, with many family members having mixed-status, which is itself highly problematic (Squire, 2017; Wray et al., 2015; Castañeda, 2019). In denying residency access to extended family members, transnational care responsibilities for children and elderly parents are threatened, making the daily practices of online negotiations and remittances ever more pertinent and the need to draw on support from kinship groups beyond blood relatives.

3.5 Chapter conclusions

The chapter has argued that intersectional identity factors such as gender, class, race and nationality play a key role in the positioning of migrating families as they traverse the complicated, and at times exclusionary, legislative structures of the migration process in different countries. Academic literature on transnational families has brought to the fore the implicit and explicit affects and effects this has on the changing nature of the family: from experiences and feelings of belonging and imaginings, to the physical break-up of the family structure, and the fluidity of roles within the family and forms of family capital that change

through mobility. The migratory experience is always entangled within contradictions of history and representation and systems of privilege for certain groups continue to prevail due to unequal processes and structures.

Chapter 4a

Family Literacy Discourses: historical, policy and literature context

4.1 Introduction

As determined in the first three chapters, my thesis explores two main aspects of FamLit provision for migrating mothers: firstly, an exploration of Trad FamLit, including its potential inequalities in provision as well as its centricity of interests serving the primary school and/or ACE sector; and secondly, an exploration of third sector FamLit, including its potentially alternative meanings, alongside consideration of institutional beneficiaries in the third sector and its interconnections with State interests. Chapters 4a and 4b therefore set out the policy context for both strands of provision, integrated at times with further peer reviewed academic literature, utilising Gee's (2015) D/discourse framework in order to examine the political Discourses within which both strands of FamLit provision are embedded and entangled. Whilst ESOL is itself a distinct area of ACE provision that essentially forms a research context in its own right, it informs an important part of the policy context of this thesis due to the close links between ESOL and FL (see for example Macdonald, 2013), with connections between funding eligibility for ESOL and Trad FamLit, as well as ESOL as a primary transition route for migrating parents in Trad FamLit and similarly third sector FamLit.

FamLit has a long-established history in the UK: rooted in social-humanist approaches to education, and grounded in discourses of adult and community education, informal, and lifelong learning. The chapter opens with a brief historical overview of FamLit in the UK, including its philosophical origins. Speaking to the historical underpinnings of FL, I then establish the political context of Trad FamLit provision for parents with EAL, centralising policies in the following areas: the schools and EY sector; ESOL; and adult literacy provision linked with the lifelong learning sector. Many of the policies overlap and therefore, whilst I have attempted to present them as distinct sections in this chapter this does not adequately capture the complexity of their organisation. My scoping of the political environment of the third sector follows this in Chapter 4b, including the devolution of localised *migrant*

integration policies that sit in contrast to non-devolved powers of immigration policy. Due to the locality of the empirical research, my primary focus is on British Government policy in England, and I occasionally add to my critique with policy definitions from wider localities. Running across the two strands of Trad FamLit and third sector FamLit are Discourses of eligibility, social cohesion, and community education. Moreover, in this chapter I continue to add to the theoretical framework I established in Chapter 2 regarding representation and space: in this chapter this includes a review of peer reviewed academic literature concerning the deficit Discourse attached to migrating parents and Trad Famlit, whilst in Chapter 4b I start to explore an asset-based approach in the third sector drawing on diverse literature.

4.2 Historical context of FL and some early definitions

The term 'family literacy' is thought to have first been coined in the US by Denny Taylor (1983) who used the term in her research to refer to the multiple ways in which children's early reading and writing practices were embedded naturally into everyday practices and sites, as opposed to formally taught by parents in the home. Expanding conceptualisations of FamLit, Mackenzie (2010) suggests that to understand the broader concept of FL, under which FamLit sits, it is necessary to consider its historical roots in the educational approaches of the 1970s: underpinned by principles of parents as educators, language as power, and the centrality of dialogue in education. These Freirean notions of learning as dialogic and transformative encapsulated the thinking of this time: that is, learning which was shared, active and rooted in the lived experiences of people, and connected to the wider political context (Freire, 1996 [1970]).

Aligned to this thinking, the formation of the NLS movement in the 1980s also informed approaches to FL: influenced, for example, by Street's (e.g. 1984) valuing of everyday, local language and literacies rooted within social practices and the NLS's expansion of ideological understandings of literacies. As established in Chapters 1 and 2, NLS from its outset centred on literacy from a social practice perspective and the valuing of language and literacies from diverse and local contexts, as well as the attention the movement brought to literacy practices that were ideologically constructed and recognised as unneutral (Pahl, 2017). Barton and Hamilton's (1998) work within the NLS, for example, centred on situated literacies: linking literacies in specific temporalities and localities with broader social structures. Hamilton

(1999) posited the alternative philosophical approach to teaching and learning that underpinned NLS, and recognition of the place of this approach alongside, or within, national literacy policy contexts.

The early 1990s marked a significant transition in definitions attached to FamLit in the UK, with connections developing between the ACE sector and early childhood literacy initiatives: endeavours that had previously remained distinct (Brooks et al., 2012). Concurrent to this transition was the start of a long-established body of research, particularly in the UK and US, documenting the wide intergenerational benefits of FamLit, holistically and in relation to early childhood and adult literacy skills (Brooks et al., 2012). Hannon's (2003) work made important differentiations between sociocultural approaches to literacy practices in the home with that of more formalised provision of FamLit programmes by schools, or other educational institutions: the latter accompanied by a growing rhetoric of parental involvement.

Paralleling the US, FL in the UK has traditionally centred upon disadvantaged families and communities who experience poverty and social exclusion for a variety of reasons. Whilst intergenerational FL outcomes were deemed beneficial to families, accompanying them was the initiation of a problematic deficit discourse linked to socio-economic class. In light of this link between deprivation and marginalisation, Mackenzie (2010) highlights the need to analyse FL practices through a sociocultural lens, whilst Wainwright and Marandet (2011: 97) point to the way in which FL can be viewed as "a targeted form of social policy." Auerbach (1995) foregrounds the prevalent connection made between FamLit programmes in the US as a long-term solution to tackling poverty: "not only has family literacy come to be seen as a state of the art approach to educational reform, but, according to Street (1995), it can be said to have gained the status of a 'literacy campaign'" (Auerbach, 1995: 643). Whilst drawing attention to the deficit rhetoric, which has been widely cited across FamLit literature and is discussed in further depth later in the chapter, Auerbach also problematised its accompanying antideficit rhetoric which, she emphasised, had become: "so pervasive that it masks fundamental underlying differences in values, goals, ideological orientations, and pedagogical approaches" (1995: 644). In response to this dichotomy, Auerbach postulated that an important task as FamLit gained ascendancy within the educational reform movement was "to deconstruct this discourse and to get beyond surface dichotomies" (1995: 644).

Expanding this notion, Street (2001) called for an acknowledgement of who is using a particular term and to question whose interest it serves.

One of the largest advocates for adult learning in the UK, the educational charity the National Institute of Adult Continuing Education (NIACE), proposed an overarching definition of FL, centred on the learning activities and outcomes for both parents and children that contribute to "a culture of learning in the family" (2013: 8). NIACE's (2013) definition referred also to the multiple and diverse formal and informal settings in which FL activities take place: thereby giving an early indication of the challenges in providing an overarching definition of FL as well as an indication of the socially-situated opportunities for this type of learning across diverse contexts. NIACE continues to be (now as the Learning and Work Institute) instrumental in working with educational stakeholder groups in the UK and informing AE policy. NIACE's broad definition gives a useful starting point from which to discuss the policy Discourses of FamLit: in Trad FamLit and third sector contexts.

Trad FamLit: policy Discourses

4.3 'Trad FamLit: an introduction'

As alluded to in Chapter 1, Government funding for Trad FamLit provision continues to be allocated through the ACE sector in England, delivered in partnership with primary schools and children's centres (Swain et al., 2014). As such, school-level and State interests can be seen to predominate Trad FamLit provision and therefore in this section I attempt to ascertain what those interests comprise. In Puttick (2018), I outlined the rich and long-established literature on Trad FamLit in England and, in this chapter, draw on this as a starting point to expand upon.

In 1994 the Basic Skills Agency (BSA) was established to pilot four programmes based on improving the language, literacy and numeracy skills of parents and children. As Hannon and Bird (2004) emphasise, this was an era of increased focus on, and concern about, literacy standards. In 2001, family literacy, language and numeracy formed a strand of the national 'Skills for Life' strategy in England, led by the Adult Basic Skills Strategy Unit (Department for Education & Skills [DfES], 2004). From 2002 to 2010 funding and support for this provision

was provided by the Learning and Skills Council (LSC), it was then replaced by the Skills Funding Agency (SFA) and, later the Education and Skills Funding Agency (ESFA). FL became an umbrella term under which, in Government-funded provision, lay the strands of Family Literacy, Language and Numeracy (FLLN) and Wider Family Learning (WFL), now funded by the ESFA. Cara and Brooks (2012) ascribe FLLN and WFL to the formal context of Government-funded FL programmes. In 2018/19 the terminology for Trad FamLit provision was updated as the ESFA became the new funding body. The 'Community Learning' section of the ESFA's (2019) rules for funding, became the strands of: Personal and Community Development Learning; Family English, Maths and Language; WFL; and Neighbourhood Learning in Deprived Communities (NLDC), I return to discuss the NLDC strand in more depth in Section 4.6.

The British Government's FLLN programmes had three central aims. Firstly, to raise the skills of parents in language, literacy, and numeracy, which for EAL parents implicates developing these skills in English. Secondly, to develop the ability of parents to support their children. And thirdly, to improve the acquisition of these three skills in children (DfES, 2004). The latter two aims were evidenced outcomes of a European-commissioned research report on the link between FamLit interventions and children's early literacy development, which found FamLit programmes effective across European Member States (Carpentieri et al., 2011). There is wide ranging evidence of FLLN provision as an effective parental engagement intervention with a strong impact that goes beyond the duration of the intervention, such as in children's academic outcomes and wider learning outcomes, such as engagement and motivation (Goodall and Vorhaus, 2010). Swain et al. (2009) summarise the intergenerational benefits of FLLN courses that have traditionally included parents and children learning together. Research on early literacy programmes in England (e.g. Hannon, 1995; Brooks et al., 1997), also strongly supported the positive benefits of parental involvement on early childhood literacy. As well as increased involvement with their children's schools and ability to support their children, Brooks et al. (1997) summarised wider conclusions of FamLit provision for parents including, for example, their increased participation in employment, formalised study and qualifications. Swain et al.'s (2014) research identified similar outcomes for parents, as well as the increased value parents' placed on their own and their children's education and future learning as a result of the provision.

The importance of FL's role in early intervention was also emphasised in the Government's Business, Innovation and Skills Committee's (BIS) report on adult literacy and numeracy. The report referred to calls from organisations such as the educational charity Booktrust to address "intergenerational cycles of illiteracy [sic]" and presented evidence of the benefits of FL from NIACE (BIS Select Committee, 2014: 75). Whilst evidence from NIACE in the BIS report demonstrated successful links between FL schemes and the raising of adults' and children's skills, it also posed important challenges regarding Government support for the provision of FL. For example, a representative from NIACE referred in the BIS report to an overall lack of Government support for FL: issues highlighted concerned the wide variations in availability of FL across the UK and a lack of consistency in provision, such as inconsistences in partnerships with schools. Importantly, the report also referred to a lack of support for FL practitioners, particularly regarding their continued professional development (BIS Select Committee, 2014). One of the Select Committee's recommendations in this report noted the juxtaposition between the recognised benefits of FL running concurrently to irregularities in funding:

> Family learning provision must be at the heart of schools and community centres, so that learning is rooted within communities, especially those that are disadvantaged. However, the evidence we received, including that from the Government, showed that despite overwhelming support for family-learning schemes, they are hampered by a lack of long-term, consistent funding (BIS Select Committee, 2014: 80).

In response to recommendations emanating from the BIS report, the British Government cited the Community Learning budget, through which FL is funded: a budget that has been protected by the Government since 2006/7 and which is reviewed and allocated annually along with additional adult skills budgets.

4.3.1 Trad FamLit and Early Years' providers

The British Government's response to the BIS Select Committee's report also referred to their expectations of local authority education services to work with local Sure Start Children's Centres, as well as education service peers, in taking responsibility for developing FL courses to meet the specific needs of local families (DfBIS, 2014). In many respects the partnership of FL and Sure Start was a positive considering that Sure Start was underpinned by an ethos of holistic approaches to EY as well as FL provision (Brooks et al., 2008). However, the Government's response was problematic due to the responsibility it placed on FL providers'

coordination with local Children's Centres. The Sutton Trust's 'Stop Start' report (Smith et al., 2018), for example, referred to some key issues in this regard including, amongst others: a lack of clarity regarding the definition of the role and purpose of Children's Centres; a lack of transparency regarding the rate and extent of closures of the Sure Start Children's Centres introduced under the Labour Government in 1998, that differed to those reported by the Government; and continued pressure on financial support by local education authorities for Children's Centres (Smith et al., 2018).

This context, linking Trad FamLit with EY Children's Centres, or what is left of them, is important in terms of the context of the migrating mothers in this thesis due to the lack of representation of children, and with them parents, from refugee and asylum-seeking contexts in EY provision. For example, the National Association for Language Development in the Curriculum (NALDIC) highlights the under-representation of refugee children in EY provision in England, a point which is particularly significant as refugees have more children under the age of 5 than the general population and therefore the need for such provision is likely to be greater (NALDIC, 2020). Furthermore, of particular use to this thesis, is the attention drawn to the impact this can have on refugee women, as generally the main caregivers of under 5s, who may have lost both family and community support and be unaware of the EY support available (e.g. Gedalof, 2009; NALDIC, 2020). This potential isolation and lack of support is particularly heightened if mothers and their families are required to move accommodation frequently, which is often the case with refugee families and those seeking asylum (Sales, 2002; Phillips, 2006). With regard to the issues faced by refugee families and the under-representation of refugee children, the *Equality Act 2010* calls for "early years settings to tackle discrimination and any inequalities in access to services that might be experienced by refugee families" (NALDIC, 2020). This perhaps gives some indication of the significance of the current lack of representation of refugee children in EY provision in the UK (and concurrently with Trad FamLit), which is ultimately classed as a form of discrimination and a breach of the laws set in place to protect individuals from minority, and potentially vulnerable, backgrounds.

4.3.2 Trad FamLit and the primary national curriculum

As the majority of Trad FamLit provision in England takes place in primary schools and Children's Centres, it is necessary to also consider policy Discourses related to the schools'

sector as it is the schools' policies that, to a large extent, inform and shape the content of Trad FamLit provision for parents in these venues (Swain et al., 2014). As Mackenzie (2010) alludes to, there is no clear definition of FL in the schools' sector in England and no specific legislation related to expectations of parents' involvement in children's learning. This differs from Scotland which passed the *Scottish Schools 2006 Parental Involvement Act:* tying in with a long history of promoting parental involvement in Scottish schools since the 1970s (Mackenzie, 2010).

Discourses of parental involvement, partnership and engagement are indeed important strands of Trad FamLit. One of the most established frameworks for practices of parent partnership across international contexts is Epstein's (1992) model *Six Types of Involvement* that incorporates the strands of: assisting parenting skills; building communication with parents; involving parents in decision-making; encouraging parental support at home; supporting parents with volunteering opportunities; and building collaboration within communities. Whilst extrinsically these strategies appear supportive, they have evoked criticisms in the field: some of which hold relevance to the migrating mothers in this research. Baquedano-López et al., for example, critique that the typologies "do not engage the intersections of race, class, and immigration, which are relevant to the experiences of many parents from non-dominant backgrounds" (2013: 149). Further criticisms focus upon the promotion in Epstein's framework of an individualistic, and I would add neo-liberalist, approach that favours a school-centric agenda (Warren et al., 2009). Moreover, as school agendas in *Western* contexts are largely centred on White middle-class values it entails a problematic class and racially privileged approach, whereby particular groups of parents can become excluded, whilst also masking hierarchical power relations exercised by educational stakeholders (Baquedano-López et al., 2013). Hamilton (2017) amalgamates a number of these criticisms in her contention that Epstein's framework has encouraged 'classifications' of parent behaviour, with the result that some behaviours become more valued than others: aspects that I return to later in the chapter regarding the deficient positionings of migrating parents.

Despite the lack of explicit clarity on FL policy within the schools' sector in England, FL gained considerable support and interest in response to the Department for Education and Employment's (DfEE) 1997 White Paper 'Excellence in Schools' (Mackenzie, 2010). Section 6

of the White Paper, 'Helping Children Achieve', referred to varying aspects of FL including: the importance of parental involvement in children's learning; emphasis on FL going beyond parents, such as intergenerational aspects, including using "foster grandparents" as volunteers in schools; and working with the voluntary sector to support families. Specific reference was also made to the 1994 FamLit pilot courses, which were considered to have been "a resounding success in improving pupils' achievement and parents' involvement in literacy, and in encouraging parents to go on to further education and training" (DfEE, 1997: 54). Additionally, the Extended Schools policy, which was part of the *Every Child Matters* Government Green Paper, included a duty for schools to offer adult learning provision, of which FL was a part (DfES, 2003).

In terms of the statutory standardised components of literacy attainment in the primary National Curriculum in England, which also shape Trad FamLit provision, assessments for language and literacy for children of primary school age currently include the Year 1 phonics screening check, and Standard Attainment Tests (SATs) in English reading, grammar, punctuation and spelling at the end of Key Stages 1 and 2 (DfE, 2017). Swain and Cara's (2019) research points to the close links between literacy attainment, such as the phonics screening check, in FamLit activities and provision. In a similar regard, Smith (2019) critiques that parents are 'taught' to support their children's literacy development: a critique with which I concur and that I propose points to certain dimensions of Trad FamLit that are imposed and, to some extent, superficial.

4.4 'Lifelong learning: policy and pedagogies'

Due to the nature of its funding and definitions of Trad FamLit within the ACE sector, it is necessary to consider the place of this provision as embedded within Discourses of lifelong learning, particularly considering FL courses, and adult community learning more widely, are viewed as a starting point for wider participation in education, training and employment. For example, the British Government defines the purpose of community learning as to:

> develop the skills, confidence, motivation and resilience of adults of different ages and backgrounds in order to: progress towards formal learning or employment and-or improve their health and well-being, including mental health and-or develop stronger communities (House of Common's Education Select Committee, 2020: para. 56).

The Moser Report (1999) 'A Fresh Start' became a catalyst for the Government's national strategy to address low levels of adult basic literacy skills: culminating in the Skills for Life strategy. Roberts et al. (2007) highlight that in its original format, the Skills for Life strategy was aimed at English first language speakers and did not include bi- or multilingual learners for whom English was an additional language. This omission changed with the DfEE's publication of 'Breaking the Language Barriers' (DfEE, 2000), a Government working group report, following which ESOL entered the adult basic skills agenda for the first time (Roberts et al., 2007). ESOL was then placed alongside literacy and numeracy under a broad Skills for Life policy umbrella, included in what Roberts et al. (2007) view as the ambiguous strand of 'language'. Roberts et al. (2007) identified parallels with this broad policy umbrella with that of a long-established trend in the US and ultimately viewed the policy change as problematic for ESOL: the latter due to its masking of the distinctiveness of adult ESOL pedagogy in relation to other areas of basic skills and its attempts to place ESOL into a generic pedagogy of Skills for Life.

The Leitch Review of Skills (HM Treasury, 2006), informing the functional skills strategy that has gradually replaced Skills for Life, set out the Government's policy to link literacy, numeracy and ESOL courses more closely to an employment-related pedagogic focus (Roberts et al., 2007). Intrinsic within the lifelong learning Discourse, was, and still is, an emphasis on improving the core skills in literacy and numeracy of adults and young people in order to cultivate skills for the workforce (Government Office for Science, 2017). This focus is an important consideration due to the ways in which community education provision, such as FL, is viewed by the Government as playing a vital role in communities and considered to be an important initial stage of a route into mainstream centre-based provision of literacy, numeracy and ESOL courses, employment and participation in local communities (Local Government Association, 2020). Consequently, there is an expectation for adults attending community learning provision in the AE sector, such as FL courses, to progress on to ESOL, literacy and numeracy courses in AE centres.

Notably, the policy overview in this section indicates the continued interconnection between the core skills (language, literacy and numeracy – all of which form the basis for Trad FamLit) with employability skills and general functionality in society. The continued pressure on core skills acquisition has been criticised in relation to community learning due to its potential in

taking away from other important benefits such as those specifically related to positive mental health and wellbeing (e.g. Trodd, 2017). The links to mental health and wellbeing are particularly important considering evidence from the literature that cites a lack of support for refugees and those seeking asylum with mental health problems (Phillimore, 2011a) and the short term impacts on this such as reducing their ability to attend ESOL classes and to develop their language skills (Phillimore 2011b), impacting in the long-term on their opportunities to integrate (Allsop et al., 2014). In a similar regard, Quinn et al. (2005: 21) critique that lifelong learning strategies have failed to address social exclusion, and that in the UK "there remains a deep divide between those formally involved in learning and those seen as positioned on the margins." Importantly, for this thesis is Quinn et al.'s (2005: 22) proposal of 'learning brokerage' as a way to tackle exclusions, through "learner-defined curricula which are both accessible and appropriate to marginalised groups."

This critique is also particularly pertinent for the third sector context of this research with the potential for it to offer a space where mental health and wellbeing are prioritised above politicised functional and employability skills targets.

4.5 'Eligibility and Deficits'

4.5.1 Migration status

As alluded to in the first two chapters, in this thesis notions of *migrant* and *migrancy* refer to complex political Discourses interwoven either explicitly or implicitly and, to reiterate, throughout the thesis I have predominantly utilised the term 'migrating' mother, parent, family, due to what I perceive as negative racialised connotations that have become attached to the term of migrant. This section serves the purpose of framing political definitions within the overarching term of *migrant* in order to set the context for eligibility rules in Trad FamLit (and ESOL) in the second part of this section.

At its simplest, *migrant* is used to refer to the individual person who has undergone migration: "a person who moves away from his or her place of usual residence, whether within a country or across an international border, temporarily or permanently, and for a variety of reasons" (International Organization for Migration [IOM], 2019: 132). Sitting under the broader term of migrant are specific statuses, such as refugee status, that influence the rights of individuals and the support they can access in different countries.

The universal definition of a refugee comes from the *United Nations 1951 Convention*, and its accompanying 1967 Protocol, which states that a refugee is someone who:

> owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence, is unable or, owing to such fear, is unwilling to return to it (UNHCR, 2019).

The UNHCR (2019) maintains a preference for the terminology of 'refugees and migrants' that recognises the human rights of all individuals, no matter what their status, as well as encompasses the specific legal framework under which refugees are protected. In the UK, a person is granted refugee status when the Government agrees that the individual who has applied for asylum meets the definition of refugee in the UN 1951 Convention. Once granted refugee status the individual is usually given five years' 'leave to remain' in the UK, after which time they must apply for further leave to remain or to settle in the UK (Refugee Council, 2020). The Refugee Council (2020) preference the term 'person seeking asylum' rather than asylum-seeker as they view the latter as a dehumanising term: a point with which I concur and in response preference the former term in this thesis. A person seeking asylum in the UK refers to someone awaiting a decision on their asylum claim but whose application is not yet concluded and therefore does not have a permanent residency status, whilst a 'refused asylum seeker' is a person whose claim has been refused by the Home Office, and who may choose to leave voluntarily, be deported, or for some, be eligible to go through an appeals process (Refugee Council, 2020). I take up the multifaceted role of third sector policy, in terms of support for individuals seeking asylum, in Chapter 4b.

Although not a primary focus of this thesis, a brief aside is the link between ESOL pedagogy and citizenship: another important pedagogical aspect due to the diverse migration contexts that the mothers in this thesis come from and particularly considering one of the TSO research settings provided Life in the UK classes. Introduced under the *Nationality, Immigration and Asylum Act 2002,* the 'Life in the UK' citizenship test has become a requirement for people wanting to either settle in the UK or for those wishing to undergo the process of naturalisation to become a British citizen. Roberts et al., (2007) make the important point that often the

responsibility for teaching the 'Life in the UK' test content lies with ESOL teachers, thus combining ESOL pedagogy and immigration policy for the first time.

4.5.2 Funding for Trad FamLit and ESOL

As alluded to in my chapter introduction, close links remain between Trad FamLit (for parents with EAL) and ESOL. This interconnection is evident in the diverse names given to FL courses for EAL parents, such as 'ESOL in a Family Learning context' (British Council, 2019), 'Family Learning ESOL' (Education Scotland, 2018), and in the ACE sector 'Family Language' (now Family English) for parents with EAL (Mallows, 2008) and FamLit that has traditionally been open to all parents. This variation in names of courses gives a small indication of the diversity of provision that varies across providers. Moreover, parents with EAL often attend FL provision and ESOL simultaneously: as was the case for a number of the migrating mothers in this research.

ESOL provision in the UK, since its incorporation into the Skills for Life strategy, has faced significant and continued problems. Roberts et al. (2007), for example, refer to the position of ESOL at the intersection of two major strands of government policy: the post-16 educational sector and the social cohesion agenda. Regarding the latter, NATECLA (2016) discuss ever-increasing pressure on people from diverse migration contexts to learn English as the principal means of integrating yet summarise significant and continued funding problems faced in the sector. Government funding for ESOL for the period 2009-2016, for example, came from two sources, the Department for Education (DfE) and what was then called the Department for Communities and Local Government. The Select Committee on Citizenship and Civic Engagement (2018) reported that during this period Government funding for ESOL was reduced by 54% from £203m to £92.5m. Moreover, the Select Committee drew attention to the fact that whilst the DfE funds ESOL through the AE budget, the ESOL budget is not ring-fenced within this (Select Committee on Citizenship and Civic Engagement, 2018). Consequently, research from Refugee Action (2017) reported that funding cuts were accompanied by an increase in waiting lists for major ESOL providers across the UK, with waiting lists ranging from six months, to three years, to 'indefinite' amounts of time.

Whilst the Further Education (FE) and ACE sectors are undoubtedly vital sectors in meeting the English language needs of migrating individuals through ESOL and FL provision, their position of regulation by, and funding from, the Government has resulted in the exclusion of many migrating individuals from their programmes as demonstrated in the ESFA funding rules. The most current guidelines from the ESFA (2019) maintain exclusion for the following groups that have relevance to this research: individuals on spousal-visas whose partners have not lived in the UK or EEA for a minimum of three years; those who may not be able to complete a full course for various reasons such as pregnancy, applying for employment, or relocation; and *asylum seekers* in their first 6 months of arriving in the UK or who are undergoing an appeals process. Whilst Trad FamLit provision follows the same restrictions, for those who are eligible, the classes remain free. However, for ESOL provision, it is only people on Job Seekers Allowance (JSA) or Employment Support Allowance (ESA) who can access free courses, others (including those seeking asylum who have been in England longer than 6 months) are required to pay a minimum of 50% towards the course fees, regardless of income (NATECLA, 2016; Foster and Bolton, 2017; Refugee Action, 2017).

The funding cuts, waiting lists and restricted access to provision for some individuals outlined above paint an uncomfortable national picture of the communities in most need being denied opportunities. This is particularly pertinent when related to research findings which state that motivation for language learning is highest the closer the time of arrival in the country, with quickest progression made in the first five years of arrival (NATECLA, 2019). A report by Action for ESOL (2011: 1) cites wide ranging impacts as a result of the cuts and restricted access including, amongst others: discriminatory practice against women and BAME communities; a "waste of migrant potential"; conflict with wider policy contexts such as the Home Office and UK Border Act, for example "the contradiction of prioritising language to create a 'national identity' with reduced access to ESOL"; and the increase of translation or interpreting costs across local and national public sector services.

In comparison, in Scotland and Northern Ireland those seeking asylum have immediate access to free ESOL provision (Refugee Action, 2017). The Scottish strategy outlines an inclusive and holistic approach, with access to free ESOL classes available for all people seeking asylum whatever their length of residency, and further fee-waivers for refugees on application (Meer et al., 2019). In 2016 NATECLA was instrumental in putting forth proposals for a national ESOL

strategy in England, in line with those already in place in Scotland and Wales: a proposal that emanated in the Ministry of Housing, Communities and Local Government's (MHCLG) Integrated Communities Strategy (2018). The Green Paper followed *The Casey Review* (Department for Communities and Local Government [DCLG], 2016) that aimed to investigate integration and opportunities in economically deprived and isolated communities of the UK, making explicit links between English language learning and social cohesion. In the Green Paper, an entire section was dedicated to 'Boosting English language', in which the Government set out their vision for English language learning:

> Everyone living in England should be able to speak and understand English so they can integrate into life in this country by getting a job or improving their prospects at work, accessing and making good use of local services, becoming part of community life and making friendships with people from different backgrounds. With improved levels of English, people will be less vulnerable to isolation and loneliness and can build their confidence to speak up for themselves (MHCLG, 2018: 35).

As a response to the Green Paper, the MHCLG produced the Integrated Communities Action Plan (2019) in relation to community education provision. The link between language learning and integration remains a longstanding political rhetoric, often accompanied with controversy. In this regard, Roberts et al. (2007) highlight that both politicians and the media have conflated the lack of English language ability with a disruption of social cohesion as well as a threat to national security, to such an extent that they have become unquestioned 'commonsense' notions. Moreover, Simpson's (2015) research draws particular regard to the potential 'othering' of the Discourse of ESOL and calls for a social justice perspective on adult migrant language education. Additional research critiques the prevailing Discourse of monolingualism and English dominance in the ESOL classroom, as well as its increasing alignment to citizenship and national security (Cooke & Simpson, 2008; Simpson & Whiteside, 2015): aspects that hold important relevance to the pedagogical focus of this thesis in terms of considering third sector FamLit as an alternative space led by the voices of migrating mothers as opposed to State interests.

4.5.3 Migrating parents: *deficient positionings*

Accompanying the narratives of school assessment mechanisms, parent partnership, and funding regulations within Trad FamLit is a common rhetoric of deficiency in relation to

migrant parents (McCaleb, 1994). Indeed, as referred to in Section 4.2, a general rhetoric of deficiency has accompanied FamLit since its attachment to national literacy campaigns and school literacy practices in the UK and US, and with it an intrinsic connection to social class (Street, 1997; Auerbach, 1995). The *parenting deficit* model sits in opposition to that of the White middle-class infused model of the *ideal parenting style* (e.g. Lareau, 1987*).* The notion of a parent deficit includes, for example, those who are positioned as the *underclass* of British society (see Chapter 3, p.50) such as single mothers, the working class and extended families from diverse migration contexts who do not fit the nuclear family ideal (Salter, 2018; Dűrrschmidt et al., 2010; Bhopal, 2000). In her FamLit research centred on Treaty 4 Indigenous land in Canada, Crooks (2017: ii) refers to her recognition of deficit thinking as "racialized and racializing" as well as "the significance of settler colonialism in shaping literacy practice."

In their examination of Discourses on family migration and spouses in European states, Kofman et al. (2011: 1) note the language surrounding migrating parents, who are portrayed as importers of "backward" and "doubtful" parenting practices. Kofman et al.'s (2013) study cites a culture of blame that assigned children's behavioural issues and 'falling behind' with that of the parent's culture. In a similar regard, the deficit-based paradigm exercised by schools, educational practitioners, and funding stakeholders for FamLit provision is illuminated in the literature through reports of: a perceived lack of value on education by parents from particular cultural groups, and a lack of motivation by students from those groups; class-based and racially privileged based views of meritocracy; and unfair or biased testing practices towards particular cultural groups (DeCuir & Dixson, 2004; Lynn & Parker, 2006; Solorzano & Yosso, 2001; Taylor, 1997; Valdes & Figueroa, 1994; Valencia, 1997**).** Such processes, particularly perceptions towards parents from diverse contexts held by educational practitioners, are illustrated to strongly shape the extent or nature of parental participation in schools (Auerbach, 2002; Barton et al., 2000).

Although deficit labelling, embedded within discriminatory attitudes, are not necessarily intentional, some studies assign such examples to examples of microaggressions that become an implicit or unconscious element of discursive practices and consequently perpetuate stereotypes and exclusion for particular cultural groups (Lawrence, 1995; Sue et al., 2007). Roy and Roxas' (2011) research on Somali Bantu refugee students in two US high schools, for

example, examined the deficit approach in terms of practices within the schools, as well as structural decisions that had the effect of marginalising the Somali Bantu students. Deficit practices were ascribed to behavioural issues, such as fighting and a lack of compliance to school uniform rules, as an inherent trait of Somali Bantu refugee children. Furthermore, comparisons were made of the Somali students' attitudes and performance in the learning environment to students from other cultural contexts: resulting in a perceived lack of value and motivation placed on education. Overall, the study concluded that such deficit practices resulted in missed learning opportunities for the Somali refugee students. These missed opportunities importantly included the chance for the school to draw on cultural storytelling practices in the home, as well as an evidential disconnect between educators perceptions of the families' values placed on education compared to the actual reality, whereby high aspirations and educational values were, in fact, embedded in the culture (Roy and Roxas, 2011).

Similar findings were raised in a study conducted by Crozier and Davies (2007) in British primary and secondary schools in two towns in the north-east of the UK with Bangladeshi and Pakistani communities. The Bangladeshi parents spoke Sylhetti, a solely oral language, and many had low levels of literacy in written Bengali. Practices of parental engagement varied greatly between the primary and secondary school sectors, and within the schools themselves. Strategies for developing partnerships between the school and the migrating parents primarily included the use of bilingual assistants in the secondary sector, and FamLit provision from external community organisations in the primary sector. The study found some school practitioners to hold embedded perceptions of the Bangladeshi community as 'insular' with little value placed on school engagement. In juxtaposition, the Bangladeshi parents provided a counter-story communicating that they viewed their role as providing a supportive home and family environment. The study concluded that the educational capital of the parents thus remained limited and that many of the schools in their study represented "spaces of exclusion; unwelcome spaces where few Bangladeshi and Pakistani parents have a voice" (Crozier and Davies, 2007: 311).

Processes of categorisation can lead to educational spaces becoming places of exclusion for certain groups. Such findings were echoed in Whitmarsh's (2011) study of mothers seeking

asylum and their involvement in EY education in a school in the West Midlands, UK, whereby the mothers encountered a white middle-class model of education from which they felt excluded, and their voices othered, culminating in perceptions from the school of this group of mothers as 'hard-to-reach'. Conversely, Whitmarsh (2011) suggests that it was the schools themselves that were in fact *hard-to-reach,* rather than the mothers. Similarly, Crozier and Davis (2007) refer to the hard-to-reach label as inter-connected to a structurally embedded process of social exclusion for certain groups: a process that Crozier (2001), in an earlier study, referred to as structural racism.

Connected to the rhetoric of parental deficits, in combination with societal positionings discussed throughout Chapter 3, migrating parents face challenges and/or opportunities directly related to their migration context, which in turn impact upon opportunities to develop or transfer different forms of capital (Hamilton, 2017). Goodall and Montgomery (2014) reference difficulties that migrating parents encounter, of which most are essentially out of the parents' control, that can resultingly exacerbate the *hard-to-reach* label, such as if the school has not yet developed appropriate strategies to build relationships with migrating parents. The *hard-to-reach* label is also associated with refugee parents and children in mental health contexts, due to low referral rates and uptake, which can have a potentially detrimental effect on children. Hughes's (2014) research, for example, draws attention to the impact that "dominant and disempowering discourses", which "define people in unhelpful ways, usually by others with more powerful voices, such as teachers and parents" can have on refugee children in terms of reinforcing negative attributes and influencing how they behave, which in her study had detrimental long-term impacts on the children's mental wellbeing.

Giving an alternative perspective, Turtiainen and Hiitola (2019: 5) propose that "people are not just assigned categories", and that "we all negotiate our belonging and identity based on different categories", utilising the phrase "talking back" to analyse the means by which migrating parents negotiate alternative identities against normative categorisations. The process of talking back importantly signifies a shift of power. In the same regard, Baquedano-López et al. reverse the parent deficit notion, referring to their perspective on parental involvement in which parents are considered: "agents who can intervene and advocate on behalf of their children, and who can make adaptations and resist barriers to education"

(2013: 149). Such research implies a reversal of the deficient positionings and a transition towards asset-based approaches to migrating parents: aspects that I continue with in Chapter 4b (p.100).

4.6 'Community education'

As illuminated through the deeply rooted links of English language learning with citizenship, social cohesion and integration throughout this chapter, ESOL provision and FL for families with EAL in many respects merge under the Discourse of community education. Similarly, the ACE sector and the third sector also consolidate in community partnerships to provide education at the grassroots community level. Brooks et al (2008), refer to examples of this cross-over and the fluidity of funding across sectors: citing, for example, Bookstart, where funding started in the voluntary sector, then into the private sector before moving into the government sector. Considering the more recent context, earlier in the chapter (Section 4.3), I referred briefly to FL that comes under the NLDC strand of the ESFA's community learning fund. NLDC funding is one of the four Adult Safeguarded Learning Programmes for adult and community learning and is of specific relevance to this research due to its overlaps with the third sector, the aim of which is to support: "local voluntary and other TSOs to develop their capacity to deliver learning opportunities for the residents of disadvantaged neighbourhoods" (ESFA, 2019: 45). Community educational provision within this strand can take many forms and again is considered a route into skills for employment, with much of ESOL and FL provision within community learning settings incorporating an integrated curriculum linked with wider skills learning (Trodd, 2017).

An outcome of the Integrated Communities Action Plan (2019) has been another strand of community-centred FL and ESOL that is more akin to the provision of third sector provision, particularly in terms of its eligibility criteria which is different to that of Trad FamLit and ESOL in the ACE sector. The MHCLG has a history of ESOL provision in community settings as an intervention for social integration, including for example: in 2013 the Community Based English Language Programme; in 2019/20 the Integrated Communities English Language Programme in 2019/20; and for a number of years, the Talk English programme supported through the Controlling Migration Fund (MHCLG, 2020). In July 2020, the MHCLG announced

funding through the Integrated Communities English Language Programme of £6.5 million to fund 25 local authorities, including the 'ESOL for Integration Fund'. This will continue to fund the Talk English project, which is run by the ACE sector in collaboration with the third sector. Importantly for my research, Talk English is open to all learners whatever their migration status, targeting learners at pre-entry 'New to ESOL' level. The delivery takes place through volunteer teachers who are under the support of fully qualified ESOL teachers from the ACE sector (MHCLG, 2020): thereby opening up another potential transition route from third sector FamLit provision that is already embedded within community settings.

Similarly to ESFA adult education budget courses, close connections are stated in relation to the ESOL for Integration funded courses with lifelong learning and employability: "the fund is not intended to supplement but rather complement English language provision available under the Adult Skills Budget. We would expect many participants to progress to more formal ESOL provision as their proficiency and confidence grows" (MHCLG, 2020: 8). Importantly, although community provision under this strand is open to individuals of all migration statuses, if individuals wanted to then progress on to Trad FL or ESOL provision within centres, they would then encounter eligibility restrictions. Moreover, Action for ESOL (2011: 1) critiques "the naïve notion that ESOL can be passed to the Voluntary sector whose resources are diminished."

Of further relevance is that some of the Talk English provision takes place in schools, therefore indicating another blurring between ESOL and Trad FamLit, alluded to in the following statement from the ESOL for Integration Fund prospectus:

> We know from our stakeholder engagement that lack of childcare can be a significant barrier to accessing learning. We encourage proposals that offer childcare and/or family learning for participants new to ESOL. Practical solutions local authorities might consider could be built upon existing childcare workforce or local partnerships or could utilise education or early years settings. Any childcare solutions must be of high-quality and comply with Ofsted registration requirements and regulations. Local authorities will be responsible for ensuring adherence to relevant Ofsted and safeguarding standards are in place (MHCLG, 2020: 11).

Notably, the Ofsted registration and requirements for childcare provision, highlighted in the quote above, remain a predominant aspect that differs from third sector provision, where this is not a statutory requirement (Early Years Alliance, 2019). To summarise, this section

highlights that educational provision for migrating individuals is not always clearly distinguished between the Government-funded ACE sector and the non-Government funded third sector: the funding landscape is much more complex and interconnected and therefore the two sectors, at times, merge to some extent. Although the examples I have discussed in this section of provision funded under the ESOL for Integration stream are in many respects a positive in terms of addressing some of the issues regarding waiting lists for migrating individuals, particularly those who are relatively new to English language learning, these examples also importantly foreground potentially contradictory agendas. As such, connections can be seen regarding the work of McCabe and Phillimore (2009) (Chapter 1, p.25) in terms of the way in which the third sector operates under one radar, yet within another. In this case a hybridity emanates from the blurring of boundaries between Government and non-government sources for English language and FL provision, as well as the merging of community education, integration and lifelong learning agendas.

Chapter 4b

Third Sector Family Literacy: policy Discourses

4.7 'Third sector FamLit: an introduction'

In Chapter 1 I gave a brief introduction to the diversity of organisations and activities within the UK's third sector and in response alluded to the difficulties in establishing a unifying definition for the sector. In my opening chapter I also discussed the current gap in the literature field regarding FamLit provision in the third sector: a gap that I started to map out in Puttick (2018) at the early stage of my research journey and that I develop further in this chapter and throughout the thesis. As my research is concerned with exploring new meanings of FamLit that divert from those defined in the ACE sector, I continue the chapter by critiquing policy and literature that explores the purpose and function of third sector settings in order to ultimately consider how this unique context itself feeds in to alternative meanings of FamLit. I posit that third sector FamLit needs to be understood from a broader contextual perspective in which the spatial and political become entangled: aspects that I started to explore in Chapters 2 and 3. As well as policy documents and peer reviewed academic literature, this section also includes charity research reports and information gathered from online refugee and community organisation and charities, as a way to deepen understanding of the political context of the sector and to parallel a strategy that others who have carried out academic research in the third sector have also used (e.g. Soteri-Proctor, 2011). Towards the end of the chapter I start to explore literature that contrasts to the deficit Discourse foreground in Chapter 4a and consider what an asset-based approach could look like in third sector FamLit.

4.8 The Big Society

The period 2010 to 2015 saw the Coalition between the Conservatives and the Liberal Democrats in British politics: a formation accompanied by the *Localism Act 2011,* and the then PM David Cameron's 'Big Society' initiative. McCabe (2010: 2) calls attention to some of the continuations of the Coalition's policy objectives with those of the New Labour policies that preceded it, including: "the devolution of powers to the local level, the reconfiguration of services and promotion of community engagement, empowerment and active citizenship."

Moreover, Lowndes and Pratchett (2012: 30) refer to the collective focus underpinning the move from "Big Government to a Big Society", that aimed "to devolve powers to communities and establish a greater role in public services for voluntary and community organisations". Regarding the role in delivery of public services, McCabe adds to this the shift towards more informal third sector activities as well as individual citizens, referring to the accompaniment of the agenda by "the 'new language' of social action" (2010: 2).

Social action within the Big Society initiative was defined by the Government as: "people being, and being encouraged to be, more involved in their communities through giving time, money and other resources" (Civil Exchange, 2015: 6). Whilst there is not space in this thesis to explore in depth the notion of social action, I draw attention to it briefly due to my research settings that were dependent upon social action in the form of voluntary teachers. I assert that it is the social action dimension of the Big Society agenda, in terms of volunteering and activism, that is most integral for BTR organisations to perform their role in the public service delivery foreground by McCabe (2010). Moreover, McCabe (2010: 2) refers to the heightened 'radar' of BTR organisations, through the implication of expectations around roles within policy, raising the pertinent question of whether: "such activity, which has often been independent of, and operated outside the state, be co-opted to deliver particular government policy objectives?"

In their audit of the Big Society, the Civil Exchange (2015) concluded that its agenda had ultimately failed, revisiting a term used in their 2012 audit of the 'Big Society gap', and highlighting several problems. One such failure referred to the agenda's inability "to target those in society who benefit least from society" including those who "have the least sense of empowerment, the worst experiences of public services and the lowest levels of social action and voluntary sector infrastructure" (Civil Exchange, 2015: 8). Additionally, the Civil Exchange's (2015: 8) audit cited a failure in establishing a strong partnership with the voluntary sector, suggesting that "the sector's influence and sense of partnership with government, nationally and locally, seems to have been reduced by the Big Society, not strengthened": In terms of the mothers at the centre of my research, the localism agenda at the heart of the Big Society filled a gap in social, educational and welfare support, through voluntary organisations, that for them was unmet by Government-funded ACE provision. I

explore aspects of the third sector's role, and State-level expectations, in this regard further below.

4.9 Multifaceted roles of the refugee third sector in 'localism and integration'

Following the end of the Coalition, when the Conservative party won the 2015 by a slim majority, the localism agenda that was part of the Big Society continued. Galandini et al.'s (2019) research found widespread support amongst policy stakeholders regarding principles of localism and some resistance to a 'top-down' approach to integration. However, they raise some contradictory issues around the context of the localism agenda in austerity and foreground some important considerations in relation to dichotomies of local-national migration agendas. For example, their consolidated analysis of the policies within the DCLG's (2012) strategy on 'Creating the Conditions for Integration' indicate "decentralised and localised approaches to integration" (Galandini et al., 2019: 686). Furthermore, important contradictions are illuminated in terms of the devolution of *migrant* integration policies that sit in contrast to the non-devolved powers of immigration policy:

> the difficulty of facilitating integration in local communities while UK-wide immigration policies promote short-term stays and long-term instability and political debates focus on harsh anti-immigration rhetoric—which received further legitimisation during the Brexit 'debates' (Galandini et al., 2019: 699).

Puzzo (2014) similarly emphasises the social cohesion expectations placed on TSOs that sit within this polemical policy rhetoric, referring to continued infringements on human rights resulting from the Home Office's transference of power into the hands of private contractors regarding the detention and deportation of people seeking asylum. Correspondingly, Mayblin and James (2019: 391) emphasise the pressure on TSOs to support the increasing "refused asylum seeker population", and the lack of acknowledgement by the Government that there is insufficient support at state level for those with refugee and asylum-seeker status. Resultantly, Mayblin and James (2019: 39) conclude that: "at the same time as withdrawing from a strategic collaboration on asylum support with the third sector, the Home Office have simultaneously rolled out policies which create extra demand for the sector." In response I argue that the literature appears to indicate a symbolic 'in-between' space that exists between political Discourses of immigration policies at the centralised level of Government

and the localised integration aims of Government: a space occupied by refugee TSOs, and a space that, in Bhabha's (1996) terms (see Chapter 2, p.39), could be considered as a 'third space'. Moreover, the notion of an 'in-between space' appears particularly relevant with regard to those seeking asylum, those in the transition between asylum-seeker and refugee status, or those from countries that are categorised as 'stateless' in political Discourses (Scottish Refugee Council, 2020), such as my discussion of the people of Kurdistan in Chapter 3 (p.49). Rasool (2018) emphasises the ways in which policy impacts upon every aspect of community life and problematises the *us/them* distinction as a policy issue in the ways that community cohesion in neighbourhoods is conceptualised. Rasool points to the danger of pinpointing certain groups as having a 'problem' or labelled as "deprived" or "disadvantaged", arguing that "often, policy text can also be disparaging, and certain language can further stigmatise communities" (2018: 8). As Campbell and Pahl (2018) summarise, it is through this process that communities become labelled as 'contested communities': potentially paralleling the deficit Discourse discussed in Chapters 2 and 4a.

In their systematic literature review of the TSO field internationally, and specifically in relation to migration, Garkisch et al. (2017) allude to the roles that TSOs play in addressing some of the issues raised as a result of the blurring of localism and non-devolved power. The four underpinning themes that emerged from their literature review included the role of TSOs in: "the direct provision of basic services and social welfare", "migrant-oriented capacity development", "system-oriented advocacy" and "complementary research activities" Garkisch et al., 2017: 1839). They suggest the need to understand migration as a 'holistic challenge that requires contributions by different actors on different levels, thus highlighting the need for coordination and communication between the TSOs, the state and other stakeholders" (Garkisch et al., 2017: 1839).

(i) The refugee third sector's role in provision of support and signposting

The third sector plays a vital role in advocating the rights of refugees and those seeking asylum through the *Equality Act 2010:* a piece of legislation that consolidates the protection of individuals that were previously defined in over 116 separate pieces of legislation and serves to protect everyone in Britain from discrimination, harassment and victimisation, operating through the identification of nine protected characteristics: age; disability; race; sex; sexual orientation; religion or belief; gender reassignment; marriage and civil partnership; and

pregnancy and maternity (Equality & Human Rights Commission, 2017). The Equality and Diversity Forum's briefing draws important attention to potential equality issues that individuals from forced migration contexts might encounter:

> Asylum seekers, refugees and migrants can be affected by all forms of inequality … refugees and migrants are likely to experience discrimination based on race (including colour, nationality, ethnic and national origins). But refugee populations also have high levels of physical and mental disabilities, including elevated levels of mental illness often related to earlier traumas or as a result of war (Equality and Diversity Forum, 2011: 2).

As Griffiths et al. (2005) highlight, Refugee Community Organisations (RCOs) play a rather distinct role in comparison to other TSOs, linked closely to dispersal procedures for those seeking asylum, and providing support based around this process in meeting the requirements of the *Borders, Citizenship and Immigration Act (UK Border Act) 2009* and in communicating the rights of those seeking asylum as set out in the *Equality Act 2010.* Further literature refers to the practical role diverse TSOs play in enforcing the *Equality Act 2010*, such as ensuring refugees and people seeking asylum have accessible information regarding housing support and welfare benefits (e.g. Mayblin and James, 2019).

Allsop et al.'s (2014) evidence and policy review of poverty issues facing refugees and those seeking asylum in the UK suggests that individuals who are in the asylum process do not access the support to which they are entitled. Drawing on evidence from Refugee Action (2006), their report suggests that this is due to such factors as fear of being deported or in facing ongoing persecution. Moreover, those with children fear being separated from their children and for this reason do not access the support entitled to them, as families, under the *Children's Act 1989* (Allsop et al., 2014). Gladwell (2019) draws attention to the role of the voluntary sector in meeting the needs of families whose children are unable to access school places, partly due to their transient accommodation during the asylum process: citing examples where temporary educational provision has worked well when the voluntary sector and city council have worked together as a 'joined-up' approach.

Such aspects are important considerations in understanding possible challenges the migrating mothers who attend third sector FamLit may encounter outside the classroom: aspects that could potentially impact upon their experience inside the classroom. Moreover, this points to important knowledge that voluntary teachers in the third sector need to maintain awareness

of, and to play a part in communicating in order to appropriately signpost migrating families to important support mechanisms.

(ii) The refugee third sector's role in 'giving voice' from the 'inside-out'

A report by two refugee TSOs, the Migrant and Refugee Communities Forum (now Migrants Office) and the Migrants' Rights Network distinguish that RCOs are generally focused on three objectives: firstly, to meet the needs in their community that are left unmet by public services; secondly, to build bridges with others in order to secure wider social cohesion and the integration of their communities; and thirdly, to give voice to their users' concerns in order to inform the process of social change (Hemon and Grove-White**,** 2011)). This notion of 'giving voice' is particularly impactful in consideration of an RCO such as the MRCF, due to the organisation coming from within the refugee community themselves. This is a characteristic of many other BTR and/or RCOs organisations, for example Migrant Voice whose defining slogan is 'speaking for ourselves' (Migrant Voice, 2021). Related to this idea of voice coming from the 'inside-out', is the theme of 'community bricoleurs' that emerged from the literature: that is, individuals from specific cultural communities who do critical work coordinating, maintaining and building community sector provision, acting as mediator, intermediary, or gatekeeper between the provision and the community (Soteri-Proctor, 2011; Hemon and Grove-White, 2011). The bricoleur effectively occupies a 'third space' between the discourses of migration at the institutional, political realm. The bricoleur figure was an important aspect of both research settings: a discussion I return to in Chapter 6a (p.128).

The 'third space' once more becomes a useful defining aspect of BTR TSOs led by migrating communities. In this context, the category of BTR appears to become an identifier of organisations taking covert or indirect political action against the top-down action imposed upon them. In this regard, literature refers to a 'politics of invisibility' in relation to the complicated roles of diverse BTRs (Ehrkamp and Nagal, 2014; Ansems de Vries, 2013). Although in a differing context to the UK, aspects of Ansems de Vries's (2013, para. 2) research with Malaysian refugees, whom she explains are "legally non-existent" in Malaysia, holds some relevance to the social action role of RCOs: "It is on the basis of their official illegality and invisibility, yet in the in-between of (il)legality, (in)visibility and (in)formality, that refugees create an informal yet active politics both enabled and compromised by practices of governance" (2013: para. 6). Moreover, Ansems de Vries elucidates the importance of

attending to micro-practices of social action in challenging prevailing Discourses: "that frame *migrant*s and refugees either in terms of dangerous other or passive victim" (2013: para. 6). Importantly for this thesis, this literature on refugee-led RCOs connects to the dismantling of 'ontological victimhood' established by postcolonial feminists such as Mohanty (1991) in Chapter 2 (p.34).

(iii) The refugee third sector's role in 'giving voice' from the 'outside-in'

A key theme in the literature on the distinctiveness of BTR activities in the third sector, and related to the notion of the 'community bricoleur', is their metaphorical role as 'bridge-building' in terms of the development of forms of capital, integration, and giving potentially marginalised groups a voice (Goodson & Phillimore, 2008; Newman, 2010; Abrahamsson et al, 2009). Voice also comes in the form of the advocacy role of TSOs, in this respect from outside the migrating community. Perhaps the most well-known politically influential voices that support and campaign for the rights of migrating people are the larger, nationally-recognised charities and NGOs (for example the Migrants' Rights Network, Refugee Action and the Refugee Council, which are all actively involved in Parliamentary activities). However, Milbourne and Cushman (2013**)** refer to the restrictions that some of the larger nationally operating charities encounter due to organisational hierarchies. Resultantly, political voices from locally operating BTR-RCOs play an important role in influencing policy. St Chad's Sanctuary in Birmingham, a small FBO/RCO, is one such example. St Chad's gathered extensive evidence from their service users that they later utilised to challenge Government bodies with regard to the living conditions at dispersal accommodation in Birmingham and the lengthy waits that people seeking asylum were experiencing as a result of Home Office decision-making procedures (Home Affairs Committee, 2017).

Whilst, in this example, the voice of an FBO such as St Chad's Sanctuary is acting to make positive policy changes on behalf of those seeking asylum, Snyder (2017) draws attention to some important considerations related to the potentially contradictory agendas or priorities highlighted earlier in relation to community education (p.87). Snyder (2017: 1) suggests that FBOs work best when converging with other organisations: "to shift public imagination, discourse and policy in a more generous and inclusive direction." Although providing valuable support to families from forced migration contexts, literature foregrounds the need to consider the specific religious contexts of FBOs. Ehrkamp and Nagal (2014: 319), for example,

refer to provision in churches and other religious settings as political spaces in which notions of faith-based hospitality can clash with "racialized immigration politics". Furthermore, Snyder (2017: 3) summarises that FBOs: "don't always get it right. Sometimes, they can be too paternalistic—about "us" helping "them" rather than about affirming and amplifying refugees' own agency," drawing parallels to Rasool's (2018) "us/them" distinction in relation to policy. As such, FB0s can potentially exclude people further, albeit unintentionally, in an intrinsically and psychological way. Such considerations hold relevance to my research due to both settings, Bulshada and Trinity, defining themselves partly as FBOs as well as other terminology under the broader third sector umbrella term (see Chapter 5).

(iv) The refugee third sector's role in 'Welcome' and 'Belonging'

As both of my research settings were located in areas that have 'City of Sanctuary' (CoS) and 'Borough of Sanctuary' status respectively, I assert that the inclusion of literature based on the CoS movement, itself entangled within political Discourses of FamLit, is necessary. The CoS movement began at the grassroots level in 2005 from its formation by two individual citizens, following which the city of Sheffield became the UK's first City of Sanctuary in 2007 (Darling et al., 2010). CoS is now a charity that supports a network of groups across the UK with the link between all factions based on their shared vision that the UK '"will be a welcoming place of safety for all and proud to offer sanctuary to people fleeing violence and persecution" (CoS Charter, 2017: 1). Birmingham City Council (BCC), within the locality of my research settings, sets out in its CoS policy statement a commitment to working with and supporting the "community and voluntary sector" in roles and responsibilities covering "education, safeguarding, housing and homelessness, adult education, community safety, community cohesion, employment and skills, procurement, libraries, advice, as well as neighbourhoods and communities" (BCC, 2018: 5). BCC's reference to education refers to the strand of CoS in which schools, colleges and universities can apply for sanctuary status.

McCabe and Phillimore's (2009) foregrounding of the radar of BTRs is useful to reiterate in this context: with any TSOs in a CoS who apply for status as a 'place of sanctuary' operating *within* a city council's radar. Birmingham CoS, for example, until recently incorporated a digital 'welcome map' on their website on which information on over 100 local family-based services could be accessed: from food and clothes banks, to parent and child support organisations, to English language provision (Birmingham CoS, 2019). Birmingham CoS's

mapping resource is pertinent for two main reasons. Firstly, such information provides an important research resource for some of the 'non-captured' BTR activity that Soteri-Proctor (2011) alludes to in her research. Secondly, although unverified, the removal of the map from Birmingham CoS's website potentially indicates the rapidly changing environment of BTR activity in the city that soon becomes out-of-date. In this latter regard, McCabe and Phillimore (2012) refer to the volatility in terms of the survival of BTRs as a key characteristic, with factors influencing survival including: financial uncertainties; locality, for example if a group is run in a library and library services become subject to funding cuts; and personal time pressures of voluntary members, particularly if they are managing paid employment simultaneously.

Darling (2010: 137) foregrounds important attention to the entanglement of "relational and territorial political practices" and "spatial imaginaries" of the CoS work that "requires a distinct and place-specific political engagement, wherein challenges to how asylum is framed beyond the city are developed precisely through the connections and concerns of life within the city." Similarly, Squire and Darling argue that through the CoS movement: "historical and geographical relations of injustice are 'made present'", exposing "the limitations of conceptualizing and enacting sanctuary through the frame of hospitality" (2013: 59). As an alternative frame from which to address contemporary sanctuary practices, they propose "an analytics of 'rightful presence' … which potentially challenges pastoral relations of guest–host and the statist framing of sanctuary with which relations of hospitality are intimately bound" (Squire and Darling, 2013: 59). In such terms, the rhetoric of *welcome* and *sanctuary* by city councils requires deconstructing in terms of whose interests the CoS status is serving and the potentially politically motivated narratives inherent within it, which likely sit in contrast to the agendas and priorities of the TSOs under the CoS radar. The pastoral relations of 'guest-host' referred to by Squire and Darling (2013) also importantly bring to the fore contradictions within the construct of 'belonging' that I discussed in Chapter 3 (p.48): questioning once more whether anyone can ever really feel they fully belong in a place where they are made to feel a temporary guest.

4.10 Characteristics of third sector education for migrating families

Soteri-Proctor et al. (2013) refer to the proliferation of grassroots activity in the third sector and identify some defining components, including: a successful and balanced combination of motivations, personalities, skills, space, information, and resources working towards a shared vision; a focus on local activism; and a common interest in raising the profile of potentially isolated groups. Ockenden and Hutin (2008) refer to the absence of knowledge related to volunteering in the grassroots BTR TSOs: with research focusing more on the larger TSOs and organisations with formal volunteering schemes. McCabe et al. (2010), in response to this absence, call for more understanding of volunteers in BTR organisations, through community-based information.

In her micro-mapping street-level analysis of two English urban neighbourhoods, Soteri-Proctor (2011: 10) identified at least 58 diverse BTR organisations across 11 streets, many self-funded and not captured in the literature from official, more established sources, referring to them as "58 varieties of little Big Society." Some commonalities between the 58 varieties were those based on a shared common interest or those aimed at a "target community" (2011: 10). As an aid to analysis she distinguished the 58 varieties into six types of BTR groups: "'arts and music'; 'multicultural and multiple faith- and ethnic-identities and activities'; 'niche and specialist interest'; 'self-help/mutual-support'; 'single-identity cultural, faith and ethnic activities'; and 'social club-based activities'" (Soteri-Proctor, 2011: 10). Of particular relevance to this thesis are the categories of 'multicultural and multiple-faith and ethnic-identities and activities' (in this case the Trinity setting) and the 'single-identity cultural, faith and ethnic activities' (the Bulshada setting). In Soteri-Proctor's (2011) research, both categories of groups included a mix of established communities and new arrivals, including those seeking asylum. Below, I utilise both, albeit simplified, categories as a way of drawing together some of the literature in order to build a picture of the characteristics of education and/or activities for migrating families in the third sector.

(i) 'Multicultural and multiple-faith and ethnic-identities and activities'

Organisations within the multi identities and activities category have already been alluded to throughout this chapter in terms of those established to support people with barriers based on their migration status. Additionally, in Chapter 4a (p.86), examples included community

education programmes such as Talk English in which shared identities were based on migration status, parent/carer roles and on a common interest in language learning. In relation to the latter, Soteri-Proctor's (2011) research cites the example of an international women's group that had been self-formed by a group of women in response to their *ineligibility* to access formalised ESOL provision: this group therefore afforded themselves educational opportunities that were otherwise impossible due to the *eligibility* criteria established earlier (p.79). I assert that the international women's group cited in Soteri-Proctor's (2011) work symbolises an essential role of TSOs for those mothers excluded from formalised FL provision due to funding rules, as well as for those unable to access mainstream ESOL provision due to lack of childcare, who simultaneously cannot access mechanisms to support their integration (Goodson and Phillimore, 2008).

Goodson and Phillimore (2008) reflect on the social bonding and networking opportunities that arise from migrating women's groups in the third sector, arguing that a gender distinction is necessary, and space created for single-identity groups based on gender. In these examples, Soteri-Proctor's (2011) group categorisations become problematic, as the international women's group she cited were from multicultural contexts, yet in Goodson and Phillimore's (2008) terms they could be classed as a single-identity group based on gender: thus indicating the fluid characteristic of activities within the BTR sector. Consequently, whilst I value Soteri-Proctor's (2011) distinguishing between BTR groups as a way to deepen understanding about the nature of activity within the sector, I also approach the categorisation of groups with caution and return to discussions of the potential homogenisation of communities in community research (returned to in Chapter 6a).

(ii) 'Single-identity cultural, faith and ethnic activities'

The localised nature of Somali civil society organisations (such as Bulshada) comes to the fore in relation to single-identity cultural and faith groups: characteristically linked to masjids and the offering of community-based welfare support services (Somali Adult Social Care Agency, 2014; Harris, 2004; Liberatore, 2017). Moreover, research highlights that common community-led activities amongst Somalis in the UK include homework clubs, religious education, and after-school provision for children (Harris, 2004; Sporton and Valentine, 2007;

Valentine et al., 2008; Liberatore, 2017). BTR TSOs operating at an intergenerational level emerged as another theme in the literature within the single-identity group, with provision provided for parents and children together or with some provision solely for children. Evident, for example, in the extensive use of Somali community spaces for after-school clubs (Valentine et al., 2008; Liberatore, 2017). Valentine et al.'s (2008) study of Somali refugees and asylum seekers aged 11-18, living in Sheffield, foregrounds how young people utilised language as a situated practice and tool of power, with identities adapting according to the local context. Young people spoke of: taking on a more communicative role with local people on behalf of their parents; exercising power in their role as interpreters for parents; and of displaying linguistic choices and competencies according to the interlocutors and spatial contexts that affected their sense of belonging and sense of identification (Valentine et al., 2008). Further studies have been conducted with young Somali people, in which third sector spaces are used to address age-related situations, such as FGM, as well as difficulties young people face in terms of stigmatisation (Liberatore, 2017; Bigelow, 2010).

(iii) 'Voluntary teaching activities'

Although there is an absence in the literature on the nature of voluntary teaching specifically within FL, there is a small amount of literature related to voluntary ESOL teaching and volunteering for people seeking asylum that provides use to this research. NATCELA (2016), for example, have produced a good practice framework for ESOL voluntary teaching, part of which calls for a comprehensive bank of resources and training opportunities for volunteer teachers, curated at central government level. Whilst the training aspect certainly provides use to the ESOL dimension of FamLit for parents with EAL, the centralised resources aspect would not fit with the bespoke FamLit approach led by the voices of the mothers I am calling for in this thesis: the latter a call that was also made in Brooks et al.'s (2008) report in relation to FamLit voluntary provision. NATECLA (2016: 2) distinguish four main dimensions of the language volunteer's role: "assisting in the class"; "practising language use"; "providing opportunities for social engagement" and "promoting and encouraging language improvement", with the latter aspect particularly important in terms of the voluntary teacher's role in signposting to language use opportunities within the local area of the TSO, through liaising with local coordinators. Added to this, Furlong and Hunt's (2009: 45) report on the ESOL voluntary sector in Wales, refers to the important role of voluntary teachers who

often act "as committed activists for the rights of learners, being role models and supporting learners who are often vulnerable". Indeed, the literature throughout the chapter so far points to this essential advocacy role of those working in the refugee third sector. Important also is Furlong and Hunt's (2009) foregrounding of the way the third sector can be a stepping stone to employment for volunteers and their call for more volunteering opportunities for the learners within the organisations: both aspects with which I strongly concur. Integral also for the third sector context is that since 2000 the law changed so that those seeking asylum could access volunteering opportunities (Home Office, 2020).

4.11 Re-thinking FamLit provision for migrating parents within an *asset-based* approach

In further exploring alternative understandings of FamLit in the third sector, and to draw on Turtiainen and Hiitola's (2019) term (p.84) of 'talking back' to the deficit Discourse attached to *migrant* parenting, in this section I consider, conversely, an asset-based FamLit approach. Within this exploration, I expand upon some of the theoretical discussion in Chapter 2 including concepts such as third space and translanguaging: expanding the discussion with additional concepts drawn from the literature.

Returning firstly to some of the work within the NLS, Burnett et al. (2014) seek to discover what the 'new' in NLS means in the context of the digital world, which is moving at such a fast pace, resulting in literacy practices spanning different spatial domains, evoking varied contexts in diverse ways. As a response to this recognition of both traditional and expanding new literacy definitions, Burnett et al. (2014) have produced a 'global charter for literacy education' that incorporates both literacy in 'print-based school contexts' and literacy in 'experience and action' (Table 1 below). Whilst both contexts hold relevance to the migrating mothers in this thesis, for the purpose of exploring an asset-based approach in the third sector I focus particularly on the latter and have chosen a selection of the dimensions to expand my discussion further, used as subheadings below, and return to further aspects in my analytical framework in Chapter 7.

Table 1: 'A Charter for Literacy Education'

Dimensions of literacy in experience and action	*Qualities of Empowering Literacy Education*
Literacies as multiple	1. Empowering literacy education involves a recognition of the linguistic, social and cultural resources learners bring to the classroom, whilst encouraging them to diversify the range of communicative practices in which they participate.
Multiple modes and media	2. Empowering literacy education involves understanding how socially recognisable meanings are produced through the orchestration of semiotic resources.
Provisionality	3. Empowering literacy education involves a range of activity that includes improvisation and experimentation as well as the production of polished texts.
Multiple authorship	4. Empowering literacy education values collaboration in text-making and is emancipatory in the way it facilitates access to others' texts and ideas.
Objects, bodies and affect	5. Empowering literacy education involves a recognition of the affective, embodied and material dimensions of meaning-making.
Social	6. Empowering literacy education involves engaging with others in a variety of different ways.
Socially situated	7. Empowering literacy education involves exploring how you position yourself and how you are positioned by others through texts.
Unruly	8. Empowering literacy education occurs within safe, supportive spaces that promote experimentation.
Changing	9. Empowering literacy education involves developing an understanding of the changing nature of meaning making.

Adapted from Burnett et al. (2014: 161)

(i) 'Literacies as multiple'

In Chapter 2 (p.39), I drew on Blackledge and Creese's (2017a) reference to repertoires, within the process of translanguaging, as comprising linguistic, semiotic, and sociocultural resources.

Lorimer-Leonard (2017: 7) refers to literacy repertoires as "the complex cluster of reading, writing, listening, and speaking strategies and experiences that multilingual migrants call on to write", elucidating them further as "dynamic sets of literate practices learned in specific, lived social contexts." The idea of the literacy repertoire is important in third sector FamLit understandings because there is currently an openness as to what FamLit constitutes. As Leonard (2017: 7) elaborates, the repertoire is a term that emphasises what it "*has* rather than what it *lacks*": thereby in the context of my research signifying a shift from autonomous models in which literacy repertoires can be seen as a fixed, prescribed set of reading and writing skills. Conversely, the literacy repertoire can be viewed as using the migrating parent's literacies, with teaching emanating outwards from them: a bespoke model importantly emerges. This speaks also to Soteri-Proctor's earlier reference of "the 58 varieties of the little Big Society" (2011: 10) in which the recognition of an expansive communicative repertoire is essential for encapsulating the diversity of interests and activities within BTR varieties that are likely to become a hybrid mix of the niche and more traditionally based literacy repertoires.

Integral also to Lorimer-Leonard's notion of the 'literacy repertoire' is that of value, which I propose can also be likened to that of 'family capital' (see Chapter 3, p.57). Lorimer-Leonard (2017: 12) asserts that "literacy is revalued because it moves" and posits the concept of 'literate valuation' as one way to conceptualise this process. Elaborating further, Lorimer-Leonard explains: "multilingual migrants regularly experience the effects … of economic or social forces that revalue their literate resources" (2017: 12). Moreover, Lorimer-Leonard (2017: 13) refers to how "actors – both writers and institutions – are distinct in what they value, they are similar in how they value, using both social and economic processes to deem some literacies and languages more worthy than others." The fluidity of the process of movement in migration therefore can change what literacies are *worth*.

Table 2: 'Where Participants' Literate Values Come From'

Economic value	**Work and school**	Price of literacy-mediated access to visas, programmes, spaces, organisations
		Price of classes, books, materials
		Pay for formal teaching
		Pay for formal translation / interpretation
	Communities	"Help" for neighbours or acquaintances
		Informal translation / interpretation
		Informal teaching
Social Value	**Families**	Cultural traits judged to be important
		Community or individual activities deemed beneficial
		Family or community involvement that merits respect
		Language and literacy practices that are worth caring about
		Principles of appreciation for traditions, routines, habits

Adapted from Leonard (2017: 14).

I propose that applying Leonard's (2017) distinction between social and economic value of literate values (Table 2) is useful for the third sector context of FamLit where there is the space for the recognition of, and utilisation of, literacies that would perhaps be overlooked in school-centric Trad FamLit provision where time and accountability constraints govern. For example, the literature discussed earlier regarding activities within Somali communities cited the characteristic use of homework clubs for Somali children. This activity demonstrates an

economic value that some Somali families place on Lorimer-Leonard's (2017) 'work and school' category. Yet perhaps overlooked within the literature, or overlooked by the families themselves, is recognition of the social value placed within the 'families' category such as the benefits that homework club activities can bring to the wider Somali community: for example, through practices of informal translation that children partake in on behalf of their parents. Such aspects are integral to acknowledge, cultivate and respect with migrating parents as part of an asset-based approach, through which the third sector could play a vital role considering its role in 'giving voice' to potentially marginalised communities (see p.93).

Paralleling notions of 'value', 'repertoires' and 'multiple literacies' are those of 'funds of knowledge', a term coined by Moll et al. (1992): all of these terms support understanding of what a third space can look like in FamLit provision, both physically and symbolically. Moll et al. (1992) put 'funds of knowledge' to work in their research as way to recognise the value of culturally-based literacy practices that parents and children with EAL bring into the classroom. Anderson and Morrison (2019: 133), in the same way, refer to "learning *from* and *with* immigrant and refugee families in a family literacy program", and discuss practical ways in which the teacher as facilitator in a conceptual third space can draw on parents' funds of knowledge. Gutiérrez et al. (1999: 287) assert that third space "learning contexts are imminently hybrid, that is, polycontextual, multivoiced and multiscripted." Moreover, Pahl and Kelly (2005), refer to a 'threshold space' in which the Discourses of school and the FL classroom are recognised and validated in the text-making discourses of parents and children. Cook (2005: 23) proposes that third spaces can be conceptual, linguistic or physical, and can be used to overcome the traditional power-laden pedagogical Discourse typical of school and their interactions with parents.

Of further use, is Anita Wilson's application of the third space to her ethnographic literacy research in prisons:

> just as Bhabha recognises elements of an in-between cultural space and Gee identifies events in the in-between of Discoursal space, I place literacies as central to the maintenance of a space which exists between outside and inside worlds (Wilson, 2000: 67).

Wilson (2000) refers to her conceptualisation of the third space as one in which diverse social networks are supported and perceived by the prisoners living within the space and evoke

interactive literacies. Wilson (2000: 65) views the third space in her research as "a place which provides an opportunity for those who operate within it to form groups distinctive and culturally-specific enough for them to be identified as communities." Wilson's (2000) work also importantly foregrounds the ways in which literacies span several dimensions across Burnett et al.'s (2014) literacies in experience and action charter.

(ii) 'Socially situated'

The work developed in the Literacies for Learning in Further Education (LfLFE) project adds important dimensions to the 'socially situated' and 'multiple modes' dimensions in Table 1. Although carried out across HE and FE contexts, the findings can be applied across diverse educational sectors and, I propose, are relevant in the way they can cultivate connections between informal and formal educational sectors. The research sought to develop a critical understanding of the movement and flows of literacy practices across a student's life-course. Edwards and Smith (2005: 48) elucidate the project's aims as: "how literacy practices are ordered and re-ordered, networked or overlapped across domains (home-college, virtual-real, reading-writing), across social roles in students' lives and what objects might mediate such mobilisations." In summary, the project drew on interactions and negotiations between "students' informal vernacular literacy practices and the formal literacies required by their college learning" (Edwards and Smith, 2005: 48), and the potentials that a dialogue between the two can bring. Satchwell and Ivanic (2007) distinguish that it is not the focus on informal learning in students' everyday lives that is important, but rather it is the everyday literacy practices of students that can be mobilised as resources for learning in particular formalised educational domains. Kendall and French (2017), as well as foregrounding the contribution the project made to re-imagining literacy practices within vocational education curriculum design, emphasise the importance of the teacher's central role in the process of critical thinking about literacies. They draw particularly on Pardoe and Ivanic's (2007) work in connecting these two areas of literacy practices, asserting the teacher's use of Pardoe and Ivanic's paradigm-driven ways of 'knowing' and 'doing' literacy "to support small changes in practice that contribute to more useful learning", with dimensions including: 'rhizomic', 'experiential', 'process based', 'relative', 'social', 'context-bound', 'collaborative', 'embedded', 'holistic/open-ended', and 'reflexive' (Kendall and French, 2017: 170): many of the dimensions parallel those in Burnett et al.'s (2014) charter (Table 1).

Connecting the work in this section back to third sector FamLit, the everyday literacies within the repertoires of migrating parents need to be brought to the fore in the third sector FamLit classroom: demonstrating to parents the valuable assets that can and should be mobilised and grounded in their practice within the classroom and, with it, giving them an important grounding before transitioning into more formalised educational domains where they can then perhaps recognise how they can expand and mobilise their everyday socially situated literacies for different learning purposes. Integrally, in an asset-based approach to FamLit literacies are viewed as 'hopeful' and as always 'open to potential' (Pahl, 2020).

4.12 Chapters 4a-4b conclusions

Chapter 4a critiqued the complex policy picture that sits under the umbrella term of adult education in which Government-funded FamLit for parents with EAL intersect with State priorities of lifelong learning, employability, basic skills, immigration, and integration. Chapter 4b evidenced the complicated nature of the refugee third sector and its political role in advocating for families whose support needs are insufficiently met at national level. Together, the two chapters highlighted problems in the ways in which language education and social and community cohesion agendas are inextricably tied and the ways in which the boundaries of the Government-funded and third sector at times merge under the Discourse of community education. Drawing on academic literature, the chapters presented the dichotomies of deficit versus asset positionings of migrating parents, particularly within the schools' sector. The chapters highlighted that the extent to which asset-based approaches can be enabled in third sector FamLit education is dependent upon the role and priorities of organisations as well as the resources, location and financial stability of their activities. The chapters argued that complicated experiences of belonging and/or guest-host become embodied within experiences across both sectors.

Part II ‘Postcolonial Dialogues’

Chapter 5

The research settings

5.1 Introduction

As part of my research I carried out 'community conversations' with the staff at the two TSOs, elucidated further in Chapter 6b (p.129). In this chapter, I have consolidated the information gathered from the conversations to produce only a brief overview of the settings in order to provide the wider context within which the PoCo FamLit pedagogies emerged. I decided to use the information gathered in this way rather than to analyse it as *data*. This decision is partly due to space, but also, in Murris's terms (2018), a 'de-colonising move' to ensure that the mothers' voices remain at the forefront of the thesis. Although I had conversations with several individual members of staff at the two TSOs, I decided to consolidate the information to provide a pictorial overview (Diagrams 4 and 5 below) of one unified representative voice of the TSOs, as opposed to individual staff members, including: how staff collectively identified the main purpose of their provision (in the central coloured shape), examples of specific activities or services (stemming from the blue lines), and the funding sources (located outside of the purple lines).

In my introduction to the third sector context (Chapter 1), I gave an overview of some broad categories sitting under the umbrella term of BTR, identified by McCabe et al. (2010). I return to these categories to frame my conceptualisation of each setting. Additionally, speaking to my 'affect as method' (see Chapter 6b, p.148), my journal notes also included some affective insights (see Appendix 1, p.291), evoked from the community conversations in order to establish a sense of the building itself, as well as the factual information about each TSO: both of which form an additional context for both my Messodology chapters (6a and 6b), as well as my PoCo FamLit assemblage (Chapters 8a and 8b). Also included in this chapter is a more detailed introduction to the mothers and the children at each setting. As a reminder, all names of settings and mothers are pseudonyms: a confidentiality strategy used with the approval of the mothers and the settings through the informed consent process.

5.2 Setting 1: Bulshada Centre

Established in 2002, the Bulshada centre is a volunteer-led TSO, run by and for the Somali community in a city in the West Midlands, although they do now have a minority of users of the centre from other countries. Although the building began initially as a community centre with educational provision for children and women, in the last ten years it has expanded to incorporate a place of worship (see Diagram 4). From its outset, the TSO received a small number of external charitable funding donations, although at present it is almost entirely funded by private donations from within the community, despite attempts to apply for external funding. In terms of McCabe et al.'s (2010) definitions, it can be considered an FBO due to it also housing a masjid on site and a BTR due to its position as a small, voluntary-led organisation (although there are a small number of paid staff members for the teaching of children). Volunteers are recruited informally, often by word-of-mouth, with most volunteers originating from Somalia or with Somali heritage. Bulshada has four managerial positions (all voluntary) including the centre manager, head of women's activities, head of young people's activities and head of community support.

Although in McCabe and Phillimore's (2009) terms, the centre operates outside of official arenas in terms of its purpose to support the local Somali community from within, to some extent it operates within official radars due to the building's use by local community police officers and as a local counsellor's surgery. In terms of Zukas and Malcolm's (1999) 'community of practice' model (see Chapter 7), Bulshada provides a space for collective practice in: religious worship; gender-based social support; gender-based and generational-based educational support (discussed further in Chapter 8b); and intergenerational discussion forums. Collectively, staff spoke of the strong vision at Bulshada for future thinking in terms of its Somali youth: working to actively challenge the invisibility of Somali role models in the political realm and to challenge potential issues faced by young people in their community. In this respect, I propose that the centre was working at the grassroots level as an 'agent of change' *with* their future generations to raise the aspirations of young people in response to their collective view of lack of opportunities or failing at the macro societal level. At Bulshada, the vision came from within the community and young people were involved in decision-making and mentoring of younger children.

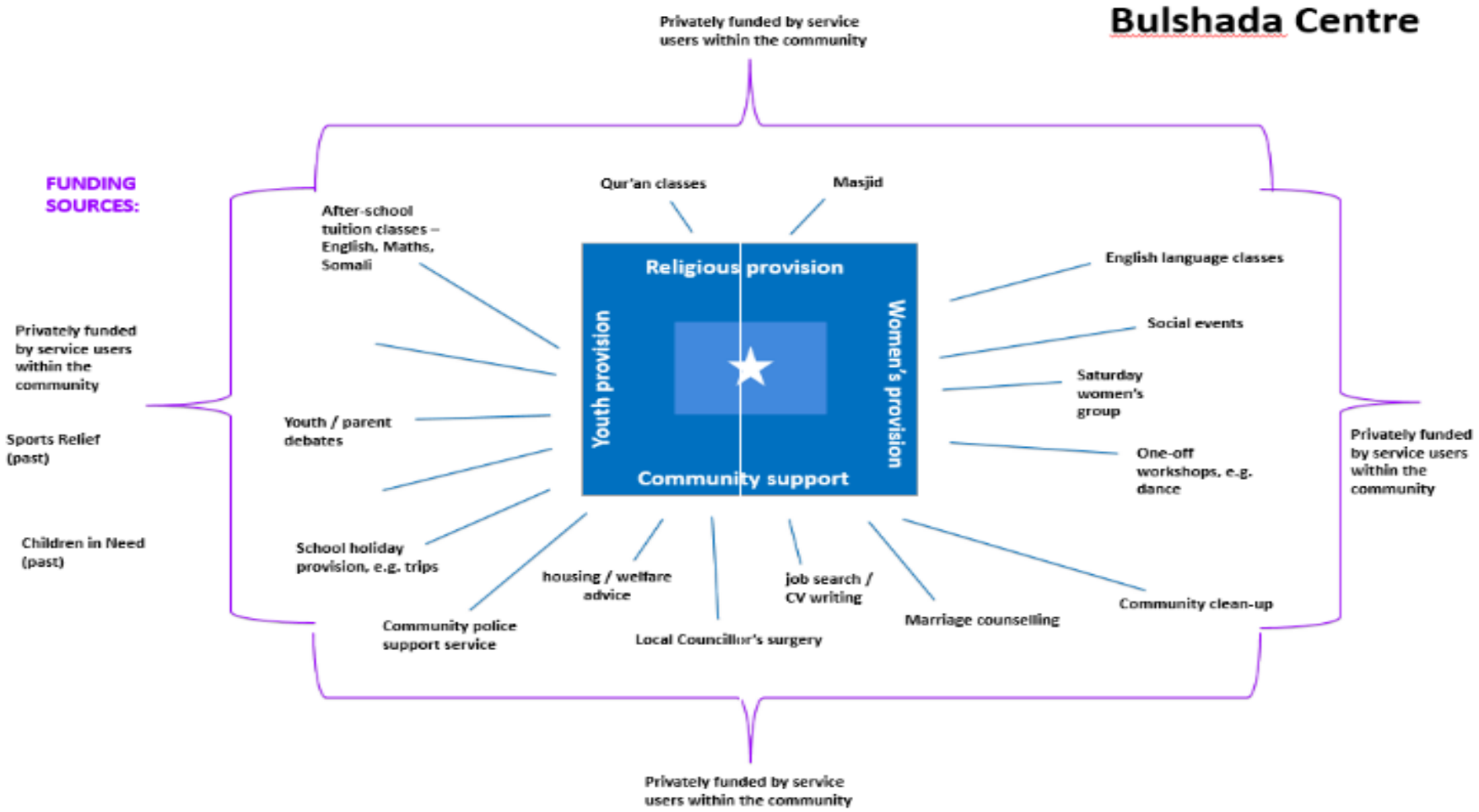
5.2.1 The Bulshada mothers

Six of the Bulshada mothers took part in different stages of the research: Ubah, Zeinab, Hani, Fahima, Sagal, and Ayaan. All the mothers were from Somalia and five of the mothers had lived in other EU countries for several years before moving to the UK, including Italy, The Netherlands, Sweden, Norway, and Germany. One mother had lived in Kenya prior to migrating to the UK. Three of the mothers attended an ESOL class at a nearby TSO organisation at the same time as the FamLit class. The Bulshada mothers' children did not attend the FamLit class with them.

Table 3: The Bulshada mothers and their children

Mother:	Country of origin:	Migration status:	Length of time in UK:	Children's ages:
Zeinab	Somalia	EU	7 years	16, 18, 20, 22
Ubah	Somalia	EU	7 years	14, 24, 25, 27
Hani	Somalia	EU	5 years	5, 7, 9, 10, 19, 21, 22
Sagal	Somalia	Refugee	8 years	17, 19, 20, 22, 24, 25
Ayaan	Somalia	EU	5 years	21, 22, 30, 32, 33
Fahima	Somalia	EU	10 years	15, 20, 22, 25, 26, 32, 33

Diagram 4: Bulshada Centre



5.3 Setting 2: Trinity Centre

Established in 1999 by a Catholic nun, the Trinity Centre serves both the wider local community as well as provides support services for people with refugee status and those seeking asylum. Applying McCabe et al.'s (2010) definitions to Trinity highlights the complexity of categorising TSOs. Trinity presents as a BTR, to some extent, due to its relatively small size, its reliance upon voluntary staff, the small number of paid roles reliant on fixed or short-term contracts, and its vulnerability in terms of survival, which is sensitive to uncertainties in the funding climate. Volunteering at Trinity is carried out through a formalised process, similar to that of the ACE sector: each applicant is required to have reference checks and an agreement to go through a Disclosure and Barring Service (DBS) process to check for criminal convictions. The TSO also offers training at intervals throughout the year for their volunteers, run by other TSOs and particularly on immigration-related issues. Part of Trinity's principles is to support their service users to become volunteers, where possible. Trinity has a management committee comprised of individuals from both inside and outside the organisation, who make decisions on budgets, provision and staff support mechanisms. Moreover, the staff at Trinity produce a monthly newsletter in which they share positive news from the service users and staff.

Trinity is an interesting example of a BTR organisation as, since its outset, it has slowly grown in size and although in some respects it is self-governed (such as through the management committee), the organisation now sits under a larger, more formalised, FBO regional social care charity. As highlighted in Diagram 5, the funding for Trinity is complicated, spanning several areas and intersecting across Council and/or Government funding, as well as charitable funding streams. In Chapter 4b (p.92) I referred to Griffiths et al.'s (2005) foregrounding of the work of RCOs in supporting the rights of migrating individuals under the *Equality Act 2010*, filling gaps in provision that are not met by Government support. Although not solely an RCO, staff at Trinity collectively spoke of the organisation's role in supporting families who face destitution as a result of their transition from asylum seeker to refugee status, as well as in providing education for migrating people who are not eligible to attend in the ACE sector, and also as a social support hub for the community in general, particularly supporting those with addiction issues.

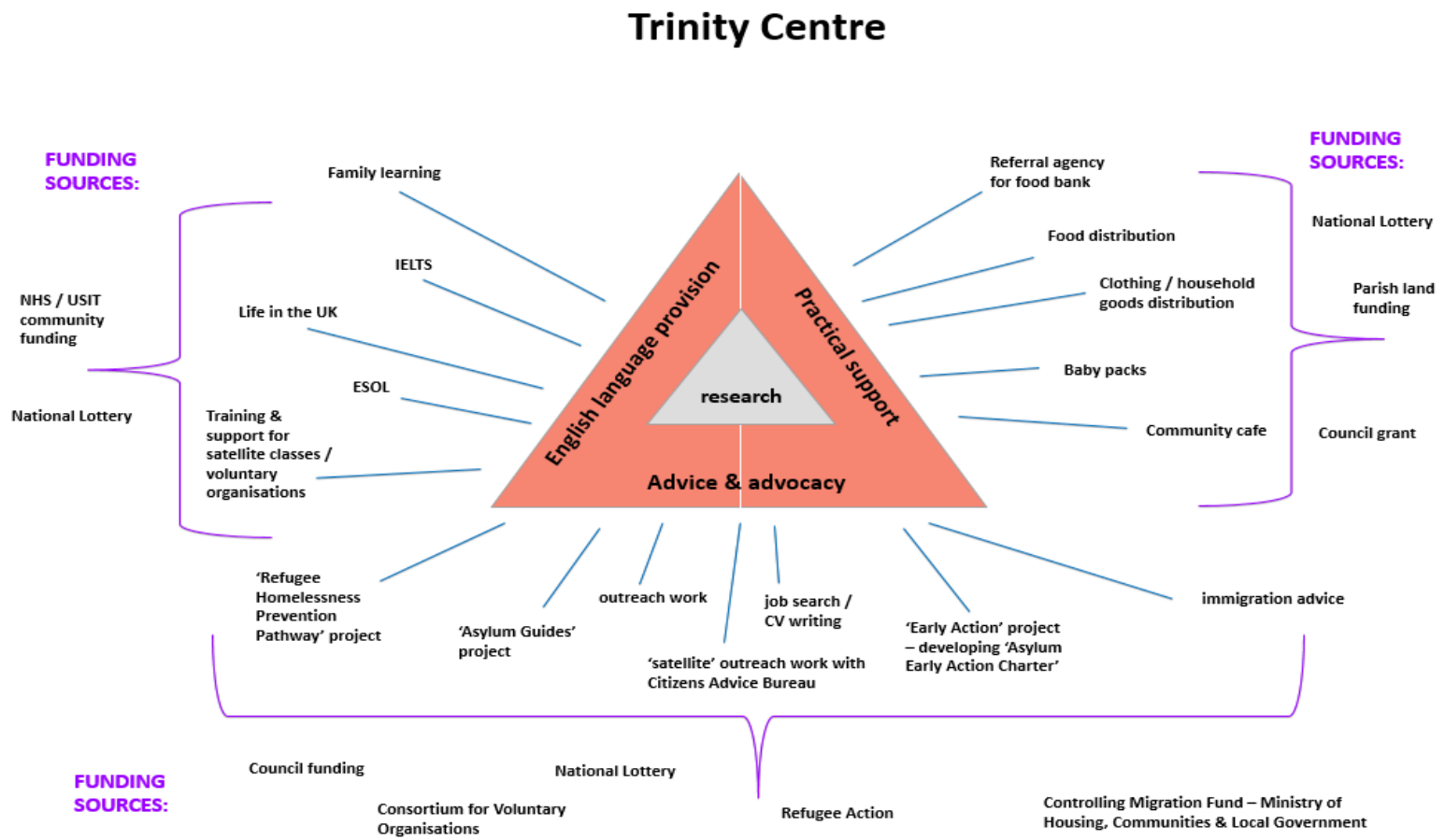
5.3.1 The Trinity mothers

In my first year at Trinity there was quite a high turnover over mothers who attended the Famit class for only a short time due to the transient nature of those who used the centre, a lot of whom were seeking asylum and were subjected to having to move accommodation at short notice. However, there were five mothers who remained constant throughout and who took part in the research: Shirin, who initially attended with her daughter Aina but then Aina started at the local nursery school; Besjana, who came with her daughter Rovena; Aza, who came with her daughter Arjin; and Hiwan, who came with her son Fadil. Additionally, another Afghan mother called Iman and her new baby daughter Jabeen came sporadically to the sessions during that time and Iman took part in some parts of the research. Shirin attended ESOL classes at Trinity alongside the FamLit class. Two of the mothers accessed other forms of support at the centre, including mother and baby packs, as well as the food and clothes bank.

Table 4: The Trinity mothers and their children

Mother:	Country of origin:	Migration status:	Length of time in UK:	Children's ages:
Shirin	Afghanistan	Spouse visa	7 years	4, 6, 7
Iman	Afghanistan	Spouse visa	8 years	3 months, 6, 8, 10, 11
Aza	Kurdistan	Asylum seeker	1 year	3, 6
Hiwan	Kurdistan	British citizen	6.5 years	3.5, 6
Besjana	Albania	Asylum seeker	10 months	4

Diagram 5: Trinity Centre



Chapter 6a

‘Messodology’: Part 1’

6.1 Introduction: transitioning into the ‘posts’

In Chapter 1 I established the provenance of the philosophical and methodological PQI underpinnings of my thesis, the principles of which informed my ontological framework in Chapter 2 and the ways in which I conducted my policy and literature analysis in Chapters 3 to 4b. This was a paradigmatic journey that was not possible to elucidate in clear terms from the outset, rather it was a journey with roots that grew deeper and expanded throughout the thesis, culminating, in Chapter 9, in my theorisation of a ‘FamLit reimagined’.

6.1.1 Chapter structure

This chapter starts with the establishment of my ‘pedago-Vis-ual’ approach. My ontological positioning informed every stage of decision-making over the two years in the settings. Therefore, I frame my pedago-Vis-ual approach within what I assert are some ‘postcolonially rooted’ questions, as well as returning to some of the important influence of Indigenous theories that I ended Chapter 2 with (p.40): continuing to ‘trouble’, ‘dismantle’ and ‘deconstruct’ through the methodological dimensions of the research process. This is followed by my choice of methods including: ‘identity artefacts’ and ‘mapping motherhood’. Due to the length of the chapter, I have divided it into two parts, and therefore this chapter sets the foundations of the pedagogical aspects of my methodological approach and Chapter 6b continues with the emerging visual and affective aspects that were responsive to the methodological directions led by the Bulshada and Trinity mothers. This division also aligns chronologically, with Chapter 6a reflecting (mostly) the first year at the settings which predominantly comprised establishing the pedagogical directions that evolved alongside our relationships and trust, and Chapter 6b the second year when the partially planned methods took place: aspects presented visually in Diagram 6. My methodological approach also became part of, what are traditionally called the *findings* of the research, and part of my contribution to knowledge: hence the necessity for considerable depth and detail.

In layering the complexity of the research, and in dialogue with Barad’s (2012) notion of ‘response-ability’ that I introduced in Chapter 2 (p.32), the chapter is interrupted throughout.

To reiterate, Barad's (2012) 'response-ability' refers to a relational attitude towards not only human beings, but also more-than-human and non-human entities that also form part of the research process. I use the 'response-ability' interruptions as a strategy to bring to attention the ways in which my engagement with reading, theory and happenings at the settings, informed my carefully considered ethical decision-making processes, centred on principles of 'justice-to-come' in Barad's (2012) terms, or a 'decolonising move' in Murris's (2018) terms. Additionally, the chapter is at times interrupted with Koro-Ljungberg's (2016: xviii) use of "irruptions", used in her work as a strategy to "change textual and linguistic pace" and to "simultaneously exemplify and question linearity." In this chapter, and in Chapters 8a to 8c, I use irruptions to interrupt the writing with 'happenings' from the settings that mobilised my methodological and/or analytical approach into new directions.

6.1.2 'Diving deeper into the 'posts''

My journey and immersion into PQI were not without challenges: indeed, there were aspects that I continued to confront and query until the final point of the thesis and will continue to do so beyond this research. Nonetheless, I maintain that such paradigmatic complexities and confrontations are necessary to evolve as a researcher. Early on in my research, for example, there was one aspect of PQI with which I felt an intense unease: that is the PQI nomenclature, that at times I felt was inaccessible and, with it, exclusionary. Consequently, I initially found myself wanting to resist the PQ paradigm as I felt it went against my principles as a researcher, which was about making research accessible to all. The issues I encountered with the phraseology of PQI were representative of my internal dilemma as a FamLit practitioner-researcher wanting to make a difference. I realised that I was reticent about PQI impacting on practice with the groups of migrating mothers I was working with: this reservation therefore demanded of me another challenge, a commitment to make my research impactful.

As I expanded my reading in PQI, I was comforted to discover that I was not alone in some of my concerns. Jennifer Greene (2013) recollects her own first "outsider" exposure to the PQ paradigm, contemplating how the exclusionary language simultaneously excited and challenged her. Similarly, Katie Strom (2018: 104) discusses her own "uneasy and nonlinear" journey into what she refers to as "High Theory", of which Deleuzian theory is considered, and her encounters with critics who questioned whether her approach was actually Deleuzian, or "Deleuzian enough". Lather suggests that high theory is often dense and

inaccessible to people outside of the Academy, and often to people inside of it too (Lather, 1996 in Strom, 2018). Such affinities affirmed my recognition that my laborious engagement with PQI could indeed inform part of this collective exploration of, and response to, issues of exclusivity. Consequently, I argue that part of the contribution of my research concerns how a reimagining of FamLit in the 'posts' can be done in such a way as to make it accessible to policy and practice within third sector provision.

As I became immersed in my literature review and the complexities of Discourses of migrancy and community education, it became increasingly clear that this was a thesis that I could not approach in an entirely systematic or linear way. This recognition therefore required me to rethink the methodological conventions with which I had grown comfortable through my previous research training in applied linguistics. Lather and St. Pierre (2013: 630) informed my understanding of how thinking and doing is always normalised by our training, and it is a challenge to step outside of that, thus we "always bring tradition with us into the new."

Ultimately, I was drawn to new ways of thinking about methodology in a world of the 'posts' where traditions could be disrupted and a more 'messy' and experiential approach was welcomed, hence my preference for the chapter title 'Messodology'. In terms of this messiness, I was drawn to St. Pierre's assertion that:

> We must learn to live in the middle of things, in the tension of conflict and confusion and possibility; and we must become adept at making do with the messiness of that condition and at finding agency within (St. Pierre, 1997: 176).

Speaking to St. Pierre (1997), I recognise that, like thinking, theorising, and with it the practical research process, may start in the middle and this messiness can be an enabler for agency to flourish. The messiness of the research process was something I embraced and was, in many respects, representative of the emotive, ephemeral, and unpredictable nature of the research settings: aspects that I expand on throughout this chapter and in Chapters 8a to 8c. I meandered through highs and lows and made carefully informed, and, where possible, collaborative decisions based on my interactions with the mothers and the third sector practitioners along the way: meanderings that are illuminated through the somewhat unconventional organisation of this chapter. What could be considered the *planning* stage of the practical research was importantly informed by my postcolonial feminist framework, and over time also by my engagement with Indigenous methodologies. This and the next chapter

demonstrate how I once again, in Jackson and Mazzei's (2013) terms, 'plugged in' theory as a way of transitioning from a theoretical to a methodological dimension: including important ethical decisions rather than using theory as a standalone abstract entity.

6.2 Introducing my 'pedago-Vis-ual' approach

Continuing from my introductions to the mothers and the settings in Chapter 5, in this section I give a brief overview of the research process before continuing to discuss different aspects in more detail throughout this and Chapter 6b. At Trinity I took over an existing FamLit class for mothers with EAL and at Bulshada I established a new class that had not existed prior to the research which I also advertised as a FamLit class for mothers with EAL. I had been volunteering at three TSO settings for a varying number of months before I started the classes as part of my ongoing commitment to support refugee families, beyond the scope of the research. My volunteering roles afforded me additional opportunities to gain a deepened insight into the holistic workings of third sector organisations and to develop trust over a long period of time with those who used the organisations. Initially I immersed myself in the volunteering, unsure of the direction or form the research would take. The research process therefore took shape in an iterative way, as a purposely slow immersive process that allowed things to happen organically as my relationship with the mothers evolved. As a consequence, research decisions at times occurred 'in-the-moment' in response to the mothers and I developed my methodological approach essentially from a bottom-up approach, aligned to the grassroots and/or BTR context of the research settings. In support of this approach, Kara (2015: 48) speaks of a bottom up approach as the necessity for each new research project "being ethically assessed in its own, unique terms and context".

Ultimately in each of the research settings I wanted to establish an exploratory pedagogical FamLit space with no set curriculum or assessment measures, as a purposeful diversion from my extensive previous teaching practice in Trad FamLit in order to open up space for the mothers to lead the pedagogical directions and, with it, to lead to new understandings of FamLit from the perspectives of migrating mothers. As well as the teaching and learning dimension of the research, I used the two partially planned creative methods, using artefacts and mapping, a year into the classes. I wanted to allow time to cultivate a trusting research relationship and to allow sufficient time to explore different creative options with the

mothers. A summary of the research timeline over the two years is shown at the end of the chapter, in Diagram 6. Two journals, incorporating two full academic years' worth of notes from the two settings emerged as my own artefacts, including rubbings of my fluid positionalities/identity/ies, my relationships with the two groups of mothers and the children in the classes, illuminations of experiences, relationships and pedagogies materialising as intra/actions with/to/in Bulshada and Trinity, and the pedagogical content and events. I recorded the journal notes after the classes were over as I did not want to disrupt the flow of the sessions or make the mothers feel that they were being observed as this was not the case. They became collagic journals, varying in length and forms, comprising textual and visual records. The introspective process of my multi-modal identity/ies also forms part of the analytical process in Chapter 8a to 8c in which I grapple with the entanglement of my own identity/ies of teacher-researcher with the two groups of mothers.

As time went on, I found that volunteering with the mothers was certainly affecting me, but it would take time for me to adequately capture those feelings and intensities and what it really meant in my research. I made a commitment to keep returning to affect and to develop my definition over time of what it meant for my methodological approach. Indeed, affect was becoming part of the pedagogies in the settings, which were themselves part of the methodology. To summarise, this was an emerging methodological approach that questioned more classical aspects of ethnography, autoethnography and pedagogical ethnography and merged aspects of the three to form what I re-envisioned as my 'pedago-Vis-ual' approach: that is, the merging of ways of knowing about teaching and learning, visual modes, and the 'Vis' referring to power, force and strength, representing aspects 'beyond' materialities. The 'Vis' becomes a mode through which to explore the more abstract 'posts' lens of my research: a force that develops and expands throughout this and the next chapter as I increasingly add dynamical forces to my pedago-vis-ual approach, led largely by the mothers.

6.3 Transitioning from a colonially-rooted to a negotiated, dialogic ethnographic approach

An ethnographic research approach appeared the most appropriate to suit the longitudinal nature of the research and my desire to be immersed within the TSOs as a teacher-researcher. Yet, my postcolonial feminist approach importantly demanded some interrogation of the provenance of what could be considered the 'classical' or 'traditional' ethnographic method prior to any commitment. Drawing on the Greek etymology of ethnography Scott-Jones (2010: 13) refers to the: "combination of the words 'ethnos' ('people' or 'tribe') and 'graphia' ('writing')", and from this elaborates the inherent ideological and colonising power within the term ethnos, which in its original sense referred to non-Greeks, thereby implying 'others'. Ethnography, as an academic discipline originated in the US in the early 1900s from anthropological studies, with Franz Boas accredited to the incorporation of fieldwork into this methodological approach (Lowie, 1937), and the Chicago School for extending fieldwork into urban ethnography (Van Maanan, 2011). Whilst respectful of these roots, that is the notion of being immersed within and observant of people and spaces, the paradoxical power dynamics underpinning traditional ethnographic methods troubled me: the idea of passively 'observing others', contravened my ontological commitment. As Scott-Jones problematises, "ethnography has never been a neutral term, nor used as a neutral tool for collecting data" (2010: 14).

Seeking out alternative ways to use ethnography as a tool of postcolonial deconstruction, I encountered the work of Van Maanen, who foregrounds the responsibility of the researcher in this method and the inherent bias within representations of culture that are created by the researcher and the reader in the active construction of research writing:

> An ethnography is a written representation of a culture (or selected aspects of a culture). It carries quite serious intellectual and moral responsibilities, for the images of others inscribed in writing are most assuredly not neutral (Van Maanen, 2011: 1).

Whilst the biased representation warned of by Van Maanen (2011) will always be present to some extent in research, I assert that the researcher's self-questioning of subjectivity can be a productive stimulus for them to address and challenge their own position in relation to societal and historical representations of those being researched. For example, I argue that

subjectivity is deconstructed in my research through the challenging of my White privilege (see Chapter 2, p.37), but also the interrogation of Discourses of *migrancy* as explored throughout Chapter 3.

As I immersed myself in voluntary teaching in the 2017-18 year it became evident that it was insufficient for me to use solely ethnography or autoethnography as my method, and that the integral dimension of pedagogy was missing. Hence, my reading moved into the direction of pedagogical ethnography, influenced at the early stages of my research by Denzin's elucidation of our research practices as: "performative, pedagogical, and political" in which "the pedagogical is always moral and political, by enacting a way of seeing and being, it challenges, contests or endorses the official, hegemonic ways of seeing and representing the other (Denzin, 2006: 333). The idea of the pedagogical as always moral and political resonated with me from a personal activist-rooted perspective and appeared apt for the refugee TSO context of this research. These were aspects that required deepened interrogation through my methodological approach. My motives for entering these settings were ultimately to challenge negative and taken-for-granted Discourses around *migrant* mothering and to challenge orthodox meanings attached to Trad FamLit pedagogies. As I was a feminist teacher carrying out feminist research with women, I drew also on reading based on feminist pedagogies. bell hooks (1989) calls for acknowledgement of the power of the teacher in feminist classrooms: a power which does not need to be utilised in ways that diminish, but rather to enrich:

> We must learn from one another, sharing ideas and pedagogical strategies. If we are to learn from one another, if we are able to develop a concrete strategy for radicalizing our classrooms, we must be more engaged as a group. We must be willing to deconstruct this power dimension, to challenge, change, and create new approaches. We must be willing to restore the spirit of risk – to be fast, wild, to be able to take hold, turn around, transform (hooks, 1989: 52).

This quote resonated with me as the essence of what I was striving for through my research. I hoped to disrupt traditional teacher-student power dynamics and to create 'a spirit of risk' by opening up the pedagogical spaces for anything to happen, although how this would work remained to be seen. My exploration centred on ways of knowing of FamLit teaching and learning in the 'posts', an important part of which was for the mothers to lead what happened in each experimental space. Yet, in deconstructing my own subjectivity in the

research settings, I felt that I would be over-privileging my own voice: particularly considering that my voice already dominated in the thesis by virtue of being the author. I take up further issues in terms of my positionality in a set of questions I posed to myself, framing the sections below.

6.3.1 Who is benefitting from the research?

Utilising an approach rooted in ethnography required interrogation at every level, starting with my desire to build enduring and trusting relationships with the mothers. Van Maanen (2011: 6) cautions that "the joining of fieldwork and culture in an ethnography entails far more than merely writing up the results culled from making friends." I return to the idea of friendship emanating from research relationships in Chapter 6b (p.162). Responding to Van Maanen's (2011) assertions, I self-examined my position as teacher, volunteer, and researcher in the setting, and complicated the implications of the potentially conflicting aspects of each. For example, I had to continuously question who was truly benefitting from this process and what I could do to make it genuinely worthwhile for the mothers as well.

(i) Disrupting the teacher-researcher representation

I recognised that in my roles as both teacher and researcher I would occupy multifaceted, and potentially conflicting, insider and outsider positions in the research settings. For example, I would be an insider in the FamLit class in terms of a 'community of practice or interest' (expanded upon in Section 6.3.2), whilst simultaneously an outsider in terms of my differing intersectional identities, such as religious, cultural, ethnic, linguistic and mothering identity/ies, amongst other factors. However, my immersion as a practitioner-researcher in the FamLit research settings meant that rather than detaching myself and *looking at* the mothers from the 'outside-in', I was instead potentially, and hopefully, re-addressing the representation of the 'other' that is connected to some extent with traditional ethnography (e.g. Denzin, 2006; Scott-Jones, 2010). Furthermore, I was a voluntary employee in the two organisations, thereby giving me a degree of 'insider-ship', yet this itself clashed with possible power dynamics and institutional hierarchies. Despite researching my own (insider) familiar practice (teaching FamLit), I would be doing so in an unfamiliar environment (the third sector). I was also intending to co-collaborate as a teacher-researcher in a different way to other practitioners in the settings, thereby positioning me as an outsider in pedagogic terms and

potentially the subject of suspicion. The outsider-insider dynamic in research with refugee communities is widely discussed, with many noting the need to continuously negotiate this complex and fluid relationship, where outsiders can in some situations have the social position of an insider and researchers from inside the cultural community often experience their position as an outsider (e.g. Kusow, 2003; Collet, 2008).

Although consideration of this dichotomous insider-outsider binary was a useful starting point, it appeared insufficient in capturing the complexity of my position. Reed-Danahay (1997: 3-4) distinguishes the more complicated and "multiple, shifting identities which characterise our lives", alluding to the need for a depth of understanding in the complicated processes of power and representation in research. Indeed, like Reed-Danahay (1997), I view a more realistic perspective as one that views all contingent identities and/or positions in research as multiple and shifting and I had to be prepared to cross in and out and out of the community boundary from different identities and/or roles in a thoughtful, considered way. Endeavouring to extend the binary nature of insider-outsider positions, I embraced Sixsmith et al.'s (2003) assertion of the need for researchers to interrogate the psychosocial distance between themselves and their participants as a way of gaining insights into the lives of people in particular communities. My interpretation of the 'psychosocial distance' in terms of the mothers at both settings was dominated by my concern that the majority of the mothers had come from refugee or asylum-seeking contexts, and I was aware that one of the Trinity mothers had experienced trafficking. As a response, I felt strongly that my long-term volunteering commitment and investment of time was an essential ethical necessity for such research to take place, in order to develop meaningful and trusting relationships with the mothers and staff within the TSOs.

The realisation of the complexities and problematics of my fluctuating position presented some challenging contradictions for me. Returning once more to my paradigmatic roots in PQI helped me find ways to overcome, at least to some extent, this privileging. Greene (2013: 751) emphasises that working in the 'posts' takes away the privileged position, "the 'I'" of the individual actor or researcher, and thus "the 'I' becomes 'but part of the mix." I was drawn to Murris's (2018: 3) term of the "diffractive teacher" who moves away from "human-centred education", and instead becomes "part of the process of producing new thoughts and ideas diffractively sedimented materially as part of the world." Putting this into practice

methodologically, that is decentring myself as the researcher and teacher, in addition to maintaining my simultaneous commitment to make the research meaningful to the mothers, was indeed perplexing at times.

In addressing the decentring as teacher in her research, Amatucci (2012: 271) refers to the production of herself as "splintered subject," to overcome her "struggle … in a world dominated by humanist definitions of identity" and as a way "to resist the overdetermined, normative teacher subject through writing her anew." In my own attempts to decentre myself as teacher-researcher, I was aware that this in itself was a political move and therefore human-centred. Moreover, the mothers, at times, resisted my alternative approach and wanted to focus solely on English language learning. Yet as my relationship with the mothers grew so too did the dismantling of the traditional teacher-student relationship. Negotiation and dialogue were therefore essential in every aspect over the two years and the reconfiguring of learners as 'co-creators' (Murris, 2018), and as 'Knowledge Holders' (Tuhiwai-Smith, 1999): remaining constantly aware that the mothers' stories were not my stories to tell.

(ii) 'Response-ability': meaningful ethics and reciprocity

In the practical planning of the research, and to support my concerns in how to make ethical procedures meaningful and negotiated, once more I was guided by certain principles of Indigenous-based ethical protocols, as well as research specifically in relation to individuals from refugee contexts. Importantly, Kovach (2010) foregrounds the way that ethics is a methodology in its own right. In response, I considered ethics not as a distinct and detached process that was solely carried out at the start of the research under the formalised ethical institutional protocols of universities, but rather as something that needed to become part of the pedagogies: that is, constantly revisited and responsive to the mothers' voices.

This ongoing dialogue is an essential element in the overall premise of Indigenous methodologies, defined by Windchief et al. "as the unique ways researchers use Indigenous positionality and perspective to perform research *with* and *within* Indigenous communities" (2017: 2). Essential also within Indigenous methodologies is the process of reciprocity. Kovach (2010) elucidates the need for 'a relational research approach' built on 'the *miyo* ethic' of

Plains Cree collective value: centralising the relevancy of the research. Similarly, Mackenzie et al. (2007: 301) stress the importance of the notion of reciprocity from an ethical perspective in research with refugee communities that "involves negotiating a research relationship with participants that not only respects, but also promotes their autonomous agency and helps re-build capacity." Indeed, Tuhiwai-Smith (1999) emphasises that in Indigenous community research it is the 'process' of research that is far more important than the outcome. In planning the research process, Kovach (2010) emphasises the importance of a conceptual research framework that is ever-present: a deep-rooted commitment that illuminates the 'thinking' behind the 'doing' and one that maintains throughout a consideration of the colonial relationship.

Once I had started volunteering at the two settings and was in the early planning stages of the methods, I had to question how I would actively construct *data* about the pedagogical experiences of the mothers without speaking *for* them. In dialogue with Spivak (1988: 91), who warned of "historically muted" and "subaltern representations", and Bahri (2009) who raised questions of who speaks in the voice of whom (p.34), I was searching for ways in which the mothers would become leading decision-makers in the pedagogical space in terms of the direction of the class content, but also whether, and how, the mothers wanted to present something about their identities and communities. In order to establish the conditions for any collaborative decision-making to happen, I needed to first begin the process of informed consent in a meaningful way in order to be as transparent as possible with the mothers from the outset regarding the fact I was not just there to teach but also to carry out research. My research had, of course, gone through a stringent ethical process through my university and was conducted within the guidelines of the *Data Protection Act 2018*, incorporating the EU General Data Protection Regulations (GDPR). I gained ethical approval for the research in April 2017. From the very early stages of my research I was concerned with how to conduct the process with the mothers in a meaningful way, aware that it would require continuously careful consideration due to the longitudinal nature of the research and the linguistic context of the mothers with EAL.

In addressing the complexities of the ethical consent process with communities from refugee and displaced contexts, I utilised Mackenzie et al.'s (2007) proposition of an iterative model. That is one that recognises and addresses the misleading cultural implications of traditional

institutional consent processes by promoting ongoing negotiation with communities throughout the duration of the research. This was a model that Mackenzie et al. had appropriated from the National Health and Medical Research Council's research with Aboriginal and Torres Strait Islander communities in Australia. Mackenzie et al. elaborate that iterative models of consent:

> start from the assumption that ethical agreements can best be secured through a process of negotiation, which aims to develop a shared understanding of what is involved at all stages of the research process. This process must be thought of as ongoing throughout the duration of the project, and so requires the researcher and all other parties involved to refine and re-negotiate the terms of the project, and their respective roles and obligations within it, as the project evolves (Mackenzie et al., 2007, p. 307).

In their context, Mackenzie et al. (2007) refer to carrying out research with refugee communities in conflict and crisis situations with individuals who are potentially considered traumatised or vulnerable for another reason. Although my research does not parallel the same locality, I argue that the considerations are highly relevant considering the nature of the third-sector context that is often accessed by individuals who are socially isolated or experiencing specific needs according to their migration status. This point is particularly pertinent to the Trinity centre and the mothers who were seeking asylum who had lived in the UK for a short period of time.

Regarding the process of negotiation, Mackenzie et al. (2007) emphasise the important role of parties such as non-governmental organisations (NGOs), other community organisations, community leaders or local translators. I attempt to elaborate on the different stages of the iterative consent process in my research in loosely chronological order, starting with the use of gatekeeper figures in a negotiation role in the research. Considering the chronology of the iterative process, 'response-abilities' around ethical decisions are at times interrupted by methodological decisions, which themselves inform the later iterative consent stages. The emphasis on the ongoing iterative process throughout the duration of the research also allows for consideration of the "day-to-day ethical issues" involved in "ethics in practice", as well as the accountability for "ethically important moments" (Guilleman and Gillam, 2004: 264-265). Foregrounding the micro- details of ethical negotiations and important moments also contributes to Pittaway et al.'s (2010) assertion regarding the lack of literature on 'real life' ethical dilemmas from the field, and goes some way to contribute to the important

questions that Lenette's (2019) poses regarding whether we are neglecting relevant cultural frames of reference when carrying out research with those from refugee contexts.

(iii) 'Response-ability': gatekeepers and creating time to connect (March 2017 onwards)

As shown on Diagram 6, the establishment of the FamLit classes was aided from the outset at both settings by my engagement with what could be considered the use of a 'gatekeeper' in each. I explored various definitions of gatekeepers as a way of planning how I would utilise them in the research process and to consider positives aspects, as well as challenges, that gatekeepers can bring to the research process. De Laine (2000) refers to the diverse nature of gatekeepers, comprising an individual, group or organisation. Gatekeepers are referred to as "intermediaries" (De Laine, 2000) or "mediators" (Eide & Allen, 2005), who can act as a social or physical bridge between the researcher and participants (Clark, 2011). For example, providing more expedient and efficient routes to participants who are considered potentially difficult to access, or opposingly, gatekeepers can use their position of power to act in their own interests, aims, motives and priorities that could contrast with those of the researcher (Clark, 2011; McAreavey & Das, 2013). In the latter regard, Pittaway et al. (2010) liken gatekeepers to security figures, blocking access to communities.

From my previous experience of conducting research with a Somali community in Manchester (Puttick, 2016) I had found the use of a gatekeeper figure an important mechanism to gain the trust of the community. Through a colleague at my university who had conducted some health-related research in the past at Bulshada, I was introduced to a woman called Mama Cawo in January 2017 on the telephone and who I later met in person in March 2017. In September 2017, Mama Cawo assisted me in explaining my research aims to the mothers (in Somali), including: the long-term nature of it; the way that the teaching and learning aspects would form a central element as well as some planned methods the following year; and my desire for the mothers to be involved with decision-making as much as possible throughout the two years. At Trinity, I utilised a similar process through what could be considered an organisational group of gatekeepers, comprising Linda, a woman who coordinated the language classes and with whom all of the mothers were familiar, as well as other female employees (paid and voluntary) at Trinity who spoke Albanian, Kurdish Sorani and Pashto/Dari. Aligned to the feminist roots of my research, I wanted any gatekeepers, and later interpreters and translators, to be women and ideally women that the mothers themselves

directed me to (discussed further in Chapter 6b) and in my research I considered them as 'bricoleurs' (see p.93): metaphorically, I saw the figures as bridges between the organisation and the communities of mothers.

6.3.2 Who defines 'community-informed research'?

In the early stages of my volunteering at Bulshada and Trinity I intended to include the TSOs in a participatory role. I wanted to conduct community participatory action research (PAR) that had the principle of community development at its heart: in this case the development of FamLit provision for migrating mothers as a long-term project within the TSOs that went beyond the duration of my research, therefore contributing to the impactful aims of the research. I initially explored some definitions around the idea of community-informed participatory research. Ledwith (2020), for example, defines community development as multifaceted, located within the daily lives of local people as a context for sustainable change. Goodson and Phillimore define community research as "the practice of engaging community members as co-researchers to research issues within their own communities with a view to accessing community specific knowledge" (2012: 4). Campbell and Pahl (2018) draw attention to the power of arts-based research methods in giving people a voice in community research and as an important tool in reframing policy Discourses of 'contested communities'. Like Campbell and Pahl, through my research approach, I make a commitment to, and recognise that, "communities produce their own forms of knowledge, and that those forms are valid – and valuable – ways of knowing", and to view this knowledge production as "emergent, situated and future oriented" (2018: 5).

Despite my original intentions to conduct a PAR approach with the two TSOs, in my first year at both settings, and before I completed my ethical application for research, I realised that this was overly ambitious and somewhat impractical. For example, Bulshada was a volunteer-led organisation and I rarely saw other staff members or the centre manager, as most people were engaged in additional paid employment outside the setting. In a different regard, Trinity was a busy place of hectic activity and, although supportive of my research, I realised that it was not within my scope as a sole researcher, who also had other employment commitments, to include the mothers and those working at the TSOs as co-researchers to the extent I had hoped. Consequently, I made the decision to utilise the participatory notion as a guiding principle: thereby, striving to include the mothers and the TSOs in decision-making as far as

was practically possible, and to ensure that I maintained open and honest dialogue with both parties throughout the two years.

In further acknowledgement of the migrating mothers at the centre of this research, I turned to Tuhiwai-Smith's (1999) work to support me in expanding definitions of community knowledge production from an Indigenous perspective. I was drawn to Tuhiwai-Smith's (1999: 126) multiple definitions or imaginings of community, incorporating "physical, political, social, psychological, historical, linguistic, economic, cultural, and spiritual spaces." Moreover, Tuhiwai-Smith highlights the complexities in defining community for research purposes:

> 'the community' is regarded as being a rather different space, in a research sense, to 'the field'. 'Community' conveys a much more intimate, human and self-defined space, whereas 'field' assumes a space 'out there' where people may or may not be present. What community research relies upon and validates is that the community itself makes its own definitions (Tuhiwai-Smith, 1999: 126-127).

This call for the community (in community research) to make its own definitions were vital considerations to the way in which I approached practical decisions. For example, it was of utmost importance that the work I did with the TSOs did not dominate the mothers' definitions of community. In response, I needed to recognise the mothers' and organisational definitions as distinct and serving different purposes. This was further complicated by the fact that Bulshada, as discussed in Chapter 5, was a Somali organisation run by the Somali community themselves. In dialogue with Tuhiwai-Smith's (1999) work, I questioned how the construct of community for people who had been colonised was defined by deliberate political policies put in place to mobilise certain groups within particular physical and symbolic spaces, often located on the margins of society. The inherently political nature of my research has been illuminated throughout the policy and literature reviews in Chapters 3 to 4b. Tuhiwai-Smith (1999) emphasises how this makes Indigenous research, even for highly experienced non-Indigenous researchers, highly political, which can result in a feeling of threat from and to Indigenous communities. This concern, that my research could emanate feelings of suspicion or threat amongst the mothers, became a paramount concern throughout every stage of the research process.

(i) 'Response-ability': community conversations as method (Aug. 2018 – May 2019)

I term the method with the TSOs as 'community conversations' as opposed to interviews: a term I adapted from Kamberelis and Dimitriadis' (2011) "collective conversation", rooted

within Freirean principles of collective dialogue, that specifically relates to a group's interests or transformation, and that moves away from the idea that interviews have to follow a fixed, rigid structure. Existing "at the intersection of pedagogy, activism, and interpretive inquiry" (Kamberelis and Dimitriadis, 2011: 545) the notion of the 'collective conversation' aligned to the interconnections of the pedagogical, the political and the experiential underpinnings of my research. In carrying out the community conversations with staff from the TSOs, I primarily used an unstructured approach with open-ended questions. Although the conversations were in many respects rooted within a traditional humanist qualitative method, they became much more. Speaking to Rautio's (2020) assertion (see Chapter 1, p.19) that PQI is more about challenging, rather than fixing or replacing, I considered that it was the challenging of this method that was important in PQI: interrogating the role of my community conversation method and the nature of the *data* that emerged from it.

My purpose for the community conversations was not about gaining perspectives from the TSOs about the mothers, rather, my aim with the method was to develop my understanding of the nature of the organisation and its place within the wider third-sector landscape. Therefore, for each conversation I had only key words as prompts rather than set questions as I wanted the conversation to flow as naturally as possible and to see what emerged. Rather than solely the oral communication with the TSO staff member, I was also equally interested in other aspects, influenced by my early encounter with the refuse collector (see Irruption below), including for example: the atmosphere of the surrounding environment, including the room the conversation took place in, and the people coming in and out of the setting. Following each conversation I reflected on the following questions: *was the room 'busy' with furniture and noise? were there lots of interruptions? what sounds could be heard outside the room? how was the pace of the conversation? how was the body language between myself and the community staff member in the exchange? what activities were visible in the setting?* Consequently, my journal notes from the community conversations attempted to capture much more than the words I was listening to, aspects that were not retrievable from listening back to the recordings (see Appendix 1). Yet, the notes still did not satisfactorily capture what was happening in the settings: they alone could not capture the affective atmosphere of the conversation, a concern voiced also by Hackett (2020) who experimented with varying ways

to capture what was going on in her ethnographic research with young children, feeling that none of it quite did it justice.

At the time of the early community conversations, even though I was listening to, watching and sensing much more than the physicality of the human-to-human conversation and attempting to capture these aspects, I had not fully acknowledged that these more abstract 'more-than-human' or 'non-human' aspects could inform my *data*. Honan, drawing on the work of St. Pierre and Lather, speaks of methodological connections within PQI that requires "moving beyond a focus on language, rethinking the 'textual' to use different semiotic systems, such as voice, image, sound, but also thinking about language itself differently as well as the relations of language to the material world" (2014: 2). At this early stage, I began to consider myself in Denzin's (1994) terms as a 'bricoleur' who was exploring new ways of experimenting with, and expanding upon, traditional notions of qualitative research, including different ways to re-present *data.* As established in Chapter 5, I decided to use the conversations in a different way due to space constrictions, yet the affective reflections were still important in my evolving methodological understandings: something that I realised much later on in the process.

In summary, the *data* comprised three conversations with three staff members from Bulshada over the space of 6 months, including: the centre manager, the head of women's activities, and the centre's community worker. All the staff members at Bulshada were Somali but we had the conversations in English, without the need for an interpreter. At Trinity, I had four conversations with four staff members over the space of 10 months, including: the project manager and ESOL coordinator, the volunteer coordinator, the project manager (second conversation), and one of the TSOs board members. All of the Trinity staff had English as their first language. All of the conversations are shown visually on the timeline in Diagram 6 (p.135).

6.4 IRRUPTION:

‘an early encounter with a refuse collector’

Photograph 1: Meeting the refuse collector

This was a particularly interesting morning starting from the moment I arrived at the centre. As I was locking up my bike to the railings in the garden area at the front of the centre, one of the refuse collectors, who was busy out on the streets collecting the bins and loading them onto the trucks, stopped in his work and turned to me. He shouted over “are you going to the mosque to pray?” He wasn’t asking in a joking way either - he was clearly very surprised to see me there and it seemed like a genuine question. “No” I replied, “I’m here to teach a class!”. He then shouted to his workmates to hang on and he came over and still looked genuinely shocked. “But what’s it like in there? Who goes there?” he asked me. I told him it was mainly Somali and other East Africans. “Is it mixed?” he asked. “Well no not exactly” I said, “there are separate praying areas for the men and women but occasionally men do go into the female part, like the caretaker and manager. “Wow!” he replied, “good on you! Seriously - good on you for doing that!”

This exchange was so interesting for me for a number of reasons - this was obviously an area where this man worked a lot and a building he had seen many times and was clearly very intrigued about. He was genuinely very interested about what went on in there and if his workmates in the refuse truck hadn’t continued to sound the horn at him to hurry him along, I’m sure he would have had a lot more questions to ask. I hadn’t considered the building as being a strange place to others. However, reflecting on my first visit to Bulshada I remember feeling shocked as it seemed so rundown and deprived. Also, because I didn’t know the area at all, I initially found it quite depressing and didn’t look forward to cycling there. The room was always very cold and it often seemed untidy and people would wander in and out constantly interrupting the class. But speaking to this man today made me see it from his

perspective, that it seemed such a 'foreign' place to him; by that I mean unfamiliar and intriguing. At first, I felt quite defensive as I thought he was being negative about the centre, but then I sensed that he genuinely just wanted to know more about it. I realised then that I'd already become very fond of the centre. I enjoyed just letting myself in. It was always very quiet in the mornings, and I enjoyed the ritual of taking off my shoes before I entered the women's prayer space.

Tuesday 3rd October 2017 – field notes - Bulshada

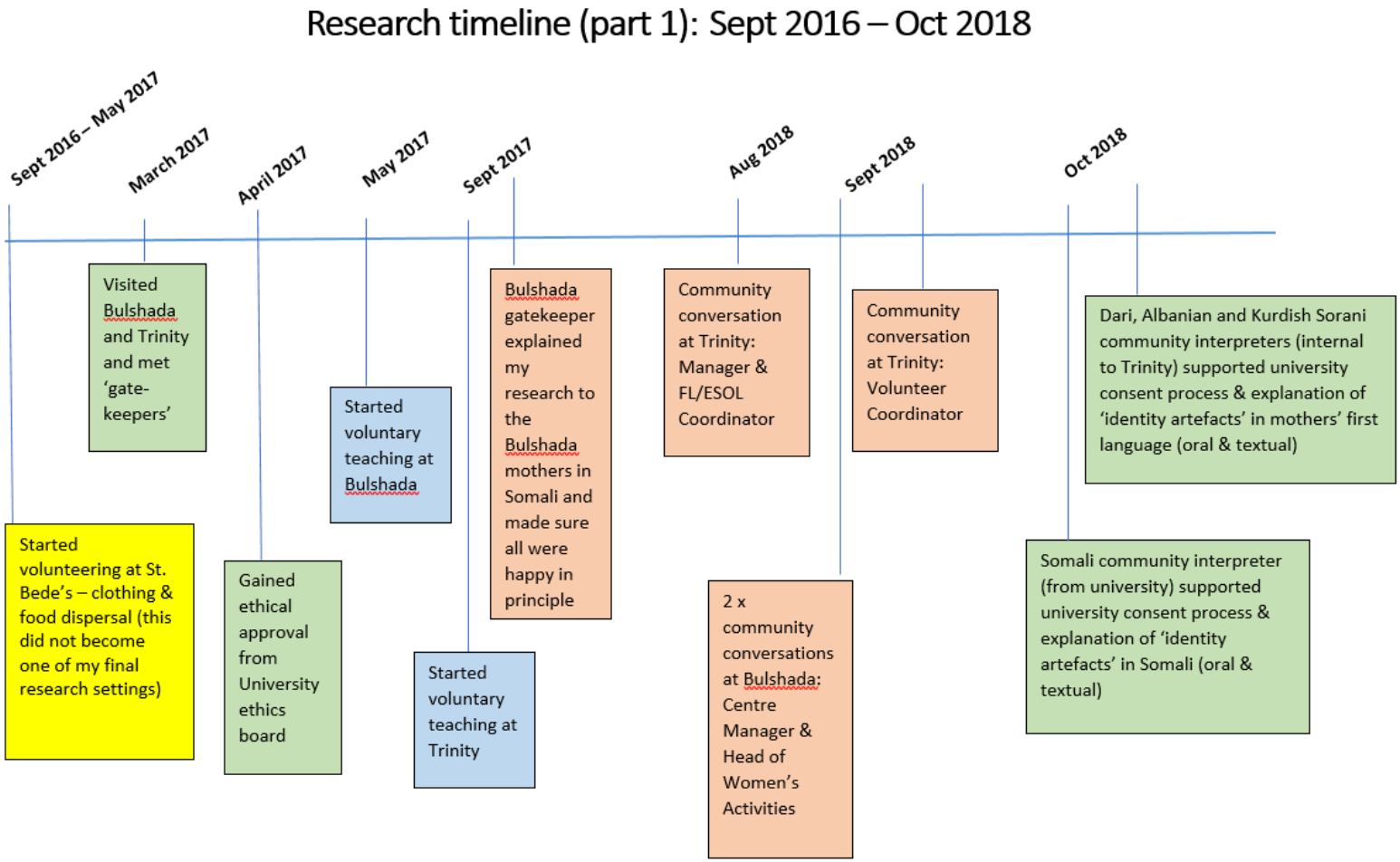
(i) 'Response-ability': re-thinking buildings as critical sites

The above encounter occurred very early on in my volunteering at Bulshada, long before I had considered how my methods would take shape. The meeting was a catalyst in my realisation of spaces and buildings as discursive sites that present different ways of understanding spaces to different people. When I started at Bulshada, I noticed that the building was surrounded by tall tower blocks of flats. It felt strangely familiar and comforting, reminding me of places in Salford where I grew up. Returning to my reading on spatial literacies (see Chapter 2, p.40), I was drawn once more to the work of Massey (2005: 99) who refers to spaces as: "the sphere of relations, negotiations, practices of engagement, power in all its forms." I interpreted the central position of the Somali centre amongst the housing blocks as signifying that those who used the Somali community centre were at the centre of this community, and therefore the building held significance to them. Yet, at this point I had not fully anticipated how such a building was read and understood in such diverse ways by different people. My reading led me to the presupposition that buildings are multidimensional texts to be read and understood (Whyte, 2006), evoking emotions (Châtelet, 2000), and thereby constituting a "facet of literacy" (Holbrook & Cannon, 2018: 22).

I noted some pertinent questions to help inform my methodological thinking: *what was the semiotic meaning of the Bulshada centre for those that used it?; what did this space represent for those that were included in it and for those who were excluded?; what wider social forces had been a catalyst for the development in this part of Birmingham? how could I capture some of the more symbolic or abstract meanings attached to the research settings? what did place signify in the context of FamLit? how did my own gender and the gender of the different users of the research settings influence how they experienced or embodied the space?*

In respect of my final question regarding gendered experience of place, I turned to reading from the field of feminist psychogeography and Bridger's (2013: 4) assertion that research within this field should aim to study "how the structure and content of gendered experience of place is determined by the nature of places themselves, and how our gendered experiences and behaviours can shape those places in turn." This stimulated my thinking in terms of how the mothers' experiences and behaviours in relation to FamLit were influenced by the spaces that they frequented, how spaces embodied a sense of belonging, and how such aspects could be captured in research processes. I was developing my perspectives of the spatialised literacies explored in Chapters 2 and 4b into how this could be accounted for in the process of research. Low (2016) asserts the need to go beyond the consciousness of the individual and linguistic labelling, which do not sufficiently encompass how places feel or how feeling makes places (Low, 2016). Consequently, like Low (2016: 145) I drew on the concept of affect, and metaphors such as "affective atmosphere" and "affective climate" to "enable greater flexibility and creativity" in my thinking, in considering encounters with "spaces and environments that are designed to affect us politically and influence our deepest feelings." I develop the use of affect further in my methodological approach in the next chapter.

Section 6.5


Research timeline (part 1): Sept 2016 – Oct 2018
Sept 2016 – May 2017
March 2017
April 2017
May 2017
Sept 2017
Aug 2018
Sept 2018
Oct 2018
Started volunteering at St. Bede's – clothing & food dispersal (this did not become one of my final research settings)
Visited Bulshada and Trinity and met 'gate-keepers'
Gained ethical approval from University ethics board
Started voluntary teaching at Bulshada
Started voluntary teaching at Trinity
Bulshada gatekeeper explained my research to the Bulshada mothers in Somali and made sure all were happy in principle
Community conversation at Trinity: Manager & FL/ESOL Coordinator
2 x community conversations at Bulshada: Centre Manager & Head of Women's Activities
Community conversation at Trinity: Volunteer Coordinator
Somali community interpreter (from university) supported university consent process & explanation of 'identity artefacts' in Somali (oral & textual)
Dari, Albanian and Kurdish Sorani community interpreters (internal to Trinity) supported university consent process & explanation of 'identity artefacts' in mothers' first language (oral & textual)

Research timeline: Nov 2018 – July 2019

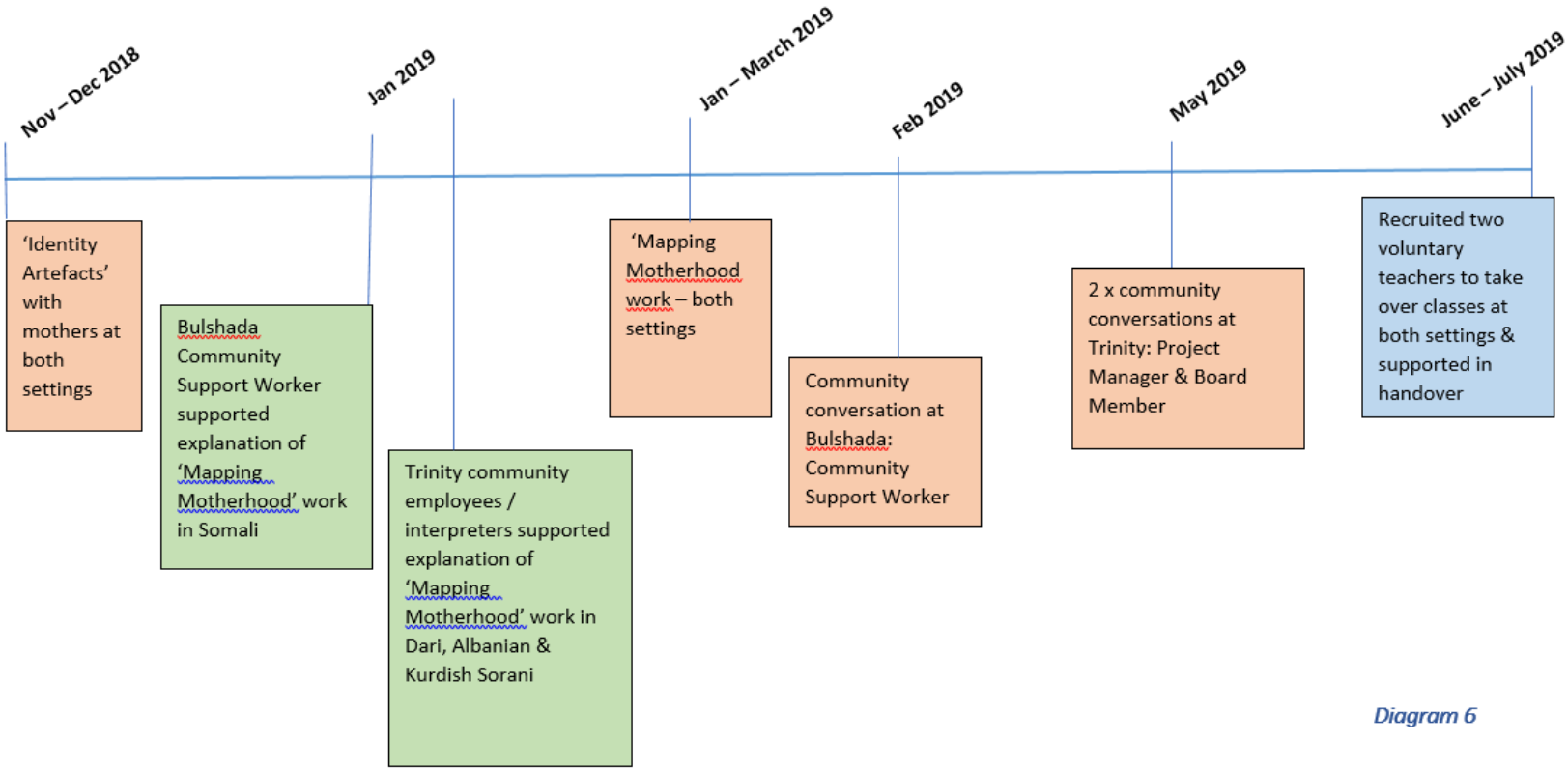


Diagram 6

Chapter 6b

'Messodology': Part 2'

6.6 My 'pedago-Vis-ual' approach: methods

The second part of the Messodology chapter explores how my pedago-Vis-ual approach developed into 'methods' through the 'identity artefacts' and 'mapping motherhood'. The chapter culminates with my theorising of my 'becoming 'post'' which became a catalyst for my analytical framework in the next chapter.

6.6.1 'Identity artefacts': methodological choices

(i) Reflections on evolving methods choices with the mothers (June to Sept 2018)

Just over a year after my ethics approval, I started to discuss potential methods with the mothers and I encountered specific challenges. Initially, I had explored oral history as a storytelling tool based on prompts or questions posed by the researcher (Shopes, 2011). Yet, this method aroused uneasiness for me due to its potential to impose power dynamics that were heightened by the EAL context of the mothers. I became increasingly aware, through my reading and attendance at conferences, that the rhetoric of stories of the *migrant* journey had become illuminated as increasingly problematic in its potential to victimise and homogenise individuals from forced migration contexts, as such speaking to the notion of 'ontological victimhood' problematised in Chapter 2 (e.g. Mohanty, 1988). Reflecting back on Forkert et al.'s term of "migrantification" (Chapter 3), that is the discursive process by which people are constructed as "migrants" (2020: 142), encapsulates this sense that I had of not wanting to impose on the mothers to tell me stories of their journeys. Methodologically, Forkert et al. challenge the ways in which "migrants are rarely asked about anything other than their migration journey, which frequently involves testimonials of hardship'" (2020: 92).

Decisions were also largely directed by practical considerations of available resources, for example at Bulshada this included the availability of basic furniture: aspects that I return to in Chapter 8c as part of my *findings*. I explored several creative options to use with the mothers, although this was at times challenging without the use of an interpreter. Ideas included textiles and soundscapes, amongst others. Overall, I wanted to ensure continuity in

approaches between the two settings and therefore to use the same methods with/in each. Importantly, the direction of the visual aspect of the pedago-Vis-ual approach emerged in response to the everyday activities of the mothers at both settings. Since the outset of my volunteering with the Bulshada mothers, I had communicated with them outside of the classroom, at their request, through the encrypted social messaging application WhatsApp. At the beginning of the two years, WhatsApp was used solely as a tool to remind the mothers the night before of the class, but over time it started to emerge into a pedagogical tool through which the mothers and I shared images, videos and messages in Somali and English, (discussed further in Chapter 8a). As it was the Bulshada mothers who initiated this process of uploading videos or other visual images to the WhatsApp group, without any prior prompting from me, this appeared to indicate their use of the visual communication in their everyday lives. Moreover, although none of the Trinity mothers used WhatsApp, they all had mobile phones through which they would regularly share photographs of family celebrations with the class. The mothers at both settings, through their actions, were utilising visual images in a communicative way as part of the classes: as such enacting agency in what they chose to show and in a medium that they were familiar with. They were all in agreement that this was an appropriate method to use.

Additionally, I discussed with the mothers' what language they would prefer to use for the visual work. Both groups collectively decided to accompany the visual with dialogue in their first language. The oral dimension became an agentic strategy for the mothers, reversing the researcher-participant power dynamic, as their first language held prominence over English in the recorded element of the exploring identities work: recordings that I later had translated outside the classroom. Goodson and Phillimore (2012: 82), in their community action-based research, speak of their decision to conduct interviews in the participants' mother-tongue, emphasising how this "enhanced rapport between researchers and respondents, which is more difficult to achieve if both are reliant on an interpreter, or concerned about the interpreter's role and position." At the early 'gatekeeper stage' of the classes I suggested to the mothers that apart from completing the university ethics paperwork, we avoid having interpreters in the class for the planned research stages, and rather use them afterwards. This was partly because I did not want to disrupt the dynamic in the spaces by having another person there. This approach was also most fitting to the 'pedago' aspect of my

methodological approach: encouraging the mothers and I to continuously find shared ways to communicate: aspects that became an important part of the 'translanguaging pedagogies' that emerged (see Chapter 8a, p.186).

(ii) 'Response-ability': carrying out the informed consent process prior to the identity artefacts (Oct 2018)

In my research, like Temple and Edwards (2002), I use the term interpreter to refer to face-to-face interaction and the term translator to refer to translation from written texts, and I acknowledge the different challenges within each. Aligned to the iterative consent process established in Chapter 6a, at the point of the 'identity artefacts' method, both FamLit classes had been running for over a year and all of the mothers were, I hoped, familiar with my research and its aims, and had been involved in decision-making regarding the visual methods and the question of interpreters. I had the consent forms translated in written form into each of the Bulshada and Trinity mothers' first languages of Somali, Kurdish Sorani (using Arabic writing script), Pashto, Dari and Albanian. I also had the forms translated orally. With the Bulshada mothers, I was unable to call on the support of Mama Cawo, the original gatekeeper, as she had returned to Somalia with her teenage sons. I therefore suggested that I could invite a fellow research student into the masjid whose first language was Somali: I hoped that this would assist in overcoming some of the cultural challenges in research terminology (Mackenzie et al., 2007; Lenette, 2019).

At Trinity, the same interpreters who had assisted me at the start of my volunteering agreed to interpret the forms orally as some of the mothers had spoken of their difficulties in reading the written form of their first language. I gave all the interpreters' details of the project in advance and asked them to sign an informed consent form. The latter was particularly important considering the shared language and/ or identity aspects with other women in the cultural community. Considering my decision, to a large extent negotiated with the mothers, to draw primarily on the support of informal interpreters from within the TSOs, I worked towards establishing a respectful, dialogic approach that recognised the community interpreters as experts in this professional context of the research setting and their supportive role in the centre-based community. Pérez-González and Susam-Saraeva (2012: 152) define the roles of non-professional translators as "an increasingly heterogeneous range of agents" who contribute to "the emergence of new forms of civic engagement in public life, at a time

of declining welfare commitment and dwindling state-financing of public services in most developed nations". Speaking to this, I assert that drawing on the support of interpreters who were a central part of what I term the TSO's 'community of belonging', as were the mothers and I, added to the overall depth and roots of the research. As such, I propose that there is a sense of shared understanding and values that come with participation (whether voluntary or paid roles) within TSO settings and it was therefore appropriate that the research was produced with different agents within those communities.

Some of Guilleman and Gillam's posing of "day-to-day ethical issues" and "dilemmas" involved in "ethics in practice" (2004: 264) became pertinent in the consent process, and my use of voluntary interpreters. For example, the Albanian and the Pashto/Dari interpreters struggled to explain some of the concepts I had used on the descriptions of my research. In retrospect, this is something that demanded closer consideration on my part. However, the Kurdish interpreter at Trinity was more familiar with the process of research after completing training through the TSO on community research methods. Related to such challenges, Simon (1996) argues that it is *concepts* as opposed to *words* that require translation. Moreover, Berman and Tyyskä discuss potential challenges regarding the ownership of translated language content, and "assumptions about community familiarity and cultural similarity between researchers, translators, and participants" (2011: 186). My reading took me to conceptualisations based on the non-neutrality of language and the challenges faced by interpreters and translators when locating corresponding cultural realities, and indeed, led me to question whether a corresponding cultural meaning even exists. Temple and Edwards (2002: 2), for example, elucidate that: "rather than there being an exact match, word for word, in different languages, the translator is faced with a dazzling array of possible word combinations that could be used to convey meaning". Moreover, they foreground further complexities, emphasising that: "language is an important part of conceptualisation, incorporating values and beliefs, not just a tool or technical label for conveying concepts (Temple and Edwards, 2002: 3).

The challenges that arose as part of the 'ethics in practice' process heightened my awareness of the need to talk to interpreters in advance about the research focus (Temple and Edwards, 2002), and where possible incorporate them as research partners in all stages of the research (Berman and Tyyskä, 2011). Yet, as highlighted throughout the chapter, the nature of the third

sector did not always allow for pre-planning and formalised partnerships, and at times, decisions and communication had to occur in the moment.

(iii) 'Exploring identities': the process (Nov-Dec 2018)

The 'identity artefacts' process evolved over a two-month period. I allowed for flexibility with the timing to avoid putting any pressure on the mothers in terms of deadlines, obligations or expectations and not all the mothers participated in this stage of the research: five mothers participated from Bulshada and four from Trinity. Considering the 'pedago' nature of the research, I decided to make the identity artefacts part of the shared teaching and learning process so that everyone could be involved in some capacity even if they chose not to be recorded or have their artefact included in the final research. In dialogue with hooks, I wanted the mothers, and I, to "learn from one another, sharing ideas and pedagogical strategies" and to "create new approaches." (1995: 52)

I explained to the mothers that I would show them some things about me as an example and talk about their significance, and as part of the class they could ask me questions in English if they wanted to. I explained that they could choose to share anything they wanted, at a time they wanted over the next six weeks, reiterating that there was no obligation to participate and I also gave them the invitation to participate in the task in their first language. Although I avoid discussing in depth at this point the nature of the mothers' artefacts, as they are presented in Chapters 8a-8b, I draw attention to one of the Trinity mothers artefacts, of which a similar item was presented by the Bulshada mothers, that mobilised the 'pedago-Vis-ual' approach into new methodological directions (see Irruption (v) below).

(iv) Conceptualising the 'identity artefacts': part 1

My use of 'identity artefacts' in the research drew primarily on the artefactual literacies work of Pahl and Rowsell (2010), rooted within Kress and Van Leeuwen's (1996) theory of multimodality that emanated from semiotics and which opens up new ways of seeing. Pahl and Rowsell's (2010: 2) conceptualisation of artefactual literacies opens up possibilities for meaning-making and representation that is materially and socially situated, emphasising the ways in which artefacts evoke memories, embody "people, stories, thoughts, communities, identities and experiences", and are always in movement with us. Thinking with postcolonial feminism, I searched for ways in which artefacts evoke, challenge or transcend the notion of representation. Pahl refers to representation as a process that is also a marker of belonging

that “seeps outside the realm of the political into an embodied space of meaning making that engages with the everyday” (Pahl, 2014: 23). Of further relevance, is Pahl’s (2012) research with intergenerational Pakistani heritage families in South Yorkshire, England, in which she used objects with the families to analyse old and new meanings, as well as their place in symbolic spaces and meanings of home and migration. The objects encouraged expression of how the concepts of home and migration become deeply intertwined with that of belonging: concepts that have been prominent throughout my thesis so far.

Important in informing the ways in which I approached the analysis of the artefacts, was Pahl’s foregrounding of the ways in which materialities as a method in literacy research not only “acknowledges the everyday but also recognizes the literary and aesthetic” and how “materiality accounts for the lived, the sensible, as well as for the sensory and embodied forms within the world” (Pahl, 2014: 7). Such thinking heightened my approach to the analysis of the artefacts: ensuring that I remained focused on the mothers’ dialogues, tried to connect with the deeper non-tangible aspects that they were communicating, and considered the combination of the materiality, the words, and the affect in the room, without imposing my own meaning-making onto the artefacts.

Although the artefacts were brought into the class as ‘things’, in order to record their presence for the purposes of my research they then had to be photographed. Therefore, my theorising of the identity artefacts also considered the shifting of power and agency within the visual mode of the image and photography. Like Pink, I treated this process with careful acknowledgement of the complexity of the relationship between seeing and knowing in which diverse forms of image can be understood as “routes to knowledge” and “tools through which we can encounter and imagine other people’s worlds” (Pink, 2013: 39). Eileraas (2003: 810-811) raises important questions around image authorship and ownership and “how one might exist in creative and critical relationship to the other’s gaze”, suggesting that photographs are best understood as “collective assemblages” of photographer, viewer and photographed subject.

Such points emphasised even further the importance of using the identity artefacts as self-directed tools for the mothers rather than directing the photography myself: the mothers therefore used my camera to take the photographs and selected those for the final research. As part of the pedagogical aspect of the research, I recorded the mothers speaking about their

artefacts in Somali and the mothers, if they chose to, would then explain in English. Such practical aspects speak to Leavy's (2017: 10) assertion of some of the principles of arts-based research: that is, a "participatory" process that "values nonhierarchical relationships", opens up "multiplicity in meaning making" and seeks to "unsettle stereotypes, challenge dominant ideologies, and include marginalized voices and perspectives." Although I could not escape some degree of hierarchy embedded within my roles as both researcher and teacher, I nonetheless strived to create space for nonhierarchical relationships. Returning to Tuhiwai-Smith's (1999) important term: it was essential to ensure the mothers were centred and respected as the 'Knowledge Holders' as a move towards disrupting traditional power dynamics within the research process.

(v) IRRUPTION: 'mothers leading the identity artefacts into a sensory realm'

Photograph 2: Hiwan's artefact

I present in this Irruption Hiwan's, one of the Trinity mothers, artefact: a clove necklace. I have included the artefact in this chapter because of the ways the artefacts dynamised new methodological directions of the research that also became part of the *findings* and I could not therefore neatly separate them out. Both the Trinity and Bulshada mothers brought in olfactory artefacts: a direction that I had not anticipated. Speaking to Pahl's (2014) work on embodied materialities, discussed above, the mothers at both settings had brought in tangible objects to represent what is, in many respects, intangible: that is symbolic and abstract notions of identity.

At the early stage of my exploration into methods, I had explored Pink's (2015) sensory ethnography work, as well as her visual work. However, as alluded to earlier in the chapter regarding oral history methods, I had avoided asking the mothers about olfactory memories for fear it could conjure up memories that were painful or even traumatic. Yet the sensory, led entirely by the mothers, emerged as a profound aspect of their identity/ies work in the form of smells, textiles, and diverse objects and the pedagogies that were simultaneously emerging from the mothers. The mothers' interpretations of the artefacts, as well as the ways in which the pedagogical and the methodological were 'becoming', in an entangled and embodied more-than-human dimension, mobilised the creative directions of the research within the PQ paradigm, responding to Lather's (2006: 53) call for researchers to negotiate the "constantly changing landscape of educational research … layering complexity, foregrounding problems, thinking outside easy intelligibility and transparent understanding."

(vi) Conceptualising the 'identity artefacts': part 2

The mothers' mobilisation of the task demanded of me a review of the literature and to expand my reading in the area of the posthuman and sensory in order to inform my evolving 'pedago-Vis-ual' methodology. I returned to the work of Pink (2015), this time with regards to the sensory as interconnected and interrelated to the entire process of ethnography, and I, would add, intertwined with sense-making of spatial dimensions. The interdisciplinary nature of the sensory was becoming increasingly inseparable from theoretical concepts of place, memory, belonging, improvisation and imagination. Pink (2015) calls for researchers to use the sensory to seek to occupy similar places to those they are working with an aspect that held particular resonance for me due to the way in which, in January 2019, Hiwan brought in a gift for me of my own clove necklace that she had made. This followed another gift connected to the identity artefacts from the Bulshada mothers of some uunsi (to which I return in Chapter 8c).

Photograph 3: 'Taking a part of the mothers' identities home with me: uunsi and clove necklace'

Taking the olfactory gifts into my home added another dimension to the identity artefacts, and I kept returning to the smells as I later read the mothers' dialogues and reflected on how the mothers had presented their artefacts. Pink's (2015: xii) words resonated deeply with me in this respect as I "sought to occupy similar places" to the mothers. There was something else that had come together in the act of Hiwan and the Bulshada mothers giving me my own artefacts to take home. I sought in the literature for an appropriate term and came to Barad's 'intra-actions', that Murris elucidates as rupturing "the familiar concept of 'interaction'", which marks an ontological shift in how humans and more-than-humans relate: "intra-action is different from "interaction" in that "nature" and "culture" are never "pure," are never unaffected by each other, but are always in relation – a sympoietic system" (2018: 10). I viewed the olfactory artefacts, in Baradian (2007) terms, as 'intra-actions' that had come together as a dynamism of forces in which the more-than-human smells that the mothers had presented as part of their embodied identities had become both a material part of my home and part of the atmosphere of my home, so that I too felt I was embodying aspects of the mothers' identities.

Barad's (2007) ethico-onto-epistemology, that is an epistemology centred on being/doing/knowing, marked an integral paradigmatic turn in my research: mobilised by the mothers' doing of the artefacts. Ethico-onto-epistemology is rooted within the

epistemological belief that practices of knowing are much more than human practices and instead are formed by parts of the world becoming mutually intelligible. Although relatively new to the Academy, I recognise and honour the centuries old Indigenous ways of knowing that this epistemology has emanated from: that is ways of knowing that have become marginalised through colonialism (Tallbear, 2015). I value the re-assertion within Indigenous approaches of cultural values that have challenged and contradicted the certainty of the white neoliberal capitalist hegemonic voice. With this paradigmatic turn, I began to question previously taken-for-granted concepts such as identity and community. Tallbear and Tuck critique the sense of individualism implicated within identity, that is always dependent upon others outside of the human, as well as its dependency on humans and place: "being cut off from place…people forget we are not who we are just because of what is in our body, what is in our human kinship circles, but we are who we are in part because of where we have come from" (Spady, 2017: 102). To reiterate, Tuhiwai-Smith's (1999) work, discussed in Chapter 6a, teaches us about the multiple imaginings of community. Such co-relations attached to non-human entities mobilised my thinking into the co-relations that come together in more-than-human literacies and the fact that the neoliberal subject in *Western* culture has actually severed such links between the individual and space and time.

Influenced by the posthuman perspectives of Kuby, as a way of approaching the doing/being/knowing of the production of literacies, I was drawn to a perspective that can: "deepen our understandings of education and provoke new thinking about mainstream accounts of humans *interacting* with each other and *intra-acting* with the material world" (Kuby, 2017: 877-878). Posthumanism thus calls for us to rethink assumptions around what have become common everyday terms such as 'social', 'justice', 'power', 'agency' and 'ethics', and to reconsider unfair power hierarchies as to who, and what, counts (Kuby et al., 2018). Moreover, Kuby et al. invite us to consider what posthumanism can produce for literacy education and to embrace "the agentic, entangled intra-actions of humans and non-humans in creating knowledge, realities, truths, and relationships" and to "better understand how students, families and communities come to know/be/do literacies with humans and other nonhumans, while not falling prey to the insufficiencies of the autonomous human subject" (2018: 6). Agency in the new materialist paradigm thus becomes "wordly re-configuring" and Kuby and Rowsell ask what this means for early literacy (2017: 289).

In response to the ways in which the mothers mobilised the identity artefacts, and the reading it led me to, two things happened as part of my 'response-abilities.' Firstly, I adapted my research question to:

'*How, and what, FamLit pedagogies are produced by migrating mothers in two TSOs in the West Midlands?*

This adapted research question would enable me to include the ways in which the methodology had become a part of the production of the FamLit pedagogies. Secondly, I decided it was necessary to explore further the use of affect as method, in order to account for this as another dynamic force in the entangled, intra-active ways of knowing about FamLit: that is the 'Vis' in my 'pedago-Vis-ual' approach.

(vii) 'Response-ability': including affect as 'method' (and theorising the artefacts: part 3)

Throughout this and the previous chapter I have foregrounded the ways that affect was emerging as an important element in the research, considering it in relation to place and space (e.g. Irruption, p.132), and in my relationships with the mothers and the pedagogies that were evolving. Although I did not start what was essentially the *official analysis* until much later on in my research, I inevitably started to explore ways in which I could analyse the artefacts as soon as the mothers began sharing them as I was interested and energised by the experiences. Therefore, my analytical thinking occurred simultaneously with the 'mapping motherhood' task: in this way also becoming an integral part of the methodology.

I began to explore the ways in which the identity artefacts were entangled within affective forces, and the ways in which the events of the sharing of the artefacts themselves became energies that forced those of us in the room "*to be(come) affected, to feel some-thing*" (Shaviro, 2010 in Dernikos et al., 2020: 5). Dernikos et al expanding on this definition, elucidate affect as:

> the forces (intensities, energies, flows, etc.) that register on/with-in/across bodies to produce and shape personal/emotional experiences … in other words, affect is not what you feel, as much as it is an event that forces you *to be(come) affected, to feel some-thing* (Dernikos et al., 2020: 5).

Expanding from this, Hickey-Moody and Haworth's (2009: 1) notion of affect refers to "taking something on, of changing in relation to an experience or an encounter", rooted within

Deleuze's "'affectus', … a force, a movement or subjective modulation." Consequently, the actual event of the artefact sharing became just as important as the artefacts themselves and the mothers' dialogues. Consequently, my theorising of the artefacts took on three dimensions: the event of the artefact sharing, the artefacts themselves with the mothers' dialogues, and my affective response as *teacher.*

Regarding the artefacts themselves, I was drawn to the work of Jane Bennett (2010), who refers to the 'thing-ness' or the 'thing-power' of objects and Hackett et al.'s (2020: 27) elucidation that: "'things" are less tied to stable meanings fixed words and common sense ideas. "Things" might be more likely to escape definition and consistency, baffle and provoke, as well as incite curiosity and intrigue." In this way, things become an integral aspect of research into FamLit learning spaces and agentic representations of who and what are operating within those spaces. However, I approached the analysis of materialities and 'thing-ness' with awareness that it can overstate materiality as a fixed stability. As such, influenced by the theorising of Bennett (2010: 21) I considered materiality: "as much force as entity, as much energy as matter, as much intensity as extension." Thing-power therefore makes space for an ontology of things and breaks down binaries such as subject-object. Additionally, I drew on what Sara Ahmed (2015) refers to as the 'sociality of objects,' elaborated by Kuby and Rowsell as emotions and feelings that are produced "inbetween" that "'sticks' to/with/between us'" (2017: 288).

I decided to account for my affective response to the identity artefacts in order to support ways of knowing about teaching and learning in PQI through my practice-based research. Hickey-Moody (2009 in Hickey-Moody, 2013: 79) conceptualised an "affective pedagogy", as "the concept that aesthetics teach us by changing how we feel, as one way this awareness can be brought into research." Within this, I understood Hickey-Moody and Haworth's conceptualising of affect, within a Deleuzean frame, of literacy research "as a form of material pedagogy that has implications for how we understand literacy practices as forms of making meaning" (2009: 1). I mobilised this thinking into the second partially-planned task of 'mapping motherhood' below to consider how the concept of 'community' potentially incorporates spaces of possibility within multi-layered affective dimensions.

(viii) 'Response-ability': negotiating representation of the visual image (Jan 2019)

As a brief additional methodological note, after the mothers took photographs of most of their artefacts with my camera (bar two of the Trinity mothers' family photographs that they chose not to photograph), I later adapted any photographs in which there were people in different ways digitally and in the following week's class took them in to show the mothers. I asked the mothers whether they were happy for me to include the photographs in my research and if in agreement, to select the adaptation that they preferred in respect of their anonymity and confidentiality. This process speaks back to the importance of ongoing iterative negotiation with communities when carrying out research alluded to in Mackenzie et al.'s (2007) iterative consent model. Moreover, it speaks to Vacchelli's (2018: 8) assertion that "creative research can be conducted at every step of the research cycle, from collecting data to analysis and presenting creative research." In this sense, every step of the identity artefacts process contributed to their 'becoming': from the physicality of the artefacts into their morphing as 'future representations'.

6.6.2 'Mapping Motherhood': methodological choices

(i) Reflections on evolving methods choices with the mothers (Feb 2019)

A month after the identity artefacts process, I introduced the mapping motherhood method: included in the informed consent form. Although I had not originally planned to ask interpreters to come in again at this stage, this emerged as a necessity, albeit in a less formally organised way. At Bulshada there was a Somali woman, Khadija, whose voluntary role was defined as a 'community advice worker' (and who I later conducted a community conversation with, in March 2019). Khadija was always interested in our classes and the research and occasionally the mothers would ask her to translate something for them. When I introduced the 'communities' task, it was the Bulshada mothers' who initiated Khadija's language assistance. Similarly, at Trinity the mothers asked for some clarification and, for ease and convenience, I approached the same community interpreters as in the formal consent stage. However, due to the busy nature of the setting, it took a number of weeks to ensure that each of the mothers had had the task explained to them in their first language and, for some of the mothers, the oral explanation had been quite rushed. For example, the Kurdish community employee attempted on numerous occasions to come in and assist but was

subsequently called away due to the large demand of people accessing the migration support services at the setting.

In their request for interpreting support, the mothers were negotiating and directing the necessity for further consent and clarification: attuned to the negotiated, dialogical consent process discussed throughout Chapter 6a, and I was responding in a way that corresponded with Guilleman and Gillam's (2004) notion of 'ethics in practice'. The directive from the mothers illuminated that in community research, forward planning is not always feasible when 'ethical dilemmas' arise (Guilleman and Gillam, 2004) and correspondingly, institutional ethics processes therefore require contextual considerations and an openness to adaptations, in order to maintain the utmost respect for participants.

For continuity, and based on our previous discussions, I suggested to the mothers that we incorporate a similar format to the identities task and include visual and artefactual methods, to which both groups agreed. I wanted to understand the real and imagined attachments that the mothers had to the places and spaces in the surrounding area of the settings and those they attached to their practices of mothering in order to inform the notion of FamLit beyond the classroom. In the methodological learning I had taken from the identity artefacts process, I did not attempt to over-plan this stage of the research and rather approached it with an open mind-set, as an organic process that I hoped would evolve under the terms of the migrating mothers. I decided that I would take in some mapping resources as artefacts to support the task, including a selection of local, regional, national and international maps as well as coloured pens and pencils, scissors and sticky notes. Following these early decisions, the mapping method, like that of the 'identities' task, was an organic process that was fluid in nature and responsive to the reactions and/or involvement of the mothers, evolving in different ways across the two settings through a number of stages. As the mapping method progressed over four months in total and was complicated due to the numerous stages and the ways in which the two settings diverged, I accordingly developed my theorising of the method as the process evolved.

In summary, the mapping motherhood method presented diverse methodological challenges. The outcome of the task did not work in the way I had envisioned it: an aspect that I began to realise was ultimately not important, as I returned again to Tuhiwai-Smith's (1999) assertion that it was the 'process' of research that was of utmost importance. Despite my theorising of

the identity artefacts into more-than-human directions, I had, in many respects, failed to approach the mapping method with this heightened awareness of new ways of thinking about relationalities rooted in Indigenous philosophies. Consequently, it was the process of the mapping that informed the pedagogies that evolved, and my theorising of the mapping occurred in response to the mothers' dis/engagement with the tasks.

(ii) 'Mapping Motherhood': the process, challenges and conceptualising (Stages 1-4)

Stage 1

Stage 1.1. Trinity: 'vocabulary learning'

In January 2019, as part of the pedagogical content of the classes, and in preparation for the artefactual mapping, we explored the theme of community in both settings and its associated vocabulary, using pictures as a basis for vocabulary learning (discussed further in Chapter 8a, p.199). As the Trinity mothers were highly focused on learning English in the classes, and had a shorter class than the Bulshada mothers due to having young children accompanying them, I became increasingly sensitive to the fact I did not want the research to dominate the class time, despite its pedagogical underpinnings. In response to the mothers' requests, and allowing for the longer time for organising interpreters, I therefore continued to focus on vocabulary learning with the Trinity mothers at this initial stage, whilst exploring a different aspect of community with the Bulshada mothers.

Stage 1.2. Bulshada: vocabulary debates

Following the vocabulary-based lessons I wrote the word 'community' on the whiteboard and asked the Bulshada mothers to tell me the word in Somali before inviting them to sit in small groups and to discuss in Somali what this meant to them, giving them some pens and paper but without any instructions of what to write. Interestingly, it was the initial part of this task that generated a great depth of discussion as it took them a long time to agree on a translation of the word 'community'. The outcome of this discussion was the word 'bulshada', hence the provenance of the pseudonym for the setting. Similarly, the small group discussions were lively and generated a lot of debate. Although this was in Somali and I could not understand the words, I had the sense from their body language and from the atmosphere in the room that they were enjoying the debate. Both groups of mothers were reluctant to write words down in Somali and said they preferred to talk about the topic. I asked the two small groups whether they would say something into the voice recorder in Somali to summarise what they

were talking about and each nominated a person to do this. One of the mothers, Ayaan, who had not participated in the identity artefacts task, was the most dynamic and outspoken in this task. Ayaan spoke for several minutes on the recorder, to the point that the other mothers jovially told her that she had said enough.

Stage 1.3: 'Some early theorising'

The Bulshada mothers' debate around the term for 'community' led to my need to trouble my own presumptions, in which I had assumed there would be a literal translation for the term. This was due to my somewhat naive supposition that because the mothers all shared the same national language of Somali, I had therefore assumed its homogeneity and overlooked its potentially polysemous linguistic roots. Additionally, I had overlooked the subjectivity of meaning-making around notions of community rooted within the diverse localities of the individual speakers. This became apparent with Ayaan's recording that later led me to revisit some of my earlier ethical decisions.

Following the identity and community work with the mothers, I asked them if they had a preference for whom I ask to translate their recorded dialogues and whether they wanted me to ask the same women who had done the interpreting at different stages. The Bulshada mothers suggested that they would prefer someone from the university for this stage of the research. The mothers at Trinity agreed that they would be happy if I found someone at my university to carry out this stage of translation. I therefore contacted women I knew at the university, some of them postgraduate students, to ask them if they could meet me to talk through my research and whether they were happy to translate the short oral extracts. All the women I asked were engaged with research themselves and were unknown to the mothers at the settings. In the same way I had used the informed consent process with the interpreters at the first 'official' consent stage, I asked the new translators to sign a consent form.

Expanding on my discussion of my decision to use non-professional interpreters, I considered also the ways in which transcription work was also inherently embedded within power relations (Bucholtz, 2000). Alluding to this power-embedded process of translating data from another language for an English-speaking academic audience, Nikander elucidates:

> Translating data extracts is not merely a question of 'adopting' or 'following' a 'transcription technique' but rather includes a range of practical and ideological

> questions concerning the level of *detail* chosen in the transcription, and of the way in which the translations are *physically* presented in print (Nikander 2008: 226).

The oral dialogues from the identity and community artefacts in the mothers' first languages emerged naturally as very short extracts. I purposely did not show the translators the images of the artefacts or indeed discuss with them what the mothers' dialogues related to. This was because I did not want the translators to be potentially influenced by their own opinions or memories of the culturally rooted objects that the mothers had shared by making presumptions from looking at the image first. In other words, I wanted them to take the mothers' words at face-value as far as possible. Additionally, I encountered an 'ethical dilemma' (Guilleman and Gillam, 2004), when the Somali translator said she was unable to understand Ayaan's recording: suggesting that she was perhaps speaking in a local dialect. In response, I asked two other Somali speakers, one at the university and one at Bulshada, and they were also unable to translate the recording. I therefore was unable to understand what Ayaan had been saying at length about meaning-making around the notion of community. Yet, I reflected afterwards, perhaps it was the absence of Ayaan's orality in English that added to its power in the overall community artefacts: what was important was that it was Ayaan's voice that had held the power in that room as she spoke at length, it was her sound, her resonance, her voice, and that was how it was supposed to be, said in the moment with no need for chasing a transcription.

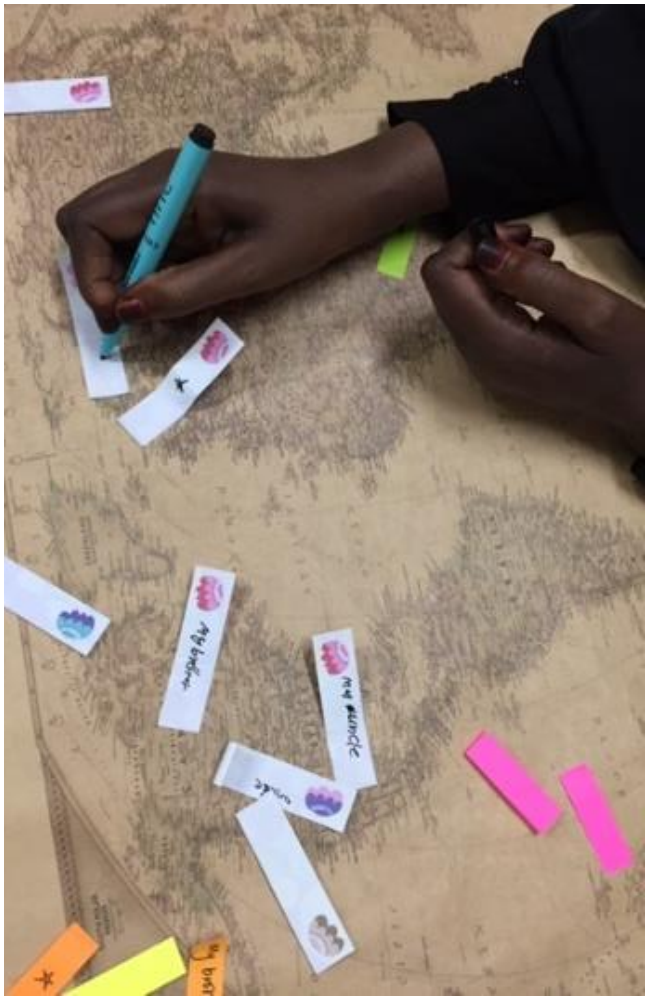
To expand my thinking of translation in the postcolonial context, I returned to Tuhiwai-Smith's (1999: 51) words, cited in Chapter 2, who complicates that in the West: "the indigenous world view, the land and the people, have been radically transformed in the spatial image of the West. In other words, indigenous space has been colonized." Although in this task I was attempting to understand the mothers' meaning-making around community in terms of where they lived now, I had to regularly remind myself that this was *my* mental framework that connected the concept of community with a spatial dimension related to where you lived. Speaking to Lenette's (2019) assertion in Chapter 6a, I was in danger that my own cultural frame of reference regarding community would dominate over the mothers'.

Stage 2

Stage 2.1: 'Bulshada mothers working with local, national and international maps'

I explained to the mothers at both settings what each of the maps were and suggested they might like to start by looking at the local maps on which I had marked the location of the setting. I did not give them any further instructions and said they could do anything with them. What ensued initially was similar at both settings and it became immediately apparent at both settings that most mothers were not familiar with street names. Despite this, the Bulshada mothers had a much clearer sense of the location of places within the city and talked about their knowledge of another neighbourhood on the other side of the city that also formed part of their Somali community.

Once the Bulshada mothers had all found the streets where they lived, they were keen to show me how close they lived to the Bulshada centre: the closeness to the centre appeared important. Some of them located where their children went to school or the supermarket they went to. Following this, they took the larger Ordnance survey map of the city of Birmingham and asked me to show them where Bulshada was located and they marked it, as well as the other Somali neighbourhood they had talked about. I asked them how far other people travelled to come to Bulshada and, after they discussed as a group and located all the different neighbourhoods on the map, they decided to draw a large oval shape around all the places they had marked. Once they had drawn this wide expanse, they cut it out. Some of the mothers were also interested in the world map and used post-it notes to write where they had different family members around the world who they spoke to frequently, discussing how important family was in how they understood community.

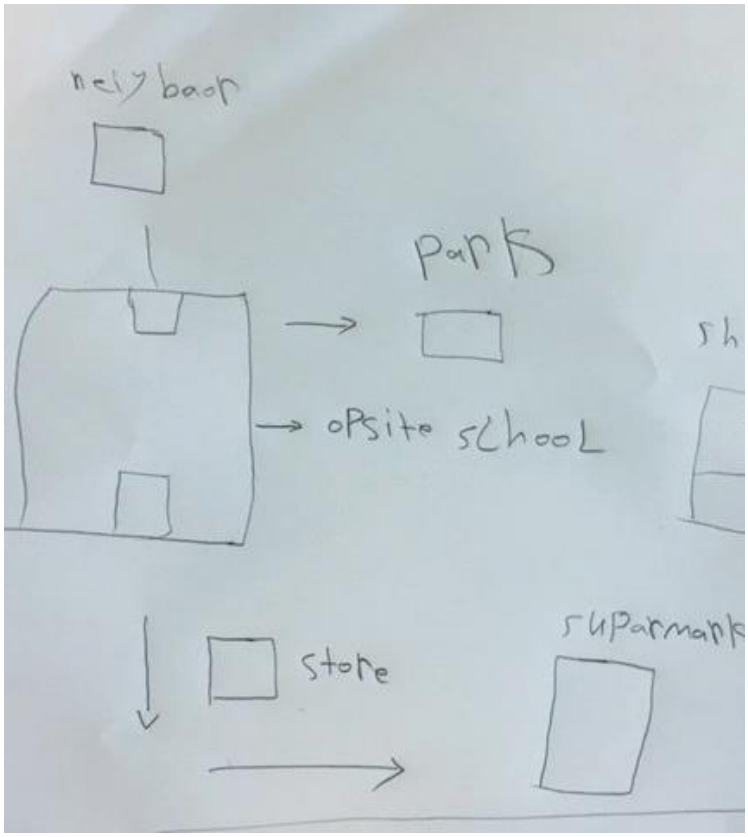


Photograph 4: 'Bulshada mothers attaching family names to world map'

Stage 2.2: 'Trinity mothers map-making'

The mapping with the Trinity mothers was a very different experience and they encountered lots of challenges that I had not anticipated. They all struggled with the reading of maps and said they were not familiar with looking at them. Many of the mothers knew the names of their children's school, so I was able to help them locate these points. However, three of the mothers did not know the names of their children's school or the names of the places where they attended other community classes, but they talked about other buildings that were near to the schools and/or the Trinity centre. Shirin, an Afghan mother who lived in close vicinity to the centre wanted to show me her street and I helped her to find it. Hiwan, a Kurdish mother could not find her street on the map but talked about landmarks including a masjid and a McDonalds that were close to her house. Besjana and Aza who were both mothers seeking asylum did not know their address and again spoke of landmarks to talk about where they lived. It emanated that they both lived in accommodation quite a distance from the

centre and Besjana spoke of walking a long way to get to Trinity. As I sensed that the Trinity mothers wanted to share aspects about the communities surrounding their house and appeared to be getting frustrated with the maps I suggested that perhaps they could draw some places that were important to them around where they lived. Initially, they were a little reluctant and expressed that they could not draw and after I told them that this was unimportant, they all participated and later shared their personal maps with the group.



Photograph 5: 'Aza's map making'

Stage 2.3: 'Developing the theory'

The differences between the two groups of mothers in terms of how, and to what extent, they engaged with the maps were unsurprising to me in some respects and I considered the following suppositions as possibilities: the Bulshada mothers had lived in the city for considerably longer than the Trinity mothers; they were all older in age and had older children than the Trinity mothers, thus perhaps more opportunities or need to use maps; national and international travelling were a part of the Bulshada mothers' regular movements (discussed in Chapter 8b); two of the Bulshada mothers were in jobs and drove to their employment;

and the Bulshada mothers appeared to interact more, certainly in the classes, with smart phones so perhaps they navigated the city more using the maps on their phone.

Additionally, I reflected that perhaps the mothers did not use maps as a regular feature in their daily lives and had overlooked that map-reading and navigation was a literacy practice that not everyone likes or finds easy. I had assumed that the mothers were struggling for other reasons, perhaps based on their migration status or language levels. Moreover, I had not considered that the way I had been taught to navigate was rooted within Western literacy practices of map reading. I turned to research concerned with Indigenous spatialised practices to critique my assumptions. Indigenous scholars Johnson et al. (2006: 82) label the process as "'Western cartography' … founded within a Cartesian-Newtonian epistemology". They draw on Pratt's (1991) concept of the 'contact zone', a concept introduced in Chapter 2, to refer to the creation of new transcultural forms resulting from colonisation, that operate within an *in-between* space. Referring to their Freirean-influenced research approach as developing a consciousness of 'critical cartographic literacies', Johnson et al. (2006) assert the power and value-laden characteristics inherent within the images of maps.

Discussing the power dynamics of mapping artefacts is not something I had engaged in with the mothers, considering I came to this reading later. What was immediately apparent was that in both groups they were not as connected to this part of the research process as they were for the identity artefacts. I questioned my interpretation of the mapping of mothering and community task as literally marking the physical spaces that the mothers moved through or occupied. I considered once more Leander and Sheehy's (2004) attention to how literacy produces space and how, in Massey's terms, space is always a "product of relations-between" (2005: 9). The Trinity mothers' mental map-making went some way to address these relations-between and how literacy produces space in a way that the mapping artefacts could not: the Trinity mothers' mental maps came from the mothers themselves, and foreground the symbolic ways that they related to what was around them and what was attached to their spatial meaning-making.

My reading took me to mental mapping as a method in feminist research to represent geographical imaginations. For example, Sanders's (2019: 5) mapping of Sudanese mothers' lives in Portsmouth and her reference to the mothers as "cartographers of disrupted belonging". I was drawn to Sanders's discussion of the mental mapping method, which is done

from memory, to show "women's mundane movements in unfamiliar – and frequently hostile – urban spaces with agential power", and her assertion of these visual articulations of urban space as foregrounding "the limitations of women's mobilities and spatial knowledges in the city" (2019: 5). Moreover, Jung's (2014) mental mapping work with culturally diverse mothers in South Korea suggests a critical reading of mental maps incorporating intertextual readings and an interrogation of multi-layered meanings and power embedded within the images. Similarly, in their research with mothers and daughters from an economically deprived, working class context, Mannay and Creaghan (2016) used participant-directed maps to encourage mothers and daughters to represent their localised worlds as they imagined them, as opposed to geographically accurate representations of home. What this unplanned method gave me, which literally did occur in-the-moment in response to my reading of the Trinity mothers' body language, was an understanding of the ways in which the mothers navigated their way around geographical spaces without place names and a sense of how the locale fits together in their world: just as Aza's map (Photograph 5) encapsulates.

Stage 3

Stage 3: 'Sharing photographs': WhatsApp and re-representations.

A few weeks following the mapping work I once more gave the mothers an invitation in their first languages to bring in some photographs or objects to talk about local places that were important to them as mothers. As with the identity artefacts, I took in some examples to show them about places which were significant for me in my current city and I gave a brief explanation as to the reasons. I incorporated photographs and a collection of train tickets in my sharing so that the mothers had an idea of what a space-based artefact could look like.

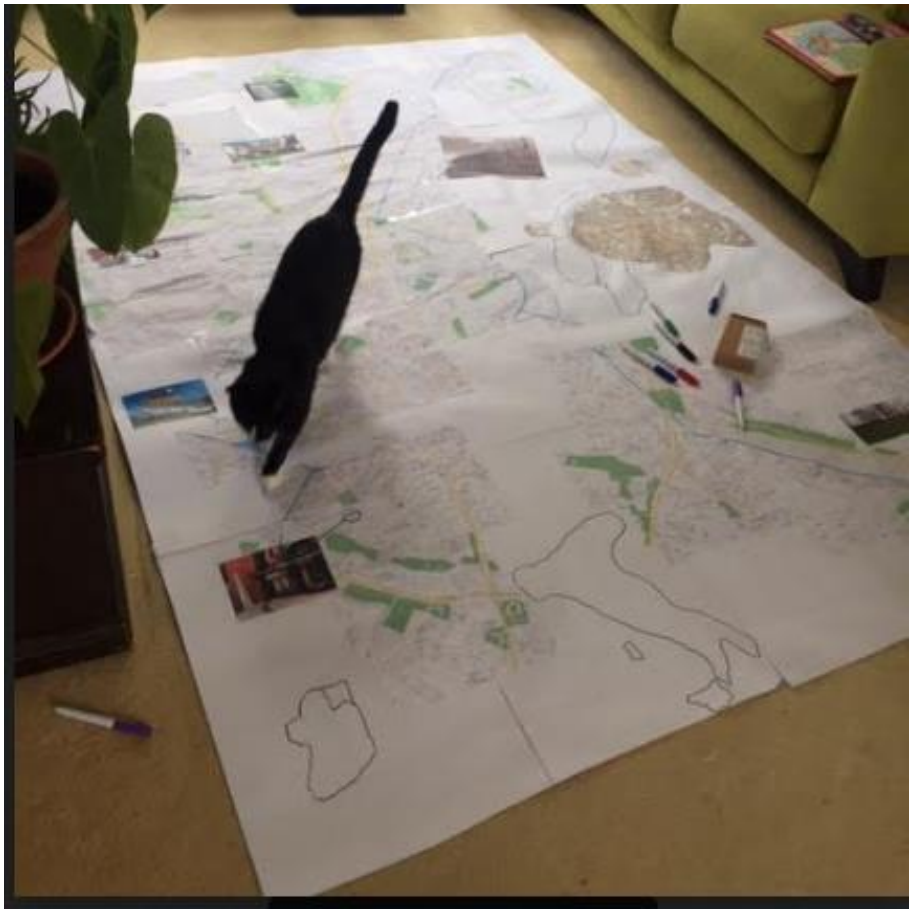
Over the next few weeks four of the Bulshada mothers posted photographs of places they had chosen on the WhatsApp group and I printed the photographs off and took them into class, following which three of the mothers spoke about them in Somali, including: their children's schools: parks where they liked to go as a family; supermarkets near their house; the Bulshada masjid; and a football ground where one of their children went to football training. The task overall was much more challenging for the Trinity group due to them not having an email address or a way for me to extract the photographs from their phones. Additionally, I discovered that Aza did not have a camera on her phone. For the two mothers that had taken photographs (including: a masjid, a church, a park, a McDonalds and some

blocks of flats) I attempted to find similar photographs online to print off for the large-scale mapping display. In retrospect, just as in Ayaan's recording, discussed earlier in this section, I did not need to print off the photographs, it was enough that the mothers had taken them (or equally, not taken them) and whether or not I could have a physical copy was not what was important.

Stage 4

Stage 4: My own map-making and sense-making

As part of my analytical approach I felt a necessity to consolidate the artefacts that the mothers had presented into another artefact: speaking to Barad's (2007) notion of 'intra-actions', defined earlier in part (vi), in which everything is related "within a sympoietic system" (Murris, 2018: 10). Originally, I had intended to carry out this stage of the research with the mothers, but I sensed over time that they wanted to move on from the mapping and I asked them whether they would be happy for me to continue with working with their artefacts at home. For each setting, I started to make a collage out of the local maps, incorporating all of the places the mothers had spoken of, and the location of the photographs they had brought, yet the display for Bulshada became so large it covered up my entire living room floor. I observed the maps for a long time and lived with their presence like this for several weeks, as did my cat (see Photograph 6).



Photograph 6: 'Living with the artefactual mapping (and my cat Lucy's intra-action)'

I revisited the maps often and this 're-turning' and iterative process gradually became a part of my research analysis process. I found myself carrying out a multi-layered visual process that I had not anticipated and that continued for several weeks. In carrying out this process I kept troubling myself with the question of why I was doing this, because this had effectively become *my* mapping of the mothers' artefacts and not theirs. Yet I could not stop and felt continually drawn to add more and more as I thought about what the mothers had spoken of and how they had interacted with the maps.

Drawing on Hernández-Hernández and Domingo-Coscollola's (2018) cartographies of mapping within the PQI paradigm, I realised that although I had not started off the mapping with a particular methodological plan to draw on posthuman aspects, what had emerged at the end and the way I intra-acted with the map was a direct result of the directions in which the mothers had taken the mapping. In their work with secondary teachers, Hernández-Hernández and Domingo-Coscollola (2018: 105) speak of "generating cartographies, as a visual and textual epistemological and methodological move", in which they inquired with

"those interstices, displacements, instable journeys, ways of knowing, assemblages and entanglement through which teachers explore and perform their nomadic learning paths." In the same way, I unexpectedly embodied this identity of a *teacher* on a 'nomadic learning path' that had to keep returning to the maps, the pens, the scissors, the glue, my body sitting on the floor, the visual image of watching my cat walk over the map several times a day, and sensed that this mapping assemblage had come together in supporting my understandings of the complexities of ways of knowing about space and place.

I considered also the ways in which Kuby and Rowsell said they had found hope in using posthuman theories that:

> acknowledge and push us to consider place not as static or even as culturally and/or socially constructed, but as an active agent in intra-acting with people, digital tools and nonhumans (such as sticks in the woods, a bookcase, museum materials) to produce new ways of knowing/being/doing literacies (Kuby and Rowsell, 2017: 293).

I had therefore become a part of the mapping artefacts and was part of the becoming of ways of knowing about teaching and learning in the 'posts' that had come about in response to the mothers and what I was learning through their methodological directions: aspects which I draw together at the end of this chapter in moving forward these 'becomings' into my analytical framework.

(iii) 'Response-ability': drawing the research to a 'close' and revisiting 'friendship'

In Chapter 6a I alluded to the emotional attachments that can be heightened within ethnographically-rooted research as relationships form as a result of the longitudinal nature of the research. Towards the end of the two years, in the summer of 2019, I became worried about stopping the classes as the research ended, as I did not really want them to end or to stop seeing the mothers. I was also concerned that the mothers should not feel I was abandoning them without having considered possibilities for them to continue.

Kirsch (2005) problematises notions of friendship and friendliness in feminist research, asserting that:

> researchers who strive for the benefits of close, interactive relations with participants must accept the concomitant risks. These risks include the potential for relationships to end abruptly and for participants to feel that they have been

> misunderstood or betrayed, especially in moments when participants' and researchers' priorities diverge, as many times they will. (Kirsch, 2005: 2163)

This quote was certainly something that troubled me throughout the research, increasingly so as it was drawing to a close. However, I had the sense that together, the Trinity and Bulshada mothers and I, had cultivated an honest open dialogue in which I could share with them in advance my concerns about having to leave the classes due to work commitments. The mothers expressed their ideas for future classes, and I was able to find three voluntary teachers to take over at the two settings and to support the teachers in understanding the principles underpinning the 'reimagined FamLit' and its postcolonial underpinnings. I knew also that I would continue to connect with the mothers in other ways too.

6.7 Transitioning into an analytical approach of 'method assemblage'

6.7.1 The becoming of a 'postcolonial method assemblage'

After exploring throughout this and the previous chapter the theories, literature and experientially based decision-making that shaped my pedago-Vis-ual approach, I required some further theoretical depth to support me in conceptualising the whole 'messy entity' together and to inform my subsequent analytical framework (Chapter 7) for the pedagogical *findings*. I embraced Koro-Ljungberg's reference to methodological spaces as 'fluid' and 'multifaceted':

> where multiple things and methods occur simultaneously and where frameworks and methodological foci are diverse and continuously changing … in fluid and incorporeal methodological space, methodological moves might have temporary limits and porous boundaries before morphing into something else, whereas other research elements and moves may be completely unknowable and indescribable (2016: 79).

These words supported me in addressing my continued frustration at my inability to fully capture aspects of the FamLit research that were beyond the physical. My incorporation of affect as method certainly went some way towards encapsulating some of these aspects, but it still did not feel adequate enough. There were aspects in the research practice that mobilised through ineffable abstract energies that were somehow beyond the representation of a description or image of a moment in time. This recognition was further assisted by Plows's (2018, xiii) portrayal of research sites as existing of "blurred boundaries" and Law's call to imagine "a world that included and knew itself as tide, flux and general unpredictability"

(2004: 6-7), as such making space for the unsaid knowing that occurs through multiplicity and is always in the "process of being-made" (Massey, 2005: 9).

The evolvement of the identity and mapping artefacts, along with my incorporation of affect as method, led me to reconceptualise my methodological approach as one of 'assemblage.' Law's conceptualisation of research practice as "method assemblage" refers to "the crafting of a hinterland of ramifying relations" (2004: 42) infused of:

> enactments of relations that make some things (representations, objects, apprehensions) present 'in-here', whilst making others absent 'out-there'. The 'out-there' comes in two forms: as manifest absence (for instance, as what is represented); or, and more problematically, as a hinterland of indefinite, necessary, but hidden Otherness (Law, 2004: 14).

This process of methodological assemblage deepened my understanding of Law's assertion that "many now think that ethnography needs to work differently if it is to understand a networked or fluid world" (Law, 2004: 45). Martin and Kamberelis add to this understanding by referring to the methodological assemblage as manifesting:

> an ontology of becoming(s) rather than being … this ontology of becoming(s) enables (even urges) us to see things differently – in terms of what they might become rather than as they currently are. It is characterized by its ability to engage productively with real movements of social change that open up new forms of life both for individuals and for collectives (Martin and Kamberelis in Greene, 2013: 751).

Applying Martin and Kamberelis's (2013) notion of assemblage, and with it an ontology of becoming(s) rather than one of being, urged me to consider the FamLit space and the research and teaching practices within it from multiple and differing perspectives. I began to see the intra-actions between myself, the mothers, the furniture in the learning space, the artefacts that the mothers shared, the buildings of the TSOs, and the affect that emerged from all of those intra-actions as a dynamic entity with multiple, continuously transforming identities and potentialities. Consequently, my postcolonial ontology transformed into one existing on a flat plane that incorporated sound, movement, the textual, the visual, materials, place, as well as human relationships. As Hackett and Somerville (2017: 375) summarise: "movement and sound exist beyond the parameters of human perception, within a flat ontology in which

humans are decentred and everything exists on the same plane, in constant motion." This transition into a horizontal view of the relationship between diverse materialities and humans, expanded my postcolonial feminist ontology into one, to draw on Bennett's words, that moved "toward a more ecological sensibility" (2010: 9).

6.7.2 'Becoming my paradigm'

At the end of the two years in the settings, I needed to make decisions as to how and what to capture in the discussion chapters of my thesis because I had gathered such an immense number of 'things' and 'happenings' that could have been included, but I did not have the space for everything. I drew on MacLure's (2013) notion of 'glowing data' to capture aspects that materialised and illuminated throughout the research process, including viscerality. MacLure (2013) importantly emphasises the ways in which the human subject becomes radically decentred in the assemblage of enunciation, some of which I had explored through Murris's (2018) notion of the 'diffractive teacher' and Greene's (2013) move away from the "I" as the individual (Chapter 6a). Drawing on theories within new materialism therefore supported the way in which I would strive to decentre myself in my analytical approach.

My reading of MacLure (2013), Murris (2018), and Greene (2013) raised a prominent query for me, addressed at the start of Chapter 6a: that is the shift in 'post' ontologies away from the human at the centre. This was problematic for me initially as I had always considered myself a humanistic teacher and my field of education, FamLit, emerges from a humanist philosophy to education. However, the way the research methodology had organically evolved towards the 'posthuman' in response to the mothers' directions again made me challenge my pre-held assumptions and allowed for considerations of new possibilities of new PQ understandings of FamLit. Therefore, just as my methodological approach was a journey of 'becoming post', requiring re-theorising based on the processes of research and the reading that the mothers indirectly led me to, so too was the pedagogical framework in Chapter 7, which became an analytical tool. My analytical approach, therefore utilises posthumanism as a semiotic device to explore the mutual entanglement of the humanist approach to education rooted in traditional FamLit provision: as such, mobilising new explorations of FamLit wherein anthropocentric imbalances of power are less clear and consequently power becomes problematised from new perspectives.

What has become illuminated in this chapter already starts to contribute to these ways of knowing. Although I did not start the chapter with a research question related to my methodological approach, I sense that a question has emerged organically of *'what are the methodological possibilities for FamLit research within the paradigm of the 'posts'?'* I assert that as this chapter ends, it is only the beginning for my methodological approach. The unfoldings that have emerged throughout Chapters 6a and 6b illuminate how methodologies can combine creativity, pedagogies and postcolonial thinking to mobilise thinking in FamLit from its humanist roots towards post-human ways of knowing: aspects that are expanded upon in the remainder of the thesis and my future thinking.

Part III ‘Postcolonial Reimaginings’

Chapter 7

Pedagogical framework

7.1 Introduction

In this chapter I present my theoretical framework for the 're-imagining of FamLit': that is, the way I am approaching my analysis and, in turn, conceptualisation of FamLit pedagogies produced by the mothers in the two TSOs over the two-year period. In developing my analytical approach, I began with Zukas and Malcolm's (1999) 'models of the educator in Higher Education (HE)' as an overarching framework from which I expanded and complicated each model according to my research context. My framework constitutes: a critique of typologies for adult education teaching and learning; normalisations and 'truths' in FamLit adult education provision; and literacies from a socio-spatial-material perspective. In dialogue with my ontological framework in Chapter 2, my deficit versus asset approach in Chapters 4a and 4b, and the Indigenous and posthuman theories I explored in Chapters 6a and 6b, some of the same concepts are revisited in my pedagogical framework and expanded upon for the purpose of informing ways of knowing about the teacher, the learner and pedagogies in third sector postcolonial FamLit (henceforth 'PoCo FamLit'). My research demanded that I disrupt current ways of knowing about such aspects and therefore the framework culminates with my own addition to Zukas and Malcolm's (1999) typology: that is a model of FamLit teaching and learning within a PQ paradigm.

Malcolm and Zukas (2001: 34) discuss the "psychologisation" of teaching and learning, a term "intended to express the way in which the teaching and learning process is dominated by particular ways of 'knowing' about the teacher, the learner and educational practices in higher education." For example, they consider that included within this are educational practices centred on the teacher's and learner's understanding of the *outcomes* that the teacher is expected to bring about (Zukas and Malcolm, 1999). In their development of a typology of educator roles, Zukas and Malcolm (1999: 2) identified five pedagogic 'identities', drawn from their review of literature on HE teaching and learning: the "reflective

practitioner", the "critical practitioner", the "situated learner within a community of practice", the "psycho-diagnostician and facilitator of learning" and the "assurer of organisational quality and efficiency." Whilst I view each of these teacher identities as interconnected, for the purpose of developing a comprehensive theoretical framework I expand on each in turn, with a particular focus on the first four identities, inserting additional theories into each typology. I keep at the forefront of my theoretical approach ways of thinking about FamLit teaching and learning that positions learners (in this case migrating mothers) and teachers (in this case the FamLit teacher in both traditional and non-traditional contexts) in particular ways. At times I also expand Zukas and Malcolm's (1999) pedagogic identities to consider both the teacher *and* the learner as educator.

7.2 Ways of thinking about teaching and learning

7.2.1 'The reflective practitioner model'

Zukas and Malcolm (1999: 2) refer to the process of reflection presented in the literature as a "taken-for-granted 'good practice'" strategy, due to its widely diverse interpretations, in which it "has become a rather all-embracing term which diminishes in significance as its applications increase."

(i) Theoretical construct: 'starting with a humanistic approach to teaching and learning praxis'

Rather than viewing reflective practice as a process that is carried out solely by the teacher, my theoretical approach is informed by one of the underpinning principles of the critical pedagogy field: that of 'praxis' (e.g. Freire, 1970), which incorporates dialogue, action and critical reflection on the part of both 'teacher-student' and 'student-teacher'. I utilise Freire's (1970) tenet of genuine dialogue, whereby learning is directed by the lived experiences of students through processes of reflection and discussion. This approach presupposes equality in teaching and learning spaces and holds as central a respect for human dignity (hooks, 1994; Freire, 1970; Darder, 2003). I am particularly drawn to Freire's (1970) reframing of the traditional teacher-student relationship to that of teacher-student and student-teacher, that aligns with the FamLit teacher occupying a facilitator role who draws on the students' 'funds of knowledge' (see Chapter 4b, p.104).

In Freirean terms, praxis incorporates the use of language as a tool to understand experience and consolidates theory-based action and action-based theorising (Shor, 1999). Shor (1999:

16), in explicating praxis through pedagogy, invites us to imagine "the joint process of theorizing experience and experientializing theory" and further elaborates that "critical teaching is a praxis that begins from student generative themes and then invites unfamiliar reflection and unfamiliar connection of the local to the global." Zukas and Malcolm's (1999) reflective practitioner model is therefore intrinsically connected to the critical practitioner model and the facilitator of learning models, elaborated further below. Additionally, I assert that teaching praxis is fundamentally shaped by a practitioner's ontological approach to education. As such, my FamLit praxis is importantly underpinned by my alignment to postcolonial feminism, which itself shaped my methodological choices, and subsequently informed my role as a practice-based teacher-researcher.

7.2.2 'The psycho-diagnostician / facilitator of learning model'

Regarding the psycho-diagnostician / facilitator of learning model, Zukas and Malcolm (1999: 2) reference this as a "catch-all" model in which "certain approaches to and understandings of pedagogy seem to predominate, deriving principally from explicitly psychological versions (particularly humanistic, behavioural and cognitive versions) of the learner and teacher … focusing very much on the transaction between them as individuals."

(i) Theoretical construct: passive 'rote learning' versus 'active learning'

Freire (1970) was renowned for a teaching and learning approach that resisted the 'banking approach' to education, which he argued constituted solely a process of depositing information that ultimately benefited the oppressor. Literature on colonial approaches to education highlights rote learning (synonymous with the banking approach) as a central strategy, wherein learners become positioned as vessels of memorisation, rather than value placed on understanding learning concepts (e.g. London, 2002). Freire's (1970) critique of the banking model retains relevance to the present teaching and learning climate, for example with shifts progressively occurring in HE contexts from traditional lecture-based instructional sessions to more active student-centred learning approaches, commonly known as the 'flipped learning' model (Gilboy et al., 2015). However, the flipped classroom itself requires some troubling. For example, Hutchings and Quinney (2015) warn of "disruptive pedagogies" that can result from the conflicting ways that students are simultaneously positioned as both partners in, and consumers of, learning in the marketisation of HE, thus implying an embedded hierarchy under the guise of 'co-constructed' learning. My troubling of the flipped

learning approach highlights the need to go beyond the surface of what is defined as 'active-learning' and to question potentially complicated *post*colonial contexts.

London utilises the concept of 'imagination' in the historical context of colonial education to draw attention to:

> how the state as a privileged entity generated and mediated colonial imagination during a process of Empire building using education, in particular the curriculum and pedagogy, as a means of establishing for the 'other' a world view and a concept of self and community (London, 2002: 96).

Attuned to my postcolonial feminist ontological commitment, I therefore approach the pedagogical strategies that emerged from this research in light of the complicated colonial context foreground by London (2002) and its potential presence inside and outside the classroom. Therefore, through my research I am concerned with how, and whether, what happened within the two FamLit spaces embodied a *postcolonial* presence and why. As part of this inquiry, I am committed to foregrounding the teaching and learning strategies that the mothers directed and exploring possibilities for why the pedagogies were produced in this way. In Chapter 2, I referred to Mackinlay and Barney's (2014) warning of non-Indigenous scholars colonising decolonising pedagogies. In their research with Aboriginal and Torres Strait Islander people, Mackinlay and Barney (2014) similarly trouble problem-based learning (PBL) approaches and its *transformative* underpinnings that they had taken-for-granted for many years. In response to this questioning, their research aimed to explore how Indigenous pedagogies redefine PBL as transformative learning, the outcome of which was the acronym "PEARL", suggested as a way "to encompass the political, embodied, active, and reflective aspects of this teaching and learning approach" (Mackinlay and Barney, 2014: 7). The pedagogy of PEARL was a collaboration between Indigenous students and the researcher group as an approach to be used in Indigenous Australian studies. Of particular importance to my pedagogical framework is the 'A' strand of PEARL, defined as follows:

> A (for active, anti-racist, anti-colonial): Theoretical imperatives relate implicitly to anti-racist/anti-colonial discourses. Practically we view PEARL as aiding students to shift from reflection to action through agency and awareness. The shift to action is a critical element of transformation and enables students to become agents for change and decolonisation (Mackinlay and Barney, 2014: 8).

Therefore, rather than utilising the neoliberal notions of the 'flipped classroom' or 'PBL' that further implicate a colonial presence in the classroom, I choose to preference migrating-

mother-centred active approaches. Speaking to Mackinlay and Barney's (2014) work, active learning centres on the mothers as agents and as directors of what a decolonised FamLit constitutes, including its definitions, embodied forms, and possibilities for future thinking.

(ii) Theoretical construct: digital learning and translanguaging repertoires

Digital learning has become an important part of the flipped learning classroom, enabling teachers to share digital learning resources for students to access outside of the classroom, whether this be social media, video clips or other learning platforms. In my analytical approach I seek out active learning strategies, led by either myself or instigated by the mothers and, in turn, consider how and who facilitates the learning process, and what this means in terms of learning spaces that strive to overcome power hierarchies.

In understanding the process of developing spaces of equity and participation, I once more draw on the work of Pratt (1991) who alludes to challenges in the operationalising of such spaces due to the ongoing presence of historically embedded power. Pratt's terms of an 'in-between' space or 'contact zone' are used to conceptualise "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today" (1991: 23). My pedagogical framework also revisits the concept of 'translanguaging' discussed in Chapters 2 and 4b as a tool for deconstructing the *post*colonial context and as an asset approach to repertoires and the values attached to literacy through mobility, some of which are potentially overlooked and devalued in school-centric Trad FamLit. To reiterate, translanguaging encapsulates "the use of linguistic and semiotic resources in superdiverse and transnational places" (Simpson and Bradley, 2017: 7). Simpson and Bradley (2017) view translanguaging as taking place in dynamic (often virtual) spaces in which multi-language use occurs. Translanguaging is a more recent term that emerged from codeswitching, and Flores (2013) makes an important distinction between the two, which I utilise in my theoretical approach. In linguistic theory, codeswitching focuses on language systems, as opposed to translanguaging theory that focuses on the language users (Flores, 2013). I therefore preference the term translanguaging as I am interested in the being and doing of literacies and pedagogies, with a focus on oral practices and a shift from solely *Western* understandings of both.

My theoretical approach merges how digital use and translanguaging facilitates (or does not) the passive and/or active teaching and learning events in the two FamLit settings and the resulting pedagogical implications from this process. Applying Pratt's (1991) conceptualisation of a 'contact zone' into the process of translanguaging, I focus on the 'contact zone' that emerges from the mothers and me as a result of translanguaging and/or the digital, and the ways in which this then becomes a space of negotiation or 'hybridity' in learning that allows for teacher and learner to position and reposition. In this respect, learning is always in flux and always, the "means for becoming" (Hall, 2017: 63): in this case the means for the becoming of PoCo FamLit that transcends rigid definitions and opens up space for in-the-moment being, doing and using of diverse repertoires.

7.2.3 'The critical practitioner model'

Zukas and Malcolm (1999: 2) elaborate that the teacher's process of reflection goes "beyond the psychological and interpersonal, locating the practitioner in a social and, to varying degrees, political context": in other words, this parallels the ways that thinking with critical pedagogy goes beyond what happens solely in the classroom or the educational institution (Kincheloe, 2008).

In Kendall and Puttick (2020), in response to our research with refugee and newly arrived families, we posited that the first step for any practitioner in this context is to start by challenging their own practice: that is, doing uncomfortable work in troubling their own positionality as key actors within a *post*colonial context in order to reframe parental engagement as one which is more inclusive and socially just. In expanding the notion of the critical practitioner further in relation to pedagogical theory, I return to some of the principles within NLS and additionally insert into this category the Foucauldian concepts of 'normalisation' and 'regimes of truth', in consideration of the ways of thinking about teaching and learning that position migrating mothers and FamLit teachers in particular kinds of ways.

(i) Theoretical construct: 'moving towards poststructuralism: literacy as an ideological tool'

"Literacy that obscures the power relations inscribed in its construction ultimately disempowers" (Hamilton et al., 2012: 4). In this quote, Hamilton et al. (2012) summarise eloquently that which I am concerned with in my pedagogical framework. My exploration centres on the power relations embedded within Trad FamLit education in England. My

research demands that I unearth multiple perspectives of what powerful family literac*ies,* as opposed to family literac*y* as a singular entity*,* constitute: "opening up the many voices that are silenced by the dominant definitions of literacy" and involving "people deciding for themselves what is 'really useful literacy' and using it to act, individually and collectively, on their circumstances to take greater control over them" (Hamilton et al., 2012: 5).

Of utmost importance to my research is the dismantling of hierarchies rooted within the autonomous model (e.g. Street, 2005) as a progression to one that explores, for example, how certain literacy repertoires become valued or devalued through the migration process (Lorimer-Leonard, 2017), and how ethnic identities become "twin-skin" to literacy identities, resulting in literacies, like people, existing at "borderlands" of society (Anzaldua, 1999). Once more, Anzaldua's work raises important contradictions in the devaluing of literate ethnic identities, as well as the importance in their positive identity valuation, represented in her powerful words "I am my language" (1999: 81).

I approach the analysis of the migrating mothers' production of pedagogies partly in terms of their practices of language in use: that is, their being, saying and doing of languages and literacies in the classroom, and the ways in which these signify powerful literacies and/or pedagogies. Moreover, I utilise Burnett et al.'s (2014) proposition (in Chapter 4b) of literacies in 'experience and action' in order to take account of much more expansive dimensions of literacies beyond solely those attached to the accountability measures typical of Trad FamLit. In conceptualising 'powerful literacies' further in my research, I also draw on Foucauldian theories of power and knowledge. Importantly, Foucault's work befits my commitment to postcolonial feminism and NLS, primarily because Foucault viewed power as existing everywhere, as constantly shifting, and as practiced by everyone:

> What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse (Foucault, 1980: 199).

Power, in Foucault's terms, is itself powerful and equitable. This approach allows me to go beyond considering power as projected solely from a top-down (as in Freire's approach), or similarly a bottom-up approach (as in the BTR context that is itself politicised in a different way), but rather to consider power as operating within a boundless nexus that is constantly

shifting. Knowledge from this perspective is viewed as an effect of power, rather than power and knowledge existing as one and the same. Jackson and Mazzei (2013: 49) refer to this important distinction and the fact that Foucault, rather than focusing on defining power and where it came from, investigated "the productive effects of power as it circulates through the practices of people in their daily lives."

Moreover, Foucault's notion of an all-pervading relational power allows for analysis of power operating through the body. Power's existence can be viewed like that of a rhizome, reaching "into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives … *within* the social body rather than *from above* it" (Foucault in Jackson and Mazzei, 2013: 50). Importantly, this expands my thinking of ways of knowing about teaching and learning about FamLit beyond a traditional humanistic conceptual framework and a critical pedagogy rooted in a distinct mind/body dualism (Shapiro, 1999). The poststructuralist paradigm therefore allows me to challenge two beliefs about knowledge and truth that have dominated *Western* thinking since the European Enlightenment, including: "the possibility of objective truth about the social world" and "the possibility of establishing a single, universally applicable truth about social phenomena" (MacNaughton, 2005: 21). Progressing my theoretical paradigm beyond humanism is important for me to challenge gendered and racialised 'truths' in FamLit education and to expand understanding of PoCo FamLit pedagogies at a deeper level. My ontology demands that I analyse how productive power becomes embodied within the body, movement and space in teaching and learning environments: aspects that later inform my PQ theoretical contribution at the end of this chapter.

(ii) Theoretical construct: normalisation and 'truths' in FamLit education

Utilising a Foucauldian perspective on knowledge has pushed me to consider and contest how certain relations of power in traditional FamLit provision have become 'naturalised' (Keohane, 2002) and to dismantle the ways in which some Discourses come to be taken as *normal* or *natural* and some as *deviant* or *marginal*. MacNaughton elaborates:

> To contest 'naturalised' relations of power, we must understand the politics of truth that infuse and produce categories of power. For instance, to contest naturalised gendered and 'racialised' relations of power, we must understand the politics of truth that infuse and produce the categories gender and 'race' in education (MacNaughton, 2005: 20).

Like MacNaughton (2005), I use Foucauldian 'truths' as a tool for colonial deconstruction in terms of the silencing of voices regarding FamLit practices from *non-Western* contexts. An outcome of normalising and truths is what Foucault refers to as "dividing practices", occurring through a "process of social objectification and categorization" in which, "human beings are given both a social and a personal identity" (Rabinow, 1984: 8). Therefore, I trouble the ways in which *migrant* parents become divided in parenting models, school spaces and community education provision as a result of the ways in which they are normalised. In applying a Foucauldian perspective to my policy and literature review (see Chapters 3 to 4b), authoritative Discourses of Trad FamLit position White, middle-class parenting as the parenting norm. Moreover, Trad FamLit provision becomes one that normalises school literacy testing from the age of 5 upwards, and therefore, as a result, places expectations and responsibilities on parents. Within school Discourses, successful literacy standards privilege the autonomous model, measured through child and adult literacy standardised testing systems. Expectations of shared parental-child literacy in Trad FamLit then become based upon the normalising of literacy in the form of written print and shared reading. Such aspects can thus be applied to Zukas and Malcolm's (1999: 2) fifth typology of the educator as the "assurer of organisational quality and efficiency." In this respect, the Trad FamLit educator's role becomes intertwined with school quality standards of parenting and literacy and efficiency in terms of standardised testing and achievement.

Parents with EAL (and particularly those with refugee status and those seeking asylum) have been predominantly categorised as uninterested, unreliable and 'illiterate'. Whilst of course this is a generalisation, the very process of categorisation has over time influenced attitudes of school staff towards migrating parents and their perceived relationships. Therefore, applying Foucault's (1984) terms, *migrant* parenting becomes a 'regime of truth' that generates an authoritative discourse consensus whereby *migrant* parents need to be governed and 'taught' how to teach their children (e.g. Smith, 2019) and children with EAL made to feel they are deficient and in need of special assistance and separated out (e.g. Hanna, 2020). Contrastingly, PoCo FamLit demands a focus on the production of FamLit pedagogies that comes from the migrating mothers, therefore, not from the TSO, or from me as the teacher, and this production then becomes a process that challenges regimes of truths rooted within the *migrant* parent positioning.

7.2.4 'The situated learner / community of practice model'

As Zukas and Malcolm (1999: 2) elaborate, the educator as a situated learner within a community of practice model predominantly draws on the work of Lave and Wenger (1991) "who focus on legitimate peripheral participation (through apprenticeship) as a way of learning the 'culture of practice.'" In this regard, the typology for the adult educator focuses on professional learning, whether this be through mentoring, intergenerational support, informal support mechanisms and/or professional bodies. I assert that these support mechanisms hold utmost relevance to the third sector context of my research and it is the metaphorical 'BTR' space of the research settings that acts as a unique and dynamic catalyst in expanding thinking in FamLit across wider contexts.

(i) Theoretical construct: 'Migrating mothers' vocalising communities of practice'

In Chapter 6a (p.128) I brought to the fore a discussion based on the question of who defines community-informed research, drawing particularly on Indigenous methodologies and the work of Tuhiwai-Smith (1999). I approach my analysis with this awareness as central. Tuhiwai-Smith's (1999) distinction between 'community' and 'communities of interest', for example, provides use in considering the context-specific community of the FamLit classes, that was not necessarily representative of the wider communities the mothers were part of, and therefore an important reminder of the danger of homogenising communities in community research. Tuhiwai-Smith (1999: 127) highlights that communities of interest have "their own priorities and particularities", often "their own language or codes" and that for many Indigenous women "their analyses have emerged from the intersections formed through the politics of Western feminism and the politics of their own indigenous communities." Although I acknowledge that the mothers in my research come from different communities than those classed as Indigenous in political terms (such as the Aboriginal people in Australia or Maori people in New Zealand), I draw similarities due to the colonised and/or diaspora experiences of the mothers in the research and how they have become politically positioned as marginalised, yet how the recognition and mobilisation of their communities of interest can be used as an asset-based approach to challenge such positionings, bringing to the fore their everyday literacy practices.

Important also in my theorising is recognition of the wider third sector context and the communities of interest that I was a part of as a volunteer teacher and activist and the way in

which the wider third sector community, to some extent, merges or intra-acts with the communities of interest defined by the mothers: creating a hybrid community within a third space.

(ii) Theoretical construct: 'PoCo FamLit as a third space'

It is necessary therefore to return to the work of Bhabha (1990) and Soja (1996), particularly the way that Bhabha's notion of third space:

> …displaces the histories that constitute it, and sets up new structures of authority, new political initiatives, which are inadequately understood through received wisdom ... The process of cultural hybridity gives rise to a something different, something new and unrecognizable, a new area of negotiation of meaning and representation (Bhabha, 1990: 211 in Moeke-Maxwell, 2003).

Applying Bhabha's (1990) concept, requires me to interrogate on the one hand the problematic systems of society, in terms of lifelong learning opportunities for migrating mothers, whilst simultaneously opening up possibilities for pedagogies of hope for FamLit provision. Utilising Bhabha's (1990) approach, third space in PoCo FamLit thus becomes a place of neutrality where traditional power dynamics are disrupted, and analytical space is created for migrating mothers to voice experiences and opinions about their political positionings and/or representations. In building a pedagogical framework of third space PoCo FamLit, as well as exploring the notion of hybridity, I also draw on the work of Soja (1996) in response to the concept of 'imagination' that was illuminated throughout the literature review (Chapter 3). This also extends my reference to the 'colonial imagination', discussed earlier in the work of London (2002). I propose that imagination is itself entangled within that of 'belonging' including the belonging attached to imagined families, communities and imagined nations. Soja defines the third space, and imagination within it, as:

> A knowable and unknowable, real and imagined lifeworld of experiences, emotional events, and political choices that is existentially shaped by the generative and problematic interplay between centers and peripheries, the abstract and concrete, the impassioned spaces of the conceptual and the lived, marked out materially and metaphorically in spatial praxis, the transformation of (spatial) knowledge into (spatial) action in the field of unevenly developed (spatial) power (Soja, 1996: 31).

Applying Soja's definition to my research, I focus on how the migrating mothers perceive and use the physical and sensorial spaces of the PoCo FamLit classes, and how, and if, their intersectional identities are shaped and/or decentred across different spaces. For example,

similarly to Anzaldua (1999), Moje et al. (2004) refer to how people make sense of and act in spaces, and how ethnic identities can be tied to ways that spatial positionings allow relationships to develop that support or contest those identifications. Such theorising pushes me to consider how migration status shapes the learning communities that emerge in PoCo FamLit. Within this, I interrogate how the third-sector environments themselves are in-between and therefore consider what teaching and learning practices look like as liminalities within this. As discussed throughout Chapter 4b, the nature of the third sector and its locality in-between social cohesion, community education, and immigration policy Discourses, automatically accompanies with it, to some extent, a sense of otherness and separation from government-funded educational provision.

Moreover, the third space becomes a tool to trouble the way that that Discourses of colonialism play out in the context of PoCo FamLit in the two settings. In other words, the ways in which I, in my teacher role, tried to do one thing and the mothers did another in their production of the pedagogies. Therefore, part of the doctoral contribution of my thesis is what happens when you cultivate a third space that allows new things to happen that neither group might have imagined when they started the learning journey. I further add to my contributions below.

7.3 'Ways of thinking about FamLit teaching and learning in the 'posts'

In my Messodology (Chapter 6b) I cited Lather's encouragement for students to continuously engage with and negotiate the "constantly changing landscape of educational research … layering complexity, foregrounding problems, thinking outside easy intelligibility and transparent understanding," as part of her notion of "paradigm proliferation", and "to move educational research in many different directions" (2006: 53). In response to this call, my theoretical framework has developed throughout this chapter through different research paradigms as I searched for different ways to understand how teachers and learners are positioned and how this connects to pedagogies. To summarise, my pedagogical framework began with a commitment aligned to that of FamLit from its historical origins, rooted in a humanist approach to education. In Lather's (2006) paradigm mapping chart, the Discourses of Trad FamLit discussed in my policy and literature review (Chapter 4a) are positioned in a

positivist paradigm: that is with structured and transparent ways of knowing about the parent-child relationship and representations of realities of school achievement and expectational Discourses. Subsequently, I began to trouble such Discourses with a move through interpretivism into critical theory, establishing a commitment to interrogate multiple truths and socio-political power embedded within Trad FamLit provision. I reflected that although my commitments as an educator align deeply to some Freirean aspects of teaching and learning I had found aspects through the research process that required troubling. In response to this troubling, I transitioned my pedagogical framework into what Lather (2006) labels the 'deconstructivist' paradigm, or what I have referred to in my framework as 'poststructuralism', with my thinking primarily influenced by the work of Foucault. Lather (2006: 38) refers to the questioning, in this paradigm, of "truths", as "socially constructed systems of signs which contain the seeds of their own contradiction", considering that "Discourse is by nature inseparable from its subject, and is radically contingent and vulnerable."

In this section I continue to build on my paradigmatic journey and complex layering by adding my own category to both Zukas and Malcolm's (1999) and Lather's (2006) models: that is considering teaching and learning in a PQ paradigm. Whilst this is set as a distinct category my theorising, to some extent, is inter-connected to the educator typologies discussed already.

(i) Theoretical construct: the body as pedagogy

Throughout my postcolonial feminist reading I have engaged deeply with the work of hooks (e.g. 1994). Although hooks speaks of her teaching as rooted within a Freirean approach, her work diverts to a large extent in her move away from a sole concern with the mind to a way of "thinking about pedagogy which emphasized wholeness, a union of mind, body, and spirit" (1994: 14), influenced to a large extent by the Vietnamese spiritual leader Thich Nhat Hanh. hooks (1994) discusses her approach as 'engaged pedagogy' that emphasises wellbeing on the part of both teachers and students. I concur with hook's premise and, indeed, believe that engaged pedagogy is a necessity when working with students from refugee and newly arrived migration contexts. As a response, my pedagogical framework expands the notion of engaged pedagogy further by considering different ways of knowing through the body, influenced

particularly by the work of Shapiro (1999) and her theorising of the body as a tool of knowledge.

I am interested in how the body becomes a part of the PoCo FamLit teaching and learning experience and space and how it can speak to what McLaren (1988 in Shapiro, 1999) refers to as the insufficient recognition in education of the power held within educational norms in constructing the subjectivities of students by teaching us how to think about and experience our bodies. Speaking to this insufficiency, Shapiro (1999: 22) invites us to reinterpret, in bodily terms, "how we have unconsciously accepted particular interpretations of the world", with the intention of exploring: "(1) the ways in which bodily activities are organised; (2) the ways in which the body itself and the feelings in and around it have risen historically; and (3) the ways in which this relates to our insertion into society as whole." I am therefore searching for ways in which the pedagogies led by the mothers reinterpret ways of knowing about the body in education.

Returning to Foucault's work is also useful to some extent in this regard: that is, how bodies have become subject to surveillance, normalisation, exclusion, classification, distribution, individualisation, totalisation, and regulation across time and space. Gore (1998 in MacNaughton, 2005) refers to these Foucauldian aspects as 'micropractices of power': thus adding a bodily dimension to my asset-based approach to PoCo FamLit. Importantly, although Shapiro acknowledges that poststructuralism and feminism have progressed important work in centralising the body's agency, for example in theorising identity, she asserts that "postmodernism's antagonism towards notions of human agency has left the body, paradoxically, in a peculiarly objectified state", arguing further that there has been a lack of attention to the body as "a pedagogy concerned with human emancipation and social change" (1999: 19). Consequently, in order to explore body knowledge in a pedagogical way, Shapiro identifies two processes for investigation that I use as part of my set of tools for analysis: firstly, she calls for an inquiry into "body memories", and secondly, an inquiry into how body memories come to have meanings attached to them "by relating them to situations in which we voluntarily submit to our own subordination, or those in which we develop forms of lived resistance" (1999: 25). Shapiro powerfully summarises this way of knowing:

> The body is not to be understood as an abstract object, it is not the other. It is real. It is by definition an 'I' with that which is more than the mind and more than

> the physical body. It is not a dualistic split or even multiple splits. It is the presence of all that we know, housed in stories of meaning ... to write the body is to understand that the "the voice is the body" (Shapiro, 1999: 25-26).

I propose that the mothers' leading of the identity artefacts (see Chapter 6b) towards sensory, somatic and embodied ways of knowing demonstrated the way that the body became a voice and led to new understandings of the family beyond the human. Shapiro's words therefore give me a language to attach to these new ways of knowing. In further theorising the posthuman and material ways of knowing about teaching and learning, and the ways in which my pedagogical framework has evolved from humanism towards postcolonial, poststructural and posthuman theory, the work of Braidotti particularly resonates:

> As a figuration, the posthuman is both situated and partial – it does not define the new human condition, but offers a spectrum through which we can capture the complexity of ongoing processes of subject-formation … what we do have is complexity, embodied and embedded diversity and multiple becomings (Braidotti, 2019: 36-37).

Similarly, in relation specifically to pedagogies, Burnett et al. exemplify: "the material constantly conjures the immaterial which in turn relies on material experience for its salience. It is this reflexive and recursive relationship between the material and the immaterial that we refer to as (im)materiality" (2014: 93). Returning then to Zukas and Malcolm's (1999) category of the 'situated learner/community of practice', I am interested in how situatedness occurs through the body and beyond the body. For example, I seek to explore whether the materiality of the body conjures up the immateriality of virtual learning spaces and how this entanglement informs communities of interest and/or practice.

(ii) Theoretical construct: moving towards a 'pedagogical assemblage'

Regarding the concept of 'entanglement', I draw on MacLure's (2013: 658) call for research practices that engage with the "materiality of language itself … its material force", along with entanglements of body and matter, and foreground her question of what the material forces of language could consist of. Speaking to MacLure's (2013) question, I consider how Gee's (2015) D/d discourse distinction, in terms of how I structured my policy and literature review, in some ways contributes to the materiality of language through the processes of 'becoming migrant'. For example, this can be applied to the in/accessibility of material necessities to those 'becoming migrant', such as those discussed in Chapter 4b, including access to housing support or schooling places, that Government policy falls short on for diverse reasons.

Additionally, this could include the in/ability for those 'becoming migrant' to exercise their rights within key legislation, such as the *Equality Act 2010*. Similarly, it could include access to Trad FamLit and ESOL provision (Chapter 4a) for those seeking asylum who are considered 'becoming migrant' yet receive little recognition of having any status at all and I am interested in how such becomings are manifested in the pedagogical processes.

In the same way that my paradigmatic journey has progressed throughout the chapter, and indeed throughout the thesis, so too does my thinking regarding D/discourse and what D/discourse means in the context of the 'posts' in a move away from anthropocentric language. Barad (2007: 146) argues that discourse is not a synonym for language, and as such "discourse is not what is said; it is that which constrains and enables what can be said." Barad introduces the term "agential realism" to refer to the ways in which "discursive practices produce, not merely describe" and asserts that "neither discursive practices nor material phenomena are ontologically or epistemologically prior": therefore, neither are hierarchised or privileged in determining the other (Barad, 2003: 822). Moreover, Barad's (2007) notion of 'agential cuts' also became a useful tool from which to address specific configurations of the material and discursive at a specific moment of time and place, incorporating the combination of humans, objects and more-than-humans and its recognition: whilst these cuts are unrepeatable, they can be used to inform PQ ways of knowing about teaching and learning.

In further theorising my attempt to shift away from hierarchisation, as in my methodological assemblage, I strived to consider the teaching and learning entities as existing on a flattened plane. Consequently, I returned to the theorisation of assemblage in terms of both my pedagogical, as well as methodological, framework. In this respect, I utilise Braidotti's definition of assemblage, who draws on the work of Deleuze and Guattari, that is:

> a relational community, defined as a nomadic, transversal 'assemblage' that involves non-human actors and technological media. Material, mediated posthuman subjects constitute a materially embodied and embedded community, a 'people', bonded by affirmative ethics (Braidotti, 2019: 32-33).

Braidotti's definition assists me in conceptualising what 'PoCo FamLit' could look like as a pedagogical community that goes beyond solely the human entities of teaching and learning. I also add to this definition that "the time-space in which assemblage is imagined is inherently unstable and infused with movement and change" (Marcus & Saka, 2006: 102), and within

the pedagogical assemblage return to Murris's (2018) notion of the 'diffractive teacher' who is decentred in a move to make space for newness. Kuby et al. call for thinking about teaching and learning in the 'posts' to work with diffraction to "produce newness of ideas, newness of research practices, and newness of pedagogies' (2018: 4). In the PoCo FamLit assemblage which follows I have adapted the word *teacher* purposefully when writing about myself as teacher, to foreground the problematisation of my positionality and to consider the entity of *teacher* in a PQ paradigm: that is, an entity that is always 'becoming' and part of a much larger teaching 'assemblage', rather than the teacher as a privileged 'I', acting in isolation. Through this diffraction I am exploring the concept, identities and 'possibilities of' teacher. The PoCo FamLit assemblage is concerned with, to utilise Strom's (2017) term, the 'co-constructed becomings' of both student and *teacher* identities including: reflection moving towards diffraction, inter-actions towards intra-actions, and the humanist roots of FamLit moving towards posthuman ways of knowing. I end my theorisation of pedagogical assemblage by mobilising some integral questions from Kuby and Rowsell that moved forward my analytical approach to the two *findings* chapters that follow:

> How might we think of the entanglements of children, teachers, books, digital tools, communities, families, languages and so forth intra-actively producing something differently in/with/for the world, *today*? Or new ways of being/knowing/doing literacies? How might these changes produce (effects) new and different relationalities? Different affectual ways of being? (Kuby and Rowsell, 2017: 288).

Chapter 8a

'PoCo FamLit Assemblage': Part 1

8.1 Introduction

Three broad pedagogical practices emerged as illuminating themes at both settings over the two years: translanguaging as pedagogy, memory as pedagogy, and body as pedagogy. This chapter is organised around the first theme and the latter two themes are presented in Chapters 8b-8c. Although all three pedagogies are always already entangled, they are organised as distinct sections in order to aid the application of my pedagogical framework established in Chapter 7. Paralleling my Messodology (Chapters 6a-6b), the structure of this chapter may occasionally appear 'messy' due to the non-linear, organic nature of the research at the two settings. The PoCo FamLit assemblage centres on some of the 'glowing' experiences and happenings (Maclure, 2013) over the two years at the two settings. Glowing happenings included standout and/or standalone moments: some of them partly planned, some spontaneous, some that continuously re-surfaced and shaped both the mothers' and the *teacher*'s FamLit practice, as well as moments that emanated entirely from the mothers, and those that affected me both personally (as researcher), and as *teacher*. In Maclure's terms, these were moments of "movement, singularity, emergence", as well as sensations resonating within the body which pointed to "the existence of embodied connections with other people, things, and thoughts" (2013: 172). Considering the 'pedago' aspect of my methodological approach both this, and Chapter 8b, at times includes short descriptive pieces as 'diffractive *teacher'* in addition to the *findings* that directly emerged from the mothers.

In supporting my later conceptualisation of 'FamLit reimagined' (Chapter 9), at times I also distinguish between some of the glowing moments and happenings using two concepts within NLS, literacy 'events' and 'practices'. Literacy events refer to "observable instantiations of practice" (Burnett et al., 2014: 2) and practices refer to the more abstract enactments of series of events, including the values, attitudes, feelings, and social relationships that are embedded within them (Street, 1993). Due to the extensive amount of diverse materialities gathered over the two years at the research settings (see Appendix 2, p.293), I focus primarily on Bulshada in the 'PoCo FamLit assemblage': this is due to the longer time spent at that

setting that resulted in more glowing emergences and happenings. As such, the Trinity setting is drawn on only to further illustrate and exemplify PoCo FamLit.

8.2 'translanguaging as pedagogy'

In analysing the ways in which, what I describe as 'translanguaging as pedagogy' transformed in the two settings, I return to several of my theoretical constructs, including: practice-based teaching reflections and engagement with Freirean humanistic teaching and learning praxis, transformative and/or active learning spaces, literacy as an ideological tool, and conceptualisations of WhatsApp as a virtual third space. Aligned to the paradigmatic pedagogical transition established in Chapter 7, I use the humanist orientations of Freire as a starting point to move away from the idea of teacher as emancipatory agent and towards one that recognises the teacher as intra-acting within the teaching assemblage.

8.2.1 WhatsApp as a virtual translanguaging space

Example 1:

An exchange of messages between three of the mothers and I, wishing me good health following illness.

Example 2:

An exchange between Zeinab and I, in which she told me she was returning to Somalia to visit her mother who was sick.

Photograph 7: 'A space of context-bound translanguaging'

Bulshada

(i) 'An enabling and fluid space'

Although WhatsApp began with the purpose of serving a communicative dimension to inform of details of the Bulshada classes, over time it emerged into a unique literacy space. The screenshots above convey what became a stylistic 'norm' of the mothers' and my written messages, comprising a mix of both Somali and English. This evolving writing mode coincided with what became a regular practice in the Bulshada classes, in which the mothers led a Somali language session in the final part of the class. As my engagement with learning the oral form of the Somali language deepened, so too did my efforts in using written Somali in the WhatsApp messages: at times substantial, and at times solely comprising a few words, with both occurrences supported by another digital aid, that of 'google translate'.

The use of mixed languages in the WhatsApp messages, from both the mothers and I, foreground the interchangeability of Freire's (1970) teacher-student and student-teacher roles, with both roles often occurring within a single message. The content of the messages appeared to define the extent of fluidity of teacher-student roles in the research settings. In some messages my role as *teacher* remained prominent, in that I was solely communicating essential class information, yet when I added Somali words to these messages it potentially shifted power dynamics, communicating that I was also a student (of Somali). Speaking to Pardoe and Ivanic's (2009) dimensions of literacy practices (Chapter 4b), the mothers were taking control of the context-bound linguistic practices from their everyday lives and mobilising them as resources in the domain of the PoCo FamLit virtual space. In the exchange between Zeinab and me (Example 2, Photograph 7), she starts with the English message, perhaps because she needs to ensure I receive the practical information about her missing the class, followed by three Somali messages that she knows I will have to go away and research. Zeinab is therefore taking authority and directing the exchange and in my reply, I copy her format. In applying my 'third space' construct, I view the hybrid language mix within both exchanges (Photograph 7) as implicitly communicating that just as role hierarchies were less visible, so too were language hierarchisations in the relationship between the mothers and me: that is, hierarchies were purposefully relinquished in the becoming of this locale. In

Bhabha's (1990: 211) terms, the linguistic hybridity enabled new positions to emerge, with "new structures of authority."

My 'digital/translanguaging' construct gives me a tool to expand further upon the enabling, as opposed to disabling, nature of hybridity in the WhatsApp space. Within this construct, I referred to Garcia and Wei's (2014) distinction between translanguaging and codeswitching, with the former emphasising a transformative nature of multiple language use, and the latter implying a simpler shift and clear distinction between two languages. Of importance to PoCo FamLit is the shift that accompanies this re-conceptualisation: that is one that moves away from a hierarchisation of languages intrinsically rooted in colonising practices (Flores and Garcia, 2014). Applying this re-conceptualisation to the WhatsApp messages, in both sets of exchanges in Photograph 7, the mothers' Somali messages include 'Inshah Allah' or 'Allah': a religious greeting that I was familiar with as an oral exchange between the mothers in the Bulshada masjid, and a phrase they would frequently use with me. Although I had never used the salutation with the mothers myself, as I was uncertain whether it was considered disrespectful for someone who was a non-Muslim to use the religious greeting, this expression was an important part of the mothers' everyday communicative repertoire that they were mobilising as part of the WhatsApp literacy space.

Flores and Garcia's (2003: 246) work emphasises how teachers' implementation of translanguaging as pedagogy aids facilitation of "new subjectivities in their classrooms that defy ethnolinguistic identities defined by a nation state/colonial paradigm." Similarly, Creese and Blackledge (2010: 112) foreground the co-constructed nature of student translanguaging that establishes "identity positions both oppositional and encompassing of institutional values" with a "recognition that languages do not fit into clear bounded entities and that all languages are "needed for meanings to be conveyed and negotiated": in this way aligning to my recognition of literacy as an ideological tool within my poststructural pedagogical construct. In application of this construct, I argue that the linguistically hybrid nature of the WhatsApp messages engaged dialogically with the formation of new subjectivities for learners and *teacher* in this virtual learning space, valuing the translingual communication mode, with no importance placed on grammatical correctness or the privileging of mono language use. To illustrate I draw once more on the exchange between Zeinab and me (Example 2, Photograph 7). In her English message, Zeinab uses the word 'abutment' for

'appointment' applying the sound of the word to the written format. I immediately knew what Zeinab meant because of both the context of the rest of the sentence and because of my knowledge of challenges with the /b/ and /p/ sounds for many EAL learners. Therefore, lexical accuracy was not what was important in the exchange, rather it was about a shared negotiation of understanding.

The privileging of translanguaging as a writing tool indeed goes against the grain of Foucauldian norms and 'truths' of traditional second language learning. For example, in Chapter 4a I referred to research that critiques the prevailing Discourse of monolingualism and English dominance in the ESOL classroom and English teacher training around the world, as well as its increasing alignment to citizenship, social cohesion and national security (Cooke and Simpson, 2008; Simpson and Whiteside, 2015). Simpson and Cooke (2017: 2) argue that to understand multilingualism amongst ESOL speakers in a superdiverse world requires recognition of "languages as fluid, dynamic and socially constructed semiotic systems … one which privileges its status as social practice rather than as a normative linguistic system." The Bulshada mothers were all familiar with the standard language categorisations of ESOL. The juxtaposition between my basic attempts at broken oral Somali in the classroom, and my more proficient writing level (through digital assistance) was something the mothers often teased me about, informing me that I had to stay in the Entry 1 class for longer. As discussed in my *teacher* reflection in Chapter 1, I had taught ESOL for a number of years in the past, and was therefore familiar with expectations of the dominance of spoken English within the ESOL classroom, a practice that was perhaps due to the generally lingually diverse nature of the ESOL classroom or perhaps due to strict regulations with the inseparability of funding and achievement criteria that resulted in 'teaching to the test'. However, it appeared that in the context of the physical Bulshada classroom, as well as the virtual WhatsApp space, the mothers and I had co-created our own hybrid language style that reflected our combined ethnolinguistic identities and repertoires: both aspects of which diverted greatly from categorisations based on more formal (and funded) skills-testing in speaking and listening, reading and writing. For example, in Photograph 7 (example 2) my message to Zeinab starts with an English greeting, followed by Somali and then finished with English. Whereas in Photographs 8 and 9, which are more representative of my typical style, I begin my messages

with ‘subaax wanaagsan’ (‘good morning’) or ‘fiid wanaagsan’ (good evening), followed by the main body in English.

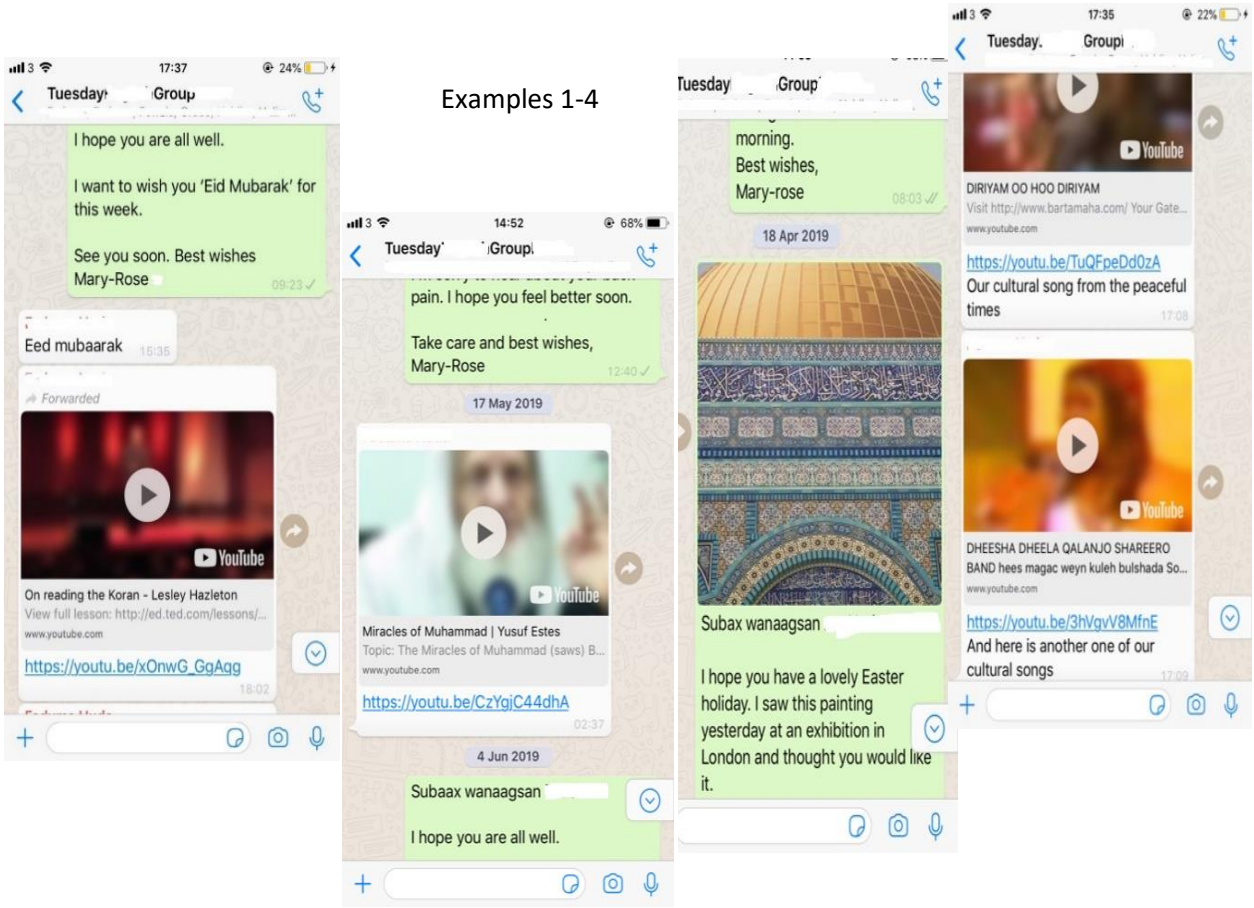
In my position as a teacher-student in this process, I experienced the benefits in the use of the mix of Somali/English both in written form in the WhatsApp messages, and orally in the classes. This translingual communication mode was perhaps also a more realistic, and thereby potentially useful, reflection of how the mothers conversed with their children at home as they often referred to the fact that their children’s first language was English and their second language was Somali, which differed to their own linguistic repertoire. In this regard, Anzaldua’s (1999: 81) words “I am my language” seem ever more pertinent, emphasising a positive valuation of literate ethnic identities. The WhatsApp space in this sense became a virtual classroom that enabled and valued a hybridity of literate ethnic identities.

(ii) ‘A space to develop a ‘situated teaching-learning identity’

In my previous role as a teacher of Trad FamLit, messaging students to inform of classes was an integral part of community outreach practice for which all teachers were given an institutional device (i.e a work phone). In contrast, and in tune with the nature of the voluntary sector, teacher-student communication is generally carried out using a teacher’s personal device. Although seemingly a minor detail, this contrast was important for me ‘as *teacher*’ in affective terms, as I felt I was entering into a more personal and trusting and with it, positive, relationship with the mothers. Moreover, this contrast perhaps influenced how Pardoe and Ivanic’s (2009) social literacy practice dimension evolved between us, and the developing affective aspect of teaching and learning in PoCo FamLit that critiqued and challenged the colonial educative model. In dialogue with my decision to use affect as method (Chapter 6b), I draw on Leander and Ehret’s (2019: 2) emphasis on “entering into” an affective zone, with “a desire to move with these felt intensities as a way of feeling and knowing with their movements and force in the context of literacy teaching and learning.” The relationships that formed through the abstract, more-than-human digital connection spoke to these felt intensities as the mothers and I merged our everyday social-media literacy practices in more of a symbolic social capacity when we messaged outside the classroom that was distinct from social face-to-face interactions inside the Bulshada classroom. Moreover, as alluded to in Chapter 6a, at the Bulshada setting I was aware of being an outsider in the mothers’ space of the Somali masjid. As *teacher*, I felt the WhatsApp group helped me to develop an unspoken

connection with the mothers and feel a greater sense of belonging to the group and/or community. This was a connection which, by its very nature, was inherently more detached than our relationship in the physical classroom, existing as it did in the ether and in movement. In this sense, the digital literacies within the WhatsApp space speak to Pahl's descriptions of the "slippery" nature of the digital with an exciting sense of "not yet discoveredness" (Pahl, 2020). Yet perhaps it was the detachedness that created spaces for different kinds of knowing and interacting that would not have happened in the physical classroom space. The very nature of social media essentially repositions people in relation to one another, moving away from the traditional conventions that regulate classrooms. Therefore, there were diverse elements and relationships at work in an intra-active way.

Photograph 8: 'A space for experiential sharing'



Communication through the WhatsApp group was sporadic and contingent upon those who were active in the group and our evolving relationships. I became aware of roles or distinct usage of the virtual space, utilised differently by the mothers. For example, whenever I posted communication about the class, or messages in which I utilised a hybrid language mix, it was usually Ubah or Zeinab who responded. Meanwhile, it was Fahima and Ubah who would regularly post YouTube or TED talk videos on the WhatsApp group, usually on religious-based topics (see for example, Example 1, Photograph 8). Sagal, Hani and Ayaan were the least active on the group, although they did post occasional messages. Our collaborative decision to use WhatsApp for the sharing of some of the identity artefacts that could not physically be brought into class, also stimulated the posting of related artefacts on the platform for several months afterwards. For example, I shared selected photographs from exhibitions I had been to that I felt connected with our emerging shared interests, such as those below that had relevance for Somali or Islamic culture. Similarly, the mothers occasionally shared videos of Somali songs or dances, or photographs of traditional objects from Somalia. Important in this regard is that WhatsApp became a specific space that contrasted with a classroom space. In Pardoe and Ivanic's (2009) terms, our 'knowing' and 'doing' of our everyday literacy practices were coming together "to support small changes in practice that contribute to more useful learning" (Kendall and French, 2017: 170) in a way that would have been different if enacted in the classroom. In the classroom, the practices would not have been in-the-moment and would have required pre-planning, with (perhaps) one party dominating another through the sharing; whereas in the digital domain they happened 'collaboratively' and 'experientially' and 'actively' (Burnett et al., 2014).

(iii) 'A space of literacy capital'

Wilson's (1999: 65) work (Chapter 4b, p.104), elucidated the ways in which social networks amongst prisoners had come together to "evoke interactive literacies." Similarly, the multimodal literacies in Photograph 8 were also interactive: all required the playing of, and listening to, a song or dialogue; the viewing of an art piece or photograph; or the watching of a video clip. As a result, the WhatsApp group had become an identifying community in which interactive multimodal literacies were evoked according to our combined interests of Islam, Somalia and art exhibitions. Through this process an exchange amongst group members was activated that placed value on shared cultural forms and linguistic repertoires and opened a

space for fluidity in agency. This leads me to suggest that similarly to Wilson's (1999) research, the interactive literacies became valued sources of educational capital that created new literacy identities for group members. Speaking to Lorimer-Leonard's (2017: 14) notion of 'literate valuation', the interactive literacies also add social value that come from families in terms of "language and literacy practices that are worth caring about" and "principles of appreciation for traditions", thereby challenging the deficit Discourse of the *migrant* parent.

(iv) 'A space of postcolonial presence'

Applying Zukas and Malcolm's (1999b) 'situated learner/community of practice model', the WhatsApp group became a space that encouraged a group bonding as it allowed for more frequent and informal contact outside of the class, and took our communication and interests inside the everyday worlds of our homes (beyond the physical classroom). In Chapter 4b (p.105), I referred to Edwards and Smith's (2005) assertion of the ways in which literacy practices are networked, overlapped, ordered, and re-ordered across domains. In Photograph 8 messages incorporate: an art gallery in London (the 'real') overlapping with the 'virtual' (Example 3), and a video of a cultural song (Example 4) filmed in the past in Somalia crossing into the homes of the Bulshada mothers (and perhaps with it becoming part of their wider Somali network) and into both my home and the classroom where we then discussed the songs. With regard to the Somali historical song (Example 4), I assert that London's (2002) conceptualisation of the 'colonial imagination' appears pertinent, as the mothers were "establishing for the 'other' [in this case me] a world view and a concept of self and community" (London, 2002: 96). Accompanying the link to the cultural song, one of the mothers refers in the WhatsApp message to 'our cultural song from the peaceful times', thereby referencing directly the situation of civil war in Somalia and/or colonial rule. In this way, the complicated postcolonial presence was brought into the learning space and I was given an insight into understanding some aspect of the mothers' meaning-making in this context.

My *findings* also point to the 'situated and partial' nature of posthuman material ways of knowing about teaching and learning. Braidotti's reference to partiality "offers a spectrum through which we can capture the complexity of ongoing processes of subject-formation", enabling "subtler and more complex analyses of powers and discourses" (2019: 6). Perhaps then, in the posting of the different modes of literacy (video, song, picture) the modes then

take on agentic-power and become, in Braidotti's (2019) terms, 'non-human actors' in the way they mobilise the viewer to listen, look or learn and force the human actor to decentre in a more profound way than in the example of textual modes. Added to this, the situated learning of our Bulshada WhatsApp group was mediated through a more-than-human machine that was owned by Facebook, ranked in the top ten largest companies in the world by market value in 2019 (Statista, 2021). There was therefore somewhat of a paradoxical nature in the process by which this shared space evolved into one that challenged colonising hierarchies. Moreover, this communication was taking place through an inherently non-neutral space with neoliberal ideals: the latter an outcome of the problematic divides in the wealth of nation states and new *post*colonial forms of oppression through globalisation (Banerjee and Linstead, 2001). Applying Braidotti's (2019) definition of assemblage, the 'material' in the form of the multimodal literacies, 'mediated' by the neoliberal globalised force of Facebook, had come to constitute an embedded community between the mothers and me that was responsive to a particular moment in time.

(v) IRRUPTION: 'an affective intensity'

The situated/partial community that developed as a third space simultaneously in-between the Bulshada classroom and the WhatsApp group, also included an intense political presence: a presence that was at times distressing, and for which I utilise Leander and Ehret's (2019) term an 'affective intensity'. The Bulshada mothers' temporary return to Somalia became an important aspect of the classes, with all bar one visiting Somalia over the two years of the research project. Each time that one or more of the mothers travelled (February 2018, November 2018 and December 2018) there were major political incidents in Somalia claimed by the terrorist group Al Shabaab. On each occasion, we would use the shared WhatsApp group to check on the safety of each mother.

Over the two years, as I experienced the trans-national movement of the mothers, it affected my own knowing and sense of embodiment of Somalia: both as a place and as an 'imagining' of Somalia that I felt through my affective responses to the way the mothers spoke about Somalia as a place, a people, its history, in their descriptions and references but also in my

imagined sense of Somalia, and in the smells of the special cardamom tea the mothers sometimes brought into class. Indeed, this imagining was a concept that surfaced throughout my literature review (e.g. Erel, 2013). Geographically, Somalia appeared less far away and more connected to the present time/space and to Bulshada itself. I found myself caught up in a new way in the politics of Somalia and discussions of politics became embedded into the pedagogical space we had created.

Towards the end of the two-year period I told the mothers about Hodan Nalayeh, a Somali-born Canadian journalist I had discovered through the social media tool Twitter and who I was influenced by for her strong feminist principles. I explained that, after growing up in Canada, Hodan had returned to Somalia as an activist to rebuild Somalia's reputation and to encourage support from Somali communities around the world. Hodan had established the YouTube channel 'Integration TV', and often posted videos of different parts of the country with its beautiful scenery. At the beginning of July 2019, the Bulshada mothers asked me to share the link on the WhatsApp group (see Photograph 9).

Just over a week after posting the link, on 12 July 2019, I was shocked to read in the news of the death of Hodan Nalayeh in another Al-Shabaab bombing (Burke, 2019). This incident evoked a visceral response that was hard to explain. Speaking to Hickey-Moody's (2013) work discussed in my methodology (Chapter 6b, p.149) of an 'affective pedagogy', the knowing of this sad news altered my 'embodied mind' and, in an abstract way, deepened my connection with the mothers; as Hickey-Moody (2013: 80) explains: "experience changes mental images and/or images change physical responses." I felt I had developed a connection with this woman, not in person but through another kind of knowing that emanated from a digital world connection. Her work had become a literacy tool that I could access to learn about the Bulshada mothers' context, one that I had been excited to share with them. I felt that Hodan's death once more brought the politics of Somalia into the energy of the Bulshada space. Moreover, it had been her position as a Western journalist that had ultimately led to her targeting, and resulting death (Ibrahim, 2019), once more bringing the deeply-rooted complexities of the postcolonial into the space and becoming also an example of the intra-acting entanglements of assemblage.

Photograph 9: 'A space for political discussions'

In attempting to make sense of the *teacher* as an entity in what had emerged as a pedagogy of postcolonial politics, I return to a question posed by Kuby and Rowsell (2017: 289), who ask: "what assemblages do you find yourself participating in/with/for?" The *teacher* in my case was entangled with the bodies and movements of the mothers, and, to utilise Hall's (2017) term, a 'familiar stranger' (Hodan Nalayeh), between the UK, Canada, and Somalia. As *teacher*, I was entangled with abstract feelings of imagining and belonging that came from connections with the mothers, their stories and memories, as well as through subjective interpretations and learning from the visual medium of Hodan's videos. As *teacher* I was also emotionally affected by the forces of a terrorist group in a place I had never been to, but

somehow felt a small sense of belonging to, and which perhaps enabled some shared empathy with the mothers and their world. All of these 'elements, forces, bodies and ideas' were 'transformations-in-action' in the PoCo FamLit assemblage.

8.2.2 Translanguaging as an experimental resource in teaching and learning

In contrast to the organic evolution of translanguaging in the WhatsApp space, this practice also became part of literacy events that I partially-planned in the two settings, highlighting its use in what Arthur and Martin (2006) refer to, as a 'teachable pedagogic resource'. Although there is not room here to discuss the events in depth, I briefly highlight two examples below, both used at Bulshada, following which I introduced similar events at Trinity. I use these two examples as stimulus for a comparative discussion across the two settings. I assert that the occurrence of these two events speaks to Burnett et al.'s recommendations for "literacy in experience and action" that centres on an unruly dimension and occurs "within safe, supportive spaces that promote experimentation" (2014: 161). Although I, as *teacher*, initiated the idea for the literacy events below, it was the mothers in both settings who led the directions the events took.

Bulshada

(i) 'A phonics event'

Teacher reflection:

In my previous role as a Trad FamLit teacher, predominantly in primary schools with parents of children in EY and KS1, synthetic phonics had comprised a large part of my teaching practice. This was at the request of the schools who wanted parents to develop their understanding of the national phonics test and to support their children in learning to read in a way that paralleled school-based strategies. Despite my own past enjoyment of teaching phonics, mainly because of its creative potential, when I started at Bulshada and Trinity I had hoped to avoid any of the school-based autonomous literacy approaches (e.g. Street, 2005) because I wanted to open up an alternative space that was exploratory and had a different focus to Trad FamLit. These hopes were tied with my commitment to challenge deficit approaches attached to school-like activities, that assume that "parents lack the essential

skills to promote success in their children" (Auerbach, 1989: 165): an assumption which sat in complete contrast to my PoCo FamLit approach.

At times, both groups of mothers were very outspoken about the *way* I should teach them, as well as the content and requested traditional language learning activities. What I encountered on these occasions was a clash of, to utilise a term from Deleuze and Guattari, 'concept-making' in relation to what education is like: that is concept making as a "political and revolutionary act, arguing that reflection and communication only get us so far" (Mcphie and Clarke, 2018: 30). Noticeably, the mothers in both settings had strong expectations of learning that were very formal and traditional, perhaps informed by their own experiences of education as a child. Certainly, the Bulshada mothers would often recall the way they were taught spellings and reading through rote learning at school in Somalia, that is through repetition, memorisation, and dictation. Moreover, they would sometimes inform me that this was the way they wanted to learn spellings.

Zukas and Malcolm's (1999b) 'reflective practitioner' and 'facilitator of learning' models, and my construct of 'passive versus active learning' provides a useful focus in this case. As *teacher*, Freire's (1970) critique remained at the forefront of my thinking, in terms of the potential danger of rote learning as solely a process of depositing information that, in his terms, ultimately benefited the oppressor. In other words, the coloniser was a combination of the ruling classes and State institutions that maintained an ongoing *post*-colonial presence in a passive teaching and learning space, illuminated also in Bourdieu's (1961) positing that the formation of hierarchies was an integral element in the technology of colonisation, referring to colonialism as a 'relationship of domination'. In the example of the mothers' request for passive learning strategies, in Bourdieu's (1961) terms, the teacher as entity becomes a technology of the State reproducing dominant ideas.

In postcolonial education terms, this process served to maintain a hierarchical dominance in the teacher's role. Despite my apprehensions and critique of the more traditional ways of learning that the mothers at times proposed, I accepted that these were not to be dismissed or denigrated and indeed needed to be acknowledged by teachers when introducing people to new ways of learning. If not, I would be in danger of colonising teaching and learning practices in a different way. Rather, my approach was one of honesty and openness with the mothers at both settings. I explained the reasons for my lack of concurrence with passive

learning strategies and, rather, posited a negotiable way of learning that drew on their experiences, as well as mine. In this way literacy dimensions, in Pardoe and Ivanic's (2007) terms, became 'context-bound', and with it more 'useful.' This included some aspects of repetition for vocabulary learning, with alternative, more active ways of knowing, emanating from this basis. This negotiation was integral to our relationship in the classroom, and to develop a genuine, as opposed to superficial, 'collaborative' ethos. Synthetic phonics did eventually make a presence in both settings, although in much more openly divergent ways than the approach I had used in schools. One such way is illustrated in Photograph 10 below.

Photograph 10: 'A translanguaging phonics experiment'

'I tried a phonics experiment for today's class using the food words the mothers' had taught me in Somali last week, fitting with our ongoing theme of health and nutrition. The mothers had told me that Somali was a phonetic language and sounds as it is written. I typed out the Somali and English words and we made up vocabulary learning games to test one another on the respective languages. As well as realising that using the pictures and sounds was helping me to remember the Somali words I also learnt some funny facts – with one of them being that the word for mushrooms in Somali 'barkin dhurwaa' means 'hyena's pillow'!'

Bulshada journal extract – 5th December 2017

Following the incorporation of the Somali oral lessons into the Bulshada classes, our Somali-English trans-textual WhatsApp messages, and my discovery that the script of Somali was phonetically decodable, I introduced an idea with the mothers that I told them would also help my own vocabulary learning. I taught them how to use phonics to spell certain food words and encouraged them to use aspects of the same approach to teach me the same vocabulary in Somali, whilst also adding their own autonomous way of teaching.

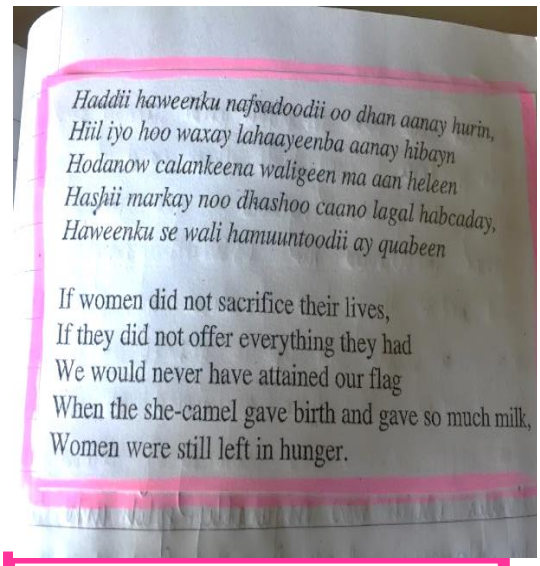
Trinity

Using the same approach with the Trinity mothers was inevitably more challenging because I was unable to read or write Arabic, Dari, or Pashto script. However, the mothers were still able to teach me the oral forms of the food vocabulary and I could write it phonetically to aid my memory. Of importance across both settings was the way that this literacy event informed the use of translanguaging as a 'teachable pedagogic resource': in PoCo FamLit, this resource was not simply a translation exercise from one language into another and an isolated event, but rather the emphasis was on using multi languages as an ongoing practice in the space. Subsequently, at Trinity, every week we all made efforts to learn some words in each of the mothers' languages and this became a practice in which the children would often also participate.

Bulshada

(ii) 'A poetry event'

Photograph 11: 'A Somali poem from the past'



Haddii haweenku nafsadoodii oo dhan aanay hurin,
Hiil iyo hoo waxay lahaayeenba aanay hibayn
Hodanow calankeena waligeen ma aan heleen
Hashii markay noo dhashoo caano lagal habcaday,
Haweenku se wali hamuuntoodii ay quabeen

If women did not sacrifice their lives,
If they did not offer everything they had
We would never have attained our flag
When the she-camel gave birth and gave so much milk,
Women were still left in hunger.

Poem by Halimo Ali Kurtin – broadcast on Radio Mogadishu in the 1970s (in Jama, 1991).

For today's class I'd photocopied an extract from one of the academic papers I'd read on Somali women's poetry. I asked Zeinab, Ubah, and Sagal if they knew of Halimo Ali Kurtin who was a poet in the 1970s and they said that they didn't as they were only young children then.

Initially, I only gave them the Somali part and didn't give them any specific instructions. They read it aloud and then a broad smile came across their faces and they laughed. Then Zeinab sang part of it!

The first thing Zeinab said was that it was about the Somali flag and Somali freedom. She said it was difficult to explain in English but that it was saying that when we have freedom we must work together and have strength and money in order to enjoy this freedom. Ubah and Sagal added that it was about telling Italy and England to leave Somalia. Zeinab then began to explain in depth the history of colonisation in Somalia and the 5 different parts the country had been split into by colonisers.

…When Zeinab read it aloud again she that the camel is symbolising the flag and that the words were not literal they meant something else, in this case it was a metaphor for forcing the colonisers out. They all wanted to have a copy of it and asked me to bring in any others that I come across.'

Bulshada journal extract – 19th January 2018

As highlighted in the *teacher*'s extract above, Halimo Ali Kurtin's poem stimulated an impromptu history and geography lesson regarding the colonisation of Somalia and the break-up of the Somali nation that had led to the geographical divides of the region of East Africa that exists today. The text also acted as a stimulus for the mothers to orally recite the poem aloud and to sing it; a 'glowing moment' that reflected the traditions of Somali oral poetry, as it was not traditionally written, and challenged the traditional silencing of Somali female poets (Jama, 1991). Applying the 'critical practitioner' model (Zukas and Malcolm, 1999), the text, in this way, was recognised by the group as an ideological, and perhaps empowering, tool that the Bulshada mothers utilised to voice their knowledge of a deeply problematic political period to a *teacher* who herself came from one of the very countries at the root of this oppression.

The text also became a student-teacher tool for teaching the 'teacher-student' about the complex use of metaphors in Somali poetry. Blackledge and Creese (2017) refer to communicative repertoires in translanguaging as comprising linguistic, semiotic and sociocultural resources in which the body is also put to work: in this context, the idea of the colonised body mobilised through symbols and words. In dialogue with Shapiro, who said that, "to write the body is to understand that the 'the voice is the body'" (1999: 25-26), Zeinab explained the metaphorical symbolism behind certain words, such as 'camel' and how the camel's body become the 'voice'. I gained an insight into the semiotic resources that made up the Somali mothers' shared communicative repertoires. For this reason, I would argue that communicative repertoires are importantly both individually-based as well as rooted in shared and/or collective ways of knowing, and that it is crucial in the PoCo FamLit space that both were valued and utilised.

Trinity

I attempted a similar activity with the Trinity mothers in their respective languages of Kurdish Sorani, Dari, Pashto and Albanian. Although the mothers were all interested and it generated some animated discussion, the literacy-based reading activity was more challenging for some of the mothers. For example, Shirin, a Dari speaker from Afghanistan, had not learnt to read the Dari script. However, she chose to take the text home to use with her 12-year old daughter who was learning spoken and written Dari at her local masjid, thus stimulating a different kind of PoCo FamLit activity, initiated by Shirin that she then chose to share with us the following week.

8.2.3 Informing meanings for PoCo FamLit

Both the phonics and poetry literacy events at the two settings progressed my pedagogical thinking in terms of utilising multiple languages as a resource to develop ways of knowing that started from the mothers. This included ways of developing a 'space in-between' how the mothers were taught formally at school as a child and informally in the home as a child. Additionally, the literacy events foregrounded the importance of awareness-building for the *teacher* in allowing for flexibility and divergence from dominant or popular ways of thinking

about pedagogy from both their personal and teacher education histories: that is an acceptance that one should not be privileged over another and acknowledgment that hybridity itself can inform a meaningful teachable resource. It follows that PoCo FamLit is about meeting in the middle and using languages for the benefit of all parties' pedagogical development. It also brought to the fore potential complexities within the prevalent 'flipped learning' approach of *Western* education contexts that sits within my 'facilitator of learning' model. The foregrounding of such complexities speaks to Hutchings and Quinney's (2015) reference to the 'disruptive pedagogies' and 'enabling technologies' associated with the 'flipped classroom' in HE, and draws important attention to the need to harness triggers of transformation, such as negotiating complexity, negotiating a shared vision, and cultivating soft skills such as active listening, that are genuinely student-led and student-centred. Translanguaging as a pedagogical practice enabled the local and global contexts of the mothers and *teacher* to be utilised as resources within the space. It also enabled a fluidity that broke down metaphorical barriers of power, in the way that I, as *teacher,* relinquished the power and authority traditionally attached to the teacher role. This process enabled the mothers and *teacher* to take up new positions, and with them new possibilities of students and teachers: with at times roles merging into one entity.

Chapter 8b

‘PoCo FamLit Assemblage’: Part 2

8.3 ‘memory as pedagogy’

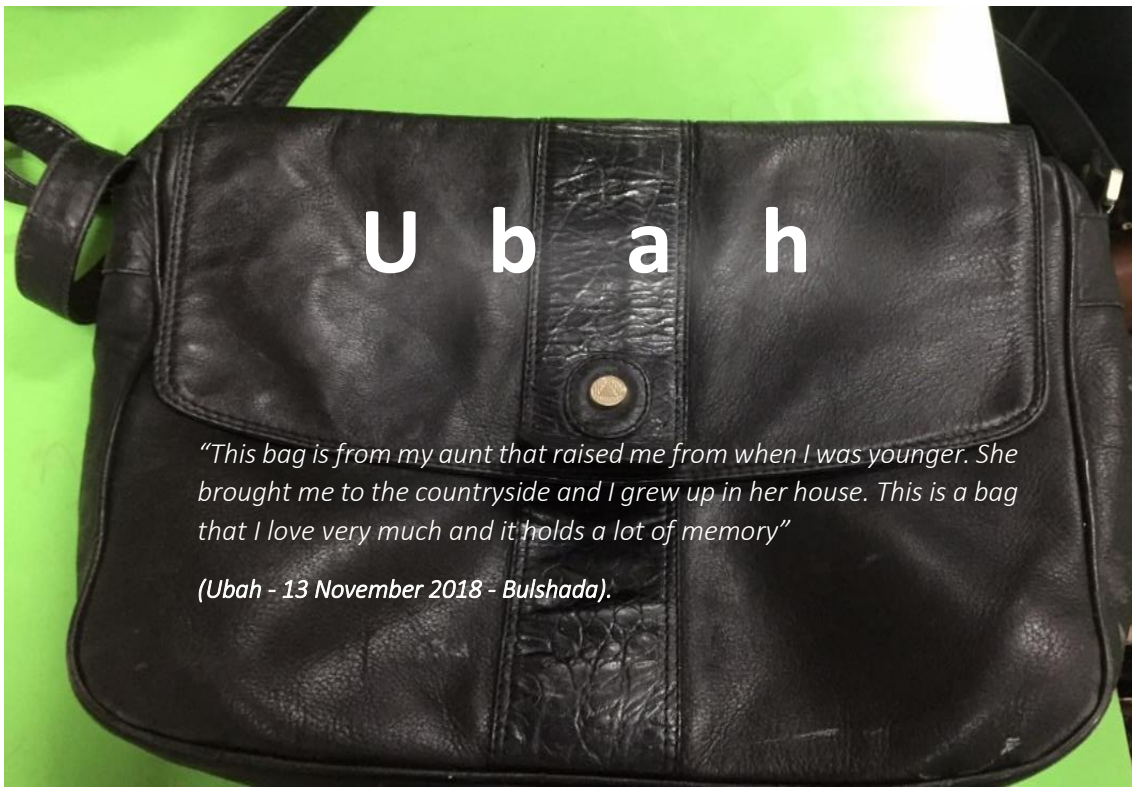
In this section I move onto the second theme of the assemblage ‘memory as pedagogy’, emanating from the identity artefacts method discussed in Chapter 6b. Each of the mothers at Bulshada and Trinity interpreted the artefactual literacy task in different ways, and not all mothers chose to participate. Sadly, due to space, I was unable to include all the artefacts. However, as I did not want any of the mothers’ artefacts to be excluded I have included them in Appendix 2. Visual artefacts inevitably make meanings on their own and stimulate subjective responses in the viewer, yet by using them as a methodological tool I found that they functioned in various ways. Emerging as an interlinking thread throughout all the mothers’ dialogues was that of ‘memory’ and this became a practice that stimulated different ways of knowing for PoCo FamLit. I interpreted the artefacts as falling into three distinct, yet interconnected, areas: ‘families and journeys’, ‘families and politics’, and the ‘body/sensory’ (the latter of which is presented in Chapter 8c). For ‘families and journeys’ and ‘families and politics’, I drew particularly on my theoretical constructs of ‘normalisation and ‘truths’ in FamLit education’, ‘literacy as an ideological tool’ and ‘third space FamLit’. In analysing the artefacts that the mothers contributed, I have also included my ‘affective response’ as an accompaniment. In this way I once more foreground the process of ‘becoming teacher’ as a way to avoid the domination of the mothers’ dialogues and the forcing of colonising interpretations onto their words, whilst still acknowledging that the mothers’ artefacts affected me as both researcher and *teacher*. My inclusion of affective responses themselves became pedagogies within the PoCo FamLit assemblage, indeed in the same manner that Hickey-Moody (2013) has conceptualised ‘affective pedagogy’.

8.3.1 'Families and journeys'

(i) Ubah (Bulshada)

Ubah placed a leather handbag on the table and said a few words in Somali (see image). Following this, she further explained (in English) that she had brought this bag with her from Somalia when she had left at the age of 18 (27 years ago) and that her aunty had given it to her. She told us that when she was aged 7 her dad had died and she was sent to live with her aunty who did not have any daughters, so she thought of her aunty as a mother. Ubah then told us that her aunty was no longer alive.

Photograph 12: 'Ubah's artefact'



(ii) Ubah's bag: 'thing-power'

Artefacts in literacy learning bring the outside world in and open up the student's world to the teacher and they embody diverse aspects: people; stories; experiences; identities; spaces and places; feelings and thoughts (Pahl and Rowsell, 2010). Ubah's handbag had its own journey, its own story, and what became important was how it came to be in this classroom and how it opened up space for Ubah to share a story about her aunty. Ubah's voice and agency became central and of primary importance, with the need for the *teacher* to step back and be led by her voice. It gave the other mothers, and me, an insight into Ubah's childhood of growing up in a rural locality of Somalia, that was of course very different to the urban location where she now lived. It gave us an important insight into a very significant woman in her life. Applying Zukas and Malcolm's (1999b) 'situated learner' model, and within that my 'third space' construct, Ubah's artefact brought in what Soja (1996: 31) referred to as the "real and imagined lifeworld of experiences, emotional events, and political choices" to mark out her spatial knowledge, action and power.

In Chapter 6b, I incorporated Bennett's (2010) 'thing-power' into my theorisation of artefacts as method and cited her warning that the analysis of materialities and 'thing-ness' can overstate materiality as a fixed stability. Influenced by this theorising, I considered materiality: "as much force as entity, as much energy as matter, as much intensity as extension" (Bennett, 2010: 21). The materiality of Ubah's artefact changed the pedagogical nature of the space; it mobilised power and gave Ubah the agency to bring in anything she wanted and to say anything she wanted. The thing-power therefore became a strategy of pedagogy in which Ubah became the sole teacher: she was teaching us about her meaning-making of her world from the memories she held and from the experiences she had had in her life that resulted in that powerful artefact placed on the table on that particular moment in time.

(iii) *Teacher's* affective response

I felt incredibly moved listening to Ubah. The way she placed the bag on the table and our attentive and respectful observance of the bag stirred in me the same excitement as looking at an original piece in a museum or art exhibition. Yet, in this case what was even more exciting was that there was a person attached to the artefact who could share its story. I thought about the item itself, and the 'thing-ness' of it (Bennett, 2010). I considered the

function of the thing-ness: for example, I associated handbags with keeping possessions safe when a person is in movement. It is held very close to the body, over the shoulder, so it touches the body, almost becoming an extra part of the body when worn, perhaps adding to its 'thing-power'. Embedded within the thing-ness of objects are memories and, in dialogue with Pahl and Rowsell, "memories of objects are powerful pulls on identity" (2010: 1).

I wondered whether Ubah's aunt had purchased the bag for Ubah or whether it was her own artefact that she had passed on. Her aunt had given Ubah the bag before she left Somalia. When a bag, or in fact any item, is given as a gift it takes on a very personal, sentimental value, the meaning of which only the holder experiences, and therefore I knew it was impossible for me to fully grasp what the bag meant to Ubah: I could only relate to how I felt about sentimental items that close family members had given to me who were no longer alive. Ubah's dialogue about the handbag indicated deep-rooted memories of an incredibly important person in her life who was now no longer alive and who gave her the bag on what, I can only begin to imagine, was a day that changed her life forever.

I thought also about how the handbag had had its own journey, independent of its owner, and how it was itself an agent. It had survived time and space and embodied residues of both, as well as the feelings of the beholder embedded within it. I felt touched that Ubah had shared such a personal and emotive item with the group. The questions above were ones that I asked myself internally about the bag. This was important methodologically because I deliberately did not ask Ubah any additional questions about the bag for fear of forcing her to tell me things that she did not want to: this was her narrative and her artefact.

(iv) Shirin, Aza, Hiwan and Besjana (Trinity)

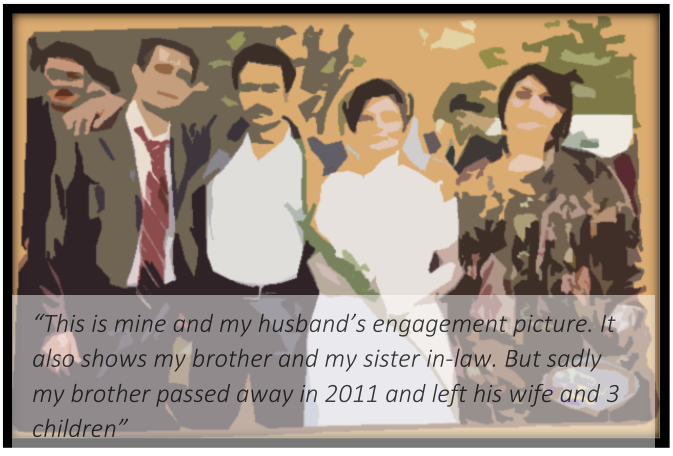
The mothers at Trinity all brought in physical photographs as at least one of their identity artefacts (Photograph 13). I was struck by the way they had all interpreted the literacy event in this way and each of them were noticeably eager to show them to both me and the other mothers. I watched how the mothers all laid the photographs out on one table, without me prompting them to, and it gave the appearance of a family photo board (hence their display format).

The mothers' dialogues all appear to indicate two strong inclinations. Firstly, the mothers' words speak of a desire for introducing members of their family, to give facial recognition to the family members they often spoke of. Secondly, the mothers' dialogues signify important life events: birth; marriage; death; journeys; education. These are events which appear to be universal in nature yet have very diverse cultural meanings attached to them: events that are therefore conceptualised differently across borders.

Photograph 13: 'A family photo board'

"She is my mother and this is my elder brother, this is myself as a baby and this is my brother too. This is my father, this is my mother, this is my grandmother, and this is my aunty. The mother of my father passed away and was not alive at his wedding but my mother's mother was alive and this is her photograph" (19 November 2018 – translated from Dari).

S h i r i n



"This is mine and my husband's engagement picture. It also shows my brother and my sister in-law. But sadly my brother passed away in 2011 and left his wife and 3 children"

A z a

"This picture is a group of me and my friends, the picture is taken at the University of Ranya in 2008. I have kept it for memories" (19 November 2018 – translated from Kurdish Sorani).

B e s j a n a

"This is a photograph of the most special day in my life- the day my daughter was born. She was born in Croydon, just after I arrived in the UK" (10 December 2018 – translated from Albanian).

"This was my leaving party that my family held for me the day before I left for the UK. They are my parents. I moved to the UK to get married so this was my party with my family who would not be at my wedding"

(19 November 2018 – translated from Kurdish Sorani).

H i w a n

(v) *Teacher*'s affective response

As the mothers in turn spoke about their photographs I felt an emotional affect take over the space, this was partly because I felt honoured that they wanted to share aspects of their lives with me, but also because many of them cried as they spoke about family members who had died or who they had not seen for an extended period. Returning to Ahmed's (2015) work (Chapter 6b), seems particularly apt in the case of the Trinity mothers' identity artefacts. Ahmed (2015) refers to an 'aboutness' of emotions that inform a stance on how the world is understood, the histories in place, and how emotions pertain to human/non-human dimensions of life. In this regard, Ahmed (2015) poignantly refers to how emotions and feelings are produced 'in-between'. I wondered whether the dialogues of the mothers and their outward showing of emotions, that also evoked emotions in me, was in part a response to a longing for times and places of the past as well as people who had died.

I was aware of how my interpretations and 'felt intensities' (Leander and Ehret, 2019) about the photographs were also shaped by the knowledge I already had of certain aspects of the mothers' lives related to their migration experiences and journeys. This knowledge was itself influenced by my engagement with literature on families from forced migration situations, such as the break-up of families and the formation of new *imagined* families (Skrbis, 2008; Erel, 2013) and the specific challenges potentially faced by those seeking asylum such as temporary housing (Mayblin and James, 2019). In considering the Albanian mother Besjana's photograph, for example, I read the image with my knowledge of her as a single mother, who had been trafficked, and who was now seeking asylum whilst living in initial accommodation. Therefore, when I heard Besjana say that her daughter was born in Croydon when she first moved to the UK, I connected this with the UK Home Office's (UK Border Force) initial accommodation centre where people are held whilst awaiting their initial asylum interview. The Trinity mothers' identity artefacts expanded understandings of the imagined family cited in the literature through an im/material force.

When Aza talked about her photographs she was clearly emotional: I conceived that this related to the sad loss of close family members and additionally the loss of her previous life. The latter was an affective response that emanated from my knowing of Aza in the weekly classes, as she always talked about not having a passport anymore and of how 'she had lost her status', that perhaps became even more poignant when her Kurdish friend in the class

Hiwan gained her British citizenship during this time (see Appendix 2). The connection I made to Aza's personal history, which accompanied how I read her identity artefacts, speaks to Aza's problematic state of liminality, that is "a state of being-in-between what are otherwise integrated communities and identities" (Griffiths, 1997: 7). Aza's expressed emotions were common in the classes, and sometimes triggered feelings in the other young mothers, and the teacher, with the *teacher* often tentative regarding themes for discussion, particularly those around family. Perhaps what these photographs then show is that as objects they are working between life/death, spaces past and present, citizenship status, and are stuck to/with/between the 'sociality of objects' (Ahmed, 2015; Kuby and Rowsell, 2017). What makes the mothers' words more intense is the *teacher's* knowing of the hybrid space from which they speak about the photographs: a space in which home, belonging and family are detached from that in the image. Memory in this way appears to exist in liminality: locked in the gaze of past time, places, people and things. It is perhaps knowing their migration contexts that influenced most profoundly how I, as *teacher*, read the mothers' images and their words, a knowing that is a crucial aspect of the research.

Pedagogically, the artefacts embodied memories and mobilised the FamLit classroom into a space for acknowledging thing-ness, assemblages, connectivity, materiality. Thinking with Barad's (2007) sympoiesis, we were making a space together that moved beyond the techno-rationalist conventions that dominate orthodox pedagogies. Returning to Kuby and Rowsell's (2017) questions posed in Chapter 7, the people in the photographs, the places they were taken, and the memories that were attached to them, had become part of the entanglements of the mothers, children, *teacher*, books, languages, Trinity centre, and artefacts, intra-actively producing something differently and energetically in the PoCo FamLit space.

(vi) 'Diffractive teacher': informing meanings for PoCo FamLit

My connections with the Trinity mothers in the artefactual process was affective and emotive: feelings that I experienced frequently with them. Speaking to Pardoe and Ivanic's (2007) work, the identity artefacts exercise/activity with the Trinity mothers certainly made demands of the *teacher's* role in terms of critical thinking, in a different way than with the Bulshada mothers. Certain phrases sprung to mind when I reflected on the artefacts of the Trinity mothers, including their potential embodiment of 'border anxieties' (Vaughan-Williams, 2015) a 'politics of fear' (Wodak, 2015) and a 'politics of (in)visibility' (Ansems de Vries, 2013)

that I, by virtue of my position as a White woman from a *Western* country, had played a historical role in reproducing. Such realisations were ones that I had not fully appreciated before and I felt they were linked to the 'white privilege' (Bhopal, 2018) that I always carried with me. Similarly, with regard to Aza's second photograph, I realised that I had subconsciously developed an assumption that Aza had only limited formal educational experience prior to arriving in the UK, perhaps based on my previous experiences of teaching Kurdish women in Trad FamLit. My first reaction was therefore of great surprise when she showed me this photograph of her and her college friends outside a university in Kurdistan. This was a moment of personal critical reflection that required me to problematise and critically question my interpretations as I reflected on the photographs later: that is, an uncomfortable self-interrogation of the deep-rooted complexity of identity/ies, such as the socially constructed identity markers of race and nationality. I recognised that this process was something that PoCo FamLit demands of the *teacher*: the need for deep identity work and thinking around assumptions towards the people they work with.

Additionally, I considered that the outward expression of emotions were perhaps not such an accepted, or accessible, part of Foucauldian 'norms' and truths in Trad FamLit settings due to spatial constraints of the school context that implicitly demanded a particular formality in behaviour from parents. Moreover, because of the governing of time management and funding expectations that meant the majority of courses were of a short duration, perhaps there was less opportunity for the cultivation of deep and trusting relationships. Contrastingly, smaller TSOs potentially open up different kinds of time and space. Denzin writes that "shared and shareable emotionality lie at the core of what it means to understand and meaningfully enter into the emotional experiences of another" (1984: 137). Moreover, Zembylas (2001) places the emotions of teachers, and I would add students, in the 'paralogical classroom' and draws attention to patriarchal traditions of rationalism in education that has historically presented emotions as a problem in the classroom. In response to this, Zembylas (2001) places emotions as an integral resource in ways of knowing. The identity artefacts appeared to enable the Trinity mothers to express the emotions they needed to in a shared supportive women's space: perhaps it was this that solidified our more meaningful relationship that in turn would support our combined ways of knowing over time. Expanding hooks's (1994) 'engaged pedagogy', we had cultivated a distinctive and instinctive way of

knowing that went beyond Freirean cognitive approaches: although our life experiences undoubtedly differed greatly in many respects, our bodies at some level registered shared ways of knowing based on loss, love or absence.

8.3.2 'Families and politics'

(i) Zeinab (Bulshada)

One morning, before the class, Zeinab posted a photograph to the WhatsApp group of a statue comprising a man upon a horse, brandishing a sword. Although at first perplexed, I connected the unfamiliar image I was looking at with the familiar recognition of it as a political statue. Zeinab's passion for, and extensive knowledge of, history had been a part of the Bulshada classes from the outset. As alluded to earlier in the chapter, colonisation and Somalia's battle for independence had emerged at different times as pedagogical focal points, in which Zeinab was always the teacher. It was Zeinab's earlier teaching in the classes regarding Somalia's history of colonialism that had encouraged me to expand my reading on the subject so that, although I did not recognise the man in the statue, I did have some background context with which to associate it. I smiled as I anticipated my next history lesson.

Zeinab's dialogue speaks of the adoration and high esteem she holds for this man, Sayyid Mohammed Abdullah Hassan. Her words are emphatic and proud, referring to his actions in freedom fighting and strength, and what this figure represents for Somalia as a nation in terms of freedom and independence from colonialism. Zeinab used the image of the horse to recall memories of her own childhood and particularly of her father and speaks of the feelings for him this image evokes, with a strong recollection of one particular day in her life. Zeinab's dialogue indicates her ways of knowing and seeing the world: one in which she lived in a rural locality; living alongside animals which were also the main transport methods; the strong influence of her father as an educator; and her historical and political knowledge of Somalia's independence.

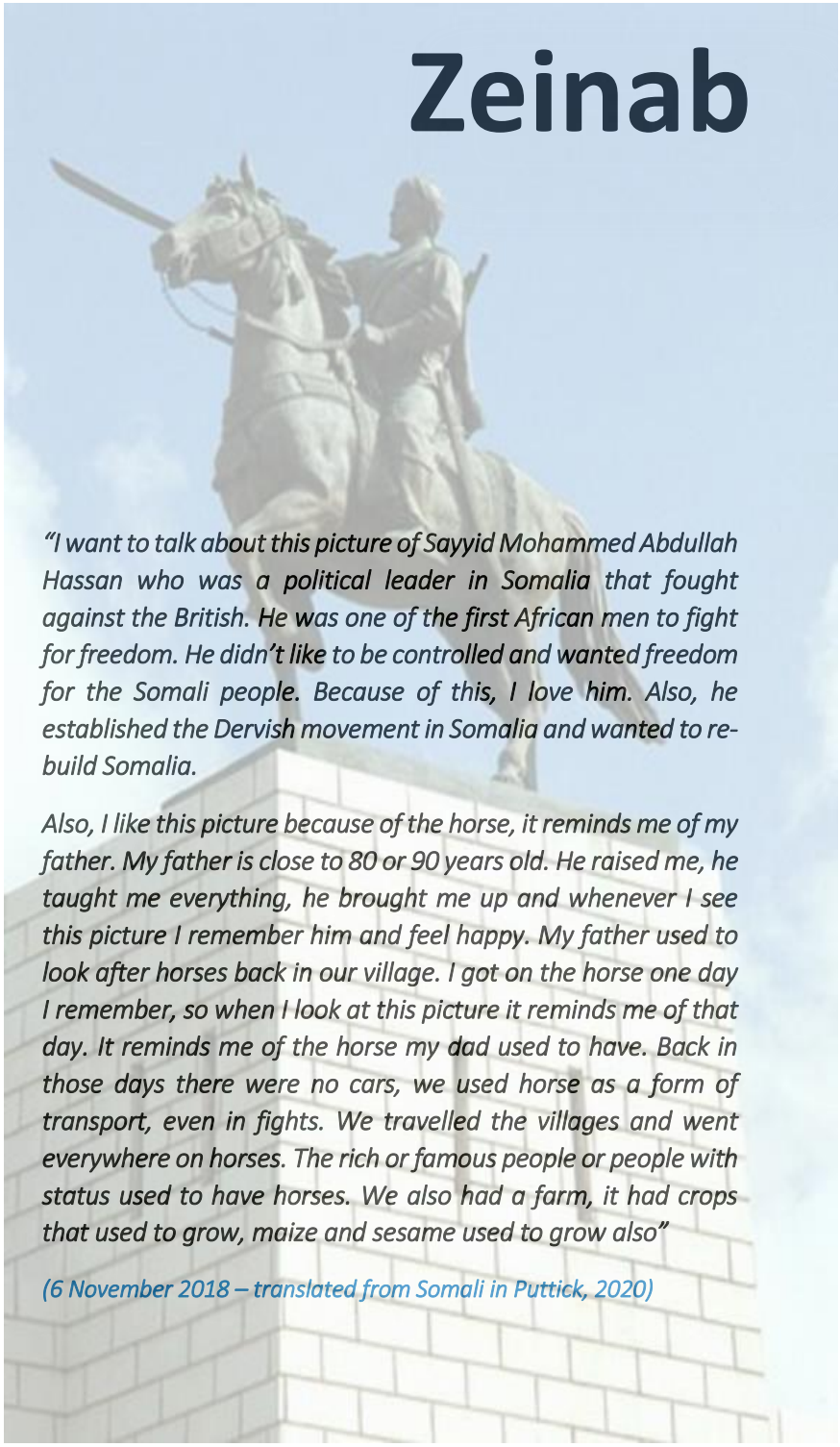
(ii) *Teacher*'s affective response

When Zeinab was speaking in Somali I sensed an intensity and power in her words even though I did not understand them and sensed an emphatic silence in the room as she spoke. After her recording, she talked in more depth about the historical context of the statue in

English. As a White British-born woman this once more stirred in me uncomfortable emotions towards my national history that I had not fully acknowledged before, even more so as I held such respect for Zeinab. Somalia's history, inseparable from the '*West's*' colonial past, became present in the room. I sensed that the way Zeinab spoke of this leader brought his historical and political legacy temporally closer. The artefact effused even greater power when placed in the temporality of the political climate in which the identity artefacts happened: at a time of the growing movement around the world for Black Lives Matter in response to increasing racially-motivated attacks in the US (e.g. Clayton, 2018).

In further consideration of Zeinab's artefact after the class, and in consideration of my own position, I returned to Hall's (2017) work regarding the continuous presence of the *post*colonial as a radically evolving configuration of power, institutions and discourses in new forms. In this regard, the very existence of the statue itself required interrogation; a symbol of memorialisation and national independence following British/Italian colonisation in Somalia. I sensed a paradoxical postcolonial air in this knowing. The essence of political statues is for memorialisation and to evoke feelings: I therefore viewed Zeinab's artefact as a deeply personal evocation. I read the style of the statue itself as connotating the historical tyranny of the West. I interpreted the image as the viewer standing in the shadow of the statue on its highly raised plinth, which itself contemporaneously stood in the shadow of colonialism in its new forms: new forms that comprise globalisation, that some refer to as the 'global colonialism' based on the historical structure of capitalism (Banerjee and Linstead, 2001) and more specifically in Somalia, what Ejiogu and Mosley (2017: 1) refer to as the "postcolonial wave of new terrorism on the African continent." With the knowledge I had learnt from Zeinab, in addition to my wider reading, the statue stirred feelings in me of injustice and a continued haunting of the presence of Western power (Puttick, 2020).

Photograph 12: 'Zeinab's artefact'



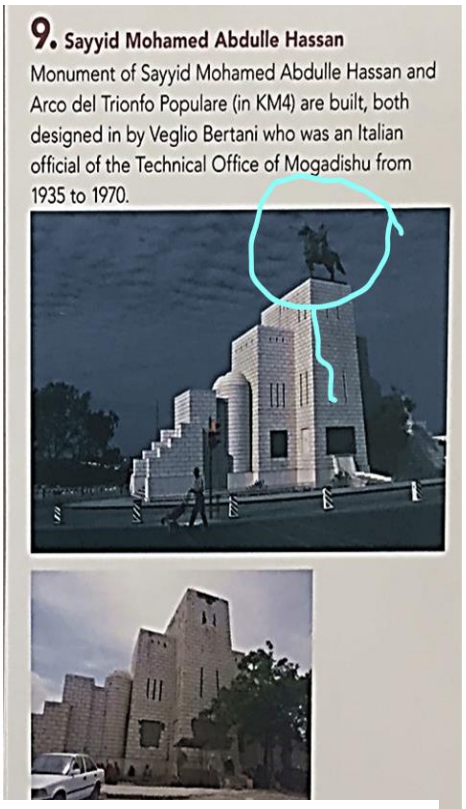
(iii) IRRUPTION: 'An artefactual re-encounter'

Just over two months later, I encountered the statue once more. Following Zeinab's history lesson, the image of the statue, as well as Sayyid Mohammed Abdullah Hassan's name, was imprinted in my mind. In February 2019 I sought out an exhibition, 'See My Dunya', in my hometown of Manchester. The context of the place was important as it was where I had taught for many years, predominantly within the Somali community that this exhibition centred on.

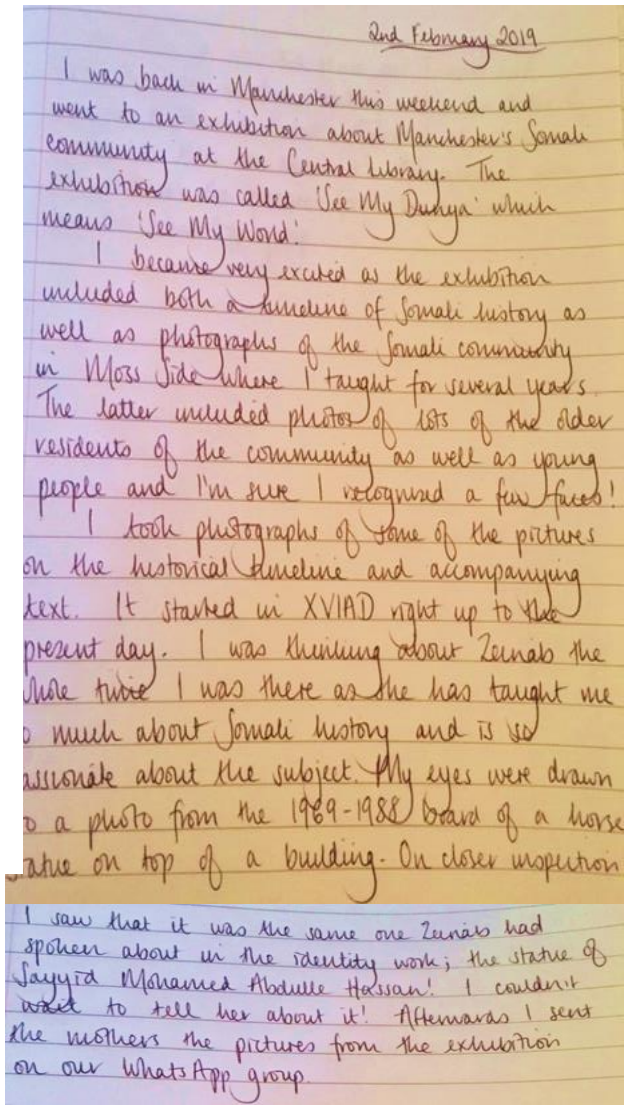
As I followed the historical timeline around the exhibition space, Zeinab was constantly in my mind and I found myself wishing she was there to see it herself. My attention was immediately drawn to a recognisable image. I had a strange sensation in my body, 'a visceral prompt' to utilise Hickey-Moody's (2013) term. My recognition and knowledge of the statue became entangled with different feelings of people and places: a powerful sense of imagining what it would be like to look at this image in its actual physical form in its original time and place became entangled with a feeling of gratitude towards Zeinab who had brought the statue into our FamLit space in Birmingham, and became further entangled with nostalgia of its presence in an exhibition that also included another Somali community that I felt affectively connected to. This was a coming together of what Leander and Ehret (2019) refer to as 'affectively charged associations' in the PoCo FamLit assemblage. I was excited to share the experience with Zeinab and the other Bulshada mothers. I was also overcome with a feeling akin to a child wanting to impress their teacher. I sensed that the traditional teacher/student roles had certainly reversed in this moment. Referring once more to Freire's (1970) terms, importantly, this event reframed the traditional teacher-student relationship to that of 'teacher-student' and 'student-teacher'.

My experience at the exhibition also speaks to Gutiérrez's (2008) conceptualisation of a pedagogical third space, consisting of hybrid learning zones in which home and school are bridged through the sustaining of hybrid language and educational practices. The learning I had gained from Zeinab in the class was realised in this outside space. The exhibition became

a learning zone in which I was able to draw on the language and resource of Somali culture and history, combined with my experience of the Manchester Somali community, in a way I would not have been able to if I had seen the exhibition in another time and place (Puttick, 2020).



Photograph in 'See My Dunya' (copyright) exhibition, Manchester Central Library, UK – February 2019



Notes from my teaching/research journal

Sharing the exhibition photographs with the mothers on WhatsApp – 9 February 2019

Photograph 13: 'An artefactual re-encounter'

(iv) 'Diffractive *teacher*': informing meanings for PoCo Fam Lit

The messiness of *post*colonial relations emerged across different spaces in the course of the research: Zeinab's identity artefact in the Bulshada classroom, the outside learning space of the Manchester exhibition, and the sharing of the image of the statue from both Zeinab and later myself on the virtual WhatsApp space. In this way Zeinab's identity artefact became an agent of dynamic learning and community memory across these hybrid learning spaces, making the postcolonial both present and affecting. In the example of Zeinab's artefact, what is perhaps one of the most startling things is the unknowing of the *teacher* who comes to a shared knowing with the students through conversation. It was perhaps this unknowing of the *teacher* which opened up space for the kind of pedagogical re-encounter that happened in the museum. It is the uncertainties and negotiations, the stories and contestabilities, that have important implications for the being and doing of teaching and learning in the PoCo FamLit classroom, speaking to Burnett et al.'s (2014: 161) proposition of literacies with "multiple authorship", that are "unruly" and "promote experimentation."

Chapter 8c

'PoCo FamLit Assemblage': Part 3

8.4 'body as pedagogy'

8.4.1 Introduction

In analysing the ways in which pedagogies of the body transformed in the two research settings, I return firstly to my theoretical construct concerning the normalisation and 'truths' of FamLit education: that is the normalisation of the body, and the body within space, in both Trad FamLit and PoCo FamLit. In analysing body-centred pedagogical events and practices at Bulshada and Trinity, I focus predominantly on how my theoretical constructs of body normalisations and truths, inform and intra-act with the construct of hybrid third space, and an emerging pedagogical assemblage. In informing my theorisation of PoCo FamLit body pedagogies, it is necessary to firstly expand on some of my previous experiences in school based FamLit provision, established in Chapter 1.

(i) Diffractive *teacher*: Trad FamLit

In Trad FamLit settings, mothers' bodies were arranged in conflicting spaces: that is, school-governed spaces that embodied a sense of rigidity, whilst being simultaneously temporary, makeshift, and prone to change at limited notice due to the strains on schools' resources. Furniture often consisted of children's sized chairs and tables, with little room for manoeuvre in their arrangement. Classes were predominantly attended by mothers, with a small number of fathers in attendance in some schools. The gender mix inevitably influenced arrangements of bodies within the spaces.

In spaces with crèche provision, the bodies of parents and children were generally separated for the duration of the class due to ACE-informed health and safety regulations. In these situations, parents were subject to presumptions, often sub-conscious, and across a wide spectrum, including positive as well as less positive assumptions. For example, parents were potentially judged against concepts of parenting rooted within social class, profession, and race. Moreover, parents were judged on their language and literacy skills when they enrolled for the course, by the school, the crèche workers, the FamLit teacher and other parents,

aligned to Zukas and Malcolm's (1999b: 2) model of the educator as the "assurer of organisational quality and efficiency". In some schools, individual parents were targeted and directed to the provision due to deemed problems in their child's under-achievement or errant behaviour. In Foucauldian terms, judgement of parents therefore became part of a perceived 'politics of truth' that naturalised what it was to be a 'good' mother, working mother, unemployed mother, literate mother, religious mother, Somali mother, and so forth, that integrated into a nexus of dominant Discourses of the *migrant* parent. In respect of such examples, some forms of Trad FamLit were enforced for deemed *bad behaviour* on the part of the child or parent, as opposed to being voluntary.

Moreover, on occasions where the school-aged child, or the EY child, was present in the Trad FamLit space for a shared activity, I was aware of my position as a *White* teacher (non-parent) facilitating parent's shared activities with their child and now realise that I too, in some ways, was embodying the *Western* privileged Discourse that reinforced the superiority of *White* middle-class parenting. As a result, although aware of my position, my inability to problematise it in a constructive, practical way could have inadvertently positioned the *migrant* parent as deficient in relation to their learning and to me as teacher. I argue that over time, such assumptions and sub-conscious reinforcing behaviours can lead to negative implications regarding a sense of belonging to the school community or on progressing to educational provision within the lifelong learning sector.

8.5 Body & movement: inside the classroom

In this section I transition into consideration of body pedagogies in the two PoCo FamLit research settings to consider the ways in which they intersect and/or divert from those discussed above in Government-funded provision.

8.5.1 Body and movement: objects, roles and space

(i) Bulshada

At Bulshada there was a clear demarcation of power within the PoCo FamLit space, in the sense that I was always conscious of being a visitor and essentially an outsider in a space that belonged to the mothers and the wider Somali community who used the building. Speaking

to Derrida's (2000) notion of '*host*ipitality', discussed in Chapter 3, I was in many respects a guest and the mothers were the hosts. Inside the PoCo FamLit space, spatial power, in Soja's (1996) terms, was also gendered in nature, with men excluded from that side of the building (other than Mousa the caretaker or Abdi the manager, both of whom had to knock first and be invited to enter).

Over time I became familiar with the distinct roles of the Bulshada mothers, some of which have already been alluded to in Chapters 8a and 8b. The mothers' roles, that is in terms of teacher, mother and/or roles specifically related to Bulshada, accompanied by my own fluid position of teacher, teacher-researcher, and teacher-student (of Somali), came together with the objects within the space to direct the ways in which the use of space and the pedagogies evolved. Taylor (2013: 47) refers to objects, bodies and space as often taken-for-granted mundane materialities in everyday classroom life, and, contrastingly, posits materialities as constituting "vital materialities" that come together in "complex choreographies", mobilising power dynamics and the continuous re-construction of educational sites. Aligned to this postulation, my journal notes included extensive details of the furniture, the rooms, the movements inside and outside the building, some of which I reflected upon in my Irruption in Chapter 6a.

For example, Zeinab's (whose identity artefact of the political statue I presented in Chapter 8b) walking stick became a vital materiality that instigated a change in the physical learning space itself and how the body as pedagogy evolved within it. The walking stick also set in motion an ongoing battle for space. When Zeinab joined the class (in September 2017), the mothers decided that we would start using the women's prayer room for our Tuesday morning class. The prayer room was on the ground floor and therefore easier for Zeinab to access due to her mobility issues. This essentially meant that the other women's Tuesday morning class (Qur'an class) was evicted from the space. Although the prayer room did not have any windows it was a much warmer, spacious, and generally more conducive teaching and learning environment than the rooms upstairs or in the basement. There was a large whiteboard occupying one wall, and an identifiable deep green masjid carpet covered the floor with distinctive silhouettes of the qubba (dome).

The prayer room initially presented challenges as a teaching and learning space due to its sparse furniture. However, the room and the furniture became a stimulus for the mothers'

distinct roles. Ubah was the main guardian of the room and always arrived first. Often on my arrival, I would find her fending off complaints from the Qur'an class and distributing heaters to ensure they were warm. As the other FamLit mothers arrived she would direct them to transport chairs and desks from other parts of the masjid. Ubah also occupied a caretaker role if Mousa (the caretaker) was away and often carried a large bunch of keys for the centre. The bunch of keys took on symbolic status, denoting 'thing-power' (Bennett, 2010). Ivakhiv (2010, para. 2) refers to the "process-relational" view inherent within Bennett's thing-power that attempts to break down binaries "by resituating them within dynamic processes of world-making and becoming." In this way, the sound of the keys, that I would often hear jangling before I knew who was holding them, became agents and enabled a 'becoming of caretaker' role for whoever held them.

Hani, the youngest of the group, always ensured that I had a desk for my papers and insisted on giving me a chair even though I never sat down when I was in *teacher* role. If a woman from the Qur'an class came in to request a chair, which often happened, and I tried to give them mine Hani did not like it and instead would seek out another. Other pieces of furniture appeared to take on symbolic significance in the class not least because, for the Bulshada mothers, they became a necessity for learning and for teaching. Hani was determined that I, as *teacher*, must have my own chair and table that must remain untouched by others. Notably, when at times I suggested moving the tables so that the mothers could sit in a circle to do speaking practice they always resisted and said they wanted to use the tables.

These actions suggest to me that the mothers were (re)creating what they deemed a learning space to be: perhaps paralleling their knowing of teaching and learning based on their childhood experiences of schooling in Somalia. In doing so they were thinking relationally and symbolically about bodies in the classroom space and the being and doing of teaching. As such, this was the Discourse of *teacher* and *teaching* that the mothers were bringing to the PoCo FamLit setting. Within this Discourse, the Bulshada mothers' understandings of pedagogy from their childhoods predominated in their engagement with the furniture in the co-constructed 'becoming classroom', that centred on psychological versions of teacher and learner with the former standing (or sitting) at the front of the room and leading content to the latter. This leads me to suggest that such aspects inform the mothers' meaning-making of Zukas and Malcolm's (1999) 'psycho-diagnostician / facilitator of learning model'. Moreover,

speaking to the work of McLaren (1988 in Shapiro, 1999), the mothers' ways of knowing about classroom arrangements consequently brought to the fore the power of educational memory and experience in constructing the subjectivities of students. This necessitated a focus for the *teacher* of PoCo FamLit on how pedagogies of memory become entangled within experiences of bodies in teaching and learning, and how this entanglement itself expands thinking in the PoCo FamLit assemblage.

Through their actions, as described above, the mothers were also giving me the accoutrements of 'being a teacher.' This was ironic considering that what I was striving for in my research was to move away from the traditional teacher/student binary and traditional classroom organisation in order to create an experimental, co-produced space. Yet, the mothers' experiences and understandings of pedagogy appeared to centre on explicitly psychological versions of the learner and teacher. As a result, Taylor's (2013) notion of 'complex choreographies' were certainly in force: in this case because of my heightened awareness, in my position as teacher, of the colonial roots of rote learning (London, 2002) and with it my associations of furniture arrangements that appeared to replicate this passivity, entangled with my sensitivities of not wanting to hierarchise the spatial arrangements. Gradually over time, as our relationships and accompanying trust developed, the space became one of a more mutual, yet unspoken negotiation. Weekly sessions always started with the mothers' orchestration of the furniture, however, over time, as power dynamics became more fluid, the latter part of the session opened the space and materialities (in this case furniture) to possibilities for a continuous re-construction of the teaching and learning site. The dynamic mobilisations and, at times, constrictions and resistance of bodies within the space are representative also of my Freirean (1970) construct of the passive learning space versus the active space and how this is not a simplistic binary. For example, the mothers were active in their roles based on the Bulshada centre itself in terms of who did what, with my role predominantly passive in that regard, yet what evolved with the furniture and spatial arrangements appeared to indicate a genuinely co-constructed model of active learning: that is in a much deeper way such as that in the work of Mackinlay and Barney (2014) discussed in Chapter 7 (p.171).

8.5.2 Body and movement: spiritual rituals

(i) Bulshada

On arrival at Bulshada, the mothers, as well as other women, would kneel on the carpet to pray: engaging in ritualistic body actions that occurred intermittently throughout the duration of our class. Bodies in repetitive ritualistic movement were therefore a constant in the background of PoCo FamLit at Bulshada. In hooks' (1994) terms, the ritual of praying was part of an engaged pedagogy and arguably the engagement of mind, body and spirit were an inherent part of the wellbeing of all the mothers in that space, at that time. As a non-Muslim, I did not participate in the praying. Yet, my presence in the women's private prayer space and my observation of the ritual affected a visceral response inside my body that was difficult to express in words. Returning to my theorising of affect as method and Hickey-Moody and Haworth's (2009) assertion of the way in which affect becomes a pedagogy that can change a person in relation to an experience or encounter, I became aware that my presence in the women's private prayer space was changing me. The green carpet and the movement of the women in their ritual became a symbolic part of the PoCo FamLit class. As *teacher*, it supported my understanding of a literacy dimension that was integral to the mothers' world meaning-making practices and deepened my connection to the mothers in a way that I sensed would not have happened if we had remained in the upstairs classroom. I felt I was embodying some aspect of the mothers' ways of knowing, even though I could never fully embody this aspect. Drawing on Soja's (1996) work, my position as a non-Muslim meant that my spatial knowledge of this domain was in deficit: I could have conceivably felt part of a problematic interplay in which I was, physically at least, imposing on the mothers' spiritual world, and on the periphery in a spiritual sense. Yet, the mothers and the other women did not make me feel that way. To be present there, I felt I was a tiny part of their ritual, and this added to my own sense of belonging. I felt privileged to have been given access to the women's private praying domain and deeply respectful of the space and of what it meant to the women.

Ubah always had a copy of the Qur'an on her table filled with notes and would frequently reference extracts from it. These oral repetitions and the repetitive body movements that accompanied them, combined with the room, its carpet, and the religious text became dynamic agents in the pedagogical practices led by the Bulshada mothers. This practice took

place over 6 months when in the latter part of the class the mothers would lead some teachings about the Qur'an. On several occasions the mothers would set me homework to read from the English version of the Qur'an that they had gifted me. As such, the materialities of the religious book and the carpet, in the same way as the materialities of the furniture and organisation of the space in way that affirmed my *teacher* role, also became agentic accoutrements for the mothers to become teacher.

For the Bulshada mothers this 'community of interest' (Tuhiwai-Smith, 1999) was a centralising component in their practices of FamLit: the very building itself was a hub of family spiritual-pedagogical practice. The mothers' children, although not present physically, were tangibly part of this spiritually-informed body pedagogy. Hani's children, the only ones of primary school age, attended Qur'an classes at the centre in the evenings. Through discussion activities in class, the mothers with teenage and adult children shared the ways in which they practiced their faith-based activities at home with their older children, and with it some of the challenges that accompanied age, for example, some mothers talked of their teenage children rejecting certain aspects of their parents' faith.

Speaking to Burnett et al.'s postulation, the materialities of the body, carpet, and Qur'an discussed in this section, conjured up the immaterialities of movement, sound (words, repetitions and discussion) and spatial arrangements in a "reflexive and recursive relationship", referred to in their terms as "(im)materiality" (2014: 93). This process and relationship lead me to suggest that the body became part of a literacy practice rooted in religion, and that spirituality is an everyday part of how the mothers 'know' and 'do' literacy. In expanding this notion of religion as a literacy practice constituting (im)materiality, I add Taylor's assertion that: "bringing to the fore how material things act on and with us reveals educational practices to be a constellation of human–nonhuman agencies, forces and events" (2013: 47). This is essentially what I have termed 'pedagogical assemblage'. A spiritual essence embodied this PoCo FamLit teaching and learning space, emanating from the bodies in movement and the sound of the Qur'an class upstairs, from which chanting of Arabic verses could be heard. This constellation came together in a spiritually practice- based 'community of interest' in which I, as an outsider, had been granted "legitimate peripheral participation" (Zukas & Malcolm, 1999: 2) in the role of Famlit *teacher.*

Notably, these spiritually based community of interest activities took place separately with mothers, fathers, and children separated out into different sections of the building, with no shared parent-child activities. In Foucauldian (1980) terms, the distribution of bodies within the space represented a localised micropractice of power from within the Bulshada community: this was conceivably their norm or 'truth' of what family education should look like. This sits in stark contrast to Trad FamLit *Western* ideals of shared parent-child learning. Therefore, PoCo FamLit is informed by the recognition that the shared parent-child approach does not necessarily suit all migrating mothers within the same physical FamLit classroom and that collaboration takes diverse forms and spatial arrangements.

IRRUPTION: 'evolving sensory pedagogies'

Following the mothers' presentations of their individual identity artefacts (Chapter 8b), the Bulshada mothers transitioned the artefactual task into a new direction. Sagal, who had chosen not to participate in the sharing of individual artefacts, began talking about a traditional scent they use in Somali masjids and homes called uunsi: drawing my attention to a smell that I had always noticed at Bulshada but never asked about. Following a discussion in Somali, the mothers announced in English of their plans to bring in a collection of items the following week. This announcement was significant for many reasons. Firstly, it shifted the initial focus of the identity artefact tasks that I had set, into one of the mothers' making, into a new collective direction: a direction over which I had, in traditional connotations of *teacher,* no control. In dialogue with Mackinlay and Barney's (2014: 8) 'active' learning strand, the mothers were becoming "agents for change", transforming what I had deemed to be the closure of the identity artefacts activity once they had shared their individual artefacts, and resisting my closure of the task and their mobilisation of it into a new dimension.

Zeinab played a central agential role: leading the arrangement of the items and managing two of the three dialogues on the subject. This was not surprising considering her leading role as a teacher-student in the classes generally. Additionally, Zeinab was older than the other mothers and noticeably treated with respect. Ubah also had a central role to play, again

unsurprising considering her occasional role as caretaker of the building. Hani and Ayaan, the younger mothers, appeared to play assistant roles following Zeinab's instructions. As teacher, my noticing of the distinct roles of the mothers was not without its challenges considering I did not know the 'rules' of how 'leaders' were appointed and to whom each role was accountable. At times, I felt I was navigating the dynamics, unsure as to whether I could openly ask about the roles. Yet, perhaps it was my unknowing and my willingness to not question that cultivated a genuine space for the mothers to direct.

Although there was an element of pre-planning involved in the three-staged collective pedagogical event, what ensued the following week was, in large part, spontaneous. The only part that was planned was the choice, and physical transportation, of the artefacts. There were no rules or fixed expectations, certainly not from me, of what would happen. This pedagogical event, entirely instigated by the mothers, shifted the teaching and learning power into the hands of the mothers within this PoCo FamLit third space: the mothers' positioned themselves as the central agents of that space. As Gutiérrez et al. (1999: 287) assert, "learning contexts are imminently hybrid, that is, polycontextual, multivoiced and multiscripted." Reflecting this hybridity, the mothers disrupted the individual identity task I had invited them to be part of (or perhaps I had colonised) and transformed the learning space into something of their making. Consequently, we had created a PoCo FamLit third space between us, with a hybridity that enabled new teaching and learning positions to shift and emerge and for new things to happen. Moreover, through this collective pedagogical event, I attained a sense of how the Somali mothers had brought in tangible objects to represent what is in many respects' intangible: that is the symbolic aspects of their identity. The three stages, whilst in many ways completely distinct, also maintained a thread throughout of power held within constructions of gender, ritual, and the body.

Zeinab and Sagal had each brought different types of uunsi and oud, and a step-by-step ritual then unfolded, led by Zeinab. The mothers', through this ritualistic process, appeared to be embodying another dimension of their culture of practice. Csordas (1993: 135), in defining the body within the paradigm of embodiment, "requires that the body be understood as the existential ground of culture." In this case, the body became the subject of a cultural sense of being that was affected and informed by the material aspects of the uunsi. It appeared conceivable, from both Zeinab's dialogue and the continued olfactory presence of the uunsi

in the masjid, that it was both a religious and culturally gendered ritual. In reading the use of the uunsi as a religious ritual, I considered whether affect could be viewed as a central component of its use. Considering earlier definitions of affect, I utilise here Blackman's definition which speaks to my responses above:

> those registers of experience which cannot easily be seen and which might variously be described as non-cognitive, trans-subjective, non-conscious, non-representational, incorporeal and immaterial (Blackman, 2012: 3)

In dialogue with Blackman's (2012) definition and putting aside for a moment the process of the ritual, I therefore posit that the olfactory output of the ritual goes beyond the agency of the human. The smell of the uunsi was embodied within the building of the masjid, and within the beings of the humans that occupied the masjid space. The uunsi had a place in the spiritual culture of practice at Bulshada, where the uunsi was always burning and the smell was always in the ether when the centre was open: perhaps indicating that the olfactory created a space for a relationship with a more-than-human presence.

Zeinab speaks of uunsi as an incense 'made by Somali people' (see Photograph 14) that attaches a specific cultural meaning and a collective identifying claim to it. Added to this, Zeinab gives a brief indication of how it is made: I got a sense that this and its place within a collective identity of Somali people were part of traditions that the mothers teach and pass down to their children through generations, thereby attaching a shared meaning to human olfaction that transcends time and place. In this sense, the uunsi ritual is always 'becoming and between' generations: it exists in liminality, in in-between spaces of the human, non-human and the more-than-human. Returning to the mothers' practices of literacies rooted in religion, the words of Burnett et al. again become prominent, encapsulating the way in which in the uunsi ritual, the "material constantly conjures the immaterial which in turn relies on material experience for its salience" (2014: 93). This leads me to the suggestion that the mothers' bodies in the sensory pedagogies are both material and, to add Braidotti's (2019) term, mediated posthuman subjects: that is, their bodies are responsive to affective dimensions beyond the human realm. In this way the mothers' PoCo FamLit 'repertoires' are tied to physical and imagined spatial positionings and to (im)material aspects. Referring to my theoretical construct of the 'pedagogical assemblage' the uunsi evidently creates "different affectual ways of being" (Kuby & Rowsell, 2017: 288), more of which are elucidated in Zeinab's

dialogue (Photograph 14), discussed in more depth below. Importantly for PoCo FamLit, the uunsi evokes the rethinking of knowing and doing literacies. Speaking to Pardoe and Ivanic's (2009) paradigmatic dimensions, the mothers are demonstrating their ways of knowing in rhizomic, experiential ways, and through this, challenging fixed and rigid ways of knowing about mothering and practices of literacies embedded within the Trad FamLit context.

Stage 1: 'uunsi'

"This is called 'uunsi'. It's an incense made by Somali people. It is made from a lot of things. It is made from sugar, water, incense sticks, and musk amongst other things. There is perfume that is added to it then it's added to a flat plate and when it becomes dry, it is beaten until it becomes powder. It is beautiful smelling and makes the house and clothes smell nice. The men appreciate the nice smell. Sometimes we put it in our hair when it's still wet. I put it on top of my clothes or fold it into the clothes and put it into the closet then when I wear the clothes- it smells very beautiful."

(Zeinab - 20 November 2018 – translated from Somali)

Photograph 14: 'Uunsi'

As well as a shared experience, the uunsi is also an individual experience, with each of the mothers attaching their own feelings and memories to the uunsi, as I eventually also did. This

is shown in Zeinab's describing of the smell as 'beautiful'. Csordas (1993: 138) refers to "somatic modes of attention" that focus attention to sensory engagement and an object. This engagement attends to a certain extent both 'with' and 'to' the body: "to attend to a bodily sensation is not to attend to the body as an isolated object, but to attend to the body's situation in the world" (Csordas, 1993: 138). As well as Zeinab's recorded dialogue in Somali, she had talked off recorder about how she used to make the uunsi herself in Somalia. When I asked her whether she still makes it, she said that she did when she first came to the UK, but that some of the neighbours complained because it was such a strong smell so she has not made it here since and that all of the mothers buy it ready-made. Perhaps the smell of the uunsi then connects and transforms Zeinab's sense of identity to that of another, of a past time, in Somalia. This speaks to Shapiro's (1999) exploration of body knowledge as a pedagogy and her call for an inquiry into 'body memories' and the meanings attached to them. In this case, the olfactory sense could be viewed as triggering something in the brain, of memories that are housed within the body.

In the case of the uunsi ritual inside the home, the smells could perhaps evoke for the mothers specific cultural and gendered memories and significance of the past that merge into sensorial perceptions in the present (using the same smells in the UK). The uunsi had also transitioned from a public to a private domain in its present place and time, attached to fluid associations of 'home.' In Chapter 3, I critiqued the multi-layered meaning of the notion of 'home' and the contradictions within it, such as Brah's (1996) layering of intergenerational differences, as well as her layering of processes of inclusion to exclusion operating at State level through citizenship. Pedagogically, through their actions and words, the mothers were exploring the multi-dimensional-sensoriality of 'home': home as a physical place of current time, home, in Soja's (1996) terms as an imagined place of past time, and home in Shapiro's (1999) terms as existing within the body. The mothers, through their demonstration of the uunsi ritual and their dialogue, were giving me access to an important aspect of their world that I was previously unaware of and that they had allowed me to take into my own home (see Chapter 6b, p.146) Although I could never fully grasp how the smells were used to embody the mothers' attachments to home, belonging or imagination, the experience taught me new ways of thinking about the body and mind. In hooks' (1994) terms, this was an 'engaged

pedagogy', rooted within holistic ways of knowing, yet the olfactory took it into yet another dimension of knowing.

Zeinab's dialogue also indicates a collective gendered significance to the smell, talking of women using uunsi as part of a beauty ritual and as a tool of attraction with men. I expand on these aspects further below in combination with the second stage of the sensory pedagogies.

Stage 2: 'abaya'

"This is a traditional Somali set. It is a thin material. You wear the skirt under to cover yourself and this other material on top. You wear this outfit when there is an event or you're around family, friends, husband or you're at home. It can be given as a present for friends when they come over. This is how we wear it. When you go to weddings every Somali woman wears this set, and they look very beautiful."

(Hani – 20 November 2018 – translated from Somali)

Photograph 15: 'Abaya'

Following Hani's dialogue in Somali, Zeinab continued with further explanation in English. Once more, she emphasised that Somali women do not wear the heavy outer abaya inside the home. The mothers then encouraged Hani to put on the lighter garments over her other robe. The abaya was light cotton and colourful, with a vibrant design, and was a clear contrast to the plain, dark abaya that I usually saw the mothers in. I sensed that the mothers were allowing me access into another insight of their private lives that I would not have been privy to otherwise. To add to Hani's modelling, Zeinab took up the subject of make-up and her and the three other mothers said that they only wear it for special occasions. Once more, Zeinab did some acting: she relayed that she had only worn make-up twice in her life and once was last year for her niece's wedding at which she had also worn a robe like this one. She started tottering around the room in a dramatic glamorous manner and said that people at the wedding did not recognise her with it on.

In dialogue with my poststructural construct, the way the mothers mobilised this insight into their use of personal materialities of the body challenged gendered and racialised 'truths' of *migrant* mothers' identities and positionings in *Western* based Trad FamLit, and Mohanty's (1988, 2003) notion of *ontological victimhood* troubled in Chapter 2. My reflection on schooled spaces, combined with notions of deficiency, victimhood and oppression framed in my theoretical chapters in Chapter 2 and 7, lead me to suggest that schooled spaces impose ways of being on migrating mothers that disciplines and re-shapes their bodies in ways that are colonising. Contrastingly, the women's only space of Bulshada became a dynamism in which the mothers felt the freedom to model the clothes on their bodies, or to remove layers of clothes as they did in the yoga sessions (the latter discussed below), in a way that they would not have done in school-governed spaces. In the collective 'abaya' artefact, I posit that

the mothers' productive power becomes embodied in the teaching and learning environment.

The sensory ritual within the home, spoken of by both Zeinab and Hani (Photographs 14 and 15), itself becomes something else, in which the human (in this case the woman) appears at first to be the central focus. The mothers speak of rituals that are private to their home space, as part of their beauty and gendered routines. Prominent also (in both Stages 1 and 2 of the collective work) was the way in which Zeinab spoke of how olfactory routines exemplified female sexual power, to such an extent that they purposefully withheld from such routines outside of their home environment. To summarise, through the sensory rituals of the uunsi demonstration, and the wearing of the clothes by Hani, I got a sense of the women producing and performing the layers of their identities that were usually hidden to the public eye. Gore (1998) refers to Foucauldian micro-practices of power in relation to the subjectification of bodies. As elucidated in Chapter 2, part of the Discourse of the Muslim female body is the practice of regulation, whether it is the woman's choice or not, in terms of the symbolism of body coverings such as the headscarf (e.g. Dwyer, 2000; Mernissi, 2011). The '*migrant* body' was also shown to be regulated, surveilled, and excluded in various ways. Yet Zeinab and Hani's dialogues both explicitly complicate the complexity of the notion of power through the Bulshada mothers' mobilisation of materialities. The mothers' assertion of power through the materialities potentially indicate, in Shapiro's (1999) terms, tools of body knowledge. In this way, the mothers confuse orthodoxies of power rooted within Trad FamLit in school spaces, yet simultaneously this exercising of power does not necessarily challenge powerful forms of power in public, gendered or legitimated realms.

Of significance to the theorising of PoCo FamLit is the way in which the mothers were showing and telling me something implicitly, as well as explicitly, through the materialities. Explicitly, the mothers were sharing body knowledge, which was likely to be transferred only between female members of Somali families. Implicitly, it could be conceived that the mothers were challenging commonplace assumptions about Somali women or Muslim women and challenging me not to make judgements based on overt appearances. The mothers' actions could be interpreted as them demonstrating their 'little d' (Gee, 2015) discourse of their knowing and being of womanhood.

Stage 3: 'bishan'

"This is a 'bishan'. People used to use this item as a pillow back in the day. It had a place where you put your hand inside so that you don't lose the pillow. Then when they are going to sleep they would take their hand out and sleep on it. It was comfortable and didn't give you back pains"

(Ubah – 20 November 2018 – translated from Somali).

'The final piece was brought by Ubah - it was called a 'bishan'- a wooden nomadic sleeping stool. My initial reaction was one of surprise when I discovered what at first glance appeared to be a familiar object was in fact something completely unfamiliar. To me it was a contradictory phenomenon to consider placing your head on a piece of curved wood as opposed to on soft fabric, which was the type of pillow I was familiar with.

Ubah told me to try it and instructed me to lie down on the floor of the masjid and rest my head on it. I was surprised to discover that it was very comfortable! Ubah then demonstrated it and lay down on the floor and told me the proper angle to have your head. She said the design is very good for your posture'

(Mary-Rose - Journal entry – 20 November 2018).

Photograph 16: 'Bishan'

Finally, in considering the third collective artefact, Bhabha's (1990) notion of hybridity and Shapiro's (1999) process of body knowledge become central. Before the recording, Ubah first explained that it was a nomadic sleeping pillow called a bishan. In her dialogue she goes on to its use 'back in the day'. Moreover, her dialogue focuses on teaching the specific details of how it was used as a pillow by nomads in outdoor spaces. This was another artefact that the mothers used as a teaching tool for explaining to the 'teacher-student': a tool which itself had a hybrid identity in this third space learning environment. In this space, the mothers felt comfortable to instruct me to lie on the floor and place my head on the wooden sleeping stool: in this way my body became the tool to experience my learning of the bishan. I considered how the engagement of the nomadic body to that object in an open space, differed to that of the Bulshada mother who had re-appropriated the nomadic object in another space entirely. To my own body, the bishan felt strange yet comfortable, and the object was mediated by the space and my own body within the space. My own experience of the bishan could have been subconsciously affected by my knowledge (from Ubah) of the function of the object and its original intended context. In its own agentic right, or 'thing-power' (Bennett, 2004), the bishan, through its nomadic roots, had been transported into the PoCo FamLit space and become an artefactual focus of collective Somali identity and teaching. Reflective of PoCo FamLit principles, is the way the mothers operationalised the teaching of the bishan, as well as the abaya and the uunsi: mobilising a pedagogical assemblage in which the materialities of the furniture, the carpet, and the artefacts came together, in combination with the human entities. Each of these entities were "intra-actively producing something differently in/with/for the world" (Kuby & Rowsell, 2017: 288). The mothers were intra-actively producing what teaching and learning in PoCo FamLit could look like through material and (im)material entanglements.

8.5.3 Body and movement: yoga

(i) Bulshada

The special green carpet of the masjid, and the lack of furniture, over time influenced the way the class evolved into another, very different, direction. Following an extensive focus on the theme of health at the request of the mothers, they then informed me that they would like

to do some exercise as part of the class. I told them that I had taught yoga in the past and offered to teach them some yoga-based exercise, an idea that they were all keen on. Zeinab who had mobility difficulties, was also able to participate from a standing or seated position. Every week at the end of the class during the second year we came together in physical movement, starting initially for just 15 minutes and gradually increasing the time over several weeks to 45 minutes.

In analysing the exercise additions in my theoretical construct of 'the body as pedagogy', I once more return to Foucauldian aspects of 'micro-practices of power' (Gore, 1998). Part of Foucault's (1980) concern was how disciplinary power, which is both invisible and all-pervading, shifts between the macro level of ideologies and structures to the micro level of the body: "its capillary form of existence, the point where power reaches into the very grain of individuals, touches their bodies and inserts itself into their action and attitudes" (Foucault, 1980: 39). Disciplinary power functioning through the body can be viewed in terms of the ways in which the body is distributed in space: through arrangement, ranking, separation and isolation. The Westernisation and imperialisation of yoga with its problematic cultural appropriation and *Whiteness* has its own body of literature (e.g. Berila et al., 2016). Berila et al. (2016) refer to body issues that have been addressed through feminist work over a long period of time, from the racialisation to the commodification of bodies, and the development of bodies as markers of power. From a Foucauldian perspective, humans can be viewed as increasingly policing their bodies over time: seeking to fit with societal expectations and ideologies of the 'ideal' body. Added to this problem is the exclusionary space within which yoga in the *West* is seen to operate. Literature refers to spaces for yoga classes as operating within inclusive to exclusive boundaries, spaces that in the *West* have become synonymous with middle-class and *Whiteness* (e.g. Berger, 2018).

Pedagogically, the Bulshada mothers' request for yoga therefore challenged mainstream assumptions and exclusions of who this type of exercise is for: the mothers were re-appropriating the assumed *Western* racial and class rooted notions of yoga into one on their terms, in their prayer room and without the formality and seriousness attached to some *Western* classes. Yoga in the PoCo FamLit space was a jovial experience and sometimes other women would come in and watch what we were doing and affectionately comment about how one of the mothers was doing a particular movement and we would all laugh collectively.

I did not know whether the mothers were aware of such assumptions, but they did talk about the fact that they did not feel comfortable accessing exercise classes in public spaces, possibly due to cultural or social norms and expectations. From a teaching perspective this was something I had grappled from a personal perspective for a long time. I had always felt somewhat uneasy at the fact I was a *White Western* woman teaching a form of exercise that was deeply rooted in spiritual aspects of a *non-Western* country, India, with a history of British colonisation. Such reflections informed part of my engagement with Zukas and Malcolm's (1999) 'critical practitioner model', in which I was challenging the body as an ideological tool and rather re-thinking the body as part of an evolving community of interest with the mothers.

The mothers communicated different reasons for their interest in exercise. Both Hani and Ayaan spoke of ongoing pain experienced in their necks and shoulders, with both associating this with their employment roles: involving heavy physical labour (cleaning). Fahima and Ubah spoke in general of their desire to do some exercise as said they did not get the opportunity outside of the class or in their home. The principles of yoga in the literacy classes appeared to speak to hook's (1994) concern: that of an engaged pedagogy that emphasised the wellbeing of students and teachers. As the mothers had predominantly teenage and young adult children who did not attend the class with them, perhaps this also created the space which enabled the yoga to happen in a way that would not necessarily have been possible, or not in the same way, with the Trinity mothers. Ayaan spoke of doing the yoga at home with her daughters following our incorporation of it into the classes. The way in which the yoga came at the point it did, a year after I had first met the mothers, was important as we had already developed a relationship of mutual trust. There was a sense of safety in this space as much for me as there appeared to be for the mothers. Speaking to Shaviro's (2010) definition of affect, I felt this sense of safety in a visceral way: a feeling that perhaps emanated from trust and a sense of solidarity with the mothers. This feeling of safety was also connected to a tangible force, as when it was time for the yoga Ubah would lock the prayer room door from the inside: it then became an almost 'secret' space to which even the caretaker and manager (the only two men who were allowed access to the room) would never have access. Through the locking of the door, the mothers were engaging in the Foucauldian micro-practice of exclusion, that is the exclusion of men.

We would always activate the space together ready for the yoga, moving any furniture out of the way and arranging our bodies in a circle, representing a symbolic equalising of power in the space in Zukas and Malcolm's (1999) 'facilitator of learning model.' The carpet was important, allowing comfort through the touch of our feet, knees, hands, and backs (as we had no other equipment, such as exercise mats). This created a unique relationality of bodies, objects, and space. There was some level of spoken instruction (in English), sometimes one of the mothers would repeat a word in Somali. However, much of the instructions emanated non-verbally through eye contact and the mirroring of movements. The mothers began to express themselves through their bodies. They would independently demonstrate different movements they had been trying at home. They would vocally praise one another. The movement became a stimulus for the mothers to share experiences of Somali dance as an important social and gendered aspect of their lives in which they also used their body to make music through clapping and ululations. There was no hierarchisation of body arrangements or language use during this period: in this way mobilising Mackinlay and Barney's (2014) notion of the 'anti-colonial' aspect of 'active learning'. Instead, we co-constructed a different language: this happening could conceivably be considered another kind of 'translanguaging' in which the body explicitly became a tool for communication in our shared repertoire**.** The yoga community of practice gained prominence amongst other women at the centre and sometimes women from the Qur'an class would come downstairs and knock on the door, requesting to join us in the yoga. This latter point was important, as it sat in contrast to the 'battle for space' elucidated at the start of the chapter when the two women's groups (FamLit and Qur'an class) appeared to be very much distinct communities, at least on Tuesday mornings. When we started incorporating yoga into the final part of the class, the Bulshada mothers sometimes opened up our community of interest to women from the other class: expanding our negotiated third space outwards into a wider women's circle.

8.5.4 Body and movement: children

(i) Trinity

In contrast to Bulshada with its sparse furniture, the classroom in Trinity had excessive furniture. It was a spacious room but, due to limited space elsewhere in the building, there

were tables and chairs stacked up as well as other unusual objects for a teaching space, such as a supermarket shopping trolley. Added to this, there was a small windowless office inside the room that other staff members would use for advice sessions about the asylum process so there were often people wandering in and out throughout the class. Whilst they may appear unimportant details, such observations were significant because of the presence of young children under the age of 4 who accompanied their mothers to the classes. There were three children in regular attendance (see Chapter 5): Fadil, Arjin, and Rovena. As with the mothers in the two settings, this was an unplanned, experimental learning space for the children too. I always greeted the children in the same way as their mothers when they arrived at the class and the children were made to feel an equal member of the group (or this I hoped).

In the Trad FamLit provision I had worked in previously, the Trinity classroom would not have met health and safety regulations for crèche provision and whilst I was constantly aware of the potentially hazardous learning space of this furniture arrangement, in some respects it lent itself to other benefits regarding how the utilisation of the space by the children evolved. The space where the children played was predominantly at the back of the room: a space that I could see but to which the mothers often had their backs, and because, as alluded to in Chapter 8a, the Trinity mothers were so keen to learn what I term 'survival English', they were happy for the children to play independently. In this regard, I was aware that EY-aged children playing (relatively) unsupervised for much of the class went against certain 'norms' of Trad FamLit. For example, the children in PoCo FamLit were part of the shared space and not separated in a crèche or managed by additional crèche workers. Moreover, the movement of the children in Trinity sat in contrast to the norms of collaborative parent-child shared learning in Trad FamLit, in which an activity was set up and facilitated by the teacher. As alluded to in my 'diffractive *teacher'* segment at the start of the chapter, Trad FamLit practice plays out particular kinds of parenting Discourses about what it means to be a mother and a child and expectations about how to be together as mother and child. Yet, in the Trinity PoCo FamLit practice, the mother and child activities were allowed to happen: that is, there was a freedom that sat distinct from dominant *Western* Discourses. Whilst child development in itself is an expansive body of research into which there is not space to delve in this thesis, I

focus particular attention below on the children's movement within the space and aspects of body pedagogies that have an important place in my theorisation of PoCo FamLit.

In the same way that the Bulshada mothers took the identity artefacts into a new direction from that I had intended, so too did the Trinity children. What emerged from this was that the children took charge of the space at the back of the room and used the furniture and toys there in particular ways: what occurred was a natural, unplanned process whereby they intra-acted with the toys, furniture, wider classroom space, each other, and occasionally other people from the centre. Although I was not always observing the children closely, as I was predominantly engaging with the mothers' English learning, the children's mobilisation of the space was heightened in my awareness and I became very familiar with how the different intra-actions played out. I posit that the movement of the children's bodies contributes to the Trinity children's imagining of active learning.

In contrast to the movement of the children, the Trinity mothers were relatively sedentary in their bodies and movement whilst in the classroom, preferring to remain seated, and each mother chose to sit in the same place each week. In Chapter 8b, in the presentation of the Trinity mothers' artefacts, I drew attention to their often explicit and collective expressions of emotion and concern and, in response, as *teacher*, I became increasingly sensitive to not wanting to force them to move around or to impart unintended pressure on them. In a similar manner to the Bulshada's 'complex choreographies' discussed at the start of the chapter, it could be conceived that the Trinity mothers' bodies were most comfortable reproducing the physicality of the teaching and learning arrangements they had known from their childhoods. The Trinity mothers were aware that I also volunteered with a group of Somali mothers and that they were also part of my research. At times, therefore, I shared with the Trinity mothers some of the things I had been doing with the Bulshada mothers as a way of gauging interest in an activity. I told them about the yoga that we were doing and showed them some pictures of the types of exercises. I suggested that at some point we could do some of the exercises with the children, but I sensed it was not the right time, or perhaps that they did not feel comfortable expressing themselves through their bodies in that particular way in that particular space.

The Trinity classroom space became one in which the children had freedom to play with toys that they may, or may not, have had at home. Over time I became familiar with the toys that the children were willing to share, toys that became individual favourites, and toys that would occasionally act as a stimulus for battles. Rovena, for example, was fascinated by a large wooden doll's house and Arjin, the youngest of the group who generally liked to play alone, would express delight at a bag of stuffed animals that she always wanted to play with in one particular corner of the room. Fadil spent a long time in each session climbing on the large rocking horse and brushing its hair. I considered the way that I was now looking at the children's choice of favourite toys as artefacts that connected to their meaning-making and belonging in the space. Speaking to Pahl and Rowsell's (2010) work, it appeared the toys would forever embody in the children their experience of that space, that time, that group of people and thus would always be imprinted in their memories through their tactility and affective dimensions. Rovena and Fadil, who were close in age, bonded instantly and would use the space freely to run around. Occasionally in their excitement they would chase each other around the room shrieking and throwing the toys, at which point usually one of the mums or I would gently step in. Overall, there developed an unspoken agreement that the space was free for the children to utilise as they wished. At times, Fadil would ask his mother for her phone to play picture-word games and he and Rovena would sit under one of the tables using the device together. Sometimes one or all of the children would come and sit up at the table with their mother and I would give them some colouring to do, or they would join in our picture-based vocabulary learning, or have a snack that Hiwan (Fidal's mother) had brought for the three of them.

The Trinity children, through their bodies, expressions, activities, movements, and choices appeared to communicate, albeit unknowingly, what kind of active learning environment they wanted to create. Speaking to Mackinlay and Barney's (2014), 'active learning' approach, in the Trinity space the children were agents and facilitators of their own learning, choosing when they wanted to come and engage with the mothers and me and at times to be part of the class as a whole. PoCo FamLit at Trinity could, therefore, be conceived as a hybrid space in which three distinct third spaces and communities of interest met and converged, including: the community that I and the mothers had created, based on the teaching and learning of survival English; the community that the children had formed amongst

themselves, in which I, and the mothers, had "legitimate peripheral participation" (Zukas & Malcolm, 1999: 2); and the shared community of interest in which we all came together. Within the latter, due to the nature of the centre and the current or previous asylum status of the mothers, other staff at the centre were very much part of this collective community of interest too. For example, they all knew the mothers and the children by name and had supported them in other ways, such as with food and baby resources. Other staff members would come into the classroom and greet the mothers and children at different points of the class.

In dialogue with my theoretical construct of 'third space FamLit' I draw on Cook's (2005) proposition that third spaces can be conceptual, linguistic or physical. For the Trinity children, I posit that they were in a third space of all three: conceptually they were in-between that of home and formal educational provision; linguistically they were in an in-between translingual space of their mothers' first language, English and a hybrid mix of both body communication and linguistic Kurdish-Sorani and Albanian oral communication; and physically they were in a space that was in-between that of home and the Trinity Centre, of their own making. Our shared, collective third space became, in this way, an entanglement of children, teacher, Trinity staff, languages, books, families, furniture intra-actively producing new ways of being, doing and knowing literacies (Kuby & Rowsell, 2017). Some of the children were being, doing and knowing digital literacies, in the form of word games and rhymes on their mother's mobile phone, and all were engaged in play-based literacies through movement. This reflects how in PoCo FamLit, there is an expansion of traditional conceptualisations of collaboration and/or collaborative learning of parents with young children in divergent directions: collaboration in the third space of PoCo FamLit includes agential materialities wherein toys, furniture, religious materials, and carpet, amongst other things, all contribute and work together, becoming as equally important as human collaborators.

8.6 Body & movement: outside the classroom

8.6.1 'Mapping motherhood'

In Chapter 6b I discussed the 'mapping motherhood' multi-layered method and the unique challenges that arose in the orchestration of them which themselves informed part of the

findings and methodological assemblage. Although I could discuss at length many aspects generated from this task, due to restraints of space, I have chosen to include only a brief insight in this chapter, focusing on Bulshada. I therefore draw attention to the importance of how the body as pedagogy occurred outside the physical PoCo FamLit settings and, with it, influencing what happened within the classroom.

(i) Bulshada

Throughout the mapping stages the Bulshada mothers spoke of their mothering practices across diverse sites, all of which were extensive in their physical distance. At a local level, their movements predominantly spanned two main Somali neighbourhoods, three miles apart, where they engaged in religious, social, and economic activities. Through my third space construct, the work of Moje (2004) regarding how people make sense of and act in spaces becomes pertinent, as well as that of Soja (1996: 31) in terms of how spatial imagination and power is "marked out materially and metaphorically." The two Somali neighbourhoods that the mothers spoke of were metaphorically marked out with the mothers' visual representations of significant places. As part of their mapping artefacts the mothers all posted photographs on the WhatsApp group of significant places to them within the two neighbourhoods including: two parks; three schools; a football club; a library; two shopping centres; and a masjid. It appeared that their spanning of the two neighbourhoods marked out the collective parameters of Zukas and Malcolm's (1999) 'situated learning' model based on Somali motherhood.

Considering mothering practices beyond the local level, in Chapter 8a I discussed the mothers' movements to Somalia to care for members of their family, in most cases to care for elderly parents. Mothering and/or caring practices were enacted in physical and virtual dimensions across seven countries where they each had children living. Physical sites of mothering included home, education (schools, colleges and universities), and a prison. Zeinab and Ubah talked of their mobility across UK cities, with both supporting close family members in London. During the mapping activities Zeinab shared her concerns regarding the ways in which younger relatives are vulnerable to gang related issues according to space. During the time of the research, a year before the mapping work, Zeinab shared some deeply sad news that her nephew had been shot dead in London, a story that had been on the national news

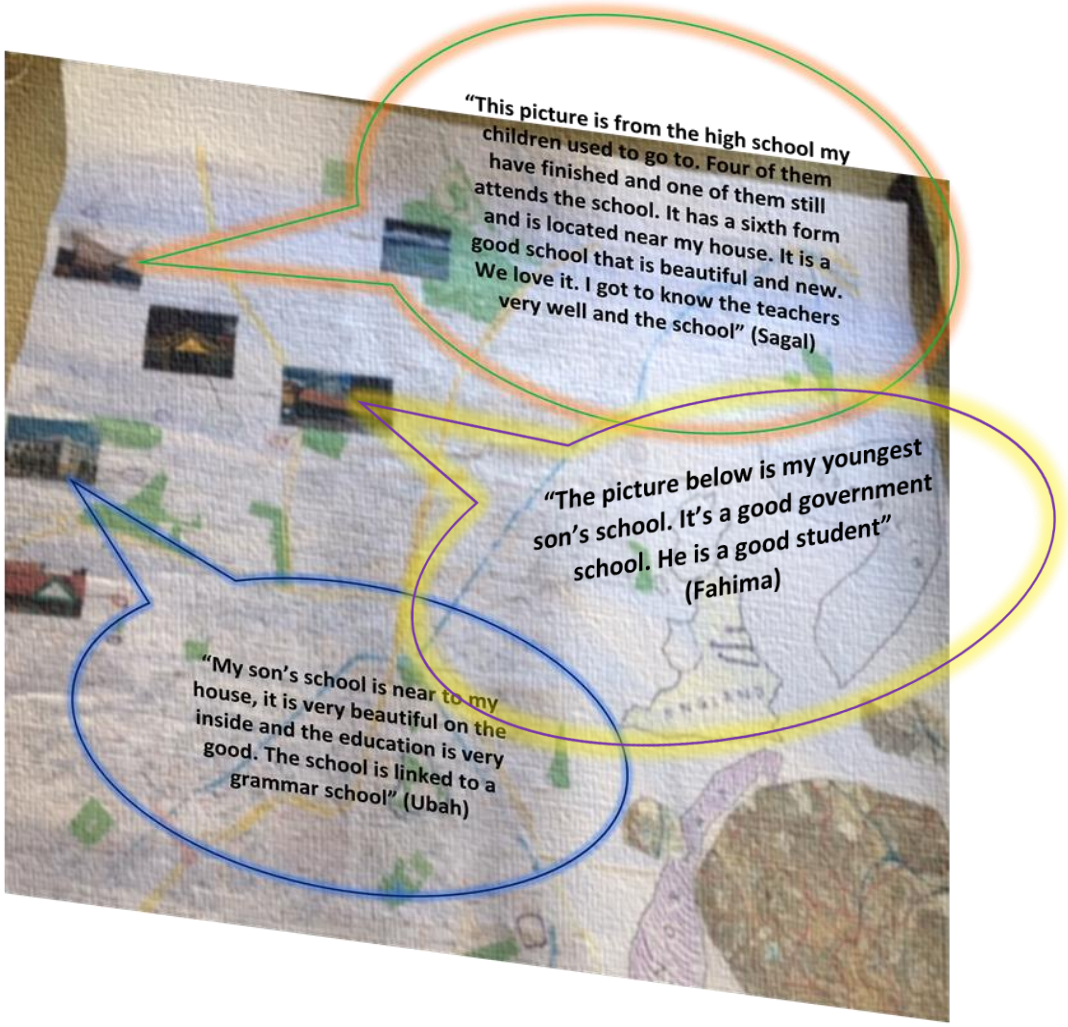
and that had provoked a deep affective response in my own body as well as, I sensed, the collective community of Bulshada. Zeinab was absent for three months after this event, during which time she moved to London to be with her sister. On her return to class some months later, Zeinab asked that we could discuss over the coming weeks some of the issues facing Somali young people. The mothers talked about the organised debates they had at the centre four times a year, in which the young people from the Bulshada community debated issues with the parents and elders: the latter an activity that the wider staff had also shared in the community conversations (see Chapter 5, p.109). Once more the safe space we had cultivated became a place to share grief and concerns about teenage and young adult children within the women's safe space: with both the discussion topics and the intergenerational debates giving some insight as to what FamLit for parents of older children could look like in PoCo FamLit. Moreover, in some respects, our yoga activities also took on a more significant purpose following such discussions, demonstrating hooks' (1994) holistic-based engaged pedagogy in action as a tool for contemplation and togetherness.

(i) 'Challenging the deficit norm'

In response to the mapping motherhood task, three of the Bulshada mothers chose pictures of their children's secondary schools as places of significance for them and each spoke positively about their feelings towards their child's school (see Photograph 17). Burnett et al.'s (2014) notion of '(im)materiality' is useful in the analysis of the mothers' dialogues. Both Sagal and Ubah allude to their appreciation of the physical appearance, or materiality, of the respective school buildings, with Ubah describing the physical appearance of the school as 'beautiful'. Sagal appears to speak with high praise and a sense of loyalty towards the teachers at the school where all five of her children attended over a long period of time, emphasised in her words 'I got to know the teachers very well' and 'we love it'. In Sagal's case, a loyalty to the school appears connected to the long duration of her family's knowing of, and experiences in, the school and the strong relationships she had developed with some teachers. All three of the mothers allude to the educational provision itself in a complimentary manner. Noticeably, the mothers' dialogues emphasise affective aspects, such as their own feelings of the school, for example, 'it is a good government school' (Fahima), 'it is a good school' (Sagal), and 'the education is good' (Ubah). Moreover, Fahima speaks of an intangible self-judgement of her child as a 'good student'. The words of the

mothers, and photographs they have chosen, 'talk back' (Turtiainen and Hiitola, 2019) to deficit positionings of parents and children: thus supporting Turtiainen and Hiitola's (2019) positing of migrating parents negotiating their own categories in the way they had attached a sense of belonging and loyalty to their children's school and teachers. The mothers' words and visual artefacts speak to their valuing of, and involvement in, the education system.

Photograph 17: 'Speaking back: Bulshada mothers'



The mothers' choices of photographs of their children's secondary schools, and their accompanying dialogues, is important because of Trad FamLit's predominant focus on EY and primary provision that has led to an absence in the literature on the voices of migrating mothers of older children. Through the mothers' choices of visual artefacts, I posit that the Bulshada mothers were positioning themselves as active agents in their relationships with the secondary school: thereby informing an important part of the mothers' collective ways of knowing about their children's schooling.

(ii) 'Spatial knowledge in action'

Paralleling their collective mobilisation of the individual artefacts, the Bulshada mothers once more diverted the mapping method into one of their own making informing me they wanted to show me their other Somali neighbourhood as I had told them that I was not familiar with it. They told me that they would ring me in the summer holidays and would show me in person the Somali shops and cafés. In August 2019 I had a phonecall from Ubah inviting me to meet them in that neighbourhood. I cycled there and met Ubah, Sagal and Hani. Following a tour of the high street, where they pointed out landmarks such as their other masjid, took me into a textile/dress shop they frequented, and we went and drank tea in one of the Somali cafés that Ubah had told me about before, which her brother-in-law ran. Importantly for PoCo FamLit, this was Soja's (1996: 31) third space theorising in action: "the transformation of (spatial) knowledge into (spatial) action in the field of unevenly developed spatial power." Significantly, this pedagogical (and with it social) event indicated the mothers' action and transformation of what had been an ultimately passive mapping task, that in many respects I had colonised and set within the rigid confines of the classroom, into one in which the mothers' spatial knowledge and meaning-making of community was set within the realness of the material context. Consequently, the mothers had mobilised the task in a different direction completely: by enacting, showing, and teaching me through forms of physical materiality and action their spatial knowledge of places where they, as a collective Somali community, exercised spatial power and carried out their mothering practices. Through this new direction, I gained a deeper understanding of the 'everyday' literacies, practices, and spaces of the family (Pahl, 2010; 2014; Al-Sharmani, 2007; Soja, 2004), as well as the 'livedness' of literacies (Pahl, 2020). Whilst, the notion of the everyday is highly subjective, fluid and in many respects ideologically rooted, it provides an integral context of understanding at some level the 'embodied everydayness' of the Bulshada mothers, opening up valuable insights into their collective meaning-making outside the classroom. Importantly for PoCo FamLit is that the mothers chose what aspects of their world they wanted me to see and they invited me into a space that I would have otherwise felt excluded to and unlikely to enter: in the latter respect, giving me a shared sense of the exclusion they perhaps sensed from more traditional educational sectors.

8.7 Chapters 8a-8c summary

The three chapters have illuminated the ways in which materialities emerged in different forms in the research settings and how they contributed to the mothers' and *teacher's* ways of knowing about PoCo FamLit. The materiality of the WhatsApp platform included sound, movement, visual and textual forms that merged into an interactive literacy space that was always becoming: contingent upon the users' interactions and what was going on in the mothers' and my worlds. Languages came together and merged in this virtual literacy space: illuminating hybrid text-based, visual, and semiotic ways of knowing that became an enabler for literacy value. Moreover, PoCo FamLit emerged as a space to draw out colonial-postcolonial contradictions and discussions. Materialities that in many respects intersected with Trad FamLit, such as phonics and poetry, became something different in PoCo FamLit: becoming experimental translanguaging resources that valued fluidity in teacher-student roles and in language use. Diverse artefacts became a stimulus for agentic memory-based pedagogies and spatial meaning-making pedagogies: connecting a spectrum of time and place and mobilising the mothers' everyday literacies and roles as teachers. Importantly, the artefacts evoked affective responses amongst the FamLit community within a safe space: disrupting hierarchies and promoting relationships on a level-plane.

Chapter 9

Family literacy reimagined

9.1 Introduction

In this practice-based research, I sought to co-create alternative understandings of FamLit provision with migrating mothers in the BTR third sector. Over the two years, the synergy of the mothers, the settings, my position as teacher-researcher, and aspects beyond the human mobilised methodologies and pedagogies 'becoming': culminating in a 'reimagining' of FamLit. In this final chapter, I revisit my research question, establish my contributions to the FamLit literature field, discuss the implications of the research, and set out my recommendations for policy and practice.

9.2 Returning to my research question

My research question evolved from the methodological directions led by the mothers' that took me to literature on posthuman literacies. I particularly engaged with the work of Kuby et al. (2018: 6) who deepened my understanding of how migrating mothers, families and communities come to "know/be/do literacies" as intra-actions beyond solely human aspects. Speaking to this engagement, my final research question became:

'*How, and what, FamLit pedagogies are produced by migrating mothers in two TSOs in the West Midlands?*'

(i) Production of pedagogies through digital space

From the outset of the research, the Bulshada mothers produced pedagogies through what they did on/with the WhatsApp platform. Initially, the mothers used the digital space to serve a linguistic function, through their textual mix of Somali and English. As our relationships developed, the mothers started to use the space in multimodal ways through their use of visual, audio, and video mediums. The mothers' 'doings' with the digital platform together produced political, cultural, religious, and translanguaging pedagogies. The pedagogies emerged from the multimodal digital posts that, in their entirety, became teaching tools, as well as in the ways that the mothers' individual choices of what they posted dynamised responses from the *teacher* and in what happened in the classroom. The latter aspect led to

a fluidity in teacher-student roles and took our learning into our homes: paralleling Freirean (1970) notions of dialogical processes of teaching and learning that connected the local to the global and political, and to our 'everyday' literacy practices (Pahl, 2017). The translanguaging pedagogies became valued 'funds of knowledge' (Moll, 1992) in the classroom: emanating in the mothers leading regular teaching sessions on the Somali language and the Qur'an. Moreover, the mothers' production of literacies through WhatsApp spoke to Burnett et al.'s (2014) distinction of literacies that spanned 'multi modes and media', had 'multiple authorship', and were 'unruly' (Burnett et al., 2014): the latter in the sense that they were unregulated and experimental.

(ii) Production of pedagogies through materialities and intra-actions

A year into the classes, I introduced the identity artefacts as one of my partially planned methods. My analysis illuminated that pedagogies were produced both through the mothers' interpretations of the artefacts, as well as their 'doing with' the artefacts. The mothers took the artefacts from the individual to the collective, from the human-centric to that centred on sensory ways of knowing about the body, culture, spirituality, place, and space: including spiritual and gendered rituals that are passed on to their children and that have changed forms within movement and across spaces. Through this mobilisation the mothers stimulated affective 'forces' and 'energies' (Dernikos et al., 2020) that too became pedagogies. Both groups produced pedagogies through memory: deepening understandings of family traditions; intergenerational relationships; relationships with animals and localities; and through affective dimensions such as love, life, loss, and changes to, people, spaces, and time.

The mothers' choices of symbolic artefacts, their words, the spaces that the artefacts had come from, the spaces in which the mothers now shared them, and the teacher's affective responses, all came together intra-actively producing pedagogies. Importantly, the Bulshada mothers' artefacts also led to further intra-actions on the WhatsApp space: as a space to share the images and to share the *teacher's* later re-encounter with one of the artefacts in another time and space. The artefacts became an agentic methodological tool: speaking to Pahl and Rowsell's (2010) assertion of the way they open up new possibilities for meaning-making and representation. Expanding the work of Pahl and Rowsell (2010) further, the artefacts in my research dismantled colonising representations and categorisations in the way the mothers disrupted the fixed, colonial, notion of how I, as teacher-researcher, had envisioned the task.

Together, the mothers' materialities exposed contradictions in Western-based human-centric notions of identity and, with it, understandings of the family and FamLit teaching and learning: moving away from fixed notions and extending meanings of the family to an embodied sense that is carried with us at all times, from our ancestors, our journeys, and our intra-actions within and across spaces. This production of new ways of thinking about the family also brought to the fore differences in understandings of intergenerational collaboration that is accumulated relationally and in synergy with the environment: that is FamLit as a 'sympoietic system' (Barad, 2018) in which each part is always affected, entangled and changing. In this way, the mothers also expanded understandings of notions of the 'imaginary family' and the 'imaginary nation' that emerged from the literature (e.g. Erel, 2013; Skrbiš, 2008): demonstrating the way that imaginings of the family and nation become embodied in abstract, (im)material forms.

(iii) Production of pedagogies through 'disruption'

I used mapping as an additional tool to address my research question. Once more, it was my analysis not just of the visual artefacts the mothers contributed to the mapping, but importantly also the *process* of the task (Tuhiwai-Smith, 1999) and its methodological complications that led to the mothers' production of pedagogies. Throughout this process, the mothers informed ways of knowing that problematised colonially-rooted interpretations of space and cartography (Johnson et al., 2006). Through their overall resistance and disruption to the mapping, the mothers demonstrated agentic and divergent ways of knowing about how they navigated the city and their representations of spaces of mothering. The Bulshada mothers, for example, through the instigation of their walking tour, used their physical bodies in teaching that space is always a "product of relations-between" (Massey, 2005: 9). Similarly, the Trinity mothers communicated their semiotic representations of their local mothering practices through their choice of images in the mental mapping. The ways in which the mothers disrupted the mapping tasks also led to new ways of knowing about the teacher-researcher in the 'posts': exposing taken-for-granted interpretations and assumptions of how people read and engage with maps; leading to intra-actions with the mother's photographs and maps/(non)maps in unanticipated ways; forcing further 'troubling' in which personal frustrations had almost led to the mapping dismissed and abandoned as a

'failure'; and bringing forth learning from 'absence', for example the absence of the Trinity mothers' visual artefacts in the mapping.

Moreover, the Bulshada mothers, through their choice of photographs and accompanying dialogues, 'talked back' (Turtiainen and Hiitola, 2019) to deficit notions attached to *migrant* parenting in the literature. Through the stages of mapping, some of the Bulshada mothers shared information about their participation in other third sector classes, their places of work, and their older children's university education or professions: demonstrating agentic positionings that challenged political categorisations of the *migrant* parent as *marginalised* or *hard-to-reach.* In the case of the Bulshada mothers, they had chosen to attend classes in settings considered 'on the margins of society', whilst simultaneously occupying socio-economic positions that in political terms would see them represented as 'active and cohesive citizens of the city': exposing the ways in which they agentically traversed the 'dominant and disempowering discourses' (Hughes, 2014) that categorise and normalise people in unhelpful ways.

(iv) Production of pedagogies through organic, in-the-moment events

Both groups of mothers also produced pedagogies organically and in-the-moment through the weekly classes. The Bulshada mothers' mobilities between the UK and Somalia throughout the two years became part of my analysis: demonstrating the way the mothers' produced affective pedagogies that stimulated ways of knowing centred on mobility and the political. In the same way that the Bulshada mothers' demonstrated ways of knowing through their movements across borders, so too did the Trinity mothers through their lack of movement across borders. The Trinity mothers, through divergent affective dimensions such as their words, their emotions, and their actions, produced pedagogies related to their affective understandings of their migration status.

The mothers produced ways of knowing through/in/with their bodies. The Bulshada mothers demonstrated this through their orchestration of the physical items within the space: through furniture arrangements; movements in prayer; and the arrangements of bodies within the yoga classes. The Bulshada mothers demonstrated 'micro-practices' of power (Gore, 1998) in the way they governed and regulated the space, sitting in stark contrast to the way that migrating mothers' bodies, movements and decisions are restricted and regulated in Trad

FamLit school spaces. Additionally, both groups of mothers produced new ways of understanding child-parent collaboration, characterised by fluidity and freedom: allowing the child and parent to use the space in the classroom and/or building for different purposes and to come together at different points, such as the intergenerational debates at Bulshada or the Trinity children's autonomous choices of how they chose to participate. This leads me to understand that both groups of mothers, through their actions and sharing, challenged the ways that children are constituted in FamLit Discourses: re-positioning children in newly agentic ways that disrupt traditionally enforced hierarchies.

This latter section brings to the fore some indications of new knowledge that the mothers produced in terms of the gaps in the literature set out Chapter 1 regarding FamLit for migrating parents of secondary school aged children and the representation/lack of representation of refugee and newly arrived children in EY provision. Importantly for PoCo FamLit is that the *when*, *how,* and in *what ways* that formulated this collaboration was not governed by the *teacher,* but rather by the mothers. Moreover, my alignment to postcolonial feminism now leads me to suggest that the gap regarding newly arrived children and parents in EY provision needs to be reframed not in colonising *lack of* terms, but rather in terms of what refugee parents *are* doing and how they *are being*. My research leads me to believe that the issue lies with structural inequalities at State level that impact upon support for families who experience transiency due to their migration status, or impacts upon feeling towards accessing support.

I propose that such considerations lead to further research in the third sector. Consequently, I posit the following questions for further research, some of which my research has gone some way to answer: *'How are family literacies produced by migrating mothers/parents/carers with secondary school age children?'* in this way the *with* is open to interpretation of the care-giver and/or child; *'How do refugee and newly arrived parents and young children "know/be/do literacies"?' and 'What does TSO support look like for migrating parents of young children?'*

9.3 Further contributions and implications

The contributions of the research to the FamLit literature field includes: FamLit in a third sector context that moves away from a school-centric and school literacy dominated approach; FamLit within a postcolonial framework that moves away from deficit-rooted,

Western-centric approaches; the mobilisation of Indigenous and PQ methodologies in FamLit research; and implications for FamLit voluntary teaching practice. I elucidate these aspects further below through my establishment of the implications of the research and my recommendations.

9.3.1 A 'pedago-Vis-ual assemblage'

My pedago-Vis-ual assemblage brought together: Indigenous principles of community, collectivity, reciprocity, and dialogical ethical processes; a PQ pedagogical-ethnographic approach, with the *teacher* considered in diffractive and affective terms; as well as arts-based visual and sensory methods. This assemblage was an evolving process that was responsive to, and negotiated with, the mothers and that developed through time and trust: demonstrating how hierarchical roles in research can, at least in part, be disrupted and deconstructed as a way to deepen understandings of what meaningful co-created research can look like in practice with mothers with EAL, in settings that are transient in nature. This co-created process led to the emergence of a more intimate and safe space: a 'third space' (Bhabha, 1996) that was 'enabling' rather than disabling; that demonstrated the importance of creating space within methods planning for an element of the unknown to be cultivated and celebrated; and integrally, a space that required me to confront uncomfortable questions about my Whiteness and my privileged place within the structural inequalities that had been exposed through my engagement and commitment to postcolonial feminist theory.

For researchers carrying out practice-based FamLit research, I propose that methodological and ethical processes need recognition as a form of pedagogy. As my 'pedago-Vis-ual' approach demonstrated, in moving away from colonially rooted research practice, methodological approaches demand to be deeply ethical and dialogical in order to become meaningful to the mothers/parents/carers at the heart of the research. For example, my methodological approach was responsive to what happened in the pedagogical practice in the classrooms and this took me to sensory directions led by the mothers that in turn informed my PoCo FamLit assemblage.

For FamLit teachers who are not carrying out research I posit that the 'pedago-Vis-ual' approach provides use as an approach in the third sector in using creative methods to inform new ways of knowing about FamLit from the perspectives of mothers: as an active move away

from colonising ways and that acknowledges and makes use of literacy values (Lorimer-Leonard, 2017) that migrating mothers carry with them in every aspect of their lives. I propose that these aspects must become underpinning values of research and teaching with migrating parents, families, and children in the third sector.

(i) Call to practice: identity work of teacher-researchers

My constantly shifting, and often merging, position between researcher and teacher demanded self-interrogation and afforded me the opportunity to enter a much deeper process of reflection than I would have done if I had solely occupied the position of researcher or as voluntary teacher. I activated 'decolonising moves' (Murris, 2018) throughout the dialogical ethical and pedagogical processes, yet I cannot claim that this was not without its challenges as I was constantly concerned about misleading the mothers. In a PoCo FamLit practice-based approach I propose that the same dialogical relationship is necessary, in which the teacher works with the benefits, and moves with at times the challenges, that the cultivation of fluidity in teacher-researcher roles can bring. Paralleling Koro-Ljundberg's (2016: 79) assertion of methodological frameworks and foci as "fluid", "multifaceted", with at times "temporary limits and porous boundaries" the teacher-researcher needs to work with, rather than against, and to commit to ongoing work to dismantle their own colonially rooted privileges: work that does not end at the culmination of the research. I propose that the teacher-researcher in the third sector needs to constantly question and problematise their position, to engage in voluntary practice beyond solely the classroom so that they learn about the wider workings of the TSO, and to engage with wider political reading and activism, and ultimately to be willing to apply this evolving understanding towards a decentring in the classroom that moves away from the privileging of the human and towards 'post' ways of knowing. Consequently, I propose that this work requires translanguaging and sensory pedagogies to become centralising components of practice-based research with migrating families that recognise and value the 'communicative repertoires' (Rymes, 2014) of families, across linguistic, semiotic and (in)corporeal dimensions. My research demonstrated that although ESOL-related aspects did become part of PoCo FamLit, at the request of both groups of mothers, any language learning elements were carried out in an experimental, non-formulaic way, such as through the multi-language poems and phonics approaches: as a way

to mobilise linguistic funds of knowledge and as an attempt to trouble what I have termed 'colonial language borders'.

(ii) Further research

My methodological *findings* could lead to further research on different ways to mobilise Indigenous principles into FamLit research and practice with politically marginalised groups. However, this needs to be done with careful consideration of identity work on the part of the researcher-teacher. Importantly, practice-based FamLit research needs to be rooted in an ethic of respect and value for the groups, as well as acknowledgement and engagement with the politically-rooted nature from which Indigenous methodological principles emanate. The research therefore opens up some fundamental questions, both distinct yet interconnected, the first of which I posed at the end of my Messodology chapter. Whilst my research has contributed to both questions in some respects, they require much further and deeper exploration: *'What are the methodological possibilities for FamLit research within a PQ paradigm?' 'How can Indigenous methodologies be utilised respectfully, and in anti-colonising ways, by Western practitioners in FamLit with marginalised groups?'*

9.3.2 'PoCo FamLit in the third sector'

Whilst the two TSO settings differed extensively in many respects, a shared characteristic that came out of the research was the way in which wider aspects became part of ways of knowing about teaching and learning in PoCo FamLit, in human and more-than-human realms. In both cases the buildings 'evoked emotions' (Châtelet, 2000) and became multidimensional texts to be read and understood (Whyte, 2006) as part of the PoCo FamLit *becomings.* At Bulshada, this was demonstrated through my encounter with the refuse collector early on in the research; my affective reflections on the building that fluctuated on different times and days; the uunsi that filled the air of the masjid; the women's battles for the prayer room space; and the occasional visits of the centre manager, the caretaker and the community worker to our classes. At Trinity, for example, it was the general busyness of the centre that always created a sense of energy as you walked into the building, or the staff who came in every week to greet the mothers and children, or the other voluntary staff who assisted in interpreting and supporting some of the mothers with resources such as clothes. The incorporation of all of these interrelated aspects in the methodological and pedagogical assemblage demonstrates the third sector as the "product of a set of interrelations within which interactions occur

across spectrums of the macro to the micro" (Massey, 2005: 45). It is because of the structural inequities at the macro level and the political (in)visibilities of refugee and newly arrived migrating mothers that the Bulshada staff collectively spoke of needing to focus on raising the aspirations of young people in their community in response to a lack of opportunities or failings at the macro societal level, and why staff at Trinity spoke of their organisation's role in supporting families who face destitution as a result of their transition from asylum seeker to refugee status. Consequently, this leads me to call for educational provision, and research, in the third sector that is *in* and *of* the settings and those that use them and why it has to be underpinned by active processes to 'deconstruct', 'dismantle' and 'trouble'.

(i) Call to practice: instil PoCo FamLit principles in voluntary teacher education

This research has illuminated the need for a distinct type of temporal and locale informed PoCo FamLit that for the mothers would not have been possible in Trad FamLit. Foregrounded, for example, by the Bulshada mothers who spent long periods of time in Somalia during the research or missed classes due to shift work, for the Trinity mother who had a three-month-old baby and came sporadically to classes, or for the mothers that sometimes missed a number of weeks for unknown reasons yet were not excluded but welcomed on their return. The classes therefore need to remain as flexible as possible in terms of attendance and punctuality and to be long-term in duration. Where possible, the third sector needs to maintain a freedom regarding young children's presence in the classes throughout: that does not restrict due to an over-abundance of furniture or an absence of crèche staff, such as at Trinity. Moreover, the work in this research demonstrates the necessity for the nurturing of spaces of 'single-identity groups' (Soteri-Proctor, 2011) based on gender that would not be possible in the mixed classes of Government-funded provision: that valued the women's prayer room space that the Bulshada mothers had cultivated for the yoga to happen, or for the Trinity mothers' to outwardly display and share their emotions. The research brought to the fore the way that the two women's-only groups cultivated bonding and a sense of collective support and belonging that I too experienced and which affected me: aspects that I posit are essential considering some of the challenges faced as a result of migration issues, or the concerns the Bulshada mothers spoke of regarding their older children.

Importantly, the research has shown that the third space in the two PoCo FamLit settings needs to enable a fluid, organic 'non-curriculum' to evolve *with* the mothers as opposed to *for* the mothers: a curriculum that has the mothers' voices as central agents and that is iterative and dialogical, with flexibility regarding making changes at regular intervals in response to the group. I propose that such flexibility is a necessity when TSOs, such as Trinity, have a transitory population comprising mainly people seeking asylum, as this enables those women to be respected as 'Knowledge Holders' (Tuhiwai-Smith, 1999) as much as for those who attend for a longer period of time: thus, in Spivak's (1998: 91) terms "seeking to learn to speak to" rather than "speak for." Moreover, postcolonial feminist principles need to be shared as an underpinning ethos in FamLit voluntary teacher training in order to maintain a space that remains distinct from Trad FamLit provision, incorporating some of the complex identity work set out for teacher-researchers.

(ii) Call to policy: Government investment in networking and training opportunities for volunteers from refugee and asylum-seeking backgrounds

Finally, I propose that migrating mothers are given opportunities to support the teacher in a voluntary role and this can happen in multifaceted ways: in my research this happened organically with the Bulshada mothers, with different mothers volunteering to lead the Somali or Qur'an teaching sessions. Moreover, at Trinity, two of the volunteers who assisted with the Albanian and Kurdish interpreting had also originally started off as service users in need of support. I posit that this is a vital way in which a community of belonging develops, as well as indirectly supporting the 'skillification' or 'employability' in Government terms: particularly for migrating mothers who are otherwise excluded from opportunities. Consequently, the research calls for more recognition of the work of volunteers at central government level to encourage more people into the sector. I support NATECLA's (2016) recommendation for a central government website to share training and CPD opportunities for volunteers. Moreover, I expand on this call to include tailored opportunities for volunteers who are refugees, newly arrived, or are going through the asylum process, with free ESOL training and inclusive opportunities to join social support networks with other volunteers in a similar position.

9.4 Towards concluding

My practice-based research has taken me along a deep journey that has changed me as an individual. I now consider my commitment to activism in the third sector as an embodied part of me and I continue to volunteer in a different capacity at one of the research settings. The research has affected me in many ways but particularly in understanding what working 'with' genuinely means in practice-based research.

Finally, as a way of moving towards concluding, I hope that PoCo FamLit will continue to do its small part in dismantling symbolic institutional and political borders through its mobilisation of active respect for migrating mothers. Moreover, although this research focused on migrating mothers in England, I propose that the research could be applied across other potentially marginalised groups accessing voluntary organisations and across diverse countries.

I will continue to carry forward the principles of PoCo FamLit that I have learnt from the mothers at the heart of this thesis, and to whom I am deeply grateful, into my future research and teaching practice: that is principles rooted in solidarity, relationality, and socially-just, anti-colonial education.

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Appendices

Appendix 1

Bulshada: affective reflections from collective conversations

Below I have chosen two of the meetings I had at Bulshada for the affective reflections: both of which occurred within the same week, and taken from my journal notes (discussed in Chapter 6a), to give the varying sense I had from visiting the centre on different days and times from the usual day and time that I met the mothers for their FamLit classes.

(i) 'Meeting the centre manager'

"I could hear the call for prayer as I locked up my bike around 1pm. The front entrance of the building was busy with men coming and going; men who were usually absent when the mothers and I had our class. I entered through the women's side entrance as usual and waited in the hallway for the prayer time to finish. Soon afterwards, the building fell quiet once more and I accompanied the manager upstairs to the office that was usually locked. As we started our conversation the office phone rang on several occasions and although he didn't answer he explained that it because he is self-employed and is only in the Bulshada office for two half days a week, once he is there it is always busy. I was struck by his passion and vision for the centre centred on young people as he talked extensively about youth-led debates, the ways that they were addressing challenges young people in their community faced, such as a lack of representation in politics, and the ways in which they were increasingly involving young people in decision-making about the centre's future" *(Journal notes - 4 Sept 2018).*

(ii) 'Meeting the head of women's activities'

"It was interesting arriving at the centre at 9am on a Saturday morning as again it was a completely different atmosphere to the Tuesday morning class time with the mothers, and from my earlier weekday lunchtime meeting with the centre manager. This morning, as I sat in the same upstairs office, it was a completely different atmosphere. There was a real sense of buzz in the building: the noise of excited children outside in the corridor and the stairs filled the space … I could hear the door downstairs frequently opening and closing as more and more children arrived for their classes in the upstairs classrooms and heard parents speaking to them in Somali as they departed" *(Journal notes - 8 Sept 2018).*

Trinity: affective reflections from collective conversations

Below I have chosen the second meeting I had with the project manager of Trinity as I wanted to give a sense of the busyness of the centre, that was a constant whenever I visited there and the spontaneous nature of the centre that appeared constantly in flux.

(i) 'Second conversation with the project manager'

"Today I met up with the project manager for our second conversation, nine months after the last one. I had requested this as there is always so much going on at the centre that I felt like I needed an update on what was happening. I met him in his tiny office that he now shares with another staff member as they are so short of space. He speaks at a very fast pace, is always dashing in and out of rooms making announcements and I always picture him as a juggler as he always appears to be doing several jobs simultaneously. As I looked around the room, I noticed the tiny window, the papers and files piled high, and the security camera showing people standing outside the locked door downstairs waiting to be let in. The phone rang several times and, although a colleague on the front desk diverted the calls while we were talking, towards the end of our conversation someone came in asking for him to respond to an urgent situation" *(Journal notes – 2nd May 2020).*

Appendix 2: additional artefacts

Bulshada mothers' artefacts

Trinity mothers' and children's artefacts

Appendix 3: Publications from Doctoral Thesis

- Puttick, M.R. (2021) 'Artefactual Co-creations': developing practice-based research with Somali mothers in a family literacy class. *Studies in the Education of Adults.* doi.org/10.1080/02660830.2021.1948697

- Puttick, M.R. (2020) Identity Artefacts as a Methodological and Pedagogical Tool. *Displaced Voices,* 1(1), pp.65-71. https://doi.org/10.15123/uel.8965y

- Puttick, M.R. (2018) Family literacy: third spaces in the third sector. *Research and Practice in Adult Literacies (RaPAL) Journal,* 95(1).