Upward Bound in Islington, a Model of Direct Intervention Pedagogy in Widening Participation for Students with Low Prior Attainment

An ethnographic study of participants' perspectives of the culture, processes and meaning of an out-of-school time programme for academically at-risk adolescents in London

Quaco Cloutterbuck, BA, M.Ed.

May 2024

This thesis is submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy

Department of Educational Research

Lancaster University

UK

Abstract

In older, western, urban societies like the United Kingdom (UK), political and economic 21st century restructuring policy and plans collide with pre-existing social inequalities and established social status order. Widening Participation (WP) represents the 21st century restructuring of state education institutions, higher education institutions and the British status order through paradigms reflective in the Knowledge Based Economy. These 21st century influences contextualise the structure of widening participation direct intervention pedagogy. These processes bind WP student engagement with institutions of further and higher education. While WP students may be under-represented in the higher education population, within the cohort, there is a subset who experience further marginalisation through low prior attainment (LPA) and low predicted grades, as well as marginalisation along the lines of race, class and gender. These students are further marginalised within a cohort of students who are known to be marginalised.

The Upward Bound in Islington WP programme was established at London Metropolitan University as a complementary initiative to support the wider social mobility agenda by raising the educational attainment of secondary school students from disadvantaged backgrounds. Upward Bound in Islington is one of very few WP projects which specifically target students labelled as having LPA. This study is one of few which place WP students who may have low prior attainment and the practitioners who work with them at the centre of the research. The researcher adopts a holistic, ethnographic approach to better understand how individual and institutional networks develop social relationships which may provide a model for broader dissemination of direct intervention widening participation pedagogy that helps low performing students make choices of value and achieve in their GCSE examinations.

Table of Contents

List of Figures and Tables

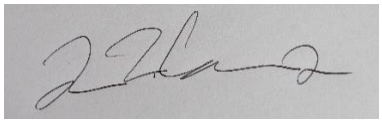
Acknowledgements

I would like to thank my supervisor Don Passey for providing invaluable feedback and insight. I would like to express my sincere gratitude to my wife Sophie who has supported me through the whole process. My sincerest gratitude also goes to my mother who has always been there to provide guidance for me. Furthermore, I would like to thank the staff at Upward Bound in London and at London Metropolitan University as well as the staff at Lancaster University for all their help and support. I dedicate this work to all Upward Bound students and educators across the United States and in London.

“Perhaps I like Louis Armstrong because he’s made poetry out of being invisible. I think it must be because he is unaware that he is invisible” – Ralph Ellison, Invisible Man

Author's declaration:

This thesis has not been submitted in support of an application for another degree at this or any other university. It is the result of my own work and includes nothing that is the outcome of work done in collaboration except where specifically indicated.

Signature: 

Chapter 1: Introduction

1.1 Inequality

Inequality in education is a significant issue discussed among politicians, policymakers, educators and citizens in the United Kingdom (UK). From a social justice perspective, the state educational system is a vital tool for equal opportunities for young people at state schools, aiming to improve and promote social mobility (BIS, 2015). In 2017, the Social Mobility Commission recognised that "Britain is a deeply divided nation. Those divisions take many forms. Class, income, gender, race" (State of the Nation, 2017, p.iii). Findings indicate that there were significant disparities in academic outcomes between geographical regions, ethnicity of pupils - and more importantly – between those from different socio-economic and family backgrounds (Hills and Kitty, 2005; Melamed and North; 2010; Kelly and Tuck, 2015; Mavelli, 2014). A primary structural lever for creating opportunities for social mobility in the UK is widening participation (WP). Widening participation is a British/anglophone term that usually refers to educational intervention for students who are the first in their families to gain access and participate in higher education (Walker, 2008b). Widening participation's 20th century precedent, 'access', came to represent a dimension of the social contract – "widening access to and participation in higher education is primarily a social justice project" (Burke, 2012, p.177). "In the 21st century, WP confronts inequalities through social class indicators such as free school meals and the recognition of students with backgrounds in care - groups who are also included in WP intervention (Teaching Excellence Framework factsheet.2016). In its initial assembly in 2004

and its subsequent re-assembly in 2014, WP and the Fair Access policy in England have centred on combating inequalities through a focus on improving social mobility for under-represented marginalised groups (Gewirtz, 1998).

As the term ‘access’ came to represent a new dimension of the social contract in the 20th century, the Fair Access policy has added multicultural dimensions to England’s social contract in the 21st century. Fair Access at its core is a pathway to higher education and aims to combat inequalities such as subordination through group identity, by promoting social mobility. A social justice perspective is important because WP provides resources and initiates processes in state education to provide pathways to higher education. It is buttressed by broad national reforms such as the “National Strategy for Access and Student Success in Higher Education” (UK Parliament Department for Business, 2014).

1.2 Widening Participation

Structurally, WP has a goal of broadening participation in higher education across all levels of society. In particular, it redresses the under-representation of groups from lower income families, people with disabilities, and ethnic minorities. Social mobility for these marginalised groups is intricately bound to WP’s functional role. This inserts multicultural initiatives within the field and practice of WP. In 2006, WP was a publicly funded resource that targeted citizens from particular social groups and ethnic backgrounds, who were unfairly marginalised from higher education (UK Parliament Department for Business and Strategy, 2011). By 2008, the British government made clear the multicultural role that widening participation would play in society, reducing the

differences in participation rates between different groups in the higher education population by encouraging applications from, and increasing the participation of, individuals from groups that are under-represented in higher education in relation to the general population (House of Commons—Widening participation in higher education—Public Accounts Committee, n.d.).

WP is an assembly of resources and ideological perspectives that unite its associated national-level, meso-level, and local micro-level processes to combat the inequalities that marginalised students are confronted by (Bennett and Segerberg, 2012). These multi-strata processes are indicative of 21st century perspectives in state education, which recognise obstacles in state education for some citizens in a democracy (Grimaldi, 2012).

At the heart of this study is concern for Black and Asian minority ethnic communities (BAME). Additionally, there is also concern for White working-class male (WWCM) secondary school WP students who are marginalised by low prior attainment (LPA) and academic under-performance in school. A specific epistemological perspective associated with the recognition of WP students in England is the 21st century cultural discourse for Black and Asian minority ethnic communities (BAME). This has extended into the cultural discourse of White working-class male communities (WWCM), who are also identified as members of marginalised communities. Students marked by these credentials are typically predicted to score poorly on the General Certificate of Secondary Education (GCSE) examinations taken at the end of year eleven when 16 years of age (Pryor, 1999).

Widening participation pedagogy is intrinsically connected to the social justice perspective; without an intervention to ameliorate dire circumstances, students who have potential to succeed academically and advance into further and higher education may have limited choices to further their education. They may also be excluded from networks which create pathways to higher education (Coldron et al., 2009).

Even though British WP educational policy initiatives have long had the intention of raising the participation rate of disadvantaged young people to 27.2% by 2020, by 2020 initiatives also intended to increase the number of Black Minority Ethnic (BME) students going into higher education by 20% (Blyth and Cleminson, n.d.). However, the educationally marginalised continue to be under-represented (UK Parliament Department for Business, 2014a). WP students marginalised through low prior attainment (LPA) and other intersectional factors may encounter ‘soft’ unconscious discrimination of deficit model-thinking, and experience deficits ideologically rooted in economics and what might be regarded as ‘common sense’. This anti-democratic diminution of the rights of citizens constitutes misuse of the resources “necessary” for addressing WP’s social justice claims based on educational intervention and cultural recognition, making the experience of widening participation a civil rights issue.

1.3 Direct Intervention

Direct intervention (DI) is the pedagogical tool for social justice, upholding the social contract created by WP. It is a transatlantic pedagogy, and it is a matter

of civil rights in a democracy. As a utilitarian version of social justice, “academic intervention is a necessary lever for justice as it promotes well-being and happiness for the nation and its citizens” (Mill, 1957, p.10). WP pedagogy implies social justice for students in England through a social contract founded on academic intervention in state education. DI promotes “justice as fairness”, which unites the rights of citizens with structural protection of the poor and marginalised in society (Rawls, 2005). DI is a pedagogy for social justice, and the glue which bonds citizens historically marginalised from higher education. Importantly, establishing equity through contrarianism in Western society is often “not a contract between everybody… but between just the people who count” (Mills, 2002, p.3). Martha Nussbaum (2006, p.1) highlights that while “theories of social justice should be “abstract”, they must also be responsive to the world and its most urgent problems and open to changes”.

1.3.1 Direct Intervention in Out-of-School-Time settings

The ideological origins of direct intervention (DI) for students in state education are located in the margins of democracy. It is important to note that out-of-school -time (OST) settings for direct intervention pedagogy is a 20th Century line of flight away from subordination in state schools for marginalised groups (Zulli and Frierson, 2004). This provided a space for the practice of pedagogy, for addressing practices of exclusion in both the United Sates (US) and the United Kingdom. In both countries, Black communities pioneered counter-public democratic action outside of school time (OST) for direct intervention aimed at improving the experience of black students who were experiencing racialisation within the dominant public space of state education.

1.3.2 Upward Bound in America - Institutionalised Direct Intervention

In the 20th century, Upward Bound (UB) in the United States set a template for institutionalised direct intervention pedagogy in OST settings. A by-product of Black political counter politics in America during the Civil Rights Era, UB was the first programme of the (TRiO) initiatives which were authorised under the Economic Opportunity Act 1964 (Cahalan, 2004a). UB is one of a cluster of programmes now referred to as TRiO. The Federal TRiO Programmes are American Federal outreach and student services programmes designed to identify and provide services for individuals from disadvantaged backgrounds (White et al., 1998b). In both the 20th and the 21st Centuries, Upward Bound provides direct intervention for high school students from low-income families, and high school students from families in which neither parent holds a bachelor's degree (Egeland et al., 1970). Upward Bound, along with its TRiO partners, are OST education policy for students who come from low-income families as well as underrepresented schools in higher education, which gives them a pathway to excel in university. Within the American context, direct intervention education is a matter of 20th century civil rights, codified in law for the 21st Century. Although they were byproducts of black counter public democratic action in the civil rights era, a common thread that runs through these institutionalised OST direct intervention programmes is that they are for all citizens historically marginalised from higher education institutions and the state.

1.3.3 Upward Bound in London

The American OST programme Upward Bound has an unaffiliated associate in London, that of Islington's Upward Bound programme. Upward Bound in Islington (UBI) borrows some conceptual ideas from the American Upward Bound Program offered at the University of Massachusetts Boston (UMBUB). While both target first generation low performing students for direct intervention, UBI has been adapted in several ways to accommodate the culture of programme participants and Fair Access guidelines in the UK. It is currently the only Upward Bound Programme in the UK. The programmes in both countries have been successful in imparting equity to the pursuit of further and higher education for marginalised groups (McElroy and Armesto, 1998). Based on the programme outcomes over the past ten years, IUB has developed important capabilities with their students which are useful for urban state school education in the UK. Unaffiliated with TRiO, UBI targets low performing secondary students who are not predicted to obtain General Certificate of Secondary Education (GCSE) grades at age 16 years necessary for further education (i.e., 5 or more 4-9 level GCSE marks).

Located within London Metropolitan University's Widening Participation Department, the programme's Saturday classes are based at the university, outside of the traditional school setting. The UBI programme partners with local Islington secondary schools and the local council to raise GCSE marks and increase access to further and higher education for at-risk students. Although the Borough of Islington can be considered as one of the social mobility 'hotspots' (Social Mobility Commission, 2016, p.33), the borough is one of stark

contrasts within inner London and reveals inequality of opportunity that exists for disadvantaged groups of children and young people. Currently, around 35% of children in Islington live in low-income families based on the Income Deprivation Affection Children Index (English IDACI 2015. (n.d.). GOV.UK). UBI is a partnership between Islington Council, London Metropolitan University, The Dame Alice Owen Foundation and the Brewers Guild. While each of the named institutions are completely autonomous, the relationships between these institutions allow UBI to exist as a local OST academic intervention programme. Pedagogy comprises of direct intervention for GCSE mathematics and English examinations, and extra-curricular activities.

UBI is a micro-network for the WP practice at the university and LPA students in Islington. Since the inception of the programme in the academic year 2006/7, UBI targeted pupils from Years 10 and 11 (aged 14 to 16 years). These cohorts were chosen as they were deemed to have the capacity to benefit the most from this initiative, since these groups were about to take their GCSE examinations in the same year at the age of 16 years (in Year 11 after completing UBI). Therefore, since the academic year 2015/16, the target cohorts are Years 9 and 10 (across Key Stages 3 and 4). At UBI, GCSE attainment and key performance indicators are improved academic outcomes at Key Stage 4 (KS4) against national and Islington borough targets. Available data shows a differential in attainment in percentages of those who participated in the UBI programme and the wider Islington cohorts.

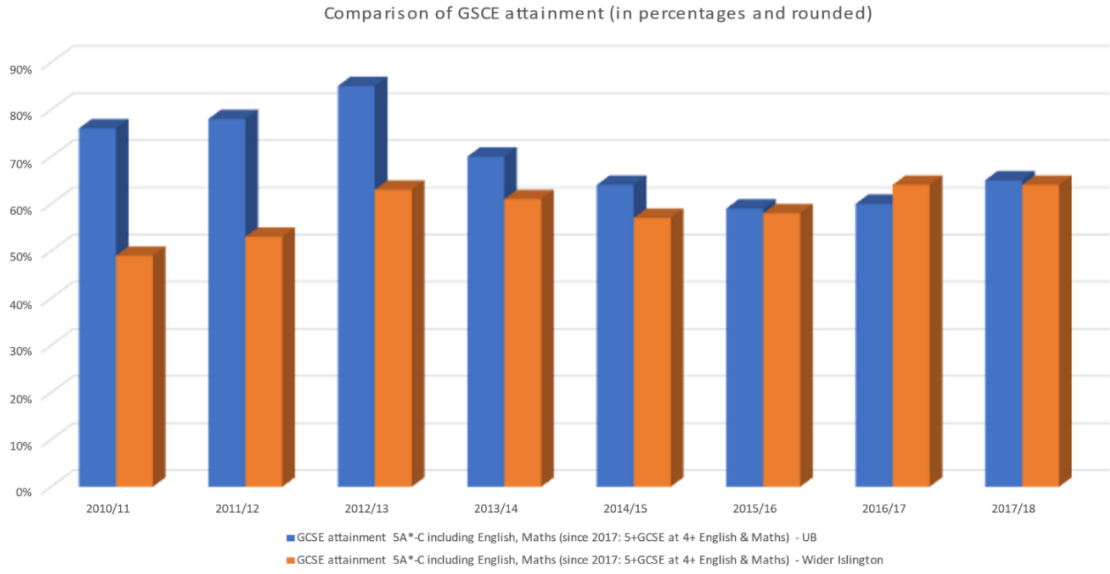


Figure 1.1: Comparison of GCSE Attainment

Figures 1.1 and 1.2 present the UBI student GCSE results, compared to the wider borough (Luebsen, 2019). A clearer understanding of WP's social and pedagogical context provides a perspective of why this type of programming provides an epistemic line of flight away from standardised WP practice in the UK.

Academic year cohort (*GCSE results available one year later)	Completed programme (actual number)	Gender split in % rounded		Percentages of pupils who completed the programme achieving 5+GCSE at C+/4+ incl. English, Maths		Ethnicity in %			Socio-economic characteristics in % of entire UB cohort					
		Female	Male	Female	Male	Black (CE07-14)	Asian (CE05-06)	White (CE01-05)	FSM	Non-FSM	PP	Non-PP	SEN	EAL
2017/18*	78	68	32	68	60	56	9	35	31	69	76	24	13	60
2016/17*	77	70	30	63	50	61	8	30	34	64	72	28	14	
2015/16	77	64	36	54	65	64	11	25	40	60	77	23	23	48
2014/15	72	58	42	81	63	52	14	34	47	53	72	28	11	54
2013/14	84	68	32	74	89	67	9	24	53	47	67	33	20	46
2012/13	80	59	41	90	80	63	13	24	40	60	66	34	23	64
2011/12	71	62	38	75	81				35	65	56	44	27	39
2010/11	72	43	57	80	71				18	82				57

Figure 1.2: Completion of GCSE attainment in UBI and I the wider Borough of Islington (Luebsen, 2020)

1.3.4 Upward Bound in Islington

As Lentin (2011 p.355) states, “neoliberalism was constructed in and through cultural and identity politics and cannot be undone by a movement without the constituencies and analyses that respond directly to that fact”. The case study research in this project explores how Fair Access policy which is dependent on cultural identity may be “undone” by a direct intervention WP site set outside of a school. The case study seeks to explore what occurs at UBI, an OST widening participation direct intervention programme in London. This WP site in London uniquely combines the London tradition of direct intervention in OST education as a line of flight towards social justice in the 21st Century. This may provide insight into what constitutes a WP student and what is acceptable in a postcolonial status order for the 21st Century. In this conception of direct intervention, pedagogy, culture, and programme structure are focused on developing a supportive environment tailored to the needs of programme participants. This helps to define what constitutes a WP student without reliance on soft deficit model thinking. UBI’s overall goals are: (1) to improve academic performance at the local school; (2) achievement of GSCE examination scores needed to qualify for admission to further education; and (3) develop a positive disposition toward attending higher education. These factors help reveal material realities that do not incorporate hard deficit model thinking in the programme. Further, this study examines the UBI programme structure as well as the broader social, economic, and political atmosphere which contextualises the programme. The ethnographic case study seeks to identify broadly which

structural factors allow UBI to reject hard and soft deficit model thinking and incorporate low performers into their WP cohort.

The case study provides a micro-level exploration of processes and structures which provide a measure of whether access is a multi-cultural social contract, as participants in the study provide community insight on whether or not subordination through group identity impacts their experience in this WP programme. This means that making direct connections between programme pedagogy, direct intervention and social justice for racialisation in state education is possible, through learning more about this multicultural WP programme. Additionally, this ethnographic case study is unique because it involves an OST direct intervention WP programme which is aimed at secondary school students marginalised by low attainment and other factors.

1.4 Problem

Fair Access is a pathway to higher education and is intended to combat subordination through group identity for marginalised student populations. Additionally, direct intervention education in WP is a matter of civil rights in a democracy. However, WP is also a mode of economic production. The overlap of market-based values and direct intervention pedagogy produces problematic processes. Generally, there is a fundamental gap in policy and literature of what constitutes a WP and the act that this produces. Pertaining to pedagogy, there is a fundamental gap in the social, cultural, economic and epistemic aspects of direct intervention in OST learning spaces for WP students. Fair Access policy produces processes in which the presence of WP students gives universities

the right to charge higher fees. This makes WP a mode of economic production. The processes within this economic engine utilise the market, rather than the state, as a model for efficient distribution of resources. The distribution of resources for Fair Access establishes an economic engine for the national economy, a method for the distribution of resources and importantly, a self-regulating process for social mobility. Within these processes, intersectional factors create ‘hard’ and ‘soft’, often unconscious, discrimination of deficit model thinking. This in turn constitutes subordination of WP students because of their reconstructed and reified group identities. Because the processes of individuation and structure of racialisation are core to the type of subordination WP students experience, Fair Access policy makes questionable which structural factors contribute to marginalisation within the WP Cohort as a measure of what is acceptable in a postcolonial status order for the 21st Century.

1.5 Gaps

This research broadly addresses gaps in knowledge of what constitutes a WP student. Within a more democratic context, it addresses which processes involved in direct intervention are acceptable in a postcolonial status order for the 21st Century. A closer look at programmes that take place in British OST settings may be beneficial in determining democratic pedagogies or acceptable pedagogical practices for the 21st Century. Empirical evidence suggests that when adolescents consistently participate in extracurricular activities, they experience higher academic success (Mahoney et al., 2003). Lawson and Lawson (2013) observed that sustained participation in OST programmes and

activities can increase student engagement and aid in post-secondary academic success. This is particularly so for students from disadvantaged backgrounds. In directly addressing gaps in knowledge, this study explores the culture, processes, and meaning of the UBI direct intervention praxis. It may serve as a measure of how democratic, fairer pedagogy for WP can serve as a model for what is acceptable as a postcolonial status order for WP in the 21st century.

There are few previous studies that bring in-depth understanding to the relational and pedagogical dynamics within learning spaces impacted by the material realities of commodification of student identities due to hard deficit model thinking. These dynamics are key in the fair distribution of resources and the more democratic recognition of social strata in WP. This is especially the case for WP students who may have low predicted grades or low prior attainment. The work of Burke (2000), and Matias and Liou (2015), are among the few exceptions that report on this issue. Messiou observed that “Student voice has been directly linked to notions of inclusion, in addition to being seen as a way for promoting inclusion in schools” (Messiou et al., 2024).

1.6 Research Questions

There is a fundamental gap of knowledge between what constitutes a WP student, and processes and structures which sustain direct intervention in WP. Gaps in knowledge in the field do not consider the processes of individuation and racialisation which take place in WP. In a postcolonial status order for the 21st Century, British policies to increase participation in education benefit some

social groups more than others and result in subordination through group identity impact WP in the 21st Century.

To address this gap in knowledge, the central research questions for this study are:

1. Which structural factors contribute to marginalisation within the WP cohort?

2. In what ways do the structured interventions and social aspects of learning at Upward Bound in Islington enhance students' academic performance, improve achievement at their local school, and contribute to high aspirations toward participation in further and later higher education?

3. From the perspective of students, staff, and alumni at Upward Bound in Islington, what meaning is derived from participation in the culture and processes inherent in the programme for academic performance at the local school, qualifying achievement on the standardised General Certificate of Secondary Education (GCSE) examination (including 4 to 9 scores in mathematics and English), and disposition towards higher education?

3.1. What do participant observations and field notes on day-to-day student and staff activities and interactions at London's Upward Bound in Islington Programme reveal about the meaning of its culture and processes for the development of positive academic and aspirational outcomes for marginalised at-risk secondary students for achievement?

Central research questions two and three shift focus to the micro-level of society and examine what constitutes a WP student within a more democratic

context, and which processes involved in direct intervention are acceptable in a postcolonial status order for the 21st Century. These questions focus on the relational and pedagogical dynamics within a specific learning space impacted by the material realities of commodification of student identities due to hard deficit model thinking. A sharper focus is placed on the role of direct intervention pedagogy and the processes which help sustain it. This focus helps in framing Fair Access as a multi-cultural social contract which may combat subordination through group identity.

1.7 Role of the Researcher

1.7.1 A Contribution to Social Justice in WP

Within the 21st Century social and political context, this work offers a contribution to social justice studies in education. It encompasses processes of social injustice as they pertain to WP in England, as well as structures pertaining to the distribution of resources which contribute to subordination through group identity. Pedagogical aspects of direct intervention in OST settings that lead towards the elimination of racism, sexism, and poverty, and the empowerment of under-represented minority groups, provide context for this research. WP is broadly a 21st Century collection of discourses, places, ideologies and techniques for both direct intervention education and the social restructuring and economic re-scaling of both state and higher education in England. In England, widening participation's functionalist role in society places a 21st Century lens on how forms of social relationships are constructed between marginalised citizens, local schools, and global markets. Therefore,

the inquiry into what constitutes a WP student, and which processes sustain the individuation of WP students, is a recurring motif in this research.

Fair Access is a multi-cultural social contract. The researcher utilises the pre-existing transatlantic social, cultural contexts of direct intervention pedagogy to introduce epistemologies as core to this work, and which inform the research. Transatlantic genres are rife throughout this work. The researcher has extensive transatlantic experience in direct intervention of OST education. Among epistemologies core to this work are the 21st Century notions of postcolonialism, neoliberalism in education and deficit model thinking, as well as pedagogies focused on improving democracy and education through counter-publics. The roots of direct intervention pedagogy were grown out of a transatlantic history of racialisation and subordination through group identity in state education.

This research contributes to work that centres practices of exclusion in state schooling. Drawing attention to direct intervention pedagogy, this research re-centres and contextualises OST, a direct intervention pedagogy, as a 21st Century, institutionalised strategy for combating subordination through group identity in state schools. At its core, this research is an attempt to draw attention to the humanity of low-performing secondary school students, a subset of marginalised populations in British education.

As Weheliye (2014) points out, this type of research “constructs race not as a biological or cultural classification but as a set of socio-political processes that discipline humanity into full humans, not quite humans and non-humans” (Weheliye, 2014, p.4). To better understand the intersection between humanity,

democracy, postcolonialism and WP, this research deconstructs WP as potentially nothing more than an institutional “instrument” of hegemony that translates in forms of public exclusion from the circle of first-class citizenship. Through a small-scale-ethnographic case study, this work then draws from a London WP programme to re-construct WP as an undervalued tool for more democratic OST direct intervention education.

1.7.2 A Focus on Structures and Processes

The researcher seeks to provide a research orientation aimed at addressing gaps in knowledge concerning the processes and structures in Fair Access policy which perpetuate racialisation in the individuation of WP students. This research seeks to uncover contradictions associated with processes of Fair Access and WP education and interrogate some of its accompanying cultural structures. A clearer understanding of WP’s social and economic context provides a perspective of direct intervention better suited for a multicultural social contract such as WP. Understanding WP, and its complex matrix desires, requires an approach as if they were abstracted from the ‘space of commodities’ and the ‘epistemology of surplus value production’; yet, based on an unacknowledged hidden social sub-contract, this helps contextualise shared histories as well as democratic action in the field.

As neoliberalism was constructed in and through cultural and identity politics (Lentin, 2011), this research is positioned to analyse and respond directly to that fact. An analysis of which processes sustain the individuation of WP students is a focal point of this research. Processes associated with Fair

Access which commodify BAME and WWCM identity were developed from the epistemological positioning of whiteness as a transcendental norm. Within these epistemologies, Blacks have historically been assigned different cognitive and spatial realities that differ from their white British counterparts. This research addresses the gap in knowledge pertaining to these differentiation processes to examine how bodies, and overwhelmingly black and white working classes, assemble together in specific WP spaces. Because the distribution of resources in WP is dependent on the recognition of these marginalised groups, race is at the core of Fair Access Policy. The gap between the democratic recognition of marginalised groups and Fair Access policy creates an analytical space for understanding inequity as well as strategies of liberation from intersecting forms of oppression.

The research places a focus on processes between citizens and the state. In addition to meso-level processes, the case study focuses on pedagogical processes at UBI. In the attempt to balance action and research, a focus on the value of community generated information and community capacity building synthesises the researcher's positioning. The view from within both community and institutional structures positions the researcher well for the collection and analysis of data incorporating historical and cultural knowledge in union with the research partners. A transformative perspective to Fair Access policy guides this research. Fair access to HE is ideologically tied to social mobility; however, social mobility has been tied to higher education rather than race, culture, gender or human rights.

1.7.3 A Transformative Orientation to Education Research

This is a contribution to studies highlighting a system of socio-spatial interaction conducive to a transformative orientation to WP research which adds to epistemology aligned with Paulo Freire's critical pedagogy (1996), and bell hooks's Engaged Pedagogy (1994a) aimed at creating effective strategies of liberation from within hegemonic social and economic systems. A transformative orientation in this work is directly informed by the material reality of BAME and WWCM experiences in their democracy, transformative direct intervention pedagogy and the transformations students and staff experience in learning. Therefore, this research places a focus on student identities and democratic, economic, and cultural aspects of learning associated with widening participation intervention.

Adopting a transformative approach to WP pedagogy and policy, the researcher centres the socio-cultural aspects of direct intervention (DI) with WP students including those who may have low prior attainment. It is a contribution to research which brings a more in-depth understanding to how DI pedagogy creates strategies of transformation from intersecting forms of cultural capital endemic to people of African descent across the diaspora, as well as white working-class London populations.

The researcher employs elements of Black philosophy into the research approach. This requires that the researcher understands direct intervention praxis and its processes from the subjective point of view, through a realist lens of Black, trans-Atlantic epistemic perspective. Through this lens, Yosso (2005,

p.119) asserts that “the research approach has the ability to address questions that traditional ethnographic methods tend to overlook or ignore such as cultural specificity, researcher judgement, how the researcher’s experiences and histories impact the research process itself, and perhaps most importantly, the community’s perspective of the social situation”. For example, in WP, hard deficit models commodify BAME and WWCM identities, while soft deficit model thinking incentivises processes which marginalise LPA WP students. Hard deficit models are structures formed out of racialisation, individuation, profit and shared history. This is because Fair Access as a multi-cultural social contract, a transformative approach to identity and WP pedagogy, centres racialisation intersectionality with other forms of subordination like sexism, islamophobia, xenophobia and homophobia and includes a challenge to the workings of power in government, schools and policy. This work is a counter storytelling of deficits associated with WP students, their identities and culture to open new windows into the social justice aspects of direct intervention pedagogy in England. Additionally, highlighting the sense of community among WP students and university-based WP staff, which includes LPA students, constructs another perspective of direct intervention in WP that is organically multicultural and more democratic.

1.8 Critical Hybridity

The researcher adopts a lens for the application of critical hybridity within a transatlantic perspective. This unleashes a set of conceptual tools offered by works in the field of post-colonial education studies and in an approach to social justice, specifically, relational justice as well as epistemic and distributive justice

in education (Yosso, 2002). “In its most recent descriptive and realist usage, hybridity appears as a convenient category at ‘the edge’ or contact point of diaspora, describing cultural mixture where the diasporised meets the host in the scene of migration” (Papastergiadis, 2000, p.3). In the 21st Century, hybridity is a way to analyse the socio-cultural impact of vestigial colonialism in state education.

Post-colonial and decolonial studies (which may include the histories of decolonialisation versus commonwealth) offer the perspective of the colonised of the coloniser versus the normative colonial gaze, considering the philosophical motifs of the enlightenment and its accompanying notions of cognition, reason, citizenship, and freedom (Gordon, 2013). This research draws attention to existing norms for WP and access to universities which have incorporated marginalised groups in its planned rescaling and restructuring for the expansion of universities in England.

1.9 Critical Transatlantic Perspective

A transatlantic perspective is essential in contextualising what constitutes a WP student, which processes are associated with the individuation of WP students and which issues of social justice impact WP and, finally, what are acceptable cultural epistemologies in the current, 21st Century postcolonial status order. Centring social justice parameters for inclusion, while considering the centrality of race and historical racism, the critical hybrid lens in this research offers the transatlantic perspective with four interpretive tools for analysis. The first considers how Western societies are epistemically flawed in their

understanding of colonised and marginalised groups. The second realises Western political society, i.e., liberalism and conservatism are racialised (and gendered). The third recognises how Western economies and capitalism are racialised (and gendered). Last, critical hybridity provides this research with a lens, with a view on how transatlantic history has produced transcendental norms that create privilege, hegemony, and forms of spatial bonding as processes of western cultural hegemony. A hybrid lens provides scholars with a measure to question whether WP gives universities seeking to charge higher fees licence to engage in racialisation and individuation using the logic of markets as justification.

A qualitative descriptive ethnographic research design is used for this study. This design will help the researcher understand the meaning of the culture and processes that occur within UBI, an OST programme designed to work with marginalised, at-risk secondary school students on improving academic achievement and developing aspirations for higher education. The proposed study aims to derive this understanding from analysis of ‘thick description’ of data collected in the study. Thick description captures thoughts, perceptions, and experiences and strives to uncover their underlying meanings (Holloway, 1997).

An ethnographic case study design allows the researcher to both measure the perception of programme participants and better understand how structural factors inherent in UBI contribute to desired outcomes. A case study approach using ethnographic methods for data collection will focus not only on the culture at UBI, but also on its structure and the context within which the programme

exists. Case study research is defined by several researchers, including Stake (1995) and Merriam (2008). It is the study of a case(s) (person, place, event) selected for its particularity, and bounded by physical, temporal, socio-cultural and conceptual features (Fusch et al., 2017). Ethnographic methodology examines “behaviour that takes place within specific social situations, including behaviour that is shaped and constrained by these situations, and people’s understanding and interpretations of their experiences” (Wilson and Chaddha, 2009, p.549).

1.10 Summary of the Thesis

The gap in knowledge pertaining to what constitutes a WP student opens questions about the various differentiation processes in WP that assemble bodies, and overwhelmingly how and why black and white working class assemble in specific WP spaces. Because the distribution of resources in WP is dependent on the recognition of marginalised groups, identity, social class and race are at the core of Fair Access policy. The gap between democratic, fairer recognition of marginalised groups and Fair Access policy creates an analytical space for understanding inequity as well as strategies of pedagogical structure which intersecting forms of oppression and subordination through group identity. Moving forward, this work seeks to explore what lies between the gaps.

Throughout this work, the citizenship right to attend higher education is a central focal point. This perception of rights of secondary school and further education students is a transatlantic pedagogy which upholds these rights and shares specific commonalities, among them direct intervention education

outside of school. Institutionalised direct intervention pedagogy exists in both England and the United States. This provides the researcher with a socio-cultural framework on which democratic action and transformative pedagogies may be analysed. A transformative perspective toward WP pedagogy is important, as WP at its core seeks to transition marginalised students from state schooling to higher education. Firstly, for contextualising direct intervention education and widening participation, the literature review (Chapter 2) separates issues of social justice at both the meso- and micro-levels of English society. The literature review then takes a closer look at ontologies and epistemologies which have been impactful to policy and practice, histories which juxtapose access and the right to exclude as well as literature which centres on 21st Century attitudes towards a changing economy and changing attitudes towards state education and university participation. WP literature is subdivided into strands to better understand how gaps in literature and theories of justice may bring better understanding to direct intervention pedagogy. Following the literature review, a closer look at the gaps in knowledge of what constitutes a WP student, and which processes refine our perceptions of them, and which processes involved in direct intervention are acceptable in a postcolonial status order for the 21st Century, unite meso-level machinations and micro-level social interactions. This section questions the pedagogical dynamics of direct intervention and the material realities that WP students face due to their student identities, thus engaging in questions of social justice. Core aspects of social justice are examined through literature which theorises parity of participation between all WP students.

Following this, the conceptual framework (Chapter 3) provides the structure and focus through which this study is examined. Theories which engage researchers to contextualise processes and structures that constitute WP are compared. Theoretical tools are highlighted to both deconstruct WP at the meso-level and reconstruct WP through a focus on pedagogy and participation. The research questions focus attention on how WP pedagogy and programming may combat subordination through group identity and help conceptualise Fair Access as a multi-cultural social contract. Again, the meso- and micro-levels of WP programming provide space for analysis of structural factors. These include democratic participation and practice of WP and the pedagogical focus on the role of direct intervention, and the perceptions of students, staff and alumni of their experiences in OST direct intervention.

Next, the methodology and methods section of this work (Chapter 4) shows how the research questions drive this study through the research design and specifics of data collection. This chapter provides context for the research site and the case study within this work. In addition, researcher bias and reflexivity are important aspects of methodology considered in the case study.

The findings section (Chapter 5) reveals what the researcher experienced and analysed at the research site. In reconstructing WP pedagogy, the findings untangle the system of social encounters, educational exchanges and perspectives of research partners. The discussion chapter (Chapter 6) provides a summative theorisation of the structures and processes which impact inclusion as well as a more democratic re-construction of direct intervention and widening participation. Key aspects of pedagogy and practice, buttressed by

democratic action, help to re-contextualise WP pedagogy with more democratic intension.

Lastly, the conclusion (Chapter 7) first summarises the original contributions made in this work and then reflects on the limitations of the study and responses to the research questions. The researcher then offers suggestions for local authorities, schools, universities and widening participation practitioners to build on this research.

Chapter 2: Literature Review

2.1 Introduction

The aims and objectives of the literature review are to cite and compare important current literature in the field of widening participation (WP). In doing so, relevant themes emerge. This reveals debates around the processes and structures which govern WP and exposes gaps in the literature that exist. Themes and debates pertinent to this study also set criteria for selection of texts and include literature which highlights struggles for recognition that are proliferating today, despite (or because of) increased recognition of marginalised groups (Fraser, 1995). Additionally, literature from outside the field of education helped to frame how the injection of economic capital into the processes for the distribution of resources in WP creates fundamental democratic and economic change in that the accumulation of surplus economic value has impacted the recognition of marginalised groups. In this economic construct, surplus value and WP are inextricably tied to national desires (UK Department for Business, 2016).

Selection of literature for this review also centred on the concept of access in British education. As the term ‘access’ came to represent a new dimension of the social contract in the 20th century, Fair Access policy has added multicultural dimensions to England’s social contract in the 21st century. Widening participation exists within a network whose nodes are found in universities, secondary schools, further education and in the private sector.

Widening Participation is broadly a collection of discourses, places, ideologies and techniques for the cultural re-scaling and restructuring of both state and higher education in England. WP has neither object nor subject; it is made of variously formed functions and discourses, and at very different dates and speeds. Intertwined discourses associated with the development of human capital for knowledge-based markets overlap with discourses on which marginalised groups in society are recognised for WP intervention and engaged with resources for higher education participation. Thus, taken together, fostering human capital for economic development and broadening social inclusion in higher education "neatly capture the twin goals... of education reform: economic competitiveness and social justice" (Wilkins, 2010). The two are inextricably tied. WP is a hybrid form of access education which bonds social justice and economic initiatives, which in turn bond marginalised citizens to the state. WP is a quasi-public space where discourse makes the case for an ontological flatness in educational reform in order to achieve meritocracy and a levelled academic field for poor and marginalised students (Castano et al., 2013; Friedman, 2007; Lessig, 2004; May 2008; Neary, 2012).

Literature was also selected to address the problem identified in this study, because direct intervention education in WP is a matter of civil rights in a democracy. However, WP is also a mode of economic production. The overlap of market-based values and direct intervention pedagogy produces problematic processes. The distribution of resources for Fair Access establishes an economic engine for the national economy, a method for the distribution of resources and, importantly, a self-regulating process for social mobility. Within these processes, intersectional factors create 'hard' and 'soft', often

unconscious, discrimination of deficit model thinking. This in turn constitutes subordination of WP students because of their reconstructed and reified group identities. In order to address this problem, the literature selected helped to address gaps in understanding the relationship between markets and the distribution of resources for widening participation in Britain (Greene et al., 2013). There is a fundamental gap of knowledge between what constitutes a WP student, and processes and structures which sustain direct intervention in WP. WP is a post-colonial endeavour. The inclusion of social justice literature was important for this literature review because WP provides resources and initiates processes in state education to provide pathways to higher education. Social justice from a post-colonial perspective includes confronting societal inequalities refined in Britian's colonial era. A social justice perspective is important. Literature states the belief that "current policies and practices have undermined the commitment to combat the social inequalities that are institutionalised and reproduced within the academic world" (Burke, 2002, p.1, cited in Kettley, 2007). Finally, research questions for this study greatly impacted the literature selected for this study. Research which helps to theorise who WP students are and what motivates them to achieve in school and university was selected. Additionally, research about the space for the practice of pedagogy, to address practices of exclusion were important for this work, particularly as meso-level structures set the frame for direct intervention pedagogy and practice.

In total, over 4,425 sources were identified when completing the literature review. The overall survey of scholarly sources was conducted using the following databases: EBSCOhost, SpringerLink Contemporary, JSTOR Archival

journals and primary source collection. Resources from the African American studies, British studies, humanities and social sciences collection were used. Additionally, Taylor and Francis online databases including the humanities, social sciences, urban studies, and education sub-sections were selected. Elsevier and Wiley online library journals frontline complete databases were utilised for the literature review. Search terms used to find sources centred on broad topics including: social justice, Black and or Africana studies, assemblage, economic studies and education studies. Within the field of social justice, feminist studies and Black and Africana studies sub-sections of databases were employed. Social justice topics included: feminist studies, recognitive justice, redistributive justice, epistemic justice and social contracts. Within the field of Black and Africana studies the following sub-sections helped contextualise the literature review: post-colonial or decolonial studies, black educational praxis, black philosophy, community cultural wealth, funds of knowledge, ideal/non ideal theory, Critical Race Theory, community wealth/funds and multiculturalism/multicultural education. Assemblage theory literature provided context for the processes associated with widening participation. In particular, literature theorising cities, networks, global education and globalisation were used.

Literature from economic studies included literature on neoliberalism and the Capability Approach. Finally, education studies topics included: cultural, capital, reproduction research, perspectives on social learning, urban education, learning communities, Access education, widening participation, upward bound, low prior attainment and out-of-school-time education, which were foundational to the literature review.

The distribution of resources in the 21st century is marked by processes which seek to undo 20th Century Keynesian distribution models. In the dismantling of the Keynesian welfare state, direct intervention pedagogy moved from the margins of education reform to the core (Department for Education, 2017). In the 20th Century, the distribution of resources for direct intervention pedagogy developed institutionalised out-of-school-time (OST) education and direct intervention pedagogies as a part of state schooling. In the 21st Century, the distribution of resources for OST are dependent on the state's recognition of these marginalised groups. The distribution of resources in the 21st Century is defined by the shift from state hierarchies to networks for the distribution of resources for OST education and direct intervention pedagogy. Direct intervention education in the 21st Century represents a re-scaling and restructuring, of state and higher education, around OST direct intervention pedagogies and the knowledge-based economy.

Hall (2011, p.707) points out this 20th Century shift in distributive principles that marks 21st Century social justice: "The Keynesian welfare state tried to set 'the common good' above profitability. However, Mrs Thatcher, well instructed by Sir Keith Joseph, grasped intuitively Hayek's (1972/1944) argument that the 'common good' either did not exist or was too contradictory to be calculated". By mobilising economic incentives with direct intervention and the deployment of networks to displace Keynesian models of distribution (Peck and Tickle, cited in, Brenner and Theodore, 2002), reminds us that "well-being for citizens within this construct are in the first instance economic and only secondarily social". The 20th Century ushered in another, more impactful distributive ideology, that of neoliberalism. Neoliberalism broadly describes the economic and ideological

structural transformation in Western capitalism and society at the end of the 20th Century and into the 21st Century. Economically, it encourages public spheres of education to focus on the production and consumption of knowledge as a higher-order economic activity that encompasses and affects the entire economy and society (Foray, 2002). Ideologically, it is the notion that government policy and social relationships should become less dependent on the state for resources and resource distribution (Buckler and Dolowitz, 2012).

2.2 Widening Participation Strands of Literature

Widening Participation (WP) literature is organised into three broad strands. The literature review places a focus on each strand's perspective, on its approach to the distribution of resources for OST in DI. The review of the differing strands of literature focuses on identifying theoretical tools for WP practitioners to include in their praxis. For any WP practitioner, an epistemic toolbox for relational justice is essential in direct intervention education (Ginsburg-Block and Fantuzzo, n.d.). While strands of literature are unified by alignment with Fair Access policy, each strand is divergent in its epistemological perspective on the utility of intervention. These differing strands also produce differing perspectives on WP's societal function. The three predominant strands of WP literature are the cultural, monitoring and new access strands (Andreshak-Behrman, 2003). The cultural strand centres on multiculturalism and the barriers students from differing cultural backgrounds may counter as the primary rationale for direct intervention education and WP outside the sphere of state education (Boxill, 1984). This strand makes direct connections between WP and the citizen's right to attend WP. The new access

strand advocates for the distribution of resources, which places a focus on choices that marginalised students and their families face through the production of taxonomies of barriers for non-traditional university-bound students (Wisker and Masika, 2017b). This strand also centres the citizen's right to attend HE. Lastly, the monitoring strand shifts the focus away from the right to attend HE and on to institutions highlighting the managerial and monitoring of student progression to higher education as a means for the distribution of resources (Tota, 2014). There is recognition of sub-texts in the monitoring strand, for example, combatting marginalisation through the monitoring of organisations of higher education, while the new access strand of WP literature adopts qualitative and reflexive aspects of research methods from postmodern feminist and Black studies' researchers to explore how the experience of choice can construct recognition sub-texts for direct intervention. The inclusion of Black philosophical ontological perspectives in the cultural strand places a focus on the social relations which contribute to recognition sub-texts, which, in turn, include a whole programme of assumptions about state school students, higher education and normative claims about what is acceptable to the post-colonial status order (Hinton-Smith, 2012; McLure and Child, 1998; McKenzie and Phillips, 2016; Reay, 1998; Walker, 2008).

Each strand is prevalent in both the US and the UK. In the UK, the monitoring of AimHigher (Boni et al., 2016) and in America the monitoring of TRiO (an American federal outreach and student services programme) were abundant (McElroy and Armesto, 1998a).

In England, Fair Access policy has encouraged more widening participation research which has drawn attention to the citizen's right to attend higher education and the structural barriers that impede choices students and families value (Burke, 2000; 2012; NERUPI, n.d.; Walkerdine, 2011). These have taken a critical turn in examining WP research and policy from qualitative and post-structural perspectives. The development of the 'new access' studies' thread of literature in widening participation owes much to Watts (2009) and Amartya Sen's capability approach and social justice in education (Walker and Unterhalter, 2007). In these approaches, fair access is equated with the citizen's right to attend university, and the comparison of choices students have. In addition to the inclusion of choice as a unit of analysis in new access literature, the strand also utilises perspectives associated with the capability approach to theorise social inclusion and justice (Gale and Molla, 2014). Capability frameworks in new access literature aid the evaluation of the range of choices and opportunities students and their families believe are available to them. This choice assessment structure does not depend on economic metrics alone. Social, cultural, and structural impediments to choices and opportunities in state education help comprise a taxonomy of barriers which contribute to marginalisation.

2.2.1 Literature which Re-imagines the Politics of Recognition

The cultural strands' tools for re-imagining recognition are based on overcoming social, cultural, and structural impediments to choices and opportunities in state education (Brockenbrough, 2014). It encourages a shift away from a transcendental, cosmopolitan, flat focus on secondary schooling,

university expansion and WP (Atasay, 2015a; Johnson and Caraballo, 2019; Stone, 1981). Secondly, through the experience of marginalisation, this thread highlights how rejection of racism embedded in British schooling can in turn produce hybrid epistemic cultures to create revolutionary epistemic cultures (Atasay, 2015a). Lastly, this thread provides post-colonial ontologies largely missing from WP literature in England (Gilroy, 1998). Instead of cultural epistemologies, the new access strand of WP literature adopts qualitative research methods from postmodern feminist and black studies' researchers to explore the processes of choice and the re-imagining of the justice of recognition (Hinton-Smith, 2012; Reay, 1998; Walker, 2008). Feminist scholarship has advocated a new praxis for recognition based on community-based knowledge (Clothey, 2016; Nissen, 2011).

The new accesses strand focuses on wellbeing, and social interactions produces taxonomies of barriers for non-traditional students (Finesilver, 2017a; Mannay and Wilcock, 2015; Taylor, 2008; Wisker and Masika, 2017a) to explain low participation and aspiration (Douglass, 2010; Gorard and Higher Education Funding Council, 2006), and causes of under-representation (Elliott, 2019; Finesilver, 2017b; Haylett, 2003; Petersen, 2015). In Britain and the USA, the new access studies strand theorises the structural barriers to choices students value, by separating choices students have from other social and economic factors (Balz and Esten, 1998b; Cahalan, 2004a; McElroy and Armesto, 1998), shifting the focus to direct intervention (Gewirtz, 1995; Roberts, n.d.). The capability approach (CA) was developed in economics to analyse issues related to a standard of living (Alkire, 2002). CA frameworks are offshoots of Sen's work for development, well-being, and social interactions and

they continue to evolve (Alkire, 2002). This focus on well-being and social interactions demands a closer look at the types of resources distributed for widening participation intervention. For scholars who espouse fair access as a citizen's right, marginalisation from choices and direct intervention to develop capabilities students value is a form of misrecognition and second-class citizenship education (Walker, 2006). Wilson-Strydom (2011) has subsequently modified the approach into a broad interdisciplinary framework that has gained the attention of the social and human sciences (Otto and Ziegler, 2006). Watts (2006), for example, examined injustices associated with the utilitarian drive to widen participation in higher education in the UK and the attribution of low aspirations and achievements to those young people who choose not to participate in higher education. Social justice characteristics of this strand include the distribution of resources for LPA students.

In the monitoring strand, the so-called deficits of recognition overlooked in new access literature are addressed by the monitoring and management of WP literature, as literature in this strand re-imagines the politics of recognition by measuring demographically different rates of participation in higher education (Fashola and Slavin, 1998). Non-completion rates have been a source of major concern in the monitoring literature. Non-completion rates construct recognition sub-texts, which produce flows of capital and material resources for distribution. With Fair Access included in funding schemes that penalise high non-completion rates, the management of retention is both an economic and social justice concern (Hinton-Smith, 2012). To improve the effectiveness of intervention through retention rates, scholars have examined outreach activities, distance learning and assessment (McArthur, 2016). Mentoring as a

means of retention improvement has also been explored (Hinton-Smith, 2012). In the UK, the monitoring of AimHigher (Boni et al., 2016) and in America the monitoring of TRiO, the American federal outreach and student services programmes, are designed to "identify and provide services for individuals from disadvantaged backgrounds, and Upward Bound, a federally funded TRiO programme for high school students from low-income backgrounds (Myers, 1999).

2.3 The 20th Century

There are several topics associated with a citizen's right to education. Topics pertain to 20th century democratised access to education and the origins of OST learning in England. A brief look at topics associated with the 20th Century follow.

The legacy of access education includes themes of both the citizenship right to attend HE and the monitoring of participation progression of under-represented groups (Hunter, 2003). The term 'accesses' came to represent a new dimension of the social contract (Jenkins and Jones, 1950a). Access is also a metaphor for multiculturalism and broader rights to education for marginalised citizens. This represents a post-colonial change in the British education and social class system. These cultural aspects, related to the citizen's right to education in the 20th Century, directly contributed to counter-public processes which birthed OST direct intervention pedagogies in London.

2.3.1 20th Century Counter-public Processes in England

In both the United States and in the United Kingdom, direct intervention in OST education was a response to racial discrimination in the 20th Century. As Becoming BAME in England is a 21st Century phenomenon, Becoming Black in England was a 20th Century process that focused on an individual's race. This runs parallel with the history of England and its colonial possessions (Gilroy, 1999). Opposed to a culture of exclusion based on racialised perceptions of Black intellect, Black counter-publics constructed a different public space for direct intervention education, in the form of supplementary schools outside of state schooling and state sponsored racialisation. In a blatant example of deficit model thinking, the government investigation entitled 'West Indian Children in Our Schools', commonly known as The Rampton Report, promoted the subordination of Black bodies and minds by stating: "African Caribbean children were underachieving in British schools, and acknowledged that there was a general view by educators throughout the British educational system that "the presence of Black pupils was a problem" (Rampton, 1981, p.14). Rampton was an official dismissal of multicultural epistemologies, cognitive ability, humanity and the capabilities of Black state school students.

Black and multicultural communities campaigned against credentialing practices which encouraged the over-representation of African Caribbean students in ESN (Educationally Subnormal) schools (Coard, 1971). In addition to credentialing practices which presupposed low expectations from a largely White teaching force, the habitual practice of disproportionate representation in special education programmes (ESN schools) was accompanied by racial

profiling by local police (Johnson, 2013). These institutional practices of subordination through group identity rejected the notion of Black intellect and rationale as well as inhibited any pathways to university. Forming a Black public sphere for direct intervention in OST, multicultural parents, educators and community members fought against Rampton by adopting direct intervention pedagogies outside of state schools, forming supplementary schools (Andrews, 2011). Subsequently, the state reversed their position on multicultural education in the Swann Report (Hugill, 1985). In an example of how counter publics contributed to democratic action, ACER legislation was incorporated into schools as an example of research and action originating in the Black counter public action for secondary school education (Andrews, 2011).

2.3.2 The 21st Century

At the beginning of the 21st Century, the British government began the process of restructuring society for a new century. A social and economic vision for the 21st century was driven by knowledge, global markets, higher education expansion and innovation. The 1998 White Paper, 'Our Competitive Future: Building the Knowledge Driven Economy', outlined the blueprint for a new British 21st Century education reformation (UK Parliament Department of Trade and Industry, 1998 - Our Competitive Future: Building the Knowledge Driven Economy). At the heart of the White Paper was a vision of monetised knowledge driven by "how well we exploit knowledge, skills, and creativity" (ibid). The 'Our Competitive Future' heralded an essential ideological goal, which was to "reverse a century of relative economic decline by raising the sustainable rate of growth and to close the performance gap with competitors"

(ibid, p.6). In this framing, the 20th Century represented a time to begin processes for 21st Century social and economic gains, in order to compete economically on a global scale. In restructuring for a 21st Century economy and rescaling society, the intangible commodities, skills and creativity were identified as key capabilities citizens may be able to employ as social and cultural capitals (ibid). Restructuring state education in the 21st Century, would include the recognition of marginalised groups for direct intervention and the distribution of resources through state collaboration with enterprise and higher education. The British government would play "a key role in acting as a catalyst, investor and regulator to strengthen the supply-side of the economy" (ibid, p.7). Widening participation in higher education plays an important role in the 21st Century as higher education would be expanded to include "non-traditional" citizens as highly educated, trained, skilled, human capital for British higher education and global knowledge markets and rescaling social strata. But the expansion of higher education through OST direct intervention and widening participation is a 21st Century phenomenon.

2.3.3 Social Mobility

As early as 2003, British policymakers contextualised social mobility with the knowledge-based economy in a White Paper entitled "The Future of Higher Education" (UK Department of Education and Skills, 2003 - The Future of Higher Education). "The Future of Higher Education" White Paper is adeptly aligned with its predecessor "Our Competitive Future" (Department of Trade and Industry, 1998). Both champion the knowledge-based economy and markets, both galvanise the notion that the "economy is becoming ever more

knowledge-based" and declare that "trends demand a more highly skilled workforce… with modern skills at all levels" for which employers are prepared to pay a significant premium (Department of Education and Skills, 2003 - The Future of Higher Education). Importantly, WP networks and their associated processes constitute the machinery for the distribution of material goods, places, and opportunity for social mobility based on the social justice principle of recognition (Fraser, 2008). In the case of WP, the recognition of marginalised groups for OST DI pedagogy is central to distributive policy, and it is a core social justice principle in WP. Lest this effort be envisioned as solely altruistic, in keeping with one of WP's founding documents, 'The Future of Higher Education' projections (Department of Education and Skills, 2003 - The Future of Higher Education), Walker (2008a, p.272) reminds that "well-being for citizens within this construct are in the first instance economic and only secondarily social". 'Learning processes' vary and, as Peters (2010, p.71) points out, "widening participation policy fails to effectively link with the considerable literature in education on learning theory or to view learning processes as central to broader visions of society and politics". It is important to note that the promotion of widening participation policy, notions of equity and social mobility are conflated (Mavelli, 2014). Significant tropes such as social mobility support the construct of the market as an economic engine for widening participation, the national economy, and as a mechanism for distribution of resources and, importantly, a self-sustaining machine for a self-regulating process of social justice.

There is a distinctively British version of social mobility for the 21st Century which is echoed in widening participation policy and literature. Hall (in Gilroy,

2013, p.23) characterises this distinctively British neoliberal cognitive construct as follows:

> In a culture where neo-liberal ideas represent a widely circulating current, the free, ubiquitous and all-encompassing character of 'wealth' is a dominant theme. This is increasingly money in its naked, materialistic 'Americanised' form – shorn of the old, deferential, aristocratic, upper-class connotations and moral liberal reservations which have accompanied - and inflected - it in the British context.

Hall's statement deftly describes how neoliberal epistemology helped to re-structure the 20th Century British social class system, producing a 21st Century iteration of race, social class and social mobility. Festering in the cracks of this 21st Century social construct, social mobility seems meritocratic, more equitable, pseudo-American, multicultural and accessible to all with the proper motivation or drive (Littler, 2013). This distinctly British-neoliberal transcendental norm shapes how "Corporate Populism" (Barnett, 2000) market-based ideologies and the decentralisation of state power are a part of the engine for social mobility. This 21st Century iteration of social mobility fuses social strata, state education and higher education with the desire for wealth, as forces with the power to usurp the deeply entrenched 20th century British social and cultural status order.

2.3.4 Governmentality

Direct intervention, a primary component of WP pedagogy, exists within three specific structural components in WP: firstly, knowledge-based economy (KBE);

secondly, social mobility; and thirdly, material resources which provide WP. Broadly speaking, the state fosters the assembly of such components and serves as a driving force for the processes to distribute resources to create a WP network. In WP, there are a 21st Century set of social attractors that focus attention and generate resources to address the problem of social inclusion in HE. These social and economic machinations provide an ontological structure for understanding how historical processes, institutions, people, nations, markets and ideas are compelled to interact and create processes for national widening participation programming. The 21st Century has introduced a new mode of regulation or form of “governmentality” in state education, by transmitting global and national economics and politics to local communities through policy, through ways of distribution of resources and through ways of recognising favoured groups (Foucault, 1991). Neoliberalism was constructed in and through cultural and identity politics and cannot be undone by a movement without the constituencies and analyses that respond directly to that fact (Lentin, 2011). Its ideological role in education is to depoliticise 20th Century cultural and identity politics (Brenner, 2002) and increase the rate of profit in the education sector.

Widening participation within this milieu becomes what Castells (2007) dubs “a process” for creating relationships between WP students, their national government and the global market. As Deleuze and Guattari point out, “It is not the State that pre-supposes a mode of production; quite the opposite, it is the State that makes production a “mode”” (Deleuze, 1977, pp.450-451). WP is reliant on access agreements which increase surplus economic value for universities. Policy such as this is designed for raising the supply of trained

labour, and it addresses the desire for economic competition in the expansion of universities. A factor that makes these processes endemic to the 21st Century is that the state relies on the de-politicisation of OST DI pedagogy in favour of transferring the majority of powers and responsibilities for state-funded access education and WP from local educational authorities at the micro-level of society to the meso-strata of society. This is where shared governance promotes WP, which is shaped by the state and higher education institutions, making OST DI less political. Policy which contributes to depoliticisation, like Fair Access, helps to erase historically accumulated pedagogical implementations such as multicultural epistemologies and pedagogies. “The State seems to rise up in a single stroke, in an imperial form, and does not depend on progressive factors” (Deleuze, 1977, p.381). A 21st Century strong state would be achieved through the centralisation of WP education, and liberated economies would be realised through its marketisation.

2.3.5 The Mechanisms of Desire or Processes

Widening Participation is an expression of desire for the social restructuring and economic re-scaling of both state and higher education in England. Social re-structuring incorporates new discourses for re-imagining social mobility for citizens at the lower ends of social strata through direct intervention in OST settings and eventually HE. Re-scaling represents 21st Century techniques for scaling the distribution of resources in WP to bolster higher education with increased economic competition in global markets. These 21st Century techniques for the distribution of resources, which mobilise economic spaces within HE, with the recognition of marginalised groups for planned direct

intervention, are codified in access agreements. Thus, taken together, fostering human capital for economic development and broadening social inclusion in higher education neatly capture the twin goals of WP: economic competitiveness and social justice (Wilkins, 2010). The two are inextricably tied. Understanding WP and its complex matrix desires as if they were abstracted from the ‘space of commodities’ and the ‘space of functioning’, based on an unacknowledged hidden social sub-contract, helps contextualise social justice in the field. Understanding WP as a catalyst for economic development and broadening social inclusion helps in understanding how institutions, people, places and ideas are compelled to interact.

In the WP’s 2004 initial assembly, and its subsequent post-2011 re-assembly, this has transformed 20th Century discourses and constructs for social justice in education. The move from 20th Century forms of Keynesian distribution of resources to the 21st Century method for the distribution of resources was based on the recognition of marginalised groups, and established equity or democratic action through contractarian forms of social justice. Employing the concepts of higher education and identity, within the public sphere of WP, provides an ontological framework for theorising methodologies, spaces and techniques for a more democratic WP practice, given the current context. Social justice claims arise from the social arrangements developed from the distribution of resources and the processes they enact. This conceptualises desire for WP, as processes for the distribution of resources provides an analytical tool for the inclusion of historical processes in contemplating democracy, identity and the circle of inclusion in British citizenship, and where WP students fit into the new status order. Desires are an organising principle

and useful for understanding how surplus value may be extracted from direct intervention pedagogy. Understanding WP and its complex matrix desires, as if they were abstracted from the ‘space of commodities’ and the ‘epistemology of surplus value production’ yet being based on an unacknowledged hidden social sub-contract, helps contextualise democratic action in the field.

2.3.6 WP as a Mode of Economic Production or Structures

WP is upheld by structures. Social and cultural structures buttress the recognition of marginalised groups while structures for the distribution of resources are strengthened by markets related to the knowledge-based economy. As a reminder of how neoliberalism was constructed in and through cultural and identity politics, the distribution of resources for Fair Access utilises the discourse of BAME and WWCM citizens as a means of articulating state forms of multiculturalism. The social and cultural structures which relate to WP students are both culturally opaque and situate white working-class males apart from their female cohort members. Additionally, the distribution of resources for Fair Access, establishes an economic engine for the national economy and a model for efficient distribution of resources and, importantly, a self-regulating process for social justice. For example, to promote fairer, more democratic access to higher education for students from disadvantaged backgrounds, widening participation policy incentivises universities to charge higher fees, tying the distribution of resources for widening participation to the privilege of charging higher fees in a higher education market.

Structured by global knowledge markets, UK state schools and universities are ‘hot spots’ created by the intersection of national institutional trajectories and globalising processes (Newman et al., 2002). The distribution of resources for fairer access to higher education for the targeted cohorts creates 21st Century economic spaces within the WP sector as 21st Century networks replace those of the 20th Century Keynesian models of distribution (Peck and Tickle, 2002). Within this construct, the market, rather than the state, is a model for efficient distribution of resources. Widening participation within this milieu becomes what DeLanda (2007) dubs, “a process” for creating relationships between WP students, their national government and the global market. The role of the state at the macro-level of society, is not to predict and implement changes for 21st Century education; instead, the state utilises WP to address a problem of surplus value in education. As Deleuze and Guattari point out: “It is not the State that pre-supposes a mode of production; quite the opposite, it is the State that makes production a “mode.”” (Deleuze, 1977, pp.450-51).

2.4 Deficit Models

There are 21st Century ideas such as decentralised forms of governmental organisation, and the realignment of the domains of the state and society such that there is a fundamental gap between knowledge of what constitutes an access student that become unattached to the act that they produce (McKenzie and Phillips, 2016). The contemplation of what constitutes a WP student must include the processes which create relationships between WP students, their national government, and the global market (Ahlquist, Gorski, and Montaño, 2011). In WP, these 21st Century discourses promote the distribution of

resources based on the recognition of marginalised groups, which help to promote deficit model thinking. A deficit model asserts that social class or racial/ethnic minority groups do not achieve as high in school and life as their mainstream, dominant culture peers. It is argued that the family culture of such groups is dysfunctional and lacks important characteristics when compared, for example, to those within White middle to upper class British culture (Baldridge, 2014). Fair Access policy codes multicultural social strata as BAME and WWCM. These types of codes indicate state forms of comparison between the cultural characteristics of WP students to those within White middle to upper class British culture. This form of state sponsored multiculturalism promotes deficit model epistemologies and subordination through group identity.

Intersectional factors create the ‘soft’, often unconscious, discrimination found in Fair Access policy. Hard deficit models are also present in WP. Hard deficit models represent a material reality which exposes deficit ideology. Hard deficit model thinking becomes reified in policy at the intersection of race, profit, higher education and social mobility in WP. This confluence creates an analytical tool for understanding how hard deficit thinking contributes to the commodification of WP student identities in knowledge markets. Race and social class are at the core of Fair Access Policy and the distribution of resources in WP is dependent on the recognition of these groups making WP an engine that runs on deficit models. In the UK, social mobility is tied to higher education rather than human rights, which allows for the commodification of the WP student in higher education markets, where a universal notion of cultural identities, capabilities, and social and academic attributes contribute to a material reality where citizens’ identities are commodified for HE markets’ expansion. Understanding

differences in hard deficit model thinking means comprehending how individuation accompanied by racialisation creates an ontology to allow for the commodification of the WP student in higher education markets.

2.5 Social Justice

Intersectional factors which create deficit model thinking particularly impacts low performers within the WP cohort, who are overlooked in the processes of Fair Access (Burke, 2017). The Low Prior Academic Attainment (LPA) designation is an aggregate pupil-level performance indicator of low student performance. Because university fees are bound to the distribution of resources for WP, high achieving WP students are more desirable to university-based WP programmes. LPA students are further marginalised within the WP cohort because university-based WP programming is tied to the privilege of charging higher fees.

My study addresses the problem of a clear and pressing need for research that brings a better understanding to how WP students, particularly those labelled LPA, experience subordination through their imposed group identities. Further, coding social strata as BAME and WWCM indicate that social structures within state education compare the cultural characteristics of WP students to those within white middle to upper class British culture. This form of state sponsored multiculturalism promotes deficit model epistemologies which date back to colonial Britain. This under-representation constitutes a breach of the social contract implied in WP policy.

Hard deficit models are also present in WP, and the material reality is the commoditisation of their identities. The distribution of resources based on the recognition of marginalised groups engages the mobilising of economic spaces in higher education. The construction of moral arguments for British widening participation (WP) are driven by the belief that in a knowledge-based economy, higher education should be an epicentre for the commodification of knowledge and the marketisation of higher education as well as an instrument of social justice (Pryor, 1999). In this scenario, wider access to epistemic resources, knowledge and higher education, which is based on student identities, serve not only as drivers of social mobility in education, but also as a critical engine for the creation of wealth for the state and enterprise. In its economic conception, knowledge is not only good for public consumption, but also a catalyst for the opening of new markets based on knowledge. This is because widening participation policy incentivises universities to charge higher fees by tying the distribution of resources for widening participation to the privilege of charging higher fees in a higher education market. Here, the identities of WP students represent commodities for charging the highest fees the market allows. This anti-democratic diminution of the rights of citizens constitutes misuse of the resources necessary for addressing WP's social justice claims based on cultural recognition, making the experience of widening participation a civil rights issue.

Gaps in knowledge in the field have not hitherto considered the processes of individuation and racialisation which takes place in WP. In a post-colonial status order for the 21st Century, British policies to increase participation in education benefit some social groups more than others, and lead to increased inequalities

and reduced capabilities for disadvantaged groups. Secondary school WP students who carry the LPA designation are deemed as achievement risks and are therefore less attractive to university-based access programmes. Low performers within the WP cohort are learners to whom deficit ideology is often applied and are overlooked in the processes of access (Burke, 2017). Policy-oriented discourse of “trickle down” widening participation and higher education markets make flourishing for marginalised WP students extremely difficult (Unterhalter, 2009; Walker, 2008; Walker and Unterhalter, 2007).

2.6 Pedagogy

This study is premised on the social justice claim that widening participation (WP) students marginalised by low attainment and other factors face structural barriers in WP; and these structural barriers reproduce the inequalities they attempt to address. Fair Access does not offer opportunities to assist WP students across the socio-economic and ability spectrum (Greene et al., 2013a). The specific purpose of this study is to untangle which meso-level factors contribute to marginalisation within the WP cohort as well as which models of WP combat marginalisation at the micro-level of widening participation (WP). Pedagogy happens at the micro-level. The case study portion of this study places a focus on OST DI pedagogy to place a focus on how smaller networks and social relationships in UBI, an OST programme in London for marginalised, low performing or academically at-risk secondary school students, engage in pedagogy.

2.6.1 21st Century Out-of-School-Time Education DI Pedagogy in England

Emerging from the social and cultural strife of the 20th Century, multiculturalism, OST education, and DI pedagogy became state policy in support of university expansion in the UK (Hoare and Johnston, 2011). Prior to its organised national inception, wider participation in higher education necessitated a more open, multicultural environment at all levels of education because it was believed that “the expansion of higher education has not yet extended to the talented and best from all backgrounds” (Pryor, 1999). In England, WP’s functionalist role in society places a 21st Century lens on the examination of how forms of social relationships are constructed between marginalised citizens, local schools, and global markets through OST DI pedagogy. A Labour government initiative perceived that meritocracy would be created when “talented citizens from all backgrounds” in higher education develop skills and capital valued by markets. This was envisioned as a major catalyst that not only would improve social mobility and enhance social justice, but also, that the economic potency of such a restructuring could drive higher education markets and t-heir expansion (ibid.). Fair Access is a multi-cultural social and economic contract. For over two decades, the organisational forms assembled by WP have incrementally shaped direct intervention and OST policy for wider participation in higher education. This has included discourse on social mobility and social justice for under-represented marginalised groups (Atasay, 2015; Buckler and Dolowitz, 2000; Gale and Molla, 2014; Gewirtz, 1998). Similarly, widening participation policy has striven to foster meritocratic

practice (Littler, 2013), rough broader resource distribution, and forms of cultural recognition as a measure of what is acceptable in a post-colonial status order (Fowler, 2009; Fraser, 1995). Discourse also includes critique of the development of human capital (Robeyns, 2006; Schultz, 1993) to support the national economy, and challenges posed by an increasingly competitive, globalising knowledge-based economy (KBE).

Access literature includes studies of students' secondary school experiences and themes of both the citizen's right to attend HE and the monitoring of participation progression of under-represented groups (Hunter, 2003). In the 20th Century, new themes of research associated with access emerged, including studies of undergraduates' academic experiences and life (Angel, in Kettley, 2007). Access education is a historic building block for widening participation (WP). In the 21st Century, the policy for direct intervention is Fair Access.

2.7 Gaps in the Literature

The social justice literature helps fill gaps left between the strands of the WP literature. Theoretically, moving beyond social exclusion leveraged by credentialing, the 21st century would demand a relational justice-based approach to more democratic, participatory parity in higher education (Nissen, 2011). As a vehicle for social justice and social inclusion in education, the distribution of resources in widening participation (WP) relies on the recognition of marginalised groups. Literature highlights how struggles for recognition are proliferating today despite (or because of) increases in the recognition of

marginalised groups (Fraser, 1995). The injection of economic capital into the processes for the distribution of resources in WP created fundamental democratic and economic change and the accumulation of surplus economic value. In this construct, surplus value and WP are inextricably tied to national desires (Department for Business, 2016). Meanwhile, WP intervention does offer opportunities to assist students across the socio-economic and ability spectrum. But there are gaps in understanding the relationship between markets and the distribution of resources for widening participation in Britain (Greene et al., 2013).

There are five broad gaps associated with the distribution of resources: mis-framing is associated with the distribution of resources; misrecognition reifies group identities; displacement impacts distributive patterns as well as anti-democratic recognition sub-texts; commodification is an economic construct of Black Asian and Minority Ethnic communities (BAME) and White Working-Class Male (WWCM) populations; and disposability is associated with a malaise in democratic values in WP education.

2.7.1 Mis-framing

The distribution of resources is improperly framed in WP because national attempts to address social exclusion through fair access to HE has served to develop HE markets which depend on WP students being charged the highest fees in a developing HE market. The distribution of material resources for WP, in the 21st Century, are impacted by global processes which have profoundly changed the way we think about and consider social justice (Ball, 2012). In WP,

as in the broader social world, these processes have transformed how equity is understood. Mis-framing WP results in the misdirected distribution of resources to assimilate state education institutions and WP students into economic activity in the Knowledge-Based Economy (KBE) (Fraser, 2005). Mis-framing WP, ultimately, imparts the desire for economic competition in the KBE, which in turn imparts the ethics of global economics. According to Zajda (2010), “economics are built not merely through the accumulation of physical and human skill, but on the foundation of information, learning and adaptation” (p.5). Local, interconnected networks of institutions including university-based widening participation programmes, take on the so-called challenges of the economic imperative created by global competition (Peters, 2004). In England, this occurs in networks with nodes inclusive of markets, schools, universities, and in OST university-based widening participation settings. This frames WP as a method to produce surplus value in higher education (HE) markets which depend on WP students to be charged the highest fees. At the micro-level, the processes of distribution in WP are mis-framed because economic common sense is employed to address intertwined problems perceived by capital and government (Brenner and Theodore, 2002). Mis-framing also constitutes misplaced resources as the distribution of resources are aimed at the KBE and are insufficient for WP students. The result of mis-framing is a reconfiguration of the justice of recognition, re-scaled and re-structured into widening participation by the knowledge-based economy.

2.7.2 Misrecognition

Misrecognition and displacement are associated with politics of recognition (Fraser, 2007). Misrecognition does not mean the failure to properly recognise group identities in the justice of recognition, but social subordination (Burke, 2017). The outcome of misrecognition has drastically simplified group-identity, which denies the complexity of people's lives (Fraser, 2007). Identity politics, Fraser (2007) explains, is a structural approach towards the distribution of resources based on the recognition of marginalised groups. Identity politics mis-recognises social and cultural difference as it ignores actual multiculturalism in society (Crenshaw, 1995). Misrecognition increasingly determines the social arrangements for WP students in British education. This simple illustration of multiculturalism reifies WP student identities to BAME and WWCM commodities for WP markets. In the break from Keynesian distribution of resources to identity politics, WP students have become an undifferentiated source of surplus value.

2.7.3 Misrecognition via the Identity Model

How did the distribution of resources for a radical tradition like OST education and DI become subsumed by the state and become overtly capitalist? How have Black institutional pedagogies which have laid the groundwork for more democratic politics of recognition and the citizen's right to attend HE transform into WP into BAME and WWCM social strata targeted for direct intervention and subsequently commodification?

Identity politics, Fraser (2003, p.109) explains, is a structural approach towards the distribution of resources based on the recognition of marginalised groups. This type of epistemology has deep connections to universal truths about cognition and Cartesian social norms. Fraser explains:

> The usual approach to the politics of recognition—what I shall call the 'identity model'—starts from the Hegelian idea that identity is constructed dialogically, through a process of mutual recognition. According to Hegel, recognition designates an ideal reciprocal relation between subjects, in which each sees the other both as its equal and also as separate from it. This relation is constitutive for subjectivity: one becomes an individual subject only by virtue of recognising, and being recognised by, another subject. Recognition from others is thus essential to the development of a sense of self. To be denied recognition—or to be 'misrecognised'—is to suffer both a distortion of one's relation to oneself and an injury to one's identity.

The discourse of diversity coupled with identity politics within WP imposes a drastically simplified view of group-identities, displacing the capabilities and cultural capital students possess. Meer and Modood (2014) observed that prescribed multicultural discourses like diversity indicate processes of "civic re-balancing". Discursively, diversity and BAME acronyms are representative of civic rebalancing displacing multicultural discourses. Archer (2007) suggested that education policy and practice is subverted and depoliticised by government in pursuit of neoliberalism to the extent that WP is rendered more a tool for social control than social justice. Also, Archer (2007, p.635) explored how the

rhetoric of diversity is mobilised within government discourse around widening participation (WP) and “may operate as a moral discourse that silences multicultural discourse in WP”.

2.7.4 Displacement

Displacement is associated with politics of recognition. The displacement of social justice claims based on social class and distributive justice are replaced by notions of social mobility based on the politics of identity and impacted by neoliberalism and market mechanisms (Fraser, 2010). For example, the overall impact of identity politics for the recognition of marginalised groups is that identities, which have been commodified as a set meta-frame for the distribution of resources in WP, create power imbalances between citizens, institutions and the state caused by the desire to increase profits and de-politicise 20th Century multicultural tensions associated with access education and the maintenance of the status quo. Here student identities create incentives where university WP and outreach departments homogenise multicultural WP students to profit from them through charging higher fees.

Displacement negatively impacts two levels of society. At the meso-level, the deployment of networks in place of Keynesian models of distribution displace public sector funding with funds from the private sector. Through the access agreement funding structure, Fair Access widening participation and outreach has been displaced from the public sector (Ball, 2012). Displacement impacts distributive patterns and contributes to anti-democratic recognition sub-texts like the simplification of group identities.

2.7.5 Commodification

WP specifically includes ethnic and class-based targets for WP funding and these populations have become commodities in HE markets. Significant outcomes of resource distribution reliant on markets are commodification and "privatisation" (Littler, 2013). The requisite distributional mechanisms for broadening social inclusion through education hinge on structured collaboration between regional institutions like schools and universities and between region-based companies. These relationships, codified in access agreements, commodify WP students who are potential surplus value for universities (Bollier,2002). For Torres and Jones (2013) and Seddon (2014), neoliberalism is not only a guiding ethic within universities; WP and the commodification of WP student identity could not exist without state action.

2.7.6 Disposability

Low academic performers are disposable in WP. Within the cohort of widening participation students, a subset is the further inter-sectional marginalisation by low prior attainment (LPA), low predicted grades, as well as marginalisation along the axis of race class and gender (Clarke, 2011). Parker and Gillborn and Parker (2015) argue that neoliberal reforms benefit certain student populations while excluding others. This differentiation in British education is enacted through the power of numbers generated from the comparison of standardised scores and the formation of attainment sets (Clarke, 2011). This quantitative data comparison attempts to translate a student's potential into comparable

data sets. In an educational system that deems some people to be costly investments, differentiation in attainment are arguments of personhood.

2.8 Summary

Embedded socio-spatial implications haunt the organisational forms that have incrementally shaped policy and curriculum for wider participation in higher education. BAME and WWC low academic performers (LPA) are normalised because of their perceived cognitive difference and aspiration to attend HE. Third way and roll-out organisational forms network institutions of education and define new forms of social capital, new notions of social mobility and new visions for English university expansion. The material resources for direct intervention education are distributed by networks developed between institutions, including programme staff, building, infrastructure, DI pedagogies, and course materials in WP classrooms. These material resources lay the foundation for procedures to establish capability(ies) for marginalised students. OST learning settings are alternative spaces for developing processes that contribute to what Sen (1992, p.57) calls agency freedom. Agency freedom refers partly to the freedom an individual must turn any of a range of capabilities (potential functioning) into (achieved) functioning. Within the context of DI pedagogy, agency freedom is developed between students and staff through DI pedagogy. Sen (Bazzani, 2023 p.493) describes ‘agency freedom’ as “one’s freedom to bring about the achievements one values and attempts to produce”. Within an educational context, students feel able to integrate their social and cultural capital they already possess into a curricular frame in order to find clear pathways to higher education. The process of identifying and developing

capabilities needs to be dynamic and iterative as the ways of being and doing that young people value may be subject to change as they grow and develop.

In the higher education "market", 'identity' is traded as a market commodity (Collins, 2004). Black, Asian, and other ethnic minorities and the white working classes have been set to occupy socio-economic positioning in the market. Historically, surplus labour has been extracted from these groups in the colonial era. In the 21st Century, their identities are easily commodified. As Fraser (2005, p.1) points out, in the 20th Century, "claims for redistribution usually focused on economic inequities within territorial states". In the 21st Century, equal respect in WP is determined by narrow forms of identity, social capital in the form of credentials and cultural capital in the form of cognitive difference and perceptions of aspiration. At the heart of knowledge market DI are tensions around how to reach certain students in various settings as well as the increasing need to supply higher education markets with WP students.

The relational dimension of social justice in this research focuses on power imbalance in societies and how social relationships are formed in institutions. The intersection of social class, spatial monetisation, racialisation and the extraction of surplus value exist at the core of trans-Atlantic colonial history. Western education's relationship with 'otherness', unconscious deficit model notions of WP students' academic potential and colonial impressions of their social and academic needs make market-based DI programming and its transcendent notions of a homogeneous WP student population and WP impossible to construct or sustain (Tota, 2014). This research aims to contribute to work focused on OST DI pedagogies focused on improving democracy.

Consequently, the researcher includes the lens of philosophical anthropology (Leonardo, 2014).

“Unlike empirical anthropology, which presupposes the legitimacy of the human sciences, including their methodologies, philosophical anthropology challenges the methods themselves, and the presuppositions of the human offered by each society, and by doing so, offers the transition from method to methodology and methodological critique” (Gordon, 2013, p.48). Philosophical anthropology in this work examines what it means to be a WP student who is a full human. Pedagogies that presuppose humanity, reason and intellect within marginalised student populations include a notion of philosophical anthropology because of the proliferation of deficit model thinking and the West’s relationship with otherness.

The fundamental epistemic aim(s) of DI pedagogy are the transaction of socio-cultural and curricular knowledge in tandem. It is an area of secondary school education in which socio-cultural and curricular knowledge-claims are presented, analysed, evaluated, and transmitted to economically and culturally marginalised students. Tensions around “who should count as a recipient of justice and which communities are relevant”, Fraser argues, “requires social arrangements that permit all to participate as on par with others” (2009, p.285). Distributive justice claims in WP are based on cultural difference, and the space to analyse economic inequalities should not constitute a different ideological space. Fraser clarifies WP’s 21st Century social justice dilemma as: “cultural claims have distributive implications, that economic claims carry recognition subtexts, and that we ignore their mutual impingement” (1997, p.2). In WP, an

important recognition subtext is the commodification of WP student identities. This space for social justice in direct intervention redirects a focus to the simple question - who counts? The construct of arrangements that permit all to participate as peers or parity in WP situates WP within a wider educational and democratic conversation. It serves a dual purpose in the literature review. First, ‘parity of participation’ (Fraser 1995) is a theoretical framework for an understanding of the unique constructs of WP, social justice and human capability in a global capitalist era. It is a matrix for contextualising social justice in a knowledge-based economy. Second, it provides a theoretical account of direct intervention space in WP. WP and direct intervention pedagogy make universities a site for social justice and democratic advocacy. In many ways, universities provide further potential to transform low performing student perceptions of their educational circumstances. WP in universities also provide further potential for democratic, direct intervention learning to transform WP praxis.

Within these organisations, WP classrooms are the territory for relationship building and engagement in learning. In short, WP classrooms are the space for learning processes, functioning and capabilities’ development and direct intervention pedagogies. Within these OST educational spaces, social arrangements in classrooms are focused on a system of formal and informal encounters and linguistic exchanges and formal linguistic practice where students and practitioners share socio-cultural and curricular knowledge in tandem. In a focus on who counts as a matter of justice, the identity of students is paramount, as their identities are the source of commodification. Environmental sub-themes related to identity are particularly important in DI

pedagogy, as the recognition of marginalised groups requires a negotiation of meaning and representation that goes along with 21st Century WP. Environmental or spatial aspects of social justice in WP require a space where authentic multiculturalism and group epistemologies establish the principle of participatory parity as they dismantle socio-spatial inequalities of state education, and WP's organisational forms and transcendental notions of difference have incrementally been shaped over two centuries. In this context, my study interprets otherness, materiality and the West's relationship with difference as a method for comprehending how individuation accompanied by racialisation created a political ontology to define difference between individuals in democratic society. This work centres relational justice in WP as well as the social relations and dynamics of WP interventions that take place in OST. OST settings are of particular interest for LPA WP students who are not fully engaged academically or socially at their local school (Benson et al., 2012; Fredricks and Simpkins, 2012). Within this understanding of democratic practice and WP education, this work contributes to educational pedagogies focused on improving democracy. The case study portion of this work draws attention to democratic elements of social justice pedagogies for WP which acknowledge, and support, students' experiences and their cultures, while illuminating systemic impediments which are anti-democratic.

Chapter 3: Theoretical Framework

3.1 Introduction

Structures (defined as race and social class that are structurally embedded in policy where distribution of resources might mean that certain students are racialised for profit leading to a racial and social class status order being structurally embedded in WP) and processes (defined as ways to comprehend the ways global institutions, people, nations, markets, and ideas are compelled to interact) in WP overlap and are codified in access agreements where student identities are paramount. In this context, the theoretical framework for this work centres on what constitutes a WP student and within a system structured for more democratic participation, and which processes involved in DI are acceptable in a postcolonial status order for the 21st Century.

The theories within this framework aid in understanding how WP and its complex matrix desires are abstracted from the ‘space of commodities’ and the ‘epistemology of surplus value production’ yet, based on an unacknowledged democratic, a social sub-contract helps contextualise a postcolonial status order for the 21st Century. A synthesis of these theories provides a matrix for understanding social complexities, discourses, processes, structures, and resources that are compelled to produce a national widening participation education network. Democratic participation in WP is essential as DI education is a matter of civil rights in a democracy. However, WP is also a mode of economic production. The amalgamation of DI pedagogy and market-based

values constitute WP students within a system that produces problematic outcomes. Generally, there is a fundamental gap in determining how processes and structures produce anti-democratic outcomes in WP. In this context, the theoretical framework utilised in this work is also designed for research at the micro-strata of society, with a focus on the value of experiential knowledge pertaining to DI, community generated information and community capacity building. In the 21st Century, multiculturalism in Fair Access policy is both opaque and nominated. To challenge traditional research paradigms, Black Educational Action Research (BEAR) frameworks, a component of CRT, aids in the focus on the value of experiential knowledge pertaining to DI, community generated information and community capacity building at the micro-level of society, in OST education settings.

Assemblage thinking aids in the understanding of how institutional networks and social relationships display typical behaviour in the attraction of entities for processes that stabilise an assemblage like WP. In assemblage thinking, component parts which comprise a WP network are compelled to work together because of desires inherent within the state (Deleuze, 1987). WPs, from this perspective, are mechanical processes which are structured by expressions of desire for the social restructuring and economic re-scaling of both state and higher education in England. The theoretical framework deconstructs WP as a meso-level assemblage or collection of discourses, processes, ideologies, people, places, and resources that exist independent from one another but are imbricated. Assemblage theory is further employed to reconstruct WP as a micro-level assemblage in which a system is structured for more democratic participation, and processes involved in direct intervention are acceptable in a

post-colonial status order for the 21st Century. Race and social class are at the core of Fair Access policy, and the distribution of resources in WP is dependent on the recognition of these groups. Critical Race Theory (CRT) is employed to theorise the role of racialisation in WP education. Understanding philosophies of democracy and widening participation through CRT utilises the trans-disciplinary knowledge base of cultural studies, women's studies, sociology, British education history, globalisation studies and other disciplines, to better understand intersectional factors which create 'soft', unconscious discrimination and hard models of deficit thinking in WP policy. Aspects of CRT also provide a framework for the qualitative ethnographic case study which seeks to untangle which processes contribute to marginalisation within the WP cohort.

Assemblage theory (Delanda, 2006) and Critical Race Theory (Leonardo, 2013) provide an ontological structure for understanding how historical processes, global institutions, people, nations, markets, and ideas are compelled to interact and produce WP programming. These provide a theoretical framework for understanding processes and structures at the meso-level~~,~~ and at the micro-level of WP policy within UBI. Assemblage thinking provides a framework for understanding processes (Gale and Wyatt, 2013), as a focus on processes at the meso-level is important in the 21st Century as global institutions, people, nations, markets, and ideas are compelled to interact and create processes for national widening participation programming (Beighton, 2013a).

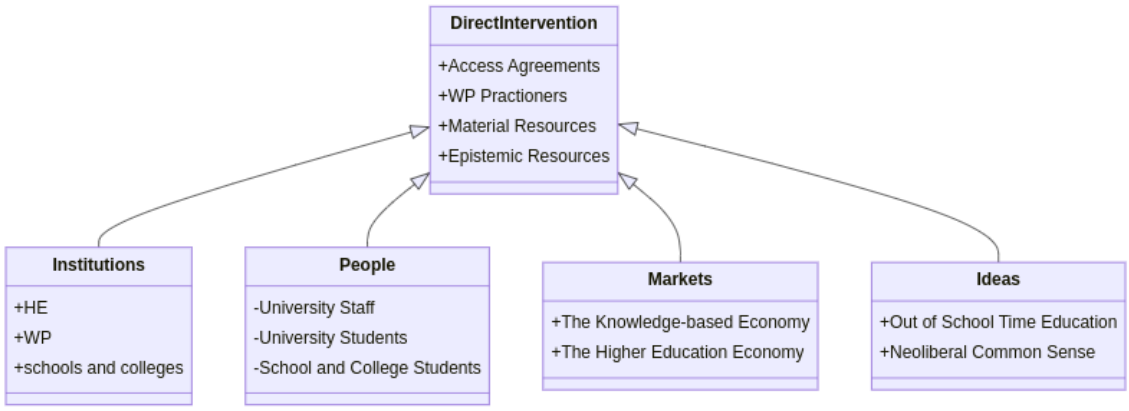


Figure 3.1: Direct Intervention and Widening Participation

At the micro-level, a focus on processes as they relate to students and staff at UBI involved in DI provides new ways to comprehend the interaction and flows between the distribution of resources, credentialing, identity, and aspiration. Figure 3.1 illustrates the processes related to DI.

As Müller (2015) suggests, assemblage ontology alone is not sufficient in exploring power imbalances in WP, where an actual multicultural community is assembled by the processes that bring them together. In WP, where an actual multicultural community is assembled by the processes that bring them together. CRT provides a framework for understanding structures (Cadwell, 1996). A CRT perspective in WP education starts from the premise that a racial status order and racism are structurally embedded and, in the words of Russell, “a central rather than marginal factor in denying and explaining individual experiences of the law” (Russell, cited in Yosso, 2005, pp.762–63). CRT in this study provides a critical lens to better understand the structural aspects of DI, particularly interested in individual experiences of DI in OST learning at UBI. Through a processes-oriented ontology like assemblage, an understanding of

the hegemonic processes of individuation, race and capitalism becomes clearer as social inclusion may be better understood through a structure-oriented ontology like Critical Race Theory (CRT). In particular, the synthesis of Assemblage thinking, and CRT provide a process orientated, structural framework for identifying a more democratic transition away from the dilemmas created from the distribution of resources, the recognition of groups and the spaces in which they assemble.

3.2 Assemblage Theory related to This Study

Assemblage is a term used in systems and network theories by authors of philosophy and the sciences to characterise to varying degrees the non-unified, non-hierarchical, non-linear, hybrid, flat, and complex nature of systems (Gale, 2014). Assemblage thinking provides an ontological tool for exploring how WP, institutions, people, markets, and ideas are compelled to interact (Demerath and Mattheis, 2015). An assemblage is a collective, it is a collection of independent parts (Gale and Wyatt, 2013). The independent component parts that work together to produce processes for UBI include, but are not limited to, monetary flows, knowledge, practitioners, students, families, pedagogy, universities, schools, local councils, policy, stakeholders, and markets. In assessing processes that frame democracy and social justice for low performing WP students, the researcher deconstructs WP as an assemblage or collection of discourses, processes, ideologies, people, places, and resources that exist at multiple social strata: the macro (global), the meso (national), and the micro (the local) (see Figure 3.2). Assemblage theory provides a matrix for re-framing WP to confront social complexities at UBI.

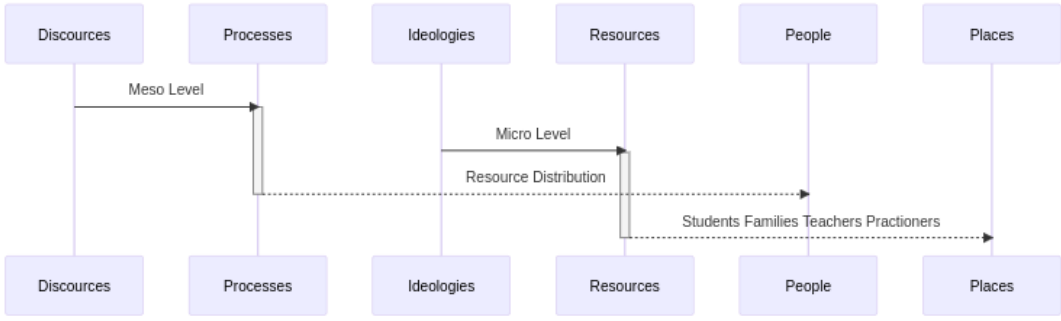


Figure 3.2: Complexities of Resource Distribution

Assemblages are entities made up of heterogeneous parts connected to one another by tacit relationships (Campbell, 2013). In assemblage, component parts are simultaneously attached to other entities that are external to the assemblage (Koyama and Varenne, 2012). Relations within the assemblage are tacit because each component may detach from one assemblage and become a component of another. However, a robust assemblage is stratified, organised, signified, and subjected (Marcus and Saka, 2006). Because the Knowledge Based Economy (KBE) is reliant on established networks of cooperation between regional institutions and between region-based companies, educational work reflects this dynamic where the national and local are networked (Paye, 1996). What stands out is how the interaction between the heterogeneous component parts produces processes.

Assemblages are characterised by distinct processes. The first is signified by the variable roles which component parts within WP assemblages play in producing resources and the roles parts play in producing discourse, or a mixture of both (De Landa, 2006). Second, WP assemblages are constantly involved in processes which shape and or re-form the organisation of the assemblage (De Landa, 2006). Within the assemblage, the relationship

between parts is synthesised by their desire or compulsion to work together (Deleuze, 1977, p.37). Additionally, a set of linguistic resources for coding and decoding meanings reveal the assemblage's purpose and identity. These processes are recurrent, and their repetition synthesises the component parts of an assemblage (De Landa, 2006).

Desire is the force which powers flows, and bodies become units of production (Deleuze, 1977b, p.37). In short, desire functions as a process of production (De Landa, 2010). WP is an assemblage which engages in processes and mechanisms which produce revenue and direct intervention specifically for BAME and WWCM students. Desire is "always assembled; it is what the assemblage determines it to be" (De Landa, 2010, p.28). The dynamic nature of WP is due to the intense desire for its social and economic production (Beighton, 2013). Assemblage thinking theorises process or flows. But in WP, the processes that reify student identity are in constant flux.

3.2.1 Assemblage Methods

For this study, assemblage thinking provides an analytical frame for WP research focused on student identities that are in constant flux. WP is an assemblage which engages in processes and mechanisms that produce revenue and DI specifically for BAME communities and WWCM students. These seemingly automated, organisational forms for WP exist in organised networks that both minimise investment risk for education and market stakeholders which incorporate marginalised students into higher education and the global knowledge-based economy (House of Commons Committee of

Public Accounts, n.d.). In configuring parameters of democratic provision of WP intervention, framing WP students as social actors at the micro-strata, this research looks at the processes of DI, distributive resources, and pedagogy at UBI. This removes the frame from the sphere of government, institutions, and markets. In WP, desire for surplus value functions as a catalyst to produce WP networks (De Landa, 2010). Desire for DI in OST education is "always assembled; it is what the assemblage determines it to be" (Deleuze and Guattari, 1987, p.229). Direct intervention is the force which powers WP flows, and bodies to become units of production (Deleuze, 1977, p.37). Understanding democratic provision of direct intervention in WP requires an understanding of the dynamic nature of WP as being due to the intense desire for its social and economic production (Beighton, 2013).

3.2.2 Assemblage Thinking Tools

The assemblage thinking tools employed in this research are: 1. the process of individuation; 2. strata and social actors; 3. singularities; and 4. desires. These four tools help guide this study to focus on DI pedagogy. Theorising inclusion and social justice in WP using the ontological tools associated with assemblage thinking connects social actors at the national and local strata, so low performing WP students and staff are characterised by their credentials or social characteristics. Using these tools, the research focuses on WP students and what they have the potential to do when they interact with other social entities, like state-sponsored WP.

3.3 Critical Race Theory related to This Study

This study employs Black Emancipatory Action Research (BEAR), a methodological perspective of CRT (Akom, 2011). BEAR's methodological 'black box' contains theory which integrates structural racialisation into ethnographic research (ibid). Structural racialisation refers "to institutional, historic and ongoing radicalised outcomes" (Powell, 2008, p.408). The structure of racialisation assembles race as a heterogeneous structure for differentiation involving bodies and spaces and is both structural and material (Saldanha, 2012). Through the lens of structural racialisation and the processes of individuation, questions arise around how the government, universities and WP practitioners understand race as a social indicator and classification of difference (Swanton, 2010). BEAR recognises that structures matter. A structural component to this research helps illuminate the way in which processes interact with structures and over time "to produce unintended consequences with clear racialised effects" (Powell, in Akom, 2008, p.791). BEAR represents a transformative orientation to education research emanating from Paulo Freire's critical pedagogy and bell hooks's Engaged Pedagogy aimed at creating effective strategies of liberation from within hegemonic social and economic systems (hooks, 1994). This research utilises CRT's commitment to social justice, to analyse the structure of UBI.

3.3.1 Critical Race Theory Methods

CRT methods from Solórzano and Yosso (2001) argue for a process of counter-story telling. Counter-story telling is both a method of telling the story of

experiences and epistemologies from the margins and a tool for analysing and challenging the stories of those in power. Solorzano and Yosso (2002, p.25) propose five themes that “form the basic perspectives, research methods, and pedagogy of a critical race theory in education” orientation. First, a CRT in the WP perspective places race and racism as a central cause of marginalisation and places a focus on structural racialisation. The intersection of social class subordination and structural racialisation exist at the core of widening participation policy. In the UK government Green Paper ‘Successes as a Knowledge Economy: Teaching Excellence, Social Mobility and Student Choice’ (2016, p.14), Prime Minister Cameron set two specific goals for WP. The first was “to double the proportion of people from disadvantaged backgrounds entering university in 2020 compared to 2009”, and the second was, “to increase the number of black and minority ethnic (BAME) students going to university by 20% by 2020”. Second, “A CRT in education challenges the traditional claims the educational system and its institutions make toward objectivity, meritocracy, colour-blindness, race neutrality, and equal opportunity” (Solorzano and Yosso, 2002, p.26). Third, A CRT in WP is committed to social justice. Fourth, “CRT in WP recognises that experiential knowledge of multicultural students and practitioners are legitimate, appropriate” (Solorzano and Yosso, 2002, p.27), and critical to understanding social dynamics in direct intervention. Lastly, a CRT in WP challenges a-historical analyses and includes race and racism in the past and in the present (Garcia, 1995, cited in Solorzano and Yosso, 2002; Harris, 1993; Lynn et al., 2013).

3.3.2 Critical Race Theory Tools

Structural racialisation is a guiding heuristic; it exists at the intersection with other forms of subordination such as gender and class discrimination (Crenshaw et al., 1996). WP research needs a counter-story telling of personhood, reason, and citizenship. Generally, the ontological framework of Black philosophy incorporates the often-excluded philosophies that developed from experiencing structural racialisation imposed by colonialism, enslavement, segregation, and post-colonial assimilation in the west (Mills, 2009). Placing a focus on relational structures for social justice and theorising for liberation, CRT provides a set of conceptual tools for these ends. There are three primary Critical Race Theory (CRT) tools which also provide ontological structure for this study. First, philosophical anthropology does the work of humanising marginalised students in Western schooling (Gordon, 2013). Second, non-Cartesian sums provide principles or the re-interpretation of individuation and racialisation in WP (Mills, 1997). Last, the racial contract, and its accompanying sub-contracts, provide analysis for social cohesion in a multi-ethnic classroom

3.3.3 The Processes of Epistemic Justice

In comprehending the processes or flows of distributive epistemic justice, assemblage thinking, and CRT again converge to provide a conceptual framework which re-imagines the processes of individuation under Zombie Colonialism (Meer and Momood, 2017) in order to transform DI pedagogies in WP classrooms. The WP classroom is a node in a larger network, but it can also be a micro-network engaged in processes for personhood, reason, and

citizenship. Framing DI education for its students exposes the ways in which discourses and ways of being outside of transcendental white British middle classness help shape resilience and democratic action in social interactions and formations within classrooms. The space is an emergence of post-colonial discourse and its critiques of racialisation and zombie colonialism (Soja, cited in Borch, 2002). The appropriate frame for WP in OST is one which places a focus on DI and constructing space for the inclusion of students on the margin, a reassessment of cultural and learning histories and a pro-social environment where DI is a way to codify knowledge via social interactions and to develop student voice and writing with more knowledgeable others.

A pro-social environment is the heterogeneous synthesis of colony and metropole within the processes of DI which enact the process of cultural hybridity which, in turn, gives rise to something different, something new in the 21st Century. WP is a space where institutions and people congregate; its processes are characterised by their properties as well as their capabilities or what they have the potential to do when they “interact” or socialise with other social entities (DeLanda, 2006). Addressing discriminatory epistemic injustices requires an ontology of a different socio-spatial frame for academic intervention. In a pro-social environment, through DI, identities are re-analysed as social situations are better understood with the help of others. In a pro-social environment, the spatial, cognitive and epistemic aspects of the racial contract are directly addressed.

3.3.4 Post Colonial Education - The Radical Democracy of Transformative Direct Intervention

Theorising a pro-social environment transformative DI pedagogy is post-colonial. By placing a Critical Race Theory lens on epistemic resources, the interpretive resources that promote a pro-social environment to create social interactions where marginalised students feel the social and interpretative resources in their DIs address power imbalance in society and in school (Fricker, 2007). Transformative DI ontologies include personhood, reason, and citizenship as an institutional ontology for the justice of recognition including norms, social dynamics and forms of organisation of BAME and WWCM students and their accompanying epistemologies in a way that addresses discriminatory epistemic injustices. Epistemic resources are processes, relationships and perspectives. WP students need to be seen as citizens who possess reason, as do policymakers, practitioners and other stakeholders of WP. Adopting a frame for epistemic resources would require educators to look beyond academic performance sets to uncover the unseen assets marginalised students and staff bring with them from their homes and communities into the classroom. Yosso (2005) points out how traditional cultural capital theory seems to allow for deficit thinking in education, coded meanings of ‘cultural difference’ in education and the transcendental norm of white, middle-class culture. This perspective provides a counter-public balance to cultural deficit discourses found in WP policy.

Epistemic resources are key in developing relationships, reducing the status order and binding empathetic learning communities. This is at the heart of

developing capabilities as well as the functioning involved in helping students make choices they value. Constructing space for relationships in DI centres personhood in social relationships and removes the frame from the sphere of government, institutions, and markets and frames it for citizens who possess reason. The case study in this work focused on the ways in which the UBI programme's re-negotiation of boundaries and cultural identity provided post-colonial, democratic educational/social and spatial experiences for students which can help reframe and redefine what counts as valued knowledge and in a pedagogy where students participate in processes of knowledge and justice. A move away from hierarchies to create a more inclusive space to promote a different form of learning more aligned with framing WP students as social actors at the micro-strata requires balancing epistemic sources available in OST learning environments. Spatial organisation where what students have to say to each other is of value is an environment conducive to positive youth development, through structured relationships through a system of social encounters.

3.3.5 Positive Youth Development

Because BEAR utilises theories of empowerment education, problem-posing education, and popular education, its implementation within educational and community settings expands the goals of positive youth development (PYD) to include personal and community transformation (Freire, 1973, 1997; Ginwright and Cammarota, 2006; Phelps, 2009; Rappaport, 1987; Wallerstein, 1992). PYD takes an ecological approach and focuses on an individual's inherent capacities as opposed to their weaknesses (Damon, 2004; Nolas, 2014).

Critical for PYD approaches is an intentional, pro-social approach that engages youth (Bumbarger and Greenberg, 2002). A PYD has five goals related to relational and epistemic justice in DI:

• Connection: Relates to a feeling of safety, structure, and belonging; positive bonds with people and social institutions.

• Confidence: A sense of self-worth and mastery; having a belief in one's capacity to succeed.

• Character: Taking responsibility; a sense of independence and individuality; connection to principles and values.

• Competence: The ability to act effectively at school, in social situations, and at work.

• Contribution: Active participation and leadership in a variety of settings; making a difference. (Geldhof et al., 2013)

3.4 Summary: Processes

Assemblage Theory (Castells, 2007) and Critical Race Theory (CRT) (Yosso, 2002) provide a theoretical framework for understanding processes and structures at the meso-level with a focus on WP policy and at the micro-level within UBI. Assemblage theory places a focus on systemic interaction. Assemblage theory provides a matrix for understanding the social complexities, discourses, ideologies, people, places and resources that exist and work together to produce a national widening participation education network.

Assemblage thinking is used to emphasise that DI in WP are social formations borne of ‘multiple projects and rationales’, which exist at multiple social dimensions or strata, that ‘are realised through the distribution of resources’. This meta-frame sets the frame for social interaction in WP (Fraser, 2000). The activity at the meta-frame produces flows that establish which voices participate in meta-discourses that set the dimensions of social justice for which WP cohort members are entitled (Dean, 2010). As a primary vehicle for social justice in state education, WP policy distributes resources based on the recognition of marginalised groups. Assemblage theory is used to challenge the tendency in WP studies to interpret (or ‘read down’) political economic and social change in access education from abstract political economic and social common-sense ontologies like neoliberalism. Assemblage thinking and its analysis of difference is employed to configure the parameters of democratic provision of WP intervention, in contrast to the notion of common sense. Because race constitutes the ground for interaction in WP, assemblage thinking is used to challenge the conventional framing of race as a social construct. Assemblage is again employed to question how WP practitioners and the state understand race as a social formation and category of identity and difference (Saldanha, 2007; Swanton, 2010). Assemblage thinking frames race as a heterogeneous process of differentiation involving the materiality of bodies and spaces emphasising how racialisation, a component of individuation, is ideological and material through the assemblage of heterogeneous components. Assemblage thinking is finally used to deconstruct British multicultural educational targets in WP as a state form of constructed multiculturalism. In the 21st Century, as the market economy becomes an engine for the redistribution of knowledge and

epistemic resources to marginalised groups, social justice claims based on social class and distributive justice are displaced, by notions of social justice claims based on the politics of identity and impacted by neoliberal ideology and market mechanisms.

3.4.1 Summary: Structures

The theoretical framework takes on board theories which allow for the humanity of WP students and, in particular, low performing students as a subset of marginalised populations in British education. WP is the glue that bonds England's social contract with DI. There is a deep relationship between how DIs are structured and the "values they embody" (Castells, 2007). At the micro-level, a focus on structures, as they relate to students and staff at UBI involved in DI, provides new ways to comprehend the interaction and flows between the distribution of resources, credentialing, identity, and aspiration. Applying assemblage thinking to WP theorises the machinations, flows and processes, which places a focus on social relations between students and their government. CRT provides a framework to reimagine structures as they apply to WP DI pedagogy.

The theoretical framework offers a theoretical contribution to the conception of the ongoing material struggle for equity and humanity for marginalised populations in the West. This framework draws its basic perspectives, methods, and pedagogy from CRT. The overall goal of CRT in WP education is to develop a theoretical, conceptual, methodological, and pedagogical strategy that accounts for the role of race and structural racialisation in UK WP

education. My study bridges epistemological and theoretical divides between state education, access to higher education and democracy through a focus on WP. CRT and its focus on structures establishes a shared history between targeted WP students, government and British democracy to understand core causes of marginalisation in WP. These structures also represent the heterogeneous synthesis of colony and metropole which enact the process of cultural hybridity which gives rise to something different, something new in the 21st Century.

In the spirit of Critical Race Theory (CRT) research, the theoretical framework utilises the notion of the public sphere and counter-public epistemologies, which constructs WP as an undervalued tool for democratic access education. Frameworks for interpreting social dynamics and pedagogies for the development of democratic access education with low performing WP students during out-of-school-time, university-based settings are borrowed from Positive Youth Development frameworks.

In addition to PYD frameworks, the theoretical framework employs Yosso's (2005) theorisation of Community Cultural Wealth Theory. This approach to OST learning focuses on dual channels of experiential, valued knowledge which may be employed in DI with low performing WP students. Yosso's vision of community cultural wealth begins the assumption of a shared cultural wealth and a shared understanding of equitable human relations within marginalised learning communities. By placing a Critical Race Theory lens on traditional cultural capital theory to highlight the unseen assets that low performing WP students bring with them from their homes and communities into the classroom,

Community Cultural Wealth Theory is employed in unison with PYD frameworks to better interpret the relationships and perspectives utilised at UBI.

Chapter 4: Methodology

4.1 Research Design

Qualitative research is a process of naturalistic inquiry that seeks in-depth, holistic understanding of social phenomena within a natural setting (Flick, 2006). The qualitative research design selected for this study is a small-scale-ethnographic case study research design. This exploratory-descriptive design satisfies both the case study and ethnographic purposes of the study. The small-scale-ethnographic case study is basically a case study that uses ethnographic methodology. It is considered a blended design that draws from both designs. It “has the benefit of an ethnographic approach that is bounded within a case study protocol” (Fuchs et al., 2017, p.927). Qualitative research is a non-statistical process of naturalistic inquiry that seeks in-depth, holistic understanding of social phenomena within a natural setting (Gallant, 2008). How the UBI programme is organised and implemented and what meaning students derive from participating in it facilitates an ethnographic inquiry. Programme students, staff, and alumni reveal the meaning of experiencing the social phenomena that occur at the study site. Such an approach is used for this study to reveal how the meaning of experiencing the organisation and implementation of the UBI programme, from the perspective of students, staff, and alumni, transforms students’ personal and academic agency. This study design, practically speaking, was also selected because of its focused nature. It could be completed within a reasonable time with minimal cost while still addressing the research questions (Fusch and Ness, 2015).

Using a small-scale-ethnographic case study design involves data collection methods from both ethnographic and case study designs which centres the research in time and space (Crowe, Cresswell, Robertson, Huby, Avery, and Sheikh, 2011). This type of blended design also allows researchers to explore relationships between the pedagogy employed in OST learning time programming and the effects students and staff perceived. Additionally, the use of a small-scale-ethnographic case study design enables researchers to generate and study theory in real world WP programming. In exploring the pedagogical perspectives, cultural norms, values and roles emerge over time; case studies are the preferred strategy used by researchers when asking how, what, or why questions (Amerson, 2011; Andrade, 2009; Stake, 1995; Yin, 2014). These types of studies identify “operational links between events over time and bound the study in time and space” (Fusch and Ness, 2017, p.926). Ethnography is “the description and interpretation of a culture or social group” (Holloway et al., 2010, p.76); it is an in-depth study of a culture and studies everyday behaviour of participants. A qualitative study such as this seeks to define and interpret unclear phenomena through non-numerical methods of measurement that focus on meaning and insight (Kakabadse and Steane, 2010).

4.2 Ethnography

Ethnography is a qualitative research design aimed at exploring the cultural interactions and meanings in the lives of a group of people (Barbour, 2010). Rather than an attempt at research which prioritises the characteristics of access education and WP, this study maps the politics of inclusion and social

relations produced in the processes of access education among differing social actors or strata. In seeking a theoretical and philosophical perspective of the politics of inclusion in WP, this study is contextualised within a post-colonial status order derived from an understanding of post-colonial, non-Cartesian binaries to participation in higher education. This study places its ethnographic focus on the collective, lived experiences of social actors at the micro-level of access education, the student and more knowledgeable others with whom the student interacts. From this perspective, WP students are constituted by what they have the potential to do when they "interact with institutions and social actors" (Delanda, 2006, p.6). Within the ethnographic perspective of this case study lies a commitment to philosophical anthropology. As Gordon (2013, p.48) points out:

> philosophical anthropology examines what it means to be human. Unlike empirical anthropology, which presupposes the legitimacy of the human sciences, including their methodologies, philosophical anthropology challenges the methods themselves, and the presuppositions of the human offered by each society, and by doing so, offers the transition from method to methodology and methodological critique.

Philosophical anthropology helps make sense of the normative socio-cultural frameworks for Fair Access and WP which involves a whole programme of assumptions about the British status order, the capabilities and intelligence of secondary school students, the economy and the social order of higher education. The human, in other words, "is humanity's project, and we see that in the ever-expanding reach of culture as a condition of possibility of the

materially human" (Gordon, 2013, p.49). Contextualising difference in what it means to be fully human and possess human reason and intelligence requires a set of conceptual tools offered by works broadly found in the field of post-colonial studies and other cultural studies. As Gordon (2013, p.49) again points out, "given the abusive use of reason by many great philosophers, such as David Hume, Immanuel Kant, G. W. F. Hegel, and many recent stalwart figures, against Black people, why bother with such a discipline for the expansion of freedom and liberation?"

Philosophical anthropology allows ethnographic research "a condition of possibility of the materially human" to be assessed between multiple worlds (Gordon, 2013, p.49). The interaction between the researcher and the study participants, within this ethnographic case study places a focus on structures and processes as they relate to students and staff at UBI involved in DI education. This provides new ways to comprehend the "human" interaction or flows between the distribution of resources for WP, credentialing at local schools, student identity, and university-based WP programming.

The term ethnography may be loosely applied to any qualitative research project where the desired outcome is a thick description (Ponterotto, 2006). The researcher goes beyond reporting facts and attempts to generate thick counter-story telling of the culture and perceptions present at UBI. Such an approach is used for this study that aims to reveal how the meaning of experiencing the organisation and implementation of the UBI programme, from the perspective of students, staff, and alumni, which is effective for uncovering and describing possible counter-narratives to capabilities or cultural capital. In short, counter

narratives are ways of knowing that may be overlooked or under-reported, as these may come from the margins. Black philosophy incorporated into the study reinforces the meaning of personhood and citizenship, in a post-colonial world. The ontological framework of Black philosophy incorporates the often-excluded philosophies that developed from experiencing racialised oppression and marginalisation. Through this lens, “the researcher has the ability to address questions that traditional ethnographic methods tend to overlook or ignore such as cultural specificity, researcher judgement, how the researcher’s experiences and histories impact the research process itself, and perhaps most importantly, the community’s perspective of the social situation” (Akom, 2011, p.119).

4.3 Case Study

A case study is a research approach that is used to generate an in-depth, multi-faceted understanding of a complex issue in its real-life context (Zuzana and Yin, 2012). “The case study approach is particularly useful to employ when there is a need to obtain an in-depth appreciation of an issue, event or phenomenon of interest, in its natural real-life context” (ibid, p.119). (OST WP learning settings are alternative spaces for structuring processes that contribute to what Sen (Walker and Unterhalter, 2007) calls ‘agency freedom’. Agency freedom refers partly to the freedom an individual has to turn any of a range of capabilities (potential functionings) into (achieved) functionings. Sen (1992, p.57) describes ‘agency freedom’ as “one’s freedom to bring about the achievements one values and attempts to produce”. OST learning exists in a unique space in state education. It is a space which exists in between or adjacent to state school, university and local communities. It is another space

for the assembly of university staff and state school students within a local university. There are three factors that make OST WP programming available to the case study approach. First, OST learning environments are constructed from institutions that overlap and work together to distribute widening participation resources to secondary school students. Second, the socio-cultural components of OST WP learning environments are shaped and formed by historical and cultural legacies born from within urban communities by individual actors and collective action in response to the marginalisation of students in state schooling. This creates a hybrid culture within the uniform spaces of universities which govern WP and university outreach. WP pedagogy exists to assist the student in understanding the concrete conditions of their daily lives (Burke, 2012) by raising awareness of oppressive structures and assisting students in developing habits for citizenship and collective action. This awareness raising is the third part of the OST space that fosters social change. Within the study site, discussions and reflection draw from historical contexts representative of the student population which is multicultural.

The case study design for this research is intrinsic. Intrinsic case study design was selected by the researcher because of the study site's own merits (Yin, 2012). The case is selected not because UBI is representative of other OST WP learning spaces, but "because of its uniqueness, which is of genuine interest to the researcher" (Crowe, Cresswell, Robertson, Guro, Avery and Sheikh, 2012, p.2). An intrinsic case study is typically undertaken to learn about a unique phenomenon. The researcher has identified UBI as unique because of its unique, streamlined focus on the development of LPA WP students. Additionally, UBI at London Metropolitan University was selected because of its

location in an economically and ethnically diverse community, and the academic achievement of its alumni and students is higher than the borough average (Luebsen, 2020). These factors make UBI unique in London. An intrinsic case study approach was also chosen to better understand how individual and institutional networks and social action may provide a model for broader dissemination of choices that marginalised students value. The case study design also allows the researcher to explore attitudes to and experiences of students and staff governed by Fair Access policy and university outreach policy and phenomena associated with WP learning within its real-life context' (Yin, 2009). The broader ethnographic case study design allows the researcher to conduct detailed analysis of a limited number of events or conditions and their relationships at the study site.

4.3.1 Ethnographic Case Study

The case study design helps the researcher investigate which networks within the university engage in WP pedagogy and how the networks operate in DI at the study site. Relevant participants in this case study include students, alumni, and staff in their programme settings. The participants in this study were embedded in an education system as well as an OST learning programme in which students were encouraged to exercise agency and influence over their learning processes. A case study allowed the researcher to observe working parts that connect students and staff with OST WP learning in an organised fashion. Hence, the ethnographic case study design is instrumental in uncovering larger issues in British WP and education. Adopting a critical ethnographic stance, this study adopted an approach to ethnography which

allowed for links to the analysis of ethnography to wider social structures and systems of power relationships inherent in the study site. In this work, the ethnographic phenomenon of social inclusion for LPA WP students was captured in the research questions. They broadly sought to find out what was being experienced at UBI where marginalised students gain capabilities that allow them to achieve GCSE scores beyond their peers. An ethnographic lens was placed on thoughts and perspectives.

4.4 The Research Questions

The research questions attempted to unravel the broad question - which structural factors contribute to marginalisation within the WP cohort and which models of WP combat marginalisation in a local classroom? The subjects of this study operated within a social and historic context of state education in England and were not independent of wider structural factors. While this study is specifically concerned with the perceptions and meanings students and staff had toward UBI, they are group centred. WP pedagogy and practice are mediated by access agreements, university values, the distribution of resources and other structural and material concerns. Critical ethnographic work must consider these structural factors (Madison, 2019). The research questions first centre on how and why low prior achievement (LPA) marks WP. The distribution of resources for students and staff as they assemble in OST education on Saturdays are a display of the material resources available. Second, the research questions help measure the extent to which a prescribed network of interactions comprise pedagogy for planned intervention for LPA WP students. Students from across the Islington Borough assemble at a

multicultural university in north London. Staff from across academic and artistic disciplines from London and beyond assemble in the same space and at the same time as LPA WP students. Framing the distribution of resources as a system of encounters for LPA students allows the researcher to theorise how these encounters, in this particular space, reveal direct connections between the distribution of resources, pedagogy and praxis at UBI. Additionally, the inquiry seeks to discover how the structured system of social encounters produces social exchanges between students and staff. The inquiry seeks to uncover how staff structure, and networks of academic, pastoral and social linguistic exchanges comprise the networks of communication within UBI. These displays of programme culture, social practices and social events produce philosophical, cultural expressions of WP praxis and pedagogy. The sub-question through analysis of observation data helped to re-assemble historical processes, institutions, people, objects, places, and ideas with a critical look at participant data and responses. “CRT in WP recognises that experiential knowledge of multicultural students and practitioners are legitimate, appropriate” (Solorzano and Yosso, 2002, p.4), and critical to understanding social dynamics in direct intervention. The sub-question adds a layer of transformative orientation to education research emanating from Paulo Freire’s critical pedagogy and bell hooks’s Engaged Pedagogy aimed at creating effective strategies of liberation from within hegemonic social and economic systems (hooks, 1994). Relating the epistemic shifts that accompany OST learning, the researcher can decipher whether or not UBI represents pedagogy and practice that produce transformation in learning experiences for its students. Contextualising which models of WP combat marginalisation, the

researcher examines how UBI may be an OST learning context that employs meaningful linguistic exchanges, encourages critical thinking and creates transformative OST learning experiences for marginalised, multicultural Islington students.

The research questions that guide this study are:

1. Which structural factors contribute to marginalisation within the WP cohort?

2. In what ways do the structured interventions and social aspects of learning at Upward Bound in Islington enhance students' academic performance, improve achievement at their local school, and contribute to high aspirations toward participation in further and later higher education?

3. From the perspective of students, staff, and alumni at Upward Bound in Islington, what meaning is derived from participation in the culture and processes inherent in the programme for academic performance at the local school, qualifying achievement on the standardised General Certificate of Secondary Education (GCSE) examination (including 4 to 9 scores in mathematics and English), and disposition towards higher education?

3.1. What do participant observations and field notes on day-to-day student and staff activities and interactions at London's Upward Bound in Islington Programme reveal about the meaning of its culture and processes for the development of positive academic and aspirational outcomes for marginalised at-risk secondary students for achievement?

The research questions frame a multi-tiered socio-special interrogation of what comprises and gives clarity to UBI's praxis and pedagogy. Within this ontological perspective, "social entities such as people, communities, institutions, and places where people congregate are characterised by their characteristics or properties as well as their capabilities or what they have the potential to do when they interact with other social entities" (De Landa, 2006, p.6). The sub-question frames the types of experiences students perceive. Within this frame, the researcher can critically assess whether UBI is a pedagogical model for a transformative, urban space for marginalised students with LPA. The use of an ethnographic case study in this study allows the researcher to identify broader social structures as well as social and cultural discourses within UBI. Emancipatory or transformative pedagogy in OST settings can be advanced and implemented within other OST settings through an understanding of social discourse in relation to existing power dynamics. This is important, because social justice action in WP must occur at differing social strata. At the micro-level in classrooms, functioning and the development of capabilities occur through social arrangements and the discourse that takes place within them. The ethnographic case study design allows this researcher to address the research questions in relation to the curriculum, social arrangements and accompanying discourses of inclusive practices that support

social justice for marginalised students (Keddie, 2012). The frame, or strata of society, is important in theorising which level of society requires social justice action because of anti-democratic marginalisation (Fraser, 2005). Structurally, the displacement of the politics of Keynesian redistribution with the neoliberal politics of recognition has created an anti-democratic fog surrounding WP. The ethnographic rationale for this critical structural analysis is to show how the perceptions sought through the research questions relate to wider social, distributive, and material structures. The research questions also guide the case study place focus on structures and processes which impact a specific OST WP learning space.

4.4.1 Understanding Multiculturalism

The confluence of capitalism and multiculturalism helped frame the research agenda for this Black researcher. A second step in decision-making was to derive an understanding of multiculturalism at the research site. Theorising multiculturalism in critical ethnography should frame research as postcolonial, and active in communities as a means of bridging theory and praxis. Developing a multicultural lens for interpreting data for analysis is critical to transcending norms “trapped in the epistemological silo of structural determinism and deficit models” (Akom, 2011). This firstly places focus on the structural aspects and aims of the distribution of resources and multi-culture as they relate to the inclusion of previously marginalised groups in higher education. This helps guide the research to integrate the structural issues for the distribution of resources at the meso-level of WP in England. Distributive justice alone does not, however, ensure that strategies for widening

participation are equitable. A more robust paradigm for justice is necessary because the fusion of multiculturalism and capitalism in the 21st Century is contextualised by a hard deficit model, that of commodification. Identity politics in WP was constructed in and through the cultural conflicts which birthed both OST education in London and neoliberalism (Lentin, 2011). The resulting identity politics cannot be undone by research and analyses that respond directly to commodification of multiculturalism in state education. Through a better understanding of the multicultural social actors at the micro-level, social injustices associated with the distribution of resources in WP may be addressed. As Nancy Fraser (2010) points out:

> knowing 'who' students are and 'acting' on this information to improve their capacity to 'take advantage of the opportunities of education'; it is about recognising how students are differently positioned in terms of their equity needs and on providing differential support to address these needs.

Theorising multiculturalism provides a methodological bridge between meso-level policy and identity politics, and micro-level multiculturalism and DI praxis. The research design includes a case study format to generate an in-depth, multi-faceted understanding of complex issues such as multicultural OST education in its real-life context. These methodological choices were made for three primary reasons. Firstly, university-based OST learning environments exist within institutions that overlap and work together to distribute material and epistemic resources to secondary school WP students. Secondly, the socio-cultural histories of OST WP environments were shaped and formed by the

cultural legacies of multicultural, diasporic urban communities, through collective action. This creates a hybrid culture within uniform structures which govern WP and university outreach. Third, WP pedagogy exists to assist the student in understanding the concrete conditions of their daily lives (Burke, 2012) by raising awareness of oppressive structures and assisting students in developing habits for scholastic and collective action.

4.5 Post-colonial Critical Ethnography

The third step in making methodological and research decisions was to include the conceptual underpinning of the study that provides the philosophical resources of postcolonial critical ethnography for reinvigorating relational justice in WP. “Postcolonialism offers a more objective view by bringing to focus the historical fact of colonialism and its contemporary ramifications in terms of borders, multiple identities, interdependent economies, and hybrid cultures - all contextualise notions of reason, humanity and scholastic aptitude” (Asgharzadeh, 2008, p.338). Aspects of philosophical anthropology help make sense of the normative socio-cultural frameworks for Fair Access and WP which involves a whole programme of assumptions about the British status order, the capabilities and intelligence of secondary school students, the economy, and the social order of higher education. Therefore, the methods and research choices in this ethnographic case study requires knowing student aspirations, attainment, preferences, and expectations about what their role and place is in society and what they may expect from experiencing further and higher education. A framework for postcolonial research includes elements of Black philosophy, specifically philosophical anthropology. Through this lens, the

researcher has the ability to address questions of reason, humanity and scholastic aptitude that traditional ethnographic methods tend to overlook or ignore such as cultural specificity, researcher judgement, how the researcher's experiences and histories impact the research process itself, and perhaps most importantly, the communities' perspectives of the social situation (Akom, 2011).

A postcolonial, methodological aspect of this research utilises personal narratives and stories as valid forms of feedback loops which reveal wider social structures and systems of power relationships. Specifically, the personal narratives in this study utilise the notion of voice. Voices of low performing WP students expose points of view that are silent in deficit-informed research and methods that silence and distort the experiences of people of colour (Akom, 2008,), counter-public perspectives, and instead focuses on an asset-building approach to WP pedagogy. The counter storytelling of LPA students in this research is a measure to combat hermeneutical injustices. Hermeneutical injustices apply to multicultural LPA WP students and staff "who do not have equal access to participation in the generation of social meaning" (Fricker, 2013). A focus on parity of participation helps guide the research to explore discriminatory epistemic injustices as they apply to LPA WP students and the WP staff members with whom they interact. Discriminatory epistemic injustices are divided into two categories, testimonial injustice, and hermeneutical injustices (Fricker, 1999). Testimonial injustices represent a social situation where a group or person is unseen and unheard by powerful institutions because of prejudice (Fricker, 2006). In this study, LPA WP students represent a group of citizens who are unseen and unheard in WP research. This notion of going unseen and unheard pertains to how low performing WP students may

have trouble making sense of their oppression. Hermeneutical injustices also pertain to a broader gap in the understanding of direct intervention praxis in general.

4.5.1 Social Justice and the Transformative Aim of Research

In theorising the recipients of justice in WP, the BEAR methodological framework assists the researcher to constitute a WP student labelled LPA within a more democratic, liberatory context. Within this context, the researcher is interested in pedagogy and processes involved in DI which promote social justice in a postcolonial status order for the 21st Century. A CRT in WP education is committed to social justice and a "transformative response to racial, gender, and class oppression" (Yosso, 2006). BEAR places a focus on structures in ethnographic methods which do not ignore cultural specificity. BEAR foregrounds the social justice questions: who counts? whose knowledge matters? and which epistemologies matter? Educators concerned with social justice include educators for liberation, transformation, empowerment, anti-oppression, and social justice (Quin, 2009). A BEAR framework is a crucial step in theorising social justice which requires social arrangements that permit all to participate as peers in direct intervention. BEAR is an approach to ethnography which is participatory. It is cooperative in engaging community members and researchers in a joint process to which each contributes equally. It is a co-learning process through which participants can increase control of their lives, and it achieves a balance between research and action. BEAR encourages researchers to examine the ways that other resources are necessary for social

justice in WP which help to develop voice, confidence, and capability, as Asgharzadeh (2008) suggests.

LPA WP students in this ethnographic case study are characterised by their capabilities, or what they can do, as well as what they have the potential to do when they interact with other social entities, like staff at the study site. This lens for dual consciousness pedagogy helps to theorise which resources for social justice are distributed at the study site. Fricker's notion of epistemic justice makes clear that epistemic justice is an "umbrella" term that encompasses dimensions of distribution and recognition of marginalised groups (Fricker, 2013). Epistemic justice in direct intervention praxis is achieved by developing relationships that reduce the status order and bind empathetic learning communities.

4.5.2 Strategies of Liberation/Rights for Citizens within Hegemonic Social Structures

Data are not collected from predicted marks, access agreements, credentialing, or other sources for objective facts about OST WP pedagogy alone. This study recognises that experiential knowledge of multicultural students and practitioners are legitimate, appropriate, and critical to understanding social dynamics in direct intervention (Solorzano and Yosso, 2002). These voices from the margins balance epistemic ignorance found in traditional cultural capital theory (Yosso, 2005). In the analysis of data collected at the study site, qualitative analysis considers the notion that valuable cultural capital may be developed from a community of low performing, marginalised students.

4.5.2 Researcher Bias

This study conducts ethnographic research, through documentation of individual and social relationships, and examines the ways in which the cultural aspects of the study site contribute to the choices participants make that contribute to further academic options. Data are collected and details emerge through analysis of participant observation and field notes, documents, interviews, and informal discussions and observations. Research partners include students, alumni, and programme staff. The researcher evaluation of learning and other activities seeks a richer more culturally sensitive (human) language of description outside of the dominant policy language of neoliberalism and economic metaphors. Reflexivity in a study such as this involves examining and consciously acknowledging these and other assumptions, perspectives and positions held by the researcher in all research (Etherington, 2004). There are three overarching assumptions in this work that impact the shape of the research. The first is the association of globalisation and neoliberalism with Fair Access policy and discourse. Second is the notion that power is relative. And third, power exists within students and staff engaged in DI practice. The first assumption the researcher adopts is that globalisation and neoliberal discourses have shaped state forms of multiculturalism and the distribution of resources for DI in WP. Juxtaposed to the first assumption, are data which suggest that discourses at the study site encourage actual multiculturalism in a learning environment for LPA WP students to help them unlock socio-cultural codes associated with credentialing and schooling. Embedded within this assumption, are the researcher's democratic biases

towards the distribution of resources and the recognition of marginalised groups.

These democratic perspectives guide the researcher in interpreting language, DI and power relations while conducting the research, collaborating with people involved in DI as co-researchers. A final methodological assumption the researcher adopts is a holistic, ethnographic approach to studying DI pedagogy. Investigating what goes on and how research partners perceive their experiences will provide a better understanding of how individuals interacting within the context of DI within institutional WP networks encourage a specific research methodology. This methodology addresses language and social encounters in DI, to impact the dissemination of resources and marginalised students' values.

4.5.3 Researcher Bias in Methodology

Along with the biases that shaped the research, there are methodological biases adopted by the researcher. Because power is relative, ethnographic research should involve post-structural and post-colonial dispositions. Post-structuralist theory suggests that power is relative and varying. Power is not an absolute concept; it is always experienced in relation to others and changes depending on the circumstances (Davies et al., 2002). Participatory action research (PAR) "provides a more dynamic method, encouraged by the work of Foucault (1988) and Freire (1970), embracing empowerment, self-determination and facilitation of agreed change as central tenets guiding the research process… action and reflection, theory and practice, in participation

with those providing the service" (Hutchinson and Lovell, 2013, p.642). Conducting ethnographic research in a diverse multicultural environment requires a more robust approach to PAR. BEAR values the same tenants as PAR; however, BEAR recognises the role of structural racism in policy and practice, thus providing the researcher with post-colonial analytical tools for interpreting what is acceptable in a post-colonial status order. In the collection of data, language played a primary role. Discourse analysis is a valuable tool for reflexivity in BEAR. As Fairclough (2009, p.3) points out, "discourse represents a way of representing some part or aspect of the world".

4.5.4 Reflexivity

There were specific steps the researcher took to utilise an approach to reflexivity. Critical reflection of the researcher biases, the researcher's relationship to the study site as well as analysis connected to discourse and other elements of social life such as schooling and WP require a text-based analysis of relationships in learning environments. Action research emphasises community-engaged research driven by local and experiential knowledge. According to Wodak and Meyer (2001, p.122), critical discourse analysis approaches language as a tacit of social life which are "interconnected networks of social practices of diverse sorts (economic, political, cultural, and so on). And every practice has a semiotic element". CDA has these three basic properties: it is relational, it is dialectical, and it is transdisciplinary (ibid, p.125). Discourse theory enables the researcher to cross a bridge between theory and practice, and, in particular, reflexive discourse analysis allows for textual analysis of data within an ethnographic case study. Critical discourse analysis

(CDA) provides a method for the researcher to differentiate between their dispositions of various discourses that arise. Critical reflexive discourse analysis (CRD) comprises three components: (1) the definition of a compass discourse; (2) the discourse analysis of the discourse we produce; and (3) the self-resocialisation of the dispositions associated with the discursive elements we aim to transform (Alejandro, 2021). The first component of CRD – the creation of a 'compass discourse' – aims at defining a discourse that can bound and empirically guide scholars' reflexive work (Alejandro, 2021). Applying CRD to reflexivity, the researcher first interrogated the methodological relationship between causes of discourse and the effect those discourses have on the research. Second, the researcher conducted discourse analysis of the discourse the researcher produces, and third, an awareness of the processes of direct interventions cannot be confused with discourses which emanate from DI processes.

Reflexivity involves interpreting discursive elements of interaction and observations in the collection of data. As Anderson (2017) points out, implications speak to the importance of reflexively engaging close discourse analyses of classroom events and researchers' roles in shaping them, during and after the fact, through transparency about the recontextualisation that analysis entails. Wrestling with the researchers' roles in shaping language, social interaction issues of power and the production of knowledge arise. The researcher's disposition towards discourses of WP were shaped from the researcher's experience as a classroom teacher, in America, Assistant Director at the University of Massachusetts Boston and an Upward Bound Group Leader for the UBI Programme. Operating from a position of authority within

educational settings, the researcher's possible hegemonic relationship to knowledge production and what knowledgeable communities reveal how larger social and educational social systems shape perceptions.

4.5.5 Power and Place

Understanding power dynamics means understanding the process and flows that contribute to understanding the socio-cultural histories and relational networks from which the researcher develops dispositions. This entails the researcher to be capable of considering not only the production of knowledge, but also of subjectivities and how larger-scale social systems impact on knowledge production.

Interpreting these relations and the complex signifying systems that mark power in social relationships requires an assessment of power and socialisation that frames discourse. Importantly, an assessment of the shifting processes and ideologies that interact to inform the researcher's cultural identity are important. Interpreting the researcher's cultural identity and position as a researcher, a resocialisation of sorts occurred. As Alejandro (2021) points out, the concept of 'resocialisation' encapsulates this practice.

4.5.6 Deconstructing Insider–Outsider Researcher Positionality

The view from within both community and institutional social structures, positions the researcher as an insider. The researcher's cultural identity has transformed to include Black British perspectives. Within the context of discourse analysis, I am Black in a diasporic sense. However, in an experiential

sense, I am not an Indigenous Black British person. The researcher's positionality to the discourses produced is that of an insider–outsider. This hybrid positionality is determined by the researcher's evolving cultural and national identity, profession, gender and educational endeavours. I examine insider-outsider positionality as pertaining to several factors, to trans-Atlantic perspectives, and perspectives which are culturally specific to living and learning in London. While duality provides insight into the cultural and social dynamics associated with power and social dynamics, dual positionality and its hybrid epistemological position is a way that helps in the unlearning and relearning elements of socialisation.

4.5.7 Insider

The researcher has a trans-Atlantic experience of urban education, OST education, WP and urban higher education. This insider positionality assists in forming cultural and diasporic social connections with many study partners. Additionally, the researcher has a quasi-institutional connection to the institution scrutinised in the study through his tenure with American Upward Bound programmes. Throughout this trans-Atlantic journey, the researcher's epistemic perspective(s) are buttressed by understanding philosophy through what has been described as non-Cartesian sums (Mills, 2013). Simply put, a critique of Cartesian dualism in philosophy allows space in research agendas for a peeling back of transcendental, colonial norms associated with the Black body and mind (Rolon-Dow, 2011). A trans-Atlantic perspective informed by Black, or Africana studies, is itself an exercise in epistemic dualism. This form of dualism provides a perception of counter-public life that includes substantive reality with

the structures of the Western public sphere. This perspective is informed by experiences on dual sides of the Atlantic. Spatial duality in a trans-Atlantic perspective combines epistemology emanating from differing university-based widening participation programmes from differing nation states. Within this framework, racism as a motif of European enlightenment reason is incorporated into social, economic, and cultural discourse (Mills, 2015). The researcher has attempted to incorporate a research orientation aimed at creating strategies of liberation from intersecting forms of oppression experienced by people of African descent living in democracies in the West.

4.5.8 Outsider

Critique of Cartesian dualism in philosophy allows space for making broader cultural connections to discourse in a research critique of transcendental, colonial norms associated with the Black body and mind, although these are not enough to include the researcher as an Indigenous Black British researcher. There are culturally specific realities specific to living and learning in Islington, London which make the researcher an outsider. Occupying space as an outsider researcher there has the potential for cultural issues that prevent the full interpretation of indigenous counter-public voices and understanding discourse produced by people who have been prevented from participating in public life in parity with their peers (Habermas, 1981, cited in Reisch, 2014).

4.5.9 Insider-Outsider

The insider-outsider research role is participatory and cooperative, engaging community members and researchers in a joint process to which each

contributes equally. The insider-outsider researcher in ethnographic case study settings engages in participatory, cooperative engagement with community members, contributing to a joint process of engagement to which each contributes equally. There are culturally specific realities specific to living and learning in Islington, London which make the researcher an outsider; however, the researcher also shares cultural and diasporic social connections with many study partners. Additionally, the researcher has a quasi-institutional connection to the institution scrutinised in the study through his tenure with American Upward Bound programmes. These social and cultural dynamics frame the insider-outsider researcher role. This co-learning process fosters linguistic exchanges where the researcher and research partners find equal footing and undermine hegemonic social and linguistic exchanges. Stories about identity, culture, lived histories and learning become an empowering process through which participants increase control of their lives through counter-storytelling achieving a balance between research and action for the researcher. BEAR teaches communities to ‘read the world’ and develop skills, which can contribute to a sense of mastery, power, and control over their environment. Power imbalance in linguistic exchange can be mediated by providing participants with opportunities for meaningful construction of personal narrative, problem identification, and community-led evaluation of the research process.

Data collection points to the dialectical character of both social relations and language exchanged in the effective re-distribution of resources in a multicultural learning environment. The switch to recognition as a principle for the distribution of opportunity and quasi-state resources has complicated identity politics and counter-discourses in social capital. In this switch, which

Fraser (2000, p.108) dubs displacement, culture and identity become commodified by market forces. Within this counter-discursive space lies the philosophical, cultural expressions of praxis, pedagogy, functioning and capability. The view from within both community and institutional social structures, positions the researcher well to the collection and analysis of data incorporating historical and cultural knowledge in union with the cultural and social dynamics of counter-public organisation and their accompanying discourses. Rather than an attempt at understanding what the characteristics of discourse are from an insider-outsider perspective, examining the dynamism, heterogeneity, productivity and social relations produced in the processes of DI at differing social structures, practices and events make clear the discursive contexts in which discourses exist.

In differing social contexts, an inside/outsider researcher may organise the valued social capital that research partners perceive. Social capital is “the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalised relationships of mutual acquaintance and recognition” (Bourdieu, 2002, p.249). It refers to functionality of social engagements among individuals and the norms of reciprocity that arise from such engagements (Putnam, 2000). Discourse which emanates from social structures in general represents the material characteristics of DI such as resources, staff and infrastructure. Discourse arising from social practices are the ways research partners perceive DI pedagogy and praxis. Discourse arising from social events constitute what is actually going on as dictated by social practices (Fairclough, 2003, p.31).

Discourses that reveal epistemic resources for WP students are the linguistic clues to interpret resources for implementing pedagogues which balance the emotional and cognitive components of the learning process, utilise reflection and experience as tools for student-centred learning and pedagogues that value awareness, personal growth, and change as outcomes of the learning process. The perspectives and praxis employed by practitioners help students make sense of their learning experience when they feel the social and interpretative resources in their schools do not address their needs (Fricker, 2013). Such discourses are culturally specific experiential knowledge, and an insider-outsider researcher may therefore have gaps in their knowledge.

This type of experiential knowledge of WP, within a KBE structure, represents emancipation from the hegemony of market forces, market ideologies and displacement. These culturally specific discourses make research partners valuable knowers of insider-knowledge from an epistemological imposition of the knowledge-based education complex from primary to secondary school (KS1 to KS4, from 5- to 16-years of age), to college, university and in the knowledge-based educational work force. The sample selection for this study was drawn from three groups at UBI: second year UBI students who possess experiential knowledge of a KS1 to KS4 education, and programme staff who possess experiential knowledge of college, university knowledge-based educational work and programme alumni who possess both experiential knowledge as well as time and space away from the programme to reflect.

Methodological decisions made, based on the researcher's positionality as an insider-outsider and the ethnographic context of the research, contributed to

ways the researcher established rapport with research partners. Insider-outsider status also contributed to the approachability and cultural credibility of the researcher.

Ethnography in education is participatory and cooperative, engaging community members and researchers in a joint process to which each contributes equally (Cammarota and Fine, 2008). This co-learning process fosters linguistic exchanges where the researcher and research partners find equal footing, which undermine hegemonic social and linguistic exchanges.

Trustworthiness is the degree of confidence in the methods, collection, analysis, and interpretation of the data (Connelly, 2016). Trustworthiness strategies for this study included credibility, thick description, authenticity, reflexivity, and transferability (Denzin and Lincoln, 2005). Transferability is relational, and researchers and research partners can build a normative understanding between individuals who are different. Discourse which encourages epistemic justice are acts of hearing, telling, and remembering in the pedagogy, structure, and processes of direct intervention. Credibility is the believability of data and the confidence one has in the findings. Aspects of credibility in this study included: prolonged engagement in the field with participants, ongoing observation, and triangulation of data resulting in a counter-story. Solorzano and Yosso (2001, p.473) argue that counter-storytelling is both a method of “telling the story of those experiences that have not been told (i.e., those on the margins of society) and a tool for analysing and challenging the stories of those in power and whose story is a natural part of the dominant discourse-the majoritarian story”. As Solorzano and Yosso (2001,

p.600) point out, “According to Delgado (2012), these counter-stories serve five pedagogical functions:

1. they build community among those at the margins of society;

2. they challenge the perceived wisdom of those at society’s centre;

3. they open new windows into the reality of those at the margins of society by showing the possibilities beyond the ones they live and that they are not alone in their position;

4. they teach others that, by combining elements from both the story and the current reality, one can construct another world that is richer than either the story or the reality alone;

5. they provide a context to understand and transform established belief systems” (ibid, p.600).

4.6 Interviews

Interview questions for research partners were designed to address the research questions. Interview questions were structured to draw out research partners’ perceptions of the processes and interactions they valued. Because the curriculum is one of the many inclusive schooling practices that can support cultural justice for marginalised students, the interview questions attempted to draw out rich description and perspectives (Keddie, 2012). Questions which centre on perceptions of capabilities are especially useful in examining issues of justice beyond those focused on distributive justice as they help the

researcher to study social relationships in institutions and places. Capabilities are built on a person's perceptions of functioning and self-efficacy or agency (Smith et al., 2005). Epistemic perspectives are informed and related to group affiliation (Fricker, 2013). Therefore, in the socio-spatial environment, epistemic resources are needed for developing agency. The planned outputs and outcomes of the interview questions were selected to better understand WP pedagogy that prepare underachieving, marginalised secondary school students from an urban environment for improved academic performance in their local school, and attainment of qualifications on their GCSE scores. Interview questions targeted perceptions of the processes and events which support the distribution of resources. This distribution occurs through interactive and inclusive pedagogy where students work alongside peer mentors and student ambassadors to engage with coursework and reflect with peers on their progress and development in class. Interview questions target perceptions of the capabilities built from social and personal cultural capital that students and MKOs share in DI. The MKO refers to someone or something that has a better understanding or a higher ability level than the learner, with respect to a particular task, process, or concept. Group leaders, peer mentors, student ambassadors, and teachers represent the MKOs in this study. Interview questions for each group were structured similarly to those of the students but differed according to the role played in the teaching process. Interview questions for these research partners sought their perceptions of what happened in differing learning contexts, what worked, what did not work and why, what was achieved, what difference it made for the students/alumni and the wider community, and what was learnt from DI work. Interview questions for

students also sought to know their perceptions of what happened in differing learning contexts, what worked, what did not work and why. Additionally, interview questions sought student perceptions of their contributions to the stock of shared meanings or to the pool of resources and knowledge in the ZDP. Did their experiences contribute to the development of their voice in pedagogy?

4.6.1 Developing the Interview Questions

The development of the research questions focused on the social capital and networks perceived by students, staff, and the alumni of the programme. Questions were open-ended to allow research partners to talk about a particular perspective within a specific setting. While open-ended, the interview questions sought descriptive ethnographic data less likely to reflect the researcher's insider-outsider perspective. The researcher devised a script to guide questions, which served as an interview protocol offering not only a set of questions, but also a procedural guide for directing the researcher through the interview process. In addition, adding structure interview protocols helped the researcher build rapport with research partners. To build rapport, the researcher first shared sample questions with the programme director, staff, alumni and parents of students (see Appendix 1). The participant information sheet included a qualitative purpose of the research statement that provided the major objective or intent or roadmap to the study. Additionally, sample qualitative descriptive questions were included for transparency. Consent forms were then sent to potential research partners (see Appendix 2). Parental

consent was required for participation in the study, and students themselves had to agree to participate.

4.6.2 Prompts

Prompts to employ descriptive ethnographic questions pointed to culture, functions, and meanings of UBI. The researcher followed Spradley's approach to asking descriptive questions (Garrido, 2017). Beginning with easy to answer questions and progressing towards ones that were more difficult, personal prompts used descriptions of how research partners' experiences usually exhibited at the study site. Then prompts pointed towards more specific experiences the research partners had at the research site, while more difficult and personal prompts pointed toward questions which revealed insider knowledge and native-language use. Prompts also engaged researcher partners in discussing their perceptions of change, transformation or differences between learning spaces they perceived. Grand tour questions prompted a description of how things usually exhibited at the research site, which were easier for research partners to answer when finding out about UBI on a typical Saturday in the programme. Experience related prompts asked for thicker descriptions from research partners, perceived in the learning and socialisation process in direct intervention and socialising at the research site. Direct language prompts placed a focus on insider, culturally specific native-language descriptions.

An important dimension of questions in an ethnographic interview is to be sure to avoid the use of non-native terminology whenever possible, to clarify

language with which an insider-outsider researcher may not be familiar. These prompts also help ensure that language and discourses which emanate from the researcher are not attributed to students. Hypothetical-interaction prompts are used to follow up on any native language or insider knowledge questions the researcher may have. Lastly, contrast prompts are employed to draw out research partner perceptions of change, transformation or difference in perceptions of themselves or between learning spaces they inhabit. See Appendix 3 for sample questions.

4.6.3 Sampling

Participants for the study at UBI comprised three categories. Category One was comprised of BAME and white working-class secondary school students, both groups marginalised by low prior achievement and under-performance at their local school. The sampling frame for students in the study was drawn from the entire universe of students who were currently enrolled at UBI in year two of the programme, whose parent or guardian had returned signed permission for participation. All students met the eligibility criteria for student enrolment in the UBI programme. These included: (1) no family history of higher education; (2) eligibility for the Free School Meals (FSM) programme; and (3) referral from a local school for poor academic achievement or being at-risk for the same.

Category Two of participants consisted of selected and/or available programme staff at UBI. Category Three was made up of programme alumni. Individuals in this category provided a retrospective perspective of their experiences in the programme and its meaning on a personal and academic level relative to their

trajectory, from marginalised academically at-risk local public-school students to subsequent qualified participants in further and higher education and beyond. Those who participated were drawn from the total number of programme alumni who completed the programme and volunteered to participate in a focus group interview.

The interview process began following sampling. Sampling is the systematic process by which individuals are selected to participate in a research study. Within the range of sampling techniques available for qualitative study, purposive sampling was selected. For purposive sampling, participants are selected based on the rich information they can provide with respect to the study purpose, by virtue of, in this case, their first-hand experience with the culture, social process and phenomena of interest at UBI (Onwuegbuzie and Leech, 2017). The sample for this study was drawn from three groups at UBI: second year UBI students, programme staff, including key informants, and programme alumni. Year-two students had experienced the programme long enough to have formed the perspectives that were the focus of the study. To the extent possible, the sample was stratified according to gender and ethnicity according to ethnic variation within the programme. Eligible participants were selected randomly or volunteered to participate in a one-to-one interview. Because of the limitation of time constraint, some participated in what might be called a small group discussion.

Programme staff were thought of as key informants. Selection for the study was based on criteria such as knowledge and experience that could provide information about and perspectives on the culture, processes and meaning of

UBI. Because programme staff numbers were small, one or two volunteers from each staff category were ideally sought for interview.

Programme alumni participants were sampled from among programme alumni volunteers who had completed the UBI programme within the past five years. Participants were randomly drawn from among those who volunteered to participate. The limitation of time constraint prompted a small number of alumni participants to contribute within a focus group discussion versus the one-to-one interview.

In qualitative research, sample size is not determined by the need to ensure generalisability, rather by the desire to investigate fully the chosen topic and provide information-rich data (Grbich, 1999). Much smaller numbers may therefore be involved than in probability sampling (Coyne, 1997). The literature suggests that the qualitative researcher should continue to collect data until it reaches the point of saturation (Flick, 1998; Morse, 1995). Although the term saturation continues to be a topic of debate, it is considered the point where additional interviews or observations are not believed to add any new information (Hennink and Kaiser, 2022). The researcher was, therefore, to the extent possible, empirically confident that categories were saturated, and the descriptions of these categories were thick enough for themes to emerge (Bowen, 2008; O'Reiley and Parker, 2013). The researcher structured interviews in accordance with sampling. One-to-one semi-structured interviews were organised with students. One-on-one and small group semi-structured interviews are common techniques for data collection in qualitative studies. Furthermore, they contributed to an insider perspective that provided a deeper

understanding of social phenomena. This was also the case regarding one-to-one or small group semi-structured interviews with programme staff, and one-to-one and small group interviews with programme alumni. Interviews were conducted in differing locations. The researcher arranged to interview research partners in a quiet, semi-private place. Students, student ambassadors and peer mentors were all interviewed in classrooms at the study site. Staff and alumni both had the option to conduct interviews on campus and at local cafes but preferred to meet in more social settings. The researcher and partners made sure to block off plenty of uninterrupted time for the interview. All interviews took place after programme hours on Saturday afternoons.

The sample was characterised as shown in Table 4.1 by age range for students, staff, and alumni, and by categories of staff membership.

Upward Bound Participants	**Age (years)**
Students	13-14
Programme Staff	18-55
Programme Alumni	16-25

Table 4.1 Demographics by Age

The sample is also characterised by the type of interview and their categories of staff membership. Twelve one-to-one semi-structured interviews were held, and one semi-structured focus group interview was completed. Interviews and the focus group typically took one hour to complete. All interviews were recorded

on two mobile telephones in the researcher's possession. Research partners included one programme director, one university widening participation officer, two year nine students, three student ambassadors, two teachers, two group leaders and two alumni. Seven alumni participated in the semi-structured focus group interview. While there were nine programme alumni who completed the programme, seven volunteered to participate in a focus group interview and two participated in one-to-one interviews. One of the alumni was a student ambassador in the programme and one was a university graduate. Table 4.2 shows the total numbers of staff involved by gender.

Participant	**Pseudonym**	**Gender**	**Age range (years)**	**Role**
1	Participant 1	Male	40-49	Group Leader
2	Participant 2	Female	40-49	Programme Leader
3	Participant 3	Female	40-49	Subject teacher English
4	Participant 4	Female	40-49	Group Leader
5	Participant 5	Male	20-29	Alumni
6	Participant 6	Female	15-19	Peer Mentor
7	Participant 7	Male	30-39	Group Leader

Participant	Pseudonym	Gender	Age range (years)	Role
8	Participant 8	Female	20-29	Student Ambassador
9	Participant 9	Female	20-29	Student Ambassador
10	Participant 10	Male	15-19	Student, recent graduate
11	Participant 11	Female	15-19	Student, recent graduate

Table 4.2 Demographics by Gender

Table 4.2 shows demographic data for the research partners, involving the programme leader and all MKOs (Group Leaders, Teachers, Student Ambassadors and Peer Mentors). One alumnus participated in the collection of data; however, the student ambassador staff member was also an alumnus. Student perspectives were garnered from students preparing to graduate from the programme.

4.6.4 Challenges

Challenges the interviewer faced included some interviewees not speaking much, and poor recording quality of interviews. Year nine research partners were less vocal than the rest of the research partners. Their answers were

short and less informative than others. One of the two year nine students who volunteered to be interviewed was a student from the researcher's year nine group, the other was not. One was male, the other female. One was from a South Asian background, the other Afro-Caribbean. The researcher's presence as a group leader may have exerted a negative power dynamic in the interview process.

Interviews with poor sound quality fell into two categories. The first cause of poor recording sound was due to noisy cafes in which interviews were held. Two group leaders and the widening participation officer were interviewed outside the university in local cafes. Background noise contributed to recorded interviews which made transcription difficult. As a result, the year nine student interviews and the widening participation officer interview were not used in the study.

4.7 Data Analysis

Triangulation in qualitative research is a method that involves cross-verifying findings in diverse ways to enhance reliability and validity (Flick, 2022). The researcher used data from separate times, spaces, and research partners to develop findings. Data were retrieved from qualitative participant interviews, participant observations, field notes and programme documents or reports to ensure a comprehensive analysis. Data triangulation provides comprehensive data for analysis and potential biases of an insider-outsider researcher are made clearer through this process. Linguistic and cultural gaps in knowledge may be addressed, strengthening reflexivity and the trustworthiness of findings.

4.7.1 Qualitative Observation

Within the context of data triangulation, qualitative observation is a solid means to triangulation approaches, alongside interviews to verify research findings. Qualitative observations capture the complexity and subjectivity of human behaviour, attitudes, perceptions, and cultural practices. Observation goals set by the researcher together with templates helped the researcher organise themes and categories while recording observations (see Appendix 4). As a participant observer, the researcher was a participant in the cultural context of UBI. While insider-outsider positionality requires researchers to be accepted as part of UBI culture, the trans-Atlantic perspective served the researcher as a valuable addendum to qualitative observation. All students and staff in the researcher's year group consented to be observed. Observation consent forms were completed voluntarily across the programme.

Type	**Time Frame**	**Number of Observations**	**Total Hours**
Class sessions and Zone of Proximal Development	January 7, 2017-January 7, 2018	50	9
Poetry Slam Preparation	January 7, 2017-January 7, 2018	2	32

Type	Time Frame	Number of Observations	Total Hours
Poetry Slam	May 27, 2017, and June 23, 2018	2	32
Career Day	February 18, 2017	1	2
Free Time	January 7, 2017- January 7, 2018	20	9
Acknowledgements Ritual	January 7, 2017- January 7, 2018	30	9
Vote With Your Feet Ritual	January 7, 2017- January 7, 2018	40	9

Table 4.3 Records of observations

Observations were made over a year of embedded research (see Table 4.3). Structures and processes in the classroom were primary sources for data. Additionally, programme ritual events such as the 'Poetry Slam', 'Acknowledgements' and 'Vote With Your Feet' were primary sources of data. Curricular preparation for the 'Poetry Slam' also provided rich data. The Career Day event provided data; however, these data were not included in this study.

4.7.2 Field Notes

Field notes are another qualitative means of collecting data. Aligned with data from the participant observation field notes helped capture the experiences and settings in which observations were made. Field notes aided in keeping a record of observation and informal interactions at the study site. Field notes were especially helpful for the researcher in incorporating themes and theory into observations (see Appendix 5). Field notes also assisted in maintaining a chronological record of events and reactions to social encounters, social events and other social and learning interactions.

Type Of Data	**Programme Manager**	**Teacher**	**Group Leader**	**Student Ambassador**	**Peer Mentor**	**Student**	**Alumni**
Interviews	1	2	2	3	1	6	1
Observations	5	30	30	30	30	30	1
Events	3	3	3	3	3	3	0
Lesson Plans		2					
Programme documents	2						

Table 4.4 Numbers of data sources related to each partner group

Table 4.4 shows the total number of data sources that were collected for each of the partner groups. Field notes were produced over a year of embedded research. The structure and processes within the programme were such that

the day began and ended with students engaged with MKOs. Notes were produced in observations, programme events and classes. Additional data came from programme documents including lesson plans, research data and classroom artifacts.

4.7.3 Programme Documents

Documents reviewed included UBI institutional data, data publicly available on local schools, and analysis of selected government documents that were directly or tangentially related to the study. Review of these documents provided background and supplemental information. Included were ten years of (student data) GCSE scores achieved by programme students and documentation of their movement into further and higher education. Public data available on GCSE scores of secondary students at local schools in the Islington section of London over the last ten years were sought for comparison with documentation of the number of secondary students who went on to further and higher education. Other selected documents, such as legislation and White Papers regarding educational initiatives in the UK were also sought.

4.8 Summary

This chapter explained how methods selected for this study centre the humanity of widening participation (WP) students, in particular, low performing WP students. Additionally, as Direct Intervention (DI) is the primary pedagogy for widening participation pedagogy, this research focuses on the deep relationship

between how DIs are structured and the “values they embody” (Castells, 2007). Chapter Four provided a methodological framework for postcolonial research which includes elements of Black philosophy, specifically philosophical anthropology. Through this lens, the researcher has centred findings in Chapter 5 on participants voices and their perspectives on questions of reason, humanity and scholastic aptitude that traditional ethnographic methods tend to overlook or ignore.

Ethnography which includes philosophical anthropology is derived from an understanding of post-colonial, non-Cartesian binaries to participation in higher education. A case study approach was particularly useful for this work because WP settings are Outside of School Time (OST) learning environments are constructed from institutions that overlap and work together to distribute widening participation resources to secondary school students. Interview questions were structured to draw out research partners’ perceptions of the processes and interactions they valued. Within this context, the researcher uncovered structures and processes involved in DI which promote social justice in a postcolonial status order for the 21st Century. In centring participants perspectives, the BEAR methodological framework assists the researcher to better understand how Upward Bound's DIs are structured and the participants perceptions of the “values they embody. Adopting a critical ethnographic stance, methodological framework allowed for links to analysis of ethnography to wider social structures and systems of power relationships inherent in the London-based study site.

Chapter Five shared the researcher's findings garnered from this methodological approach to ethnographic research. The chapter begins with an interpretation of material resources unique to the study site. These material resources create environments which are tiered for safe pedagogical practice and this in turn, distributes cultural resources. Findings indicate how cultural resources, which centre student identity and experiences, represented an anthesis of Widening Participation policy and its tendency to employ deficit model thinking to commodify WP student identities. Chapter Five guides the reader through the structures and processes employed at the study site which provide a uniquely, qualitative, approach to direct intervention pedagogy. The findings unravel how the structures and processes at the study site support a pedagogy for building student voice. Building student voice partially describes how the distribution of resources utilises the cultural wealth within the university and community setting. The chapter concludes with examples of UBI's model for the distribution of wealth which is structured by a system of social encounters for WP students. These examples are structured from participants voice to describe how they perceive the processes of distribution, interactive and inclusive pedagogy where students work alongside more knowledgeable others including programme alumni. Participant perspectives in Chapter Five address questions of reason, humanity and scholastic aptitude of LPA WP students through a culturally specific lens provided by the study site and its assembly of participants.

Chapter 5: Findings

5.1 Community Cultural Wealth

At UBI, Community Cultural Wealth are cashing or funds of knowledge embedded in families, peers, and WP practitioners which this study refers to as More Knowledgeable Others (MKOs) (Gindis, 1995). A wealth model is a qualitative approach to WP, with OST curricula that seek to impart social change (Yosso, 2005). Funds of knowledge are not cultural traits or capability sets, but are rather networks and intersections between families, community, peer groups and state education (Gallagher and Rodricks, 2017). Black philosophy theorises the basis for struggle, developing a voice for redefining black bodies in the West outside of transcendental norms (Asgharzadeh, 2008). At UBI, redefining is hearing, telling, and remembering important aspects of students' lives, produced from systemic, social, pastoral, and academic encounters centred around the distribution of capabilities within a structured network of internal communication. The distribution of wealth is done through a pedagogy of building student voice, so curricula are directly responsive to student needs. Pedagogically, this is a layered approach as curricular materials are connected to dominant discourses of the national curriculum, and student needs may lie in behavioural, academic, or cultural processes.

Upward Bound Islington Staff Organisational Chart

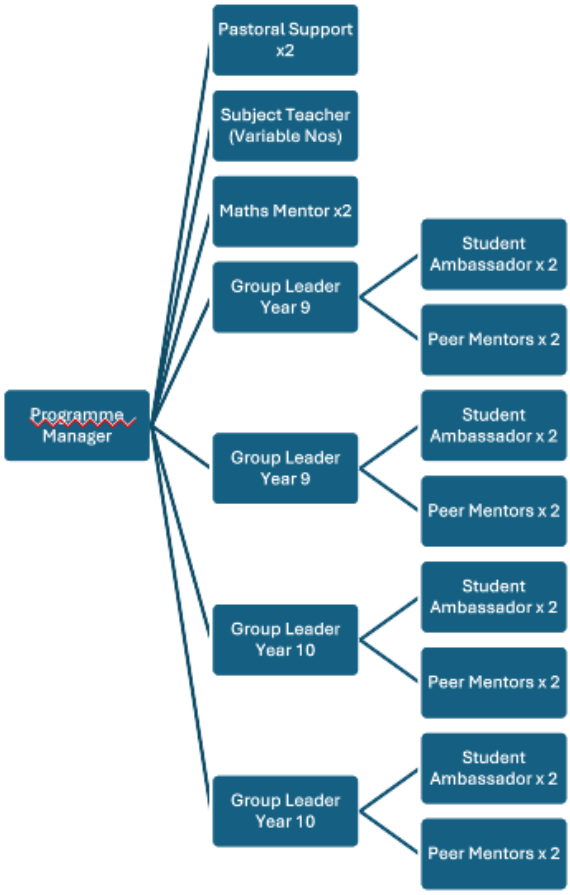


Figure 5.1 Upward Bound Islington Staff Organisational Chart

Figure 5.1 shows how staff were organised in order to structure a wealth model for the distribution of resources.

5.1.1 Wealth Model: A System of Social Encounters

UBI's model for the distribution of wealth is structured by a system of social encounters for WP students. This distribution occurs through interactive and inclusive pedagogy where students work alongside peer mentors and student ambassadors to engage with coursework and reflect with peers on their progress and development in class. Here, pedagogy focuses both on well-being

and academic skill development to define interaction and is reflective of CTR's value of experiential knowledge from marginalised counter-publics. At UBI, capabilities built from social capital refer to the social and personal cultural capital that students and MKOs share in direct intervention. In learning theory, this space is called the Zone of Proximal Development (ZDP) (Gindis, 1995). The ZDP highlights the importance of functioning, or where and how wealth is distributed, and capabilities are constructed (Alkire, 2013). The pedagogical components of wealth distribution at UBI encourage students to recognise and discuss the causes and effects of their behaviour and habits within the framework of state education, to critically reflect on the social and cultural norms they value and to project positive outcomes in their state education experience. Yosso (2005) defines this form of cultural capital as the "hopes and dreams" students have. This approach is reflective of a positive youth development (PYD) approach which frames the pedagogy for student engagement in reflection about past, and present perceptions of their behaviour and habits as learners, to project positive futures for themselves within the institution of education and without (Armour and Sandford, 2013).

The researcher believes changing the framing of WP and DI from a global economic frame to a local humanist focus places a lens on the available resources and social arrangements that allow for resource distribution robust enough to change the recognition of marginalised LPA students from commodity to human. Findings in this study seek to address the outcomes of creating social arrangements and an appropriate frame for DI pedagogy. At the study site, transformative processes result in credentialing of LPA students to level and surpass the borough average attainment rates. In my study, findings

point to humanistic pedagogy playing a key role in spurring positive outcomes. Active pedagogy on display at the study site offered opportunities for youths to engage actively in learning. In the programme's recognition of LPA WP students, findings illustrate how personally focused active learning strengthened relationships among youths and between youths and staff. Explicit pedagogical structure targets specific learning and/or developmental goals. The researcher was able to recognise CCW at the study site during impactful programme social events mentioned later in this chapter.

In this study site, programme staff comprised a component of material resource distribution and they were catalysts for the distribution recognition in pedagogy. Findings will contextualise how social structures and academic/pastoral support provided by staff frame humanism as a significant pedagogical aspect of DI education, social practices, community, and social events at the study site.

Two broad emerging meta-themes which came from the research were 'the Environment' and 'Student Voice'. Findings reported in this chapter will first address the environmental aspects that research partners perceived as important to them and, secondly, the findings will address the importance of student voice in this OST site's pedagogy.

In understanding the environment and processes at UBI, three levels of analysis were employed. The first, the social structures for DI, which are like the characteristics of assembled bodies in WP, are set by access agreements. The second, social practices in this study, are the social relations and language employed within the Zone of Proximal Development (ZPD). Special attention is paid to linguistic and social practices which are formal, habitual and

institutionalised within the programme. Others of similar significance are by-products of informal social interaction and social learning. The third, social events in the programme, are mediated by social practices and comprise events which are integral to the programme.

5.2 Environment

5.2.1 Re-Framing Direct Intervention

Re-framing distributive resources means investment in youth enrichment pedagogy outside of GCSE examination revision paradigms. A key factor of the environment at the study site offers an epistemic break from the confinement of credentialing and Cartesian sums, providing the space for re-framing how resources for WP students are distributed to BAME and WWCM citizens. Social relations at the study site are broadly contextualised by social capital which helps students stay connected to the programme and re-evaluate their previous educational success. In short, teachers on the programme understand the lived realities LPA students experience in schools. Uncovering the impact of credentialing in schools, teachers and LPA students perceive sets as binaries of inclusion and exclusion due to low prior attainment. For example, Participant 3, a subject teacher, reflected on how school practices mis-frame credentials, which in turn rank and segregate students by their credentials. On examinations, they stated:

> “I think the focus on exams… school as being an enrichment activity is slowly starting to fade. It’s a place you go to go to your classes and then you go home, whereas I think that it used to be a lot more”.

This teacher's epistemic shift away from the transcendental, cosmopolitan, flat perspectives on secondary school credentialing provides this teacher with valuable social capital for WP DI with LPA students. Similarly, a Year 11 student perceived being placed in a lower set as negative and harmful to their identities as learners. Participant 10, a recent alumnus on the programme observed regarding sets:

> "The sets were basically saying that, 'You're not going to get a high grade, you won't make it.' That's kind of how sets were in a way".

Participant 11, another recent alumnus, pointed out that:

> "In school… when you were… put in the bottom set, some were encouraging you… some of the teachers in the bottom set, they didn't want to teach the bottom set. They didn't really like most of the students there".

Participant 3, another subject teacher, echoed concerns about how sets negatively impacted social structures and community:

> "I mean, if you think about setting… you're set by ability, and in most schools, the top set kids are friends with each other, so you're friends with the people who are in - it's just almost like you're, kind of, judged solely on your academic ability".

The promotion of social relationships that produce powerlessness for WP students labelled LPA are enhanced by low credentials which become constructs for social segregation due to sets and ability ranking which are harmful to student identity. The study site offers an epistemic break from the confinement of credentialing and Cartesian sums, providing the space for re-framing how social capital valued by LPA WP students may be shared with

teachers on the programme. This shared social capital is rooted in resistance to the practice of sets and the negative effects LPA students testify about.

The environment contextualised that the distributive resources in the programme create the space for social practices in which a sense of shared social capital frames relations. The assemblage of staff and material resources represents how distributive resources that universities and communities have may be more inter-related than just a collection of bodies and materials. The shared resistance to oppressive structures contributes to DI which extends beyond traditional academics for GCSE. Resistance offers an epistemic break from the confinement of credentialing and Cartesian sums, providing the space for re-framing how resources for WP students are distributed to BAME and WWCM citizens. UBI provides a learning environment for LPA WP students to help them unlock socio-cultural codes associated with credentialing and society. Resistance wealth shared between teachers and students exemplifies the type of social capital students and teachers value.

Codes for experiential knowledge were discussed 79 times in interviews. In discussing valued experiential knowledge, all study participants mentioned GCSE knowledge, school knowledge, and knowledge about transitions between educational levels as related to navigational wealth but rooted in social resistance. Resistance capital, specifically, was only discussed four times during the interview process. Resistance wealth that contextualises the learning environment, which produces dual channels of social capital, forms a wealth of knowledge from students about the marginalising impact of sets at school; the other is an epistemic toolbox of experience, empathy regarding sets at school,

and a shared vision of well-being from more knowledgeable others involved in direct intervention. This frame for environment begins from the perception of a shared cultural wealth and a shared understanding of equitable human relations within social learning communities at the study site.

5.3 Language and Social Learning

Data collected points about the interconnected role of both social practices and language exchanged in the effective re-distribution of material resources in a multicultural learning environment. Changing the framing of WP and DI from a global one to a local focus places a focus on understanding how the ZDP only becomes effective through language. In this context, language is an integral part of social events and is inter-relational. Classroom observations particularly highlighted how language and other social elements of social life impacted OST learning. Language was seen to mediates social relations at UBI. Critical hybridity within the context of OST education exposed the ways in which discourses of DI outside of the transcendental norm of GCSE examination revision helped develop resilience for low performers as well as academic transformation in a postcolonial hybrid multicultural learning space.

Staff and students developed community through pre-existing ecological features or community funds of knowledge for inclusive pedagogical practices. This exchange of epistemic resource occurred after students learned to unlock socio-cultural codes through interactive and SAFE pedagogy. Social learning in the community developed from its available, pre-existing ecological features which supported the language and communication strengths of students. The

following section provides a view into how codes were unlocked and how wealth was converted to capital in the programme.

5.3.1 Pro-Social Language

Special attention was paid to linguistic and social practices which were formal, habitual, and institutionalised within the programme. Language was a barometer for the ways in which discourses of direct intervention could exist. Social events in the programme were mediated by social practices and there were a few events which were integral to the programme. Pro-social language in the programme exemplified a formal linguistic practice within the community. The parameters of pro-social language existed on opposite poles of an axis. On the horizontal axis, supportive pro-social language use existed, the other represented anti-social language which might have been racist, ablest, misogynist, or oppressive. Anti-social language was not allowed within the ZPD. Although pro-social language use often extended outside of the transcendental norm of GCSE examination revision, it contributed to a social practice which was inclusive and anti-oppressive to develop resilience for low performers. The pedagogical outcomes represented in findings pointed to outcomes of institutionalised pro-social language which created connection, safety, structure, and confidence for students and staff which contributed to the forming of positive bonds, and which corresponded to PYD SAFE OST learning outcomes.

Pro-social language usage at the study site was both explicit and institutionalised. It was an example of the OST SAFE pedagogical framework

for “explicit” activity in OST pedagogy. In interviewing the programme manager, they specifically mentioned the explicit use of pro-social language as contributing to a community of learners where rationale, reason and critical thinking was encouraged. When asked if there were any types of language that were encouraged in the programme, they responded:

> “Yes, I think all the group leaders and I think most of the teachers are all being encouraged to make sure they’re really aware and think about how they ask questions. So, when you’re asking a question what response are you wanting? So, you really have to think, ‘How do I frame that to make this open, to give them more food for thought? What do I ask when? How much thinking time do I give them? Who do I ask? Do I get it bounced back to me or is it being bounced around the room? How do I do it?’ So, I think to different degrees people have got more confident about how they do that drip drip drip effect of planting those seeds that will get the thinking going and ignite that critical thought process”.

Pro-social language practice in this study also provided a window to the preferred social relations and language employed within the ZPD. Special attention was paid to linguistic exchanges and critical thinking, another preferred social practice which were formal, habitual and institutionalised within the programme.

From the perspective of a student ambassador, an alumnus who returned to fill the role of student ambassador (a mentoring role in the programme), safety in the environment was a bi-product of pro-social language use. When asked if there was any language that was encouraged in the programme, their response

focused on differing aspects of social practices at the programme from the perspective of a mentor. They first stated:

> "I know that we're supposed to not let them get away when they use slang, or when they do things such as – 'what do you say? Kiss their teeth'. I know that's a thing… Yes. I know that's a thing we should shut down immediately, and obviously it's a supportive area, it's a safe space. It's supposed to be a safe space and I do think it is, so there shouldn't be any negative words anywhere".

Equating language use with safety, this research partner made connections between pedagogical practice and institutionalised, habitual pro-social language use. When the researcher followed up with a clarifying question regarding the place for the social practice of pro-social language, the researcher inquired whether or not they believed pro-social language was just for students. Their reply equated social support with pro-social language use. They stated:

> "Ooh, yes. It's, like, in the very beginning I thought, 'Ooh, I need to,' it's, like, the teachers and the group leaders, especially group leaders that were my group leaders.
>
> "Ooh, you need to be super professional, but that kind of bled away into more of a still professional friendship. It's almost a similar relationship than what I had with my tutors at university. It's, like, first name-basis but still very much you respect that person. There's lots of respect in the conversation, in the way we address each other. It's very supportive.

> You can come to anyone with an issue you might have as an adult and handle it face to face. You know, it's a very supportive group and place, experience".

Pro-social language in this research partner's perspective contributed to a safe community to learn and make mistakes.

Pro-social language use was also seen as being personally focused. Critical in the PYD approach seen at UBI was the use of pro-social language that engaged youth with social events which recognised and enhanced students' strengths. In the processes of recognition, personally focused activity strengthened relationships among youth and between youth and staff. A group leader perceived pro-social language use as a tool to get students to "think bigger". They stated:

> "So, it's that constant reinforcement of don't get frustrated, don't get annoyed, there's always solution, let's try this, let's try that, let's tweak that. The constant finding a solution, the constant belief that there is a solution, there is a way to engage, there is a way to get young people to think bigger… So, one way is to, kind of, tell students this is what you have to do but another way is us being very aware of how we come across. So, I found that whole holistic approach very empowering and inspiring and whenever I leave, I'll feel like I've left with more energy than what I've come in with".

For this research partner, pro-social language engaged them with their students in a holistic way.

Pro-social language was an integral part of DI pedagogy at the study site and was inter-relational. Its institutional presence allowed the processes of recognition of the appropriate inclusion and balancing of epistemic sources. The positive impact of pro-social language contributed to ease of communication in differing settings. Therefore, epistemic resource distribution included social arrangements, processes and relationships to be inter-relational. In the processes of the distribution of material resources, staff used pro-social language as a social practice means that the distribution of material resources contributed to epistemic resources through the institutional logic of Fair Access recognition. Recognition, including pro-social language use, structured norms, social dynamics and forms of teaching and learning which included counter-public perspectives and their accompanying epistemological structures in a way that addressed structural and distributive inequalities that LPA WP students were confronted by.

5.3.2 Tiered/Layered Environment

Material resources were complimented by social structures. This was important because social relations were an aspect of OST DI for LPA WP students where power dynamics might be scrutinised. According to Teschl and Comim (2005, p.230), “adaptive preferences is at the heart of the justification for the use of the Capability Approach (CA).” They go on to say that “the issue of adaptive preference formation (APF) has been examined by Sen (1984, 1999) and Nussbam (2000) among others”.

Informal linguistic exchanges made the environment alive with a discourse tiered for stimulating critical thinking in a pedagogy of SAFE OST DI. In observations, the researcher labelled this type of energy a biosphere for learning. A biosphere was encouraged by positive social action, positive body language, behaviour and language". A biosphere, in the researcher's perception, juxtaposed the opposite of a "Necrospheric" environment in which social structures, practices and events included cultural assessment of personhood and intelligence, and which cultures were the source of knowledge. A biospheric environment for OST WP did not include negative assessments of lower attainment and did not perceive the knowledge and experiences LPA WP students possessed as the 'wrong' kind of cultural capital. The politics of recognition within the biosphere drew from the experiential knowledge students and staff possessed as a source of strength. The point the researcher attempted to capture was how the biosphere encapsulated positive aspects of a SAFE OST framework where structured learning and socialising took place within an extended or tiered ZPD where differing knowledgeable others and pastoral aspects of working with LPA WP students were facilitated by multiple actors in a tiered ZPD engaged in pro-social language use. The distribution of epistemic resources made possible by the biosphere were the discursive interactions within the ZPD. The ZPD at the study site allowed for multi-tiered SAFE pedagogy which framed formal and informal learning and linguistic exchange. Capabilities were developed through functioning in a multi-tiered ZPD.

Participant 1, a group leader, explained this system of communication as multi-tiered:

> “In Upward Bound, you’ve got the teacher, you’ve got the group leader, you’ve got the ambassador, who are the elder statesmen in terms of the support system, who in many respects have just finished university, still at university. More mature, essentially. Closer to the kids in age, possibly, than you are. And then you’ve got the tier under them, which is the peer mentors, who are more your year eleven, year twelve college students making the transition”.

Tiered (SAFE OST environments for LPA WP students) findings indicated that they encouraged the integration of difference and multicultural praxis which contributed to story-telling or linguistic exchanges in DI. Pedagogy for LPA WP students included perspectives that contributed to confidence and competence by combatting structurally prejudiced experiences of “sets” and marginalisation in schooling. The component parts of the tiered ZPD allowed students to interact with a mentor, ambassador, group leader or teacher to discuss and practice ideas that they could not figure out on their own. The SAFE OST environment at the study site created social portholes for the exchange of information, the development of trust (empathy) and critical thinking. As the group leader explained, a tiered system at the study site gained effectiveness due to the diversity and difference between staff members. The oversight of the group leader was supported by the ambassador role, who was closer to the students’ ages but served as a role model of people from similar backgrounds as the students who attend university. Even “Closer to the kid age” peer mentors, who were programme alumni and had attended the same schools as the students and were former LPA students, were “year eleven, year twelve college students making the transition”. At each tier of the environment the

social capital helped students build their personal learning networks to gain access to knowledge about university, transitioning to further education and how to navigate state school successfully. Component parts of the tiered biosphere at the study site included, but were not limited to, multiple MKOs for students to make connections and make sense of learning differences between spaces, during DIs which were directly tied to GCSE achievement.

The previous findings provided a look into the social structure of the ZPD at the study site. Snapshots of observations provided a view of how the tiered biosphere thrived from its staff structure which facilitated pro-social linguistic exchanges and storytelling. Between spaces in the extended ZDP, tiers of linguistic exchanges reduced hierarchy. Tier one was comprised of student-to-student linguistic exchanges. Tier two highlighted the role student ambassadors and peer mentors played in facilitating critical thinking. The third tier represented inter-staff linguistic exchange which served as a form of pastoral and academic assessment.

From classroom observations, the researcher noticed that at tier one, inter-student communication took place in learning workshops. Students from across the Borough assembled to socialise and complete classwork together. The physical structure of the classroom facilitated the linguistic and a social learning structure in classrooms. A look into both mathematics and English classes revealed how the ZPD was extended and maintained through language. In an English class, students entered a classroom with five large desks arranged with four or five seats at each desk. Entering a mathematics class, it revealed five large desks arranged in a horseshoe formation. Desks were equipped with four

or five chairs. Seating arrangements might be assigned or chosen by students. Students for whom seating arrangements were needed were due to an abundance of unproductive socialising and language.

At tier two, classroom management was also mediated by group leaders and teachers as well as the physical structure of the classroom. Seating arrangements in an English class often differed by gender. In this snapshot, four of the five desks were populated by a single gender while one was split between two male students and two female students as well as two female Student Ambassadors (SAs). At the four single gender desks, two male students sat with a male student ambassador, two female students sat alone, two male students sat with the group leader and two male students sat alone. This was a snapshot of how bodies might be arranged at the start of instruction. Due to the ratio of MKOs to students, MKOs split time between desks assisting students with work and engaging in socialisation mediated by pro-social language. The teacher was in the front of the room preparing a computer projector for the lesson.

The spatial arrangement of the classroom offered a new space for students, which might challenge hierarchies they encountered in school. In challenging the hierarchy of sets, LPA WP students forged new social relationships and learning networks that extended beyond secondary school. A snapshot of the same students in a mathematics class revealed five desks each with inter-gender seating arranged by the teacher and all other MKOs including peer mentors. Accompanying the MKOs from an English class were two female mathematics ambassadors. Mathematics ambassadors were UBI alumni who

had returned to the programme to work as mathematics tutors in classes. All MKOs spoke and stood in distinct parts of the room. The teacher was in the front of the class. Mathematics instruction often started with a challenge for students to attempt on their own or with another student at the table prior to conducting the lesson. At the conclusion of the challenge, the teacher checked in with students about the challenge and students might respond either verbally or with red, yellow, or green cards indicating their level of understanding. A mathematics class provided a stark look into how setting in schools limited access to curricula. Check-ins and challenges were a means to provide differentiated work for students studying differing mathematics topics according to their local schools and the sets they occupied. Many students entered the programme with differing forms of social wealth; social relationships made in local schools and local neighbourhoods were examples of extended social capital students had brought with them to the programme. Here, language mediated curricular content, while it also facilitated discussions about mathematics topics across sets, schools, and perceived levels of ability. In a learning environment such as this, assigned seating was a means of facilitating language between students who might attend different schools or might need to be away from friends or might even be in different sets, but through social learning learn to negotiate the GCSE mathematics curricula they studied. Figure 5.2 illustrates the spatial arrangement of the classroom which offered a learning space for students, which helped develop new relationships and learning networks that extended beyond secondary school.

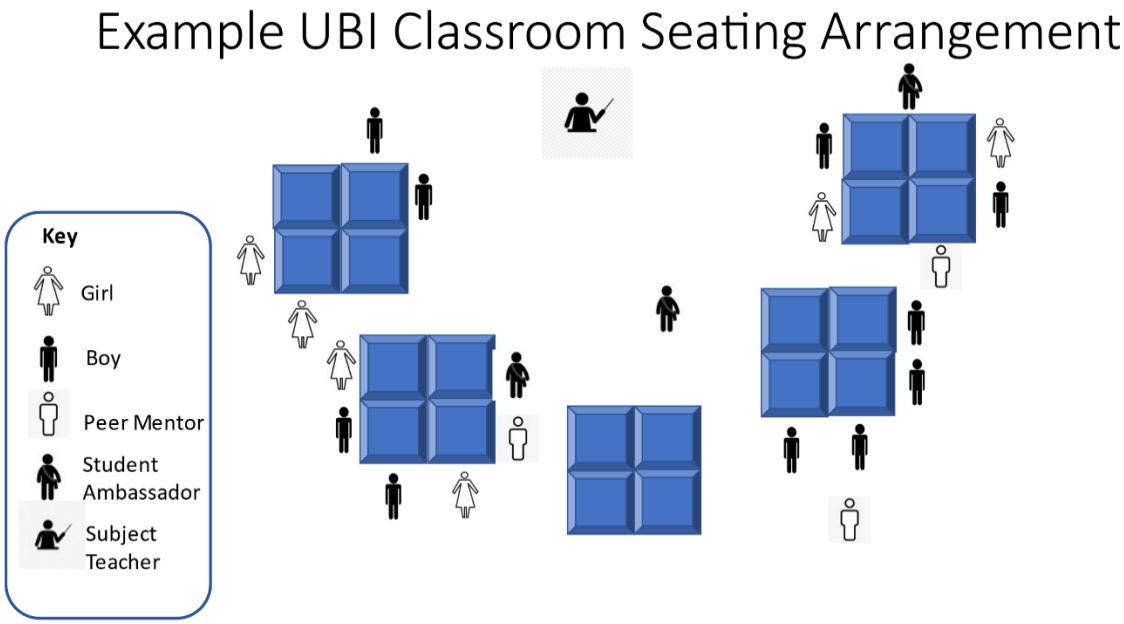


Figure 5.2 Classroom Seating Arrangement

In both snapshots, the structure of classes encouraged various resources for GCSE revision. Epistemic resources varied and were also mediated by language. At another tier, communication between peer mentors and students added peer support from alumni who volunteered as peer mentors. Peer mentor experiences in the programme and in state school GCSE completion added experiential knowledge from slightly older young people who knew the politics and social settings in Borough schools.

At a third tier, communication between student ambassador university students, peer mentors to further education students, group leaders, education professional and teachers engaged in linguistic exchange as a means of educational and pastoral assessment away from students. Buffers for building social, aspirational navigational capital were built at yet another tier with communication between group leaders, teachers, and students. The researcher observed they encouraged students to engage in reflection about past and

present perceptions of themselves as learners, their behaviour, and habits to project positive academic futures for themselves within the institution of education and without. A group leader recognised the role of pastoral development; Participant 7 stated: “my role is focused on pastoral as well as academic progression”. Participant 3, a subject teacher, pointed out their impressions of the staff structure upon their introduction to the programme: “And then it was just learning the structure, because I had never, ever been in that environment in the way that it was set up with the teachers, with the group leader situation”.

Within the biosphere, social relationships and linguistic exchange acted as an anchor for students to actively engage with the curricula. Additionally, a biospheric environment provided space for linguistic exchanges between staff to utilise the tiered ZPD to enhance active learning. Fundamentally, WP students had their own epistemic practices and were a part of epistemic cultures from which they originated. The ZPD highlighted the importance of linguistic exchanges in biospheric functioning. A snapshot into the social structure of both mathematics and English classes supported the exchange of differing epistemic perspectives for addressing GCSE revision curricula. The social arrangements at each desk encouraged “ZPD pools”, desks integrated with MKOs of differing ages and expertise pool epistemic resources with students. Meaningful relationships were important for practitioners; observations indicated a form of social capital between MKOs that helped in modelling behaviour and language which mirrored the desired outcomes of PYD-based praxis. A biosphere theorises a multi-tiered vocal assembly of MKOs who actively encouraged extended linguistic encounters through

interactive and inclusive pedagogy where students worked alongside peer mentors and student ambassadors to engage with coursework and reflect with peers on their progress and development in class.

5.4 Hearing, Telling and Remembering: Building Student Voice

Hearing, telling and remembering are processes which are social events, and which help to develop the student voice. In SAFE OST pedagogy, hearing and telling are acts of testimonial justice.

The researcher did not attempt to give voice to any research partners. The primary assumption the researcher adopted was that research partners have a voice and possess valuable experiential knowledge. Findings were centred on social events which developed the student voice, which in turn provided space for students to incorporate themselves, their perspectives, their personal and learning identities, their history, culture and their relation to power structures in schools and society.

UBI utilised personal narratives and stories as valid forms of feedback loops which helped to build a culture of reflection. Structured acts of hearing, telling, and remembering provided space for students to incorporate themselves, and their perspectives within a larger social order outside of, but related to, formal education. Formal and informal discursive exchanges in functioning were ways to exchange knowledge and encourage pro-social language in learning. This system of discursive encounters, was supported by pedagogy which included structured acts of hearing, telling, and listening, comprising functioning in the tiered ZPD. Weekly, multi-tiered, formal, semi-formal and informal, peer

focused social interaction between MKOs and students, engaged epistemic resources for schooling and society. This distribution of wealth took the form of radical, multi-tiered hearing and telling. CRT scholars believe and utilise personal narratives and stories as valid forms of cultural wealth.

5.4.1 Hearing, Telling and Remembering: Voice

Perspectives from staff revealed hearing, telling and remembering as a system of formal and informal social events that buttressed and comprised functioning at UBI. Within these semi-formal and formal linguistic exchanges, hearing and telling provided a window into the complexity of students' lives, providing cultural contexts for their cultural wealth, to have the same significance as valued social wealth in formal education. Participant 7, a group leader, envisioned UBI as a place where hearing is an act of listening to cultural student testimony:

> "Maybe this is another place where you come to where you have conversations that you don't have anywhere else, whether that's on a cultural level, whether that's on a personal level in terms of what's happening for you in your own environment, through our one-to-one support. Whether it's about how you discuss your learning and how you access your maths, maybe you just don't do it that way in your class, or openly or as slowly. I think it's so layered, you know, in terms of the support that's available in the classroom from an academic point of view".

This group leader perceived hearing as a pedagogical means for students to re-conceptualise learning outside of the school setting with people who listened. Participant 3, a subject teacher, articulated their belief in the way students heard the language of classroom management:

> "When you tell them off, it's because you value them, and when you make them stay to revision classes, it's because you value them. Everything is driven by that. I think that and everyone here are, like, the embodiment of that. That 'Everything I do is for you because I see who you are and I value who you are', and that's what I love about it here, that it's no, kind of, like, 'I'm here because I get paid'. You know, you can always tell, it's really hard to coach teachers who have bad behaviour management, when they don't like the children because there's no way you're ever going to win them over".

In sharing social capital, this teacher envisioned how students heard words that reprimanded as words of care. In this instance, hearing linguistic exchanges that reprimanded behaviour produced a pro-social outcome. WP practitioners had the obligation to lay the foundations to people to which we are different, making sure what students and staff heard in lessons could support and understand praxis which was relational.

From the perspective of students, hearing "open", "fun" testimony from staff, these encouraged them to recognise new spaces for learning in formal education. Participant 5, an alumnus, pointed out that hearing pro-social language encouraged him because he could hear a different pedagogy at UBI, saying:

> “There was a lot of open, fun topic discussions. We had dialogue in the classroom between our classmates and the subject teacher, so that was a different, like, mode of learning than just instruction at school”.

At the UBI community, cultural wealth was shared in systemic, social, pastoral, and academic encounters centred around functioning in the ZPD. This distributive model was UBI’s qualitative approach to WP DI that sought to impart social change. The distribution of wealth was done through pedagogy built on hearing, telling and remembering that students in social events were directly responsive to student testimony and needs. This SAFE approach to OST DI pedagogy was directly juxtaposed to dominant, oppressive discourses of credentialing, sets, reason and intelligence which might impact the behavioural, academic, or cultural perspectives students held. Participant 2, the Programme Manager, described how UBI structured its encounters with students, relying heavily on a system of hearing and remembering to combat dominant discourses:

> “when we have our first briefing and I’ll update everybody on any changes for the day, any absences. What we, kind of, really want to have in mind and focus on if I feel there’s a thread from last week that needs to be continued, I’ll mention that. Or if there’s, kind of, a bit of a theme for the day that we want to push in terms of whether it’s our students thinking beyond their mock results… And then, encourage the group leaders and the team to check in with each other so that they’ve got that quick point of call to be able to see where the group leaders can check in with their team, their smaller teams to see where they’re at,

> check how people's weeks have been… So, that they can assess where are their team at in terms of supporting the students, what energy are they coming into the with… In the case of student absence, an administrative member of staff will contact parents and inquire on absence".

These acts of active remembering linked the programme to student families, as a small act of justifying student absences from the programme. Additionally, noticing threads, getting students to think beyond mock results and providing a multi-tiered ZPD, relied heavily on a system of hearing and remembering as a means to combat dominant discourses and strengthen ties with families.

Participant 8, a student ambassador, described how pedagogy for remembering was embedded into the routine of social events. They remembered linguistic exchanges from prior weeks to let students know they remembered their prior engagements. Participant 2 went on to say:

> "And then, you know, building on a smaller level, that little personal rapport with each of them so remembering those little nuggets and information from the week before. So, that when I'm greeting somebody personally, I'm checking in with what I knew of them from the week before so that they feel remembered, they feel known, they feel valued and that goes across. And I expect that from a peer man to an ambassador, a group leader, a teacher. In a micro social event SAs escort students to classes".

Participant 8, a student ambassador, also mentioned acts of remembering:

> “Then as an ambassador, the next part of my day is collecting the students from the front and bringing them safely to the room, and in that period of time I love catching up with them, because otherwise it’s a bit awkward having to walk five minutes in silence, so it’s a great place to catch up, especially because when we get to the room the group leader takes over and does the introduction of the day, checks in with everyone.”

This SA employed language to structure this micro-social event. Silence in this case, or the dearth of linguistic exchange, was engaged to “catch up” and collect “little nuggets” to discuss later.

Hearing the student voice and remembering vital details from linguistic exchanges was embedded in tiered pedagogy at UBI.

In the next section, selected social events demonstrate how these social events were structured to encourage students to develop their voice by reflecting on a number of social exchanges in the extended ZPD where staff heard student voices.

5.5 Curricular Hearing and Telling

Hearing the student’s perspective and voice was also developed pedagogically. Observing an English class which incorporated the student voice, over four weeks activities in lessons asked students to develop placards to bring to a protest about an issue they valued. Students were asked to choose a topic, design a placard, and write a statement in support of their cause. The GCSE

revision aspect of the lesson focused on writing skills but asked students to negotiate, in groups of three, which topic was most important to their group. Hearing what students said in their statements and seeing the placards they designed provided a window into issues that were valuable to them. Topics in this lesson included youth voting which employed the slogan “Our Future Our Choice”; another focused on racist stop and search policing techniques with the slogan “Why Should Black People Be Stopped?”; another focused-on government cutbacks with a slogan “Youth Future?”; yet another focused on the media representation of Black people in England with the slogan “Why Us?”, while another focused on the European gaze upon Black people in England with a slogan labelled “Stop and Search”. The final group focused on youth voting with a slogan dubbed “Youth Voice”. In these lessons, the politics of recognition which amplified ‘voice’ were highlighted by the inclusion of student voices in curricula. In formal acts of hearing, staff members collected those “little nuggets of information” that Participant 2 mentioned earlier. Those nuggets allowed staff to reflect and structure social events around student needs and interests.

In juxtaposition to effective hearing and telling, alumni reflected on the role of reciprocity in the acts of hearing and telling. Participant 6, a peer mentor, made clear how remembering their perceptions of hermeneutical injustice in school allowed them to understand how listening to students’ perceptions of impediments in learning processes was a part of interpretative resources some students needed in OST education. They described how anti-social linguistic exchange overcrowded classrooms and led them to believe that MKOs at school needed more epistemic tools to understand their needs:

> “I know that Miss is probably chatting to someone else, or ‘Miss, I’m scared of, Miss don’t like me,’ in usual my case… I’m thinking of Maths right now, and my Maths teacher in secondary school did not like she had, like, scary eyes… because there are so many people you’re not, ‘I don’t know the answer’, it’s, ’Oi, sort me out, what’s going on? I don’t understand”.

Hearing, telling and remembering helped students make sense of their learning experience when they felt the social and interpretative resources in their schools did not address their needs. Participant 6 described juxtaposed hearing and telling within the tiered ZPD at the study site:

> “it’s more safe emotionally. I know there’s support. I know there’s support, I know there’s emotional support with my friends and colleagues and peer mentors and everyone. I know there’s emotional support that if I had a rough week and my energy’s low, I know there’s going to be someone there to, like, prop me up through the four or five hours”.

Through the tiered ZPD, this research partner interpreted informal social events as helping “prop them up”. This type of emotional support was embedded in semi-formal and formal social events at the study site. A closer look at formal pastoral discussions indicated that there were habitual events which began with ‘activities-ups’ and ended with acknowledging one another at the end of the day. Again, these social events encouraged students to critically reflect on issues of their identities, their histories, habits, culture and power. The day started for each group with morning warm-ups. Warm-ups were semi-formal team building activities and a semi-formal exercise dubbed “Vote with Your

Feet". Semi-formal social events such as these were designed for group cohesion and adding extracurricular activity involving physical movement. Participant 7, a group leader, pointed out that if they were unable to conduct a warm-up another member of staff would perform it as it is ritualised in programme pedagogy for student voice:

> "As an example, there was this one morning I had planned a really good ice breaker to get everyone up on their feet talking and discussing. For some reason, I wasn't quite doing it right at the beginning of the class, I was, kind of, helping out with some other stuff. By the time I walked in, in the morning, the student ambassador was already doing a little activity. Extracurricular activities create social portholes for the exchange of information, the development of trust and critical thinking prior to the start of the day".

5.5.1 Vote With Your Feet

A long-running programme ritual called 'vote with your feet' is a well trusted means for listening to what students have to say. In vote with your feet, MKOs ask students to arrange themselves in open space according to answers to pastoral questions. This discursive ritual was usually shared between MKOs and was a pastoral discursive exercise. 'Vote with your feet' allowed students to gain a better understanding of institutional and social norms, and to care for their bodies and minds, consider the probable causes and effects of their behaviour and habits, and instigate problem solving. Participant 4, a group leader, reflected:

> “We did a bit of vote with your feet in the mindfulness section and then we did a bit at the end and one of my students just said something just so spot on. She was like a motivational speaker and, yes, I was just thinking about that and then I was like, ‘It’s just so lovely.’ Also, like, how on it. She’s thirteen. You know, like, how on it, to be able to do that, to talk to the whole group about how helping other people and trying to stay positive, even when other people bring you down and how helping other people with that helps you in your life, it’s quite deep, you know”.

Semi-formal discursive exchanges were a way to encourage pro-social behaviour. In this snapshot, examples of familial capital, social capital and navigational capital exchanges provided an example of how semi-formal discursive exchanges encouraged social behaviour, which encouraged wellbeing. The pedagogical components of ‘vote with your feet’ at UBI encouraged students to recognise and discuss the causes and effects of their behaviour and habits within the framework of state education, to critically reflect on the social and cultural norms they valued and projected positive outcomes in their state education experience. Here, navigational capital for building students’ skills and abilities to navigate “social institutions”, including secondary school, was the primary focus of the activity. Usual questions in the activity helped build familial capital or social and personal human resources students had from their families, extend familial and community networks, inquired what students might have had for breakfast or what time they went to bed. Other inquiries sought to see where students stood on societal issues which impacted their lives and issues they confronted at school, re-centring the activity to allow students to reflect on their navigational capital. When students aligned

themselves at various points in the room according to their answers to questions, discussion ensued where students were asked to reflect, discuss, and inquire about the choices they made in their well-being at home, in school and in their environment. Here they were building social capital or students' "peers and other social contacts" which might have helped them to gain access to knowledge, especially from their peers. Students could see how other students who did not attend their school or live in their neighbourhood compared the choices others made, and they were exposed to perspectives of their peers that might have differed from their own. This activity not only provided insight into student experiences, but it allowed students to question others about the experiences and choices they confronted. Having peer mentors, student ambassadors, group leaders and teachers as an audience of MKOs with differing experiential knowledge added navigational wealth, aspirational wealth, and social wealth for capability construction. 'Vote with your feet' could also provide practitioners with valuable information for pastoral staff for their one-on-one interventions.

5.5.2 Acknowledgements

The end of the day was complemented by 'Acknowledgements', a semi-formal social event where discursive processes enabled students to recognise positive contributions to learning and socialising between their peers and the UBI staff. An act of telling, students were asked to reflect on the social wealth they shared with another student or staff member at the end of each day. Participant 2, the Programme Manager, reflected on the institution of 'Acknowledgements', a

discursive ritual adopted from summer residential programmes in Boston Massachusetts at the University of Massachusetts Upward Bound Programme:

> "This is something we actually adapted… At the end of each day, we do acknowledgements, so you acknowledge somebody in the class that helped you, or that kind of thing".

UBI is an assemblage with tacit attachments to an American Upward Bound programme in Boston. These adopted social events contributed to parity of participation by flattening the classroom status order in DI. Directed acts of telling, hearing, and remembering produced community. Participant 4, a group leader, pointed out:

> "We're always encouraging the student ambassadors to, kind of, take more responsibility, take more ownership. Even the students, as well. We get them to do the acknowledgements and talking about potentially doing some ice breakers, getting them involved because, ultimately, it's about, we want to see progress. Informal pastoral discussions begin with morning warm-ups and end with acknowledgements".

Participant 4 continued:

> "The acknowledgements, it's an opportunity at the end of the sessions where students are able to, kind of, feed back to the whole class on what they truly appreciated on a moment or experience, a time during the sessions that they truly appreciated and valued the contribution. The input of their peer or someone within their class, a group leader, an ambassador during the session. So, it's really an opportunity for them to

> firstly reflect on what's happened and be grateful for the support that's being provided to themselves but also use it as an opportunity to show their gratefulness and their thankfulness to those around them".

In SAFE OST pedagogy, hearing and telling were acts of testimonial justice. Within the parameters of CRT, "a different voice is heard as well as privileged". Therefore, the interpretive resources or toolbox for understanding the testimony of voices of LPA WP students became a point of departure for understanding racial, cultural, academic and power dynamics students perceived in their schooling and in their communities and families. Social events which encouraged critical reflection of the student voice emerged in reflecting on the assemblage of identity, history, culture and power in their lives. Activities like 'acknowledgements' and 'vote with your feet' and ice breakers centred on listening to what students had to say about their lives inside and outside of school by reflecting on their well-being. This theme of recognition mirrored the theme of 'voice' that ran throughout wealth distribution at UBI. The development of student voice exposed deficit-informed research, methods, and praxis that silenced and distorted the experiences of multicultural WP students. Developing voice, instead, was an asset-building praxis.

5.5.3 Poetry Slam

The end of Year 9 culminated with a valued formal social event, the Poetry Slam. Participant 3, a subject teacher, mentioned its institutional impact in the programme:

> “Another thing they do is a poetry slam at the end of the year, so the students do, and I did one this year, what do you call it? A voice poem, a spoken-word poem, about whatever they feel that they want to talk about. Everybody at first is like, ‘I’m not doing it.’ And they all do it, ‘Oh, I feel good about it.’ But it’s sort of like a culminating event that everybody does”.

This formal discursive social event was structured to feature the student voice in a formal, public linguistic exchange. Critical thinking, reflection and experiential knowledge were encouraged in this reflective ritual. In particular, the Poetry Slam was an example of sequenced OST pedagogy. Preparation for the Poetry Slam was sequenced, and curricula built progressively towards increasingly advanced reflective skills, and the student voice. Findings indicated that these sequenced, progressive social events prepared students for a public formal event at the programme. Throughout the semester, UBI structured pedagogy for social learning and assessed progress using pro-social language and ZPD pools, and semi-formal social events where personal narratives were valid forms of feedback loops for staff which helped to build a culture of reflection. Formal and informal staff assessment, enriched by counter-public perspectives, added experiential knowledge to interpret student testimony. This theme of recognition mirrored the construct of ‘voice’ that ran throughout resource distribution at UBI. The Poetry Slam was a performative discursive event to capture, document and celebrate student identities and curricular progression with a discursive, public event.

The Poetry Slam was a part of active curricula which engaged students to explore curricula outside of GCSE paradigms. The Programme Leader valued this event and the way they described the Poetry Slam indicated the desired pedagogical outcomes, acts of hearing telling, reflection, and voice. Participant 2, the Programme Manager, said:

> "I think with some things like the poetry slam, like the residential, like career day, like other key aspects in the calendar, they all really help to build that whole community ethos. Because they're a highlight, they're, the way the poetry slam is structured, it is about absolutely knowing your text, knowing how to annotate a poem, how to understand poetry, how to become that writer, but it couldn't happen if we didn't have this community and this way of being taught how to share, how to respond, how to listen, how to nurture, how to support, how to encourage".

This event was valued within the programme because it captured desired outcomes of UBI social learning. When Participant 2, the Programme Manager, pointed out that "they're a highlight, they're, the way the poetry slam is structured", students, their identities and their critique of culture and power developed poetry which was at the centre of the event. Additionally, students' cognitive and rational assessments were featured in public for local community members like teachers and families to celebrate. Findings indicated that this type of recognition was particularly meaningful for LPA students. The Poetry Slam provided another way for students to flourish within an OST learning environment. GCSE related traits are also considered to be featured in the writing process. Participant 3, a subject teacher, pointed out that "knowing how

to annotate a poem, how to understand poetry, how to become that writer", was indicative of a connection to the National Curriculum which could help in re-engaging students in GCSE studies. At the core of the curriculum were acts of hearing and telling which formed a sense of community. Participant 3 pointed out, "it couldn't happen if we didn't have this community and this way of being taught how to share, how to respond, how to listen, how to nurture, how to support, how to encourage"; these acts of hearing, telling and the subsequent development of student voice were valued active pedagogy.

5.5.4 Curricular Integration

The Poetry Slam was an example of focused curricula which was culturally integrated into the community. The programme committed all its English resources in the final term to preparation for the Poetry Slam. Participant 8, a Student Ambassador, pointed out the pedagogical commitment and desired outcomes of the Poetry Slam:

> "Because it's such a huge experience. It takes a whole year of English classes to work up to. What is poetry slam? It's this huge event, everyone knows about it, everyone talks about it, everyone's hyped for it. And it's a lot of pressure on the Year 9s, and just being part of the whole experience".

Like the commitment to pro-social language use, the focus on poetry and student voice was explicit as outsiders to the programme joined the community to focus explicitly on writing and performing poetry. Outsiders included youth poets from London and poetry teachers. Members of the community worked

closely with students, alumni and peer mentors helped students prepare their written poems and sharped their performative skills for oral presentation. Participant 2, the Programme Manager, acknowledged that an extended pedagogical commitment was needed to engage in this formal discursive ritual, “if that all wasn’t there on a week-in week-out basis, you wouldn’t get the slam that you end up with”.

The Poetry Slam was also an assemblage of learning identity, history, culture, and power. An interrogation of the oppressive gaze students experienced were ways students critiqued differing power structures. Findings indicated that student voices were speaking to a wider, urban audience in their interrogations of power. The integration of story-telling and personal narratives contributed to an emotive and transformative experience. Participant 3, a subject teacher, articulated how emotions, reflection and the production of resistance, social and familial capital helped students re-imagine their identities, intelligence, and the broader world:

> “Feel that anxiety of having to share your innermost, deepest thoughts in order to grow. And it’s such a powerful experience to watch young people that were too afraid to even put up their hand in class, at the end of one year stand up in front of parents and group leaders, and all the other groups, and present a really emotional poem that’s very dear to their heart. It was such a mind-blowing experience for me because I hadn’t been previously part of anything like it, so it’s the thing that stands out to me the most so far”.

Participant 10, a student on the programme, reflected on this type of high pressure functioning within the ZPD. They described it as the hardest thing they had attempted, “Hardest thing, like, I think I’ve ever done in my whole life”. One of the central tenets of CRT included the recognition of the experiential knowledge of people of colour and the promotion of storytelling as a valid form of expression (Akom, 2011). Although the researcher had been involved in the process for Poetry Slam over the years, this research was informed by a Year 9 group which the researcher did not instruct. The researcher formally observed this group of students. The genres and topics which they chose to develop were reflective of genres and topics from other years; however, the ones in this research were unique to this group.

5.5.5 Social Inclusion

The Poetry Slam built community by providing spaces to support others, rather than oneself. Participant 4, a group leader, first pointed out the emotive process of this discursive formal ritual for one student:

> “And actually the poetry slam, some of the poetry work was interesting in that because they do have to, there’s no other choice, you can’t - you only have yourself… because it wasn’t really her thing, her subject, and she did this really emotive poem about her mother, which affected me as well and I think at that point that’s when me and her started to actually really connect… And she’s one that stood up and did the poem about feminism, being a woman, that was really quite long and quite, it was just

> so amazing that she'd gone from being, like, literally unable to speak to anybody else in the group to standing in front of a whole".

Findings indicated that the extra-curricular holistic model for GCSE revision had allowed Islington Borough to have some of their lowest predicted performers achieve highly in GCSE examinations. This type of extended, extra-curricular functioning required a pastoral element to OST education Participant 4, a group leader, pointed out:

> "they need to be in touch with their own thoughts and feelings, not what someone else is telling them to feel or to think or to respond".

Pastoral staff met in one-on-one sessions to explore student needs that were important to them or might require interaction with social services. One-on-one recommendations occurred as a by-product of qualitative assessment from staff meetings. During the Poetry Slam, informal pastoral support from MKOs helped in preparation for the event. Observing an English class, the instructor set aside GCSE curricula to focus on writing poetry. MKOs provided encouragement and peer mentors had the experiential knowledge to share reliance and social wealth. In this emotive process, bonding played a significant role in this stage of student voice development. Within groups, students performed in front of one another. As some students were reluctant to participate, the encouragement from the group superseded division among students. MKOs also transformed roles to support writing and the emotive process of public speaking. Once performers were voted, individual classes moved from a classroom and merged in a large lecture hall with stadium seating. Here, during rehearsals, the entire programme sat and watched each student present practice rounds of their

poem. Inter-group cohesion increased as rehearsal sessions in the auditorium were attended by the entire programme. The social structure of rehearsals brought the programme together. The social processes were based on encouragement and support for the speaker. This type of behaviour was a programme expectation. As Participant 2, the Programme Manager, pointed out:

> "When you end up with this amazing sea of young people that are all rooting for that one person that is standing and sharing. You literally feel in the room. Everybody willing them to do it. And that doesn't happen by accident. So, that's happened, with the ethos of being embedded into the way those lessons are delivered. So, I think it's easier to do that in some areas of the curriculum than others".

5.6 Student Identity

As mentioned, student identity became a primary genre in the Poetry Slam. In observing 26 students perform, the genres included 'Student Identity', 'Student Transformation', 'Crime in London', 'Student Aspiration', 'Love', 'Sadness', 'Friends', 'Islamophobia', 'Gender' and 'Youth Cognition'. The topics within those genres provided a window into how students not only saw themselves, but they indicated how they perceived society's normative gaze upon them. While some genres were tangentially related to student identities, the identity genre stood out. Female students dominated the genre. Of the twelve students who wrote about their identities, only one male student shared his thoughts about his own identity. Among the eleven female students who wrote about

their identities, three were white working class, two were Latina and the rest were Black. Within the genre, students wanted listeners to know how they felt about society's gaze. Topics ranged from feminist perspectives on body image, intelligence, and the male gaze. One Black female student questioned, in her words, "white supremacy" by making connections between "Blackness and Beauty" within an "African versus European" standard of humanity. Another Black female student exclaimed, "I am a Tottenham Girl, and that's how it goes!" Entitled "My Life is", their poem invoked a neighbourhood outside of Islington where they felt people could be, "shot in the road" and there is "another teen death". Their poem called for equity for herself and people from a community which might be outside of Islington but was meaningful to her. Within the genre of 'Identity', a white female student exclaimed, "my nightmare is a tape measure wrapped around my body!". She spoke of "insomnia dreams" and a "wedding well of tears". They re-framed society's gaze and invoked the audience to change the way they gaze upon young women.

5.6.1 Cartesian Intellectual Dualism

The singular Black male student who wrote in the genre titled his poem "Being Smart". In their poem, they declared, "education equals success" and "Being realistic leads to more reality". Comments such as these are particularly encouraging for practitioners as this student was not predicted to do well within the GCSE assessment framework. What made this poem stand out was that the last two lines of the poem were delivered in British sign language, incorporating people who sign or who may have a disability in which they use sign language. This anti-ablest thread in this poem was clearly constructed to

include a wider community; he equated this with intelligence and success. A Latina student who wrote in the genre included not only her family but their experience in London as a part of who they were. In their work, “Who Am I?”, they questioned their time in London - “I don’t know if I will ever be human enough?”, “Am I, my Ancestors?”. Questioning quality of life in London, they exclaimed that their collective “body was under control”, “a body of office workers. I see my parents two hours a week, who cleans the sink? I am washing, London is dirty!”. A cultural shift at the end of the poem was delivered in Spanish, again invoking a wider audience outside of Islington. Other poems in the genre asked the audience to question cultural stereotypes about females with “dark brown skin”, questioning Cartesian sums linking one’s melanin content to intelligence and beauty standards.

5.6.2 Culture and Power Racism

Another genre which had unique characteristics was ‘Islamophobia’. Within this genre, two of three students were female, and one was male. All wrote about how society’s gaze intensifies when a person wears a hijab. The male student lamented, “if you’re scared to have a head scarf on, be proud”, he questioned, “why they call us terrorists?”, “Why is Islam evil?”. A female student who wrote in the genre implored listeners to have resilience as society attempts to “put blood on my wings”. Adopting an oppositional pose, both poems were an exposition of resistance wealth in the face of what they perceived as an Islamophobic society. At the exclusion of the genres, ‘Love’, ‘Sadness’ and ‘Friends’, the ‘Crime’ genre was another in which student voices identified which negative societal stereotypes were harmful to them. It was also a genre

where all participants were male. A male student of South Asian descent questioned, “What is Violence?”, asking listeners to think about society’s perception of knife crime and hate crime. A Black male student who wrote in the genre equated the prevalence of knife crime as “slavery still” with London “deaths and stabbings”. Here, this student invoked listeners to contextualise youth experiences in London, again imploring listeners to see outside of Islington.

5.7 Summary

The integration of formal discursive rituals and personal narratives enriched learning environments. UBI utilised personal narratives and stories as valid forms of feedback loops which helped to build a culture of reflection. For example, Participant 11, a student on the programme, reflected on their Poetry Slam experience and made connections between engaging with poetry at UBI and at school:

> “like, when Upward Bound started and we started doing the lessons and stuff like that, before, when we were learning about poetry in school, I thought it was just like, ‘Oh, it’s nothing but just people rhyming words,’ and stuff like that, but then, when you get to learn more about it, and the teacher we had, he pushed you, to see how much you could get out of it. Even before that, I didn’t even that I liked poetry but, like, now, I find that it’s a good way to express yourself in other ways. So, before Upward Bound, I didn’t think that I would ever be into anything, like, to do with

English or stuff like that because I never really liked English, but after that, I became more fond of English".

The Poetry Slam was a public social event which contributed to the justice of recognition, expressed pedagogically through the theme of 'voice' that ran throughout resource distribution at UBI. The development of student voice served as a critique to 'deficit-informed research, methods and praxis that silenced and distorted the experiences and identities of multicultural LPA WP students.

Student poems were counter-narratives. They provided another perspective of oppression in schools and society. These counter-stories about student identities were crucial for students whose identities were commodified. First-hand narratives provided examples of how experiential knowledge LPA students possessed was valuable and transformative.

Chapter 6: Discussion

6.1 Environmental Factors

As stated in section 1.3, the significance of DI in WP is paramount. Its pedagogy directly promotes civil rights in a democracy. DI is the glue which bonds citizens historically marginalised from higher education and higher education institutions to the state. Sections 2.3.1 and 2.3.2 describe how 21st Century WP in London is also prefaced by a 20th Century trans-Atlantic history of racialisation and subordination through group identity in state education. Economics in WP also includes the intertwined structures which promote individuation and racialisation which create long-standing social class stratification and, in the case of British WP, hard deficit thinking frames - a material reality which commodifies WP students and their identities. Section 2.7 explained a fundamental gap in policy and literature of what constitutes a WP student and the act that its policy produces. In this complex environment, DI is the pedagogical tool for supporting social justice and upholding the social contract created by WP.

6.2 Structures and Processes

A central research question guided this study in theorising which structural factors contribute to marginalisation within the WP cohort. Processes in WP exist at multiple social dimensions or strata, that ‘are realised through diverse assemblages - institutions, actors and practices. Additionally, DIs in WP are social formations borne of ‘multiple projects and rationales’, which exist at multiple social dimensions or strata, and that are realised through diverse

assemblages - institutions, actors and practices. The researcher also employed Critical Race Theory in order to include conceptual tools for humanising the WP cohort such as personhood, reason, and citizenship, to help theorise more democratic forms of intervention pedagogy. Section 2.4 explained the theoretical process of humanising marginalised groups within the WP cohort, the researcher was able to make clear the importance of framing DI for democratic representation in sections 2.5 and 2.6. This focus on DI and the social structures, events and practices helped structure findings in Chapter 5 on the distribution of resources and the impacts the recognition participants experienced.

Sections 2.3 through 2.36 drew a sharp contrast between structures which contribute to democratic forms of direct intervention as opposed to common sense, this study placed a focus on marginalised groups within the WP cohort and highlighted the differences between social and economic processes of WP, at differing levels of education and government. This confluence created an analytical tool for understanding how hard deficit thinking employed in policy made paramount a fixation on student identities as they exist in knowledge markets. As Lukacs (2023, p.86) points out:

> “The commodity can only be understood in its undistorted essence when it becomes the universal category of society. Only in this context does the reification produced by commodity relations assume decisive importance both for the objective evolution of society and for the stance adopted by men towards it”.

A contribution intended to address the fundamental gap in policy and literature of which processes constitute a WP student and the act that its policy produces, section 2.36 identified how hard deficit thinking is reified in policy at the intersection of race, profit, higher education, social mobility and WP. in this work have identified analytical tools for understanding how hard deficit thinking places a focus on student identities as they exist in knowledge markets. Additionally, sections 3.4 and 3.4.1 identify analytical tools to theorise more democratic forms of intervention pedagogy.

6.3 Mis-framing

This work highlighted important factors for social justice in British education. Section 2.7.1 detailed the fact that there are mis-framing processes which diminish the scope of social justice and in processes of misrecognition and displacement, mentioned in sections 2.7.- 2.74, exclude low performing students from the WP cohort. Contributing factors for social exclusion in WP include race and social class which are at the core of Fair Access policy and the distribution of resources. The distribution of resources in WP is dependent on the recognition of these groups, making WP an engine that runs on deficit models. This work also historised the phases of WP governance to expose how the distributive principles of WP are rooted in a third way and roll out neoliberal organisational forms. These structural factors displace more democratic distributive principles at the meso-level and conflate economic development with social justice. Additionally, this work placed a focus on the distributive processes which impact social relations at the micro-level. These relational

aspects of justice are framed by the distribution of funds and resources, increasingly aimed at education for the information economy (Hamilton, 2014).

Section 2.5 pointed out the social justice aspects of how the commodification of WP student identities in knowledge markets, in order to clarify how anti-democratic processes and structures displace social justice endeavours and actually promotes inequality; this was a major contribution this study has made. WP specifically includes ethnic and class-based targets for WP funding. Usually, recognition is viewed through the lens of identity. As Fraser (1995, p.107) points out, “Insofar as the cultural turn is reifying collective identities, it risks sanctioning violations of human rights and freezing the very antagonisms it purports to mediate”. Cultural identities have become commodities in HE markets. This malaise in relational justice is spawned by Fair Access policy and is two-fold. First, meta-fictional structural narratives about WP student cognition, culture and attainment are nested in policy, but the issues of race, social class, democracy, ability and parity of participation in HE do not address de-politicised funding processes which are neoliberal and hegemonic.

6.4 Zombie Colonialism

Zombie Colonialism theorises a hybrid of repeated social formations borne of ‘multiple projects and rationales’, which exist at multiple social dimensions or strata, that ‘are realised through diverse assemblages’, institutions, actors and practices born in the encounter of colony and metropolis. Neither living or dead English zombie colonialism serves to produce monetary flows for universities through the targeted commodification of WP BAME and white working-class

WP students and their identities. Leonardo (2014, p.91) points out that, the spatial, sub-contract implied in Blackness created a “spatial demarcation of classroom, curriculum, and teaching dynamics… Credentialing become the more acceptable form of eugenics”. Zombie colonialism captures the cultural imbalances and economic processes which promote racialisation for profit. This work places a focus on a new 21st Century Racial Contract based on the identities and minds of the individuated, racialised WP students. This new 21st Century Racial Contract is a re-imagined form of colonial made new through neoliberal common sense. Within this socio-economic framing, the human and their accompanying identities are economic assets for higher education markets.

6.5 Re-Framing Direct Intervention

This work calls for a re-framing of WP’s primary pedagogical tool, DI. As section 5.2.1 pointed out, re-framing DI from a global economic frame to a local, more democratic perspective, involves recognising how students are differently positioned in terms of their equity needs (structures) and on providing differential support to address these needs (processes). Grappling with the complexities of such recognition and provision, this research inquired about what constitutes a WP student and, within a more democratic context, which processes involved in DI are acceptable in a postcolonial status order for the 21st Century. Section 5.2.1 also addresses how the researcher believes changing the framing of DI from an economic one, to one where there are social arrangements, allows for identity exploration and transformation.

New perspectives in this work contribute to understanding the relational and pedagogical dynamics within learning spaces impacted by the material realities of commodification of student identities, due to hard deficit model thinking. This means placing marginalised identities at the centre is essential in re-framing the processes and structures of WP and DI. This means re-framing WP must include first generation low performing students for DI. Findings in Chapter Five, specifically sections 5.2 through 5.6, outline clear changes in the frame for research from knowledge markets to the classroom can make. This helps researchers place a focus on distributive resources which are robust enough to value students' humanity as opposed to their economic value.

6.6 Democratic Provision

What type of marginalisation is acceptable in a postcolonial status order for the 21st Century was another question this study chose to explore. Sections 4.4.1 and 4.5.1 discuss how Black Emancipatory Action Research (BEAR) enabled the researcher to deconstruct the material and ideological conditions that oppress LPA WP students and to transform the underlying causes into opportunities for community building, social learning, and knowledge production (Akpom, 2011). Because BEAR utilises theories of empowerment education, problem-posing education, and popular education, its implementation within educational and community settings expands the goals of PYD to include personal and community transformation (Freire, 1974, 1996; Ginwright and Cammarota, 2006; Rappaport, 1987; Wallerstein, 1992; Zimmerman, 1999). Challenging deficit ideology and racial narratives cannot be done without the presupposition of humanity, reason, and intellect in LPA WP students.

Additionally, sections 2.7.1 through 2.7.4 detailed Fraser's integrated theory of justice (2010); the researcher has analysed UBI social structures as multilayered and collaboratively developed.

6.6.1 Evidence from the Study Site

From the study, a tiered environment and community-building collaborative social practice forges connections between the freedom to redistribute more humane distributive resources like programme staff and a recognition order informed by a notion of justice that places marginalised, low performing learners at the centre. More democratic provision of WP includes the distribution of resources that includes university staff and students which create a micro-network for a tiered environment to practice WP and DI at the university. The value of a multicultural, multi-tiered community generated environment for community capacity building is paramount.

Social arrangements which contributed to parity of participation in DI in UBI were acts of telling, hearing, and remembering, which produced community cultural wealth. UBI's model for the distribution of wealth was structured by a system of social encounters for WP students. This distribution occurred through interactive and inclusive pedagogy where students worked alongside peer mentors and student ambassadors to engage with coursework and reflect with peers on their progress and development in class. Here, pedagogy focused both on wellbeing and academic skill development to define interaction. Theorised through the lens of hermeneutical injustice, the epistemic resources utilised in DI helped students make sense of their learning experience when

they felt the social and interpretative resources in their schools do not address their needs.

Competence, or the ability to act effectively at school, in social situations and at work, is another PYD component where working in OST settings away from the normative gaze of dominant culture and within third spaces allowed students to feel more competent in social events and within the parameters of GCSE curricula. Pro-social language and learning within the ZPD helped develop capabilities built from cultural wealth drawn from the social and personal cultural capital students and MKOs shared in direct intervention. Findings in the study indicate that pedagogy which helps develop positive identity development can help students think critically about themselves, their intelligence, and credentials of schooling and society. Social arrangements which contributed to parity of participation in DI in UBI were acts of telling, hearing, and remembering, which produced community cultural wealth. UBI's model for the distribution of wealth was structured by a system of social encounters for WP students. This distribution occurred through interactive and inclusive pedagogy where students worked alongside peer mentors and student ambassadors to engage with coursework and reflect with peers on their progress and development in class.

6.6.2 Giving Back

A positive youth development approach is considered to have been taken when one or more positive youth development constructs are employed (Catalano et al., 2004). Constructs include: the promotion of bonding, social, emotional,

cognitive, behavioural and moral competence; fostering of self-determination, pro-social norms, spirituality, resilience, self-efficiency, and belief in the future; and the provision of opportunities for pro-social involvement and recognition of positive behaviour. Additional constructs included are: character or taking responsibility; a sense of independence and individuality; connection to principles and values; and contribution or active participation and leadership in a variety of settings are important for making a difference (Geldhof et al., 2013). Both character and contribution are indicators of an impactful PYD construct for more democratic WP provision. These outcomes of PYD constructs are exemplified at the study site by the student and staff conception of “Giving Back”. Peer mentors are UBI alumni who volunteer at UBI during their college and sixth form learning. Giving back for all peer mentors was a by-product of the environment experienced at UBI. Peer mentors who choose to give back as staff members have a situated knowledge which other staff members did not have. For Walker (2008), knowledge - a capability - encompasses subject “knowledge and its form of inquiry and academic standards, knowledge for personal development, knowledge for economic opportunities, knowledge for professional practice, knowledge for inclusion of the marginalised, ownership of knowledge” (p.484). Peer mentors in the programme have experiential knowledge which encompassed knowledge on how to achieve on GCSE examinations, knowledge for how linguistic exchanges and pedagogy work at UBI and knowledge for learning beyond secondary school. This meant they added aspirational wealth for fostering self-determination as well as social, emotional, cognitive, behavioural and moral competence, linguistic wealth for pro-social language and communication for direct intervention with students,

social wealth from schools and local communities in which students interacted, navigational wealth in the form of skills and abilities to navigate GCSE examinations, schooling, and daily life which the students shared and, finally, resistance wealth for building resilience in navigating institutions and society. These forms of wealth acquired from their experiential knowledge from being a student at UBI when shared with current students and staff produced aspirational, linguistic, social, navigational and resistance capital in students and other staff members. For example, Participant 1, a group leader, noticed the valuable knowledge peer mentors possessed:

> "you've got the student who has left, comes back as a peer mentor, knows how it works, and then is really trying to be a glue between student and the group leader, and be a voice that is more accessible than yours maybe. And be more familiar to the kids, where this person is maybe two years older than me, a year older than me, I want to listen to what they've got to say. I just feel like that support system in one room is remarkable, I haven't even seen it replicated".

Participant 4, a group leader, conceptualised giving back as an ongoing process, a progression:

> "Commitment from the whole project that what it sets out to achieve from the beginning is to work with those students for those years and then being in contact with them after that to develop their skills, peer mentoring, student ambassador, so they could be on that journey for ten years".

Participant 6, a peer mentor, reflected on the aspirational capital which accompanies the ongoing social cohesion peer mentor's experience:

> "Becoming peer mentor, you're now working with people that you used to work with… We were speaking about how we're different from when we were a student, and I feel like I was not a very nice person when I was a student, But I became a peer mentor when I started college".

In each of these reflections, peer mentors who gave back possessed knowledge conceived in functioning with students preparing them for their futures while remembering their experience as students at UBI. Giving back at once had the potential to social, aspirational, and navigational wealth and produced new social relationships through sharing their wealth in DI.

Essential for students who faced impediments to their access to HE is the ability to transgress barriers. Hooks, in Hill et al. (1994), suggests that in order for societal transgression to take place, individuals have the ability to participate in a real democratic culture, in which different voices and opinions struggle together to create justice and equality (p.41). Fraser echoes hooks and calls for a more robust vision of justice beyond distribution of funds or resources. She argues for social justice initiatives to include a cultural focus through recognition of the marginalised (Yar, 2001). Fraser calls her more complex vision of justice, "Parity of Participation" (Fraser, 2005, p.5). For Fraser, "justice requires social arrangements that permit all to participate as peers in social life" and "Overcoming injustice means dismantling institutionalised obstacles that prevent some people from participating on a par with others, as full partners in social life" (Fraser, 2009, p.19). Distributive justice alone~~,~~ may not ensure

strategies for widening participation that are equitable. A more robust paradigm for justice may be necessary. Nussbaum suggests that “the resource-based approach” (p.68) does not “sufficiently respect the struggle for each and every individual for flourishing” (p.69) in the educational system (Nussbaum, 2004).

Chapter 7: Conclusion

7.1 Contribution

This research contributes to social justice in education literature and relates to WP. The researcher's overall contribution to WP research places a focus on how social justice is conceptualised in WP policy within the UK. The research is contextualised by the inherent democratic motives of access education. Access policy creates a multi-cultural social contract. Because WP Fair Access policy creates a social contract between students and the state, contributions to social justice in the WP literature support the citizen's right to HE, placing it in the genre of democratic education. WP in education and its pedagogical counterpart, DI, represents a cornerstone of the British discourse on meritocracy, and equity. The researcher advocates changing the perceptual framing of WP and DI education in England. Importantly, DI promotes justice as it is fairness which unites the rights of citizens with structural protection of the poor and the marginalised in society (Rawls, 2005). Changing the framing of WP and DI from its pre-existing global frame to a local one places a focus on the available distributive resources and social arrangements that allow for wider participation.

Theoretical aspects of this workplace focus on the social justice aspects associated with the available distributive resources and social arrangements that allow for wider participation in HE. Theorising inequalities in WP provides a bellwether for which processes and structures are acceptable in post-colonial Britain, where Fair Access policy facilitates the citizen's right to higher education free from exploitation.

7.1.1 Original Contribution

There are two original contributions in this research which are grounded in the asymmetry of civil rights in Fair Access policy. Firstly, this work makes connections between the distribution of resources and the resultant mis-framing of resources, which results in the commodification of the identities of WP students. The commodification of WP students in FA policy is distinctively explored in this study. Secondly, the recognition of marginalised groups in WP policy is impaired because students may hail from less academically successful backgrounds and schools that are much less attractive to WP outreach and access programmes. The commodification of WP students in FA policy represents a distributive injustice, and the practice of recognition, especially of marginalised groups, reveals the structural exclusion of low performing students in the processes of recognition. Structural deficit thinking does not fit for a 21st Century post-colonial status order found in Fair Access policy and makes clear the fundamental difference in knowledge of what constitutes a WP student and the economic processes and common-sense structures for the distribution of resources. This work draws attention to how practitioners utilise the distributive resources “necessary for addressing justice claims” that arise during DI. It theorises institutional values, credentialing practices and the assessment of aptitude and cognition informed by cultural capital and skills valued in a knowledge-based economy.

Deficit model epistemology promotes subordination through group identity. This work makes clear the hidden injustices which impact WP in the 21st Century. The focus on UBI and its pedagogical commitment to low performing students,

marked by the low prior attainment (LPA) credentialing first, provides a more democratic framework to confront the social and ethical challenges postcolonial educators confront in knowledge-based economic structures. The omission of LPA WP students represents significant, lesser-known obstacles to democratic DI practice. This work confronts educators with challenges to construct a trans-Atlantic, experiential-knowledge-based DI pedagogy. Its democratic, and multicultural aim allows for educators and practitioners to interpret and criticise social and economic structures for the distribution of resources and the recognition of marginalised groups within university-based widening participation and its local culture (Valdivia, 2002).

7.1.2 Epistemic Resources

For cultural studies as well as education studies, studies concerned with post-colonial identity politics in WP were constructed in and through political difference. BAME and WWCM are normative classifications of cultural identities found in widening participation policy and used for outreach targeting. An affirmative politics of framing WP applies some form of epistemic justice (Fricker, 2013), an umbrella term that encompasses dimensions of distribution and recognition of marginalised groups. Epistemic resources for access are the interpretive resources that promote social fairness. Such resources help create equilibrium when marginalised students feel the social and interpretative resources in their schools do not address power imbalance in social and learning relations (Fricker, 2007). WP's resulting identity exploitation cannot be undone by praxis that does not respond directly to the multicultural identities of the assembled BAME and WWCM students. Centring low performing WP

students for DI requires a more democratic perspective of direct intervention praxis. Adopting a capability frame for epistemic resources would require educators to look beyond academic performance sets to achieve valued outcomes for low performers in DI.

7.2 Limitations of the Study

Based on UBI's outcomes in GCSE scores compared to their more privileged peers, the study began with a focus on the learning environment at UBI. This shifted over time to include the perceptions of students and staff at UBI in order to better understand cultural practices embedded in pedagogy which led to the development of a toolbox for democratic DI in WP. In conducting a qualitative assessment of UBI practice, longer periods of time were available where data could provide more in-depth qualitative interview responses. Regarding the interview process, the researcher excluded multiple research partners in assessing data. Younger year nine students were excluded because of their short time in the programme. Additionally, articulating the student voice without bias and retaining the unique nature of discourse and linguistics during interviews may have contributed to limitations in methodology. In attempting to maintain a commitment to democratic qualitative methodology, challenges arose in contextualising philosophical anthropology as a theoretical tool for placing a focus on humanising access and FA policy. Also, the dearth of research on the LPA label in the context of DI pedagogy provided limitations on the collection of literature. Because Fair Access policy relies on disparate university-based WP outreach data on students from less academically successful backgrounds, outreach policy and recruitment mean that quantitative

data on LPA WP student WP outreach and acceptance into WP programmes for DI is not well documented.

7.3 Response to Research Questions

7.3.1 Central Research Questions

The first research question asked, “Which structural factors contribute to marginalisation within the WP Cohort?” The researcher proposed that injustices associated with structural processes of WP are associated with the mis-framing of distributive resources and processes. WP policy is mis-framed because national attempts to address democratic inclusion in higher education through fair access to HE has developed HE markets which depend on WP students who can be charged the highest fees in the market. The networked processes in Fair Access policy make outreach and DI practice more focused on economic processes in the knowledge-based economy (KBE) rather than the social processes of DI, which leads to the commodification of young citizens. The researcher argues that social justice education discourse has become conflated with neoliberal education ideology, inclusive of global economic competition, multiculturalism, individualism, and standardised credentialing regimes grounded in science, technology, engineering, and mathematics (STEM). Mis-framing resources contributes to deficit thinking, a remnant of colonial and imperial history. Deficit thinking in WP holds that inequality is the result, not of systemic inequities in access to power, but intellectual and ethical deficiencies in particular groups of people (Collins, 1988). These assumptions problematise the recognition of marginalised citizens within the WP cohort. Endemic of third

way national state building and roll-out of neoliberal common sense, WP has assimilated state institutions for enterprise in the KBE. WP students universally are caught in a process of individuation and racialisation which results in identity reification, and students are mis-framed as commodities of knowledge markets. This form of mis-framing creates a process of reification where WP student identities may be considered as 'fodder' for economic, neoliberal, economic desires. Mis-framing also constitutes misplaced resources as the distribution of epistemic resources is aimed at the KBE and these are insufficient for WP students labelled LPA.

The second research question asked, "In what way do the structured interventions and social aspects of learning at Upward Bound enhance students' academic performance, improve achievement at their local school, and contribute to high aspirations toward participation in further and later higher education?" The researcher advocates for changing the framing of WP from a global one to a local focus. This in turn places a focus on the available distributive resources and social arrangements that allow for effective DI pedagogy. The structured interventions at UBI indicate that WP classrooms are not merely places, but micro-networks engaged in direct intervention processes that integrate university resources, state school students, and educational economic networks. The micro-network in which the structured interventions take place depends on a broad array of component parts that work together to produce processes for DI pedagogy. These include, but are not limited to, monetary flows, experiential knowledge, practitioners, students, families, universities, schools, local councils, social events, academic revision, and markets. These component parts are parts which may also be in flux. This re-

sizing of the WP network for DI allows practitioners to better understand which processes and structures for multicultural learning spaces are acceptable in a post-colonial status order. Component parts of the UBI network include, but are not limited to, multiple MKOs, pro-social language, resilience, students, families, university resources, schools, local councils, social events, academic revision, and credentials. Creating effective strategies of liberation from within hegemonic social and economic systems (hooks, 1994) starts with a tiered environment, and community-building collaborative social practices forges connections between the freedom to redistribute more humane distributive resources like programme staff and a recognition order informed by a notion of justice that places marginalised, low performing learners at the centre.

The third primary research question asked, “From the perspective of students, staff, and alumni at Upward Bound in Islington, what meaning is derived from participation in the culture and processes inherent in the programme for: academic performance at the local school, qualifying achievement on the standardised General Certificate of Secondary Education (GCSE) examination (including 4 to 9 scores in mathematics and English) and disposition toward higher education?” Findings point to the importance of identity in pedagogical structures and processes: local community cohesion, discourse, language, resilience and experiential knowledge. The focus on developing positive identity perspectives for marginalised LPA WP students illuminates Lentin’s (2011) notion that neoliberalism was constructed in and through cultural and identity politics and cannot be undone by a movement without the constituencies and analyses that respond directly to that fact (Lentin, 2011). DI praxis through OST community cohesion places an emphasis on institutional discourse and pro-

social language as the cultural glue that bonds cohesion. Research partners report that the elasticity of language creates social portholes for the transmission of information, the development of trust, empathy and critical thinking in DI. In regard to disposition towards higher education, the need to construct pedagogy for resilience was echoed by staff on the programme. The inclusion of familial, linguistic, resistance and social wealth for building resilience in low performing students enriches the learning environment and are exemplars of why WP practitioners must look beyond academic performance bands or 'sets' in schools to engage students with actual social, resistance and navigational wealth for greater freedom of opportunity in state education by restructuring Mills's (1997) conception of the RC embedded in FA policy. Lastly, the incorporation of experiential knowledge into praxis is legitimate, and critical to analysing and imparting learning spaces which employ critical thinking and reflection.

7.3.2 Suggestions for Further Research

Social justice in WP must be a praxis for DI that can effectively address secondary students' marginalisation by low predicted grades and marginalisation along the axes of race, class, and gender. Other researchers and WP practitioners can make connections through this work and further theorise social justice and WP issues. Regarding how researchers contextualise and frame WP programming across the sector, it is important to further research how to prioritise students who are labelled as having LPA in outreach and DI. Gaps in knowledge about who LPA students are and what motivates them to achieve in school and aspire to go through university, expose

areas of social justice, DI and WP literature that go unseen and unaddressed. Making connections to how low performers within the WP cohort experience deficit ideology are often applied and are overlooked in the processes of access (Burke, 2017). Additionally, research on the funding structures for DI is minimal. Researchers may also further develop the ways in which UBI provides a structural framework for existing university-based WP practitioners to assess how material resources are sourced, structured, and distributed for DI for all WP students. Martha Nussbaum (2006, p.1) makes clear, while “theories of social justice should be abstract”, they “must also be responsive to the world and its most urgent problems and open to changes”. This type of thinking applies to how researchers may contextualise UBI praxis to fit their practice which may exist outside of urban London, in rural or coastal areas of the UK.

This research contributes to cultural studies. Outside of the field of education, researchers in cultural studies, history and social justice may further explore how Black philosophies which contextualised the development of Saturday Supplementary Schools in London apply to current student populations. WP practitioners can further research Black philosophies for students who are not Black. The focus on the culture and identity of students de-mystifies which cultural resources for DI are most appropriate for cohesion within mono-cultural and multicultural learning spaces. Fundamentally, WP students have their own epistemic resources which are a part of living in the society from which they originate. Research on the cultural connections between the cultural make-up of a WP classroom and the epistemic resources students and staff value is currently minimal.

7.4 Knowledge Exchange

This research is applicable to multiple audiences ranging from local authorities, schools, universities, WP practitioners and families of WP students. At its core, this research is concerned with creating effective strategies of liberation from commodification of all WP students, including the dismantling of hegemonic social and economic systems which marginalise LPA students (hooks, 1994). The commitment to social justice opens up opportunities in the fields of ethics and civics for developing further perspectives on university funding tied to state resources for WP. Additionally, the institutionalised and economic role of university-based WP programming for citizens ranging from educational Key Stage 1 through adulthood raises questions about the role of universities in local communities. Because WP departments work with the Office for Students's (OFS) regulations to implement community outreach, placing a focus on LPA labelled citizens provides an ethical, democratic framework to confront the social and ethical challenges and postcolonial knowledge-based obstacles to democratic DI practice.

In English WP, theories of social justice must be responsive to the learning economy along with its desires. Social justice within this context can also be assembled to become a 'productive' social force. Well trained student ambassadors can become part of an effective staff of WP practitioners. Universities with education, youth work and other disciplines aligned with youth wellbeing may also have university students who could engage with WP staff. For universities located near, or around local schools, teachers and other education professionals could also become members of staff. Universities can

partner with local councils to develop planning for raising GCSE attainment and increase access to further and higher education for low performing and at-risk students.

UBI is an English, unaffiliated offshoot of TRiO services, which serve American young people from any background or social class. TRiO provides an example of a national network of broad widening participation services for young people and adults which may be accessed and is associated with multiple universities and community colleges. Imagining trans-Atlantic possibilities for WP in England aligned with Fair Access provides a structured pathway to higher education for those who are currently under-represented, including those from disadvantaged backgrounds. From this, the fundamental epistemic aims of praxis framed by TRiO services extends the paradigms for DI beyond the bounds of English philosophies and economics to a national, integrated network of DI with freedom to develop the realm of valued capabilities students value from diverse geographic locations nation-wide. Within this structure, local authority schools, universities and colleges could engage in forming social bonds through WP.

References

Abbott, J. (1965). Students' Social Class in Three Northern Universities. *The British Journal of Sociology*, *16*(3), 206–220. https://doi.org/10.2307/588743

Aberdeen, T. (2013). Yin, R. K. (2009). Case study research: Design and methods (4th Ed.). Thousand Oaks, CA: Sage. *The Canadian Journal of Action Research*, *14*(1), 69–71. https://doi.org/10.33524/cjar.v14i1.73

Akom, A. (2008). Black metropolis and mental life: Beyond the "burden of 'acting white' " toward a third wave of critical racial studies. *Anthropology and Education Quarterly*, *39*(3), 247–265. https://doi.org/10.1111/j.1548-1492.2008.00020.x

Akom, A. A. A. (2011). Black emancipatory action research: Integrating a theory of structural racialisation into ethnographic and participatory action research methods. *Ethnography and Education*, *6*(1), 113–131. https://doi.org/10.1080/17457823.2011.553083

Alejandro, A. (2021). Reflexive discourse analysis: A methodology for the practice of reflexivity. *European Journal of International Relations*, *27*(1), 150–174. https://doi.org/10.1177/1354066120969789

Alejandro, A., & Zhao, L. (2024). Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework. *Qualitative Inquiry*, *30*(6), 461–473. https://doi.org/10.1177/10778004231184421

Alkire, S. (2002). *Valuing Freedoms: Sen's Capability Approach and Poverty Reduction*. Oxford: Oxford University Press.

Alkire, S. (2013). *The Human Development and Capability Approach*. London: Routledge.

Amerson, R. (2011). Making a Case for the Case Study Method. *Journal of Nursing Education*, *50*(8), 427–428. https://doi.org/10.3928/01484834-20110719-01

Andrade, H. (2010). *Handbook of Formative Assessment* (1st ed.). Routledge. https://doi.org/10.4324/9780203874851

Andreshak-Behrman, J. (2003). *Characterising recent research into widening participation*. Continuum.

Andrews, K. N. (2011). *Back to Black: Black Radicalism and the Supplementary School Movement* [Phd]. University of Birmingham, 2011.

Archer, L. (2007). Diversity, Equality and Higher Education: A Critical Reflection on the Ab/ Uses of Equity Discourse within Widening Participation. *Teaching in Higher Education*, *12*(5–6), 635–653. https://doi.org/10.1080/13562510701595325

Årdal, E., Holsen, I., Diseth, Å., & Larsen, T. (2018). The Five Cs of Positive Youth Development in a school context; gender and mediator effects. *School Psychology International*, *39*(1), 3–21. https://doi.org/10.1177/0143034317734416

Armour, K., & Sandford, R. (2013). Positive Youth Development through an Outdoor Physical Activity Programme: Evidence from a Four-Year Evaluation. *Educational Review*, *65*(1), 85–108. https://doi.org/10.1080/00131911.2011.648169

Asgharzadeh, A. (2008). The Return of the Subaltern: International Education and Politics of Voice. *Journal of Studies in International Education*, *12*(4), 334–363. https://doi.org/10.1177/1028315307308137

Atasay, E. (2015). Neoliberal Multiculturalism Embedded in Social Justice Education: Commodification of Multicultural Education for the 21st Century. *Journal for Critical Education Policy Studies*, *12*(3), 171–204.

Ball, S. J. (2012). *Global Education Inc: New Policy Networks and the Neoliberal Imaginary.* (1st ed.). Routledge.

Barbour, K. N. (2012). Standing Center: Autoethnographic Writing and Solo Dance Performance. *Cultural Studies ↔ Critical Methodologies*, *12*(1), 67–71. https://doi.org/10.1177/1532708611430491

Barnett, A. (2000). Corporate Populism and Partyless Democracy. *New Left Review*, *3*, 80–90.

Beighton, C. (2013). Assessing the Mess: Challenges to Assemblage Theory and Teacher Education. *International Journal of Qualitative Studies in Education (QSE)*, *26*(10), 1293–1308. https://doi.org/10.1080/09518398.2012.731539

Bennett, W. L., & Segerberg, A. (2012). THE LOGIC OF CONNECTIVE ACTION: Digital media and the personalization of contentious politics. *Information, Communication & Society*, *15*(5), 739–768. https://doi.org/10.1080/1369118X.2012.670661

Benson, P. L., Leffert, N., Scales, P. C., & Blyth, D. A. (2012). Beyond the " Village" Rhetoric: Creating Healthy Communities for Children and Adolescents. *Applied Developmental Science*, *16*(1), 3–23. https://doi.org/10.1080/10888691.2012.642771

Blyth, P., & Cleminson, A. (2016). *Teaching Excellence Framework: Analysis of highly skilled employment outcomes*. London: Department for Education.

Bollier, D. (2002). The Enclosure of the Academic Commons. *Academe-Bulletin of The Aaup*, *88*(5), 18–22.

Boni, A., Lopez-Fogues, A., & Walker, M. (2016). Higher Education and the Post-2015 Agenda: A Contribution from the Human Development Approach. *Journal of Global Ethics*, *12*(1), 17–28. https://doi.org/10.1080/17449626.2016.1148757

Borch, C. (2002). Interview with Edward W. Soja: Thirdspace, Postmetropolis, and Social Theory. *Distinktion: Scandinavian Journal of Social Theory*, *3*(1), 113–120. https://doi.org/10.1080/1600910X.2002.9672816

Bourdieu, P. (2002). The Forms of Capital. In N. W. Biggart (Ed.), *Readings in Economic Sociology* (1st ed., pp. 280–291). Wiley. https://doi.org/10.1002/9780470755679.ch15

Bowen, G. A. (2008). Naturalistic Inquiry and the Saturation Concept: A Research Note. *Qualitative Research*, *8*(1), 137–152. https://doi.org/10.1177/1468794107085301

Boxill, B. R. (1984). *Blacks and social justice*. Rowman & Allanheld.

Brenner Ed, N., & Theodore, Nik. E. (Eds.). (2002). *Spaces of neoliberalism: Urban restructuring in Western Europe and North America.* Wiley.

Britain, G., Business, I., & Skills. (2011). *Students at the heart of the system*. TSO.

Brockenbrough, E. (2014). Becoming Queerly Responsive: Culturally Responsive Pedagogy for Black and Latino Urban Queer Youth. *Urban Education*, 0042085914549261–0042085914549261. https://doi.org/10.1177/0042085914549261

Buckler, S., & Dolowitz, D. (2000). Theorizing the third way: New Labour and social justice. *Journal of Political Ideologies*, *5*(3), 301–320.

Burke, P. J. (2000). Intimidating/ory Education. *Research in Post-Compulsory Education*, *5*(3), 271- 287.

Burke, P. J. (2012). *The right to higher education [electronic resource]: Beyond widening participation*. Routledge.

Burke, P. J. (2017). *Changing Pedagogical Spaces in Higher Education [Electronic Resource]: Diversity, Inequalities and Misrecognition*. Routledge.

Cahalan, M. W. (2004). *A Profile of the Upward Bound Program: 2000-2001 / Prepared for: U.S. Department of Education, Office of Postsecondary Education, Federal TRIO Programs, by: Research Triangle Institute, Margaret W. Cahalan, Thomas R. Curtin*. Washington, DC: U.S. Dept. of Education, Office of Postsecondary Education, Federal TRIO Programs.

Caldwell, V. F., & Crenshaw, K. W. (1996). Critical Race Theory: The Key Writings That Formed the Movement. *Columbia Law Review*, *96*(5), 1363. https://doi.org/10.2307/1123408

Cammarota, J., & Fine, M. (2008). *Revolutionizing Education: Youth Participatory Action Research in Motion / Edited by Julio Cammarota and Michelle Fine*. London: Routledge.

Campbell, E. (2013). Public Sphere as Assemblage: The Cultural Politics of Roadside Memorialization. *The British Journal of Sociology*, *64*(3), 526–547. https://doi.org/10.1111/1468-4446.12030

Castaño Muñoz, J., Redecker, C., Vuorikari, R., & Punie, Y. (2013). Open Education 2030: Planning the Future of Adult Learning in Europe. *Open Learning: The Journal of Open, Distance and e-Learning*, *28*(3), 171–186. https://doi.org/10.1080/02680513.2013.871199

Castells, M. (2007). Communication, Power and Counter-power in the Network Society. *International Journal of Communication, 1*, 238-266.

Charles, W. M. (2013). An Illuminating Blackness. *The Black Scholar*, *43*(4), 32–37. https://doi.org/10.5816/blackscholar.43.4.0032

Clarke, N. (2011). *With Good Reason?: Students with Low Prior Attainment Reasoning in Classroom Mathematical Activity* [Phd]. Oxford University, 2011.

Clothey, R. A. (2016). Community Cultural Wealth: Uyghurs, Social Networks, and Education. *Diaspora, Indigenous, and Minority Education*, *10*(3), 127–140. https://doi.org/10.1080/15595692.2015.1111205

Coldron, J., Willis, B., & Wolstenholme, C. (2009). Election by attainment and aptitude in english secondary schools. *British Journal of Educational Studies*, *57*(3), 245–264. https://doi.org/10.1111/j.1467-8527.2009.00435.x

Collins, J. (1988). Language and Class in Minority Education. *Anthropology & Education Quarterly*, *19*(4), 299–326. https://doi.org/10.1525/aeq.1988.19.4.05x0914d

Connelly, L. M. (2016). Trustworthiness in Qualitative Research. *Medsurg Nursing: Official Journal of the Academy of Medical-Surgical Nurses*, *25*(6), 435–436.

Coyne, I. T. (1997). Sampling in Qualitative Research. Purposeful and Theoretical Sampling; Merging or Clear Boundaries? *Journal of Advanced Nursing*, *26*(3), 623–630. https://doi.org/10.1046/j.1365-2648.1997.t01-25-00999.x

Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A. (2011). The case study approach. *BMC Medical Research Methodology*, *11*(1), 100. https://doi.org/10.1186/1471-2288-11-100

Damon, W. (2004). What is Positive Youth Development? *The ANNALS of the American Academy of Political and Social Science*, *591*(1), 13–24. https://doi.org/10.1177/0002716203260092

David, P., & Foray, D. (2002). An introduction to the economy of the knowledge society. *International Social Science Journal*, *54*(171), 9–23. https://doi.org/10.1111/1468-2451.00355

De Landa, M. (2006). *A New Philosophy of Society: Assemblage Theory and Social Complexity / Manuel DeLanda*. London: Continuum.

De Landa, M. (2010). *Deleuze: History and Science / Manuel DeLanda*. New York, NY: Atropos.

Deleuze, G. (1977). *Anti-Oedipus: Capitalism and Schizophrenia / by Gilles Deleuze and Félix Guattari; Translated from the French by Robert Hurley, Mark Seem, and Helen R. Lane*. New York, NY: Viking Press.

Deleuze, G. (1987). *A Thousand Plateaus: Capitalism and Schizophrenia / Gilles Deleuze, Félix Guattari; Translation and Foreword by Brian Massumi*. Minneapolis, MN: University of Minnesota Press.

Demerath, P., & Mattheis, A. (2015). The Use of Feedback Mechanisms in Interpreting the Robustness of a Neoliberal Educational Assemblage.

Ethnography and Education, *10*(2), 198–214. https://doi.org/10.1080/17457823.2015.1005112

Denzin, N. K., & Lincoln, Y. S. (2005). *The SAGE Handbook of Qualitative Research* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Department for Business, Innovations & Skills. (2015). *Fulfilling our potential: Teaching excellence, social mobility and student choice*. The Stationery Office.

Department for Business, Innovations & Skills. (2016). *Success as a Knowledge Economy: Teaching Excellence, Social Mobility and Student Choice*. London: The Stationery Office.

Department for Education. (2016). *Teaching excellence framework factsheet*. https://assets.publishing.service.gov.uk/media/5a80052ced915d74e33f7f98/Teaching-excellence-framework-factsheet.pdf

Department for Education. (2017). *The higher education market: Report by the Comptroller and Auditor General*. National Audit Office.

Deuchars, R. (2010). Deleuze, DeLanda and Social Complexity: Implications for the ` International'. *Journal of International Political Theory*, *6*(2), 161–187. https://doi.org/10.3366/jipt.2010.0004

Douglass, J. A. (2010). Creating a Culture of Aspiration: Higher Education, Human Capital and Social Change. *Procedia - Social and Behavioral Sciences*, *2*(5), 6981–6995. https://doi.org/10.1016/j.sbspro.2010.05.050

Egeland, B., Hunt, D. E., & Hardt, R. H. (1970). College enrollment of Upward Bound students as a function of attitude and motivation. *Journal of Educational Psychology*, *61*(5), 375–379. https://doi.org/10.1037/h0029913

Elliott, G. (2019). Widening Participation, Student Identity and Agentic Capital in Coastal, Rural and Isolated Communities in South-West England. *Widening Participation and Lifelong Learning*, *21*(1), 117–138. https://doi.org/10.5456/WPLL.21.1.117

Etherington, K. (2004). *Becoming a Reflexive Researcher Using Our Selves in Research*. Jessica Kingsley Publishers.

Fairclough, N. (2003). *Analysing discourse: Textual analysis for social research*. Routledge.

Fairclough, N. (2010). Critical discourse analysis. In: *The Routledge Handbook of Discourse Analysis*. Routledge. https://doi.org/10.4324/9780203809068.ch1

Fashola, O. S., & Slavin, R. E. (1998). Effective Dropout Prevention and College Attendance Programs for Students Placed at Risk. *Journal of Education for Students Placed at Risk*, *3*(2), 159–183.

Finesilver, C., & Finesilver, C. (2017). Low-Attaining Students' Representational Strategies: Tasks, Time, Efficiency, and Economy. *Oxford Review of Education*, *43*, 482–501. https://doi.org/10.1080/03054985.2017.1329720

Flick, U. (2006). *An Introduction to Qualitative Research* (3rd ed.). London : SAGE.

Flick, U. (2022). *The SAGE Handbook of Qualitative Research Design*. SAGE Publications Ltd. https://doi.org/10.4135/9781529770278

Fowler, B. (2009). The Recognition/Redistribution Debate and Bourdieu's Theory of Practice. *Theory, Culture & Society*, *26*(1), 144–156. https://doi.org/10.1177/0263276408099020

Fraser, N. (1995). FROM REDISTRIBUTION TO RECOGNITION - DILEMMAS OF JUSTICE IN A POST- SOCIALIST AGE. *New Left Review*, *212*, 68–93.

Fraser, N. (1997). A Rejoinder to Iris Young. *New Left Review*, *223*, 126–129.

Fraser, N. (2000). Rethinking recognition. *New Left Review*, *3*, 107–120.

Fraser, N. (2005). Reframing Justice in a Globalizing World. *New Left Review*, *36*, 69-97.

Fraser, N. (2007). *(Mis)Recognition, Social Inequality and Social Justice [Electronic Resource]*. Hoboken, Netherlands: Taylor & Francis.

Fraser, N. (2008). Abnormal Justice. *Critical Inquiry*, *34*(3), 393–422. https://doi.org/10.1086/589478

Fraser, N. (2010a). Injustice at Intersecting Scales: On 'Social Exclusion' and the 'Global Poor'. *European Journal of Social Theory*, *13*(3), 363–371. https://doi.org/10.1177/1368431010371758

Fraser, N. (2010b). Who Counts? Dilemmas of Justice in a Postwestphalian World. *Antipode*, *41*, 281–297. https://doi.org/10.1111/j.1467-8330.2009.00726.x

Fredricks, J. A., & Simpkins, S. D. (2012). Promoting Positive Youth Development Through Organized After-School Activities: Taking a Closer Look at Participation of Ethnic Minority Youth. *Child Development Perspectives*, *6*(3), 280–287. https://doi.org/10.1111/j.1750-8606.2011.00206.x

Freire, P., & Freire, P. (1974). *Education for critical consciousness* (1st ed.). Seabury Press.

Freire, P., & Freire, P. (1996). *Pedagogy of the oppressed* (New revised ed.). Penguin Books.

Freire, P., & Ramos, M. B. (1997). Pedagogy of the oppressed: An extract. In M. Sidell, L. Jones, J. Katz, & A. Peberdy (Eds.), *Debates and Dilemmas in Promoting Health* (pp. 227–233). Macmillan Education UK. https://doi.org/10.1007/978-1-349-25349-4_25

Fricker, M. (2006). Powerlessness and Social Interpretation. *Episteme: A Journal of Social Epistemology*, *3*(1), 96–108.

Fricker, M. (2007). *Epistemic Injustice: Power and the Ethics of Knowing*. Oxford: Oxford University Press.

Fricker, M. (2013). Epistemic Justice as a Condition of Political Freedom? *An International Journal for Epistemology, Methodology and Philosophy of Science*, *190*(7), 1317–1332. https://doi.org/10.1007/s11229-012-0227-3

Friedman, T. L. (2007). *The World Is Flat: The Globalized World in the Twenty-First Century* (Updated and expanded ed.). London: Penguin.

Fuchs, L. S., Fuchs, D., & Malone, A. S. (2018). The Taxonomy of Intervention Intensity. *TEACHING Exceptional Children*, *50*(4), 194–202. https://doi.org/10.1177/0040059918758166

Fusch, P. I., Fusch, G. E., & Ness, L. R. (2017). How to conduct a mini-ethnographic case study: A guide for novice researchers. *The Qualitative Report*, *22*(3), 923–923.

Fusch, P., & Ness, L. (2015). Are We There Yet? Data Saturation in Qualitative Research. *The Qualitative Report*. https://doi.org/10.46743/2160-3715/2015.2281

Gale, K. (2014). Action Research and the Assemblage: Engaging Deleuzian Pedagogy and Inquiry beyond the Constraints of the Individual and the Group in Education Settings. *International Journal of Qualitative Studies in Education (QSE)*, *27*(5), 667–681. https://doi.org/10.1080/09518398.2013.805447

Gale, K. & Wyatt, J. (2013). Assemblage/ethnography: troubling constructions of self in the play of materiality and representation. I: N. Short, L. Turner

& A. Short (Eds.) *Contemporary British Autoethnography*, pp. 139-155. Rotterdam: Sense.

Gale, T., & Molla, T. (2014). Social justice intents in policy: An analysis of capability for and through education. *Journal of Education Policy*, 1–21. https://doi.org/10.1080/02680939.2014.987828

Gallagher, K., & Rodricks, D. J. (2017). Performing to Understand: Cultural Wealth, Precarity, and Shelter-Dwelling Youth. *Research in Drama Education: The Journal of Applied Theatre and Performance*, *22*(1), 7–21. https://doi.org/10.1080/13569783.2016.1263556

Gallant, M. (2008). Using an Ethnographic Case Study Approach to Identify Socio- Cultural Discourse. *Education, Business and Society: Contemporary Middle Eastern Issues*, *1*(4), 244–254. https://doi.org/10.1108/17537980810929966

Garrido, N. (2017). The Method of James Spradley in Qualitative Research. *Enfermería: Cuidados Humanizados*, *6*(Especial), 43. https://doi.org/10.22235/ech.v6iEspecial.1450

Gayle, V., Berridge, D., & Davies, R. (2002). Young People's Entry into Higher Education: Quantifying Influential Factors. *Oxford Review of Education*, *28*(1), 5–20. https://doi.org/10.1080/03054980120113607

Geldhof, G. J., Bowers, E. P., & Lerner, R. M. (2013). Special Section Introduction: Thriving in Context: Findings from the 4-H Study of Positive

Youth Development. *Journal of Youth and Adolescence*, *42*(1), 1–5. https://doi.org/10.1007/s10964-012-9855-7

Gewirtz, S. (1995). *Markets, Choice and Equity in Education*. Open University Press.

Gewirtz, S. (1998). Conceptualizing social justice in education: Mapping the territory. *Journal of Education Policy*, *13*(4), 469–484. https://doi.org/10.1080/0268093980130402

Gilroy, P. (1998). Race Ends Here. *Ethnic And Racial Studies*, *21*(5), 838–847.

Gilroy, P. (2013). 1981 and 2011: From Social Democratic to Neoliberal Rioting. *South Atlantic Quarterly, 112*(3), 550–558. https://doi.org/10.1215/00382876-2146467

Ginsburg-Block, M. D., & Fantuzzo, J. W. (1998). An Evaluation of the Relative Effectiveness of NCTM Standards-Based Interventions for Low-Achieving Urban Elementary Students. *Journal of Educational Psychology, 90*(3), 560–569. https://doi.org/10.1037/0022-0663.90.3.560

Ginwright, S., & Cammarota, J. (2007). Youth activism in the urban community: Learning critical civic praxis within community organizations. *International Journal of Qualitative Studies in Education*, *20*(6), 693–710. https://doi.org/10.1080/09518390701630833

Gorard, S., & Higher Education Funding Council for England. (2006). *Review of Widening Participation Research: Addressing the Barriers to Participation in Higher Education: A Report to HEFCE by the University*

of York, Higher Education Academy and Institute for Access Studies. Bristol: HEFCE.

Gordon, L. R. (2013). Race, Theodicy, and the Normative Emancipatory Challenges of Blackness. *South Atlantic Quarterly*, *112*(4), 725–736. https://doi.org/10.1215/00382876-2345252

GOV.UK. (2015). *English indices of deprivation 2015*. https://www.gov.uk/government/statistics/english-indices-of-deprivation-2015

Grbich, C. (1999). *Qualitative Research in Health: An Introduction*. Sage Publications.

Greene, K., Lee, B., Constance, N., & Hynes, K. (2013). Examining Youth and Program Predictors of Engagement in Out-of- School Time Programs. *Journal of Youth and Adolescence*, *42*(10), 1557–1572. https://doi.org/10.1007/s10964-012-9814-3

Grimaldi, E. (2012). Neoliberalism and the marginalisation of social justice: The making of an education policy to combat social exclusion. *International Journal of Inclusive Education*, *16*(11), 1131–1154. https://doi.org/10.1080/13603116.2010.548105

Hall, P. & Pfeiffer, U. (2000). *Urban Future 21. A Global Agenda for Twenty-First Century Cities*. Routledge.

Hall, S. (2011). The Neo-Liberal Revolution. *Cultural Studies*, *25*(6), 705–728. https://doi.org/10.1080/09502386.2011.619886

Hamilton, M. (2014). Global, Regional and Local Influences on Adult Literacy Policy in England. *Globalisation, Societies and Education*, *12*(1), 110–126. https://doi.org/10.1080/14767724.2013.858993

Harris, C. (1993). Whiteness as Property. *Harvard Law Review*, *106*(8), 1707. https://doi.org/10.2307/1341787

Haylett, C. (2003). Remaking Labour Imaginaries: Social Reproduction and the Internationalising Project of Welfare Reform. *Political Geography*, *22*(7), 765–788. https://doi.org/10.1016/S0962-6298(03)00101-X

Hennink, M., & Kaiser, B. N. (2022). Sample sizes for saturation in qualitative research: A systematic review of empirical tests. *Social Science & Medicine*, *292*, 114523. https://doi.org/10.1016/j.socscimed.2021.114523

Hills, K., & Stewart, K. (2005). *A more equal society?: New Labour, poverty, inequality and exclusion* (1st. ed.). Policy Press.

Hinton-Smith, T. (2012). *Widening participation in higher education: Casting the net wide?* University of Sussex. https://hdl.handle.net/10779/uos.23393453.v1

Hoare, A., & Johnston, R. (2011). Widening Participation through Admissions Policy–A British Case Study of School and University Performance. *Studies in Higher Education*, *36*(1), 21–41. https://doi.org/10.1080/03075070903414297

Holloway, I. (1997). *Basic concepts for qualitative research*. Wiley-Blackwell.

Holloway, I., Brown, L., & Shipway, R. (2010). Meaning not measurement: Using ethnography to bring a deeper understanding to the participant experience of festivals and events. *International Journal of Event and Festival Management*, *1*(1), 74–85. https://doi.org/10.1108/17852951011029315

Hollweck, T. (2015). Robert K. Yin. (2014). *Case Study Research Design and Methods (5th ed.). Canadian Journal of Program Evaluation*, *30*(1), 108–110. https://doi.org/10.3138/cjpe.30.1.108

hooks, bell. (1994). *Teaching to transgress: Education as the practice of freedom*. Routledge.

House of Commons Education and Skills Committee. (2003). *The Future of Higher Education*. London: The Stationery Office.

House of Commons Library. (2018). *Widening participation strategy in higher education in England.* House of Commons.

Hunter, S. (2003). *A Critical Analysis of Approaches to the Concept of Social Identity in Social Policy*. *23*, 322–344. https://doi.org/10.1177/02610183030233002

Hutchinson, A., & Lovell, A. (2013). Participatory action research: Moving beyond the mental health `service user' identity. *Journal of Psychiatric and Mental Health Nursing*, *20*(7), 641–649. https://doi.org/10.1111/jpm.12001

Jenkins, H., & Jones, D. C. (1950). Social Class of Cambridge University Alumni of the 18th and 19th Centuries. *The British Journal of Sociology*, *1*(2), 93–116. https://doi.org/10.2307/587551

Johnson, L., & Caraballo, L. (2019). Multicultural education in the US and UK in the 1980s and beyond: The role of interest convergence- divergence. In: *Multicultural Education Review: Policy Influences and Practical Contributions of Multicultural Education in Diverse Contexts* (Vol. 11, Issue 3, pp. 155–171). https://doi.org/10.1080/2005615X.2019.1644040

Kakabadse, N. K., & Steane, P. (2010). Meaning and interpretation: Insights and discourse. *Journal of Management History*, *16*(3), 346–366. https://doi.org/10.1108/17511341011051243

Keddie, A. (2012). Schooling and Social Justice through the Lenses of Nancy Fraser. *Critical Studies in Education*, *53*(3), 263–279. https://doi.org/10.1080/17508487.2012.709185

Kelly, R. D. G., & Tuck, S. G. N. (2015). *The other special relationship: Race, rights, and riots in Britain and the United States* (1st. ed.). Palgrave Macmillan.

Kettley, N. (2007). The Past, Present and Future of Widening Participation Research. *British Journal of Sociology of Education*, *28*(3), 333–347. https://doi.org/10.1080/01425690701252531

Koyama, J. P., & Varenne, H. (2012). Assembling and Dissembling. *Educational Researcher*, *41*(5), 157–162. https://doi.org/10.3102/0013189X12442799

Lentin, A. & Titley, G. (2011). *The crises of multiculturalism: Racism in a neoliberal age*. Bloomsbury.

Leonardo, Z. (2013). The Story of Schooling: Critical Race Theory and the Educational Racial Contract. *Discourse: Studies in the Cultural Politics of Education*, *34*(4), 599–610. https://doi.org/10.1080/01596306.2013.822624

Leonardo, Z. (2014). Contracting race: Writing, racism, and education. *Critical Studies in Education*, *56*(1), 1–13. https://doi.org/10.1080/17508487.2015.981197

Lessig & Lawrence. (2004). *Free Culture*. Penguin Press.

Liang, B., Spencer, R., West, J., & Rappaport, N. (2013). Expanding the reach of youth mentoring: Partnering with youth for personal growth and social change. *Journal of Adolescence*, *36*(2), 257–267. https://doi.org/10.1016/j.adolescence.2012.10.002

Littler, J. (2013). Meritocracy as Plutocracy: The Marketising of `Equality' Under Neoliberalism. *New Formations: A Journal of Culture/Theory/Politics*, *80*(80), 52–72.

Luebsen, W. (2020). *A report into the operation of the upward bound programme*. London Metropolitan University.

Lukács, G., Livingstone, R., & Lukács, G. (2013). *History and class consciousness: Studies in Marxist dialects*. MIT Press.

Lynn, M., Jennings, M. E., & Hughes, S. (2013). Critical Race Pedagogy 2.0: Lessons from Derrick Bell. *Race Ethnicity and Education*, *16*(4), 603–628. https://doi.org/10.1080/13613324.2013.817776

Mannay, D., & Wilcock, C. (2015). What Students Want? Exploring the Role of the Institution in Supporting Successful Learning Journeys in Online Distance Education. *Widening Participation and Lifelong Learning*, *17*(1), 49-63.

Marcus, G. E., & Saka, E. (2006). Assemblage. *Theory Cult. Soc.*, *23*(2–3), 101–106. https://doi.org/10.1177/0263276406062573

Martin, L. H., Gutman, H., & Hutton, P. H. (1988). *Technologies of the self: A seminar with Michel Foucault*. Tavistock Publications.

Mavelli, L. (2014). Widening participation, the instrumentalization of knowledge and the reproduction of inequality. *Teaching in Higher Education*, *19*(8), 860–869. https://doi.org/10.1080/13562517.2014.934352

May, C. (2008). Opening Other Windows: A Political Economy of ` Openness' in a Global Information Society. *Review of International Studies*, *34*(S1), 69–92. https://doi.org/10.1017/S0260210508007808

McArthur, J. (2016). Assessment for Social Justice: The Role of Assessment in Achieving Social Justice. *Assessment & Evaluation in Higher Education*, *41*(7), 967–981. https://doi.org/10.1080/02602938.2015.1053429

McElroy, E. J., & Armesto, M. (1998a). TRIO and Upward Bound: History, Programs, and Issues-Past, Present, and Future. *The Journal of Negro Education*, *67*(4), 373–380.

McElroy, E. J., & Armesto, M. (1998b). TRIO and upward bound: History, programs, and issues-past, present, and future. *The Journal of Negro Education*, *67*(4), 373–380.

McKenzie, K. B., & Phillips, G. A. (2016). Equity traps then and now: Deficit thinking, racial erasure and naïve acceptance of meritocracy. In: *Whiteness and Education* (Vol. 1, Issue 1, pp. 26–38). https://doi.org/10.1080/23793406.2016.1159600

McLure, G. T., & Child, R. L. (1998). Upward Bound Students Compared to Other College-bound Students: Profiles of Nonacademic Characteristics and Academic Achievement. *The Journal of Negro Education, 67*(4), 346–363.

Meer, N., & Modood, T. (2014). Cosmopolitanism and Integrationism: Is British Multiculturalism a ` Zombie Category'? *Global Studies in Culture and Power*, *21*(6), 658–674. https://doi.org/10.1080/1070289X.2013.875028

Melamed, D., & North, M. S. (2010). The future in inequality. *Social Psychology Quarterly*, *4*, 346–347. https://doi.org/10.1177/0190272510389008

Messiou, K. (2024). Student voice for promoting inclusion in primary schools. *International Journal of Inclusive Education*, 1–15. https://doi.org/10.1080/13603116.2024.2317729

Mill, J. S. (1957). *Utilitarianism*. Bobbs-Merrill Educational Publishing.

Mills, C. W. (1997). *The racial contract*. Ithaca, NY: Cornell University Press.

Mills, C. W. (2002). The racial contract as methodology (not hypothesis. *Philosophia Africana*, *5*(1), 75–99.

Mills, C. W. (2009). Critical Race Theory. *Ethnicities*, *9*(2), 270–281. https://doi.org/10.1177/1468796809009020502

Mills, C. W. (2015a). Decolonizing Western Political Philosophy. *New Political Science*, *37*(1), 1–24. https://doi.org/10.1080/07393148.2014.995491

Mills, C. W. (2015b). The Racial Contract Revisited: Still Unbroken after All These Years. *Politics, Groups, and Identities*, *3*(3), 541–557. https://doi.org/10.1080/21565503.2015.1053400

Morse, J. M. (1995). The Significance of Saturation. *Qualitative Health Research*, *5*(2), 147-149.

Myers, D. E. (1999). *The Impacts of Upward Bound: Final Report for Phase I of the National Evaluation: Final Report.* Washington, DC: U.S. Dept. of Education, Planning and Evaluation Service, Office of Educational Research and Improvement, Educational Resources Information Center.

Neary, M., & Winn, J. (2012). Open Education: Common(s), Commonism and the New Common Wealth. *Ephemera*, *12*(4), 406–422.

NERUPI. (2025). *NERUPI Framework*. https://www.nerupi.co.uk/the-theory/framework#:~:text=The%20Framework%20is%20based%20on%

20six%20main%20aims,seven%20levels%20from%20Level%200%20to%20Level%206

Nicholson, H. J., Collins, C., & Holmer, H. (2004). Youth as People: The Protective Aspects of Youth Development in After-School Settings. *The ANNALS of the American Academy of Political and Social Science*, *591*(1), 55–71. https://doi.org/10.1177/0002716203260081

Nissen, L. B. (2011). Community-directed engagement and positive youth development: Developing positive and progressive pathways between youth and their communities in Reclaiming Futures. *Children and Youth Services Review*, *33*, S23–S28. https://doi.org/10.1016/j.childyouth.2011.06.009

Nolas, S.-M. (2014). Exploring young people's and youth workers' experiences of spaces for `youth development': Creating cultures of participation. *Journal of Youth Studies*, *17*(1), 26–41. https://doi.org/10.1080/13676261.2013.793789

Nussbaum, M. (2006). Education and democratic citizenship: Capabilities and quality education. *Journal of Human Development*, *7*(3), 385–395. https://doi.org/10.1080/14649880600815974

Nussbaum, M. C. (2000). *Women and Human Development: The Capabilities Approach* (1st ed.). Cambridge University Press. https://doi.org/10.1017/CBO9780511841286

Onwuegbuzie, A. J., & Leech, N. L. (2005). On Becoming a Pragmatic Researcher: The Importance of Combining Quantitative and Qualitative Research Methodologies. *International Journal of Social Research Methodology*, *8*(5), 375–387. https://doi.org/10.1080/13645570500402447

O'Reilly, M., & Parker, N. (2013). `Unsatisfactory Saturation': A critical exploration of the notion of saturated sample sizes in qualitative research. *Qualitative Research*, *13*(2), 190–197. https://doi.org/10.1177/1468794112446106

Otto, H.-U., & Ziegler, H. (Eds.). (2010). *Education, Welfare and the Capabilities Approach* (1st ed.). Verlag Barbara Budrich. https://doi.org/10.2307/j.ctvdf0chg

Papastergiadis, N. (2009). Wog zombie: The de- and re-humanisation of migrants, from mad dogs to cyborgs. *Cultural Studies Review*, *15*(2), 147–178. https://doi.org/10.5130/csr.v15i2.2043

Parker, L., & Gillborn, D. (2015). Intersectionality, Critical Race Theory, and the Primacy of Racism. *Qualitative Inquiry*, *21*(3), 277–287. https://doi.org/10.1177/1077800414557827

Paye, J.-C. (1996). Policies for a Knowledge-Based Economy. *Organisation for Economic Cooperation and Development. The OECD Observer*, *200*, 4.

Peck, J., & Tickell, A. (2002). Neoliberalizing space. *Antipode*, *34*(3), 380–404.

Peters, M. A. (2004). Citizen-Consumers, Social Markets and the Reform of Public Services. *Policy Futures in Education*, *2*(3–4), 621–632. https://doi.org/10.2304/pfie.2004.2.3.14

Peters, M. A. (2010). *Three Forms of the Knowledge Economy: Learning, Creativity and Openness*. *58*(1), 67–88. https://doi.org/10.1080/00071000903516452

Petersen, E. B. (2015). What crisis of representation? Challenging the realism of post-structuralist policy research in education. *Critical Studies in Education*, *56*(1), 147–160. https://doi.org/10.1080/17508487.2015.983940

Phelps, E., Zimmerman, S., Warren, A. E. A., Jeličić, H., Von Eye, A., & Lerner, R. M. (2009). The structure and developmental course of Positive Youth Development (PYD) in early adolescence: Implications for theory and practice. *Journal of Applied Developmental Psychology*, *30*(5), 571–584. https://doi.org/10.1016/j.appdev.2009.06.003

Ponterotto, J. (2015). Brief Note on the Origins, Evolution, and Meaning of the Qualitative Research Concept Thick Description. *The Qualitative Report, 11*(3), 538-549. https://doi.org/10.46743/2160-3715/2006.1666

Powell, J. L., & Edwards, M. (2005). Surveillance and morality: Revisiting the education reform act (1988) in the United Kingdom. *Surveillance and Society*, *3*(1), 96–106. https://doi.org/10.24908/ss.v3i1.3322

Pryor, A. (1999). Our competitive future: Building the knowledge- driven economy. *Computer Law and Security Review: The International Journal of Technology and Practice*, *15*(2), 115–116. https://doi.org/10.1016/S0267-3649(99)80025-9

Putnam, R. D. (2000). *Bowling Alone: The Collapse and Revival of American Community*. Simon & Schuster.

Quin, J. (2009). Growing Social Justice Educators: A Pedagogical Framework for Social Justice Education. *Intercultural Education*, *20*(2), 109–125. https://doi.org/10.1080/14675980902922192

Rampton Report (1981). *West Indian Children in our Schools: Interim report of the Committee of Inquiry into the Education of Children from Ethnic Minority Groups*. London: Her Majesty's Stationery Office.

Rawls, J. (2005). *A theory of justice*. Belknap Press.

Reay, D. (1998). ' Always Knowing' and ` Never Being Sure': Familial and Institutional Habituses and Higher Education Choice. *Journal of Education Policy*, *13*(4), 519–529. https://doi.org/10.1080/0268093980130405

Reisch, M. (Ed.). (2014). *Routledge international handbook of social justice*. Routledge. https://doi.org/10.4324/9781315857534

Rieber, R. W. & Carton, A. S. (Eds.). (1995). *The Collected Works of L.S. Vygotsky, Volume 2: The Fundamentals of Defectology (Abnormal Psychology and Learning Disabilities)*. Springer Nature.

Roberts, A. C. (2012). *Gentrification and school choice: Where goes the neighborhood?* Dissertation. Georgia State University.

Robeyns, I. (2006). Three Models of Education: Rights, Capabilities and Human Capital. *Theory and Research in Education*, *4*(1), 69–84. https://doi.org/10.1177/1477878506060683

Rolon-Dow, R. (2011). Race(ing) stories: Digital storytelling as a tool for critical race scholarship. *Race Ethnicity and Education*, *14*(2), 159–173. https://doi.org/10.1080/13613324.2010.519975

Saldanha, A. (2012). Assemblage, Materiality, Race, Capital. *Dialogues in Human Geography*, *2*(2), 194–197. https://doi.org/10.1177/2043820612449302

Schultz, T. W. (1993). The Economic Importance of Human Capital in Modernization. *Education Economics*, *1*(1), 13–19. https://doi.org/10.1080/09645299300000003

Seddon, T. (2014). Educational Work: The Educational Boundary Politics of Making 'Citizens'. *Globalisation, Societies and Education*, *12*(3), 336–357. https://doi.org/10.1080/14767724.2014.916610

Sen, A. (1985). Well-Being, Agency and Freedom: The Dewey Lectures 1984. *The Journal of Philosophy*, *82*(4), 169-221. https://doi.org/10.2307/2026184

Sen, A. (2001). *Development As Freedom*. Oxford University Press.

Smith, K. G., Collins, C. J., & Clark, K. D. (2005). Existing Knowledge, Knowledge Creation Capability, and the Rate of New Product Introduction in High-Technology Firms. *Academy of Management Journal*, *48*(2), 346–357. https://doi.org/10.5465/amj.2005.16928421

Social Mobility Commission. (2017). *State of the Nation 2017: Social Mobility in Great Britain*. London: Her Majesty's Stationery Office.

Solórzano, D. G., & Yosso, T. J. (2001). Maintaining Social Justice Hopes within Academic Realities: A Freirean Approach to Critical Race/Latcrit Pedagogy. *Denver University Law Review*, *78*(4), 595–621.

Solorzano, D. G., & Yosso, T. J. (2002). Critical Race Methodology: Counter-Storytelling as an Analytical Framework for Education Research. *Qualitative Inquiry*, *8*(1), 23–44. https://doi.org/10.1177/107780040200800103

Stake, R. E. (1995). *The art of case study research*. Sage Publications, Inc.

Stone, M. (1981). *The Education of the Black Child: The Myth of Multiracial Education*. Fontana.

Swanton, D. (2015). A Different Difference: Rethinking Race with Deleuze. *Postcolonial Studies*, *18*(3), 305–312. https://doi.org/10.1080/13688790.2015.1136583

Taylor, Y. (2008). Good Students, Bad Pupils: Constructions of 'Aspiration', 'Disadvantage' and Social Class in Undergraduate-Led Widening

Participation Work. *Educational Review*, *60*(2), 155–168. https://doi.org/10.1080/00131910801934029

Teschl, M., & Comim, F. (2005). Adaptive Preferences and Capabilities: Some Preliminary Conceptual Explorations. *Review of Social Economy*, *63*(2), 229–247. https://doi.org/10.1080/00346760500130374

Torres, C. A., & Jones, G. (2013). Neoliberal common sense in education Part One. *International Studies in Sociology of Education*, *23*(2), 77–79. https://doi.org/10.1080/09620214.2013.798061

Tota, P. M. (2014). Filling the Gaps: The Role and Impact of International Non-Governmental Organisations in ` Education for All'. *Globalisation, Societies and Education*, *12*(1), 92–109. https://doi.org/10.1080/14767724.2013.858988

Unterhalter, E. (2009). What Is Equity in Education? Reflections from the Capability Approach. *Studies in Philosophy and Education*, *28*(5), 415–424. https://doi.org/10.1007/s11217-009-9125-7

Valdivia, A. N. (2002). Bell hooks: Ethics From the Margins. *Qualitative Inquiry*, *8*(4), 429–447. https://doi.org/10.1177/10778004008004003

Walker, M. (2006). *Higher Education Pedagogies: A Capabilities Approach / Melanie Walker*. Maidenhead: Open University Press.

Walker, M. (2008). A Human Capabilities Framework for Evaluating Student Learning. *Teaching in Higher Education*, *13*(4), 477–487. https://doi.org/10.1080/13562510802169764

Walker, M., & Unterhalter, E. (2007). The capability approach: Its potential for work in education. In: Walker, M. & Unterhalter, E. (Eds.) *Amartya Sen's Capability Approach and Social Justice in Education.* (pp. 1-18). New York, NY: Palgrave Macmillan.

Walkerdine, V. (2011). Neoliberalism, Working- Class Subjects and Higher Education. *Contemporary Social Science*, *6*(2), 255–271. https://doi.org/10.1080/21582041.2011.580621

Wallerstein, N. (1993). Empowerment and health: The theory and practice of community change. *Community Development Journal*, *28*(3), 218–227. https://doi.org/10.1093/cdj/28.3.218

Watts, M. (2006). Disproportionate Sacrifices: Ricoeur's Theories of Justice and the Widening Participation Agenda for Higher Education in the UK. *Journal of Philosophy of Education*, *40*(3), 301–312. https://doi.org/10.1111/j.1467-9752.2006.00525.x

Watts, M. (2009). Sen and the Art of Motorcycle Maintenance: Adaptive Preferences and Higher Education. *Studies in Philosophy and Education*, *28*(5), 425–436. https://doi.org/10.1007/s11217-009-9127-5

White, C. J., Sakiestewa, N., & Shelley, C. (1998). TRIO: The unwritten legacy. *The Journal of Negro Education*, *67*(4), 444–444. https://doi.org/10.2307/2668143

Wilkins, A. (2010). Citizens and/or Consumers: Mutations in the Construction of Concepts and Practices of School Choice. *Journal of Education Policy*, *25*(2), 171–189. https://doi.org/10.1080/02680930903447671

Wilson, W. J., & Chaddha, A. (2009). The role of theory in ethnographic research. *Ethnography*, *10*(4), 549–564. https://doi.org/10.1177/1466138109347009

Wilson-Strydom, M. (2011). University Access for Social Justice: A Capabilities Perspective. *South African Journal of Education*, *31*(3), 407–418.

Wisker, G., & Masika, R. (2017). Creating a positive environment for widening participation. *Higher Education Review*, *49*(2), 56–84.

Wodak, R., & Meyer, M. (2001). *Methods of Critical Discourse Analysis*. SAGE Publications, Ltd. https://doi.org/10.4135/9780857028020

Yancy, G., Miller-Howard, E. E., & Johnson, C. (2014). Interpretative profiles on Charles Johnson's reflections on Trayvon Martin: A dialogue between George Yancy, E. Ethelbert Miller, and Charles Johnson. *The Western Journal of Black Studies,* 38(1). https://www.thefreelibrary.com/Interpretative+profiles+on+Charles+Johnson%27s+reflections+on+Trayvon...-a0384542799

Yin, R. K. (2012). Case study methods. In: H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.). *APA handbook of research methods in psychology, Vol 2: Research designs: Quantitative,*

qualitative, neuropsychological, and biological. (pp. 141–155). American Psychological Association. https://doi.org/10.1037/13620-009

Yin, R. K. (2013). *Case study research: Design and methods* (5th ed.). SAGE Publications, Inc.

Yosso, T. J. (2002). Toward a critical race curriculum. *Equity & Excellence in Education*, *35*(2), 93–107. https://doi.org/10.1080/713845283

Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education*, *8*(1), 69–91. https://doi.org/10.1080/1361332052000341006

Zajda, J. (2010). *Globalization, Education and Social Justice*. Springer.

Zulli, R. A., & Frierson, H. T. (2004). A focus on cultural variables in evaluating an upward bound program. *New Directions for Evaluation*, *102*, 81–94.

Appendix 1: Interview Questions

Interview questions for each group were structured similarly to those for the students but differed according to the role played in the teaching process. UBI students in this study included recent programme graduates as well as peer mentors who were recent programme graduates who had returned to the programme to engage in mentoring for current students. Interview questions for all research partners sought their perceptions of what happened in differing learning contexts, what worked, what did not work and why, what was achieved, what difference it made for the students/alumni and the wider staff. Essentially the interview questions drew out differing perceptions of what was learnt from direct intervention work.

Student Interview Questions

Grand Tour Questions

Could you walk me through a typical Saturday morning at Upward Bound?
Start with activities at home that are different from other days and continue through the steps until you have arrived home from Upward Bound.
(If you now work for UB how is it different?)
Can you tell me what a typical week of daily life would look like for you from beginning to end?
Before you began participation in the UB programme, how did you feel about attending classes away from school on Saturdays?
What did you expect?
What did you find?
Thinking back, did your experience at UB affect your performance/behaviour as a student?
Can you tell me what a typical week/day of school would look like for you from beginning to end?

Specific grand tour questions

Tell me about a past (and recent one if you work for UB now) UB experience you can remember from the moment you arrived until the moment you left.

Does anything about your time at UB (experiences, events, relationship, etc.) specifically stand out for you?

(If you now work for UB how are they different?)

What helped you believe what you believe, about that experience? You can do now that you believe that? (outcomes, achieved functioning)

(If you now work for UB how are they different?)

Can you tell me about the last time you thought about something from UB in the course of your week? Tell me what happened and why you thought about it?

Guided grand tour questions

When you thought about something from UB during the week, did it affect what you were doing in school/work or at home in any way at all?

Can you describe the way it affected you?

Can you remember where you sat the last time you were in class at UB and describe for me some things that you experienced as you sat there?

What helped you believe what you believe, about that experience?

What can you do now that you believe that? (Outcomes, achieved functioning)

Task-related grand tour questions

Could you tell me what it was like working with the Peer Mentors and Student Ambassadors?

If you are a Peer Mentors or Student Ambassadors what is it like working with one another?

What about working with the Peer Mentors and Student Ambassadors helped you believe what you believe, about that experience working with them? What can you do now that you believe that? (outcomes, achieved functioning via community/cultural processes, social arrangements and programme structure)

Could you tell me what it is like working with the students?

What about working with the students helped you believe what you believe, about that experience working with them?

What can you do now that you believe that?

If you study during the course of the week, can you describe to me when that might be?

Could you describe what you found yourself studying the last time it happened during the week?

Does working with the staff and students help at school/work/home?

Mini tour questions

What are the rules, programme's curricula?

Why do you think they are in place?

What language is encouraged?

Specific mini-tour questions

When was the last time you experienced that part of the Saturday morning routine?

Can you describe the way it took place that time? (alumni/staff)

After you thought about (something)from UB that time in the middle of the week, did you in any way change the way you performed in school or at home?

Guided mini-tour question

Can you show me what happens during the specific part of the Saturday routine that we talked about?

Task-related mini-tour question

Can you describe what you are thinking or feeling as you move through that part of the routine you are showing me?

Example question

Can you give me an example of the kind of studying or thinking you find yourself remembering during the week?

Experience questions

Can you tell me some of your favourite experiences at UB?

This can be outside of classes and learning.

What worked, what didn't work and why?

What is pastoral support and why?

Why do students participate in the poetry slam, what is its value?

Which activities develop positive academic and aspirational outcomes?

Direct language question

How would you describe the way you feel when you remember something from UB during the week?

Hypothetical-interaction question

So, if you were telling a friend about your experience that you had at UB, how would you describe it to them?

Contrast Question

Have your thoughts about yourself as a student changed? How?

Have your thoughts about yourself as a citizen changed?

Contrast verification question

You said that A, B and C in UB all had an impact on you. Did they each impact you in the same way or are they different in some way?

You said that you usually remember a certain aspect of UB, during a particular kind of weekly action, X. Do you think about the UB learning experience (classes), A, differently when at school or at home such as Y or Z that you mentioned, takes place?

Dyadic contrast questions

Can you tell me the difference between A and C at UB? Can you think of any other reasons why C would be different from A?

So, A and C are different, have we listed all the ways?

Triadic contrast question

Is B related to A or C in the way you experience them or are A and C more related to each other than to B?

Rating question

How would you rate the experiences we have just named in their ability to impact your daily life?

What was achieved, what difference did it make for the students/alumni and the wider community?

What do you believe is the biggest “take away” for you from your experience at UB?

Domain verification question

Have your thoughts about yourself as a professional/student changed since attending UB?

You described some different ways that UB has impacted your weekly routine. You said that you felt X because of what you had experienced at UB. Are there different kinds of ways to feel X?

Did the staff play a role? How/Why not?

Did the Students play a role? How/Why not?

Included term verification question

What do you believe you can do or be, after completing the programme? (this doing and being is called functioning)

Which experiences at UB helped you believe what you believe you can do what you do? (outcomes, achieved functioning)

When you say that this part of UB was Z, is that also part of X?

Semantic relationship verification question

Are you saying that when you do Y it is because of X or is it just something similar that happens?

Native language verification question

Would you usually say X to your family or is that just a term you are using with me because I am a teacher/group leader at UB?

Cover term question

You said a specific part of UB affected you. Are there different ways that it has affected you?

Included term question

Are you saying that X, Y, and Z all feel like the same kind of learning experience for you?

Alumni Interview Questions

Grand Tour Questions

How did you happen to come to Upward Bound?
What was school life like before UB?
How did you see yourself as a student (world if needed)?
How is it different now?
Thinking back, before you started the program, how did you feel about coming/what were your expectations about attending/participating in the program?
What did you expect to gain from attending?
What did you find?
Did you meet new people? If so, who? Who had an impact on you?
Did your thinking change in any way?
Thinking back, did your experience at UB affect your performance/behaviour as a student?
Why does Upward Bound exist outside of school?
What type of social and academic encounters take place at UB?
Which types of language and discourse mark encounters and interventions?

Specific grand tour questions

Why does UB work with LPA students?
Does anything about your time at UB (experiences, events, relationship, etc.) specifically stand out for you?
What worked for you/others?
(If you now work for UB how are your views different?)

What helped you believe what you believe, about that experience? How do you know that you can believe that? (outcomes, achieved functioning)

Task-related grand tour questions

Could you tell me what it was like working with the Peer Mentors and Student Ambassadors?

If you are a Peer Mentors or Student Ambassadors, what is it like working with one another?

What about working with the Peer Mentors and Student Ambassadors helped you believe what you believe, about that experience working with them?

What can you do now that you have been a peer mentor? (outcomes, achieved functioning via community/cultural processes, social arrangements and programme structure)

Could you tell me what it is like working with the students?

Mini tour questions

What are the rules, programmes, curricula?

Why do you think they are in place?

What language is encouraged?

How do linguistic exchanges and discourse impact functioning within a Capabilities Approach framework?

What types of communication and discourse frame programme processes?

Experience question

Can you tell me some of your favourite experiences at UB?

This can be outside of classes and learning.

What worked, what didn't work and why?

What is pastoral support and why?

Why do students participate in the poetry slam, what is its value?

Why does learning take place outside of school?

Which activities develop positive academic and aspirational outcomes?

How did the GCSEs go?

Contrast Questions

Have your thoughts about yourself as a student changed? How?

Included term verification question

What do you believe you can do or be, after completing the programme? (this doing and being is called functioning) Which experiences at UB helped you believe what you believe you can do what you do? (outcomes, achieved functioning) Is there anything else you would like to add?

Contrast Question

Have your thoughts about yourself as a student changed? How? Have your thoughts about yourself as a citizen changed?

Contrast verification question

You said that A, B and C in UB all had an impact on you. Did they each impact you in the same way or are they different in some way? You said that you usually remember a certain aspect of UB, during a particular kind of weekly action, X. Do you think about the UB learning experience (classes), A, differently when at school or at home such as Y or Z that you mentioned, takes place?

Dyadic contrast questions

Can you tell me the difference between A and C at UB? Can you think of any other reasons why C would be different from A? So, A and C are different, have we listed all the ways?

Triadic contrast question

Is B related to A or C in the way you experience them or are A and C more related to each other than to B?

Rating question

How would you rate the experiences we have just named in their ability to impact your daily life?

What was achieved, what difference did it make for the students/alumni and the wider community?

What do you believe is the biggest “take away” for you from your experience at UB?

Domain verification question

Have your thoughts about yourself as a professional/student changed since attending UB?

You described some different ways that UB has impacted your weekly routine. You said that you felt X because of what you had experienced at UB. Are there different kinds of ways to feel X?

Did the staff play a role? How/Why not?

Did the Students play a role? How/Why not?

Included term verification question

What do you believe you can do or be, after completing the programme? (this doing and being is called functioning)

Which experiences at UB helped you believe what you believe you can do what you do? (outcomes, achieved functioning)

When you say that this part of UB was Z, is that also part of X?

Semantic relationship verification question

Are you saying that when you do Y it is because of X or is it just something similar that happens?

Native language verification question

Would you usually say X to your family or is that just a term you are using with me because I am a teacher/group leader at UB?

Cover term question

You said a specific part of UB affected you. Are there different ways that it has affected you?

Included term question

Are you saying that X, Y, and Z all feel like the same kind of learning experience for you?

Staff Questions

Grand tour questions

Could you walk me through a typical Saturday morning at Upward Bound? Start with activities at home/work that are different from other days and continue through the steps until you have arrived home from Upward Bound. Can you tell me what a typical week of daily life would look like for you from beginning to end? Before you began participation in the UB programme, how did you feel about attending classes and working on Saturdays? What did you expect? About students? About staff? What did you find? what do students /staff achieve and do? Thinking back, did your experience at UB affect your performance/behaviour as a student/professional? Can you tell me what a typical week/day of school would look like for you from beginning to end? (if other questions lag)

Specific grand tour questions

Tell me about a recent UB experience you can remember from the moment you arrived until the moment you left. Does anything about your time at UB (experiences, events, relationship, etc.) specifically stand out for you? About students? About staff? Are there different aspects to student learning at UB? What helped you believe what you believe, about that experience?

Do you believe that? (outcomes, achieved functioning)

Can you tell me about the last time you thought about something from UB in the course of your week? Tell me what was happening and why you thought about it.

Guided grand tour questions.

When you thought about something from UB during the week, did it affect what you were doing in work/school or at home in any way at all?

Can you describe the way it affected you?

Could you show me what you were doing the last time you were working at UB and describe for me some things that you experienced as you did it?

What helped you believe what you believe, about that experience? What can you do now that you believe that? (outcomes, achieved functioning)

Task-related grand tour questions.

Could you tell me what it is like working with the staff (Peer Mentors and Student Ambassadors or Group Leaders and Teachers or Programme leadership)?

What about working with the Peer Mentors and Student Ambassadors Group Leaders and Teachers or Programme leadership helped you believe what you believe about that experience working with them?

What can you do now that you believe that? (outcomes, achieved functioning via community/cultural processes, social arrangements and programme structure)

Could you tell me what it is like working with the students?

What about working with the students helped you believe what you believe, about that experience working with them?

What can you do now that you believe that?

Did working with the Peer Mentors and Student Ambassadors Group Leaders and Teachers or Programme leadership help at work/home?

Mini tour questions

What are the rules, programme's, curricula?

Why do you think they are in place?

What language is encouraged?

Specific mini-tour questions

When was the last time you experienced that part of the Saturday morning routine? Can you describe the way it took place at that time? (alumni/staff)

After you thought about (something)from UB that time in the middle of the week, did you in any way change the way you performed in school or at home?

Guided mini-tour question

Can you show me what happens during the specific part of the Saturday routine that we talked about?

Task-related mini-tour question

Can you describe what you are thinking or feeling as you move through that part of the routine you are showing me?

Example question

Can you give me an example of the kind of studying or thinking you find yourself remembering during the week?

Experience question

Can you tell me some of your favourite experiences at UB? This can be outside of classes and learning.

What worked, what didn't work and why?

What is pastoral support and why?

Why do students participate in the poetry slam, what is its value?

Which activities develop positive academic and aspirational outcomes?

Direct language question

How would you describe the way you feel when you remember something from UB during the week?

Hypothetical-interaction question

So, if you were telling a friend about an experience that you had at UB, how would you describe it to them?

Contrast Questions

Have your thoughts about yourself as a professional/student changed? How? Have your thoughts about yourself as a citizen changed?

Contrast verification question

You said that A, B and C in UB all had an impact on you. Did they each impact you in the same way or are they different in some way?

Directed contrast question

You said that you usually remember a certain aspect of UB, A, during a particular kind of weekly action, X. Do you think about the UB learning experience (classes), A, differently when at school or at home such as Y or Z that you mentioned, takes place?

Dyadic contrast questions

Can you tell me the difference between A and C at UB? Can you think of any other reasons why C would be different from A? So A and C are different, have we listed all the ways?

Triadic contrast question

Is B related to A or C in the way you experience them or are A and C more related to each other than to B?

Rating question

How would you rate the experiences we have just named in their ability to impact your daily life? What has UB achieved, what difference did it make for the students/alumni and the wider community? What do you believe is the biggest “take away” for you from your experience at UB?

Structural Questions

Domain verification question

Have your thoughts about yourself as a professional/student changed since joining UB? You described some different ways that UB has impacted your weekly routine. You said that you felt X because of what you had experienced at UB. Are there different kinds of ways to feel X?

Did the staff play a role? How/Why not?

Did the Students play a role? How/Why not?

Included term verification question

What do you believe you can do or be, after participating in the programme? (this doing and being is called functioning)

Which experiences at UB helped you believe what you believe you can do what you do? (outcomes, achieved functioning)

When you say that this part of UB was Z, is that also part of X?

Semantic relationship verification question

Are you saying that when you do Y it is because of X or is it just something similar that happens?

Native language verification question

Would you usually say X to your family or is that just a term you are using with me because I am a teacher/group leader at UB?

Cover term question

You said a specific part of UB affected you. Are there different ways that it has affected you?

Included term question

Are you saying that X, Y, and Z all feel like the same kind of learning experience for you?

Appendix 2: Consent Forms and Information Sheets

The Alumni Consent Form

ALUMNI CONSENT FORM

Project Title: *Upward Bound: A study of the culture*, processes, and meaning of an out-of-school-time programme for academically at-risk adolescents in London

Name of Researchers: Quaco Cloutterbuck
Email Address: q.cloutterbuck@lancaster.ac.uk

Please tick each box

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily ☐

2. I understand that my participation is voluntary and that I am free to withdraw during my participation in this study without giving any reason. If you want to withdraw , let me know within two (2) weeks. If you withdraw within 2 weeks of taking part in the study your data will be removed.
PLEASE NOTE: In regard to the on-going informal observation aspect of the study, I am aware that removing data for a single individual is not always be possible.This is difficult if your data has been pooled together with other participants' data. I understand that although my data from the informal observation cannot be destroyed, the researcher will try to disregard such when analysing informal observations. In any case, your data will not be identified by name.
. ☐

3. I understand that any information given by me may be used in future reports, academic articles, publications or presentations by the researcher/s, but your personal information will not be included and you will not be identifiable. ☐

4. I understand that my name/my organisation's name will not appear in any reports, articles or presentation without my consent. ☐

5. I understand that interviews will be audio-recorded and transcribed and that data will be protected on encrypted devices and kept secure. ☐

6. I understand that data will be kept according to University guidelines for a minimum of 10 years after the end of the study. ☐

7. I agree to take part in the focus group aspect of the study ☐

8. I agree alternatively, to take part in an informal one-on-one interview. ☐

Name _____**Date**_____ **Signature** _____

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Quaco Cloutterbuck

Signature of Researcher /person taking the consent_____ **Date** _____ Day/month/year

One copy of this form will be given to the participant and the original kept in the files of the researcher at Lancaster University

The Alumni Information Sheet

Participant information Sheet for Alumni of the Upward Bound Programme

Hello. My name is Quaco Cloutterbuck. I am a PhD student at Lancaster University. I also serve as a group leader at Upward Bound. I invite you to take part in my research study *"Upward Bound: A study of the culture, processes, and meaning of an out-of-school-time programme for academically at-risk adolescents in London*
.

Please take time to read the following information carefully before you decide whether or not you wish to take part.

What is the study about?

The aim of the study is to gain a better understanding of how program activities and interactions at Upward Bound affect the academic achievement and educational aspirations of academically at risk adolescents. As alumni, I am asking you to reflect on your time as a student at Upward Bound. I am interested in learning your thoughts and perspectives on how you believe your experience Upward Bound affected you. This is especially so regarding how programme activities and interactions impacted your achievement at your secondary school and your GCSE scores. Also, what influence, if any, the program had on your aspirations regarding moving forward to further and higher education.

Why have I been invited?

As a program alumnus/alumna, your thoughts and perspectives on your experiences while at Upward Bound may provide a better understanding of how an outside-of-school program activities and interactions affect the educational achievement and aspirations of students, like you.

I would be very grateful if you agree to take part in this study. If you agree, I will request your consent to participate in a one to one or group interview about your recollection of experiences at Upward Bound.

What will I be asked to do if I take part?

Program alumni who decide to take part in the study will participate in a focus group interview conducted by the researcher (me). The purpose of the focus group is to provide a space where recollections of and perceptions about the Upward Bound programme and your experiences in it can be voiced. On rare occasion, alumni may, due to an extenuating circumstance, be interviewed one-on-one. Focus group participants should agree that what is discussed in the focus group interview should not shared outside of it. I will keep your observations and input confidential and will not share any alumni views of the programme, with staff, students or anyone at Upward Bound. Your thoughts and ideas are only used for my study. Alumni participants' names will not be used nor disclosed to anyone. Interviews, approximately one hour long, will be conducted at the Upward Bound site.

Whether you participate in a focus group or one-on-one interview, the session will be audio-recorded. Information will be protected as audio recordings will be encrypted on the researcher's password-protected computer. The audio files will then be transcribed and kept locked securely in the researcher's home office.

What are the possible benefits from taking part?

You may benefit from participating in this study by having an opportunity to reflect on how you believe the Upward Bound Program affected you, generally speaking. More specifically, how it impacted your academic achievement in your secondary school, your GCSE scores, and your academic plans for the future in further and higher education. Although you may not benefit in other ways from participating in the study, your recollections will help the researcher (me) gain a better understanding about how an outside of school program like Upward Bound affects students academically and personally in real time and into the future.

Do I have to take part?

No. It's completely up to you to decide whether or not you take part. Your participation is voluntary. If you decide not to take part in this study, this will not affect your work or relationship with the Upward Bound Program. There are no consequences of any kind.

What if I change my mind?

If you change your mind, you are free to withdraw within two weeks of your participation in the focus group. If you want to withdraw, please let me know, and I will extract any data you contributed to the study and destroy it. Data means the information, views, ideas, etc. that you and other participants have shared with me. It is difficult however, and often impossible to take out data from one specific participant once it has been anonymised or pooled together with other people's data. Once study data is anonymised, data provided by a single person cannot be individually identified. Therefore, if you want to withdraw, you need to do so up to 2 weeks after taking part in the study.

What are the possible disadvantages and risks of taking part?

It is unlikely that there will be risks or disadvantages to taking part in the study. You may possibly, however, be inconvenienced in having to taking approximately one hour from your usual activities to participate in a focus group interview (or, alternatively in a one-on-

on-one interview). Every effort will be made to schedule the focus group at a time that does not interfere with your regular activities. Interviews will be conducted at the Upward Bound program site.

Will my data be identifiable?
After the focus group or one-on-one interview, I will, primarily, have access to the data you share with me. The only others who will have access *are my PhD supervisor, Dr.* Murat Oztok and a professional transcriber who will listen to the recordings and produce a written record of what you and others have said. The transcriber must sign a confidentiality agreement.

I will keep all personal information about you (e.g. your name and other information about you that can identify you) confidential. That is I will not share it with others. I will anonymise any audio recordings and hard copies of any data. This means that I will remove any personal information.

Participants in the focus group will be asked not to disclose information outside of the focus group and with anyone not involved in the focus group without the relevant person's express permission.

How will my data be stored?

Your data will be stored in encrypted files (that is, no-one other than me, the researcher will be able to access them) and on password-protected computers.
I will store hard copies of any data securely in locked cabinets in my office. I will keep data that can identify you separately from non-personal information (e.g. your views on a specific topic). In accordance with University guidelines, data will be kept securely for a minimum of ten years.

How will we use the information you have shared with us and what will happen to the results of the research study?

I will use the data you have shared for academic purposes only. This will include my PhD thesis. Publication in a professional journal and/or presentation at academic conferences may be pursued. Possibly, study findings may be used to inform policy-makers.

When writing up the findings from this study, I may reproduce some of the views and ideas you shared with me. When doing so, I will only use anonymised quotes (e.g. from our interview with you), so that although I will use your exact words, you cannot be identified in our publications.

Who has reviewed the project?
This study has been reviewed and approved by the Faculty of Arts and Social Sciences and Lancaster Management School's Research Ethics Committee.

What if I have a question or concern?

If you have any queries or if you are unhappy with anything that happens concerning your participation in the study, please contact me, Quaco Cloutterbuck, at q.cloutterbuck@lancaster.ac.uk or via 07807000221; and/or my supervisor Dr. Murat Oztok, at m.oztok@lancaster.ac.uk, via: +44 (0)1524 594661 . His mailing address is, Lancaster University, Faculty of Arts and Social Science, Educational Research, Lancaster, United Kingdom, LA1 4YD

If you have any concerns or complaints that you wish to discuss with a person who is not directly involved in the research, you can also contact:

Head of Department:
Paul Ashwin
Lancaster University, Faculty of Arts and Social Science, Educational Research
Lancaster University, Bailrigg, Lancaster, United Kingdom, LA1 4YW,
email: paul.ashwin@lancaster.ac.uk

Thank you for considering your participation in this project.

STAFF CONSENT FORM

Project Title: *Upward Bound: A study of the culture,* processes, and meaning of an out-of-school-time programme for academically at-risk adolescents in London

Name of Researchers: Quaco Cloutterbuck
Email Address: q.cloutterbuck@lancaster.ac.uk

Please tick each box

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily ☐

2. I understand that my participation is voluntary and that I am free to withdraw during my participation in this study without giving any reason. If you want to withdraw , let me (the researcher) know within two (2) weeks. If you withdraw within 2 weeks of taking part in the study your data will be removed.
PLEASE NOTE: In regard to the on-going informal observation aspect of the study, I am aware that removing data for a single individual is not always be possible. This is difficult if your data has been pooled together with other participant's data. I understand that although my data from the informal observation cannot be destroyed the researcher will try to disregard such when analysing informal observations. In any case, your data will not be identified by name. In regard to the interview, I am aware that I can withdraw before or during the interview; or within two weeks following it. Given this notification, your information will be destroyed. ☐

3. I understand that any information given by me may be used in future reports, academic articles, publications or presentations by the researcher/s, but your personal information will not be included and you will not be identifiable. ☐

4. I understand that my name/my organisation's name will not appear in any reports, articles or presentation without my consent. ☐

5. I understand that interviews will be audio-recorded and transcribed and that data will be protected on encrypted devices and kept secure. ☐

6. I understand that data will be kept according to University guidelines for a minimum of 10 years after the end of the study. ☐

7. I agree that I will take part in the informal students-staff observation aspect of the study ☐

8. I agree that I will take part in the informal on-on-one interview aspect of my study ☐

Name _____Date_____ Signature _____

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Quaco Cloutterbuck

Signature of Researcher /person taking the consent_____ Date _____ Day/month/year

One copy of this form will be given to the participant and the original kept in the files of the researcher at Lancaster University

The Staff Information Sheet

Programme Staff Participant information Sheet

Hello my name is Quaco Cloutterbuck. I am a PhD student at Lancaster University. As you know, I also currently serve as a Group Leader at Upward Bound. I would like to invite you to take part in my research study "*Upward Bound: A study of participants' perspectives of the culture, processes and meaning of an out-of-school time programme for academically at-risk adolescents in London*.

Please take time to read the following information carefully before you decide whether or not you wish to take part.

What is the study about?

This study aims to document a range of programme staff thoughts and perspectives about-Upward Bound Programme's activities and interactions and your part in them. This is especially so in terms of how programme activities and interactions at Upward Bound affect students' achievement at school, their GCSE score, and their aspirations to move forward to further and higher education.

Why have I been invited?

You have been invited to participate in this study because your thoughts and perspectives on the important work you do at Upward Bound. They will help provide a better understanding of how activities and interactions in this outside-of-school programme affect students' educational achievement and aspirations.

I would be very grateful if you would agree to take part in this study. If you agree to take part in the study I will request your consent. Study procedures, described more fully below, mainly consist of me informally observing students and staff during routine Saturday activities and conducting interviews with programme participants.

What are the study procedures? What will I be asked to do if I take part?

If you decide to take part in this study, from time to time, I will informally observe students and staff during their regular Saturday activities/interactions at Upward Bound. The purpose of the observation is to gain a sense of what is occurring in the programme's natural, every-day setting.

Further, you will be asked to participate in a one-on-one interview with me. The purpose of the interview is to provide a space where your thoughts and impressions (perceptions) about the programme and your experiences in it can be voiced. More specifically, during

the interview, you can share perceptions regarding your beliefs about how the programme affects (1) students' educational experience at the local school, (2) their future achievement on the GCSE exam, and (3) their aspirations toward further and higher education.

Interviews will be audio-recorded but real names will not be used nor disclosed to anyone. Audio recordings will be downloaded onto the researcher's computer, transcribed and kept in the researcher's possession. Perceptions voiced in the interview are confidential. The interview will take place at Islington Upward Bound and is usually completed in one hour or less. On rare occasion, the interview may take place outside of the Upward Bound site and/or be conducted by telephone. What is discussed during the interview is confidential. I will not share your views of the programme, other staff members, students or with anyone else at Upward Bound. Your thoughts and ideas are used for my study only.

Do I have to take part?

No. It's completely up to you to decide whether or not you will take part. If you decide not to take part, your work at Upward Bound will not be affected. There will be no penalties or consequences of any kind.

What are the possible benefits from taking part?

You may benefit from participating in this study by having an opportunity to reflect on how you see your role at Upward Bound contributing to student academic achievement in school, on their future GCSE exams, and their educational plans for the future. Although you may not benefit in other ways from participating in the study, your insights will help the researcher (me) understand more about how an out-of-school-time programme like Upward Bound affects students academically and personally.

Do I have to take part in the study?

No. It's completely up to you to decide whether or not you take part. Your participation is voluntary. If you decide not to take part, this will not affect your employment or participation in the Upward Bound Programme. There are no penalties or consequences of any kind.

What if I change my mind?

If you change your mind, you are welcome to withdraw within two weeks of your participation in this study. If you want to withdraw from either the observation, the interview or both, please let me know. I will extract any data you have contributed to the study and destroy it. Data means what I have observed during programme activities and interactions and/or information, views, ideas, etc. that you have shared with me during the interview. It is difficult, however, and often impossible to take out data from one specific participant when this has already been pooled together with other people's data.

What are the possible disadvantages and risks of taking part?

It is unlikely that there will be any major risks or disadvantages to taking part in the study. You may, however, possibly be inconvenienced in having to take time to participate the interview. The interview should not last for more than 60 minutes. Every attempt will be

made to schedule interviews so they will not interfere with your regular programme activities. Interviews will be conducted at the programme site. On rare occasion, an interview may take place outside of the Upward Bound site and/or be conducted by telephone.

Will my data be identifiable?

The researcher (me) will be the only one to have access to the data, with two exceptions. My PhD supervisor, Dr. Murat Oztok, and a professional transcriber who listens to the audio-recording and produces a written record of what has been said will also have access. The transcriber is required to sign a confidentiality agreement. Typed transcriptions of the data will be assigned either a number or pseudonym (false name) identifiable only by the researcher. I will keep all personal information about you (e.g. your name and other information from audio recordings and hard copies of the data that can identify you) confidential. That is, I will not share it with others. I will also anonymise (remove any personal information) from audio recordings and hard copies of any data.

How will my data be stored?

Your data will be stored in encrypted files (that is, no one other than me, the researcher will be able to access them) and on password-protected computers.
I will store hard copies of any data securely in locked cabinets in my office.
I will keep data that can identify you separately from non-personal information (e.g. your views on a specific topic). In accordance with University guidelines, data will keep securely for a minimum of ten years.

How will I use the information you have shared with me and what will happen to the results of the research study?

I will use the data you have shared with me in the following ways: I will use it for academic purposes only. This will include my PhD thesis and other publications, an article in a professional journal for example. I may also present the results of my study at an academic conference, and possibly use it to inform policy-makers.

When writing up the findings from this study, I may reproduce some of the views and ideas you shared with me. If or when doing so, I will only use anonymised quotes from observations and/or from my interview with you in my publications.

Who has reviewed the project?

This study has been reviewed and approved by the Faculty of Arts and Social Sciences and Lancaster Management School's Research Ethics Committee, Lancaster University, UK.

What if I have a question or concern?

If you have any queries or if you are unhappy with anything that happens concerning your participation in the study, please contact myself, Quaco Cloutterbuck, at q.cloutterbuck@lancaster.ac.uk or via telephone at, 07807000221; and/or my PhD supervisor Dr. Murat Oztok, he may be reached at, m.oztok@lancaster.ac.uk, or

viatelephone at, +44 (0)1524 594661 . His mailing address is, Lancaster University, Faculty of Arts and Social Science, Educational Research, Lancaster, United Kingdom, LA1 4YD

If you have any concerns or complaints that you wish to discuss with a person who is not directly involved in the research, you can also contact:

Head of Department:
Paul Ashwin
Lancaster University, Faculty of Arts and Social Science, Educational Research
Lancaster University, Bailrigg, Lancaster, United Kingdom, LA1 4YW,
email: paul.ashwin@lancaster.ac.uk

Thank you for considering your participation in this project.

Quaco Cloutterbuck, at q.cloutterbuck@lancaster.ac.uk

STUDENT CONSENT FORM

Project Title: *Upward Bound: A study of the culture,* processes, and meaning of an out-of-school-time programme for academically at-risk adolescents in London

Name of Researchers: Quaco Cloutterbuck
Email Address: q.cloutterbuck@lancaster.ac.uk

Please tick each box

1. I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily ☐

2. I understand that my participation is voluntary and that I am free to withdraw during my participation in this study without giving any reason. If you want to withdraw , let me know within two (2) weeks. If you withdraw within 2 weeks of taking part in the study your data will be removed.
PLEASE NOTE: In regard to the on-going informal observation aspect of the study, I am aware that removing data for a single individual is not always possible. This is difficult if your data has been pooled together with other participants' data. I understand that although my data from the informal observation cannot be destroyed, the researcher will try to disregard such when analysing informal observations. In any case, your data will not be identified by name. If I have agreed to an interview, I understand that I can withdraw from the interview before, during, or within two weeks following it. If I give a timely notification, my interview data will be destroyed. ☐

3. I understand that any information given by me may be used in future reports, academic articles, publications or presentations by the researcher/s, but your personal information will not be included and you will not be identifiable. ☐

4. I understand that my name/my organisation's name will not appear in any reports, articles or presentation without my consent. ☐

5. I understand that interviews will be audio-recorded and transcribed and that data will be protected on encrypted devices and kept secure. ☐

6. I understand that data will be kept according to University guidelines for a minimum of 10 years after the end of the study. ☐

7. I agree to take part in the informal students-staff observation aspect of the study ☐

8. I agree to take part in the informal on-on-one interview aspect of the study ☐

Name _____**Date**_____ **Signature** _____

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Quaco Cloutterbuck

Signature of Researcher /person taking the consent_____ **Date** _____ Day/month/year

One copy of this form will be given to the participant and the original kept in the files of the researcher at Lancaster University

Student Participant information Sheet

Hello my name is Quaco Cloutterbuck. I am a PhD student at Lancaster University and currently serve as a group leader here at Upward Bound. I would like to invite you to take part in my research study "Upward Bound: A study of participants' perspectives of the culture, processes and meaning of an out-of-school time programme for academically at-risk adolescents in London."

Please take time to read the following information carefully before you decide whether or not you wish to take part.

What is the study about?

Overall, this study aims to learn about your perspectives on your experiences in Upward Bound programme. More specifically, the study seeks to learn about how you believe programme activities and interactions are affecting your achievement at school, may affect your future GCSE scores, and may influence your aspirations toward further and higher education.

Why have students been invited to participate?

Students have been invited to participate in this study because their presence in, as well as their thoughts and perspectives on their experiences at Upward Bound are important. Student input can help provide a better understanding of how activities and interactions in an outside-of-school programme affects the educational achievement and aspirations of young adolescent students.

Your parent/guardian has agreed that you can participate in this study. I would be very grateful if you too agree to take part. If you agree, I will request your consent.

What are the study procedures? What will I be asked to do if I take part?

Students are asked to participate in the study in the following ways. First, from time to time, I will informally observe students and staff during their regular Saturday activities/interactions at Upward Bound. The purpose of the observation is to gain a sense of what is occurring in the programme's natural, every-day setting.

Second, I will also ask some students to participate in an informal, one-on-one or small group interview. Students will be selected at random. The purpose of the interview is to provide a space where students' thoughts and impressions (perceptions) about the programme and their experiences in it can be voiced. Student perceptions voiced in the interview are confidential. Participation in the study is strictly voluntary. I will not share any student views regarding the programme, its staff or students with anyone at Upward Bound. Students' thoughts and ideas will be used for my study only. The interview takes place at the Upward Bound site and is not longer than than one hour.

Interviews will be audio-recorded but real names will not be used nor disclosed to anyone. Audio recordings will be encrypted or downloaded onto the researcher's password-protected computer, transcribed and kept in my possession, securely locked in a cabinet in my home office. Interviews are not longer than one hour.

What are the possible benefits of taking part in the study?

Students may benefit from participating in this study by having an opportunity to reflect on how the Upward Bound Programme may be affecting your academic achievement in school and your future GCSE exams, how you feel about yourself as a student, and your thoughts about further and higher education. Although students may not benefit in other ways, your insights will help the researcher (me) understand more about how a programme like Upward Bound affects you academically and personally

Do I have to take part?

No. It's completely up to your parent/guardian and you to decide whether or not you take part. Participation is voluntary. If either your parent/guardian or you decide not to take part in the study, your participation in the Upward Bound Programme will not be affected. There will be no penalties or consequences of any kind.

What if I change my mind?

If you or your parent/guardian change your/their mind about participating in the study and want to withdraw from the observation, the interview or both.
Please let me know and I will extract any data you have contributed to the study. Data means the information, views, ideas, etc. that you have shared with me during an interview or what I have observed during day-to-day programme activities and interactions. It is difficult, however, and often impossible to take out data from one specific participant when it has already been pooled together with other people's data.

What are the possible disadvantages and risks of taking part in the study?

It is unlikely that there will be any risks or disadvantages to taking part in the study whether in my observation of student-staff informal activities and interactions or in the interview. Regarding the interview, Although it does not last longer than one hour, you may possibly be inconvenienced in having to take the time to complete it. Every attempt will be made to schedule your interview so it does not interfere with regular programme activities. I will conduct all interviews at the Upward Bound programme site.

Will student data be identifiable?

After an interview or observation, I will, primarily, be the only one to have access to the data. Two other persons, however, will see it. They are my PhD supervisor, Dr. Murat Oztok and a professional transcriber who listens to the audio-recording of the interview and produces a written record of what has been said. The transcriber is required to sign a confidentiality agreement. Typed transcriptions of the interview will be assigned either a number or pseudonym (false name) identifiable only by the researcher. I will keep all personal information about you (e.g. your name and other information about you that can identify you) confidential. That is, I will not share it with others. I will anonymise (remove any personal information) from any audio recordings and hard copies of any data.

How will my data be stored?

Your data will be stored in encrypted files (that is, no-one other than me, the researcher will be able to access them) and on password-protected computers. I will securely store hard copies of any data in a locked cabinet in my home office. I will keep data that can identify you separately from non-personal information (e.g. your views on a specific topic). In accordance with University guidelines, data will be kept securely for a minimum of ten years.

How will I use the information students have shared with me and what will happen to the results of the research study?

I will use the data from observations and what students have shared with me during the interview for academic purposes only. This will include my PhD thesis. I may also pursue publication of study findings in a professional journal and presentation at academic conferences. Study findings may also be used to inform policy-makers.

When writing up the findings from this study, I may want to reproduce some of the views and ideas students have shared with me. If or when doing so, I will only use anonymised quotes from observations and/or from my interview with students in my publications.

Who has reviewed the project?

This study has been reviewed and approved by the Faculty of Arts and Social Sciences and Lancaster Management School's Research Ethics Committee, Lancaster University, UK.

What if I have a question or concern?

If you have any questions or if you are unhappy with anything that happens concerning your participation in the study, please contact myself, Quaco Cloutterbuck, at q.cloutterbuck@lancaster.ac.uk or via telephone at, 07807000221; and/or my supervisor Dr. Murat Oztok at m.oztok@lancaster.ac.uk, via telephone at, (0)1524 594661 . His mailing address is, Lancaster University, Faculty of Arts and Social Science, Educational Research, Lancaster, United Kingdom, LA1 4YD

If you have any concerns or complaints that you wish to discuss with a person who is not directly involved in the research, you can also contact:

Head of Department:
Paul Ashwin
Lancaster University, Faculty of Arts and Social Science, Educational Research
Lancaster University, Bailrigg, Lancaster, United Kingdom, LA1 4YW,
email: paul.ashwin@lancaster.ac.uk

Thank you for considering your participation in this project.

Quaco Cloutterbuck
q.cloutterbuck@lancaster.ac.uk

The Parent Information Sheet

Lancaster University

Date

Dear Parent or Guardian:

My name is Quaco Cloutterbuck. I currently work at the Upward Bound Programme as group leader. I am also a doctoral student at Lancaster University. As a requirement of my PhD programme, I am required to carry out a research study. Upward Bound has kindly agreed to allow me to conduct my study there.

The project: ***Upward Bound A study of participants' perspectives of the culture, processes and meaning of an out-of-school time programme for academically at-risk adolescents in London***

My study focuses on learning how programme activities and interactions at Upward Bound, an out-of-school-time programme, contribute to students' academic outcomes and educational aspirations. As you know, Upward Bound plays a role in helping your child/wards' move toward positive academic outcomes and raise their educational aspirations. The study at Upward Bound will help broaden understanding of how the programme helps students to do this.

Why this type of study?

Outcomes of the study will help me to gain a better understand how an out-of-school-time programme like Upward Bound impacts students' educational outcomes and orientation toward further and higher education. Such information will be useful for educators, policy makers, and programmes that have goals similar to Upward Bound.

INFORMATION ABOUT THE STUDY

What is the study about?

Overall, this study aims to learn about programme participant's thoughts and perspectives on their experiences during Upward Bound programme activities and interactions. More specifically, the study seeks to learn beliefs about how programme activities and interactions affect achievement in the local school, GCSE scores, and aspirations toward further and higher education.

Why have students been invited to participate?

Students have been invited to participate in this study, because they can provide important thoughts and perspectives about their experiences at Upward Bound. This information will help provide a better understanding of how activities and interactions in an outside-of-school programme helps students' achieve educationally and aspire toward higher education.

I would be very grateful if you, as a parent or guardian of an Upward Bound Programme student allow your child/ward to take part in my study.

What are the study procedures? What will my child/ward be asked to do if they take part?

Your child/ward can provide information for the study in the following ways. From time to time, I will informally observe them, as part of a group together with programme staff, as they participate in regular weekly activities/interactions at Upward Bound. The purpose of the observation is to gain a sense of what is occurring in the programme's natural, every-day setting.

I will also conduct an informal, a one-on-one or small group interview with some Upward Bound students. Students asked to participate in an interview will be selected at random. The purpose of the interview is to provide a space where students' thoughts and impressions (perceptions) about the Upward Bound Programme and their experiences in it can be voiced. More specifically, during an interview, they can share perceptions about their beliefs regarding the programme's affect on (1) their educational experience at the local school, (2) their future achievement on their GCSE score, and (3) their aspirations toward further and higher education. The interview will not last longer than one hour and takes place at the Upward Bound site.

Participation in the interview is strictly voluntary. I will not share any student's views with staff, other students, or with anyone else at Upward Bound. Your child/ward's thoughts and ideas will be used for my study only. If your child/ward chooses not to be interviewed, their participation in the Upward Bound Programme will not be affected. There will be no penalties or consequences of any kind.

Interviews will be audio-recorded, but real names will not be used nor disclosed to anyone. Audio recordings will be encrypted on the researcher's password-protected computer. The recorded interview will be transcribed and kept in my possession, in a securely locked cabinet in my home office.

What are the possible benefits of taking part in the study?

Participation in the study may provide an opportunity for students to reflect on their time in Upward Bound and how it may be affecting their academic achievement in school, their future performance on their GCSE exams, their thoughts about themselves as a student, and their orientation toward further and higher education. Although students may, individually, not benefit in any other way, their insights will help the researcher (me) understand more about how a programme like Upward Bound impacts them academically and personally.

Does your child/ward have to take part?
No. It's completely up to you, to decide whether or not your child/ward can take part. Participation in the study is voluntary. If you decide not to agree, your participation in the Upward Bound Programme will not be affected. There will be no penalties or consequences of any kind.

What if I change my mind?

If you have agreed that your child/ward can participate in the study, but change your mind, you are welcome to withdraw him/her. If you want to withdraw, please let me know within

two weeks, and I will extract any data your child/ward may have contributed to the study. Data means the information, views, ideas, etc. that have been shared with me during an interview or what I have observed during day-to-day programme activities and interactions. It is difficult, however, and often impossible to take out data for a specific participant if this data has already been pooled together with other people's data.

What are the possible disadvantages and risks of taking part in the study?

It is unlikely that there will be any risks or disadvantages to your child/ward being observed informally, from time-to-time by me during part of their regular day-to-day programme activities and interactions with staff. Should your child/ward be interviewed by me, he/she may be inconvenienced by having to take the time to complete the interview. The interview itself does not last longer than 1 hour. Every attempt will be made to schedule the interview so it does not interfere with regular programme activities. I, personally, conduct the interview, which takes place at the Upward Bound programme site.

Will student data be identifiable?

After an interview or observation, I will be, primarily, the only one to have access to the data. Only two other individuals will also have access. They are my PhD supervisor, Dr. Murat Oztok, and a professional transcriber who listens to the audio recording of the interview and produces a written record of what has been said. The transcriber is required to sign a confidentiality agreement. Typed transcriptions of the interview will be assigned either a number or pseudonym (false name) identifiable only by the researcher. I will keep all personal information about your child/ward (e.g. their name and other information that can identify them) confidential. That is, I will not share it with others. I will also anonymise (remove any personal information) from any audio recordings and hard copies of any data.

How will my child/ward's data be stored?

Data will be stored in encrypted files. No one other than me, the researcher, will be able to access them. All encrypted files are stored on a password-protected computer. I will securely store hard copies of any data in a locked cabinet in my home office. I will keep data that can identify your child/ward separately from non-personal information (e.g. their views on a specific topic). In accordance with University guidelines, data will be kept securely for a minimum of ten years.

How will I use the information students have shared with me and what will happen to the results of the research study?

I will use the data students have shared with me for academic purposes only. This will include my PhD thesis. I may also pursue publication of study findings in a professional journal and presentation at academic conferences. Study findings may also be used to inform policy-makers.

When writing up the findings from this study, I may want to reproduce some of the views and ideas students have shared with me. If or when doing so, I will only use anonymised quotes from observations and/or from my interview with students in my publications.

Who has reviewed the project?

This study has been reviewed and approved by the Faculty of Arts and Social Sciences and Lancaster Management School's Research Ethics Committee, Lancaster University, UK.

What if I have a question or concern about the study?

If you have any queries or if you are unhappy with anything that happens concerning your child/ward's participation in the study, please contact myself, Quaco Cloutterbuck, at quaco.cloutterbuck@lancaster.ac.uk or via telephone at, 07807000221; and/or my supervisor Dr. Murat Oztok, at m.oztok@lancaster.ac.uk, or via: +44 (0)1524 594661 . His mailing address is, Lancaster University, Faculty of Arts and Social Science, Educational Research, Lancaster, United Kingdom, LA1 4YD

If you have any concerns or complaints that you wish to discuss with a person who is not directly involved in the research, you can also contact:

Head of Department: Paul Ashwin
Lancaster University, Faculty of Arts and Social Science, Educational Research
Lancaster University, Bailrigg, Lancaster, United Kingdom, LA1 4YW,
email: paul.ashwin@lancaster.ac.uk

I would be very grateful if you allow your child/ward to take part in my study, but will understand if you do not. Thank you.

Sincerely,
Quaco Cloutterbuck, BA, MS, PhD Candidate
Department of Social Justice in Education
Lancaster University Lancaster, UK

Please see the next page regarding the Parent/Guardian Consent Form.

THE CONSENT FORM

Because your child/ward is a minor, your consent is needed for him/her to participate in the study. A two-page Parent/Guardian Consent Form is enclosed with this letter. Please review and tick the boxes with which you agree. The tick boxes range from indicating your understanding of the purpose and procedures of the study - to asking you to agree or disagree that your child/ward can take part.

Participation is voluntary and your decision whether to allow your child/ward to participate does not affect the services provided to him/her by the Upward Bound Programme. There is no penalty for students who do not take part.

Regardless of your decision, please fill in your name and that of your child/ward in the space provided. Remember to add your signature to the form as well. **Please have your child/ward return the completed, signed Consent Form to the office of Maxine Bunting-Thomas, Programme Director at Upward Bound by Saturday, January 21, 2016.**

Appendix 3: Interview Prompts

The interview questions sought to draw out perceptions of what happens at Upward Bound from differing perspectives. Additionally, interview questions sought perceptions of what contributed to the stock of shared meanings or the pool of resources and knowledge in the zone of proximal development (ZDP) in which learning takes place. Black Emancipatory Action Research (BEAR) includes the understanding that widening participation students marked by low prior attainment (LPA) and the communities with whom they interact in direct intervention, engage in learning and should be able to determine what is valid or useful knowledge.

Interviews were structured to interpret culture, functions, and meanings of the activities and interactions at Upward Bound. Because a capability is a potential functioning, functioning is an important part of a meaningful learning experience. Developing capability through functioning requires structured formal and informal learning experiences in a space constructed to deliver learning experiences that include functioning as a pedagogical tool. Questions centred on the research partner's perceptions of the actual and potential assets that the group could draw upon.

Moving from general to more specific interview questions were ordered by importance of issues in the research agenda. Often discussions took on a life of their own. Beginning with Grand Tour Questions, the Tour questions sought to draw out data on the Broad perceptions of functioning and a comparative analysis of learning environments begin the interview process.

Some Grand Tour Prompts included:

Could you walk me through a typical Saturday morning at Upward Bound?

Start with activities at home

Before you began participation in the UB programme, how did you feel about attending classes away from school on Saturdays?

Thinking back, did your experience at UB affect your performance/behaviour as a student?

Specific grand tour prompts follow the Grand Tour. These prompts allow research partners to engage in reflection on their time at the programme. Some Specific Grand Tour Prompts included:

Tell me about a past (and recent one if you work for UB now) UB experience you can remember from the moment you arrived until the moment you left.

Does anything about your time at UB (experiences, events, relationship, etc.) specifically stand out for you

Task-related grand tour questions allow research partners to reflect on key social interactions.

Some prompts include:

Could you tell me what it was like working with the Peer Mentors and Student Ambassadors?

Capabilities are built on a person's perceptions of functioning and self-efficacy or agency. The Experience question sought to draw out research partner perceptions of meaningful experiences including the Poetry Slam. Some sample prompts include:

Can you tell me some of your favourite experiences at UB?

This can be outside of classes and learning.

What worked, what didn't work and why?

Why do students participate in the poetry slam, what is its value?

Contrast Questions sought to draw out research partner perceptions of change and introduced the concept of citizenship within a group and society. Some sample prompts include:

Have your thoughts about yourself as a student/teacher changed?

How?

Have your thoughts about yourself as a citizen changed?

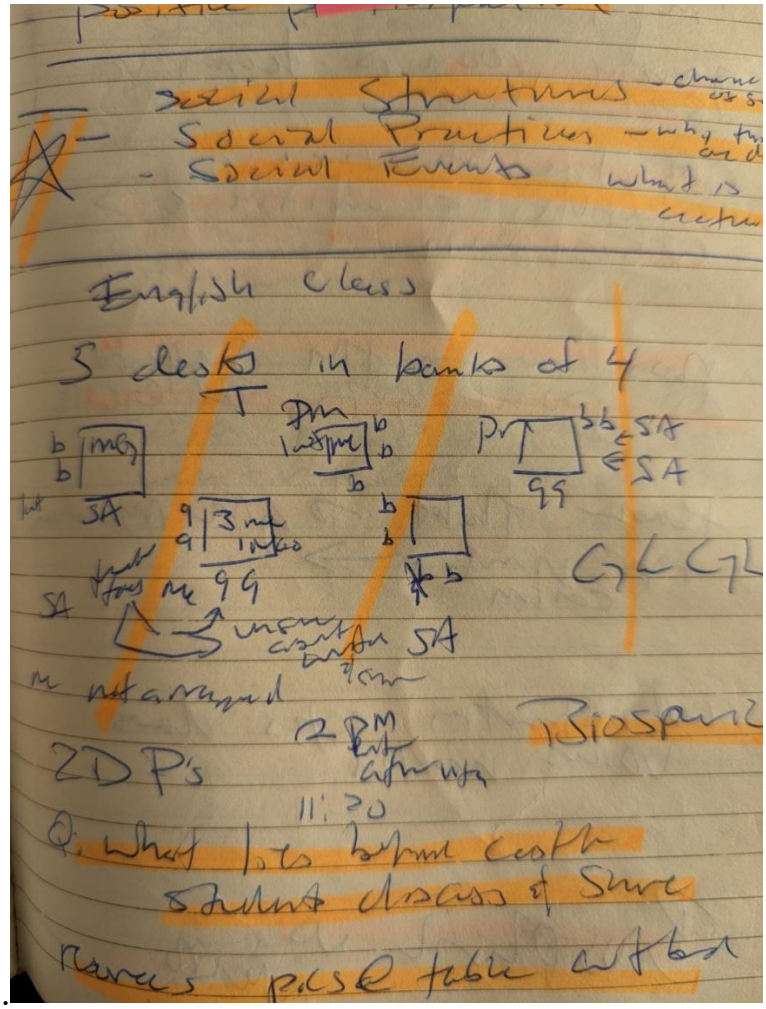
Appendix 4: Observation Goals

Observation goals set by the researcher together with templates helped the researcher organise themes and categories while recording observations. Observation goals included interpreting structures and processes in the classroom and outside of class. A sample selection from a written observation on 5/3/2017 follows.

Ritual

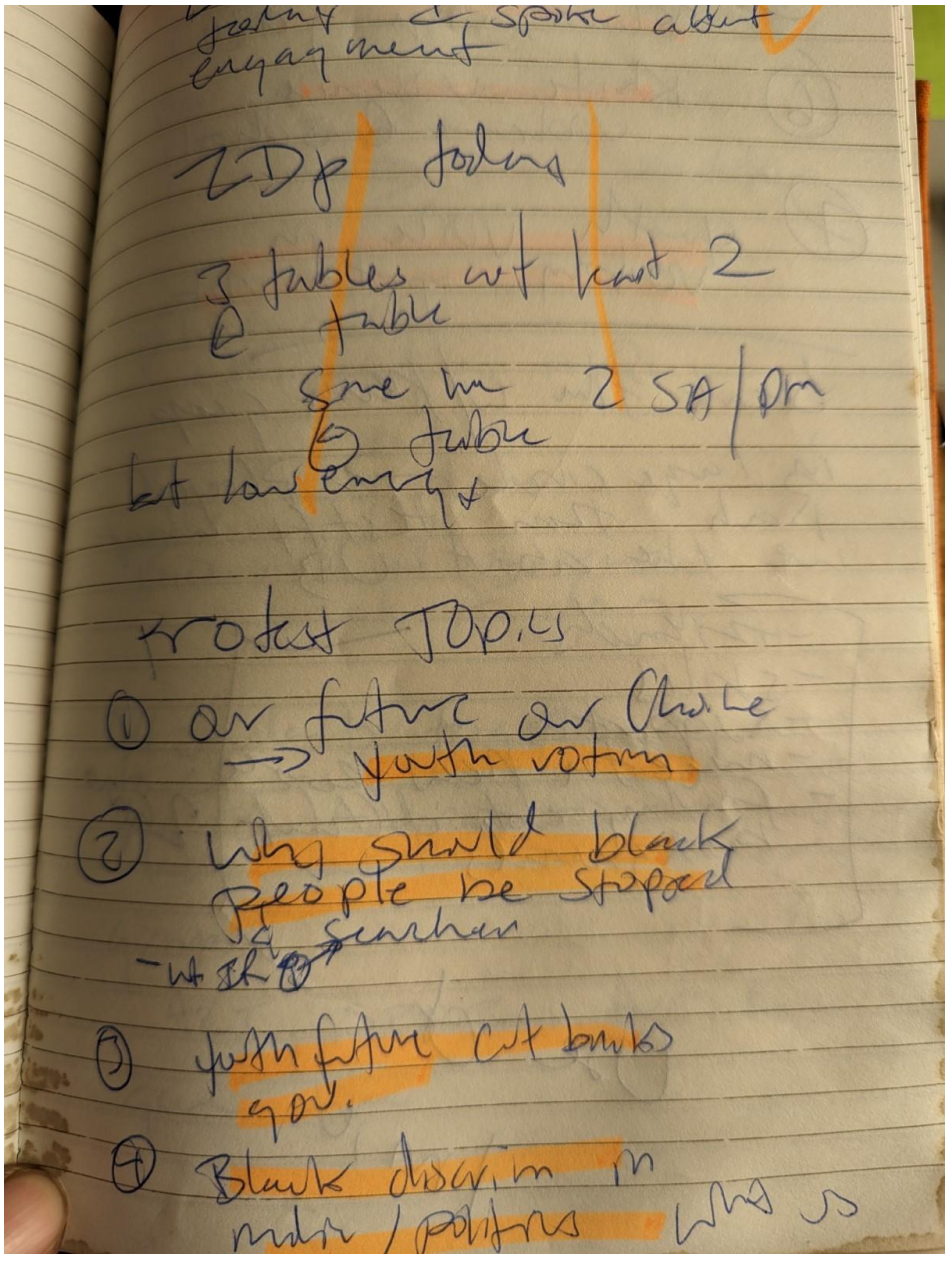
morning staff meeting. Meet with meeting in lounge... all staff... conversations interstaff b4 meeting... PM (programme manager... bried 10 min address, gl meet w group staff... some on time others trickle in... language used in meeting mix of english dialects and hybrids... hybridity plays a large role in multicultural, multiaged and gendered staff. Different dress and cultural messages about dress

An example of class structure supporting processes:

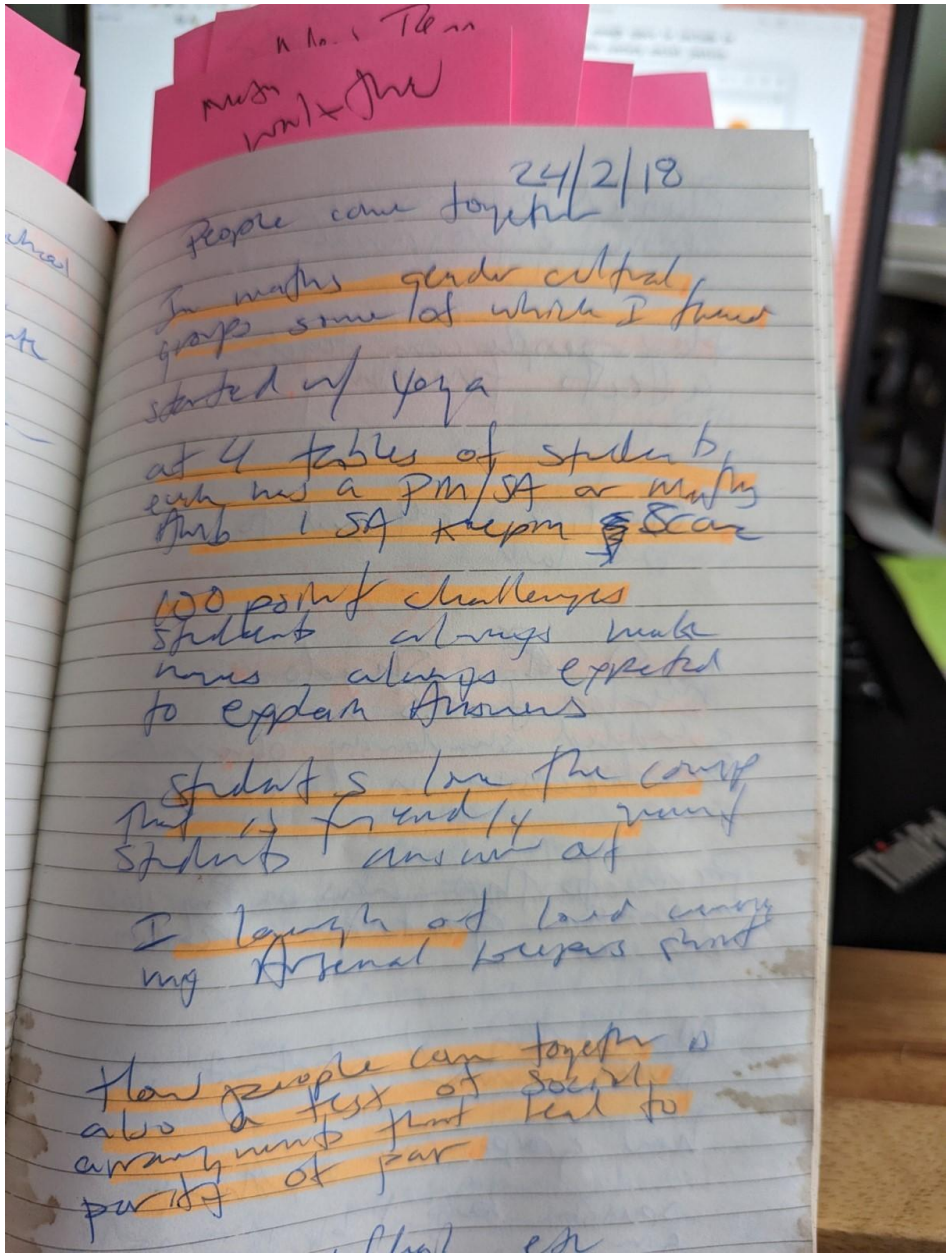


Additionally, programme ritual events such as the ‘Poetry Slam’, ‘Acknowledgements’ and ‘Vote With Your Feet’ were primary sources of data.

Observation goals included identifying and interpreting language and communication produced in curricula.

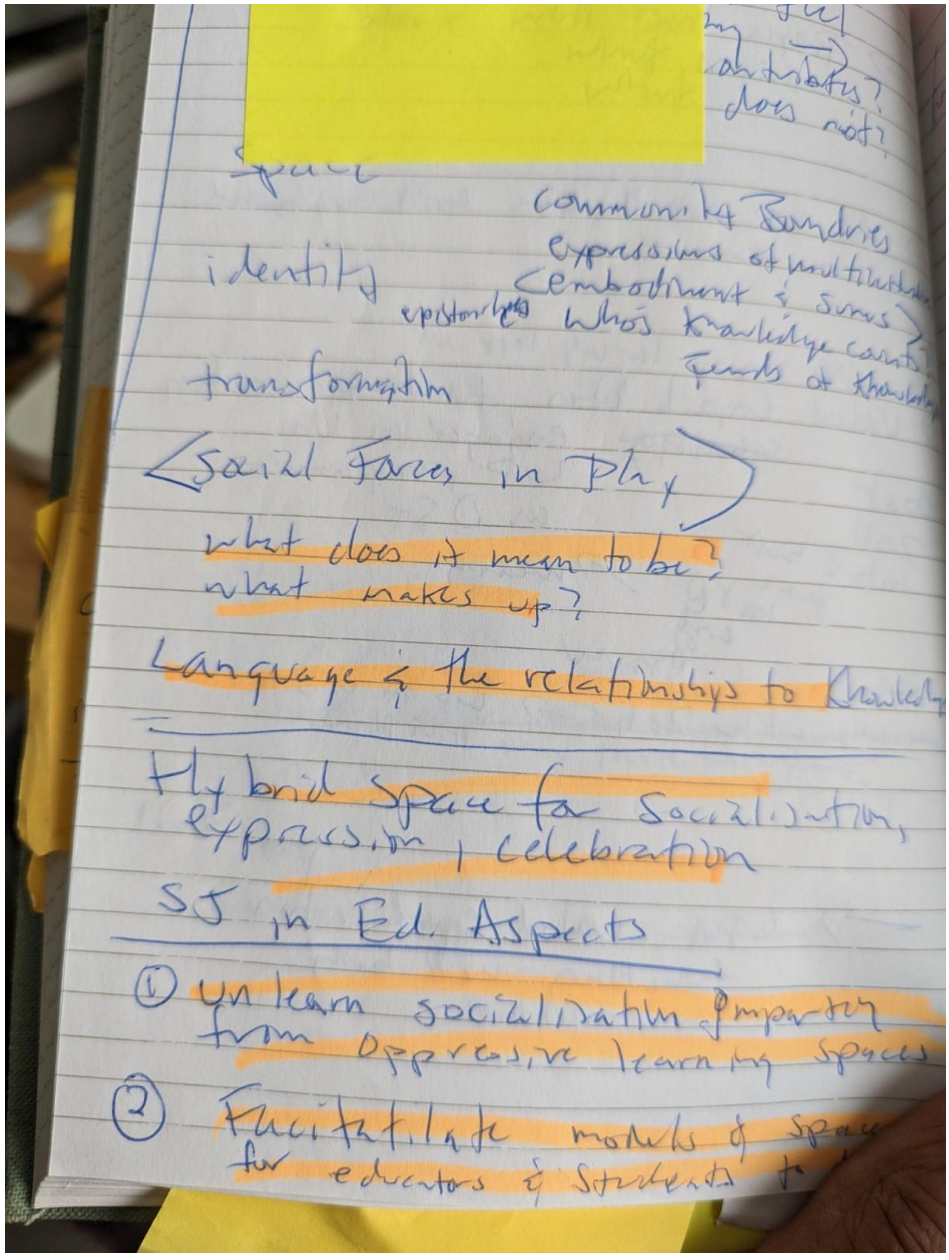


Following is an example of a class transition:



Appendix 5: Field Notes

Field notes helped the researcher incorporate events, themes and theory into observations.



[illegible]

Warm up idea, tip from CHS to whenever team w/ a control device that the team nominates a leader to monitor class & serve as student leader for the day

continuity in lessons
ongoing feedback [illegible]
as [illegible]

My responses —> struggling
odd word choice

- which observations led to this

- Is it appropriate to state