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Dissecting Diversity

A Discursive Analysis of the Use and Meaning of *Diversity*
in two Texts by Ted Cante

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Title: *Dissecting Diversity: A Discursive Analysis of the Use and Meaning of Diversity in two texts by Ted Cantle*

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Abstract: This essay purports to investigate the use and meaning of the lexical item, or word, *diversity* in two texts by British sociologist Ted Cantle. In order to analyse these texts an approach drawing from discourse analysis, as presented by Fairclough, is used. The study consists of two distinct levels of analysis, one based on a quantitative investigation of semanto-syntactic features, and the other based on a qualitative investigation of semantically referential relations. By comparing the results from both analyses, the expectation is that a nuanced conclusion of the use and sense of *diversity* is to be reached; the results indicating a multitude of, not only descriptive, but also ideological, senses enshrined in an ostensibly neutral, or even empty, abstraction of its descriptive references.

Keywords: Diversity, denotation, ideology, discourse, semantics, philosophy, logogenesis, semogenesis.

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1. Introduction

1.1. Introduction & Purpose of essay

Listed in the top 1% of looked up words by the online dictionary merriam-webster.com, and as the seventeenth most frequently looked up word overall (Merriam-Webster, online)¹, one could perhaps dare to stick one's neck out and claim that *diversity* is one the most popular words of our time. As for the reason why it is so frequently being looked up, one can only speculate that its meaning seems elusive, and its use frequent. Yet instead of speculating, this essay intends to scrupulously scrutinise *diversity*, purporting to shed some light on this seemingly elusive word.

In two texts by distinguished British sociologist Ted Cantle, placing *diversity* in the context of the creation of two related social concepts, or policies, namely Community Cohesion and Interculturalism, this paper investigates and analyses the occurrences of *diversity* with the purpose of achieving some sort of insight into how it is being used in the two texts, and, ultimately, an understanding of what it is that the word actually denotes. The primary means of this investigation is that of discourse analysis, understanding the text as contingent to the conventions of its social and ideological reality. By emphasising the textual context in which the lexical item (*diversity*) appears, this essay expects to discern the paradigmatic building blocks that allow for its construction.

1.2. Background

1.2.1. Multiculturalism and the Cantle Report

In the winter of 2010-2011, several European leaders, among them the Prime Minister of the UK, David Cameron, the Chancellor of Germany, Angela Merkel, and the President of France, at that time, Nicolas Sarkozy, were reported in the media to have announced what popularly became known as the failure of multiculturalism (the BBC, online; Cantle 2011: 15-16). Prior to what could be seen as the mere culmination of an ongoing onslaught on multiculturalism, Ted Cantle, an already then renowned sociologist and public servant, was in 2001 appointed by the Home Secretary to chair an independent review team investigating the causes behind the disturbances in three northern English towns in the summer of that same year. The review team was also to present recommendations on how to prevent possible similar occurrences in the future, and in December 2001, *Community Cohesion: Report of the Independent Review Team*, popularly known as *The Cantle Report*, was published.

On top of presenting their results from “seek[ing] the views of local residents and

¹ 17th most frequently looked up word during the last four months, as of 03-31-2014

community leaders [...] on the issues which need[ed] to be addressed to bring about social cohesion”, the report also introduced the concept of Community Cohesion, which soon came to be perceived as a critique of the already then heavily contentious concept of Multiculturalism. Community Cohesion was subsequently adopted by the British Government, ending up forming the conceptual framework on which government policies on race and integration were based.

1.2.2. Interdisciplinary concept

Although this study focuses exclusively on the role of *diversity* in two texts by the same author, some insight, or contextual knowledge, of *diversity* in a wider sense can be quite helpful in attempting to understand its place and origin in what can be referred to as its greater discourse. As will become apparent, *diversity* is used interdisciplinarily to denote a variety of notions, straddling the realms of natural science to the social science, business and also public institutional discursive domains.

The Oxford English Dictionary (the OED) primarily defines it as “[t]he condition or quality of being diverse, different, or varied; difference, unlikeness”. A complementary understanding is provided by its etymology “[o]ld French *diverseté*, *diversité* (12th cent.) difference, oddness, wickedness, perversity < Latin *dīversitāt-em* contrariety, disagreement, difference”. Similar definitions are listed amongst its contemporary senses, but deemed obsolete.

Throughout this essay, *diversity* can be said to be used in a wide sense, referring to both ‘diversity’ and ‘diverse’ (unless stated otherwise). The reason for this simplification is chiefly one of economy, but also that *diversity* can be understood as an adjectival nominalisation of *diverse*, that is, an ideational metaphor; “processes and qualities are construed as if they were entities” (Halliday 2004: 637).

The principal synonym of *diversity* given in this essay is *difference*, or *different* (for *diverse*). This is quite simply due to the fact that *difference*, or *different*, could be said to be the main denominator shared by all the synonyms of *diversity* given by the OED. For the sake of clarity, *italics* are exclusively used when referring to the word, the lexical item, and ‘...’ (single commas) when referring to the meaning of a lexical item; e.g., *diversity*, according to the OED, (primarily) means ‘difference’ or ‘unlikeness’.

In her paper disclosing the discursive history of *diversity*, Litvin provides a clue to understanding the historical semantic connection between the current definition of *diversity* and its etymology; i.e. that between ‘diverse’ and ‘deviant’; “[...] average or ‘typical’ values determined the norm, the ‘essence’. Variation was explained as ‘errors’ around the mean values” (1997: 192). This stems, according to Litvin, from the fact that diversity discourse originated in essentialist

philosophy with its efforts to organise hierarchical structures among various species. Thus, when taken up (diversity discourse) into the disciplinary discourse of biology, so were also certain essentialist ontological assumptions, ultimately providing the paradigmatic premise for construing *diversity*.

Although essentialism no longer functions as the ontological premise within biology, in tracing diversity discourse from biology to management, Litvin concludes that

[t]he importation of diversity from the bio-physical context of botanical and zoological taxonomy into the social-political context of the contemporary workplace has resulted in the portrayal of ‘employee differences’ as primarily a matter of category membership. Individuals can be identified and classified, as can specimens of trees or ants. The categories or ‘subspecies’ into which individuals are classified are discrete, exhibit internal homogeneity and are of a different essence one from another (1997: 203).

Yet, contrary to its historical connotations, *diversity* has nowadays become perceived as possessing what perhaps can be best be described as intrinsically positive values. Analysing the common conceptual ground of interdisciplinary diversity, Sarkar claims that it has become “[...] one of the major cultural values of our time [...] a social goal that we are supposed to embrace, apparently no matter what context [...] often with far too little attention to its justification” (2010: 127).

According to Sarkar, this concern (preoccupation, in his words) with diversity arose within the field of ecology as a result of “[...] a longstanding Western pseudo-religious assumption of the ‘balance of nature’” (2010: 130), in which diversity, or rather the preservation of diversity, is absolutely crucial for maintaining the equilibrium. The dubiousness of this assumption lies primarily in its arbitrarily normative nature;

[...] the doubts being expressed here are about the precise role of this assumption in generating the specific hypothesis that diversity begets stability. Note that the two normative assumptions that form part of the argument: (i) that the extinction of species – in other words, the decline of diversity – is undesirable; and (ii) stability is desirable. Thus, even if the diversity – stability hypothesis is not in itself explicitly normative [...] the rationale for its exploration relies on normative assumptions (2010: 130).

Still, diversity seems equally desirable regardless of which discipline's discourse it pertains to. Contemporary focus, however, is perhaps not so much on maintaining an equilibrium, but rather on its assumed transformative power. The foundation for this view, stemming according to Sarkar from biodiversity, is its interdisciplinary denominator ‘richness’, or taxonomic richness. The conceptual premise can roughly be described as: decrease in diversity equals decrease in potential. Thus sustenance of diversity (richness) allows for greater chance of potential gain, a notion

appropriated not only by the natural sciences, but equally as much by social sciences and the business world. However, as Sarkar points out, what might seem unequivocally logical at first sight, is not always equally desirable when put into context. Hence, indiscriminatory praise of diversity (in the sense of ‘richness’) becomes controversial, to most, when put into the contexts of, for example, wealth distribution or certain cultural phenomena (beforehand deemed objectionable).

As mentioned above, the understanding of *diversity* as ‘richness’ has come to permeate virtually all strands of diversity discourse, including that of public institutions, to which this essay's objects of study can be said to belong. The public institutional discourse has a great deal in common with that of management discourse, both pertaining to the realm of the social, and also sharing a common history.

Affirmative Action (AA) programmes in the United States can be interpreted as an institutional means of addressing the social demands put forward by the civil rights movement in the 1960's. Originally focusing on correcting statistical demographic disproportionality (in regard to public jobs, higher education, etc.) between Blacks and Whites, AA eventually came to include

[...] a broad range of subjects [who] – grounded in comparison with, but not necessarily defined by, race – were addressed by a single set of discourses, policies and institutional practices. These developments initiated an understanding of what we might call the equivalence of differences – Blacks as analogous to women as analogous to the disabled, and so on – an understanding found in many subsequent ideas surrounding ‘diversity’ (Vertovec 2012: 289).

Although AA introduced what Vertovec refers to as the equivalence of differences, it differed greatly from subsequent diversity discourses (of the social realm) in that *diversity*, or *difference*, was interpreted as a negative, a liability that had to be remedied for the greater good of society. However, as AA lost ground, and diversity grew increasingly popular, this perspective changed completely. Instead of perceiving difference as a disadvantage, the table turned, and so did the understanding of *difference*. This change in perspective happened within management discourse, causing *difference*, or *diversity*, to be seen as a potential, instead of a deficiency (Vertovec 2012: 291)

According to Vertovec, much of this was due to an increasing awareness of predicted future demographic changes which applied to both the US and Europe. The meaning of *diversity*, however, seems to differ from one continent to another. Whilst in the US it remains associated chiefly with race (see comments on AA above), in Europe it has become primarily associated with cultural differences arising from migration, and on both continents gender is also often linked to it (Vertovec 2012: 296).

This denotative uncertainty around *diversity* has, according to Vertovec, to do with its

multiple purposes, which

[...]roughly lie between anti-discrimination and positive acceptance [...] anti-discrimination measures assumed under 'diversity' are mainly intended to benefit 'the diverse' (assumed minorities, either self- or other ascribed); positive acceptance measures are often promoted to benefit the organizations in which 'the diverse' are found (2012: 297).

It is precisely this denotative uncertainty, or rather ubiquitousness, according to Vertovec, that has made *diversity* "an essential requirement, a must-have, a sine qua non for contemporary institutions and their public face" (2012: 302). It may seem paradoxical at first, yet it appears as if *diversity's* denotative dubiousness in fact is its greatest strength, or, as Vertovec chooses to put it; "Yes, people are not sure what 'diversity' refers to, but most will nevertheless say something to the effect that 'diversity is good'" (2012: 307).

2. Theoretical premises

The theoretical backbone of this essay builds greatly on Critical Language Study and Critical Discourse Analysis as presented by Fairclough (2001, 1995, respectively). Underlying this view of linguistic analysis is the notion of language as a means of domination, primarily through (ideological) consent, rather than coercion (Fairclough 2001: 193). Thus, "consciousness is the first step towards emancipation" (2001: 193). Or, somewhat more elaborate,

[... b]y 'critical' discourse analysis I mean discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony (Fairclough 1995: 132-33).

Central to a view and analysis of language such as Fairclough's is the concept of ideology. According to Althusser (1971), ideology could be understood as the representation of "the **imaginary** relationship of individuals to their real conditions of existence" (1971: 36, emphasis mine). That is, ideology functions as a mental schema that allows for man to make sense of his reality. This mental schema is, however, nothing but a schema; a man-made model, a means, an

instrument of perception and understanding.

Through ideology man is able to make sense not only of his real conditions of existence, but also of himself, and of his place in reality. In other words, man is consciously constituted by ideology, or, in Althusser's terminology, made a subject. However, ideology does not only constitute man as a subject (i.e. makes him into a conscious being), but is also, simultaneously, constituted by making him into a subject: "there is no ideology except by the subject and for subjects" (1971: 44).

The conclusion, thus, is that man (the subject-less, or conscious-free, being) and his real conditions of existence are rendered mere abstractions (1971: 50), and that man's representation of it (his ideology) becomes his entire, that is both inner (i.e. that which constitutes him as a subject) and outer, reality. This is the reason why two people may have two completely different ways of perceiving one and the same physical reality. In other words, it is the reason why (most often someone else's) ideology, or worldview, may seem altogether arbitrary, or even imaginary or distorted (1971: 38-39).

One could in this way liken ideology to what is understood as common sense, i.e. that whose veracious legitimacy there exists no reason to question. Fairclough, quoting Bourdieu, explains this phenomenon as the "recognition of legitimacy through misrecognition of arbitrariness" (2001: 76), referring to it as naturalization, which in other words could be described as the establishment of an axiom. Or, in the words of Althusser; "one of the effects of ideology is the practical denegation of the ideological character of ideology by ideology: ideology never says, 'I'm ideological'" (2008: 49).

According to Volosinov, "The word is the ideological phenomenon par excellence" (1973: 13). Thus, by investigating the word (text), one should achieve a greater understanding of the ideological premises that make up the foundations, not only of different discourses, but also of the social structures that regulate, and at the same time, are regulated by them. Or, as Volosinov puts it: "The reality of ideological phenomena is the objective reality of social signs. The laws of this reality are the laws of semiotic communication and are directly determined by the total aggregate of social and economic laws" (1973: 13).

In section 4., ideological sense is repeatedly referred to. It could be said to correspond to a sense denoting the premises of a social norm. That is, a sense referring to a model, a standard, regarding the arrangement of social institutions, **not only** in terms of their customary practices, **but also** (and perhaps more importantly) in terms that have to do with the accepted, or sanctioned, interpretations, i.e. means of understanding and explaining, why A relates to B in a certain way. Ideology could thus, in this way, be likened to the conceptual rules that govern, or, the ideational building blocks that allow for the construction of, **all** social interaction.

Discourse could thus be (somewhat erroneously) conceptualised as the outcome of text (the word) and ideology, although in fact all three are interdependently linked to one another in a way that makes such an analogy much too simplistic. Yet still, it serves the purposes of this essay in suggesting that discourse is (ideologically) contextualised text, or as Fairclough puts it “language use conceived as socially determined” (2001: 18). Although the analysis carried out in this essay, in some respects, could just as well be referred to as text-analysis, rather than discourse-analysis, the dependence of text on ideology, and(/or), the social, seems to propose discourse analysis as a more appropriate label.

The actual analysis realised in this paper also draws greatly on Fairclough's work. In fact, functioning by and large as a blueprint, his paper What might we mean by ‘enterprise discourse’? (Fairclough 1995: 112-29) provides the analytical scope, as well as a substantial part of the theoretical framework underpinning the discursive analysis of this essay.

The major theoretical premise adopted from Fairclough's paper is the conception of meaning as dynamic (see Halliday below), or as he puts it, as “a field of potential meaning” (1995: 112). That is, the sense, or meaning, of a word is dependent of its verbal context, and thus able to change, or to be altered, substantially, depending on its discursal context. In terms of methodology, this translates into the examination of text taking into account three principal variables; genre, textual presupposition(s), and lexical content.

Taking genre into account quite simply means trying to identify, and locate, the text in a greater discursal context. Bhatia, quoting Swale, defines genre as

[...] a recognizable communicative event characterized by a set of communicative purpose(s) identified and mutually understood by the members of the professional or academic community in which it regularly occurs. Most often it is highly structured and conventionalized with constraints on allowable contributions in terms of their intent, positioning, form and functional value. These constraints, however, are often exploited by the expert members of the discourse community to achieve private intentions within the framework of socially recognized purpose(s) (2003: 13).

By textual presupposition(s), what is referred to could be described as the ideology supporting the seemingly logical build-up of the text, logical in this case being synonymous with what Fairclough refers to as naturalized knowledge (see above). According to Fairclough, “[p]resuppositions are not properties of texts, they are an aspect of text producers' interpretations of intertextual context” (2001: 127). However, it is important to realise that although not being actual properties of the text, presuppositions are made manifest **through** the text. That is, the ideology (or worldview) of the text producer can be deduced from the text. For example, if X tells Y *the sun is*

shining, it's a beautiful day!, one could deduce (guess), given the context (the genre), that *a beautiful day* could be (although does not necessarily have to be) linked with the fact that *the sun is shining*.

Although this method of deducing presuppositional information from the text may seem somewhat questionable, it will still be applied as a means of analysis in this paper. For just as a text producer's ideological stance is expressed through the text, so too does the text consumer's worldview (ideology) influence his, or her, interpretation of it. That is, a word does not only reflect reality (as suggested by the relation between signifier and signified), it also **refracts** it (Volosinov 1973:10), the implication being the virtual impossibility of anything even resembling a clinical study of ideology. Still, acknowledging this fact, analysis and questioning on this level of the text seems to contribute greatly as it not only helps (but perhaps even allows) to discern the distinctive semantic features of the actual elements of the text, i.e., the words, or the lexical items, but also provides the contextual mortar, aiding in the construction of the bigger picture of the text. That is, to put it somewhat more bluntly, stripped of context (intertextual, or interpersonal) a text would make little (if any) sense.

The lexical content, or rather, the lexical items, of the text are quite naturally the words that make up the text, allowing for it to constitute a whole, an entity. It is the relations between the lexical items that are of interest for this study, and in particular how relations on one level may translate to relations, and thus influence, on another. The approach applied in this essay for understanding the interplay, or relations, of the lexical items is adopted from Halliday's Systemic Functional Grammar, and in particular from the concept of Logogenesis. Halliday explains logogenesis as “the creation of meaning in the course of the unfolding of text” (2004: 531). That means that meaning is created (i.e., is **not** a priori), or as Halliday puts it, is dynamic, and that text is “an ongoing process of meaning” (2004: 524).

According to Halliday, the process of meaning works through resonance between different patterns, or parallelisms, claiming that “[t]he analysis [of combined parallel linguistic features] points up how the interaction among patterns at different strata plays a significant part in the construction of meaning” (2004: 40). This means, in regard to the objective of this essay, that meaning could be conceptualised as the potential amalgam of syntactic and paradigmatic features of the text, the lexical items being, of course, the building blocks of the text. To exemplify, the lexical item *X* may generate when appearing with *Y* the understanding *u*₁, but when occurring together with *Z* is perceived and understood somewhat differently as *u*₂, as with *warm* in, for example, *a warm day*, as opposed to *warmhearted*, or *a warm personality*.

Halliday suggests understanding logogenesis as one of three different semogenic processes,

or simply, meaning creating processes, i.e., identifying it as one of three time frames in which meaning is created. Logogenesis thus relates to the immediate, or instancial construction, of meaning, whilst the other two time frames deal with the development, or growth, of meaning (language) of the individual speaker (the ontogenetic process), and the overall evolution of human language (the phylogenetic process) (1999: 17-18). Hence, through the concept of Semogenesis, the creation of meaning in a particular text can be conceived as linked, through time, with the extended creation of meaning on both the individual's, and on the greater societal, level, which in turn can be said to be tantamount to understanding the intrinsically dynamic quality of meaning, ultimately allowing a text to connect historically and discursively with other social artifacts.

3. Material & Method

3.1. Material: The Cattle Report, Community Cohesion, and Interculturalism

Since its symbolic creation in the Cattle Report in 2001, Community Cohesion has been continuously developed by Cattle. In 2004, *Community Cohesion: A New Framework for Race and Diversity* is published, and then later, in 2012, *Interculturalism: The New Era of Cohesion and Diversity*. The material of this study consists of two separate texts produced by Cattle: The Cattle Report, published in 2001, and *Cohesion and Integration: From 'Multi' to 'Inter' Culturalism*, from 2011. The Cattle Report, henceforth referred to as CR, as mentioned above, is by and large made up of observations and recommendations by the review team led by Cattle, but also, more importantly, presents and marks the symbolic creation of Community Cohesion. The second paper, from 2011, is an official text from a symposium in Montreal, Canada, that same year; *Cohesion and Integration: From 'Multi' to 'Inter' Culturalism*, henceforth referred to as IC. By that time, Community Cohesion had already established itself as the theoretical basis for government policies, and Cattle had undertaken the task of further developing it into what he refers to as Interculturalism, in what could be seen as an attempt to completely sideline Multiculturalism.

In analysing the two texts, one cannot help but notice some distinct differences between the two. Essentially, CR (the Cattle Report) can be said to comment on the findings of its investigation of the causes behind the 2001 disturbances, as well as presenting recommendations on how to prevent possible similar scenarios in the future. IC (*Cohesion and Integration: From 'Multi' to 'Inter' Culturalism*), on the other hand, is constructed as an argumentative text dealing primarily with Multiculturalism and Interculturalism as policies in relation to (as described in the text itself) increasing globalisation. The two concepts are discussed and analysed from a variety of

perspectives with the clear objective of presenting Interculturalism as the more suitable conceptual framework in providing the theoretical basis for the creation of governmental policies. There is, in other words, no doubt whatsoever that the two texts belong to different genres (see section 2.: 6-7), or, to put it somewhat more crudely, serve different purposes, as will also become apparent in section 4., ultimately affecting the use and meaning of *diversity*.

Still, for Multiculturalism, Interculturalism, and Community Cohesion alike, *diversity* plays a central role. According to its conventional definition, as given by the Oxford English Dictionary, it does not possess the ideological qualities so strongly connoted to (linked with) *multiculturalism*, *Community Cohesion*, and *Interculturalism*. Its relative ideological independence could be one of the reasons why the Council of Europe, as one of the major transnational institutions within Europe, on commenting on the debate of the failure of multiculturalism, chooses to cede their interpretive prerogative of *multiculturalism*, and instead focus on *freedom* and *diversity* for policy modelling:

We are of course well aware of this debate, but find that the term ‘multiculturalism’ is used in so many different ways, meaning different things to different people and in different countries – is it an ideology? a set of policies? a social reality? – that in the end it confuses more than it clarifies. We have therefore decided to avoid using this term and instead to concentrate on identifying policies and approaches that will enable European societies to combine diversity and freedom (Cantle 2011: 16).

The fact that *diversity* is juxtaposed to *freedom* could be taken as an indication of its denotative elusiveness, which is exactly what makes up the driving force of this essay and its investigation of *diversity*.

3.2. Analytic method

The general expectation of this study is to gain some insight into how *diversity* is used and ultimately construed in the two texts that constitute this essay's object of study, thus yielding some possible indication of the use and meaning in its greater societal discourse. The analysis is made up of two separate levels, one quantitative investigation (referred to as the A-level analysis), and one qualitative (referred to as the B-level analysis). The reason for this dual analysis is quite simply that in order to fully grasp how *diversity* is being used and construed, a combination of analytical approaches was felt to be needed.

Drawing on Halliday's conceptualisation of meaning as an interplay of different stratas of the text, the A- and B-level analyses should be seen as complementing one another, together contributing to a more comprehensive understanding of the meaning of *diversity* in the two texts. While the focus of the A-level analysis is limited to the very syntagm in which the occurrence

appears, investigating the semanto-syntactic interplay of the lexical items in its immediate context and how meaning is created in this process, the focus of the B-level analysis is much wider, analysing the referential relations of the occurrence across sentences, letting in this way its semantic value to be the product of the occurrence's extended textual context. That is, in the A-level analysis, the meaning of *diversity* is reached by investigating its immediate semanto-syntactic environment, while in the B-level analysis, its meaning is determined by widening the scope, allowing for the sense of *diversity* to be constituted in, and by, a much larger semanto-syntactic environment. Ultimately, the results of the two analyses are compared in order to verify or dismiss any conclusions that may arise from the results of any single one of the two levels of analysis.

3.3. The A-level analysis

3.3.1. Aim & General description

The aim of the A-level analysis is to investigate and map the lexical occurrences of *diversity* in the two texts. This means taking into account what other lexical items occur together with *diversity* and in what manner. The theoretical premise underlying this level of analysis is the idea that patterns manifested in the syntactic and paradigmatic levels of a text affect its accumulated semantic value, or meaning. Also, the syntagmatic construction of a text has bearing on the paradigmatic construction (and vice versa), see section 2.

The practical implementation of this theoretical stance is realised by a simplified method of analysis that draws on a model outlined by Sinclair (2004). Sinclair's model stresses the need of considering both the syntactic and the lexical (paradigmatic in Halliday's terminology) environment of the lexical item in order to ascertain its meaning. The meaning of a lexical item is thus obtained by taking both its **collocational** (the lexical environment) and **collogational** (the syntactic, or grammatical, environment) aspects into consideration (2004: 31-32; 140-142).

According to Sinclair (2004), meaning can then be separated into two interrelated but distinct aspects, namely **semantic prosody** and **semantic preference**. Semantic prosody, following Louw's (?) original definition, is to be understood as the semantic totality created by the semantic interaction of a specific lexical item and its habitual lexical collocates (Louw 2004: 230).

Furthermore, according to Sinclair (2004: 34), it “is attitudinal, and on the pragmatic side of the semantic/pragmatics continuum”. In short, semantic prosody can be said to correspond to the conventionalised manner of conceiving the affective aspect of a lexical item's semantic value.

Semantic preference is repeatedly described by Sinclair (2004: 32-33; 142) as a lexical item's semantic feature (the sum of its meaning as a result of its collogational and collocational

environment). In the A-level analysis, semantic preference will be used to refer to semantic topic, or theme. It could thus be conceptualised as a lexical item's face value, that is, its seemingly apparent meaning in terms of what it literally (word for word) expresses, what it speaks about, i.e., its topic, or theme. Semantic preference, thus, relates to semantic prosody in a manner that could be likened to that of theme and rheme; semantic preference denoting topic, and semantic prosody denoting the comment (in terms of attitudinal value) made about the topic.

In brief, the A-level analysis consists of two distinct but interrelated analyses. In the first part, as described in section 3.3.2.; classification of syntactic functions, the collogational data of the immediate syntactic environment of the occurrence is analysed in order to determine its scope. In the second part, described in section 3.3.3.; analysis and paradigmatic categorisation of listed syntagms, the occurrence, or rather, the occurrence and its immediate syntactic environment (i.e. the syntagm discerned in the first part of the analysis), is analysed and categorised according to its manifested semantic preference and prosody.

In sum, by identifying the collogational and collocational environments of the different occurrences of *diversity*, information regarding their respective semantic constitution is yielded. The expectation is thus that paradigmatic patterns linked with certain syntagmatic patterns, and vice versa, will emerge, allowing for the discernment of the semantic preferences and prosodies of *diversity*. The two texts are analysed separately, providing two distinct textual, or discoursal, samples that by means of cross-reference viably permits at least partial insight into the semantic construct of *diversity*.

3.3.2. Classification of syntactic functions

Building on the concept of meaning as an interplay of collocational and collogational features, the scope of the A-level analysis is determined by the syntactic environment of the occurrence. This means that the collogational, or syntactically relational, aspects of an occurrence not only are considered in order to determine its meaning, by means of grammatical analysis, but also serve as the focal determinant. That is, perceiving the syntactic constitution of the lexical complex that constitute the syntagm in which the occurrence appears not merely as a feature of its meaning, but as part of that which **semantically constitutes it**; understanding syntactic and semantic features as inextricably linked. Therefore, by respecting the syntactic integrity of the occurrence's cotext, its semantic constitution is also, simultaneously, respected and, more importantly, kept intact.

The method used for discerning the syntactically relevant syntagm consists of three interlinked steps of identification of the syntactic functions, or relations, manifested by the occurrence in its immediate cotext. The first step identifies the occurrence of *diversity* in the text.

The second step identifies the immediate syntactic function of the occurrence. For example, in CR18; *we will support faith schools... to add to the inclusiveness and diversity of the school system and be ready to work with non-denominational schools and those of other faiths*, the immediate syntactic function of *diversity* is identified as that of the head noun in a nominal phrase; [*the*] *diversity of the school system*. The third step then identifies the immediate syntactic function of the syntagm discerned in the previous step (step 2). In the case of the example given above, CR18, the juxtaposition of *the inclusiveness* and *diversity of the school system* is identified as the immediate syntactic function of the syntagm discerned in step 2; *diversity in the school system*, yielding thus *the inclusiveness and diversity of the school system* as the syntagm discerned in step 3.

If the phrase in which *diversity* occurs functions as a prepositional object, the function of that phrase is disregarded in favour of the function of the prepositional phrase. This due to the relative limited semantic content of a prepositional phrase in isolation. Prepositional phrases repeatedly function as nominal postmodifiers in the two texts, which could be compared (and equated) to the syntactic function of the typical nominal premodifier whose typical grammatical form is that of the adjective phrase, or the simple noun. Similarly, if the phrase in which *diversity* appears is governed by a relative pronoun, or subordinated conjunction, as in, for example, CR6; *a way that celebrated diversity*, it is the function of the entire clause that is given.

As already mentioned, the method for determining the scope of the syntagm is designed to primarily consider the syntactic integrity of occurrence's cotext. However, of parallel significance for its design is its analytical manageability, i.e., the method being practically realisable within a limited time frame. Consequently, in order to reconcile these conflicting objectives, the scope of the analysis is noticeably limited. The restricting of the scope means that the analytical focus of the A-level analysis is exclusively on the noun phrases in which the occurrences appear. That is, all occurrences that appear in syntagms displaying other syntactic relations, as for example, verbal objects, or subjects, are disregarded. Also, only complex noun phrases (i.e. phrases consisting of more than one syntactic element) are included in the analysis. This due to the relative scarcity of semantic content in a simple noun phrase, i.e. a phrase consisting solely of the actual occurrence; *diversity*.

Although this method of determining the scope of the analysis, relative to a more conventional model with, for example, a scope of five-lexical-items-before-and-after the occurrence, may limit the number of lexical items included in the syntagms analysed, it also provides very clear-cut, and easily manageable (in terms of collocational information), syntagms. Also, one must keep in mind that with a conventional method of determining the scope (such as the one described above) much lexical content is lost, or disregarded, due to the fact that the syntactic

constitution of the syntagm is not taken into account when determining its scope. Still, the method for determining the scope in the A-level analysis is such that an unfortunate amount of linguistic data is not included in the analysis. The principal reason for this reproachable fact being, naturally, time constraints; a wider scope would have meant more data, and correspondingly more time in order to process said data.

3.3.3. Analysis and paradigmatic categorisation of listed syntagms

In the second part of the A-level analysis, the semantic constitution of *diversity* is analysed. The syntagms identified and listed in the first part of the A-level analysis; the classification of the syntactic functions of the syntagms in which *diversity* appears, are separated according to their respective paradigmatic, or semantic, constitution.

As already mentioned, the A-level analysis focuses exclusively on the (complex) noun phrases in which *diversity* appears. In determining the semantic constitution of the noun phrases, the principal analytical focus is on the head noun of the nominal phrase. The head noun thus serves as the principal determinant of the semantic preference of the occurrences.

Thus, in CR9a; *pride in a diverse community*, *pride* functions as the head noun, and thus the principal determinant of the nominal phrase's semantic preference. Secondly, all modifiers (adjectival, nominal, etc.), if any, contribute to the estimation. And lastly, all juxtaposed nominal phrases, if any, also influence the categorisation. If *diversity* functions as the head noun of the nominal phrase, the phrase's semantic preference will be determined by its modifiers, and secondly by any juxtaposed nominal phrases. If the nominal phrase consists of more than one head noun, i.e. is a nominal juxtaposition, the head noun which is modified by *diversity* functions as the principal determinant in the categorisation of the nominal phrase. If more than one head noun is modified by *diversity*, as is the case in, for example, CR16a; *understanding and acceptance of diversity*, both head nouns will equally influence the semantic categorisation of the phrase.

Hence, although principally determined by its head, the semantic preference of a phrase is ultimately to be understood as its semantic entirety in terms of theme, or topic. Likewise, although to an even greater extent, a phrase's semantic prosody is determined by its semantic totality in terms of the attitudinal value it projects (unto *diversity*).

The semantic prosody of a phrase is to be understood as the attitudinal comment made about its semantic preference, in and by the actual phrase. This is repeatedly manifested in the occurrences by the existence of what could be described as attitudinal markers, or emotively loaded lexical items (often adjectives). The principal semantic reference of such a marker is not seldom what could be referred to as an affective feature, as in, for example, CR10a; *a positive and supportive approach to*

diversity, where both *positive* and, although perhaps to a lesser extent, *supportive* could be claimed to fill such a function.

Although each phrase, or syntagm, is considered in isolation, the objective of the A-level analysis is to map and identify paradigmatic patterns in the two texts (as two separate wholes). The semantic preferences and prosodies identified are thus to be seen as reoccurring semanto-syntactic features manifested in the text(s).

3.4. The B-level Analysis

3.4.1. Aim

The purpose of the B-level analysis is to arrive at a conclusion regarding the sense of *diversity* by means of deducing its potential meaning from the textual context in which it occurs. Underlying this sort of investigation is the idea that a text's meaning is made up of not only its lexical content (with its syntagmatic and paradigmatic features, as analysed in the A-level analysis), but also of what could be described as presuppositional information (see section 2.). This means that the text surrounding an occurrence of *diversity* (referred to as its textual context) can be used for extracting information that allows for the deduction of the meaning of that particular occurrence of *diversity*.

3.4.2. Scope

In the B-level analysis, textual context is repeatedly referred to. The phrase quite simply means, unless stated otherwise, information regarding the potential sense of *diversity* given in the paragraph to which the sentence excerpt, in which *diversity* occurs, belongs. That is, the scope, or the textual context, which is relevant for deducing the sense of *diversity* is in most cases the paragraph in which the occurrence appears. Limiting the scope of the relevant textual context to the paragraph in which the occurrence appears in this way is of course completely arbitrary. Nevertheless, this limitation was felt as necessary for reasons of analytic manageability.

3.4.3. Listings

Every occurrence of *diversity* generates at least one listing in regard to its potential meaning in the B-level analysis, albeit it may simply be 'uncertain'. There is, however, no upper limit to how many listings one particular occurrence may produce. The listings, thus, are quite simply to be understood as discerned (potential) semantic references. The relation between a reference and an occurrence (of *diversity*) is furthermore classified in terms of its referential transparency, or directness. In regard to what is described as descriptive sense, and also problematisation, this relation is either deemed

implicit or explicit. References that are considered to manifest a positive semantic investment are always considered indirect in terms of their referential relation to the occurrence. Similarly, the referential relation between a reference of an indication of a not purely descriptive sense (; non-descriptive) and an occurrence of *diversity* is, by virtue of the reference being an indication of a sense, considered suggestive, or, if one wishes, implicit (in the sense given below).

Regarding the distinction between an implicit and an explicit referential relation, implicit can be said to mean that the information referred to displays an indirect, not obvious, yet still plausible, level of likelihood. This means that implicit does **not only** refer to the indirectness of the relation, **but also** the plausibility, or incomplete certainty of it. For example, in IC23b, *diversity* is deemed as implicitly referring to ‘cultural diversity’ given the textual context:

The notion of the ‘failure of multiculturalism’ has confused rather than assisted a debate about how we learn to live together in an increasingly interdependent and interconnected world. ‘Multiculturalism’ simply describes the modern reality of most countries in that they contain a large number of migrant groups at various stages of permanent settlement and are from many different countries and indigenous peoples. In this sense, it is purely descriptive and cannot be said to have failed. The idea of ‘failure’ is based upon the perception that the policies of multiculturalism have been an inadequate response to this change and that multiculturalism remains a threat to social stability and solidarity. **This argument might be advanced on the basis of both the objective reality – significant levels of inequality, racism and community tensions – and the subjective reality – continued emotional resistance to diversity and a desire to halt or reverse the trend, are suggestive of failure.** In particular, they have been based upon a view that these policies promoted separatism (Cantle 2011: 15, **emphasis mine**).

I.e., in the excerpt, *multiculturalism* (in its descriptive sense) seems to be a **probable** synonym of *diversity*. Meaning that the link between the contextual information that would favour an altered sense of *diversity* and the actual occurrence of *diversity* is deemed both indirect **and** plausible (i.e. not completely certain). The same goes with the contextual information suggesting the potential problematisation, although in this particular case, that link is deemed explicit (*continued emotional resistance to diversity*), meaning that it is both (relatively) direct **and** unquestionable.

Although the occurrences listed as implicitly referring in varying degree are plausible interpretations based upon a qualitative analysis, some of the occurrences could be said to make little sense were they not to implicitly refer to an altered sense of *diversity*, as is the case with CR9b; *to resource the promotion of new values, such as pride in a diverse community*. That is, were *diverse* to refer to its conventional dictionary meaning (as given by the OED), i.e. ‘different’, the sentence would not only be by and large completely decontextualised, but also very vague in regards to the semantic referent of *diverse* [‘different’] *community* (i.e., different in what way, and as compared to what?).

3.4.4. Types of referential relations

As indicated above, there are four principal types of referential relations that are discriminated by the B-level analysis. The most prominent, without comparison, being the descriptive sense(s). Discerning the reference of an occurrence's descriptive sense quite simply means analysing the occurrence's textual context in order to obtain information that could point out, help deduce, its potential meaning, or reference. To exemplify, the occurrence of *diversity* (*diverse*) in *the migrant community is also increasingly diverse* (IC4b) is, given its textual context, **either** referring to 'diverse' in the conventional dictionary meaning of the word; 'different' (or, as in this particular case, 'multi-faceted', which would seem a suitable synonym), i.e. 'different' is in no way an unlikely, or impossible, interpretation. **Or**, *diversity*, given that in the surrounding text there are several references, such as *multiculturalism*, *migrant community*, *migration*, *Black and Asian minorities*, that could be said to favour an altered sense, (implicitly) refers to something in the order of 'culturally diverse'. Some occurrences, however, explicitly state, or specify, the reference of *diversity*, as for example IC14b; *ethnic diversity*.

The second most common type of referential relation manifest in the two texts is the one referred to as indicative of a not purely descriptive sense, henceforth referred to as simply non-descriptive. Even though an occurrence is deemed to display this sort of referential relation, it does not mean that the same occurrence cannot also display, for example, a descriptive referential relation, i.e. they (the different types of referential relations) are in no way conflicting. Non-descriptive quite simply means that the occurrence's textual context indicates the possibility of a sense that can be said to be less tangible in terms of its actual real world referent than the typical descriptive sense, such as 'cultural diversity'. In CR and IC, two different types of non-descriptive senses are discerned; one ideological (socially normative), and one likened to 'potentiality', or 'richness' (see section 1.2.2.: 3-4). The classification of an occurrence as non-descriptive is mainly done by means of deducing its potential meaning on the basis of its logico-textual relation to its textual context. In CR7b, for example, the juxtaposition of *promoting diversity* and *not tolerating racism* could be interpreted as a conceptual equation in terms of the respective conceptual content of *diversity* and *racism* in the two noun phrases (i.e. both having to do with ideology), while at the same time, given the occurrence's textual context, ideologically contraposing them (*diversity* and *racism*) to one another.

Positive semantic investment, means that the textual context in which the occurrence appears (indirectly) requires the investment of *diversity* with a positive semantic value (cf. semantic prosody in section 3.3.1. and 3.3.3.). In CR1b, for example, *a celebration of diversity* means that *diversity* is understood as something (intrinsically) positive, cf. the near oxymoron status of, for

example, *a celebration of one's own loss*.

The fourth type of referential relation, that of problematisation, is similar to that of the descriptive sense(s) in that its reference is discerned in the occurrence's textual context. The assumed implication, however, of an occurrence displaying a problematisation is virtually parallel to that of positive semantic investment, although, of course, completely contrary in regard to the semantic effects of it. To exemplify, in IC7b; *the impact of diversity [...] means that the homogeneity and distinctiveness of national and regional identities is seen to be under threat, (the impact of) diversity* is described as the cause of said properties of certain identities being perceived as threatened. Hence, *diversity* is deemed to be (explicitly) problematised.

4. Results & Discussion

4.1. Results: A-level analysis

4.1.1. CR

All but four occurrences in the text were listed as complex noun phrases. Meaning that, all in all, 26 nominal phrases were categorised. The three blue fields (top left) in table 1 represent nominal phrases that were deemed to express a semantic preference which could be labelled 'education / training', CR12a; *diversity education and training*, being a typical member of this category. This semantic preference thus constitute the single largest (most common) category, with 10 of the 26 listings.

The second largest category, with a total of 6 listings, is represented by the three green fields (bottom center), and is constituted by nominal phrases that demonstrated a semantic preference which could be likened to 'method / consideration'. In two thirds of the six listings, *approach* is the head noun, as in, for example, *a positive and supportive approach to diversity* (CR10a), and *a more strategic approach to diversity issues* (CR14a). According to OED, *approach* is used in a figurative sense meaning “[a] way of considering or handling something, esp. a problem”, which can be said to be indicated by the first example; *approach* encompassing something along the lines of 'consideration', or even something more subjective, such as 'judgement', or 'attitude'. In all of the occurrences in this category, *diversity* functions as the object of, for example, *approach*, or *understanding and acceptance* (IC16a), meaning that when understanding the sense of *diversity*, it should be conceptualised as the object of said 'method / consideration'. *Diversity* could thus be

conceptualised as something along the lines of 'phenomenon', a sense which is also manifest in IC.

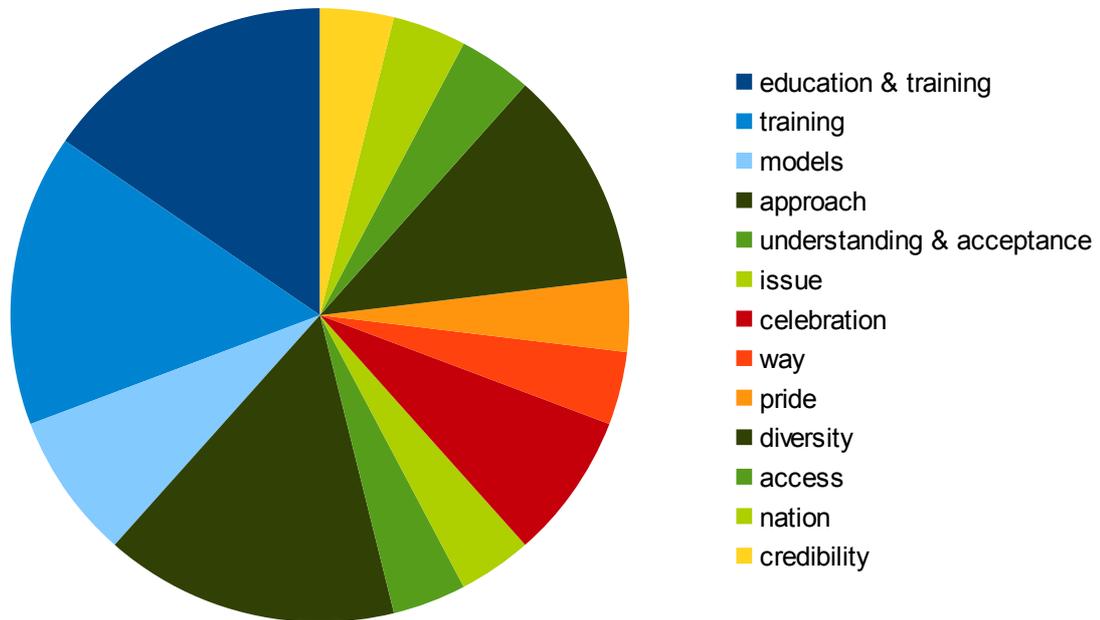


Table 1. Relative distribution in CR of head nouns in complex noun phrases

The third category of semantic preference identified in the text, represented by the red and orange fields (right side), corresponds to a theme that could be summed up as 'to praise / to (highly) value'. Four, or about fifteen percent, of all nominal phrases analysed were deemed to belong to this category, *pride in a diverse community*; CR9a, being one of them.

The remaining six listings, represented by the green and yellow fields (top right) in the diagram, were deemed to express themes that did not correspond very well to any of the three categories given above, or, to display senses that were too disparate to be considered a category.

The semantic preferences categorised vary somewhat with regard to their respective semantic prosodies. The largest category, that of 'education / training' is notably neutral in its semantic prosody, while the second largest category, that of 'method / consideration', could be described as cautiously, or partially, positive. In two of its six listings, *positive* is used to describe the head noun, while *understanding* and *acceptance*, which both can be said to be, at least to a degree, intrinsically emotively positive, function as the head noun(s) in another. 'To praise / to (highly) value', which is the third largest category with four listings, clearly has a semantic prosody which could be described as inherently positive.

4.1.2. IC

The A-level analysis of IC includes 39 listings, meaning that eight occurrences were not included in the analysis due to their syntactic constitution. Some listings were classified as having multiple semantic preferences, meaning that the total number listings of all the categories of semantic preference is somewhat higher than the total number of occurrences included in the analysis.

The most common, or largest, category discerned in the text was labeled 'augmentation', with a total of thirteen listings, i.e. precisely one third of the total number. 'Augmentation' can, moreover, be divided into three different subcategories, namely, 'time + augmentation', 'globalisation + augmentation', and 'general augmentation', the latter subcategory making up more than half (7) of the total number of listings. The second subcategory; 'globalisation + augmentation', consists of three almost syntactically identical syntagms, IC35a; *globalisation and super diversity*, being one of them. The juxtaposition of *globalisation* and *super diversity* could be interpreted to express a semantic preference which may be likened to that of 'phenomenon', or 'process', which also 'time + augmentation' may be construed as demonstrating.

In fact, yet another category, consisting of a total of six occurrences, displayed a semantic preference which can be said to be very similar, or almost identical, to that of the two subcategories of 'augmentation'. In three of its listings, *impact* was identified as the phrase's head noun. According to OED, *impact* can figuratively be defined as “[...] the effective action of one thing [...] upon another; the effect of such action; influence; impression”. In a phrase such as IC20a; *the impact of diversity*, *diversity* would thus have to be conceptualised as a 'phenomenon' (affecting the environment in which it exists). Conceiving *diversity* as 'phenomenon' would hence allow for the categorisation of phrases such as IC20 (above), and IC31; *the management of ethnocultural diversity*, as expressing a semantic preference along the lines of 'effect (of phenomenon)'. As previously mentioned in section 4.1.1, 'phenomenon' seems to be a reoccurring sense describing *diversity*.

As shown in table 2., all but two categories are relatively equal in terms of size, or number of listings that pertain to them; four of the six categories consisting of between six and nine listings. The largest of these four categories, with a total of nine listings, although the classification of two of them must be considered somewhat dubious, was deemed to demonstrate a semantic preference which could be said to correspond to 'social entity'. The typical listing being, for example, IC42a; *increasingly diverse societies* (which is also categorised as expressing 'augmentation'). Another category with a similar number of listings (7), was labeled 'culture'. In this category *diversity* functioned as the head noun in all of the occurrences, IC28a; *cultural diversity*, being a typical example.

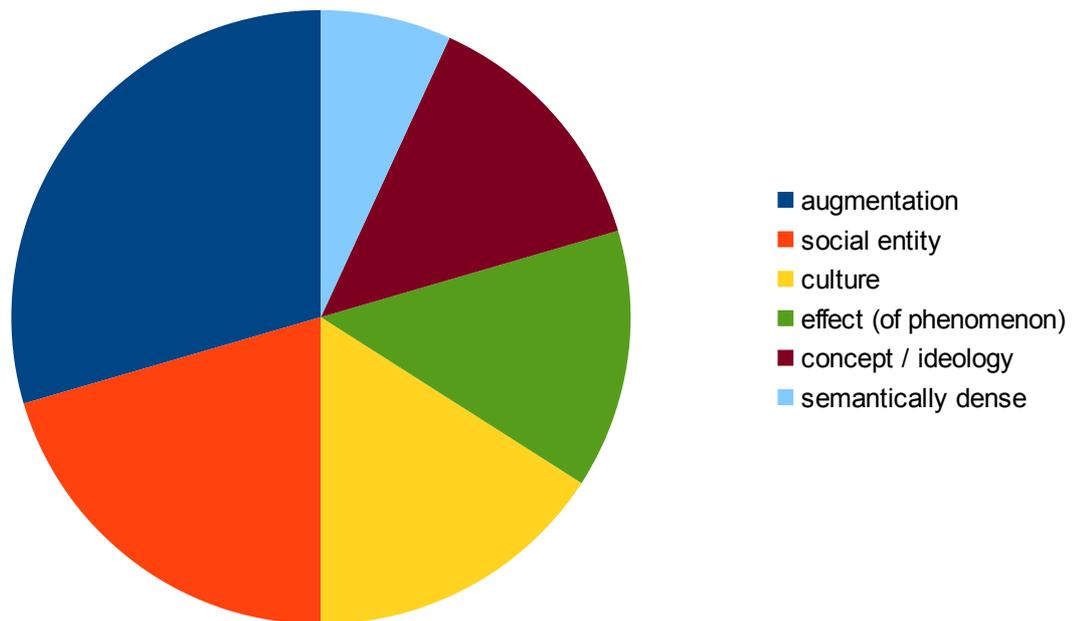


Table 2. Relative size of categories of semantic preference in IC

In the case of the fourth category within this group, the six occurrences that constitute it were admittedly somewhat difficult to classify. Or, in other words, the forming of one categorical class, to which all the occurrences would pertain, based on their relative semantic uniformity, could, and probably should, be considered questionable, or at least partial, in terms of its relative semantic homogeneity and, above all, likelihood. Its categorisation depends (to an even higher degree than what is the case for the classification and constitution of the previously defined categories) on a process of analysis that strongly links the semantic discernment of one occurrence with another. That is, it is a linking of possible interpretations (of and within the syntagms); one semantic interpretation being contingent on another.

Also, another contributing reason for the consideration of the six listings as one semantic unity, i.e. a semantic preference, is the fact that the semantic totality of the category harmonise very well with the results obtained in the B-level analysis. However, although the categorisation of these particular occurrences hence must be considered biased (indeed), the result is such that disregarding it seems nothing short of carelessness, or ignorance.

In both IC26a; *an appreciation of diversity and a culture of tolerance and fair play*, and IC9a; *the continuing debate over multiculturalism and diversity*, the interpretation of *diversity* is dependent on its respective juxtaposed nominal phrase. Both *a culture of tolerance and fair play* and *multiculturalism* could easily be understood as expressing an ideological sense which, by means

of its juxtaposition, hence would influence (or even determine) the meaning of *diversity*, or rather, the phrase to which it primarily syntactically belongs. Given the understanding of *diversity* as encompassing a sense like that of an ideology, or concept, both IC36a; *a broader consensus in support of diversity*, and IC23a; *continued emotional resistance to diversity and a desire to halt or reverse the trend*, as well as IC37a; *a new positive picture of diversity*, and IC11a; *something of a paradox of diversity*, can be said to make sense, even in isolation (decontextualised).

The smallest, with the fewest number of listings, category in IC is made up of three listings classified somewhat opaquely as 'semantically dense'. That is, the category, or semantic preference, consists of three listings that all have in common multiple head nouns that can be described as having a large number of possible referential relations, and thus little concrete referential value. In fact, many of the head nouns in the three syntagms could, although somewhat pungently, be described as platitudes, as for example, IC43a; *majorities and minorities, continuity and diversity, identity and rights, reminders of the past and visions of the future*, and IC24a; *diversity and freedom*.

Regarding the semantic prosody of the different categories, 'augmentation' could be said to be fairly neutral, although *globalisation* admittedly may possess a great deal of affective semantic value from a political perspective. Both 'culture' and 'social entity' are markedly neutral, while the category labeled 'semantically dense' is highly positive, with all the listings possessing emotatively positive lexical items; IC24a; *freedom*, IC43a; *continuity*, and IC45a; *belonging*, to name but the perhaps most obvious examples.

The semantic preference categorised as 'concept / ideology' demonstrated an obvious duality; half of the listings were clearly, or somewhat, positive, while the other half expressed a semantic prosody which could be said to be completely contrary, i.e. negative. In the case of the category referred to as 'effect (of phenomenon)', the semantic prosody expressed could be said to be somewhat negative, with one of the six listings being completely clear in terms of its negative attitude; IC17a; *the negative effects of diversity*, and another IC18a; *the central challenge for modern, diversifying societies*, suggesting 'difficulty' (*challenge*).

4.2. Results: B-level analysis

4.2.1. CR

Out of the thirty occurrences of *diversity* in CR, a total of sixty listings was generated in regard to its meaning. All but three occurrences were deemed as referring to a descriptive sense of *diversity*. The most common, without comparison, being an implicit reference to 'cultural diversity' which

thirteen of the thirty listings classified as descriptive displayed. All in all, twenty-five of the listings classified as descriptive were deemed to implicitly refer to various alterations of diversity, such as ‘racial majority – minority diversity’ (3), ‘cultural, or religious diversity’ (3), and ‘diversity in terms of religion, education, housing, culture, employment, etc.’ (1). Four occurrences were deemed as (possibly) referring to the conventional dictionary meaning, i.e. ‘difference’. However, three of these were considered ambiguous in regard to their reference, possibly referring to either the dictionary meaning, or an implicit alteration of diversity, such as ‘cultural diversity’. Perhaps somewhat surprisingly, only one occurrence was listed as an explicit reference; ‘cultural diversity’ (CR17b).

Nearly half (14) of all (30) the occurrences of *diversity* were listed as non-descriptive. Two of these were deemed to possibly refer to a sense which could be likened to ‘potentiality’, or ‘richness’ (see section 1.2.2.: 3); *access to cultural diversity* (CR17b) and *the various cultures that now make Great Britain such a rich and diverse nation* (CR2b). The majority (12) of the listings classified as non-descriptive were however considered to potentially refer to what could perhaps best be described as an ideological sense (see section 2.: 5-6). In three-fourths (9) of these listings *diversity* functions as the modifier of either *education and training* or simply *training*. The reason for listing these occurrences as non-descriptive is quite simply that *education* and *training* would suggest that the matter at hand has not only to do with the teaching of the existence of (?cultural) diversity per se, but perhaps rather with ideological, or socially normative, instruction of sorts. That is, it seems plausible to assume that what is referred to by *diversity education* and *diversity training* in fact has more, or at least as much, to do with policy instructions, as it has with describing (teaching about) the makeup and dynamics of the phenomenon of (?cultural) diversity. Still, since no information is given about the content of for example curricula, this assumption must be admitted to be fairly speculative.

Closely related to these indications of an ideological sense are the implications of the deduced meaning of *diversity* in occurrences such as *to be promoting diversity and not tolerating racism* (CR7b). Set aside the possible significance of juxtaposing *promoting diversity* and *not tolerating racism* (i.e., the potential ideological contraposing of *diversity* and *racism*), **promoting diversity** undeniably means that *diversity* is indirectly invested with a positive semantic value. Even if understood (*diversity*) in a purely descriptive sense; ‘promoting the condition of (?cultural) difference’, *promoting* cannot but imply that that which is promoted is conceptually bestowed a positive value. In fact, close to one third (9) of all occurrences were deemed to display this positive semantic investment which easily could be seen as underpinning, or even allowing for, an ideological sense.

Completely contrary to this investment of positive values, is the fact that in six of the totally thirty occurrences a problematisation of *diversity* is observable. Five are deemed as implicit problematisation, and one as explicit problematisation. In two of these cases (one implicit problematisation (CR8b), and the other explicit problematisation (CR16b)), the use of *diversity* displays an interesting duality, or even ambivalence, which is ultimately reflected in its sense. In CR8b, the multitude of communities with a different country of origin, i.e. ‘the (?cultural) diversity’, is implicitly given as the reason **why** there exists a need (i.e. a problem) to establish a *celebration of diversity*. That is, diversity is first (implicitly) given as the cause of the problem, then, in order to fix said problem, suggested to be celebrated, i.e. indirectly invested with qualities worthy of being celebrated. CR16b spells it out fairly well; “The more levels upon which a community is divided, the more necessary and extensive will be the need to foster understanding and acceptance of diversity”; merely leaving out the principal truism of the text (CR); that the need for cohesion stems from increasing division. It should however be pointed out that this division is not exclusively, nor ostensibly, linked with *diversity* in CR, but rather, as in the examples given above, most often linked in an indirect manner.

4.2.2. IC

The forty-seven occurrences of *diversity* in IC generated a total of seventy-eight listings in regard to its meaning. All but one occurrence were listed as displaying a descriptive sense of *diversity*. The most prevalent, by far, being an implicit reference to ‘cultural diversity’ which twenty-five of the forty-seven listings classified as descriptive were considered to manifest. All in all, thirty-five of these listings were deemed as implicits, three as referring to the dictionary meaning (‘difference’), and nine as explicitly giving a specified sense of diversity, such as, for example, ‘cultural diversity’. Occurrences of *super diversity* and *hyper diversity* were, however, not listed as explicit.

Compared to CR, IC displayed relatively few listings of positive semantic investment (6), and such deemed non-descriptive (5). All five of the listings classified as non-descriptive had to do with occurrences of *diversity* that seemed to convey a sense which could possibly be described as ideological. The most prominent example being undoubtedly *paradox of diversity* (IC11b). If *diversity* were to refer exclusively to its descriptive sense, *paradox of diversity* would mean something along the lines of ‘appearing homogeneous despite (its) heterogeneous constitution’, which does not seem to be the case. The directly subsequent sentence (IC12b) states that “[t]he more diverse societies have become and the more people have [?been] exposed to difference, the more they seem to retreat into their own identity, embrace identity politics and support separatist ideologies”, which could easily be understood as an example of the *paradox of diversity*. Were this

to be the case, *diversity* undeniably encompasses a sense which is not purely descriptive (i.e., non-descriptive), but rather, it would seem, could be said to touch on a socially normative, or even, ideological character (cf. CR11b; *diversity education and training*).

Of the forty-seven occurrences of *diversity* in Intercult, twenty were deemed as manifesting a problematisation of *diversity*. Thirteen of these were considered an explicit problematisation, and seven an implicit problematisation. All in all, relative to CR, IC could be said to abound with problematisations of *diversity*. IC15b being the most comprehensive of them all;

[...] inhabitants of diverse communities tend to withdraw from collective life, to distrust their neighbours, regardless of the colour of their skin, to withdraw even from close friends, to expect the worst from their community and its leaders, to volunteer less, give less to charity and work on community projects less often, to register to vote less, to agitate for social reform *more*, but have less faith that they can actually make a difference, and to huddle unhappily in front of the television (Cantle 2011: 11).

This sort of forthright problematisation is not found at all in CR, but repeated in varying manners and degrees of explicitness in IC.

4.3. Discussion

Given the results obtained in the B-level analysis, the most prominent use (sense) of *diversity* seems to be the descriptive one. It also seems fairly obvious, given the high number of occurrences listed as implicit references, that the descriptive sense is not a rigid one, but rather one capable of denoting a variety of altered senses. Thus, one could conclude that the dictionary meaning (i.e. the definition given by the OED) merely serves as a generalisation, or perhaps more accurately, as an abstraction of the the variously potential senses of *diversity*. However, as indicated in both the A- and B-level analyses, *diversity* would seem to encompass more than just descriptive senses, hence making its dictionary meaning inadequate.

Perhaps the most conspicuous of the non-descriptive senses of *diversity*, as suggested by both levels (A, and B) of the analysis, is its potential ideological sense. Of the seventeen occurrences in the two texts (in the B-level analysis) displaying an indication of an ideological sense, *paradox of diversity* (IC11b) would be the most convincing in regard to the potential validity of the claim of such an ideological reference. In addition, the relative numerousness and salience of the occurrences of *diversity education* and *diversity training* in CR, in both the A- and B-level analysis, could furthermore be seen as providing face value to such a sense.

Moreover, suggesting that the positive semantic investment of *diversity* (which is abundantly manifest in the B-level analysis of CR) could underpin, or perhaps even function as a prerequisite

for, this ideological sense would not seem too improbable. In fact, considering the implications of its logogenetic effects (particularly in CR), the semogenetic result (see section 2: 7-8) may over time very well be the creation of something similar to what Leech (1987: 42-45) refers to as a purr word; “words whose conceptual meaning becomes irrelevant [in favour of their affective meaning]” (1987: 44), conceptual meaning being the equivalent of what has been referred to as descriptive sense in this essay, and affective meaning corresponding to the semogenetic result of the before mentioned positive semantic investment over time. This assumption also resonates well with what Vertovec concludes about the uncertainties around the meaning of *diversity* (see section 1.2.2: 5); “people are not sure what ‘diversity’ refers to, but most will nevertheless say something to the effect that ‘diversity is good’” (Vertovec 2012: 307).

Still, as shown in the B-level analysis of both CR and IC, *diversity* is not exclusively referred to as ‘something good’, but also, as is especially the case in IC, both implicitly and explicitly problematised. Describing *diversity* thus as a purr word, although undoubtedly there exists such a tendency in CR, would seem outright erroneous. Rather, the denotative complexity made manifest by apparently ambivalent semantic investments makes more sense (no pun intended) were one to understand *diversity* as an empty signifier, as described by Laclau (2005).

Instead of understanding *diversity* (or any other act of signification) as an abstraction of senses, Laclau (2005: 67-71) suggests perceiving it as a play of differences (of senses), meaning that the actual conceptual content of, for example *diversity*, is made up of differences, which he refers to as a differential ensemble. In order for these differences to constitute some sort of homogeneous totality, they are contraposed to an excluded element; “something is what it is only through its differential relations to something else” (2005: 68), or rather, something else is explicitly given as **not** being (part of) the totality.

In the case of *diversity*, given the results from the A- and B-level analysis, this exclusion would (most likely) be possible on either the level of what is referred to as its descriptive senses (which could be said to correspond to the semantic preferences described as 'phenomenon', 'social entity', and 'culture', in the A-level analysis) or its indicated ideological sense, given their relative salience amongst the variety of discerned senses. Regarding the descriptive sense(s), the trend, however, seems to be one of inclusion, rather than exclusion. As shown by the B-level analysis, as well as stated by Vertovec (see section 1.2.2: 4-5), a multitude of referents are, in various ways, linked with *diversity*. That is, the *diverse* are identified as belonging to numerous different conceptual categories, such as ethnicity, race, culture, and even gender, education, and physical ability. The implication being, of course, that the various alterations of *diversity* are opposed to the norm. Ascertaining the norm, or perhaps rather its real-world referent, is however easier said than

done, as those *diverse* (different, or varied) from it seem to be increasing in terms of both absolute, and, more importantly, relative numbers (of conceptual categories, and real-world members, or referents, of those categories). Ironically, the *diverse* may thus very well become the norm, rendering the notion of normality diverse, different, or even deviant. The fact that the norm is not given, but rather evoked, would hence suggest that there is no clear exclusion taking place on the level of the descriptive sense(s).

Hence, it would seem plausible that the process of exclusion is realised on the level of the indicated ideological sense. Set aside the conceptual implications of a non-descriptive understanding of *diversity* in *paradox of diversity* (IC11b), both CR and IC demonstrate several other interesting examples of what undoubtedly could be seen as ideological contraposing; *to be promoting diversity and not tolerating racism* (CR7b); *to tackle inequalities, promote diversity, belonging and interaction* (IC45b); or in the negative, *the objective reality – significant levels of inequality, racism and community tensions – and the subjective reality – continued emotional resistance to diversity and a desire to halt or reverse the trend* (IC23b).

Then, returning to Laclau's theory, in order for the totality to signify, or rather, to become the signified, a signifier is needed. Hence, “[one particular difference, or as in this case, sense,] assumes the representation of an incommensurable totality” (2005: 70). The totality being described as incommensurable due to the fact that by constituting itself as a totality (by the process of exclusion), the elements of the differential ensemble become “equivalent in their common rejection of the excluded [element]” (2005: 70), thus creating an insurmountable tension in their relation to one another. That is, the elements cannot relate to one another both by means of difference and equivalence, yet, as Laclau puts it, “[it is] necessary, because without some kind of closure, however precarious it might be, there would be no signification and no [totality]” (2005: 70). Laclau refers to this process as hegemonic; “the hegemonic identity becomes something of the order of an *empty* signifier, its own particularity embodying an unachievable fullness” (2005: 71).

Thus, in regard to the results of the analysis, varying, and even conflicting, senses would not constitute an impossibility in the case of what *diversity* actually denotes. In fact, as already mentioned in section 1.2.2., this multitude of senses, gathered under one common denominator, allows for an exceptionally versatile denotative potential.

5. Conclusion

The two texts by Cante analysed in this essay could be said to differ considerably in terms of

purpose and form, or, quite simply, genre. Still, in regard to the use and meaning of *diversity*, although there do exist manifest differences, the extent of these differences does not seem to correlate with that of genre. Rather, a fairly uniform denotative value of *diversity* appears. That is, in both texts *diversity* displays a considerable variety of potential and alternating (most often implicitly expressed) descriptive senses, seemingly simultaneous semantic investments of both positive and negative values, and a strong indication of an implicit ideological (socially normative) sense.

In regard to the two distinct analytical methods used, it must be admitted that the B-level analysis provides the informational preponderance for the total result, or conclusion, of this essay. However, the A-level analysis could, and should, be seen as providing both nominal value and valuable indications of the relative importance of some of the results of the B-level analysis, such as the manifold listings of *diversity education* and *diversity training* linked with the indications of an (implicit) ideological sense.

Although much too insignificant to contribute to any generalisations about the greater societal discourse of *diversity*, the conclusions reached from the synthesis of the analytic results and the various theoretical concepts presented could, at least to a certain extent, be said to have made the elusive nature of *diversity* somewhat less elusive, or even vaguely grasped. Above all, the theoretical contributions regarding the understanding of *diversity* as an empty signifier, as presented by Laclau, must be acknowledged as providing a means of tying together loose ends in terms of distinct, or even conflicting, senses.

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APPENDIX (A) – OCCURRENCES OF *DIVERSITY* IN CR

(The complete text by Cantle: <http://tedcantle.co.uk/pdf/communitycohesion>

[%20cantlereport.pdf](#) 03-31-2014)

A)-Level analysis

2) Step 2: Its identified syntactic function – and corresponding syntagm

3) Step 3: Its identified syntactic function – and corresponding syntagm

B)-level analysis

Only text marked with **bold** is counted as listings (of that **wich is stated in bold**).

All references made in Cantle (for example **11B**), refers to Cantle, unless stated otherwise.

FOREWORD – p. 1

#1

* Some areas, such as Oldham and Burnley, established local enquiries to find out more about the particular circumstances in their own communities which gave rise to these events. **The Home Secretary's response was to set up a Ministerial Group on Public Order and Community Cohesion to examine and consider how national policies might be used to promote better community cohesion, based upon shared values and a celebration of diversity.** At the same time, he also established a Review Team, led by Ted Cantle, to seek the views of local residents and community leaders in the affected towns and in other parts of England on the issues which need to be addressed to bring about social cohesion and also to identify good practice in the handling of these issues at local level.

(p. 1)

”The Home Secretary's response was to set up a Ministerial Group on Public Order and Community Cohesion to examine and consider how national policies might be used to promote better community cohesion, based upon shared values and a celebration of diversity”

1A)

2) prepositional phrase functioning as nominal postmodifier – *a celebration of diversity*

3) juxtaposed nominal phrases – *shared values and a celebration of diversity*

1B) Given the immediate textual context, or rather lack thereof, ***diversity* could be interpreted to refer to its conventional dictionary meaning**. Also, *diversity* is to be celebrated, cf. 'celebrate religious ceremony, festival, marriage, birthday, etc.' (cf. *promoting diversity 7B*), and could hence be said to be **indirectly invested with a positive semantic value**.

#2

CHAPTER 2. - EXECUTIVE SUMMARY – OUR AIM – p. 10

*** 2.12 We believe that there is an urgent need to promote community cohesion, based upon a greater knowledge of, contact between, and respect for, the various cultures that now make Great Britain such a rich and diverse nation.**

(p. 10)

”We believe that there is an urgent need to promote community cohesion, based upon a greater knowledge of, contact between, and respect for, the various cultures that now make Great Britain such a rich and diverse nation”

2A)

2) juxtaposed adjective phrases – *rich and diverse*

3) adjective phrase functioning as nominal premodifier – *a rich and diverse nation*

2B) If *diverse* is used in the descriptive sense, **implicitly referring to 'culturally diverse'**, the major clause in which it appears expresses a truism; 'various cultures make Great Britain a diverse nation'. Alternatively, given that *diverse* is juxtaposed with *rich*, it could be interpreted as referring to a **sense which is not purely descriptive**, but rather touches on what could be described as '**potentiality**' or 'richness' (cf. **17B**), see 1.3 BACKGROUND: Interdisciplinary concept (pp. 4-5).

#3 & #4

CHAPTER 4. - OBSERVATIONS ON VISITS – p. 15

4.3 Whilst it would be unfair and inaccurate to say that what we observed in some places was all good and in others all bad, we were nevertheless able to detect some recurrent themes or practices which were present in areas which did not experience disturbances and which appeared to be absent in those areas where the disturbances took place. In Southall and Leicester in particular it was clear to us that there was a pride in their community and this was evident amongst many of the residents. **[#3]It was also notable that diversity was seen as a positive thing and this was shown in schools where for instance pupils learnt about different religions and cultures and on the streets where festivals of all faiths were celebrated. [#4]This positive approach to diversity was adopted by the political, civic and faith leaders who held regular meetings with each other to discuss issues affecting the community and this openness and honesty meant that rumours and misunderstandings were less likely to gain credence and ferment resentment or jealousy.**
(p. 15)

”It was also notable that diversity was seen as a positive thing and this was shown in schools where for instance pupils learnt about different religions and cultures and on the streets where festivals of all faiths were celebrated”

3A)

2) patient in passive verbal construction – *diversity was seen*

3) patient in passive verbal construction – *diversity was seen as a positive thing*

3B) Given the textual context, ***diversity* seems to implicitly refer to 'cultural, or religious, diversity'**. Also, ***diversity* is invested with a positive semantic value**

#4

”This positive approach to diversity was adopted by the political, civic and faith leaders who held regular meetings with each other to discuss issues affecting the community and this openness and honesty meant that rumours and misunderstandings were less likely to gain credence and ferment resentment or jealousy”

4A)

2) prepositional phrase functioning as nominal postmodifier – *this positive approach to diversity*

3) patient in passive verbal construction – *this positive approach to diversity was adopted*

4B) Given the textual context, ***diversity* implicitly seems to refer to 'cultural, or religious, diversity'** (see 3B). Also, ***diversity* is invested with a positive semantic value.**

#5

* **4.4** The police in Southall, Leicester and Birmingham had also made great efforts to get to know their community with the emphasis very much on community or ‘micro’ beat officers. **In Southall, the police also benefitted from a robust network of people they called ‘intervenors’ who had the credibility in a diverse community at times of tension to be able to counter myth and replace rumour with fact.**

(p. 15)

”In Southall, the police also benefitted from a robust network of people they called ‘intervenors’ who had the credibility in a diverse community at times of tension to be able to counter myth and replace rumour with fact”

5A)

2) adjective phrase functioning as nominal premodifier – *a diverse community*

3) prepositional phrase functioning as nominal postmodifier – *the credibility in a diverse*

5B) Given the textual context, *diverse community* seem to implicitly refer to 'culturally, or religiously diverse' (see **3B**). Also, *diverse community* is implicitly problematised; “credibility in a diverse community at times of tension to be able to counter myth and replace rumour with fact”.

#6

* **4.8** We visited a number of schools and found some good examples of how young people from different ethnic backgrounds were able to mix and learn about each other’s culture in a way that celebrated diversity. Breaking down barriers in this way and fostering understanding we believe will help to promote better community cohesion. Rushey Mead School in Leicester is a particularly good example of what can be achieved. We saw another example of how young people mixing together resulted in a closer understanding at the Bradford Foyer project. This is a local authority

supported project for young people who have been excluded in some way or another in the early part of their lives and who come to the project to live together and study or work. Several of the young people we spoke to there told us this was the first opportunity they had had to really get to know others from a different ethnic background to their own. Where young people had the benefit of mixing in this type of environment they were not in favour of mono cultural or single faith schools.

(p. 16)

”We visited a number of schools and found some good examples of how young people from different ethnic backgrounds were able to mix and learn about each other’s culture in a way that celebrated diversity”

6A)

2) verbal direct object – *celebrated diversity*

3) relative clause functioning as nominal postmodifier – *a way that celebrated diversity*

6B) Given the textual context, *diversity* seem to implicitly refer to 'cultural, or ethnic, diversity'.

Also, *diversity* is indirectly invested with a positive semantic value; *celebrate diversity* (see 1B)

- - -

#7

* **4.10** The local civic and political leadership has also to be involved in promoting community cohesion between different groups and we saw both good and bad examples of this. **Where local authorities were seen to be promoting diversity and not tolerating racism, for instance by ensuring that any racist graffiti was immediately removed whenever it appeared, and involving all the community or voluntary organisations in the decision making process when allocating funding, communities felt valued and had a stake in their future.** All agencies, whether it is the local authority, police or faith leaders, need to have trust in each other and provide mutual support. Where a culture of blame was evident it appeared that community cohesion was going to be impossible to achieve. Where the local political leadership was either weak or divided, it left a vacuum which was then easy for extremist groups to move in and exploit. This was again particularly so in respect of Regeneration Funding where we saw evidence of resentment being fuelled by suggestions that one particular sector of the community was getting a disproportionate share of available monies

or, for instance, a resentment that funding was being provided to minority ethnic groups for what some white political leaders saw as being unnecessary or trivial purposes.

(p. 17)

”Where local authorities were seen to be promoting diversity and not tolerating racism, for instance by ensuring that any racist graffiti was immediately removed whenever it appeared, and involving all the community or voluntary organisations in the decision making process when allocating funding, communities felt valued and had a stake in their future”

7A)

2) verbal direct object – *to be promoting diversity*

3) juxtaposed verbal phrases – *to be promoting diversity and not [to be] tolerating racism*

7B) Given the textual context, *diversity* seems to implicitly refer to 'ethnic, or religious, diversity' (see paragraph 4.9, pp. 16-17). Also, *promoting diversity* means that *diversity* is indirectly invested with a positive semantic value (cf. *celebrating diversity 1B*). What is more, the juxtaposition of *promoting diversity* and *not tolerating racism* could further be seen as indicative of *diversity* in fact referring to something along the lines of a sense of an ideological character. That is, *promoting diversity* and *not tolerating racism* are equated in terms of their respective contribution to making *communities fe[e]l valued and ha[ving] a stake in their future*, and hence, also, in a sense, possibly equated in terms of their respective semantic (conceptual) quality. Thus, *diversity* could be interpreted as denoting something different from the exclusively descriptive sense, cf. promoting women's rights, physical activity, social justice, etc (cf. 10B).

#8

CHAPTER 5. - OUR THEMES AND PROPOSALS – PEOPLE AND VALUES - p. 18

* **5.1.4** Britain, like almost all countries, has been affected by globalisation and is now host to communities for whom concerns about their country of origin can be refreshed daily. In these circumstances, strategies for making them feel at home, rather than as reluctant exiles, need to be established. As a nation we have to assert a clearer set of expectations to govern attitudes to relationships between different sections of the community. This needs a determined effort to gain consensus on the fundamental issue of ‘cultural pluralism’. **In other words, an acceptance, and even a celebration, of our diversity and that within the concept of citizenship, different cultures can thrive, adding to the richness and experience of our nationality.** That also means an acceptance that we are never going to turn the clock back to what was perceived to be a dominant or monoculturalist view of nationality. This will become less and less credible in any case as globalisation develops. But, we must recognise that globalisation threatens the identity of all races, culture and nations, and of both majority and minority populations within nations.
(p. 18)

#8

”In other words, an acceptance, and even a celebration, of [British] diversity and that within the concept of citizenship, different cultures can thrive, adding to the richness and experience of our nationality [sic]”

8A)

2) head noun in nominal phrase – *our diversity*

3) prepositional phrase functioning as nominal postmodifier to juxtaposed nominal phrases – *an acceptance, and even a celebration, of our diversity*

8B) Given the textual context, *diversity* seem to implicitly refer to 'cultural diversity'. Also, *diversity* is implicitly problematised; “strategies for making [communities with a different country of origin] feel at home, rather than as reluctant exiles, need to be established” (p. 18). And, as in previous excerpts, *celebration of [...]* *diversity* means that *diversity* is indirectly invested with a

positive semantic value (see **1B**).

#9

* **5.1.5** To gain acceptance for such a change, a national debate needs to be led by Government, with a view to developing a new compact, or understanding, between all sections of the community. This needs to be open and honest, without fear and favour. New people need to be brought in to the debate – there will be little value in those with old agendas trotting out their racist stereotypes, nor in the refusal to voice views for fear of recriminations. The debate must be governed by values of respect and humanity.

[...]

5.1.7 We believe that such a debate should seek to determine both the rights and responsibilities of each community. Whilst respect for different cultures is vital, it will also be essential to agree some common elements of ‘nationhood’. This might revolve around key issues such as language and law. For example, a more visible support for anti-discrimination measures, support for women’s rights, a universal acceptance of the English language (seen as particularly important in some areas) and respect for both religious differences and secular views.

5.1.8 **At a local level this debate could be resourced through regeneration and other funding initiatives, (and it should be seen as both legitimate and desirable to resource the promotion of new values, such as pride in a diverse community, or citizenship more generally –see Chapter 5.5).**
(p. 19)

”At a local level this debate could be resourced through regeneration and other funding initiatives, (and it should be seen as both legitimate and desirable to resource the promotion of new values, such as pride in a diverse community, or citizenship more generally –see Chapter 5.5)”

9A)

2) adjective phrase functioning as nominal premodifier – *a diverse community*

3) prepositional phrase functioning as nominal postmodifier – *pride in a diverse community*

9B) *Diverse community* seems to implicitly refer to 'culturally diverse community' (see preceding paragraph, 5.1.7, p. 19). This could be argued to be supported, moreover, by the meaning derived from the sentence excerpt “[...] it should be seen as both legitimate and desirable to resource the promotion of new values, such as pride in a diverse community”, were *diverse* to denote its conventional dictionary meaning: 'different' (OED), i.e., rendering the sentence fairly decontextualised, or, semantically incongruent with the rest of the text. Also, similar to previous excerpts, *promotion of pride in a diverse community* means that (pride in a community displaying) ***diversity* is explicitly invested with a positive semantic value** (cf. 7B).

- - -

#10

5.2 - POLITICAL AND COMMUNITY LEADERSHIP – p. 21

* **5.2.3** Leadership and ownership needs to be backed up by action and we believe that each area should now develop a Community Cohesion Strategy, as a significant component of the Community Plan. **Indeed, we would expect this to be part of a more broadly based vision for the area which, on the one hand, challenged the negative and, sometimes racist, views whenever expressed and, on the other, promoted a positive and supportive approach to diversity.** For local authorities this could also be a means of discharging their new duty under the Race Relations (Amendment) Act 2000. The strategy will need to be based upon a comprehensive mapping of community needs and provide a means of addressing them with specific and over-arching strategies.
(p. 21)

”Indeed, we would expect this [?the Community Cohesion Strategy / ?the Community Plan] to be part of a more broadly based vision for the area which, on the one hand, challenged the negative and, sometimes racist, views whenever expressed and, on the other, promoted a positive and supportive approach to diversity”

10A)

2) prepositional phrase functioning as nominal postmodifier – *a positive and supportive approach to diversity*

3) verbal direct object – *promoted a positive and supportive approach to diversity*

10B) Diversity could be seen as implicitly denoting something along the lines of 'racial diversity'; “a more broadly based vision for the area which, on the one hand, challenged the negative and, sometimes racist, views whenever expressed and, on the other, promoted a positive and supportive approach to diversity”; contraposed to *the negative and racist views*. This juxtaposition of *challenge the negative and racist views* with *promote positive and supportive approach to diversity* could further be interpreted as suggestive of **diversity encompassing a not purely descriptive sense**, i.e., a sense opposite that of *racism*. That is, they would be similar in terms of to which conceptual category they belong, that is, something like a category of ideology, but opposite in terms of their respective conceptual content (cf. **7B**). Also, *promote positive and supportive approach to diversity* **indirectly invests diversity with a positive semantic value.**

- - -

#11

*** RECOMMENDATIONS [on 5.2 – POLITICAL AND COMMUNITY LEADERSHIP – p. 21]:**

[...]

Extensive diversity education and training in all key agencies will also be required, to recognisable standards. It should be undertaken by local communities themselves as part of a programme of cross cultural contact.

(p. 23, **bold NOT mine**, *italics mine*)

”Extensive diversity education and training in all key agencies will also be required, to recognisable standards”

11A)

2) nominal premodifier to juxtaposed nominal phrases – *extensive diversity education and training in all key agencies*

3) juxtaposed nominal phrases functioning as verbal subject – *extensive diversity education and training in all key agencies will also be*

11B) Given the textual context, *diversity* could be interpreted as implicitly referring to 'cultural diversity'; “part of a programme of cross cultural contact” (p. 23). *Diversity education and training* could also be seen as indicative of ***diversity encompassing another sense than the purely descriptive one***. That is, *education and training* could be interpreted as suggestive of the matter at hand not only having to do with the teaching of the existence of (?cultural) diversity per se, but perhaps rather, or at least just as much, with ideological, or socially normative, instruction of sorts, cf. the contraposition of *diversity* and *racism* (**7B, 10B**). This interpretation could further be seen as supported by the fact that *diversity education and training* “should be undertaken [...] as part of a programme of cross cultural contact” (p. 23), i.e., what is emphasised is contact, not learning or understanding, or the like of it. It must, however, be admitted that this assumption remains completely speculative, since no information regarding the content of, for example, its curriculum is given in the text.

#12

* **RECOMMENDATIONS [on 5.3 – POLITICAL ORGANISATIONS – p. 23]:**

Training and development for councillors and community leaders should be mandatory and greatly extended in this area. *Political parties should also provide diversity education and training.*

(p. 24 **bold NOT mine, italics mine**)

”Political parties should also provide diversity education and training”

12A)

2) nominal premodifier to juxtaposed nominal phrases – *diversity education and training*

3) juxtaposed nominal phrases functioning as verbal direct object – *should also provide diversity education and training*

12B) Given the textual context, *diversity* could be interpreted as implicitly referring to 'cultural diversity' (see 11B), and also, as **encompassing a sense which is not purely descriptive** (see comments on 11B).

#13

5.4 – STRATEGIC PARTNERSHIPS AND COMMUNITY INVOLVEMENT – p. 24

* **5.4.3** The advent of Local Strategic Partnerships (LSPs) has been helpful in providing a focus for community leadership, but they have not yet developed sufficient communication skills and individual members have not necessarily had the skills nor the resources to maintain the links with the community. In any event, they often have a stronger set of links to the major local institutional networks, than to the community organisations. This means that it has often proved difficult to dispel misconceptions about their priorities and plans.

5.4.4 A much more pro-active and transparent process is required to ensure that it is difficult for mischievous groups to exploit these concerns. This will have resource implications for each LSP. We also propose more longer term and robust ways of developing priorities and targets, and sharing a real commitment to meeting them, by developing partnership ‘regeneration PSAs’ (see Chapter 5.5).

5.4.5 Many LSPs are currently being accredited and we believe that accreditation should depend rather more on their strategic approach to serious issues such as these, rather than upon the LSP being able to demonstrate a ‘tick box’ approach to representation by different sections of the community.

Representation of minority communities and of the (usually) majority white community (see Chapter 5.10 below) is, of course, relevant, but the present accreditation guidance (NRU October 2001) should look more strategically at the LSP’s ability to understand the diversity of the local area and the impact of proposals and schemes.

(p. 24-25)

”Representation of minority communities and of the (usually) majority white community (see Chapter 5.10 below) is, of course, relevant, but the present accreditation guidance (NRU October 2001) should look more strategically at the LSP’s ability to understand the diversity of the local area and the impact of proposals and schemes”

13A)

2) head noun in nominal phrase – *the diversity of the local area*

3) juxtaposed nominal phrases – *the diversity of the local area and the impact of proposals and schemes*

13B) Given its immediate textual context, *diversity* would seem to implicitly refer to '**diversity in terms of racial majority-minority**'; “Representation of minority communities and of the (usually) majority white community”. Also, *diversity* is implicitly problematised; “to understand the diversity of the local area”; see paragraphs 5.4.3 – 5.4.5 (pp. 24-25).

#14

* **RECOMMENDATIONS [on 5.4 – STRATEGIC PARTNERSHIPS AND COMMUNITY INVOLVEMENT – p. 24]:**

The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion strategy.
(p. 25, **bold NOT mine, italics mine**)

”The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion strategy”

14A)

2) nominal premodifier in nominal phrase – *diversity issues*

3) prepositional phrase functioning as nominal postmodifier – *a more strategic approach to diversity issues*

14B) Given the textual context, *diversity* would seem to implicitly be referring to 'diversity in terms of racial majority-minority' (see **13B**), since the sentence excerpt in itself primarily refers back to paragraph 5.4.5. Also, *diversity* could be seen as implicitly problematised; “a more strategic approach to diversity issues” (see **13B**).

- - -

#15

5.5 – REGENERATION PROGRAMMES, INITIATIVES AND FUNDING – p. 25

* **5.5.8** Much more emphasis should be placed upon thematic programmes, with a more universal approach, rather than those locked on to particular geographic areas. This will lead to the possibility of programmes being designed to unite different communities. Thematic approaches might include, tackling drugs, achievement through sports and arts programmes, and literacy and basic skills development – across all communities. A range of thematic bids more flexibly applied and not limited to any arbitrary ward boundary, but which can nevertheless maintain an overview of any given area, may prove to be more effective in tackling multiple deprivation and be seen to be more equitable.

5.5.9 The promotion of ‘cohesion’ could itself become a desirable and legitimate focus for funding. **Such an approach, however, should not be seen as an attempt to undermine separate and distinct cultures – this would not be compatible with valuing diversity.** However it could be based upon ensuring inclusion by promoting commonly agreed objectives, such as literacy and citizenship and by promoting a better understanding of, and respect for, each other’s communities.
(p. 27)

#15

”Such an approach [promoting ‘cohesion’], however, should not be seen as an attempt to undermine separate and distinct cultures – this would not be compatible with valuing diversity”

15A)

2) verbal direct object – *valuing diversity*

3) prepositional phrase functioning as adverbial modifying an adjective – *compatible with valuing diversity*

15B) *Diversity* would seem to implicitly refer to ‘cultural diversity’. Also, *valuing diversity* means that *diversity* is indirectly invested with a positive semantic value, cf., for example, *celebration of diversity* (1B).

#16

5.7 – THE VIEWS OF, AND FACILITIES FOR, YOUNGER PEOPLE – p. 30

* **5.7.3** As stated above we do not see ‘integration’ and ‘segregation’ as necessarily opposed. The complete separation of communities based on religion, education, housing, culture, employment etc., will, however mean that the lack of contact with, and absence of knowledge about, each other’s communities will lead to the growth of fear and conflict. **The more levels upon which a community is divided, the more necessary and extensive will be the need to foster understanding and acceptance of diversity.**

(p. 30)

#16

”The more levels upon which a community is divided, the more necessary and extensive will be the need to foster understanding and acceptance of diversity”

16A)

2) prepositional phrase functioning as nominal postmodifier to juxtaposed nominal phrases – *understanding and acceptance of diversity*

3) juxtaposed nominal phrases functioning as verbal direct object – *to foster understanding and acceptance of diversity*

16B) Given the textual context, *diversity* could be understood as implicitly referring to **‘religious, educative, cultural, (etc.) diversity’**. Also, (the lack of understanding and acceptance of) *diversity* is explicitly problematised; “the need to foster understanding and acceptance of diversity”.

- - -

#17

* **5.7.4** It is particularly important to target such programmes at younger people (though not exclusively so), as they are more receptive to change and their early views will shape their future lives. Some ideas which have been suggested to us include:

- | The twinning of schools with predominantly different cultures
 - | Joint sports development (possibly through an integrated centre for some activities) arts, music* and other cultural programmes
 - | **Programmes based around schools but aimed at parental involvement (it was emphasised on several occasions, that the good work of schools is often undermined by prejudiced home environments where parents do not have the same access to cultural diversity)**
 - | Local Youth Parliaments and other cross community decision making processes, for real choices in respect of the provision of services for young people
 - | Joint planning of community events on a city/area wide basis
 - | Universal citizenship education for young people, based on real contact with other communities.
 - | Development of youth inter faith networks
- (p. 30)

#17

”Programmes based around schools but aimed at parental involvement (it was emphasised on several occasions, that the good work of schools is often undermined by prejudiced home environments where parents do not have the same access to cultural diversity)”

17A)

2) head noun in nominal phrase – *cultural diversity*

3) prepositional phrase functioning as nominal postmodifier – *the same access to cultural diversity*

17B) Diversity is specified as 'cultural diversity'. Also, *diversity* is something one has *access to*;

“The power, opportunity, permission, or right to come near or into contact with someone or

something; admittance; admission” (OED). That is, *diversity* is implicitly described as something

'beneficial' (cf. *rich and diverse nation* (2B)), i.e. **not purely descriptive**. As is the case with **2B**,

diversity could be interpreted as encompassing a sense suggestive of something that touches on

what could be described as '**potentiality**' or 'richness' (see 1.3 BACKGROUND: Interdisciplinary

concept (pp. 4-5)).

- - -

#18

5.8 – EDUCATION – p. 33

* **5.8.5** We endorse the view of the Ouseley Report, in that it is necessary to overcome the:

'fear of confronting all white/and or all Muslim schools (this was written in the Bradford context) about their contribution, or rather lack of contribution, to social and racial integration'

We also endorse the Government's view that new faith schools should be inclusive:

'we will support faith schools... to add to the inclusiveness and diversity of the school system and be ready to work with non-denominational schools and those of other faiths'

However, the means to achieve this has not yet been established.

(p. 33)

#18

"we will support faith schools... to add to the inclusiveness and diversity of the school system and be ready to work with non-denominational schools and those of other faiths"

18A)

2) head noun in nominal phrase – *[the] diversity of the school system*

3) juxtaposed nominal phrases – *the inclusiveness and diversity of the school system*

18B) Given the textual context, ***diversity*** seems to implicitly refer to 'social, racial, or religious, **diversity**'; "*'fear of confronting all white/and or all Muslim schools (this was written in the Bradford context) about their contribution, or rather lack of contribution, to social and racial integration'*" (paragraph 5.8.5, p. 33).

- - -

#19

* **5.8.9** There was also recognition that additional faith based schools would make little difference, given that many schools are already dominated by one or another ethnic or religious group, due to the segregated nature of catchment areas, (and feeder schools/school family designations) admissions policies or, parental choice. Further, in order to be able to offer all parents a faith school of their choice, a large number of such schools would be required and would simply not be practical.

5.8.10 In any event, the simple extension of faith schools raises questions about the nature of all such schools. What is needed is a change of emphasis so that all schools promote and foster an understanding of other cultures. It should be noted that some faith schools draw in a range of different cultures at present and some non-faith based schools can have a very narrow range of pupils, based around one culture. **The issue is therefore not whether we should restrict or extend faith based provision, but how all schools ensure some diversity in their intake, or that other means are adopted to promote contact with other cultures.**

(p. 34)

#19

”The issue is therefore not whether we should restrict or extend faith based provision, but how all schools ensure some diversity in their intake, or that other means are adopted to promote contact with other cultures”

19A)

2) head noun in nominal phrase – *some diversity*

3) verbal direct object – *ensure some diversity*

19B) Given the textual context, *diversity* seem to implicitly refer to 'cultural, diversity'.

#20

* **5.8.18** The training available for teachers (and school governors – where there is also a lack of representation) in diversity matters also seems to require attention and, in any event, appears to be a pre-requisite of citizenship education, a move towards more cross-cultural schools and a new programme of cross cultural contact.

(p. 36)

”The training available for teachers (and school governors – where there is also a lack of representation) in diversity matters also seems to require attention and, in any event, appears to be a pre-requisite of citizenship education, a move towards more cross-cultural schools and a new programme of cross cultural contact”

20A)

2) nominal premodifier in nominal phrase – *diversity matters*

3) prepositional phrase functioning as nominal postmodifier – *the training available for teachers in diversity matters*

20B) Given the textual context, *diversity* seem to implicitly refer to 'cultural diversity'. Also, *training in diversity matters* raises the questions of what is meant by *diversity matters*, and *training in diversity matters*. That is, *diversity* could be interpreted as referring to a sense not exclusively **descriptive**, cf. *diversity education and training* (11B), but perhaps rather ideological.

#21

*** RECOMMENDATIONS [on 5.8 – EDUCATION – p. 33]:**

The recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors. The problem of the lack of male teachers also needs to be addressed and could help significantly with later problems of disaffected youth. (p. 37, **bold NOT mine**, *italics mine*)

”The recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors”

21A)

2) nominal premodifier in nominal phrase – *diversity training for all staff and governors*

3) implicit subject of verb phrase - *diversity training for all staff and governors [requires]*

21B) Given its immediate textual context, *diversity* would seem to implicitly refer to 'cultural diversity' (see paragraphs 5.8.17 and 5.8.18, p. 36). Also, *diversity training* could be interpreted as suggesting that *diversity* encompasses a sense that is not purely descriptive, see *diversity education and training* (**11B**).

#22

*** 5.10 – DISADVANTAGED AND DISAFFECTED COMMUNITIES – p. 39**

5.10.2 We received several representations about the way in which the focus on black and ethnic minority groups ‘problematized’ them. Similarly, white groups felt their needs were not always recognised. We must, therefore, re-define the equalities agenda, which clearly and fundamentally, relates to need and is not seen to exclude any community, such as the white community.

5.10.3 here is now an urgent need to recognise a more diverse and sophisticated approach to ‘needs’, which takes on board, for example, the new requirements of recent asylum seekers and the growing disaffection of young males from some established white communities.

(p. 39)

”here is now an urgent need to recognise a more diverse and sophisticated approach to ‘needs’, which takes on board, for example, the new requirements of recent asylum seekers and the growing disaffection of young males from some established white communities”

22A)

2) head adjective in adjective phrase – *more diverse*

3) juxtaposed adjective phrases – *more diverse and sophisticated*

22B) Given the textual context, *diverse* could be interpreted in both a conventional dictionary meaning, i.e. 'different', and as implicitly referring to 'racially, or ethnically, diverse' (paragraph 5.10.2, and 5.10.3, p. 39).

- - -

#23

5.11 – POLICING – p. 40

* **5.11.3** A number of concerns were also expressed about the extent to which the Police (and the local authority and other key agencies) have managed to become more representative of the areas they serve. Indeed, whilst some progress seems to have been made in some areas towards national and local targets progress is, in many cases, still slow and it is clear that more radical approaches will be necessary if step changes are to be made. Unambiguous and sustained leadership is essential if these targets are to be reached. **Such leadership is equally relevant to the wider issue of policing diversity as well as maintaining the morale of officers involved with violent and prolonged disturbances.**

5.11.4 We were impressed by those forces that had developed area or ‘patch’ responsibilities, with a clear expectation that police officers establish formal and informal networks in those communities. The value of this sort of community policing cannot be over-stated, but does raise questions about such issues as pay and career progression to ensure that good officers are attracted to, and

retained in, this role, particularly in difficult inner city areas. Indeed, the problem of continuity of police personnel at all levels seemed to be a problem and perhaps reflected the lack of importance attached to developing area responsibilities. Resources for Community policing are also often seen as the most vulnerable when funding is being reduced.

(p. 41)

#23

”Such leadership is equally relevant to the wider issue of policing diversity as well as maintaining the morale of officers involved with violent and prolonged disturbances”

23A)

2) head noun in nominal phrase – *policing diversity*

3) prepositional phrase functioning as nominal postmodifier – *the wider issue of policing diversity*

23B) Given the textual context, *diversity* could be understood as implicitly referring to 'cultural diversity'; “in multi-cultural areas” (paragraph 5.11.2, p. 40). Still, *policing diversity* raises the question whether *diversity* needs to be policed? Or, perhaps, *policing diversity* refers to police policies dealing with '(?cultural) diversity'? If so, one cannot but wonder how such policies would differ from the ones dealing with 'the not diverse'... All in all, these questions could be seen as bringing the uncertainties regarding the definition(s) of *diversity* to a head.

#24

*** 5.11.7 Forces that had diversity training as a matter of course also seemed to be having more success, but only where the depth and quality of this had been properly evaluated.**

(p. 41)

”[Police f]orces that had diversity training as a matter of course also seemed to be having more success, but only where the depth and quality of this had been properly evaluated”

24A)

2) nominal premodifier in nominal phrase – *diversity training*

3) verbal direct object – *had diversity training*

24B) Given the (immediate) textual context, it is hard to comment on any potential reference of *diversity*. However, returning to the beginning of the section (5.11 Policing, p. 40), *diversity* could very well be seen as referring to 'cultural diversity'; “in multi-cultural areas” (paragraph 5.11.2, p. 40). Nonetheless, *diversity training* for police forces, **could be interpreted as *diversity encompassing a sense which is not exclusively descriptive***, see *diversity education and training (11B)*, and also *policing diversity (23B)*.

- - -

#25

*** RECOMMENDATIONS [on 5.11 – POLICING – p. 40]:**

Models of diversity training should be examined to ensure an appropriate level of quality.
(p. 42, **bold NOT mine**, *italics mine*)

”Models of diversity training [for police] should be examined to ensure an appropriate level of quality”

25A)

2) nominal premodifier in nominal phrase – *diversity training*

3) prepositional phrase functioning as nominal postmodifier – *models of diversity training*

25B) Given the (immediate) textual context, it is hard to comment on any potential reference of *diversity* (see **24B**). Still, *Diversity training* [for police] **could be seen as indicative of diversity encompassing a sense which is not purely descriptive** (see **24B**).

#26

CHAPTER 6. - LIST OF RECOMMENDATIONS – p. 46

* **6.9** The community cohesion strategy for each area should include a new and vigorous approach to recruitment, and career progression, in all key agencies, such as the police, local authorities, health authorities and regeneration agencies. Challenging and measurable targets should be set. This work should be co-ordinated at a local level and linked to initiatives by private sector employers (see Chapter 5.13) This should also attempt to tackle some of the ‘post code discrimination’ faced by potential employees on some (predominantly white) estates.

6.10 Extensive diversity education and training in all key agencies will also be required, to recognisable standards. It should be undertaken by local communities themselves as part of a programme of cross cultural contact.
(p. 46-47)

”Extensive diversity education and training in all key agencies will also be required, to recognisable standards”

26A)

2) nominal premodifier to juxtaposed nominal phrases – *extensive diversity education and training in all key agencies*

3) juxtaposed nominal phrases functioning as verbal subject – *extensive diversity education and*

training in all key agencies will also be

26B) Given the textual context, *diversity* seem to implicitly refer to 'cultural diversity'; “It should be undertaken by local communities themselves as part of a programme of cross cultural contact” (paragraph 6.10, p. 47). Also, *diversity* could be interpreted as referring to a sense which is not exclusively descriptive, see *diversity education and training* (11B).

- - -

#27

* **6.11** Each mainstream political party must re-visit its code of conduct and the measures it takes to enforce it at a local level, in respect of community relations. It is suggested that a cross-party statement be prepared to set standards of behaviour and that this be established as an expectation for all local councillors, candidates and party activists. This should not attempt to silence debate, but ensure that the debate is conducted in a responsible manner. This should be in place prior to the local elections in May 2002.

6.12 Training and development for councillors and community leaders should be mandatory and greatly extended in this area. **Political parties should also provide diversity education and training.** (p. 47)

”Political parties should also provide diversity education and training”

27A)

2) nominal premodifier to juxtaposed nominal phrases – *diversity education and training*

3) juxtaposed nominal phrases functioning as verbal direct object – *should also provide diversity education and training*

27B) Given the textual context, *diversity* could be interpreted as implicitly referring to 'cultural

diversity' (see 26B), although the decontextualised nature of 'Chapter 6 – List of recommendations' **might just as well promote an interpretation suggesting a conventional dictionary meaning.**

Also, *diversity* could be interpreted as not exclusively referring to a descriptive sense, see *diversity education and training* (11B).

#28

* **6.17** The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion plan.

(p. 47)

”The accreditation process should be amended to ensure that it will depend not only upon the representative nature of its members, but a more strategic approach to diversity issues, expressed through its community cohesion plan”

28A)

2) nominal premodifier in nominal phrase – *diversity issues*

3) prepositional phrase functioning as nominal postmodifier – *a more strategic approach to diversity issues*

28B) Given the textual context, *diversity* would seem to implicitly be referring to 'diversity in terms of racial majority-minority' (cf. 14B, and also the similarity between 14 and 28). Also, *diversity* could be seen as implicitly problematised; “a more strategic approach to diversity issues” (see 14B).

#29

* **6.43** The recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors. The problem of the lack of male teachers also needs to be addressed and could help significantly with later problems of disaffected youth (p. 50)

”The recruitment of ethnic minority teachers and governors also requires review, as does diversity training for all staff and governors”

29A)

2) nominal premodifier in nominal phrase – *diversity training for all staff and governors*

3) implicit subject of verb phrase - *diversity training for all staff and governors [requires]*

29B) Given its immediate textual context, *diversity* would seem to refer to its conventional dictionary meaning. However, given the similarity between **29B** and **21B**, it would seem probable to say that *diversity* would seem to implicitly refer to 'cultural diversity'. Also, *diversity training* could be interpreted as *diversity* no exclusively referring to a descriptive sense, see *diversity education and training* (**11B**).

#30

* **6.55** Models of diversity training should be examined to ensure an appropriate level of quality.
(p. 51)

”Models of diversity training should be examined to ensure an appropriate level of quality”

30A)

2) nominal premodifier in nominal phrase – *diversity training*

3) prepositional phrase functioning as nominal postmodifier – *models of diversity training*

30B) Given the textual context, *models of diversity training* could be interpreted as referring to 'diversity training for police' (see **24B**). Also *diversity training* **could be interpreted as suggestive of diversity encompassing a not exclusively descriptive sense**, see *diversity education and training* (**11B**).

APPENDIX (B) – OCCURRENCES OF *DIVERSITY* IN IC

(The complete text by Cantle: <http://tedcantle.co.uk/pdf/CANTLE%20chap%201-COLO.pdf>

03-31-2014)

A)-Level analysis

2) Step 2: Its identified syntactic function – and corresponding syntagm

3) Step 3: Its identified syntactic function – and corresponding syntagm

B)-level analysis

Only text marked with **bold** is counted as a listing (of that which is stated **in bold**).

All references made in 'Intercult' (for example **11B**), refers to 'Intercult', unless stated otherwise.

- - -

COHESION AND INTEGRATION: FROM 'MULTI' TO 'INTER' CULTURALISM –

Summary - p. 3

#1

* **Globalisation has created an era of ‘super diversity’ in which most western societies have become far more dynamic and complex.** Multicultural societies are here to stay and indeed, will become more so. However, some of the policies which governments have devised to mediate these changes are no longer appropriate and do not contribute sufficiently to the promotion of community cohesion. The notion of ‘multiculturalism’, by which these policies have become understood, also no longer enjoy either governmental, nor popular support. There is, then, an opportunity to consider the development of ‘interculturalism’, which is not defined by ‘race’ and embraces all areas

of difference. It also recognises that cultures are more fluid than ever before and the interconnectedness of the World, supports interaction between and within cultures to build trust and understanding, and promotes cultural navigational skills to enable us all to accept and endorse the change process.

(p. 3)

”Globalisation has created an era of 'super diversity' in which most western societies have become far more dynamic and complex”

1A)

2) head noun in nominal phrase – *super diversity*

3) prepositional phrase functioning as nominal postmodifier – *an era of super diversity*

1B) Given its textual context, (*super*) *diversity* seem to implicitly refer to 'cultural diversity';

“Globalisation has created an era of ‘super diversity’ in which most western societies have become far more dynamic and complex. Multicultural societies are here to stay and indeed, will become more so” (p. 3).

COHESION AND INTEGRATION: FROM 'MULTI' TO 'INTER' CULTURALISM –

Introduction – p. 4

#2

* Globalisation will ensure that the World – and almost every country – will become more multicultural. That is to say, that each country will find that its population is increasingly made up of more people from different cultures, nationalities, faiths and ethnic backgrounds. The ease of travel, the opening up of labour and financial markets means that this is inevitable. But this also means that the *policies* of multiculturalism, which many governments have used to mediate these changes may no longer be

appropriate and will need to be reconsidered. **The concept of ‘interculturalism’, which implies more positive interactions between communities and higher levels of ‘cultural navigation’ skills, is more fitting for an era of super diversity and globalisation and; will be necessary if our societies are to become more cohesive.**

(p. 4)

”The concept of ‘interculturalism’, which implies more positive interactions between communities and higher levels of ‘cultural navigation’ skills, is more fitting for an era of super diversity and globalisation and; will be necessary if our societies are to become more cohesive”

2A)

2) head noun in nominal phrase – *super diversity*

3) juxtaposed nominal phrases – *super diversity and globalisation*

2B) Given its textual context, (*super*) *diversity* would seem to implicitly refer to 'cultural diversity'.

#3

* One of the consequences of this is that the ideal of a more integrated international community, in which ideas and cultures may bridge national boundaries to create a World in which we are more at ease with each other, is seldom advanced as a desirable political objective as it undermines the power base of the separate political elites. Whilst people are themselves increasingly crossing borders, inter-marrying, building new virtual networks, and creating real and tangible personal relationships at all levels, they are often fearful about the impact on their communities and collective identity. ‘Identity politics’ often holds back the transition, rather than supporting and inspiring a new and interconnected World. **‘Interculturalism’ can replace multiculturalism and develop as a new positive model to enable us to learn live together, but this will require significant changes**

in policy and practice – and will depend upon a new vision for a globalised and super diverse world.

(p. 5)

”‘Interculturalism’ can replace multiculturalism and develop as a new positive model to enable us to learn live together, but this will require significant changes in policy and practice – and will depend upon a new vision for a globalised and super diverse world”

3A)

2) head adjective in adjective phrase – *super diverse*

3) adjective phrase functioning as nominal premodifier – *[a] super diverse world*

3B) Given its textual context, *diversity* would seem to implicitly refer to 'cultural diversity'.

GLOBALISATION AND 'SUPER DIVERSITY' – p. 5

#4, #5, #6 & #7

* It is beyond the scope of this paper to chart the continual and inexorable rise of globalisation in business, finance and other terms. It is however, intended to give some consideration to the consequent impact on human relations.

In the first place it is clear that one of the most evident results of globalisation is that populations have become far more mobile and willing and able to re-locate in search of better employment prospects and a higher standard of living, or because of other short or longer term considerations. In 2010 there were 214 million international migrants and if they continue to grow in number at the same pace there will be over 400 million by 2050 (IoM 2010).

Secondly, [#4]the migrant community is also increasingly diverse and [#5]this inevitably leads to much greater diversity within nation states, particularly in the Western economies, which are often the target countries for migration. [#6]The extent of population

movement is such that all western economies are now characterised by ‘super’ or ‘hyper’ diversity with cities, like London, Stockholm, Toronto, New York and Amsterdam with over 300 language groups. This has re-defined our notion of multiculturalism which had previously been seen as countries coming to terms with their colonial pasts and, in particular, those overwhelmingly White nations attempting to accept and integrate Black and Asian minorities from their former colonies. Multiculturalism is now much more complex and community relations are multi-faceted, no longer simply revolving around majority/minority visible distinctions.

Thirdly, [#7]the impact of the diversity resulting from global patterns of migration and the rise and importance of diasporas means that the homogeneity and distinctiveness of national and regional identities is seen to be under threat as external influences become more accessible and prevalent. The Far Right in many countries are increasingly exploiting these concerns to build substantial popular support.

(p. 6)

#4

”Secondly, [#4]the migrant community is also increasingly diverse and [#5]this inevitably leads to much greater diversity within nation states, particularly in the Western economies, which are often the target countries for migration”

4A)

2) head adjective in adjective phrase – *also increasingly diverse*

3) adjective phrase functioning as predicative complement – *is also increasingly diverse*

4B) *Diverse* could be understood in both the conventional sense; 'different' (in this case ?'multi-faceted'), and, in a sense, given the textual context, implicitly referring to 'culturally diverse';

“This has re-defined our notion of multiculturalism” (p. 6).

#5

”[the increasingly diverse migrant community] inevitably leads to much greater diversity within nation states, particularly in the Western economies, which are often the target countries for migration”

5A)

2) head noun in nominal phrase – *much greater diversity*

3) verbal direct object – *leads to much greater diversity*

5B) Given its textual context, *diversity* would seem to implicitly refer to 'cultural diversity' (see 4B).

#6

“The extent of population movement is such that all western economies are now characterised by ‘super’ or ‘hyper’ diversity with cities, like London, Stockholm, Toronto, New York and Amsterdam with over 300 language groups”

6A)

2) head noun in nominal phrase – *super or hyper diversity*

3) prepositional phrase functioning as agent in passive verbal construction – *are now characterised by super or hyper diversity*

6B) Given its textual context, (*super or hyper*) *diversity* would seem to implicitly refer to 'cultural, or (?)linguistic, diversity' (see **4B**).

#7

”Thirdly, the impact of the diversity resulting from global patterns of migration and the rise and importance of diasporas means that the homogeneity and distinctiveness of national and regional identities is seen to be under threat as external influences become more accessible and prevalent”

7A)

2) head noun in nominal phrase – *the diversity*

3) prepositional phrase functioning as nominal postmodifier – *the impact of the diversity*

7B) Given its textual context, *diversity* could be understood as implicitly referring to 'cultural diversity' (see **4B**). Also, *diversity* is explicitly problematised; “the impact of the diversity [...] means that the homogeneity and distinctiveness of national and regional identities is seen to be under threat”.

THE DIMENSIONS OF GLOBALISATION – AND THE 'PARADOX OF DIVERSITY' – p.

7

#8 & #9

*** [#8]As a result of globalisation, societies are becoming more and more multicultural – or ‘super diverse’ - often despite the many attempts by nation states to resist migration and to create higher hurdles for migrants in order to protect the integrity of their borders.**

Political leaders cling to the hope that not only can they control their borders, against the tide of globalisation, but also that they can remain as the most significant influence over the daily lives of their citizens, with the electorate continuing to support them and be influenced by them. This is an ever more difficult challenge as the nature of international communications is now such that people can access many new channels of information and develop much broader frames of reference. The level of turnout in most elections has fallen across Western democracies and ‘identity politics’ based upon spurious ideas about ‘difference’, may be one way in which political leaders seek to retain their relevance and influence.

In respect of migration, many national leaders are, themselves, caught in something of a bind as they generally continue to promise and promote economic growth and know that inward migration is often the easiest and quickest way of achieving this - migrants are generally more work ready and work willing and have a lower labour cost. They will also fill gaps in the labour market and undertake tasks which are unattractive to host populations, for example in agriculture and social care, and are more flexible on social costs, for example in respect of housing. Nevertheless, many host communities object to increasing the population through migration, often precisely because of the advantages that they have to employers, and are constantly demanding limits, or even a complete halt, to inward migration. Extreme Far Right parties, which are enjoying rising levels of support across Europe, go still further and demand the repatriation of migrants, including those born in the countries to which their parents or grand parents migrated to and in which they are citizens. [#9]The continuing debate over diversity and multiculturalism has led to a widespread populist view that multiculturalism has ‘failed’.

(p. 9)

#8

”As a result of globalisation, societies are becoming more and more multicultural – or ‘super diverse’ - often despite the many attempts by nation states to resist migration and to create higher hurdles for migrants in order to protect the integrity of their borders”

8A)

2) head adjective in adjective phrase – *super diverse*

3) juxtaposed adjective phrases – *more and more multicultural or super diverse*

8B) 'Diverse', or rather *super diverse*, is explicitly stated as synonymous with “**more and more multicultural**”.

#9

”The continuing debate over diversity and multiculturalism has led to a widespread populist view that multiculturalism has 'failed'”

9A)

2) juxtaposed nominal phrases – *diversity and multiculturalism*

3) prepositional phrase functioning as nominal postmodifier – *the continuing debate over multiculturalism and diversity*

9B) Given its textual context, *diversity* would seem to implicitly be referring to 'cultural diversity'. Also, the juxtaposition of *diversity* and *multiculturalism* in “[t]he continuing debate over diversity and multiculturalism” could be interpreted as a potential indication of *diversity* encompassing something along the lines of an ideological sense, similar to that of *multiculturalism*.

SOLIDARITY AND IDENTITY – p. 10

#10, #11 & #12

* Multiculturalism as we now know it is very different from its early form and the impact upon personal and collective identity and the forms of governance and mediating tensions has been profound. [#10]Whilst it is clear that most people are now exposed to diversity in all aspects of their daily lives – either in our local communities, schools and workplaces, or indirectly through television, social networks and other media - [#11]there appears to be something of a ‘paradox of diversity’ (Cantle 2011). [#12]The more diverse societies have become and the more people have exposed to difference, the more they seem to retreat into their own identity, embrace identity politics and support separatist ideologies. This may be, in part, due to the lack of engagement with difference, a rather wary detachment which makes us more determined to cling to our own community’s certainties.

(p. 10)

#10

”[#10]Whilst it is clear that most people are now exposed to diversity in all aspects of their daily lives – either in our local communities, schools and workplaces, or indirectly through television, social networks and other media – [#11]there appears to be something of a ‘paradox of diversity’ (Cantle 2011)”

10A)

2) nominal phrase functioning as indirect object in passive verbal construction – *are now exposed to diversity*

3) nominal phrase functioning as indirect object in passive verbal construction – *most people are now exposed to diversity*

10B) Given the textual context, *diversity* seem to implicitly refer to 'cultural diversity';

“Multiculturalism as we now know it is very different from its early form and the impact upon personal and collective identity and the forms of governance and mediating tensions has been profound. Whilst it is clear that most people are now exposed to

diversity in all aspects of their daily lives [...]”. Also, one is *exposed to diversity*; “To place in an unsheltered or unprotected position; to leave without shelter or defence” (OED), which could be interpreted as *diversity* being something potentially detrimental, although, it must be mentioned, does not necessarily have to be, cf. 'exposed to language, impressions, etc.'.

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#11

“[#10]Whilst it is clear that most people are now exposed to diversity in all aspects of their daily lives – either in our local communities, schools and workplaces, or indirectly through television, social networks and other media – [#11]there appears to be something of a ‘paradox of diversity’ (Cantle 2011)”

11A)

2) prepositional phrase functioning as nominal postmodifier – *a paradox of diversity*

3) prepositional phrase functioning as nominal postmodifier – *something of a paradox of diversity*

11B) Given the textual context, *diversity* would seem to implicitly refer to 'cultural diversity'

(see **10B**). However, *paradox of diversity* inevitably raises the question of whether or not the sense of *diversity* is purely descriptive. If so, *paradox of diversity* would mean something along the lines of 'appearing homogeneous despite (its) heterogeneous constitution', which does not seem to be the case. The directly subsequent sentence (Intercult **12**) states that “[t]he more diverse societies have become and the more people have [?been] exposed to difference, the more they seem to retreat into their own identity, embrace identity politics and support separatist ideologies”. This could easily be

understood as an example of the *paradox of diversity*. Were this to be the case, ***diversity*** **undoubtedly encompasses a sense which is not purely descriptive**, but rather, it would seem, could be said to touch on a socially normative, or even, ideological character (cf., for example, Cattle **11B**, *diversity education and training*). Also, ***diversity* is explicitly problematised**, even though the problematisation is described as paradoxical.

- - -

#12

”The more diverse societies have become and the more people have exposed to difference [sic], the more they seem to retreat into their own identity, embrace identity politics and support separatist ideologies”

12A)

2) head adjective in adjective phrase – *more diverse*

3) adjective phrase functioning as nominal premodifier – *the more diverse societies*

12B) Given the textual context, ***diverse* would seem to implicitly refer to 'culturally diverse'** (see **10B**). Also, ***diversity* is explicitly problematised**.

- - -

#13, #14, #15, #16, #17 & #18

* There are, however, relatively few ways in which ‘solidarity’ can be measured. It is often based upon a number of objective indicators, such as the incidence and nature of hate crime and the level of inequalities, or the perception of people themselves about how they feel about ‘others’ and how well they relate to them (Home Office, 2004).

#[13]Robert Putnam however, has looked at this through the lens of ‘social capital’ a term which has been around for many years, but made especially salient through his seminal work *Bowling Alone* (Putnam, 2000) and especially his more recent work (Putnam, 2007) which demonstrated that social capital was inversely related to diversity [14]because ‘immigration and ethnic diversity challenge social solidarity and inhibit social capital’ or to, more graphically expressed:

#[15]inhabitants of diverse communities tend to withdraw from collective life, to distrust their neighbours, regardless of the colour of their skin, to withdraw even from close friends, to expect the worst from their community and its leaders, to volunteer less, give less to charity and work on community projects less often, to register to vote less, to agitate for social reform *more*, but have less faith that they can actually make a difference, and to huddle unhappily in front of the television. Note that this pattern encompasses attitudes and behavior, bridging and bonding social capital, public and private connections. **#[16]Diversity, at least in the short run, seems to bring out the turtle in all of us.**

Putnam did not suggest that this situation would remain indefinitely, however, and that in the medium to longer term:

#[17]successful immigrant societies create new forms of social solidarity and dampen the negative effects of diversity by constructing new, more encompassing identities. [18]Thus, the central challenge for modern, diversifying societies is to create a new, broader sense of ‘we’.
(p. 10-11)

#13

”#[13]Robert Putnam however, has looked at [the measurement of solidarity] through the lens of ‘social capital’ a term which has been around for many years, but made especially salient through his seminal work *Bowling Alone* (Putnam, 2000) and especially his more recent work (Putnam, 2007) which demonstrated that social capital was inversely related to diversity [14]because ‘immigration and ethnic diversity challenge social solidarity and inhibit social capital’ [...].”

13A)

2) nominal phrase functioning as indirect object in passive verbal construction – *was inversely related to diversity*

3) nominal phrase functioning as indirect object in passive verbal construction – *social capital was inversely related to diversity*

13B) Given the textual context, *diversity* could by implication be understood as synonymous with 'ethnic diversity' (see 14B). Also, *diversity* is explicitly problematised.

#14

”[#13]Robert Putnam however, has looked at [the measurement of solidarity] through the lens of ‘social capital’ a term which has been around for many years, but made especially salient through his seminal work *Bowling Alone* (Putnam, 2000) and especially his more recent work (Putnam, 2007) which demonstrated that social capital was inversely related to diversity [#14]because ‘immigration and ethnic diversity challenge social solidarity and inhibit social capital’ [...]”

14A)

2) head noun in nominal phrase – *ethnic diversity*

3) juxtaposed nominal phrases – *immigration and ethnic diversity*

14B) *Diversity* is specified as 'ethnic diversity', and also explicitly problematised.

#15

“inhabitants of diverse communities tend to withdraw from collective life, to distrust their neighbours, regardless of the colour of their skin, to withdraw even from close friends, to expect the worst from their community and its leaders, to volunteer less, give less to charity and work on community projects less often, to register to vote less, to agitate for social reform *more*, but have less faith that they can actually make a difference, and to huddle unhappily in front of the television”

15A)

2) adjective phrase functioning as nominal premodifier – *diverse communities*

3) prepositional phrase functioning as nominal postmodifier – *inhabitants of diverse communities*

15B) Given the textual context, *diverse* would seem to implicitly refer to 'ethnically diverse' (see 14B). In fact, were *diverse* to mean 'different', the meaning of the sentence would change dramatically. Also, *diverse communities* is explicitly problematised.

#16

”Diversity, at least in the short run, seems to bring out the turtle in all of us”

16A)

2) subject in verb phrase – *diversity, at least in the short run, seems*

3) subject in verb phrase – *diversity, at least in the short run, seems to bring out the turtle in all of us*

16B) Given the textual context, *diversity* would seem to implicitly refer to 'ethnic diversity' (see 14B). Also, *diversity* is explicitly problematised.

- - -

#17

”successful immigrant societies create new forms of social solidarity and dampen the negative effects of diversity by constructing new, more encompassing identities”

17A)

2) prepositional phrase functioning as nominal postmodifier – *the negative effects of diversity*

3) verbal direct object – *dampen the negative effects of diversity*

17B) Given the textual context, *diversity* seem to implicitly refer to 'ethnic diversity' (see 14B). Also, *diversity* is explicitly problematised.

#18

“Thus, the central challenge for modern, diversifying societies is to create a new, broader sense of ‘we’”

18A)

2) present participle functioning as adjectival nominal premodifier – *modern, diversifying societies*

3) prepositional phrase functioning as nominal postmodifier – *the central challenge for modern, diversifying societies*

18B) Given the textual context, *diversifying* would seem to implicitly refer to 'ethnically diversifying' (see 14B). Also, *diversifying societies* is implicitly problematised; “the central challenge for ...”.

#19

* The sense of collective identity has changed profoundly in all Western societies, but it is inevitably interpreted and understood in different ways by minority and majority groups. **This is reflected in the changing nature of personal identities, with the separate components shaped by increasing diversity in terms of faith, present locality and ethnicity – as well as an apparently declining sense of nationality.** In Britain, a recent Searchlight Educational Trust report (SET, 2011) found that whilst many ethnic groups saw themselves in a similar way, ‘Asian’ and ‘Black’ groups differed significantly from ‘White’ groups in certain respects – see Table 1 below.
(p. 12-13)

”[The sense of collective identity has changed profoundly in all Western societies ... which] is reflected in the changing nature of personal identities, with the separate components shaped by increasing diversity in terms of faith, present locality and ethnicity – as well as an apparently declining sense of nationality”

19A)

2) head noun in nominal phrase – *increasing diversity in terms of faith, present locality and ethnicity*

3) juxtaposed nominal phrases – *increasing diversity in terms of faith, present locality and ethnicity – as well as an apparently declining sense of nationality*

19B) *Diversity* is specified as having to do with “faith, present locality and ethnicity”.

#20

*** The impact of diversity upon personal identities is particularly profound, with individuals often able to draw upon their heritage, faith, language and new national identity to create hybrid or multiple identities.** It should also be presumed that the variation within ethnic groups, such as those set out in Table 1 above, will be as great as those variations between them and there is a great danger in homogenising any particular identity. All types of hyphenated identity also run the risk of simply replacing the limited notion of a single identity with a multiple identity which is just as limited. As Brah (2007) points out, identity is a process and not a fixed category (though that is how many would like to regard it).
(p. 13-14)

”The impact of diversity upon personal identities is particularly profound, with individuals often able to draw upon their heritage, faith, language and new national identity to create

hybrid or multiple identities”

20A)

2) prepositional phrase functioning as nominal postmodifier – *the impact of diversity*

3) nominal phrase functioning as verbal subject – *the impact of diversity upon personal identities is*

20B) *Diversity is explicitly stated as having to do with “heritage, faith, language and new national identity”.*

- - -

#21

* Identity is increasingly complex and, as well as the now routine hyphenating of nationality, faith and ethnicity, the consequence of people from different identity groups sharing the same society has also led to the growth of ‘mixed race’ or multiple identities. This group is constantly growing and in Britain, the fastest growing minority is ‘mixed race’. However, this group is not actually recognised in policy terms, there is no funding, representation, support, nor champion. This is partly for practical reasons, as the boundaries of the mixed race group are necessarily blurred and cover many different combinations of Black, Asian, White and other ethnicities and any combination of faith and nationality. But it also suggests an overtone of racial purity, whereby ‘pure breeds’ in ethnic or religious terms are recognised with leaders chosen to represent their particular constituency of interest, whereas ‘our mongrel selves’ (Slattery, 2003) have no particular identity, nor recognition. This is also a function of the ambivalence towards intermarriage, which still faces many religious and cultural barriers in nearly all majority and minority communities and may also be regarded with hostility and shame.

In the face of this broader diversity and changing patterns of identity, Governmental responses have been ambivalent. For the most part, they have attempted to reinforce their view of national identity through such measures as the teaching of national history and promoting national citizenship and identity. On the other hand, by remaining steadfastly nationalistic and promoting the integrity of national borders and governance, eschewing any suggestion of the erosion of sovereignty and by attempting to deny the interdependence brought by globalisation they appear to lag behind the current reality of their communities.

(p. 14)

”In the face of this broader diversity and changing patterns of identity, Governmental responses have been ambivalent”

21A)

2) head noun in nominal phrase – *this broader diversity*

3) prepositional phrase functioning as nominal postmodifier – *the face of this broader diversity*

21B) Given its textual context, *diversity* would seem to be implicitly referring to 'national, religious, or ethnic, diversity' (see preceding paragraph p. 14).

#22

*** Whilst it is clear that diversity does have an impact on social solidarity, in the short term it is less clear whether this is transitional and whether the sense of alienation and the loss of democratic power can be re-balanced in the longer term.** Can the institutions of government themselves adapt, will the new phenomenon of social media create new transnational relationships which transcend traditional power structures?
(p. 15)

”Whilst it is clear that diversity does have an impact on social solidarity, in the short term it is less clear whether this is transitional and whether the sense of alienation and the loss of democratic power can be re-balanced in the longer term”

22A)

2) subject in verb phrase – *diversity does have*

3) subject in verb phrase – *diversity does have an impact*

22B) Given its textual context, *diversity* would seem to implicitly refer to 'national, religious, or ethnic, diversity' (see 21B). Also, *diversity* is explicitly problematised.

THE FAILURE OF 'MULTICULTURALISM' – p. 15

#23

* The notion of the 'failure of multiculturalism' has confused rather than assisted a debate about how we learn to live together in an increasingly interdependent and interconnected world. 'Multiculturalism' simply describes the modern reality of most countries in that they contain a large number of migrant groups at various stages of permanent settlement and are from many different countries and indigenous peoples. In this sense, it is purely descriptive and cannot be said to have failed. The idea of 'failure' is based upon the perception that the policies of multiculturalism have been an inadequate response to this change and that multiculturalism remains a threat to social stability and solidarity. **This argument might be advanced on the basis of both the objective reality – significant levels of inequality, racism and community tensions – and the subjective reality – continued emotional resistance to diversity and a desire to halt or reverse the trend, are suggestive of failure.** In particular, they have been based upon a view that these policies promoted separatism.
(p. 15)

"This argument might be advanced on the basis of both the objective reality – significant levels of inequality, racism and community tensions – and the subjective reality – continued emotional resistance to diversity and a desire to halt or reverse the trend, are suggestive of failure"

23A)

2) prepositional phrase functioning as nominal postmodifier – *continued emotional resistance to*

diversity

3) juxtaposed nominal phrases - *continued emotional resistance to diversity and a desire to halt or reverse the trend*

23B) Given the textual context, *diversity* would seem to implicitly refer to 'cultural diversity'; “‘Multiculturalism’ simply describes the modern reality of most countries in that they contain a large number of migrant groups at various stages of permanent settlement and are from many different countries and indigenous peoples” (p. 15). Also, *diversity* is explicitly problematised. Moreover, *continued emotional resistance to diversity* is logically equated to *significant levels of inequality, racism and community tensions*, the two presented as constitutive of the argumentative basis for the claim of '*failure of multiculturalism*'. Or, to put it somewhat more simply, *continued resistance to diversity* could be said to be implicitly equated to *significant levels of inequality, racism and community tensions*, i.e., somewhat bluntly, (by implication) decrease in *resistance to diversity* could signify decreasing *levels of inequality, racism and community tensions*. The juxtaposition of the two could, furthermore, be interpreted as the two also being semantically (conceptually) equated, *diversity* hence referring to a sense which could be said to be not purely **descriptive**, but rather, perhaps, touching on an ideological quality.

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#24, #25 & #26

* A recent report by the Council of Europe recognised this current debate in launching its own report *Living Together* (Council of Europe, 2011) and only felt able to provide a range of principles and policy guidelines rather than a conceptual framework:

We are of course well aware of this debate, but find that the term “multiculturalism” is used in so many different ways, meaning different things to

different people and in different countries – is it an ideology? a set of policies? a social reality? – that in the end it confuses more than it clarifies. [#24]**We have therefore decided to avoid using this term and instead to concentrate on identifying policies and approaches that will enable European societies to combine diversity and freedom.**

[#25]This rather prosaic approach, based upon a series of community based and policy interventions has been adopted by many countries as a means of trying to ensure that diverse groups share a common society.

However, early forms of multiculturalism were not based upon a grand scheme or ‘ideology’, but were coping strategies that were inherently ‘defensive’. The focus was on protecting minorities from racism and discrimination and positive action programmes to begin to provide those communities with some semblance of equal opportunities. However, this approach depended upon a significant degree of separation as a means of avoiding contact and conflict. Positive action programmes did narrow inequalities, but ironically also had the effect of reinforcing differences and promoting separate development. [#26]**In Britain, this commitment was based upon protecting the heritage of minorities and a rejection of assimilation, with an appreciation of diversity and a culture of tolerance and fair play.**

(p. 16)

#24

”We have therefore decided to avoid using [”multiculturalism”] and instead to concentrate on identifying policies and approaches that will enable European societies to combine diversity and freedom”

24A)

2) juxtaposed nominal phrases – *diversity and freedom*

3) verbal direct object – *to combine diversity and freedom*

24B) Given that *diversity* occurs in a text which is a quote, much too brief for anyone to be able to draw any substantial conclusions on the referred sense of *diversity* in it, suffice to say that the fact that the topic of the text (quote) is the abandonment of multiculturalism **could be interpreted as indicative of *diversity* hence implicitly referring to 'cultural diversity'**. This interpretation also

fits well if one considers the surrounding text, for example the preceding paragraph; “the view that ‘people from different cultures, like Turkey and Arab countries find it harder to integrate’” (p. 15).

#25

”This rather prosaic approach, based upon a series of community based and policy interventions has been adopted by many countries as a means of trying to ensure that diverse groups share a common society”

25A)

- 2) adjective phrase functioning as nominal premodifier – *diverse groups*
- 3) subject in verb phrase – *diverse groups share*

25B) Given the textual context, *diverse groups* could be understood as implicitly referring to 'culturally diverse groups' (see **24B**). Also, (the sharing of a common society by) *diverse groups* is implicitly problematised.

#26

”In Britain, this commitment [early forms of multiculturalism] was based upon protecting the heritage of minorities and a rejection of assimilation, with an appreciation of diversity and a

culture of tolerance and fair play”

26A)

2) prepositional phrase functioning as nominal postmodifier – *an appreciation of diversity*

3) juxtaposed nominal phrases – *an appreciation of diversity and a culture of tolerance and fair play*

26B) Given the textual context, *diversity* could be understood as implicitly referring to 'cultural diversity' (see **24B**). Also, *appreciation of diversity* means that *diversity* is indirectly invested with a positive semantic value, its juxtaposition with *a culture of tolerance and fair play* making it possibly even more obvious.

#27

* Whilst migration has only recently developed on a mass scale, it is not new and has taken place over the centuries (Winder, 2004) and consequently resulted in many controversies based on 'race'. But the focus of a host community's hostility changes over time. For example, it was focussed upon the Jewish community prior to the first World War in Britain, concerns about the Irish minorities stretch back still further, but have almost disappeared in the last 20 years ago. The relationship with the Black Caribbean community has also been difficult, they experienced a high level of racism at least up to the 1970s and were the centre of riots in the 1980s, but appeared to have become almost universally accepted in recent times. **By contrast, the Muslim community has become demonised since 2001, but within a period of super diversity in which relationships are formed not only by reference to migrant populations but also within diaspora and transnational frames of reference.**
(p. 16-17)

“By contrast, the Muslim community has become demonised since 2001, but within a period

of super diversity in which relationships are formed not only by reference to migrant populations but also within diaspora and transnational frames of reference”

27A)

2) head noun in nominal phrase – *super diversity*

3) prepositional phrase functioning as nominal postmodifier – *a period of super diversity*

27B) Given the textual context, *(super) diversity* seem to implicitly be referring to 'racial, religious, national, or cultural, diversity'; “[migration has] resulted in many controversies based on 'race' [... host communities' hostilities were] focussed upon the Jewish community prior to the first World War in Britain, concerns about the Irish minorities stretch back still further” (pp. 16-17).

#28

*** The failure to adjust policies in the UK, at least, may have been due to the belief that whilst there had been a continual level of racism and xenophobia over the years, this was far less overt and directly discriminatory in nature, supporting the view that cultural diversity had become more generally accepted.** This appeared to be confirmed by the growing success of many people from minority backgrounds in just about every professional sphere and increasing levels of inter-marriage and little by way of Far Right political organisation within the majority community, nor riots or protests by the minority communities since the 1980s.

This view turned out to be somewhat complacent and was challenged by the community cohesion reviews in 2001, which followed the riots in a number of English northern towns. The reviews focussed on the ‘parallel lives’ led by different communities and the failure to promote interaction between them and the consequent fear misunderstanding between them (Cantle, 2001). The reviews pointed out that, whilst there appeared to have been a lack of real opposition to the then policies of multiculturalism, it was apparent that there had been little by way of positive support for them either and that the deep seated resentment of minorities by the majority community had never really been dealt with and what was seen as an overbearing culture of ‘political

correctness' had kept the hostility below the surface. The reviews also suggested that the policies of multiculturalism up to that point had had the impact of institutionalising separation and had limited the opportunities for people from different backgrounds to learn about each other and to disconfirm stereotypes and myths.
(p. 18-19)

“The failure to adjust policies in the UK, at least, may have been due to the belief that whilst there had been a continual level of racism and xenophobia over the years, this was far less overt and directly discriminatory in nature, supporting the view that cultural diversity had become more generally accepted”

28A)

2) head noun in nominal phrase – *cultural diversity*

3) subject in verb phrase – *cultural diversity had become*

28B) Diversity is explicitly specified as 'cultural diversity'. Also, (*the acceptance of cultural diversity is implicitly problematised*); “This view turned out to be somewhat complacent” (p. 19).

#29

* The ‘right to be different’ has political as well as cultural drivers. In this sense it can perhaps be characterised by the notion of identity politics (which is further discussed in later sections) and is played by both political and community leaders who seek to heighten differences in order to create a political advantage for one group or another; or, is advanced by communities themselves, who have been quick to learn that the recognition of difference carries with it rewards in terms of representation and resources. Identity politics therefore militates against community collaboration and encourages competition and even conflict. **This phenomenon was difficult, though manageable, when the number of minorities was limited, but has become extremely problematic in an era of super diversity.**

(p. 21)

”This phenomenon [the reality of identity politics] was difficult, though manageable, when the number of minorities was limited, but has become extremely problematic in an era of super diversity”

29A)

2) head noun in nominal phrase – *super diversity*

3) prepositional phrase functioning as nominal postmodifier – *an era of super diversity*

29B) Given the textual context, *(super) diversity* seems to be indirectly and implicitly referring to 'cultural diversity'; “The ‘right to be different’ has political as well as cultural drivers” (p. 21).

Also, *super diversity* is implicitly problematised.

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#30

* The earlier forms of multiculturalism have been built upon and developed with a view to both avoiding the assimilationist tendencies of some European countries and at the same time avoiding the reliance on the separationist British model. The Canadian approach perhaps most exemplifies this model (though this conception has been challenged by the French speaking provinces of Canada – see below). The Canadian Government who believe that, in 1971 they were the first in the World to adopt multiculturalism as an official policy, set out their vision in these terms:

‘...all citizens are equal. Multiculturalism ensures that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. **Acceptance gives Canadians a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures.** The Canadian experience has shown that multiculturalism encourages racial and ethnic harmony and crosscultural understanding.

Mutual respect helps develop common attitudes. New Canadians, no less than other Canadians, respect the political and legal process, and want to address issues by legal and constitutional means.

Through multiculturalism, Canada recognizes the potential of all Canadians, encouraging them to integrate into their society and take an active part in its social, cultural, economic and political affairs.

...As Canadians, they share the basic values of democracy with all other Canadians who came before them. At the same time, Canadians are free to choose for themselves, without penalty, whether they want to identify with their specific group or not. Their individual rights are fully protected and they need not fear group pressures.’
(p.21-22)

”Acceptance gives Canadians a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures”

30A)

2) adjective phrase functioning as nominal premodifier – *diverse cultures*

3) prepositional object of juxtaposed prepositional phrases functioning as adverbials modifying juxtaposed adjective phrases - *more open to, and accepting of, diverse cultures*

30B) *Diverse* is used to modify *cultures*, and hence used according to its conventional dictionary meaning.

#31, #32 & #33

* It is also important to note that the nature of multicultural societies are very different, even within Western style democracies. [#31]Bouchard (2011) identifies four types of societies

which all have a very different history and population composition and have therefore developed different approaches to the ‘management of ethnocultural diversity’.

Bouchard’s typology is:

- where the nation is composed of ethnocultural groups placed on equal footing and with no recognition of a majority culture (the ‘nations’ of Australia and Anglophone Canada are included in this category)
- a paradigm of homogeneity (commonly seen as the assimilationist model) which fundamentally asserts an ethnocultural similarity in public life (nations such as France Italy and Japan are included in his examples)
- a bi - or multi - polarity set of societies composed of two or more national groups or subgroups, sometimes officially recognized as such and granted a kind of permanence. (Nation-states such as Malaysia, Bolivia, Belgium, Switzerland are included here)
- **[#32]a paradigm of duality, where diversity is conceived and managed as a relationship between minorities from a recent or distant period of immigration, and a cultural majority that could be described as *foundational*.** (Bouchard includes the French speaking province of Quebec, alongside the Aboriginal communities)
- paradigm is that of *mixité*. **[#33]It is founded on the idea that, through miscegenation, the ethnocultural diversity of a nation will be progressively reduced, eventually creating a new culture separate from its constituent elements.** (Examples are primarily in Latin America, notably in Brazil and Mexico).
(p. 23)

#31

”Bouchard (2011) identifies four types of societies which all have a very different history and population composition and have therefore developed different approaches to the ‘management of ethnocultural diversity’”

31A)

2) head noun in nominal phrase – *ethnocultural diversity*

3) prepositional phrase functioning as nominal postmodifier – *the management of ethnocultural diversity*

31B) Diversity is specified as 'ethnocultural diversity'. Also, *diversity* could be interpreted as potentially problematised; *the management of ...*; “Organization, supervision, or direction; the application of skill or care in the manipulation, use, treatment, or control (of a thing or person), or in the conduct of something” (OED).

#32

”a paradigm of duality, where diversity is conceived and managed as a relationship between minorities from a recent or distant period of immigration, and a cultural majority that could be described as *foundational*”

32A)

2) patient in passive verbal construction – *diversity is conceived and managed*

3) patient in passive verbal construction – *diversity is conceived and managed as a relationship between minorities from a recent or distant period of immigration, and a cultural majority that could be described as foundational*

32B) Given the textual context, *diversity* seem to implicitly be referring to 'cultural diversity'.

Also, *diversity* could be interpreted as potentially problematised; “managed as ...” (see **31B**).

#33

”[A paradigm of *mixité*] is founded on the idea that, through miscegenation, the ethnocultural diversity of a nation will be progressively reduced, eventually creating a new culture separate from its constituent elements”

33A)

2) head noun in nominal phrase – *the ethnocultural diversity of a nation*

3) patient in passive verbal construction – *the ethnocultural diversity of a nation will be progressively reduced*

33B) *Diversity* is specified as 'ethnocultural diversity'.

- - -

FAR RIGHT AND POPULIST APPEAL – p. 24

#34

* However, mainstream politicians have generally been very mistaken in their belief that the hostility towards ‘others’ is in some way confined to extremists and they have failed to recognise that the resentment towards multicultural policies in general and migration in particular, goes a lot deeper. **In this sense, multiculturalism can also be said to have ‘failed’ because cultural diversity and migration do not enjoy popular support – as evidenced by a recent *Hope and Fear* Report (SET, 2011).** This report, commissioned by the Searchlight Educational Trust, set out to explore the issues of English identity, faith and race. With 5,054 respondents and 91 questions it is one of the largest and most comprehensive surveys into attitude, identity and extremism in the UK to date. (p. 24-25)

“In this sense [see anterior sentence], multiculturalism can also be said to have ‘failed’ because cultural diversity and migration do not enjoy popular support – as evidenced by a

recent ***Hope and Fear*** Report (SET, 2011)”

34A)

2) head noun in nominal phrase – *cultural diversity*

3) juxtaposed nominal phrases – *cultural diversity and migration*

34B) *Diversity* is specified as 'cultural diversity'. Also, *diversity* is explicitly problematised.

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#35

* The early forms of multiculturalism were necessarily defensive, both to protect minorities from the hostility and racism they faced and to promote fairness and social justice. Some elements therefore need to be retained. However, as both majority and minority communities came to terms with living side by side, the early policies failed to adjust and to facilitate a shared society. The Far Right have exploited these concerns, which are more widespread than generally acknowledged. The advent of community cohesion in the UK in 2001 began a process of change with a series of progressive measures to create engagement, whilst still retaining the principles of fairness and rights. **The concept of ‘interculturalism’ may be able to take this process still further and respond to the challenges of globalisation and super diversity.**
(p. 27)

”The concept of ‘interculturalism’ may be able to take this process still further and respond to the challenges of globalisation and super diversity”

35A)

2) head noun in nominal phrase – *super diversity*

3) juxtaposed nominal phrases – *globalisation and super diversity*

35B) Given the textual context, *(super) diversity* could be understood as implicitly referring to 'cultural diversity'. Also, *super diversity* is explicitly problematised; “the challenges of ...”.

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THE CONTRIBUTION OF COMMUNITY COHESION – p. 28

#36 & #37

* The concept of ‘community cohesion’ was established following a number of riots and disturbances in England in 2001. It represented a fundamental challenge to the then multicultural model. Cohesion programmes were introduced from 2002 onwards, though they were initially on a limited and piecemeal basis, they gradually developed across the UK and have now also become part of many ‘mainstream’ activities – for example as part of the statutory duty to ‘promote community cohesion’ on all state schools in England from 2006. Community cohesion programmes have attempted to build understanding between different groups and to build mutual trust and respect by breaking down stereotypes and misconceptions about the ‘other’. In some cases, there are clear and measurable impacts of such programmes and generally measure attitudinal and behavioural change in the programme participants, or in the wider local community.

[#36]In addition to the small scale programmes focussed on divided communities, community cohesion was also developed at a city-wide or area level to develop support a broader consensus in support of diversity. These often included high profile campaigns featuring people from a range of backgrounds who ‘all belong’ and contribute to the economic and cultural life of the area. **[#37]These campaigns were important in that they tried to present a new positive picture of diversity and whilst recognising the value of cultural heritage and distinctiveness, it placed a new emphasis on the commonalities between groups and thereby contributed to a less defensive and more progressive form of multiculturalism.** It is suggested that cohesion programmes will be equally necessary in the development of interculturality.

(p. 28)

#36

”In addition to the small scale programmes focussed on divided communities, community cohesion was also developed at a city-wide or area level to develop support a broader

consensus in support of diversity”

36A)

2) prepositional phrase functioning as nominal postmodifier – *support of diversity*

3) prepositional phrase functioning as nominal postmodifier – *a broader consensus in support of diversity*

36B) Given the textual context, *diversity* seems to implicitly refer to 'cultural diversity' (see

37B). Also, *a broader consensus in support of diversity* (cf. *promoting diversity* (Cantle **7B)**)

indirectly means that *diversity* is invested with a positive semantic value.

#37

”These campaigns were important in that they tried to present a new positive picture of diversity and whilst recognising the value of cultural heritage and distinctiveness, it placed a new emphasis on the commonalities between groups and thereby contributed to a less defensive and more progressive form of multiculturalism”

37A)

2) prepositional phrase functioning as nominal postmodifier – *a new positive picture of diversity*

3) verbal direct object – *to present a new positive picture of diversity*

37B) Given the textual context, *diversity* seem to implicitly refer to 'cultural diversity'. Also, *to*

present a new positive picture of diversity (cf. *promoting diversity* (Cantle 7B)) **indirectly invests diversity with a positive semantic value.**

#38

* There have been at least three formal national definitions of the concept, each building upon the other over the six-year period from 2002 to 2008. [#38] **All refer, however, to the need for strong and positive relationships between people from different backgrounds, tackling inequalities and developing a positive climate of opinion to support diversity.** There are also a large number of local definitions, which draw upon the formal national definitions but tend to add a local context.

The first was built directly on the Cantle (2001) and Denham (2001) reports, and was constructed by representatives of the co-authors of the *Guidance on Community Cohesion*, the Local Government Association, the then Office of the Deputy Prime Minister, the then Commission of Racial Equality and the Inter-Faith Network (LGA *et al*, 2002):

A cohesive community is one where:

- There is common vision and a sense of belonging for all communities;
- [#39] **The diversity of people's different backgrounds and circumstances are appreciated and positively valued;**
- Those from different backgrounds have similar life opportunities; and
- Strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods.

(p. 28-29)

#38

"All [national formal definitions of 'community cohesion'] refer, however, to the need for strong and positive relationships between people from different backgrounds, tackling inequalities and developing a positive climate of opinion to support diversity"

38A)

2) verbal direct object – *to support diversity*

3) verbal phrase functioning as adverbial modifying a gerund phrase – *developing a positive climate of opinion to support diversity*

38B) Given the textual context, *diversity* would seem to implicitly refer to 'cultural diversity' (see **37B**). Also, *to support diversity* (cf. *promoting diversity* (Cantle **7B**)) means that *diversity* is **indirectly invested with a positive semantic value**. Furthermore, the juxtaposition of *developing a positive climate of opinion to support diversity* with both *tackling inequalities*, and *strong and positive relationships between people from different backgrounds* (there is a *need* for all three of them), could be interpreted as the socially normative, i.e. the ideological, being a common characteristic of all three of the noun phrases. This especially since both *tackling inequalities* and *strong and positive relationships* [...] could be said to virtually permeate with social pathos, or rather, prescription (cf. **45B**). That is, this **could be interpreted as indicative of diversity encompassing a sense which is not purely descriptive**, but rather touching on what could be described as an ideological one.

#39

”The diversity of people's different backgrounds and circumstances are [sic] appreciated and positively valued”

39A)

2) head noun in nominal phrase – *The diversity of people's different backgrounds and circumstances*

3) patient in passive verbal construction - *The diversity of people's different backgrounds and circumstances are [sic] appreciated and positively valued*

39B) Although it could be argued that it is unclear whether *diversity* refers to its **conventional dictionary meaning**, or, implicitly to something along the lines of 'cultural, or ethnic, diversity', the fact that *diversity* is modified by *people's different backgrounds and circumstances* could be seen as to favour a less contextually induced sense (than what generally seems to be the case for the rest of the text). Also, *diversity* is **explicitly invested with a positive semantic value**.

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#40

* The search for common identity was, to some extent, also viewed as problematic. The emphasis on 'citizenship' and 'common values', including the suggestion that the English language should be pervasive and demanded as a necessary condition of a shared society, was again seen a threat to minority identity. In reality, say the critics, minorities are not prepared to fully trade a clear minority identity for unclear notions of citizenship within an increasingly secular society. Access to shops, places of worship and family networks may remain important to these economically mobile residents. They claim that, the changing nature of debates on 'race' has helped to shift the imperative to integration. **As has been seen, the agenda is driven by building shared norms, common identity and stable communities, expecting diverse groups to 'buy into' British institutions, organisations and processes (Kundnami, 2002).** (p. 31)

#40

"As has been seen, the agenda is driven by building shared norms, common identity and stable communities, expecting diverse groups to 'buy into' British institutions, organisations and processes (Kundnami, 2002)"

40A)

- 2) adjective phrase functioning as nominal premodifier – *diverse groups*
- 3) verbal direct object – *expecting diverse groups*

40B) Given the textual context, *diverse groups* seems to implicitly refer to 'minorities';

“minorities are not prepared to fully trade a clear minority identity for unclear notions of citizenship within an increasingly secular society” (p. 31). Still, given the text as a whole, *minority* would most likely refer to something along the lines of 'cultural, ethnic, or religious, minority'.

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#41

* In addition, there are a number of related policy areas which provide overwhelming support for the practice and process of community cohesion. These include:

- Firstly and perhaps most notably, in respect of intergroup relations and contact theory, a number of academic studies, building on earlier work of Allport (1954) and others, have clearly demonstrated that prejudice and intolerance can be reduced by direct contact and interaction (Hewstone *et al*, 2006 and Hewstone *et al* 2006a).
- Secondly and similarly, the academic and practical work on peace and reconciliation has demonstrated that inter group relations can be re-built by going through painful processes of discussing and resolving differences (Leaderach 1997).
- **Thirdly, the work on social capital developed by Putnam (2000), demonstrates the importance of ‘bridging social capital’ and the impact of diversity upon its development (Putnam, 2007).** This leads on to the important considerations of the role of citizenship and the development of shared values
- Fourthly, communitarian theories (Communitarian Network, 2002) have developed with a new emphasis upon shared identities (Sen, 2006) and ideas about interculturalism have begun to gain currency (p. 32-33)

#41

”Thirdly, the work on social capital developed by Putnam (2000), demonstrates the importance of ‘bridging social capital’ and the impact of diversity upon its development (Putnam, 2007)”

41A)

2) prepositional phrase functioning as nominal postmodifier – *the impact of diversity*

3) juxtaposed nominal phrases – *the importance of ‘bridging social capital’ and the impact of diversity upon its development*

41B) The immediate textual context provides little or no potential references for diversity, yet given the entirety of the text, it would seem likely that *diversity* would implicitly refer to something along the lines of 'cultural, ethnic, or religious, diversity'. Also, *diversity is explicitly problematised*, cf.

13B: social capital vis-à-vis diversity.

INTERCULTURALITY AND INTERCULTURAL DIALOGUE – p. 35

#42

* The British Council (British based, but with many offices around the World and involved in the promotion of community relations) has also invested in exploring both the concept and practice of intercultural dialogue and, (with iCoCo) produced a ‘toolkit’ and resource guide to promote their ideas (BCIDRG) (2010). This work has also usefully set out to define ICD in the following layered terms:

National

A dynamic process by which people from different cultures interact to learn about

and question their own, and each other's, cultures. Over time this may lead to cultural change. It recognises the inequalities at work in society and the need to overcome these. It is a process which requires mutual respect and acknowledges human rights.

International

Intercultural dialogue aims to equip individuals with the knowledge and skills - so-called "intercultural competences" - to participate in increasingly diverse societies. Knowledge of democratic values, citizenship and civil rights are essential elements of dialogue. (EU – European Year for Intercultural Dialogue 2008)

Global

The idea of ‘intercultural dialogue’ takes as its starting point the recognition of difference and multiplicity of the world in which we live. These differences of opinion, viewpoint, and values exist not only within each individual culture but also between cultures. ‘Dialogue’ seeks to approach these multiple viewpoints with a desire to understand and learn from those that do not see the world in the same way as ourselves.

(p. 36-37)

#42

”Intercultural dialogue aims to equip individuals with the knowledge and skills – so-called ”intercultural competences” - to participate in increasingly diverse societies”

42A)

2) head adjective in adjective phrase – *increasingly diverse*

3) adjective phrase functioning as nominal premodifier – *increasingly diverse societies*

42B) Given the textual context, *diverse societies* would seem to implicitly refer to 'culturally diverse societies'. Also, *diverse societies* is implicitly problematised; “to equip individuals with the knowledge and skills [...] to participate in increasingly diverse societies”.

POSITIONING INTERCULTURALISM – p. 37

#43

* Whilst, on its own, the BC/iCoCo toolkit focuses on ICD, it does begin to recognise the wider basis of interculturality to shape community relations. Gerard Bouchard (2011) also suggests that interculturalism should shape our ways of living together in the future. It is:

a search for balance and mediation between often-competing principles, values, and expectations. **In this sense, it is a sustained effort aimed at connecting majorities and minorities, continuity and diversity, identity and rights, reminders of the past and visions of the future It calls for new ways of coexisting within and beyond differences at all levels of collective life.**

(p. 37-38)

#43

”In this sense, [interculturalism] is a sustained effort aimed at connecting majorities and minorities, continuity and diversity, identity and rights, reminders of the past and visions of the future It calls for new ways of coexisting within and beyond differences at all levels of collective life [sic]”

43A)

2) juxtaposed nominal phrases – *continuity and diversity*

3) juxtaposed nominal phrases – *majorities and minorities, continuity and diversity, identity and rights, reminders of the past and visions of the future*

43B) Given the textual context, *diversity* could be understood as to implicitly refer to 'cultural diversity'; “interculturalism should shape our ways of living together in the future” (p. 37).

#44

* The concept of interculturality was further developed, in practice, by a series of annual iCoCo Awards (iCoCo 2008) which were based on innovative work by the Baring Foundation who were very clear that they saw ‘interculturalism’ as a means of ‘providing a critique of multiculturalism’ which ‘moved the debate forward’. (Sondhi, 2008) **This supported the thesis that whereas multiculturalism is concerned with respecting and acknowledging cultural diversity, allowing different cultures to co-exist whilst in a sense reinforcing differences, the key feature of interculturality, and what differentiates it from multiculturalism, is its sense of openness, dialogue and interaction between cultures leading to long term change.**

(p. 40)

#44

”[Innovative work of the Baring Foundation] supported the thesis that whereas multiculturalism is concerned with respecting and acknowledging cultural diversity, allowing different cultures to co-exist whilst in a sense reinforcing differences, the key feature of interculturality, and what differentiates it from multiculturalism, is its sense of openness, dialogue and interaction between cultures leading to long term change”

44A)

2) head noun in nominal phrase – *cultural diversity*

3) verbal direct object to juxtaposed gerunds – *respecting and acknowledging cultural diversity*

44B) *Diversity* is specified as '**cultural diversity**'. Also, (*cultural*) *diversity* is implicitly **problematised**; “respecting and acknowledging cultural diversity”.

#45

* ‘Interculturalism’ is then, much more than ‘intercultural dialogue’. Whereas ICD may be considered as the process by which two or more communities with different identities, interact and build trust and understanding, interculturalism envisages a society in which people are at ease with difference more generally and see other cultures as an opportunity to engage and develop, rather than as a threat. **In this sense, programmes of community cohesion, which rely upon more deliberative programmes to tackle inequalities, promote diversity, belonging and interaction, can help to create such a society.**

(p. 41)

#45

”In this sense, programmes of community cohesion, which rely upon more deliberative programmes to tackle inequalities, promote diversity, belonging and interaction, can help to create such a [intercultural] society”

45A)

2) juxtaposed nominal phrases – *diversity, belonging and interaction*

3) juxtaposed verbal direct objects – *[to] promote diversity, belonging and interaction*

45B) Given the textual context, *diversity* would seem to implicitly refer to 'cultural diversity';

“interculturalism envisages a society in which people are at ease with difference more generally and see other cultures as an opportunity to engage and develop” (p. 41). Also, *to promote diversity* (cf. *promoting diversity* ('Cantle' 7B)), **indirectly invests *diversity* with a positive semantic value.**

Moreover, the juxtaposition of *to tackle inequalities*, *[to] promote diversity*, and *[to promote]*

belonging and interaction could be understood as the three distinct elements all having in common

a socially normative, or ideological, quality (cf. **38B**). Furthermore, the tackling of *inequalities*,

juxtaposed with the promotion of *diversity* and *belonging and interaction*, could also be interpreted

as *inequalities* being ideologically contraposed to *diversity* (and *belonging and interaction*). All in all, this could all very well be seen as **indicative of *diversity* encompassing a not purely descriptive sense.**

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#46

* Interculturalism has the potential to take this further, recognising the dynamic nature of culture and all aspects of difference and that, in any era of globalisation, it also includes wider geo-political and international components. However, the visionary sense of internationalism which emerged in the post war period, with the creation of a number of international bodies, including the United Nations, appears to have been diminished in recent years. **This is exactly the reverse of what might have been expected in the light of this new era globalisation and super diversity.** The current ‘politics of identity’ are therefore, fundamentally at odds with the aspirations of the immediate post war period in which the United Nations and many other international bodies were established.
(p. 42-43)

#46

”[The diminishment of visionary internationalism] is exactly the reverse of what might have been expected in the light of this new era [sic] globalisation and super diversity”

46A)

2) head noun in nominal phrase – *super diversity*

3) juxtaposed nominal phrases – *globalisation and super diversity*

46B) Given the textual context, (*super*) *diversity* would seem to implicitly refer to 'cultural diversity'; “Interculturalism has the potential to take this further, recognising the dynamic nature of culture and all aspects of difference” (p. 42). Also, the diminishment of *the visionary sense of*

internationalism (p. 42) is reportedly unexpected “in the light of this new era [of] globalisation and super diversity” (p. 43). Hence indirectly creating a supposed, or even alleged, logical connection between the two (cf. **11B: paradox of diversity**), which **could be interpreted as suggesting that diversity refers to a not purely descriptive sense**, but rather one touching on an ideological quality.

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#47

* In visionary terms Sondhi (2009) suggests it is fundamentally about a ‘new kind of living dialogue’:

So what then is different about the new concept of interculturality? The basis of this approach lies in the creation of a new kind of living dialogue - creating the space and opportunity and the inclination for two different entities to know a little more about how to reassure and interest the other while also avoiding those things that might insult or alarm them, thus minimising the potential obstacles to the transaction. But it is more than just a tool of communication – it is a process of mutual learning and joint growth. This implies a process of acquiring, not only a set of basic facts and concepts about the other but also particular skills and competencies that will enable one to interact functionally with anyone different from oneself regardless of their origins. This implies a different way of reading situations, signs, symbols, and of communicating which we would describe as intercultural literacy. **This indicates the acquisition of an intercultural competence, a certain frame of mind, which in a diverse society, becomes as important a competency as basic numeracy and literacy.** No child should leave school without it and no public official with responsibility for deciding on local policy and resources should be without it either.
(p. 43-44)

#47

”[Intercultural literacy] indicates the acquisition of an intercultural competence, a certain frame of mind, which in a diverse society, becomes as important a competency as basic numeracy and literacy”

47A)

2) adjective phrase functioning as nominal premodifier – *a diverse society*

3) prepositional phrase functioning as adverbial modifying verb in relative clause – *[Intercultural literacy] indicates the acquisition of an intercultural competence, a certain frame of mind, which in a diverse society, becomes*

47B) Given the textual context, *diverse society* seems to implicitly refer to '**culturally diverse society**', which is **implicitly problematised**; “[the need of] the acquisition of an intercultural competence, a certain frame of mind, which in a diverse society, becomes as important a competency as basic numeracy and literacy” (p. 44).
