12 Starting points

Resources and architectural glossary

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Resources

Legitimation Code Theory (LCT) comprises more than this book. There is more to Specialization and Semantics than has yet been discussed here; there are other dimensions of LCT being enacted in major research projects; and there are further dimensions to uncover. Where, then, should the relative newcomer to LCT begin? The obvious starting point is *Knowledge and Knowers* (Maton 2014b), which introduces and exemplifies concepts from the two dimensions enacted in the current volume, augmented by a paper on 'semantic waves' (Maton 2013) and one discussing the analytic methodology of 'semantic profiles' and work using 'semantic codes' (Maton 2014a). *Knowledge and Knowers* supersedes many previously published papers (Maton 2000a, 2000b, 2006, 2007, 2009, 2010, 2011; Moore and Maton 2001) that were substantially, if not wholly revised and augmented through relations with new concepts. Another way into the framework is a series of talks. Though dated, not 'pedagogized', and not designed for distribution, scholars describe listening to extra-curricular lectures given in 2011 as useful accompaniment to reading *Knowledge and Knowers*. They are available on the LCT website (see below).

LCT is relatively young and so explicitly *pedagogic* introductions are as yet few. The 'Education and knowledge' chapter of the undergraduate textbook *Sociology: Themes and perspectives* (Van Krieken *et al.* 2014) provides a useful introduction to LCT after discussions of Pierre Bourdieu and Basil Bernstein. More pedagogic introductions should be available in future.

LCT is a field activity. The core corpus of publications given above is dwarfed by a greater number of papers enacting the framework in research into an ever-widening diversity of topics and issues. Thanks to the collegial spirit of the LCT community, much of this work (including doctoral theses) can be discovered via the website: www.legitimationcodetheory.com.

Papers enacting the concepts in research are an invaluable way into the framework – they often engage more directly with one's area of substantive study. However, they should represent a *starting point* rather than the sum of engagement with LCT. There is no guarantee that an empirical study

defines or enacts concepts appropriately (even where quoting definitions), for no framework is always and everywhere fully understood by all proponents. Thus, I strongly encourage scholars to read the core corpus of book and articles (mentioned above). One's reading of a theory should not be solely second-hand. It is also invaluable to engage with empirical studies beyond one's substantive topic. Such reading will triangulate understanding of concepts and ensure one's vision does not remain too locked into a specific context. Thanks to the flexibility of LCT concepts, much can be learned from studies even where their focus is very different to one's own.

LCT forms the basis for a community of scholarly and pedagogic practitioners. The website provides a hub for discovering their activities and provides links to:

- an email forum in which scholars and students can engage in friendly and informal discussion; and
- social media sites (e.g. Facebook and Twitter) with news of lectures, events, papers, PhDs, etc.

The *modus operandi* embodied by an approach is normally acquired through close supervision from an experienced scholar. However, the rapid international growth of LCT may mean such mentoring is not yet available in some locations. Part I of this book aims to make the underpinning principles of research more accessible but cannot answer the numerous specific questions that arise within any particular project. The email forum provides a valuable means of connecting with other scholars and students to discuss problems and share strategies. Research groups are a means of making such contact more sustained; see the website and ask on the forum about other scholars near you. The *First International Legitimation Code Theory Colloquium* was held in June 2015 in Cape Town. News of future conferences will be on the sites listed above.

LCT is unfinished. There are many areas for future development and a considerable amount of ongoing research pushing the theory in new directions. The website and social media offer news of talks on the latest work, such as the Sydney Roundtable, and are updated regularly with new publications.

LCT cumulatively builds on several foundational frameworks. For additional reading on Basil Bernstein's code theory, Moore (2013) offers a valuable starting point; on Pierre Bourdieu's field theory, the work of Michael Grenfell (e.g. 2012, 2014) is best (see also Maton 2003, 2005); for social realism, see Maton and Moore (2010), Moore (2009), Wheelahan (2010) and Young (2008); and on relations between systemic functional linguistics and LCT, see Martin (2011) and Maton and Doran (2016). These are not the only influences on LCT – see also Roy Bhaskar on critical realism, Karl Popper on critical rationalism, Mary Douglas, Ernest Gellner and others, including the founding figures of sociology – but they are valuable starting points for understanding the immediate foundations and neighbours of LCT.

An architectural glossary

LCT is a relational theory. The gaze the framework embodies and the insights it provides lie not simply in individual concepts but in relations among those concepts. Offered below are brief descriptions of the basic architecture and conventions of LCT. This is neither definitional nor definitive; it is definitely *not* a substitute for definitions and exemplifications in research. This is simply another 'starting point'. Most concepts can be found more fully defined in Maton (2013, 2014a, 2014b) and Chapters 1–5 (this volume), and there are more concepts in LCT than included here. Given this form of glossary is necessarily self-referential, repetitive and highly abstract, I should reiterate that LCT concepts are built from and for substantive research. Nonetheless, it should provide a basic sense of how concepts interrelate within the framework. Words in **bold** have their own entries; words in *italics* but not bold are LCT concepts but do not have their own entries here.

Entries in alphabetical order

+/– refers in LCT to stronger/weaker (not binaries of strong/weak). Denotes strengths of all **legitimation code** concepts as relative on continua of strengths. Always follow concept initials; e.g. ER+, SR– and SG–, SD+.

↑/↓ refers to strengthening/weakening of **legitimation code** concepts along continua; e.g. ER↑ denotes 'strengthening **epistemic relations**'. Can use with '+/–' to locate start and end points of change; e.g. 'ER–↑–' indicates 'relatively weak **epistemic relations** that have strengthened but remain relatively weak'. This example shows strengthening/weakening may involve **code drift** as well as **code shift**. Arrows retain meanings across all concepts (so SG↑ means 'strengthening **semantic gravity**' and SG↓ means 'weakening **semantic gravity**'). Arrows always follow concept initials.

4–K model extends **specialization codes** by distinguishing: two kinds of **epistemic relations (ontic relations** and **discursive relations)** and two kinds of **social relations (subjective relations** and **interactional relations)**. Called '4–K' because for knowledge practices these four relations are to the known, knowledges, knowers and knowing, respectively. Varying strengths of the two epistemic relations generates **insights**; varying strengths of the two social relations generates **gazes**. Both can be modified by **lenses**. Levels of conceptual delicacy of 4–K model: **specialization codes – insights/gazes – lenses**.

5–Cs: mnemonic for key components of **constellation analysis**: *clustering*, **constellations**, **cosmologies**, *condensing* and *charging*.

7–Gs: mnemonic for attributes of **semantic profiles**: going in (*semantic entry*, where profile begins on **semantic scale**), going up (*semantic upshifts*,

where profile moves upwards), going down (*semantic downshifts*, where profile moves downwards), gamut (**semantic range**), going along (*semantic flow* or degree of connectedness between points along profile), going out (*semantic exit*, where profile ends on **semantic scale**), and getting it right (*semantic threshold* or degree to whether accuracy, epistemological or axiological, is deemed to matter).

alternating is a research strategy comprising movements between *joint analysis* combining two or more explanatory frameworks and *parallel analysis* in which those frameworks are used separately to analyse the same data.

arena of struggle is created by an **aspect** of the **Legitimation Device** (e.g. **epistemic–pedagogic device**). The arena is not a device; the device creates an arena. In education the arena is regulated by *distributive logics* and comprises *production fields* (regulated by *epistemic logics*), *recontextualization fields* (regulated by *recontextualizing logics*), and *reproduction fields* (regulated by *evaluative logics*). The 'logics' constitute the intrinsic grammar of the device; their realizations as practices are analysed using **legitimation codes**.

aspect describes the characteristic of the **Legitimation Device** revealed by a **dimension** of LCT, i.e. the device of each dimension. For example, the **Specialization** aspect is the **epistemic–pedagogic device** and the **Semantics** aspect is the *semantic device*. When enacting more than one **dimension**, aspects are combined; e.g. the *epistemic–semantic–pedagogic device* (or *ESP device*) combines Specialization and Semantics.

Autonomy (capitalized) is a **dimension** of **LCT** which explores practice in terms of *relatively autonomous social universes* whose organizing principles are given by *autonomy codes* that comprise relative strengths of *positional autonomy* (PA) and *relational autonomy* (RA). These are mapped on the *autonomy plane* and traced over time on *autonomy profiles* to explore the workings of the *autonomy device*, one **aspect** of the **Legitimation Device**. Four principal *autonomy codes* are: *sovereign codes* (PA+, RA+), *exotic codes* (PA–, RA–), *roman codes* (PA–, RA+), and *trojan codes* (PA+, RA–). PA strength (*y*-axis) always precedes RA strength (*x*-axis).

Cartesian planes are a relational means of portraying **legitimation codes**, such as the *specialization plane* (see Figure 1.2, page 12) and the *semantic plane* (Figure 1.3, page 16). Each plane combines a typology (four principal code modalities) with a topology, the relational space generated by two continua (a space of infinite positions).

classification and **framing**, from Bernstein's **code theory** (1977), refer to strength of boundaries between contexts or categories and strength of control within contexts or categories, respectively. Extended and integrated

within, among others: **specialization codes**, which effectively applies classification and framing to construals of knowledge (**epistemic relations**) and knowers (**social relations**); and *autonomy codes*, which effectively applies external classification and external framing to construals of positions (*positional autonomy*) and principles (*relational autonomy*).

code clash/code match refers to relations between modalities of a **legitimation code** (e.g. knower code of actor and knowledge code of context). Can be match or clash of varying degrees rather than categorical. Applicable to all legitimation codes and myriad forms of data.

code drift refers to change within a **legitimation code**, charting movement across a quadrant of a plane (see '↑/↓' for an example) where strengths of, for example, **epistemic relations** or **semantic gravity** change but relative overall strength remains (e.g. ER+↓+ or SG–↑–).

code shift refers to change in the **legitimation code**, such as from a *knowledge code* to a *knower code* (**Specialization**) or from a *prosaic code* to a *rhizomatic code* (**Semantics**).

code theory can refer to work centred on the writings of Basil Bernstein or collectively to Bernstein's framework and LCT. Legitimation Code Theory is not a sub-type of code theory but rather a theory of **legitimation codes**.

constellation analysis is an analytic methodology applicable to all socio-cultural practices (scientific, religious, political, aesthetic, athletic, etc.). Views constituents as a selection from a larger set of possibles, arranged into a pattern (comprising *clusters* and **constellations**), *condensed* with meanings, and *charged* with valuations (positive-neutral-negative). Basis of this selection, arrangement and evaluation is the **cosmology** whose organizing principles are revealed using **legitimation codes**.

constellations are groupings (of any socio-cultural practice) that appear to have coherence from a particular point in space and time to actors adopting a particular **cosmology** or worldview. May take any form, though binary constellations (oppositional and mutually-exclusive) are common. May comprise *clusters* of smaller groupings.

cosmologies describe the basis of practices viewed as **constellations**. Cosmologies generate **constellations**, *condense* their constituents with meanings, and *charge* those meanings (positively, neutrally or negatively, as a continuum). Organizing principles of cosmologies are given by **legitimation codes**. Two illustrative forms are *axiological cosmologies* (based on knower codes) and *epistemological cosmologies* (based on knowledge codes). There are many more.

Density (capitalized) is a dimension of LCT. Received relatively little attention as yet. Likely to be renamed when developed further within a major research study to avoid confusion with **semantic density**.

dimension is a related group of concepts that explore a set of organizing principles of practice. Currently LCT has five dimensions: **Specialization**, **Semantics**, **Autonomy**, **Temporality** and **Density**. Each dimension comprises at a minimum: a 'structure' that highlights a specific kind of pattern created by practices; a species of **legitimation code** that reveals the organizing principles underlying those patterns; constitutive relations that generate the **legitimation code**; a **Cartesian plane** that maps constitutive relations and their resulting modalities of **legitimation code**; profiles that trace their strengths over time; and a device which generates those modalities, over which actors cooperate and struggle for control. Table 1.1 (page 11) shows these concepts for **Specialization** and **Semantics**. Names of dimensions (e.g. **Semantics**) are always capitalized; names of concepts within dimensions (e.g. **semantic gravity**) are never capitalized.

discursive relations (DR) between practices and other practices are constituents of **epistemic relations** and contribute to generating **insights**. Part of **4–K model**. Compound noun: always use both words.

epistemic–pedagogic device (EPD) denotes one **aspect** of the **Legitimation Device**. The EPD creates an **arena of struggle** comprising *production fields* (where 'new' knowledge is created and positioned), *recontextualization fields* (where 'new' knowledge is curricularized), and *reproduction fields* (where knowledge is pedagogized). The effects of struggles over the EPD are revealed by analysing the **legitimation codes** of practices.

epistemic relations (ER), between practices and that part of the world towards which practices are oriented, can be relatively stronger or weaker along a continuum where strength is relative to other possible strengths of epistemic relations. Form **specialization codes** when coupled with **social relations**. Can be distinguished into **ontic relations** and **discursive relations** whose varying strengths generate **insights** (forms of **epistemic relations**). Compound noun: always use both words. Always pluralized because of their constituent relations.

external language of description (L^2) is a form of **translation device** for relating theory to empirical data within the problem-situation of a specific study.

external language of enactment is a form of **translation device** (homologous to an external **language of description**) for relating LCT to practices, showing how concepts generate (explicit or tacit) praxis.

focus/basis distinguishes between what practices concern (*focus*) and their underpinning of legitimacy (*basis*). *Focus* gives the content of **languages of legitimation**; *basis* gives the **legitimation codes** (plus **insights** and **gazes**). Always italicized.

gazes conceptualize different forms taken by **social relations**. Part of **4–K model**. Generated by varying strengths of two kinds of **social relations**: **subjective relations** (SubR+/–) and **interactional relations** (IR+/–). Principal modalities: *social gaze* (SubR+, IR–), *cultivated gaze* (SubR–, IR+) and *born gaze* (SubR+, IR+) all reflect stronger **social relations**; a fourth, *trained/blank gaze* (SubR–, IR–), indicates weaker **social relations**. Help distinguish kinds of *knower codes* (and *élite codes*); e.g. *social knower codes*, *cultivated knower codes*, etc. Gazes are mapped on the *social plane* and traced over time on *social profiles*. (Gazes have the attributes of a **dimension** but are located within **Specialization**.)

grammar in Bernstein's framework (2000) refers to relations between concepts and referents and can be 'strong' or 'weak'. In LCT, 'grammar' is integrated within **insights** (modalities of **epistemic relations**). *Knowledge-grammar* and *knower-grammar* were introduced in Maton (2014b) as temporary scaffolding concepts to enable explicit and cumulative transition from 'grammars' to **epistemic relations** and **social relations**, and then discarded.

insights conceptualize different forms taken by **epistemic relations**. Part of **4–K model**. Generated by varying strengths of two kinds of **epistemic relations**: **ontic relations** (OR+/–) and **discursive relations** (DR+/–). Principal modalities: *situational insight* (OR+, DR–), *doctrinal insight* (OR–, DR+) and *purist insight* (OR+, DR+) all reflect stronger **epistemic relations**; a fourth, *knower/no insight* (OR–, DR–), indicates weaker **epistemic relations**. Help distinguish kinds of *knowledge codes* (and *élite codes*); e.g. *doctrinal knowledge codes*, *situational knowledge codes*, etc. Insights are mapped on the *epistemic plane* and traced over time on *epistemic profiles*. (Insights have the attributes of a **dimension** but are located within **Specialization**.)

interactional relations (IR) between practices and ways of knowing are constituents of **social relations** and contribute to generating **gazes**. Part of **4–K model**. Compound noun: always use both words.

knowledge–knower structures extend and integrate Bernstein's model of 'knowledge structures' (2000) by additionally exploring *knower structures*. Part of **Specialization**. Organizing principles are analysed using **specialization codes**.

language of description builds on Bernstein (2000) who distinguished *internal languages of description* (L^1), or how concepts interrelate within a

theory, from *external languages of description* (L^2), or how concepts relate to referents. LCT defines an **external language of description** as a **translation device** that explicitly relates concepts to empirical data within the problem-situation of a specific study. LCT extends the model to describe **mediating languages** ($L^{1.5}$) and **external languages of enactment**.

languages of legitimation construe practices and beliefs as reflecting messages concerning the nature of achievement, i.e. notions of il/legitimacy. They concern the ***focus*** of practices (e.g. content); **legitimation codes** conceptualize the ***basis*** of these languages.

Legitimation Code Theory (always capitalized) or 'LCT' is an explanatory framework or conceptual toolkit, rather than a meta-theory or any specific substantive account generated by enacting concepts from LCT.

legitimation codes conceptualize organizing principles of practices, dispositions and contexts. Each LCT **dimension** is centred around one kind of **legitimation code**. Each is referred to as, for example, *specialization codes of legitimation* or simply *specialization codes.* Table 12.1 summarizes legitimation codes, constituent relations, and code modalities for five **dimensions**.

Legitimation Device (capitalized) is a hypothesized generative mechanism underlying social fields of practice over which actors cooperate and struggle for control in order to establish relations (of dominance, visibility, centrality, etc.) among **legitimation codes**. Each **dimension** captures one **aspect** of the Legitimation Device; e.g. **Semantics** captures the *semantic device*. Figure 12.1 summarizes **dimensions** and **legitimation codes**. The Legitimation Device is potentially endless and so likely to comprise more **aspects**.

lenses modify **insights** and **gazes**. All four relations in **4–K model** comprise relations to something; the form that something takes constitutes a **lens**. Lenses can be described for each **4–K model** relation; e.g. *ontic lenses* and *discursive lenses* for **interactional relations**. Can also describe *lens shift* and degrees of *lens clash* or *lens match.*

Table 12.1 Five species of legitimation codes

Codes	***Constituent relations***	***Principal modalities***
Specialization	epistemic relations, social relations	ER+/–, SR+/–
Semantic	semantic gravity, semantic density	SG+/–, SD+/–
Autonomy	positional autonomy, relational autonomy	PA+/–, RA+/–
Temporal	temporal position, temporal orientation	TP+/–, TO+/–
Density	material density, moral density	MaD+/–, MoD+/–

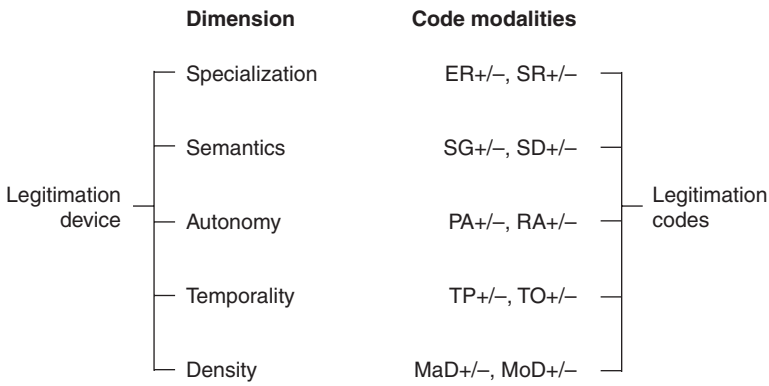

Figure 12.1 Synoptic view of legitimation codes.

mediating language ($L^{1.5}$) is a **translation device** for relating theory to data that aims at embracing all empirical forms of a phenomenon (e.g. all English discourse, all images). Distinguished from **external languages of description**, which translate between concepts and data from a specific problem-situation.

ontic relations (OR) between practices and that part of the world towards which they are oriented are constituents of **epistemic relations** and contribute to generating **insights**. Part of **4–K model**. Compound noun: always use both words.

refocusing is a research strategy comprising movements between *soft-focus* or fuzzier descriptions and *hard-focus* or more precise analyses.

relation clash/relation match are an intra-code form of **code clash/code match**. Refer to relations between different settings within a **legitimation code** modality; e.g. between *social* and *cultivated* forms of *knower codes* (see **gazes**) or *doctrinal* and *situational* forms of *knowledge codes* (see **insights**). Can be match/clash of varying degrees rather than categorical.

semantic codes comprise strengths of **semantic gravity** (SG) and **semantic density** (SD). Central to **dimension** of **Semantics**. Four principal modalities: *rhizomatic codes* (SG–, SD+), *prosaic codes* (SG+, SD–), *rarefied codes* (SG–, SD–), and *worldly codes* (SG+, SD+). The *semantic plane* is shown as Figure 1.3 (page 16), with 'SG–' at top. SG strength (*y*-axis) always precedes SD strength (*x*-axis).

semantic density (SD) is degree of condensation of meaning described as a relative strength along a continuum. Forms **semantic codes** and **semantic**

profiles when used with **semantic gravity**. Compound noun: always use both words (never just 'density'). Strengthening and weakening of semantic density of specific units of meaning are termed *condensation* and *rarefaction*, respectively. When combined with concepts from **Specialization**, can be distinguished into epistemic-semantic density, axiological-semantic density, etc.

semantic gravity (SG) is the degree of context-dependence of meaning described as a relative strength along a continuum. Forms **semantic codes** and **semantic profiles** when used with **semantic density**. Compound noun: always use both words (never just 'gravity'). Strengthening and weakening of semantic gravity of specific units of meaning are termed *gravitation* and *levitation*, respectively. When combined with concepts from **Specialization**, can be distinguished into epistemic-semantic gravity, axiological-semantic gravity, etc.

semantic profile is shown by tracing **semantic gravity** and **semantic density** over time (including text-time). Two basic kinds are **semantic waves** and *semantic flatlines* (see Figure 1.4, page 17). Names adjusted if only one concept used; e.g. *gravity profile*, *density flatline*, etc. See **7–Gs** for properties: *semantic entry*, *semantic exit*, *semantic shifts*, **semantic range**, *semantic flow*, *semantic threshold*.

semantic range is the distance between highest and lowest points traced by **semantic gravity** and **semantic density** on a **semantic profile**. Referred to as *gravity range* or *density range* when discussing only one attribute.

semantic scale is name for the *y*-axis on a **semantic profile**.

semantic waves denote a **semantic profile** that traces movements up and down (or down and up) over time (including text-time). Most notably contrasted with *semantic flatlines* that exhibits relatively little movement. Name adjusted if only one **semantic code** concept used (see **semantic profile**).

Semantics (capitalized) is a **dimension** of LCT which explores practices in terms of their *semantic structures* whose organizing principles are given by **semantic codes** that comprise strengths of **semantic gravity** and **semantic density**. These are mapped on the *semantic plane* and traced over time on **semantic profiles** to explore the workings of the *semantic device*, one **aspect** of the **Legitimation Device**.

social realism is a loose 'coalition of minds' (Maton and Moore 2010) in the sociology of education with which Legitimation Code Theory has been associated that emerged from discussions in late 1990s centred on the work of Basil Bernstein.

social relations (SR), between practices and their subject, author or actor, can be relatively stronger or weaker along a continuum where strength is relative to other possible strengths of social relations. Form **specialization**

codes when coupled with **epistemic relations**. Can be distinguished into **subjective relations** and **interactional relations** whose strengths together give **gazes**. Compound noun: always use both words. Always pluralized because of their constituent relations.

Specialization (capitalized) is a **dimension** of LCT which explores practices in terms of **knowledge–knower structures** whose organizing principles are given by **specialization codes** that comprise strengths of **epistemic relations** and **social relations**. These are mapped on the *specialization plane* and traced over time on *specialization profiles* to explore the workings of the **epistemic–pedagogic device**, one **aspect** of the **Legitimation Device**. Specialization also includes the concepts of the **4–K model**, including **insights**, **gazes** and **lenses**.

specialization codes comprise strengths of **epistemic relations** (ER) and **social relations** (SR). Central to **dimension** of **Specialization**. Four principal modalities: *knowledge codes* (ER+, SR–), *knower codes* (ER–, SR+) *élite codes* (ER+, SR+) and *relativist codes* (ER–, SR–). For the *specialization plane*, see Figure 1.2 (page 12). ER strength (*y*-axis) always precedes SR strength (*x*-axis). (They are not called 'knowledge/knower codes', a misnomer that obscures two codes and reduces a topology to a binary).

subjective relations (SubR) between practices and kinds of knowers are constituents of **social relations** and contribute to generating **gazes**. Part of **4–K model**. Compound noun: always use both words.

Temporality (capitalized) is a **dimension** of LCT that explores practices in terms of their temporal features whose organizing principles are given by *temporal codes* that comprise strengths of *temporal position* (TP+/–) and *temporal orientation* (TO+/–). These are mapped on the *temporal plane* and traced over time on *temporal profiles* to explore the workings of the *temporal device*, one **aspect** of the **Legitimation Device**. Four principal modalities: *prospective codes* (TP+, TO+), *retrospective codes* (TP–, TO–), *restoration codes* (TP+, TO–), and *renovation codes* (TP–, TO+). TP strength (*y*-axis) always precedes TO strength (*x*-axis).

translation device is a means of relating concepts to something beyond a theoretical framework. Forms include: **external languages of description** for translating between theory and empirical data within a specific problem-situation; **external languages of enactment** for translating between theory and practice; and **mediating languages** for translating between theory and all empirical forms of a phenomenon (i.e. a non-specific **external language**).

zooming is a research strategy comprising movements between *wide-angle* analysis of a bigger picture and *telephoto* analysis of a more delimited phenomenon.