Table 5.1 *Example of analytical process*

(Decolonizing) interpretive research design									
Interpretive research					Decolonizing interpretive research				
Socially constructed knowledge					Contextual knowledge	Historical value	Insiderreality	Self-determination	Institutional influence
Inductive and deductive codes and descriptions	**Multiliterate practices**	**Translanguaging and transsemiotic practices**	**Individual student excerpt**	**Raciolinguistic and raciosemiotic ideologies**	**Raciolinguistic and raciosemiotic ideologies with corresponding excerpts**			**Strategies of the individual student**	**External strategies (and with the potential) to influence the individual**
The body as a transraciosemiotic marker: Asha *learns from a stranger's response that she is viewed with more reverence than her peers in the US.*	Asha is using her body semiotically, through the gestural mode, to write herself as a child in a public place and be still in ways that are associated with expectations for being a Black child in the Caribbean and in the Caribbean classroom.	Asha's semiotic practice of writing her body in acceptable ways based on the white gaze are premised on E-semiotics used by her family which imply that her silencing of the body in public spaces is useful for advancement in institutional systems. *Jermaine: I guess, greetings, back home, I mean you see someone, even if you don't know them you say good morning. You doh really get that here. They just give you a smile, if that, or they don't even look in your direction so that was different. I had to understand that people don't understand me when I talk sometimes. If they understand me, is certain parts here and there, they would or would not understand so it's just the cultural barrier that I faced.*	*I remember being in Macy's with my mom I was like eight maybe, I think, and this lady saw the sticker on my mom's car so she knew she was from the islands and this lady was like, "Oh, your kids are so well behaved you can tell they're from the islands, she's like, some American kids are just swinging on everything . . ."*	Raciosemiotic ideologies are used to construct 'Caribbean islanders' as better than their peers in the US by people whom they meet in the US. Asha is positioned as better as a child even while she remains oblivious to the raciosemiotic impositions on her personhood.				Inadvertent transgeographic presentation of herself transsemiotically in the US somehow unknowingly positioned her in close proximity to whiteness and its sanctioning of expectations for behavior across Bahamian and US borders much like the norms for her languaging in and beyond schools have been produced in partial alignment with the white listening subject for most of her life as a child.	The external construction of Caribbean islanders as 'better behaved' based on their semiotic repertoires is steeped in broader societal notions of comportment associated with Caribbean Blacks and to which Asha's mother inadvertently buys into when accepting the compliment about her daughter.
Reliance on 'broken English' in the Bahamas: *Asha describes her Bahamian English as 'broken' and associates*	Asha describes how oral literacy in the Bahamas varies from Standard American English orthography	Asha recognizes the variations in standardized structures of the named languages that she possesses and how these variations	*Mostly [in the Bahamas], I just use English but it's broken English so a lot of people switch*	Raciolinguistic ideologies undergirding phonics and phonemics are aligned with the insistence on Bahamian				Distancing of the personhood from linguistic markers in Bahamian Creolized English that signal	There seems to be a potential for institutions, and specifically schools, to create

Table 5.1 *(cont.)*

this brokenness with intergenerational heritage.	providing examples such as the transposition of "w" for "v" and the use of "irl" in "oi" words such as "boil," "oil," and "toilet."	translate into individuals 'sounding' different based on phonetic juxtapositions of letters and their sounds across Englishes in her linguistic repertoire.	*"v's" with "w's" so instead of saying "what" they'd say "vat," ummm, I dunno, but Bahamians don't say like "oil" or "boil," they put "irl" in it so like . . . "toirlet" instead of "toilet," they switch it.*	Creolized English as "broken" and Bahamian Standard English as acceptable based on white listening subject norms for approximating orthographies steeped in a certain standardized English.		perceived inferiority based on association of language to deficit. *I don't say it [like that] but my grandparents really say it a lot. The older people [speak it more] and have stronger dialects than we do but I still understand them when they say it.*	mechanisms within, through, and across literacy and other classrooms that use literate expectations to reflect schools as pathways for meaning-making with orthographies of the Englishes deemed inferior by the white listening subject.
Paradoxical acceptance of languages both at home and at school in the Bahamas: *Asha learns that her Englishes are differentially accepted both and based on expectations of schools.*	Asha uses her oral and written literacies both at home and at school in accordance with paradoxical literate norms.	As a child growing up, Asha appears to accept expectations of her languaging by the white listening subject for Bahamian Standardized English, an E-language, only because she has the opportunity to use her Bahamian Englishes with her mother even while her dad rejects them. As a child growing up, Asha is thrilled to hear her father use the English from his homeland, his E-language that is very different from the Bahamian Standardized English and that presents him to Asha in a very different light. The tone in her voice when she says she "loves" it when he does that conveys an emotive response inspired by his use of that E-language which she seems to wish for.	*Ummm, for me growing up, actually, my dad did not encourage me using dialect. I went to a private school and he said, "I did not pay $1,500 three times a semester for you to talk this way." Like he was really big on me speaking properly all the time. I dunno [how I felt], I didn' really care 'cuz I could switch with my mom. My mom lets me [use Bahamian Creole] but my dad didn't really encourage it. So my dad doesn't really come in when I talk to my mom, but the thing is, about that, he switches, 'cuz he's from a different island [in the Bahamas], he's from Acklins so he*	Asha is aware of the white listening subject norms differentially influencing her use of language at home and at school. She connects these norms to colonization by the British as is referred to in a raciolinguistic perspective even though she does not explicitly name race.		Asha attributes the way she uses language – 'properly' – to her dad's imposition of white listening subject norms in the home. *[My dad's way of using language definitely impacted how I use language.] It's why my accent isn't so strong. I went to a private school. Most of our teachers now are from England in my school. They go to England to recruit teachers for our school or I had a lot of Jamaican teachers so maybe that's why the girl thought I was Jamaican. So I speak the way I do because of that. I know when I was young too, because I had a British teacher, I had a British accent for like a year, before I switched back to a Bahamian teacher.*	The institution of schooling in the Bahamas is positioned by Asha in ways that reflect its reliance on raciolinguistic ideologies for education in the Bahamas. Even when schools such as those that are public allow students to use their Bahamian Creole Englishes, Asha indicates that the written expectation still remains aligned with expectations based on the white gaze. *I think [in the Bahamas] it depends on the school [what language they use]. Definitely my school was called Queen's College so it was really big with the British and*

			grew up there and they have like a separate accent used sort of, where they use dialect, it's a bit different, it's worse. And I love when he switches into it so I don't understand why he didn't really encourage us to use it but I love when he does. He gets very proper [though] when he goes out. Sometimes he puts on a little English accent, he's really proper [in situations like this] all the time.			*with the former rule by the British so I think they really care about how we speak because we are a representation of the school. Most public schools in the Bahamas do not care. As long as you write in Standard English, they don't care how you speak.*
Overt legitimization of Bahamian Creolized English in the Bahamas: *Asha speaks with pride about the book that legitimizes Bahamian Creolized English and recognizes the role of the school and nation in sanctioning it.*	Asha notices how literate norms for reading Bahamian Creolized English in a book in middle school become established in the expectation for engaging with literacies that were typically not accepted in her high school.	Asha reflects that her individual linguistic repertoire includes the E-language – Bahamian Creolized English – that is often discounted in schools and expresses its significance in being required as part of a literacy assessment in her middle school. Her recognition reveals the translanguaging that she manifested across oral and written literacies in her individual linguistic repertoire.	*[In middle school] you probably just speak strict dialect with your friends, like jokes, it's not a big deal. Even like in eighth, ninth grade, we read a book, just in Bahamian dialect, and it's mandatory to read a book like that because we had to do an exam on it because there's a national exam that all Bahamians have to sit in like twelfth grade, or ninth grade.*	Raciolinguistic ideologies appeared to have been transcended at least in part in the mandatory expectation that a book of 'Bahamian dialect' be read and also form the basis for literacy/ELA assessment in the Bahamas.		The institution of schooling in the Bahamas is positioned by Asha in ways that reflect its transcendence, at least on part of raciolinguistic ideologies for education in the Bahamas while she attended middle school. There seems to be a potential for institutions, such as schools, through requirements of students to read books written in dialects, to be exposed to and connect with

Table 5.1 *(cont.)*

Exceptionalistic discarding of Bahamian English in the US: *Asha discards the influence of her accent and 'dialect' until being thrust into her comfort zone and is disrupted by its imposition.*	Asha reflects synesthesia where the feeling of being thrust into a comfort zone with someone somehow instantiates her wanting to use the linguistic modality in her literate repertoire. Her linguality spurred on to elicit Bahamian Creolized English is influenced by integrated modalities of hearing, seeing, and feeling operating simultaneously in her literate repertoire.	Asha uses her Bahamian Creolized English to switch from Standard American English only when she becomes comfortable with a girl she met and with her roommate. E-language at play because she talks about switching her language and I-language at play because it shows that her individual linguistic repertoire is largely influenced by the emotive – her being comfortable with a person or not.	*I don't have an accent as much 'so being in a new place with people like migrating here [to the US] doesn't affect me at all.* *I know last semester I got comfortable with this girl so like, I kinda switched and I started sounding more Bahamian, and she's like "Oh wow, are you from Jamaica?" and I'm like, "No." I don't switch unless I get really comfortable.* *Sometimes in the football games [here in the US], when I get really angry about what's happening, I kind of switch. The games are not pretty a lot of the times they get really bad, like the West Virginia game, we lost really badly, 48-17, and it was just disappointing, and*	Raciolinguistic ideologies are used by the self to construct the personhood as similar to and not different from everyone else even while acknowledging the synesthesic emotive motivations for disrupting this semiolingual construction.		E-languages often associated with inferiority based on the white gaze. There seems to be a potential for institutions, through the connection of immigrants with peers and otherwise, to create such comfortable situations where individuals and students, much like Asha, forget the expectations based on raciolinguistic ideologies to such an extent that they are thrust into a comfort zone where their languaging comes forth uninhibited and unrestricted, in the full burst of its light.

last game against University of Oklahoma, the refs were just not calling in favor of [name of university] at all so it appeared that they were targeting us at a point and [name of city fans where I lived] get really aggressive so they were screaming like profanity the whole game, like the whole crowd was chanting it. It gets bad sometimes. I think it's the excitement and the passion that brings it out.

I find that my accent gets a lot stronger [too] when I hang out with Bahamians so I've been hanging with the Bahamians here at [name of university] a lot more so my roommate can hear my dialect a bit stronger. When I call home, it's pretty strong for my mom, so I think that's influencing how I talk a lot more here.

Table 5.1 *(cont.)*

Switch to Bahamian English in the US makes visible incapacity to fully capture ideas in Standard American English: *Asha recognizes that her intent to translate Jamaican English to Standard American English does not allow her to fully express ideas from one language to the other.*	Asha makes use of the linguistic mode to attempt to convey ideas from one language in another language as part of her linguistic repertoire based on societal expectations as expressed through her roommate but fails to adequately capture the same meaning-making in both languages.	Asha unsuccessfully attempts to translate her non-standardized Bahamian English to the standardized American English, reflecting that these E-languages don't both allow her to express meaning in the same way. Asha seems surprised and frustrated that the Standard American English cannot accommodate the ideas from her Bahamian English.	*I do switch with my roommate (laughter) and most of the times she's like "What, did you say?"*	Raciolinguistic ideologies that constructed Standard American English as better than Bahamian English are disrupted based on the notion that meaning conveyed with what has previously seemed like an inferior language does not appear to be capable of being conveyed in what seems like a superior language.	.		*And I repeat it for her and she still doesn't get it sometimes so I have to try to translate what I'm saying, and I think that's a big issue too at times because, I'm like, I dunno how to say that in Standard English. [It's like a lot of the things we say doesn't really have an equal translation from one English to another].*	There seems to be a potential for institutions, through the connection of immigrants with peers and otherwise, to create synergistic exchanges that bring to light 'lost' literate meanings instantiated by other languages to express knowledges that may not be visible or captured in Standard American English and vice versa.
Raciolinguistic rejection from the inside and the burden of sounding American: *Asha recognizes that she understands why Bahamian people sometimes discount her as legitimate based on her 'sounding American' even as she agrees with the delegitimizing of others who adopt Standard American English too quickly.*	Asha is aware of how her literacies are discounted because of their affinity with the notion of sounding American.	Asha understands that her capacity for translanguaging is not regarded because her individual linguistic repertoire doesn't sound 'Bahamian enough' when she is speaking regularly based on the use of her E-languages.	*When the Bahamians hear that you don't speak or don't sound Bahamian, they actually make fun of you or they'll be like, 'Oh, why you putting on that fake accent, like why you want to sound American?!" If they hear me sound how I'm speaking to you now, they will laugh at me. Because some*			*But it's more like they do it because they know if they speak Standard dialect, they wouldn't be understood so they switch so they talk to be understood and people think it's being fake but it's more like "No, I have to be like this so I can be understood when I go out so people don't give me the wrong food, so*	*I think they need to educate the ones are from the US. Like educate them a little bit more different cultures, how to embrace different cultures in. What are the dos and don'ts stuff speaking, I guess, to someone else from?* *So they might incorporate a diversity week on each floor of the dorms and just like we'll focus on the Spanish culture this week, get to know Spanish food,*	

people think like you're putting on airs, like you're being fake about it but this is how I sound all the time. But some people think like I'm being extra with it. 'Cuz sometimes when Bahamians come to like, Florida, or like, they put on, or they can gain an American accent really quick.

I'm not sure how people who don't switch get by. Have you met [name of university peer]? She sounds really Bahamian. And [name of other peer too], when they speak, I can hear their dialect (laughter). But I understand what they are saying. But when they talk like that loud in the room, you can tell the Americans turn around to look at them and they're like, "What are you saying?" Other people don't understand but people don't misinterpret what I'm saying so you have to do it like switch."

culture, tradition, and then do a difference like Indonesian culture. Some people don't know how to talk to them, how to make a fit in because some comes straight here from a different country and lots of them stay in the Coleman Hall.

[I feel it's unfair to not be able to use my Bahamian Creole English] but at the same time Americans, how do I put this, they're very exclusive at some times, to be honest, if you are Mexican, for instance, they're like "Oh, you can't speak like that. You have to speak only English here in America." It's not about Spanish and those other languages. They try to make English the main language and they don't really accept . . . like I've seen it happen to . . . Ummm, my roommate's mom is from Ecuador so she doesn't speak proper English all the time. She kinda infuses Spanish with it so she sounds a bit differently and people make fun of her because of that. Mostly when my

Table 5.1 *(cont.)*

		I can pick up both but . . . I think they're aware of it, they're like, "Oh, I'm speaking English so you should understand me" but at the same time we went to different schools in the Bahamas too so my upbringing and how I speak is completely different from theirs. *It doesn't matter for me [when people speak Bahamian Creolized English] even when I think people speak dialect even in a professional setting. Like it adds just a bit more of diversity to their area. Sometimes, I would if I could switch that easily, but I can't because I'm thinking about it a lot. Sometimes it can be a little bit like embarrassing because like, sometimes on the news in the*	*roommate's like in [name of city] when she was high school friends [before we moved to college], it happened. Sometimes it's like pressure like you have to be this way especially like in a job market if you wanna compete, if you're probably like a dialect like in a meeting in the US, they'll be like maybe we should hire just an American 'cus despite your qualifications because you don't understand my accent they will be a cultural barrier there with connecting to you.*

		Bahamas, this guy was talking about the hurricane, that it hit, so they don't say "hurricane" [they say it differently]. For some reason, and he was like the water was so tall, it looked like a salami, and everyone was like "Ooh, tsunami," so like everyone was kind of like embarrassed about it but it's like a really big joke now in the country but it was kind of like embarrassing at first. I think it was an error on his part but they sound alike so . . . all Bahamians wouldn't probably make that mistake especially like a word like that that isn't used a lot, they might make a mistake with it . . . There's a high number of African vs. African American kids here, I think. With Africans we have similar culture I guess because Caribbean is		
Heterogeneous representations of Blackness as necessary but exclusive: *Asha perceives the representations of Blackness used by African organizations on her university campus in*	Asha perceived exclusivity in ways that African organizations leveraged their literacies as ways of knowing, being, and doing in the student organizations on			*[I do think Americans have a cultural responsibility to understand people like me too] sometimes especially with dialect, it's not like,*

Table 5.1 *(cont.)*

the US to be exclusive in much the same way that the Caribbean organization of which she was then a part had previously been exclusive.	campus, ways that were significantly different from how she wanted to write herself into the world.	*influenced by the slaves that were brought there from Africa but umm, other than that I dunno, I do have an African friend but she's more Americanized too, in a sense since she's been here, so it's not really a barrier between us you can tell like there's differences. She sounds American. So like how we were talking about the Caribbean kids being maybe exclusive to people from the Caribbean I think like the African student organizations are in a sense exclusive, they might invite other people but when you see what they are doing, you are like "Oh, wow that doesn't really cater to what I like to do." So I don't wanna be there because it's like exclusive to what*		*some words are like made up words, I guess, but most words are the same, it's just said a bit differently, so if they just listen or like read lips, they'd be able to understand but they're just like they hear an accent they kinda just dismiss it as maybe not just being English even if it is. They just kinda dismiss the language.* *I would probably get treated better if I wasn't different. You know, familiarity breeds fondness. People who are alike get together. That's a big barrier. There's a shortage of African American kids here at university anyway so we're forced to hang out with everyone but at the same time you probably don't feel the need to engage*

they like to do. If you learn about a different culture you're not only attuned to learning about your way of things.

in groups of people who aren't like [you] like even the sororities on campus, if you look at them, they are completely, like whitewashed, there's only like a few that let in people of Color, and I dunno maybe if it's because people of Color just rush the 'magnificent nine' or 'magic nine,' whatever, it's like nine fraternities or sororities, typical for like Black people because they might cater to needs that a Black person might have and they're historically Black so as a Black person you probably just want to rush them. [I don't do the sorority thing.] It's like a good way to network but at the same time they have a lot of events, a lot of parties and stuff, and I'm not about being that social all the time. I'm more

Table 5.1 *(cont.)*

Isolatory effects of imposed homogeneity: *Asha feels isolated in the writing of her Bahamian self into the American world based on her experiences.*	Asha struggles with isolation imposed by a writing of herself into the world over which she has no control. Even if she seems to use linguistic modality that reflects Englishes based on what the American system says it accepts, the society does not seem to accept her.	Asha reflects the capacity for translanguaging that allows her to navigate this process in a way that linguistically does not cause her to stand out or be labeled as "inferior" based on her language use in a Christian group for community. However, it also does not prevent her from being treated like *she* doesn't belong given the twinning that occurs where her personhood is linked to the notion of inferiority despite her approximations of language use based on the white listening subject.	*I feel isolated sometimes. I feel like sometimes Americans kind of they just kinda pull away from people that are different from them. They just don't want to be almost like friends with you, like they just want to hang out with people similar to them all the time. They won't create a bridge to connect like "Oh well, that's cool," then they go hang out with [whoever they want to be with]. So whether you be from the Caribbean,*	Asha's capacity for translanguaging that allows her to use her E-languaging to leverage a linguistic repertoire that seems to position her as privileged is betrayed raciosemiotic ideologies from society that ascribe to her the perceived counter-transgressiveness of being Black and linguistically different, thereby intertwining her Caribbeanness with her Blackness and its associated language differentness, preventing her from exercising belonging in white spaces. *I feel like many Americans here they just*		Semiolingually, Asha reflects a both-and perspective that allows her to adopt multiple and opposing viewpoints, much like the individuals presented in "a transraciolinguistic approach," having the capacity to see both sides and to operate from this vantage point. *I think that it would be very helpful if [name of university sets up cultures to learn from other cultures]. If you learn about a different culture, you're not so in tune to only think about your ay of things, you experience like, both sides of the spectrum so you can say, "Oh, I know*	*of an introvert. I like to stay small groups spend time to myself to get take myself together like think about my thoughts, I don't really like being in large groups and in social contexts like that especially, it just would be so draining on me. I know [name of university] is like big on diversity right now so . . . but I don't think any changes have really happened. They just reported the campus numbers. There's 60 percent Caucasian kids here and they just said 40 percent different minorities. They didn't break it down, they didn't say well "Oh, they are thirty Hispanics and ten Black kids or like kids from the Caribbean." They don't break it down. And for me, most of the time, I'm the only Black*

Mexican, Asian, they just kinda pull away. I'm in a student group. It's a Christian organization on campus and I feel like sometimes in there they feel like I'm very exclusive, like my roommate they're like oh you should hang out with other people. But at the same time they are like they're all similar. So they're already friends and they are same backgrounds, they're all from [name of state] and stuff, so they connect much better.

build stereotypes where they see like on the news about these places, like oh, if you're just from the Caribbean they just automatically assume you're Jamaican. If you're from Asia they just assume you're Chinese. They don't really care about what else your culture is or whatever, they kinda just oull away from it.

So I feel like I'm excluded when I'm in there. I still go because I like the music that they play, it's really good Christian songs and stuff, and I like to experience that, and they're like awesome people there that are really like, "Oh, we love everyone." They include you, they try to go out of their way to talk to you but then there are some people in the group that are like okay, "I don't really care. We already have our friends that we are gonna talk to all the time." [So I go there] but I'm still aware that there's like that "I'm not going to include her [in here]." You sometimes feel like, like it's just

from personal experience, this and this," but I seen the other side so I can say, "Oh, maybe this experience is great for me, but it's not great for another person" and understanding their point of view. For me I can say that 'cuz I've experienced the American culture and I know what the culture is like back at home. Different. Sometimes I don't really get the culture shock thing that some people get but I still experience it sometimes. But I haven't met a lot of kids who haven't adjusted well to the US.

kids in some of my labs. Or in history so when we learn about certain things. It's kinda like, they just kinda look at you as the person who's gonna respond, how do you speak about it, like, or like relations.

Overlike, I feel like numbers wise in terms of the Black population [in name of university] has actually decreased. Hispanic numbers are going up but Black numbers are going down. I definitely feel like [name of university] has an atmosphere that's more Hispanic. A lot of Mexican foods on campus, tacos, a lot of Mexicans, I think if like they could have Caribbean foods there, that would definitely help bring more Caribbean people to [the university]. Sometimes it's just

Table 5.1 *(cont.)*

		that, I feel like just the experience of like being included by one person is really nice and really, they feel that Jesus loves them is much better than that two people that's like "Oh well, we wanna stay together, we're similar."		*difficult to find a worker on campus like you and in classes and stuff.* *If the university can include diversity, or if you can prove that a group is specifically just targeting individuals that look like them or that are blonde, you can target that. I think groups like that should be disbanded. Because they're targeting people just like them, they're not trying to look for diversity. They're just building like an ultimate thing, that oh maybe people that look just this way, they are just better than everyone else. And that's kind of scary. I think that too they'll just put one little Black person in the group like if you seen posters around campus, they also throw like*

						one Black person in there to make it look like "Oh, we are diverse." If you go into classes at the university, you will see that it's not like that. It's more like nine white kids to every half a Black kid. The numbers aren't the same as they are represented. [I think that the numbers prevent us from address the problem of relations between white and Black kids.]
Doing to escape feeling: *Asha acknowledges a suppressing of certain literacies of feeling in favor of those representing doing given the economic and other stakes involved in her education as an immigrant in the US.*	Asha's privileging of the linguistic mode as part of her literate repertoire given its association with what it meant for her to succeed meant that using this and other modalities typically in ways that honored and legitimized her feelings were not often given first priority in her life. Her advice to leverage the linguistic modality orally by talking to someone who is similar suggests that this is what has worked for her experience with Bahamian students at the university.	Asha performs the part she is expected to play through an understanding of how she is expected to leverage her Bahamian Standard English in the US despite the temptation to feel unwelcomed. Through the transsemiotic and translanguaging elements leveraged in her individual semiolingual repertoire, there is some level of comfort, as she has stated elsewhere, to feel in the moment of socializing with similar peers, despite not allowing herself the liberty to do so elsewhere.	*I feel like sometimes as Caribbean kids or as just international kids in general, we know that we don't have time to sit there and think, "Oh well, I don't fit in 'cuz my parents gonna be upset that they're spending this money to send me to school so I just need to get this, I just education and spend my parents' money well, get good grades, like so I can go back home." [I don't have the chance to feel. I just have the chance to do.]*	Asha wrestles with the raciolinguistic and raciosemiotic ideologies undergirding the imposition of "doing" over "feeling," inscribed by her parents' insistence that she "do well" in order to "return home" so she can occupy a rightful place in society. This doing is steeped in Eurocentric norms for success based on institutional rewards of "good grades" that are intertwined with her negation of her "well-being" emotionally as observed through her suppression of her emotive literacies. While she acknowledges her insistence on negating her right to feel, she	*In the meantime, whatever it takes to fix the problem, [you do it]. For students who struggle, I tell them, "Talk about it. If you can find a group of kids like I have with the Bahamian students here who are like from similar backgrounds as you that understand, they may be going through the same things so talk to them about it."*	

Table 5.1 *(cont.)*

				insists that other students "talk" about their feelings with peers who may be experiencing similar challenges.		
The (un)seizing of varied liberties as expressions of safety: *Asha insists on the right to feel safe and to inscribe herself as a legitimate part of the Black group in America that does so but seems to shirk the responsibility for feeling when it requires making space engaging the daily feelings associated with her individual challenges involved in how she is read as a Black Bahamian.*	Asha's expressions about certain literacies of feeling that allowed her to write her Black body as safe in solidarity with Black people in the US were juxtaposed against her negation of literacies of feeling that required her to acknowledge the ways in which her personhood was erased by not fitting in individually as a Black Bahamian person in the US.	Asha's writing of herself as a part of the Black group in America occurs transsemiotically as she links her diasporic Caribbean Blackness to the global struggle for justice faced by Black peoples everywhere. The reading of the literacies of people in America who are Black in ways that relegate their translanguaging experiences about race as contrived angers her. To her, she feels like she is a part of them, and they are a part of her.	*Right now, like America's having this issue with race where people and some of the kids they are like "Oh, they're just being stupid about it, they think they're being targeted but they're not being targeted "and I think sometimes that makes me a bit angry. Like we're not playing victims all the time. people are speaking based on experience or what has happened because they are a minority and I'm not only a minority, I'm a minority from a different country.* *It was easier because I was in athletics. I had tutoring if I needed it. I always had the*			*The Bahamas issued a travel advisory to Bahamian students and people living in the United States and it was the second shooting that had happened, and some Americans were commenting on it and it was really disgusting to hear. Like it was bad, it was like, we are in a state with majority white people, we want to stay protected, even if you feel like we're not being targeted, we feel like we're being targeted. [Name of university] is trying but it's just not there yet.*

resources. I was in track and field and I still am.

For the most part, I speak English and like Patois. In the Bahamas, we say "she" and "he" instead of "her" and "him" then we say "her" instead of saying "she." "I will tell she about this." I guess the way we pronounce words. Instead of going to the store, we might say "I gahing to the store." So one common thing is on some of the smaller [Bahamian] islands, people pronounce their "v" as a "w" and their "w" as a "v." I lived in the city. There's really two major cities. Nassau, which is the capital, and then Freeport. I lived in Freeport.

I guess I grew up with my grandparents. My grandmother, she was born and

Table 5.1 *(cont.)*

		raised in the Bahamas. She spoke proper English. She still have the accent and everything, it's just that she was very proper. Dialect is everywhere [back home]. Everybody speak like that. It's not that she spoke proper proper English but if she had to come to America, she wouldn't have to change the way she speak too much because you could understand her when she speak. I could speak [Bahamian Creole English] but I just speak so people could understand me. I have two guys here from the Bahamas and three girls. My roommate is actually from the Bahamas. And when we go home, we go back [into the dialect]. I do it over the phone as well.	

[Being around predominantly white monolingual people] now is almost like second nature because I've done it for so long. So now I don't even have to think about it anymore. Maybe when I first came, I had to think about it. I used to get "huh, I don't understand" and I used to have to slow down and think about how to rephrase my sentences so they could understand me, to pronounce my words differently but now, it's [easier]. I'd say it took me about a year and a half to two years with sounding like an American. For the most part, Bahamians always look down on other Bahamians who go to America and come back with a Bahamian accent, so I try my best not to (laughter). [I decide] I'm gonna keep my accent.

Table 5.1 *(cont.)*

		I just word my sentences different. I restructure my sentence. If I'm speaking to let's say a professor, I would say "I apologize for turning my assignment late" but if I'm talking to one of my peers, I'd say "my bad. *"Even when I think I'm speaking proper, professors would always say, "Where are you from?" even though in my mind I think that I'm speaking proper, my accent, I think it naturally comes out, but I haven't been treated any different. Once people can understand what I am saying. Just now, as I was talking to you, normally I would say "understand what I sayin'" but I switch it and say "what I am*	

		saying." So it's little things like that. *I think most of my writing is honest based with a mask of fiction. My friends' writing although it is entirely fiction, they make it seem like it's so true. Mine, if I'm not talking about the truth, you would see straight through it.*	

Notes:

Inductive codes based on in vivo coding

Deductive codes based on a priori constructs embedded in theory

Interpretive research approach

Decolonizing interpretive research approach