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Opening the Corridor

An investigation into socialization as well as interpersonal relationships within intercultural and multinational student accommodation.

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Abstract

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This thesis aims to create a social guide for Lund University Accommodation (LUACC) to facilitate more open, safe and equal student accommodation, namely corridors. A cultural analytical exploration and discussion of the nature of the corridor provide the legitimation and justification of this guide. The rationale of the thesis stemmed from my curiosity about the corridor as a nexus point of individuals living and interacting with others, and the development of community through the process of these interactions. Furthermore, LUACC was interested in how these theoretical investigations could be refined into a more practical and applicable form. The guide emerged through the meeting of my conceptual exploration and conclusions with LUACC's pragmatic aims.

This thesis investigates narratives, creation of 'micro' history and culture, the nature of home, and how a community develops in a microcosm and ultimately how it can be fostered. Questionnaires and interviews are used to gather first hand data and testimony from students, as well as indirect observations via 'proxy', to gain a more comprehensive and sensory insight into the corridor as both an environment and space. The thesis has uncovered and clarified the significance of the corridor, as fertile ground for both the development of strong social communities and for the positives which stem from this for individuals as social actors. Additionally, it has distilled these findings into a focused and fit-for-purpose guide aimed at actively proliferating the positive aspects discussed throughout the thesis. The analysis of the corridor revealed the complex and nuanced nature of relationships, social dependency and interpersonal communication that takes place in its physical space of rooms, kitchens, gardens and balconies; as well as its metaphorical environment of late night talks, cultural celebrations and mundane conversations. Through the compiling and codifying of these discoveries a strategic framework was built to emulate and replicate these social bonds

observed between individual people and as a collective whole. The hope is that, through the implementation of this material, improvements can be made to the conditions of corridors and the circumstances of those who inhabit them.

Keywords: community; history; accommodation; cultural integration; collective; socialization; narrative; corridor; individual identity; communication.

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Table of contents

Abstract

Acknowledgements

1. P.6 Introduction

1.1 P.7 Framing and Cultural analytical justification of guide

1.2 P.8 My own interest

1.3 P.9 LUACC interest

1.4 P.10 The corridor as a concept

1.5 P.11 The applied process and the corridor

1.6 P.12 Thesis Structure

2. P.13 Methods

2.1 P.13 Interview

2.2 P.14 Questionnaires

2.3 P.15 Observations

3. P.15 Previous Research

3.1 P.15 Studying Home

3.2 P.17 Studying Connections

3.3 P.18 Studying Narrative

3.4 P.18 Discussions with LUACC

4. P.19 Ethical Considerations

4.1 P.19 Methods

4.2 P.20 Insider and Outsider

4.3 P.20 LUACC

4.4 P.21 Guide

4.5 P.21 Role of the Researcher

5. P.22 The individual and the corridor

5.1 P.22 Theoretical framework

5.2 P.28 Empirical data

5.3 P.31 Analysis/Discussion

6. P.34 The community and the corridor

6.1 P.34 Theoretical framework

6.2 P.44 Empirical data

6.3 P.46 Analysis/Discussion

7. P.49 Building a better corridor

7.1 P.49 Overview of Guide

7.2 P.51 The Timeline

8. P.57 Conclusions

8.1 P.57 Repeat main findings

8.2 P.62 Future Research

8.3 P.64 Applicability

8.4 P.64 Concluding reflections

9. P.67 References

9.1 P.67 Academic Literature

9.2 P.69 Fieldwork

1. Introduction

Corridors¹ as a space offers opportunities for deep and meaningful study. While this time in people's lives primarily revolves around academic pursuits, the most fateful moments and strongest memories come from our communal experience, this insight stemmed both from my own experiences and through analysis of others during the creation of this thesis. Through this thesis I will provide a cultural analytical reflection and exploration of experiences of the corridor as both a physical space and communal environment, ultimately creating a practical guide to instill and encourage the positive aspects that the corridor provides. I am undertaking a study which will explore corridors as a social space and to provide various means to foster a sense of community in Lund University Accommodation (LUACC) through the construction of a socialization guide. I will be investigating the many influences that go into creating a 'corridor'. Both individual influences – such as language, culture and nationality – as well as collective influences such as relationships, communication and narratives. The guide ultimately will be the end product of all the insights and research presented in the thesis, a practical application to be used in LUACC corridors and beyond to help foster positive socialization in corridors through guidelines and activities created from these insights and research. The final state of the guide, as presented in section 7 of this thesis, does not aim to be definitive but to provide a foundation on which to build and iterate on. LUACC will move forward with the concept of the guide, refining and catering it to their own needs.

This guide and the cultural analytical context used to create it are presented through three research questions which form the basis for the three chapters of the thesis main body. The research questions are:

1. What part do values, culture, language and individual identity have in socialization and building a collective community within student corridors?
2. How does the corridor as both a physical space and communal environment affect those who live in it and how do individuals influence and shape these ideas?
3. How can the guide in its definitive form of a timeline be used to improve the student experience within corridors?

¹ Corridors in the context of the thesis are groups of around 5 to 15 students typically sharing a kitchen and living room and sometimes toilets and bathrooms.

The three respective chapters are:

1. The individual and the corridor.
2. The community and the corridor.
3. Building a better corridor.

While the thesis will uncover and explore many of the positive aspects of corridor life, an analysis of the socialization process within accommodation, looking at lack of integration or recurring conflicts, or perceptions of loneliness in these corridors, will also identify specific problems from which, using theory and data, recommendations can be created. This will provide a more well-rounded and nuanced view of the corridor and not just idealize it.

1.1 Framing and Cultural analytical justification of the guide

The corridor is a rich environment for cultural analytics, it provides the fascinating environment of linguistically, nationally and culturally diverse groups of people interacting and living together. The fairly contained and isolated nature of the corridors as both a space and environment sets clear parameters on what is considered 'out' of the corridor, that being the wider social space in which people go about their lives, and 'in' the corridor. This distinction allows me as the researcher to have a clearer and more concise idea of the scope of what is being studied and sets boundaries of the thesis than would be possible in more general and nebulous concepts or environments. The insights of the thesis and, by extension, the guide will help LUACC to better understand the experiences of students in this environment through the lens of cultural analysis, uncovering new perspectives and ideas which can be taken on and applied through both the organization and the accommodation that they provide. Through LUACC's interest and cooperation with this thesis, a mutually beneficial relationship developed. With LUACC's help, through access to previous surveys, and support in expanding my ability to gain informants, I was able to create much more comprehensive and insightful data than if I had not had their support and would have been limited in my ability to contact students and create data. This in turn resulted in more applicable conclusions and ideas that can be created for LUACC through the guide.

The guide is steeped in cultural analytical theory and investigations. As they were integral to the formulation and creation of the guide, as it provides a collection of methodological practices for gathering and categorizing relevant data as well as a theoretical framework on which to analyze and transition that data into applicable solutions. The guide makes reference to and is informed by theory throughout, while theory allows me to better uncover and recognize trends and patterns in seemingly unrelated data. This was necessary, as producing practices that aim to replicate nuanced interactions such as socialization must be built on a foundation of consistent observations coupled with appropriate theory.

So, overall, a better guide is built through a long term study, in association with and facilitated by Lund University Accommodation to gain a more comprehensive and well-rounded understanding of other corridors, with the expectation of creating guidance and material to better integrate students into corridors based on the conclusions of the thesis. A theoretical exploration of the concept of the corridor and all its facets will be used to frame the origins, refinement and expected effects of the conclusions of the study through a cultural analysis lens then presenting these conclusions in a practical format

1.2 My own interest

Of course my assumptions on group socialization and the purpose of a corridor, both from my point of view and how I feel others view it, provided my starting point for the thesis. When first setting out to explore the corridor and to build this exploration into a thesis, these assumptions were used as a foundation on which to begin, framing my inceptive priorities and areas of study. On the other hand, they are also useful when looking at the thesis in retrospect. When looked at in this way they take on a role as my initial theory; whereas during the study process they are simply my thoughts on the corridor. They are used as a point of contrast to see how my foundational thoughts and assumptions matured into their final form in the thesis. Viewing my experience in the corridor in both the foundational and retrospective sense can be seen as an act of reflexivity or, as Margaret Archer calls it, a 'meditation' (Archer, 2007): when one thinks actively about the social structure and environment one is situated in, and actions one takes in relation to the environment. In dealing with the complexity of my personal relationship with my place of study, it is important to recognize the purpose of my actions before, during and after the creation of the thesis of which it is the central focus.

By looking at my own corridor experiences and how my personal relationships develop we can see the origins of my interest in it as an object of study. Thinking analytically about how I spent time with others allowed me to formulate cultural questions and thoughts. For example, one of the memorable events of my time in a corridor was when I and another member made a short film. When viewed normally it is a memorable event, but when seen as a cultural analytical opportunity it opens up a wealth of insights into socialization and the nature of communal narratives.

This will be expanded on, to better frame and compare my own experience with testimony from LUACC students of their significant events and experiences, and can also act as an example of the things to be discussed in the thesis. These experiences and interactions will exemplify the main topics of the thesis's analytical chapters, viewed and discussed through theory on identity, culture, the corridor as a space and more.

The continuous process of research on the corridor was influenced by my own interest and assumptions, not just acting as an initial point of view--which I detached from as soon as I became more informed by research--but a constantly evolving set of ideas. While I mentioned earlier that specifying my frame of mind at the start of the thesis is good for investigating how it changed by the end, acknowledging its continuous influence makes me more conscious of its effect on the research process and how I present findings, especially when integrating other people's points of view. Both the initial and continuous preconceptions finally influence how the final conclusions are come to, and awareness of this allows me to self-reflect on this process. All these considerations form the initial interest in pursuing this topic, both to better understand my own corridor and to explore how it relates to others. Furthermore, framing the discussion within the concept of reflexivity, in an academic piece of writing such as the thesis, comes with the realization and understanding that the reflection is in itself part of my own interest, as a cultural analyst, in the corridor. As my curiosity in the corridor stems from personal interest--with one of the primality goals being to further understand my own place in this environment from the point of view of cultural analysis--the act of reflection is a foregone conclusion, further adding to the layers of complexity that must be considered.

1.3 LUACC interest

While my own interest was the initiator for studying the corridor, LUACC's view of its applicable potential is what gives it its final and definitive form. My own relationship with LUACC stretches back to a previous study I did in collaboration with them, specifically on the role of language in students' socialization in corridors. That study focused on the various ways different languages and others' knowledge of them--especially English--affect how students build relationships and interact in the social setting of the corridor. So with an already established relationship, familiar setting and easily expanded study parameters, it seemed obvious to continue with the corridor and LUACC into my thesis.

Working with LUACC on my thesis required developing a routine of consistent communication. This was primarily done through a weekly meeting over Zoom, where I and Nikolas Pieta Theofanous, the head of LUACC, discussed the spectrum of motivations both I and the organisation held in regards to the thesis. It allowed us to explicitly define what both parties wanted from each other and foster a mutually beneficial relationship that was open and transparent. It was also good for keeping each other up to date on changing circumstances, as well as getting feedback and reactions on new ideas. This constant updating was very important because, as new insights were drawn out of data, it was possible that they could move the thesis's final form away from LUACC's original aim and image of what it would be. This is relevant information as it provides context to the development process, showing how the framing of the aims and parameters of the guide was a dynamic and responsive process not simply staying static from start to finish.

One of the main subjects of these discussions was the form the thesis should take in relation to striking a balance between being a vehicle for cultural analytical exploration and a practical tool for LUACC. From this came the guide as both a driver of investigation and as an enabler for the organization in its goal of creating more social corridors. The development of the guide became the focal point for our talks from then on, as we settled on agreed parameters and aims: primarily the approach of creating an open and inviting environment in corridors through inclusive guidelines and activities, rather than focused targeting of antisocial behaviour and individuals.

1.4 The corridor as a concept

What is the corridor? There are various answers to that question, and ideas on what makes a 'corridor'. Do the physical space and location set the boundaries of what is and isn't the corridor? Is it LUACC, as the provider of accommodation, enforcing rules and structure that maintain the idea of the corridor? These can be seen as the passive and external influences but there are also the active and internal influences of individuals and the collective.

When considering what 'makes' a corridor, how it is formed from individuals to create a collective, and how different influences affect, reproduce and change it, one point of comparison is to take either a more technical and structural approach, to observing and studying the corridor like that of Giddens, or a more nuanced and interpretative approach, like that of Duyvendak. Giddens' perspective on the environment of the corridor offers clear distinctions and categorizations of the elements that make up a corridor, where a distinct structure is maintained within a certain environment. Individuals have roles that are moulded through the accepted behaviour, which in turn is governed by the structure of the corridor, which in turn is built through the agency of individuals. It is a structured cyclical process (Giddens, 1984). Duyvendak (2011a) on the other hand delves into the empathetic and emotional connections that have to be made in order to create a corridor, rather than looking at the explicit roles and actions individuals take which contribute to the maintenance of the corridor as a social space. Duyvendak talks of home as being a place of mutual understanding and acceptance where a person's sense of belonging is respected, and this extends to the corridor. Both theorists discuss the ways in which a social space is created and maintained, by viewing the same experiences and interactions but interpreting them in different ways.

So these differing interpretations, and my own, show how intricate the corridor can be as both a space and concept, but also underline how interesting it can be to unearth and investigate its nuances through the thesis. Recognising it as both a physical space and metaphysical environment better allows me to highlight and bring greater understanding to the effects these theoretical interpretations have on the corridor as an overall concept.

1.5 The applied process and the corridor

As previously discussed, the genesis of any exploration stems from a general interest in the corridor and relationships of people within it. The interactions within the corridor are observed and recorded: for example, by looking at collective events and social activities

which open interesting cultural analytical insights. Trends and patterns are identified to act as a basis for hypotheses using a theoretical framework. This stage will reveal the so-called 'problem': these being negative elements of corridors that need to be countered, or areas that need more cohesive and explicit encouragement.

As discussed above, discussions with LUACC during my work on the thesis shifted the focus away from the problems as such, and towards recommendations and material to facilitate the positive aspects of corridor life highlighted during the research. It may be useful to illustrate how my initial thoughts and assumptions were changed specifically through my interactions with LUACC. The main change came about through moving from a purely 'academic' exploration to looking at my insights as applicable 'solutions' to LUACC's perception of a lack of socialization in corridors. While I knew this practical approach would shape the thesis, as it had during my previous collaboration with LUACC, I hadn't expected it to result in such a specific structural approach as the guide. This is reflected in my cultural analytical insights.

For example, one of my main pillars in the thesis is the idea of a micro culture and history within corridors, where the interactions and relationships develop a unique microcosm that builds bonds and connections and which links individuals together solely based on their time in the corridor. LUACC, and more specifically Nikolas, saw this concept as a good match for the guide, as it is a long process that is engendered through consistent and positive interactions, which the guide can encourage more actively by providing events and guidelines for these interactions.

My ideas on microcosm were even expanded to include the time after the corridor, as LUACC saw that one way of improving the reputation of the corridor was through previous members. By creating these positive associations through micro culture and history, LUACC hoped students would look at their time in the corridor as a time of great benefit for them, both socially and practically, where connections are made which last well beyond their time in the corridor. This focus is reflected at the end of the guide when asking students to look back at their time in the corridor, and how they feel about it, with the hope of positive feedback and testimony which can be used to espouse the virtues of the corridor to prospective students.

1.6 Thesis Structure

The ordering of the thesis main body and conclusion are as follows.

- Previous materials which will be used to establish precedence and how the thesis will build on them and reveal new insights.
- A discussion on the various methods used, their positives and negatives in implementation, problems that were faced and reflections on what could be done better in future studies.
- The three main chapters consisting of:
 - The individual and the corridor, looking at how people influence, and are influenced by, the corridor;
 - The community and the corridor, looking at the collective aspect of the corridor experience;
 - Building a better corridor, which details the definitive format of the guide in a timeline and discusses the reasoning it's structure.
- The conclusion details and summarizes the main points and aims of the thesis, through self-reflection on both the process and outcome. Applicability outside the thesis focus is explored: in what areas could this approach and insights be useful? Finally, some ideas are offered on how the thesis's insights and conclusions could be expanded on, both through future research and LUACC's own refinement.

2. Methods

2.1 Interviews

With LUACC's agreement, I used a LUACC employee email to contact students and organize interviews. Contacting people via an official channel gave me the ability to contact students on a large scale and gave me an air of legitimacy. The interviews focused primarily on students living in multiple LUACC-owned corridors of between 5 and 15 people. This number range was chosen as fewer than 5 would not allow for a wide enough range of individuals within a social environment, and greater than 15 allows too easily for sub-groups to form in the corridor and reduces my ability to analyse a singular cohesive social unit. In

total I conducted 5 one on one interviews over Zoom. When quoting from an interview I use the format of bracketed names then year, for example (Viktor, 2021).

Interviews formed the basis for the most intimate investigation of an individual's view of both their corridor and what corridors are in general. They also acted as instances of contextual knowledge within which an exchange of ideas could develop. This became a positive feedback loop and, as the discussion between me and Nikolas expanded, new ideas and concepts about the corridor were discovered and explored within this mutual understanding. This process was very important for focusing the guide, adding new insights and avoiding rereading old ones: solutions could be batted back and forth in real time with instant reaction and refinement. Thematically, the interviews revolved around the connections of the individual to their particular corridor situation, such as relationships, experiences and opinions on their and others' social role in the corridor. This was consistent in all interviews, as patterns started to form and certain questions yielded more interesting and relevant answers. However, the inability to meet face-to-face due to Covid did create a limitation to interviews in that I could not physically be in the corridor. This is especially problematic when the space itself is relevant to the questioning. I could not observe real time reactions to questions linked to the corridor as physical spaces, or ask more dynamic and specific questions catered to the current corridor in question. In recognizing this limitation, I leaned on the huge amount of data gathered from the questionnaire to supplement my interview data,

2.2 Questionnaires

I began with a general questionnaire, which touched on all the themes and areas I wished to study further. I then built on the initial results by narrowing down future questionnaires into different focuses, by concentrating on areas of study which had produced a critical mass in data and testimony, and which could sustain an in-depth exploration. These more focused questionnaires ended up being split into three areas: LUACC/space, identity/culture, and conversations/history. With a combined respondent total of 161, these questionnaires were effective in gathering a wide range of insights and experiences of various corridors. They proved useful in shaping my interview questions, as I could avoid discussing subjects which were underrepresented in the questionnaire and so appeared not to be perceived as having a major role within the corridor.

The output from the questionnaires also helped to refine the guide, as it was useful in gauging mass reactions to the proposed guidelines and activities. This allows for an idea of what the consensus is in terms of both perceived acceptance and effectiveness. However, while the questionnaire was good for expanding my insight into the corridor, these insights lacked context beyond that given by respondents in answering the questions, and I had to accept there would be limitations to the range of answers I would receive. Nevertheless, applying these insights in a practical way, through the guide, helped in establishing parameters for more effective guidelines, and gave me consistent and distinct areas to focus on. As the questionnaires were anonymous, when quoting them I provide the day and month, in that order, on which the referenced text was written, for example (8/3). This format only applies to the questionnaires and not interview references.

2.3 Observations

Due to COVID restrictions, I knew it was unlikely I would be able to do any in-person observations, so I asked students to keep a so-called ‘observation diary’ which acted as a kind of proxy for me within the corridors. This diary was done by two interviewees, Alice and James consisting of 3 and 2 weekly entries respectively. These entries took the form of a stream of conscious observation written in note form on their phones then sent to me via email. I think this was a good compromise between in-person observations and none at all. It allowed students to provide sensory experiences and thoughts on the corridor as observed spaces and, in one way, may even be more effective than my own observation, because the students will have informed knowledge of what they are observing, which will lead to more relevant information in the diaries. The diaries were not discussed as interviews but sent to me, without context, as unstructured and raw observations from the students. This served to compensate for the restrictions of the interviews and the anonymity of the questionnaires. However, I decided to format references to these observation diaries in the same way as those to the interviews, as I only used 2 quotes.

3. Previous Research

This section will delve into the foundational theory and points of view of the thesis, looking at explored concepts which inspiration was taken from for the aims and philosophies behind the guide. Looking at insights into the concepts of home, the establishment of connections and the emergence of narratives as well as these theoretical points, the background of LUACCs previous investigation into their corridors will be discussed.

3.1 Studying Home

Exploring the idea of home helped me to better understand its role in the personal history, culture and identity of those who consider the corridor to be home. Looking at the notion of home helped me build the idea of students creating an extension of their home in the corridor, where a familiar yet unique version exists. While places have no natural and innate past, but are built by those who dwell in them, this doesn't mean remembering an idealised and constructed past serves no purpose. Recollecting the past helps to inform the present of that environment. The home links the past with the present but is also more expansive: 'home brings together memory and longing, the ideational, the affective and the physical, the spatial and the temporal, the local and the global, the positively evaluated and the negatively' (Saunders cited in Mallett et al, 2004, p.69). The past isn't just connected to but constructs the present: our idealised view of past connection to the home constructs it. This is seen in physical form when linked to a place. A "place" contains a multitude of concepts and facets providing symbolic and emotional meaning to the identities, histories and cultures that exist in it. People will start to link elements of their identities to places which they are invested in, like linking the idea of home to a certain place signifying comfort and familiarity (Feld & Basso et al cited in Josselson, 2007).

By linking identities with a place, the other major home-making aspect is highlighted: the people who inhabit it. To truly feel at home, harmony of both people and places plays a key role (Duyvendak, 2011b, p.111). People set the parameters of home and create familiarity, but others can also undermine the home-making process. We are more accepting of living with others who we can relate to and share traits with, we influence each other's sense of belonging and, when unfamiliar people enter the home, this belonging can be undermined (Duyvendak, 2011b, p.109). Specific individuals' home-making shouldn't interfere with that of others.

These insights give an idea of the practical meaning of home, as opposed to my own initial idealised view of home. "New arrivals were themselves often reluctant to integrate: their home-making practices focused on the creation of safe havens for themselves, not on 'heavenly' places to publicly live out their identities. This inward-orientation was in part a fear of social rejection" (Duyvendak, 2011b, p.82). This can explain anti-social behaviour: in terms of the corridor, the lack of expected social behaviour stems from the corridor being a place where people come and go.

Being *at* what we consider home, and *away* from it, aren't necessarily oppositional in nature. Home is not isolated by its familiarity; nor is being away from it isolated by strangeness. But both can exhibit each other's quality: for example, when strangers enter homes; or, when we are away from home, we see those who are familiar. Home is a nexus point where strangers become familiar and vice versa (Ahmed cited in Mallett, 2004, p.78-79).

The corridor as a home is a transient one. However, even in more stable corridors, other factors can contribute to this behaviour, and these further revealed how things I hadn't considered hold influence. "The home is the crucible of the social system" from which endless variations emerge, as a result of it being unique in its social and cultural makeup as well as representing a vital interface between society and the individual (Saunders and Williams cited in Mallett, 2004, p.67). This is good for framing the discussion on different corridors' social variations, as these situations are primarily influenced by the people that make and maintain them. "In the end, therefore, it is not really very important whether the home is a socio-spatial system or not, or what kind of system, if any, it is. What is important is to analyse what the home means to different people and to attempt to explain the range of different meanings that we link with it" (Somerville, 1989, p.3).

Applying the idea of home to the environment of the corridor in various ways-- as an individual place of history and identity, for example, or as a more collective practical place of collaborative home making, where people dwell together but also come and go--shows the conceptually endless variety of ideas about the concept we all have. However, the insights of home explored in the thesis will expand how we understand the idea of people with a variety of cultures, nations, languages, backgrounds and personality coming together to create a shared idea of what home is, in its different aspects.

3.2 Studying Connections

The concept of social friction is a perfect way of presenting the guide's goal of building connections. While exploring the notion of home in the corridor shows a home of differing people it is another thing to explore how these people connect. When trying to frame the driving mentality behind the guidelines and activities, I had to consider my ultimate goal, in implementing the guide, of encouraging people to interact and, by extension, connect. In realising this, it became clear that interactions form the basis for understanding, and engineering these encounters would fuel collective understanding and engagement within the corridor. This is exemplified in Tsing's idea of 'friction'. When people of different cultures,

personalities and sentimentalities come into contact with one another, social friction may arise from differing ideas and opinions. But this can be lessened through mutual understanding and cooperation, thus smoothing over the friction (Tsing cited in Coleman, 2016). This is only intensified in the social microcosm of the corridor and, in building inclusive guidelines and activities, this friction can be confronted and countered through the creation of shared connections. While the practical application of this exploration is seen in the guide, the idea of framing the idea of friction as a problem which in turn can be countered will better highlight it as a specific observable facet within instances of socialization within the corridor.

3.3 Studying Narrative

I chose to focus on the idea of narrative as I found its adaptive ability to act as both an internal social tool and an external research tool appealing. Understanding the many interpretive variations that narratives are presented in helped me to form my own use of the concept when relating it to the social environment of the corridor. Generally, we can see narratives as a way of communication, conveying ideas and information between people. But, when viewed in a social context, narratives serve to express our internal state to others, and how narratives do this can show external social influence on individuals and groups. Narratives both represent and facilitate social production (Breen, 2017).

From a research point of view, narratives can have a more structured purpose: that of explaining and exploring social deviations. Abnormalities in expected social conditions or behaviour are explained, and may be justified, through storytelling. Narratives also help researchers explore the external social influence discussed earlier: by examining stories we see thematic consistency and significant people and events. However, there are limitations on how much narratives can influence people: a kind of bedrock was that social factors hold less influence than individual agency (Andrews et al, 2013, p.6-7). Still, the idea of narratives, and their many collective and individual functions and states, helps me to better frame and interpret the social dynamics of the corridor's interactions and communications. I began the thesis with a literal interpretation of what narrative was: that of 'stories'. While this interpretation is still in the thesis, my interpretation has expanded to include many different and less direct roles and uses for narratives. Exploring these new interpretations within the environment of the corridor will contribute to the study of both socialization and narrative.

3.4 Discussions with LUACC

While integrating academic research in the form of theorists I also looked at research undertaken by LUACC themselves, this can be considered research as it was a concerted effort within the organisation to gain an idea of the social condition of the corridors which made it relevant as foundational material to my thesis. As part of LUACC's review process it undertakes a yearly internal survey, one of which I analyzed to both find inspiration for my own work and to gain insight into how LUACC sees socialization within its corridors. Quotes within the thesis, primarily in this section and as references in the guide, are from the 2019 survey. The survey overall paints a good picture of LUACC in regards to socialization. The primary areas for improvement were "shared kitchen/corridor" (p.4) and "certain improvements in terms of social coexistence, especially in terms of housing complex" (p.13). These quotes suggest that the primary focus for improvements should be the relationship between socialization and the physical environment of the corridor, and the output of the survey is "prioritized in improvement work" (p.12). This showed my approach to the corridor in relation to LUACC wasn't just isolated to my own thinking and opinion, but that LUACC was aware of the need to build a better corridor. This justified the guide and helped to frame my discussions with Nikolas (LUACC internal Corridor survey, 2019).

The data from the previous LUACC survey further contextualized my discussions with Nikolas, helping to build aims for the guide from both past data and present priorities. Through my discussions with Nikolas we came to the idea of amplifying the positive experiences gained from students' time in the corridor through the guide. We wanted students' time in the corridor to have a bigger impact and build memorable experiences, so that simple comments like "the rooms were big" might be replaced by those such as "I met my wife" and "I met the guys I started my business with". In making students aware, through the guide, of the opportunity to create these experiences and connections, its reception in corridors will be more positive (Nikolas 30/3). Methodologically, the surveys and discussions provide insights for the academic community into how organizations can go about investigating their own internal structure and collaborating with external parties to improve the organisation or solve problems. Furthermore, from a practical point of view, it will also provide a case study for other academics who may interact in a similar way with organisations such as LUACC.

4. Ethical Considerations

4.1 Methods

Observations as a research method had to be adapted to overcome obstacles. As discussed later in the Method section, due to COVID restrictions, I have had to rely on what I called 'proxy observers', which are simply students writing and delivering their thoughts, feelings and observations about the corridor and the interactions within it. This raises the question of how I use the reports from these 'proxy observers' after I receive them. Do I then present them as I would data which had been collected in a more structured way, with the aim of illuminating a certain narrative or purpose, or do I leave them fundamentally as they were delivered to me? They are primarily sensory, individually unique and personal interpretations of underlying social factors, rather than the articulated and more concise assessments found in interviews, so how do I use them in the thesis while doing them justice? A good way to critique my observation as well as other corridors and the ethical considerations is first and second order observations. First order is observing the object or environment while second order is seeing and comparing these observations, looking at different points of view (Luhmann, 1995). In taking this self-reflective stance on the study I become aware of my position as an observer creating ethical conflict but also positives. As an outside observer I can interpret and make connections which those in the corridor could not: for example, looking at how things operate and the relational behaviour of individuals; or expanding my understanding by comparing what is observed to other things in wider society (Turner et al, 2017).

4.2 Insider and Outsider

I am acutely aware of my own position both as a researcher and a member of a corridor myself, and how this affects my view of both my own corridor and other ones. Many ethical problems can arise, such as placing too much of my own personal interpretation on others' unique experiences; or the possible conflict of interest in studying and making recommendations about an environment I am currently a part of. I aim to make aspects of my own corridor experience as anonymous as possible, through changing names and making less use of my experiences than those of my informants. However, I cannot so easily make this separation when *interpreting* my own experiences. I have to be actively aware that I am more

influenced by, and invested in, the environment than I would ideally be to enable an objective study.

In some ways, the opposite is true when delving into the 'micro history and culture' of a corridor other than my own, as an outsider. Unlike my own corridor I do not have the personal context and knowledge to fully immerse myself into each unique corridor experience. However, this can be countered by reducing my own interpretation as much as possible and is an advantage of the 'proxy observer' approach, as it provides a more direct and genuine testimonial of the corridor and reduces the risk of misinterpretation.

4.3 LUACC

The legitimacy of working on behalf of LUACC gave me authority to discuss and even influence very personal things like the social situation in corridors. In my eyes, this justifies the thesis and gives me the right to make a socialization guide. However, is this authority made even more legitimate through the supplementation of my own research and individual investment, or does my own personal experience in corridors give me some personal bias which will come into conflict with the goals of LUACC, undermining their cooperation?

4.4 Guide

While the socialization guide aims to socially develop corridors, I must also remember the different elements of the guide will be valued differently by different people. This is further justification for the general approach of the guide: ethically I cannot concentrate too much on specific individuals to the detriment of others; and I cannot create a hierarchy of value where some are given more focus, and therefore benefit, than others.

4.5 Role of the Researcher

The gathering and analysis of information has many ethical considerations as well. How do I decide what data is important and what not; are new insights valued over repeated information or does its repetition show that information is important? One way to evaluate how I value data is to recognise how I commodify information. I must always remember that, while the outcome of gathering data is altruistic--that is, to improve corridors--the process is not: my thesis is going to further my academic career. No information is collected unless there is the potential for it to produce a benefit or gain of some sort. However, I feel I would

be able to recognise information that would be damaging to others, even if using it would be a benefit to me, and adapt how I report it accordingly. Josh Todrow notes that we as humans often change our behaviour even if it is not to our betterment if we see it is making others uncomfortable (Todrow, 2019). Ultimately empathy will win out over selfishness as the primary consideration when gathering information.

Even when data is chosen there are ethical considerations relating to how patterns are created. I must constantly be aware that when I establish a connection between seemingly random pieces of information, and then build a pattern from them, this is a deductive thought process done with an end aim or goal in mind. It is not an emergent phenomenon simply being discovered through an inductive method. In discussing this distinction I am aware of how all information creation is done with a motive and, considering the ultimately altruistic aim of the thesis, I should consciously counter this.

When considering the process and motives underlying the data I have collected, I must also consider the opportunities I have missed to gather other data. Due to Covid, I was not able to do group interviews with external corridors. Not having this collective discussion, when the idea of the collective is fundamental to my conceptual framework, is a disappointment. They would have required a different approach to that used in questionnaires and one on one interviews, as simply using the same questions may not have yielded authentic results. Out of fear of creating conflict in the corridor, people may be less genuine when being interviewed alongside others. Bridget Talyor talks about couples being jointly interviewed, and the researcher facing a 'moral dilemma' with overlapping and often contradictory narratives, such as when one partner's silence implies something or one partner discloses secret information (Taylor, 2011). When viewed in the context of large corridor social groups, the problems of interpersonal communication and accurate information collection are only amplified. Differently oriented collective discussions would therefore have added richness to an important aspect of my argument.

5. The individual and the corridor

5.1 The theoretical framework of narratives, storytelling, communication, the individual relationship with space itself and the construction of identity.

This chapter will examine the question of how individuals create and interact with, as well as the role of, storytelling. How, from an individual point of view, interactions happen within the corridor as a space for those who reside in it, when stories facilitate communication and contribute to identity creation in relation to the corridor. More practically it will ask what fieldwork and data is linked to the establishment of the guide, while also examining why certain data was not used to directly create the guide despite providing interesting insight. Finally, it asks more conclusive questions on the individual and the corridor. How individuals perceive their own time in the corridor and how this individualistic retrospective can be applied to the guide itself.

- Narrative, storytelling and communication

We use paradigmatic or typical knowledge to create narratives based around representative experiences of our lives. These are objective, observed and sensory. We then combine these with the narrative 'knowing' of life, which is subjective, innate and inferred. This basing of narratives on real experiences means that the characters are also real so, while they are directed by the storyline, their character attributes are real. This is relevant when recounting stories told to me about people in the corridor, as well as for more general theory linked to narrative. It is a major ethical consideration, as simplification and misinterpretation is a risk (Bruner, 2003).

These different types of knowing translate into first hand experience which drives narratives. Narratives of direct experience allow for more genuine understanding as they remove the need for interpretation. Instead the story is pure and the author is understood “without confining them to a definition” (Meretoja, 2017, p.111). This shows how differing first hand experience benefits and reinforces the ‘narrative integrity’ of stories. However, this exposure can sometimes be negative, as this direct link to experience can also introduce harmful views which are not countered by other information and definitions.

Buber has the idea of reducing selfish expectations of others to allow for encounters with them, but some individuals justifiably build mental and physical safe havens which they

retreat to from the mundane and repetitive world. Home can act as this refuge. People change their physical and mental behaviour and attitudes when moving from the 'negative outside' into the 'positive home', and feel restored in the process. This separation relates to the narrative structure and integrity of one's life and how expectations that are built through stories match up with reality. How one copes with this separation and the level of congruence between reality and the narrative determines the narrative's integrity (Buber cited in Josselson, 2007, p. 15-16). The difference between expectations and reality helps us to better understand what stories are actually trying to say, particularly when the narrative is vested in a particular cultural or social context. This relates to the linguist Deborah Schiffri's idea of narrative prototypes which, being common deviations from the ordinary, hold commonly shared traits with each other. We use these prototypes to highlight abnormalities in the narrative baseline of our lives, which may be seen as a positive or negative. They may be used to tell stories about the details of significant times in our life where we change and grow. Or they can be used to retroactively redefine our life by using these narrative variations to present ourselves anew through stories (Schiffrin, 2010).

What stories denote and present help us to relate to larger ideas outside the literal narrative, but all narrative is to some degree personal as we cannot detach ourselves from this wider context. In narratives, we recount the past, actualize the present and create the future (Bruner, 2003). So, when telling stories, we are both recounting and making our lives, including through the relationship between our stories and the culture in which they reside. A shared culture in which stories are told makes them relatable and anchored in that culture. So discussing narratives without understanding the context they are situated in can lead to misinterpretation and in turn misrepresentation, taking power of the story away from the original authors (Andrews et al, 2013, p.19). One way to counter this power imbalance is to decentralise narrative, by making stories smaller and more intimate, so that the monolithic nature of stereotypical narratives is undermined.

The aim of 'small stories research' is to move away from 'selfish' storytelling, which consists of internal events told in long form where the focus is the teller of the story. Small stories are more fragmented and open-ended stories, about the self as well as others, and the past and present. Both are relevant for study, and small stories deserve an equal place with longer, more traditional ones (Georgakopoulou, 2017). The changing nature of storytelling, and the

focus on what meaning stories are vehicles for, show the underlying priorities in studying them.

The study of narrative will often focus on the human experiences and social realities they exhibit rather than the specific context of the story. When looking at the narrative as an event and performance, we focus on its greatest social and emotional meaning as well as its effects (Andrews et al, 2013, p.9). This interest in narratives' effects on society and culture at large runs in parallel with how we feel they influence how we see ourselves and others. Stories will often revolve around unexpected behaviour or 'deviation of character' (Viktor, 2021). Thus, narratives have the ability to make us reflect on our own moral processes in various settings: a certain moral standpoint may be presented as right and we either agree with this or not; then we can reflect on why we reacted in this way, revealing new ethical insights for us (Meretoja, 2017).

We can also study narrative more wholly by looking at what is called paralanguage, which includes tone of voice and pauses as well as facial expressions and body language. This can however be hard to define and measure, or to fit into discussion models on narrative. But it can be used to see how well and comprehensively a narrative has been studied: was the story simply seen as written or heard first hand, as how a story is viewed affects how it is interpreted? (Andrews et al, 2013, p.11) This shows how deep narratives should be analysed, and a more expansive approach used to do it. While the physical manifestation of narratives' creation can be broken down, the same can be done with the intangible and interpersonal facets. One way to understand communication is to break down its elements as an interpersonal process. Kraus and Fussell show this as four concepts, encoding and decoding information that one wants to convey to another, for example ideas expressed through language. The intentionalist paradigm is being able to differentiate between literal and non literal meanings in communication. The perception paradigm is how a message can have different meanings to different people. Finally feedback is how a person has access to information to improve their communication skills. These concepts better help to reveal misinterpretation between people, and understand how some take into account others' perception when interpreting their words (Kraus and Fussell et al cited in Johar, 2016).

- How the individual interacts with space and others

We can interpret the reasons for our actions as our reaction to others: we behave in certain ways in relation to how it will affect both individuals and communities. Giddens calls this 'reflective monitoring'. There is also 'practical conscience' which is a repository of knowledge which influences actions as well as helps to overcome problems and limitations. These combine to produce new knowledge--both wider cultural knowledge and communal knowledge--for use in interactions (Giddens, 1984). Social intuition and knowledge have an effect on interactions, particularly for students entering the corridor. Ajzen talks about our awareness of either conforming to expectations or overcoming problems, and how much control we have to enact things. This can be influenced by comments, such as someone saying 'we are social' and implying this is expected, or it can simply be observed in others' social behaviour. These both show how we are influenced by our expectations, and the extent to which we are considering expectations as an influencer in the first place (Ajzen, 2011). This shows the various ways a member of the corridor becomes aware of social knowledge and its influence. The behavioural intention is an antecedent to action.

In a social setting interactions with others can have selfish or selfless intentions, whether these are simply to make living together easier or based on a genuine connection. To some degree all interactions are selfish, as our highest priority is our well-being, even within our subconscious (Ajzen, 2011). This is how the new member takes on this social knowledge and conforms to the influence that knowledge has on them. Butler says that life is a 'performance', which is performed in relation and reaction to others as well as our surrounding culture. The expectations of the corridor could be examined in the same way. Some will have the expectation of sociability, or even see it as a necessity. However, this idea is only maintained by individuals performing the actions and having the mentality of being social. When all do this the corridor becomes social: it is a self-fulfilling prophecy (Butler, 1999). How social knowledge and expectations are internalised and expressed are further seen in the idea of subjective norms, those being an opinion of a certain action. For example, if a person spends only a short time in the corridor, their commitment to its social atmosphere and associated actions may be shallow. On the other hand, a long-time member will invest more in making connections and being social investing in the norms of the corridor. This high level of social norms may fade with their departure or may live on in the corridor, having been so cemented by them that a collective mentality exists independently of its origin (Ajzen, 2011).

How the individual's interpretation of this social knowledge is reacted to by others, and how in turn these reactions affect the individual, can be seen in the level of the individual's integration into the world. We can draw a parallel between being 'in' and 'out' of the corridor with Buber's 'IT' and 'THOU' theory. The IT is being disconnected from people as individuals and seeing them as things to be used to gain from: as when, out of the corridor, we do not yet fully understand and connect to others within it, and we are lacking relations. Then we enter the 'THOU' stage where we see others as ourselves and as individuals. This then means we have entered 'in' the corridor, properly connecting to others within it (Buber, 1994). The differing nature of the individual in and out of the corridor can have extremes: for example, when leaving the corridor. For the 'educationally mobile' who study abroad, when looking at this experience later in life does it have a lasting effect or was it just a momentary exposure to other cultures and societies? The long-term positive change resulting from this exposure is one of the goals of LUACC (Miller et al, 2012).

- The construction of identity

Study of communication must explore identity beyond the usual stable and inhibiting nature it is thought to have. This begins with awareness that the social elements in identity are important to communication and are not innate in individuals but constructed in the mutual communication process (Gumperz & Cook-Gumperz cited in Coleman, 2016). When looking at identities and communications we must consider how our preconceptions construct them. Hoffman's dramaturgy seeks to uncover how our actions in relation to others are done to manage their impressions of us. These actions are principally seen in discourse and can change the identity we present in communication. This can involve only facets for identity and can be rapid in nature. In recognizing this we better understand the distinction between the person communicating and the identity being communicated (Cohen, 2010, p.71). In looking at identity construction in interactions and discourse we see a clearer relationship between physical communication and internal discourse. It's simple to make a direct connection between linguistic expressions and what identities they signal; it is more indirect in that these impressions refer to social concepts and events which are associated with certain identities (Coleman, 2016) This shows how the use of language can present and contextualise aspects of identity, making them easier to define and categorize. Cohen has the idea of 'self aspects', those being how our minds structure the knowledge that we hold of ourselves. They can be both thoughts and external contexts, both existing alone or as multiples together. Brewer and Gardner built on this by saying that these self aspects can be moved into distinct

groupings with different origins and motivations; however grouping seemingly unique self aspects implies that these personal identities are in some way collective when they are still individual expressions. In some extreme cases these groupings can lead to individual aspects overpowering others and becoming dominant as they can at times be incompatible with each other (Brewer and Gardner cited in Cohen, 2010, p.71). There is a hierarchy of identities within individuals established by taking on new ones which suppress and dominate old personal identities, Butler's idea on the foundation of identity can be related to social roles within the corridor. Identities are not innately an aspect of a person held throughout their lives and not changing, but a thing that is contact sensitive and always in constant change. Roles in the corridor are the same. We may exhibit certain aspects of a role at certain times and in certain situations, however some may become more dominant and ingrained in a person's identity, making them think they are themselves the origin when it is in fact just learned behaviour (Butler, 1999). Our identities and roles within the corridor can be changed by avoiding associated behaviour but we can also redefine the expected behaviour of the identity. For example, we may be perceived as antisocial but in response undermine the assumption of what is social behaviour - reinventing the roles rather than avoiding them (Cohen, 2010, p.77-78). However, identities adopted in the corridor are only contemporary and cannot replace more deeply seated ones. Liminoid phenomena are unique and created throughout a person's life; they are created out of times of happiness and leisure but interact and integrate into the wider social process. They are multiple, segmented and eccentric pieces of a person's life (Turner et al, 2017). By framing life experience as identity construction we see their longevity. In studying how we construct our identity we see how it is a dynamic process which reacts to an equally dynamic external world from which elements are "brought along" and integrated into our identity during times of international travel and study (Cohen, 2010, p.80). This insight into the effects identity has moving through time shows life experiences are brought into the corridor and are also changed by it. The combining of identities is a complex process with a range of competing and exclusive expectations and obligations. When this dynamic is viewed in a wider context such as an alien environment, it can lead to even more alienation from certain identities and in this effect of alienation we see how certain identities have influence over others (Miller et al, 2012, p.9).

5.2 Empirical data exploration and analysis of data linked to the individual

- Contributing data to guide

When looking at the individual in relation to collective narratives they are seen as an element of those narratives and in being part of it augment them through relaying their own personal narratives. Story tellers are more aware of this; they can more effectively insert themselves into ongoing stories through their knowledge of it (Cohen, 2010, p.79). In placing an individual in an established group and melding them with the community we can try to minimise preconceptions of others when entering the corridor, these can be based on nationality or other factors even if neutral or positive. "Probably the Swedish culture plays a big role in this. Engaging conversation is often not seen as necessary by them, or they don't want to disturb" (9/3). Breaking down cultural stereotypes which influence individual behaviour is beneficial as some more negative interactions point to an underlying ignorance of others which undermines the cohesion of the corridor. We have the expectation to some degree of polite and respectable behaviour in a communal and social environment, so it can come as a shock when people are blunt or rude "openly said he hates my religion and my God" (22/3). While the guide can always try to build connections between people there may be fundamental differences that can't be remedied simply: for example, religion and politics. This is an example of negative behaviour to be countered through increased cultural understanding, and gives greater insight into types of cultural ignorance. This ignorance can be countered through consistent interactions informing one another about them both as people and as representation of culture. Time also seems to play an important role in forming and infusing the perception of community: "At first just living together but after a year with new people it became a community. I think it depends a lot on the individuals" (9/3). Relationships will either deepen or not as people grow closer or more distant. This shows how consistent activities, coupled with actual interaction and communication, must work in parallel to align expectations: "Oh man, either it was gonna be a junkyard or people shouting at each other to keep it spotfree like it's as important as global warming issues" (9/3). Expectations can often be extreme predictions, showing either the worst or the best of the situation or atmosphere. In reality it is somewhat in the middle. For example, cleaning the corridor is done when people have time and are willing to pay attention to mundane responsibilities. Creating consistent activities and communication combines to build positive associations within the corridor. "Since I knew I would spend a longer time there, I expected it to be more than just a random group of individuals" (6/3). While being a short-term tenant may lead to a conscious decision

not to socialize this is unlikely. Instances of socialization in reality are more reactive and contextual when they happen. By linking positive association for the individual with social interaction will influence the moment to moment choices that make up social interactions. These associations create a more social individual and counter attitudes that make both people and spaces less social.

Areas in the corridor need a use to have a meaning. Interactions in these spaces can build a sense of community for example practical new skills can be learned through cultural exchange and from the point of view of older members the lack of experience in day-to-day functions of some newer and younger members meant there was plenty of opportunities for this, “some of them are super young - they weren’t taught - at their home, how to clean well. It is especially good bonding over things people learned while in the corridor, “what are you cooking - she [was] 19, right, so, like super young and she didn’t know how to cook at first” (Alice, 2021). So, the kitchen becomes a space of culinary learning and exchange while the maintenance of the wider corridor allows the learning of cleaning skills. Further integration can be done through promotion of the Corridor Contact role. If students are more invested in the corridor they will be more effective in this role, rather than simply falling on the only person willing to do it. “I was the corridor contact for 3 years, so I had a bit of a responsibility to make sure things happened, especially in regards to cleaning” (9/3) and “I am always open to talk to anyone who is feeling down. I’m also the corridor contact, so I organize our cleaning schedules and make sure everything is okay” (Alice, 2021). Corridor contacts are integral as they have both knowledge of the corridor where they live and also are in contact with LAUCC. Having corridor contacts who actively build community in the corridor will help to maintain its social feel even when old members leave and new members arrive: “I guess right now many people are moving out of my corridor so it’s a little different because you need to start mingling or make friends with new people moving in. Some take time to mingle, some get in quickly so there’s a natural adjusting time needed, like buffer time maybe. So these activities like Christmas decorations or something of that sort helps us talk and get in. But it’s all fun to meet and greet new people” (Kumar, 2021). This state can maintain the original corridor group as the sense of community becomes one of the main drivers in deciding to leave or not as Alice says in regards to the social situation in the corridor being more important than a cheaper one “I don’t want to start from zero, My peace of mind is worth more than any rent discount” (Alice, 2021)

- Non applied cultural analysis

One aspect that could not be directly influenced by the guide but still held interesting insights was how individuals view socialization; it can be dependent on others:

I have had both experiences. It very much depends on the people in the corridor. Do they click well? Do they already have friend circles in class or other places? Are they home a lot and spend time in the communal areas? Usually those become the key factors whether it's a community or not (9/3).

Often experience shapes and informs preconceptions so living in other social corridors will influence how people behave in their current corridor. These experiences underpin the fact that socialization, which is thought of as a collective activity, can only be viewed and interpreted as an individual. This is especially true during transition periods "It's only got better. The old guard who weren't that social have been replaced by new social people, It's amazing" (10/3). This shows how within the corridor individuals link the current social state with the people staying in the corridor. For some the social atmosphere is a continuous stream of constant social activities but others see the level of socialization as a wave, which advances and retreats as people come and go from the corridor. One way of viewing the way individuals interact with the collective corridor is to view these interactions as traits and roles the individual takes on in relation to the corridor. "I think I initiated some events but I am also the one complaining the most about cleanliness like dishes left for a week next to the sink" (8/3) and "I was the community starter once. I was also the grumpy one telling people to shut up after 11pm and to not leave their dirty dishes everywhere" (9/3). Traits that influence behaviour are not static: traits, even conflicting ones, can combine to support social and community behaviour. For example, being social and being clean: people who hold parties will also be aware of how it can make the corridor dirty. Some may feel people view them as having specific traits for all people have these traits at certain times. These personal traits mix with greater culture to inform interactions in the corridor. Often culture sets the groundwork then personality decides who we "hang out with" (Viktor, 2021). We choose to invest time with people who meld best with our personality, at least in the context of close knit social groups like corridors where connections are made with people individuals relate best to "She was super nice, trying to make all these activities, and when she left - we could feel - the empty space because she was so active" (Alice, 2021). However, I must remember that this is a technical and detached way of looking at socialization. I view the corridor in an

active and analytical way as opposed to people living in the corridor who view it simply as a living space and are not interested in the dynamics of play: “No, it was pretty much what I expected. Just a couple of people living together, sharing a kitchen, taking care of responsibilities like cleaning and such.” (6/3).

5.3 Discussion on the part of the individual in the guide.

- Retrospective on studying individuals and its relation to the guide.

While personal experiences are discussed later in the socialization process, initial impressions can have a huge impact on future interactions. If students want a social and cultural community, they need to actively engage with this as opposed to passively waiting for it to happen. This active vs passive approach reveals an underlying conflict in how the guide goes about its purpose. Individuals will look at expectations and impressions as more of an active decision in hindsight as this itself is an active process. Preconceptions are useful data but can't be seen as entirely genuine. They can only be framed as specific predictions in hindsight which makes them illegitimate and biased as they are retrospectively created. This can be seen in how people relate to their own culture and how it changed over time in the corridor. In a more applied sense, the guide's implementation can be looked at retrospectively as well, with corridor members examining their own narrative, history and the corridor community, how members' ideas on these things changed over time. Moreover, the actual operation of the guide can be reviewed, has it had a positive influence on these concepts and how can it be improved.

While not influencing any specific aspect of the guide the awareness of the many facets that go into social cohesion within the corridor is still useful. For example, the guides aim of creating an inclusive corridor community, which actively engages with and celebrates the residents' cultures while important for building a happy international corridor it is equally important to relate to local culture. While experience gives corridor specific knowledge, being Swedish or of a similar culture allows people to help others from different cultures acclimatize to the Swedish way of life and as (Kumar, 2021) said of his Swedish corridor mates, "help navigating daily life". While the understanding and acceptance of others' culture is the preferred outcome, if nothing else engendering respect is a necessity. The idea of respect is not confined to culture, of course: it is the bedrock of social coexistence in the corridor. If we can show respect to others and the agreed-upon rules then all will get on with each other. This is very important as it can even make up for other negative traits. If people

cannot be friends they can at least be respectful to each other. Other than cultural disengagement, one barrier to, and possible sign of, the corridor lacking social integration is the physical space. The corridor's physical layout can influence socialization, for example a small common area or isolating room placement. These examples show the limitations of the guide. However, identifying the exclusionary layout of a corridor is a benefit as it underlines the challenges in motivating people to be open and social. Regardless of physical space, a range of obstacles may exist which limit socialisation, some may not engage with others; some may have strong opinions which make talking to them difficult. An open and inclusive corridor is needed to counter these and increase mutual understanding. While social self isolation is acceptable when this impacts adversely on the corridor community then problems arise. Some members may avoid communal responsibilities, some may be passive in the corridor and simply not engage with anyone. These responsibilities have to be incentivized in some way. In the end, once a framework like the guide is presented to encourage taking responsibilities and motivate community interaction, it is ultimately the corridor's decision to engage with this framework to address any problems. LUACC can be involved if a satisfactory resolution cannot be reached by the corridor.

In summary, stories emerge from a mixture of personal objective knowledge and subjective social knowledge. So stories have events and characters which must be represented properly and provide accurate understanding. The idea of home acts as a social separation between reality and our personal social world, and can be reflected in our expectations of the social world as compared to our actual experience. Stories help to highlight the difference in these relationships by recounting deviations or refining expectations. Misinterpretation doesn't just happen when retelling stories but also when hearing them out of the context and culture they are situated in. Narratives reflect both ourselves and their greater culture, allowing us to see ourselves in different ways and reconsider our own ideas and opinions. Narratives are a complicated process to study and can be broken down to better understand them. Physical elements of communication, such as language, can be studied but also more nuanced elements like meanings: people can have different interpretations of meaning at different times. Furthermore, social knowledge--shown through narrative--will influence our behaviour and in turn affect others' perceptions of us, depending on how integrated a person is in that social knowledge.

How we communicate can influence the identities that we present through language. These identities are often differing and competitive as expressed in the corridor, but cannot replace

deeper, more personal, identities. Building a collective by integrating these personal identities helps to break down cultural barriers which in turn helps in creating inclusive activities and consistent interactions. More realistic understanding of our expectations in relation to social interactions helps to create effective guidelines which fit into the reality of social life. Data linked to the use of space and roles (such as the corridor contacts) revealed their importance and potential in the guide. Space opens up opportunities for cultural understanding; the corridor contact acts as a social example, leader to follow, organiser of opportunities in the corridor, and facilitator of communication.

While not of direct use in the guide, it is interesting to note the point that socialization, while a collective process, has to be viewed from the point of view of an individual. Individuals will reference the social state in the corridor to time and the social archetypes they inhabit, but this is also influenced by external factors such as shared culture. If the guide is to be effective it must be enacted by socially active individuals, willing to reexamine their own expectations of socialization to accommodate others. This reflection can extend to how they integrate the guide into their unique corridor social state, causing a reflection on how the guide works itself. Other considerations included integrating local culture into the guide to build a point of mutual interest, local awareness, and the importance of respect as foundational to social cohesion. There may be a variety of reasons why people may not engage with the guide--many of which are outside the control of LUACC or the guide--but it is still good to provide opportunities for those who want them.

6. The community and the corridor

6.1 Theoretical framework of the interplay between the individual and collective, discussing collective identity, history, narrative and entering corridor

This chapter will examine questions relating to how collectives are created and exist in the social environment of the corridor. How does identity move from the individual to the collective? How can the concepts of history and culture be condensed into the social microcosm of the corridor and how are history and culture expressed in collective narrative? It also considers practical questions of how data on the collective can be used in the guide, as well as asking why data not used is still relevant. Finally, it looks at how collective communications are represented in, and have an effect on, research: when does the 'collective' begin and end, or does it have boundaries to begin with?

- Collective identity

Personal orientation shows that all levels of identity are social. Our framing of identity is based on interpersonal comparison and so this comparison is how we differ ourselves from others. We discover our unique identity through uncovering its unique variations.

Interpersonal interactions are seen through rational orientation which looks at a person's state of being when dealing with others. Certain identities such as employer and employee can't exist without others. We constantly do this with many relationships. This can be followed through into the collective identity, which is relating one's identity to a group through shared features like collective language and culture. When these orientations are studied in combination we see how interaction shapes identity at both personal and social levels (Brewer and Gardner cited in Cohen, 2010, p.72-73). By looking at different identities, and how they are externally influenced and internalised, we can also see the positive effects they have in the corridor. The 'generalised other' is how people will start by connecting with specific people but made in reference to more general entities like cultures. The general view can be seen as the collective corridor, and the relationships developed between the individual identities created within the collective provide stability and continuity for both the individual and the collective (Berger & Luckmann 1966). These connections go deeper than just associations, affecting how we see our reality, as there is a connection between our internal identities and external realities. By entering and internalizing corridor roles we maintain them. At the same time, how we are situated in these roles influences our internalized identity by bringing into it new elements from the corridor. This shows a symbiotic relationship, where one creates and maintains the other (Berger & Luckmann 1966). This process is most overtly seen when related to when the corridor socializes. In an environment like the corridor individuals can perceive social conditions through interpretation. Either by observing socialization or being invited to be social, both directly and indirectly, a person will maintain this atmosphere by engaging with what they perceive (Ajzen, 2011). While it is easy to discuss this process as a hypothetical it can be more nuanced in practice.

When entering into the social environment of the corridor, there are several variables which influence that process. When a student enters the corridor pre-existing factors can affect how social they will be: close-knit and established corridor communities, for example, can create barriers for new members. It also shows how this lack of integration stems from a lack of knowledge of the social dynamics of the corridor, further fueling isolation (Ajzen, 2011).

When integrated successfully, however, this process can build deep and personal connections.

Ahmed talks of linking objects or other things with happiness which heightens it beyond its original state. The corridor is an example of this: even if individuals have differing ideas of what happiness is, as a group they can share in imbuing the corridor with happiness. The happy corridor must be actively preserved by the group, by linking the idea of happiness with other members of the corridor (Ahmed, 2010). However, we must not assume this is a natural and universally positive process for all. It still requires the active participation of willing people and to be accepted by the corridor as a whole. An 'ascribed identity' is a mix of external influences, such as expectation of behaviour from others, which we then internalize and outwardly express and which is in turn reacted to. The corridor internalizes expected identities for members by presenting their associated behaviour; these identities are legitimized through the adoption of the actions and acknowledged by others, which then repeats the cycle (Butler, 1999). While the establishment of this process requires individuals to both partake and see it as positive, it needs the collective to reaffirm and maintain it.

Identity as a performance requires an audience in order for the concept to move through iterations of society. Identity is seen as natural because it moves from one societal generation to the next like hereditary traits. The remnant of one generation must remain in the corridor to 'act' or perform a dominant, expected and 'natural' social order. The corridor traits which make up this order can be seen the same way as gender (Butler, 1999). Gender is neither a totally rational choice nor entirely imposed or inscribed upon the individual, but a semi-conscious reactive action dependent on both individual and collective.

While viewing this communal socialization as an interconnected process is good, it can also be useful to detach the space from the social process. In social systems theory there is a clear separation between system and environment. For example, with communication and people, the *process* of communication is detached from people and is isolated from us. We use the system of communication as an indirect 'middle man' to interpret each other; we do not directly connect. The corridor as an environment and as a social system share the same distinction. To be social in the corridor we must use the social system to indirectly communicate our social thoughts into the empty corridor environment, showing we can only communicate these concepts by engaging through the social system and not directly connecting. Being social as a process is, in the case of the corridor, where the aspects of reality transition, and are communicated, from what is considered the system into the environment and vice versa (Luhmann, 1995).

- History and culture of the corridor

Interactions are the primary driver of history creation; not just time alone. History is an active process built on memorable experiences linking people together: they can't simply be in each other's presence. Familiarity is an active and continuous relationship where interactions are the primary driver of history creation. To view history in this way reinforces personal experience as important and legitimizes it. Scott's idea of the 'evidence of expression' argues that witness testimony can uncover hidden and personal history. She reasons that witnesses are the origins of all further 'larger' history. For example, in the corridor a historical event must be witnessed or experienced first then discussed and remembered. The history, which takes that testimony as inspiration, will then balloon out in larger interpretations as more people and factors become involved (Scott cited in Coleman, 2016).

While history is a lived experience, one of the active ways we convey experience and history is through language. Perception and typification are done through language: an object is given meaning through its naming, which is impossible without language (Berger & Luckmann 1966). This is very important when establishing and integrating new members into the 'history' and 'culture' of the corridor to communicate roles and behaviour, not all examples can be more subtly conveyed through narrative but require more active approaches like directly talking to people. This is needed as some significant events aren't necessarily positive, it is still history when people partake in an event such as a fire alarm going off in the middle of the night and having to stand outside (James, 2021). Unpleasant events or problems can link people through need or interest, and create history as they are presented as obstacles that were overcome. Establishing history through experiences plays the same role in bringing people into the community of the corridor. Within a social context these experiences can be seen as rituals, Turner says rituals have a transformative effect for the actors who undertake them and the corridor is a good environment in which to see this. An example of this is connecting the idea of liminal times with new corridor members. When in liminality, a ritual subject is in an unknown state and disconnected from the collective. Similarly, the new member is unsure of their place in the corridor and the collective perception of them has not yet solidified (Turner et al, 2017). These rituals move the individual experience into a grander collective and environment even beyond the corridor. History can relate individual stories to big historical events happening at the same time. People can frame their collective view of the past by referring to shared historical events, enabling shared symbols and frames of

reference (Miller et al, 2012, p.13). By linking our personal experiences to shared ones, the history of one becomes interlinked with others.

A place doesn't have an isolated history but is made up of a particular grouping of social relations at a particular time, a situated nexus of social interactions and relations. Seeing a place like this shows how it is connected to, and influenced by, the larger world (Massey, 2007, p.154–5). In viewing history this way we are able to see how the interconnection of smaller stories and experiences influence one another. Narratives can be seen as recording local history or 'ordered representations'. In studying this intimate and personal 'Micro history', we see how it affects its environment and larger and more general narratives (Andrews et al, 2013, p.13). These 'smaller' and 'bigger' histories can be viewed as residing in one another like concentric circles. There are circles of history with personal current corridor history at the center, and outer circles representing the corridor's longer term history as a space in general: for example, through historical artefacts such as photos from 2001, and oral history such as a corridor's reputation for parties. There are internal and external histories which influence and grow each other (Kumar, 2021). One example is rules, as they can be seen as 'official history' which is detached from active experience but still influences other forms of experience and, by extension, history. Rules can be seen as an agreed history and this is retold when someone new moves in, thus becoming reiterative history.

- Narrative in the corridor

We may use narrative to influence others' perceptions. We may, for example, tell stories of times of past hardship and weakness to contrast how we have grown and progressed in the present. We retroactively build our public history through stories. This can lead to "stance accretion", where each story builds and influences the next as it adds to the constructed perception of story and storyteller, showing how our history in the eyes of others is made through discourse (Cohen, 2010, p.78-79). The creation of identities and history through narrative is dependent on making it relatable. One way is through 'Narrative Hermeneutics' which is when a narrative necessitates interpretation in order to be engaged with. This is made easier and more relatable when the narrative makes links between shared culture and the subject of the story. The influence of this interpretation widens to include the past and future of the narrative's focus (Meretoja, 2017). Viewing stories in this multi-layered way helps us to better understand ourselves, giving us opportunities but also risk. Meretoja's

concept of "Ethical portals" are all the ways in which narratives "expand our sense of the possible": stories can both widen and lessen the scope of our minds, through our interpretation of the content and underlying view points conveyed in the narrative. When stories reveal differing ideas that are presented together, they can either be compared to each other or used to better relate to the cultural, historical and personal circumstances of others. Equally they may reinforce established notions and ossify negative stereotypes. Within the corridor, narratives are one vehicle for cultural understanding, but we must be aware of how different cultures are represented in narratives.

These ethical insights give us as individuals a better idea of how we and others are represented in narratives. We must understand the relationship between storyteller and listener: stories with the tellers as the focus aim to create an image of the teller with the audience. This shows how teller-focused stories build a certain persona amongst the teller's peers. (Cohen, 2010, p.78) Knowing how people are presented in stories to others reveals how narratives don't simply represent reality but are integral to its construction, and how the social setting in which stories take place is determined by it. Indeed, Andrews suggests that narratives are foundational to social structure, through their reciting and exploration, this structure is informed by and made real through this process (Andrews et al, 2013, p.15). Because narratives have these active effects, how reality is conceived and perceived becomes more complicated. The separation between objective truth of reality and a subjective fiction of narrative has become more blurred (Schiffrin, 2010, p.47). This insight refers to the idea of the future: it relates to the view of one's personal future and can expand to show how narratives can affect the interpretation of the future of whole environments. We can make future predictions from our past experiences through storytelling. Stories of significant events which are constantly recounted build emotional links: these stories can then be altered or added to with other new experiences (James, 2021). Placing new meaning on recursive events, as influenced by stories, shows that our perception of reality is related to and informed by narratives. The same can be seen in how we socialize with people.

Relationships are made through unique connections in the collective environment. These connections cross over stereotypes like nationality and ethnicity. They are more personal: for example, a relationship may be made within an unfamiliar and unwelcoming dominant culture. These alliances can be made even by those who are opposed to this culture in some way. These relationships increasingly in turn influence identities. When relationships are made with distinct purposes, they become part of character: if they are made out of resistance

then this will be imbued into the identities of those in the relationship. This identity is carried over into new relationships or even expands into established ones (Cohen, 2010, p.75).

Stories are a social tool and, in building a connection with people, there must be a level of mutual understanding and context for others to relate to. Certain stories have become told more than others because the events, cultures and identities they consist of are more relatable to those listening. As they are told more and more they become accepted and legitimized as history. When a story fails to be relatable, it means those hearing it cannot empathise with either the narrative aspects like events being recounted or the ideas and feelings that come with it. The narrative will simply be forgotten if it doesn't have a lasting and relatable impact on the social life in the corridor. Understanding how stories are spread shows how some are informed, while others are not, by the underlying narrative (Georgakopoulou, 2017). Layers of understanding are needed to participate in storytelling, as the ambiguous nature of who gains from, or who is even involved in, the narrative shows how they have no set parameters. Stories serve to differ from the normal nature of reality and are used to reveal or relate to something. This can be by individual or collective storytelling when all contribute to the telling of a story. However, a shared nature must be present in order for the story to be relatable: we cannot understand or connect to it if we cannot relate to it. This understanding is built through the retelling of stories. The first time is simply a recounting of events but each subsequent telling is done more to engage and entertain. Each telling by a different person brings them into the narrative understanding (Bruner, 2003). This shows that the ways stories are told reflect the place and influence they have in the culture that creates them.

Narrative serves many purposes: it's how we communicate, experience reality and view the past. Stories do all this as they don't need to be verifiable but rather have a kind of truth-likeness or verisimilitude: a deeper and more innate 'knowing' that something is true, at least subjectively. Another quality that makes narratives relevant is its ambiguous nature which makes it good for representing life in general. Stories cannot exist within a vacuum and without context, as life and culture leak into them no matter how well structured they are. Our lives and culture work in the same way, filled with different contexts and influences which couple well with stories as a way to present life and move beyond these contexts (Schiffrin, 2010, p.45-46). Recognizing this, we can examine how our own identities interact with external narratives. One's many identities interact with one another. From a personal point of view, this helps us to adapt to and overcome the more static and singular dominant

identities in the external collective environment. The identities work together to create narratives which overcome these monolithic social identities (Cohen, 2010, p.79).

This more nuanced insight reveals the importance of not just understanding others but having positive relationships that affect how legitimate our narratives are in others' eyes. To Buber, the integrity of a narrative depends on the strength of the relationship between the teller and listener. This relational view and its influence on narrative quality are seen in all levels of interpersonal interaction, from face to face talks to social institutions. It is a measure of one's ethical soundness in connection with others, and how the story that stems from this ethical view is received (Buber cited in Josselson, 2007, p.17). Narrative integrity is dependent on relationships, so narrative integrity is imperative to participation in and creation of stories with others. "Narratives are, in a fundamental sense, co-constructed" (Salmon cited in Andrews et al, 2013, p.18). Stories' intent and meaning must pass through the interpretation of the listener which in turn passes through contextual politics, history and culture, making it a collective effort and a never ending process. People must share and agree on meaning, constantly renegotiating it in the process. The collaborative building of narratives entails different levels of narrative integrity dependent on cultural and social connections, meaning some narratives become more legitimate than others. Narratives express a cultural or historical moment but also uphold a dominant culture through what are known as 'master narratives'. These have the authority to validate aspects of a culture and even invalidate other narratives. How some narratives become 'master' reveals a hierarchy of narrative where different levels of 'legitimate' exist: not isolated from one another, but intersecting with each other and wider cultural narratives outside their immediate environment. Individuals can be aware of these 'master' narratives and go against their expectations (Breen, 2017).

- Entering the corridor

Society is the 'super set' where smaller things happen such as encounters and interactions which are caused by co-presence and mental awareness. Organisations are then where communications take the form of decisions and a network is built around this, adhering to a singular goal or principle (Luhmann, 1995). The corridor could be seen as a proto organization: communications are somewhat isolated, as there are still non-members intermingling with members, and characteristics such as being social and responsible are expectations rather than strict roles. The concept of autopoiesis, the process where the whole produces the part or elements from which the whole is made, can also be applied to corridors. The corridor self replicates as a system: as new members enter the system, they are made part

of it but are also needed to create a new variation of the corridor's social system. However, this is undermined by relying on a constant stream of people to leave and enter in order to maintain it; it is not a totally contained system (Luhmann, 1995). In comparing static systems and environments with the transient corridor we see how the social structure of the corridor provides the stability of static expectations while providing freedom for people to express themselves. This produces an emotionally healthy person. Happiness is a process of association: it is not taken directly *from* something but from the pleasure linked *to* something. This something is framed as a source of happiness which we orient ourselves around to be happy. This can also be linked with others, amplifying the happiness. The corridor can be associated with happiness, linking it with people as well as things and positive feelings (Ahmed. 2010). These positive associations and connections are made from initial social contact and may alter as socialization in the corridor progresses: primary socialization is first entry into the corridor, where its basics are learned; secondary socialization is more specific with individuals (Berger & Luckmann 1966). The socialization process is an introduction to, and integration into, the structure of the corridor both literally and conceptually.

Berger & Luckmann (1966) tell us that our social world is built from our imagination. The corridor is both the social world and a physical space within reality: social construction is what gives that space its social memory through the individual's imagined role and purpose of that space. It controls what is considered important, valuable and necessary within the corridor. So, what is considered important and valued is instilled in the rules and resources of the corridor. We structure a system within an environment by defining it and establishing parameters: the expectations and agreements that make it a social system. In the corridor, according to Giddens, social structure is both a medium for and outcome of the members who live in it: this is the duality of social structure. We can consider past members and their time in the corridor through this frame. They are influenced by the expectations and agreements of the corridor and at the same time add to their creation (Giddens 1984). Dividing the corridor in this technical manner allows a better differentiation of the various influences at play within it. For example, the corridor economy, which is the system of organising money for the amenities, is a type of 'allocative resources' which gives power within the corridor: the corridor cannot function without it and it thus carries great influence (Berger & Luckmann 1966).

Some points of power and influence can be seen in the more established members of the corridor as well. Individuals move through social situations and are guided by significant agents of socialization. This could be attached to the narrative theory, as new members are informed of important past events by 'older' members through story, and are thus informed of the 'corridor narrative', which socialises them. This process of dependent socialization, where one member informs and educates the rest, is important: without it, some new people will need to work out the corridor's expectations themselves and internalise them as norms which may be 'wrong'. However, this is the natural process of how individuals socialize, and many won't place too much importance on what others think or the narrative they present. Instead, people socialise by relying more on an internalised identity which is subjectively coherent and plausible to them as individuals. Narratives are still integral to socialization, as without knowledge gained through narrative the individual cannot interpret the expectations within the corridor which influence a person's behaviour (Berger & Luckmann 1966). This process shows older members hold this influence by communicating their experience and knowledge, even when they are gone.

Heidegger thinks belonging is communicated, with each generation leaving narratives which are picked up by the next one. This is an inherited bond through living in the same space and atmosphere (Heidegger, 1971). When these insights of technical structure and power are seen in combination with their influence on individuals, a comprehensive view of how the corridor as a social construct operates is revealed. Giddens talks of rules legitimizing certain actions, with repeated adherence showing how it becomes a norm. New members learn the context and intended results through older members' memories: these norms and memories are structured into 'facility'. Facility is the ease with which someone fits into the corridor. This can confer a position of dominance as unconsciously they shape the atmosphere of the corridor. Norms and sanctions can be seen as agreed-upon values within the corridor: for example, a cleaning schedule is a norm because it is an expectation that all are conscious of in the corridor. Sanctions, then, are the punishments for breaking these rules/norms. Alongside any physical consequences, there is also the communal shame of going against norms (Giddens, 1984).

6.2 Empirical data which informed the creation of the guide as well as insight of cultural analytical interest.

- Data contributing to the guide

I don't think there is much to be done for the better as long as the present students are living here. It got a bit better once everyone older had left and just new people were around. The fresh people's energy did tons. People helping each other a bunch and such (9/3).

The current social atmosphere of the corridor is dependent on the people in it: some may bring in an active social attitude and others conform to this. This may or may not linger when they leave. So, it is good for the corridor as a collective to actively work towards being social rather than relying on certain individual passive influences. This reliance can be countered by looking at ourselves and how we contribute to and are affected by the corridor: "It [the corridor] made me more social, and more careful about being quiet and not annoying anyone, also to be clean" (6/3). Through this active socialization we become more aware of our behaviour and active relation to others, how our actions affect others and their reactions. We can either change our behaviour to better suit others or not. "It [the corridor] made me more aware that you have to compromise sometimes in your way of living and be aware of other people's life" (8/3). The greater the amount of compromise of behaviour and personality individuals accept, the more social the corridor will become, as a wider range can be accommodated.

One way this is done is self reflecting on why we relate to some in the corridor and not to others. There is a middle ground view of the corridor, with small social groups "like factions, so more akin to some tiny groups of individuals" (8/3). This may denote antagonism, but also a grouping along shared traits: for example, language: "About half of the people (Swedish speakers) are a community and the rest of us are individuals living with them" (8/3).

Language connects people but can also isolate some if they don't know the language. For the corridor, Swedish is the language of the surrounding culture which amplifies its importance. The culture in which the corridor is situated will be dominant, and this is true for Swedes as they hold cultural hegemony to some degree. "I thought the tenants would communicate more, maybe cook together. Most Swedish people cooked in absolute silence and basically ignored the others more or less, living side by side" (9/3). The dominance of Swedish as a

language and culture leads to a divide, so that 'international' (non-Swedish) people mostly spend time with each other and not Swedes as communicating exclusively in Swedish can marginalize those who do not know it. However, where the Swedish language can be isolating, the common use of English brings international students together, as shared methods of communication lead them to share culture.

Remembering both ourselves and who holds social sway requires looking back to previous experiences. "We know more about people [from] the time we share together [and] the common memories" (9/3) The guide primarily looks to the present and future when thinking about building connections: for example, suggesting things to connect people while in the corridor like activities, and maintaining the importance of these to preserve them for the future like emphasizing the importance of consistent contact. But it can also show a retrospective view of the corridor, and the isolation which stems from the unfamiliarity of corridor mates. While natural socialization will happen, it can be accelerated through the activities proposed in the guide.

- Non applied cultural analysis

I try to initiate small talk, and sort of encourage dialogue. It mostly works in a sort of organic way, where I'll start talking and eventually we end up hanging out in the common room for a bit and just having some fun (6/3).

While active social events – with the goal of communication and connection – have a place, it must also be acknowledged that a lot of connections are made from natural socialising, when mundane interactions and conversations have no distinct purpose. A compromise can be to raise awareness of social opportunities without organising specific events. This can be seen in the way older members take a guiding role in the corridor. "There is a honeymoon phase after the first six months that lasts for maybe 1-2 years, but then you feel a bit old compared to the new corridor tenants, not age-wise, but experience-wise" (9/3). Older members are informants, by teaching the rules of the corridor and acting as an example of behaviour for new members to follow. The 'honeymoon phase' is when experiences are new, where older members tell the new members of the 'good old days' in stories and mementos of previous members, showing their lingering nature.

Older members can provide both cultural and practical knowledge.

Partially yes. The ones that I hung out with surely became my friends. However, some other characteristics affect our conversations. For example, I am Turkish and my corridor mate is Lebanese. We are very poor relative to Swedish people and our currency loses value everyday, so when we talk about this stuff we understand each other closely. We talk about cheap supermarkets or cheap deals of the week in Lidl or Willys (22/3).

The longevity of tenants' stay, and how frequently they interact with others, means strong relationships can develop. "Expected to have a good atmosphere with some feeling of community. Reality is of more of a family" (6/3). The term 'family' may denote a progression to a closer relationship than friends: they have more intimate and personal connections and experiences that bring them closer. This is particularly seen when contrasted against more casual interactions, although even these can influence relationships. For example, how individuals who reject alcohol interact at parties involving alcohol can influence how people who accept drinking socialize with them.

6.3 Discussion and retrospective on studying collectives and its relation to the guide

It is beneficial to reflect on what is considered a 'conversation'. Day-to-day interactions often don't move beyond 'hi', 'how are you?' and 'small' topics. More serious topics are discussed less often. There is a relationship between talking about deeper subjects and connecting with others, as it builds trust and understanding between people. I need to recognise that, when studying conversations retrospectively and externally, study methods detach me from first-hand experience and influence how conversations are perceived and presented. A perceived disadvantage of standard research methods is that their parameters are designed not by those who are studied but by the researcher, and this is seen as problematic in regards to discussing identities as distance can lead to misrepresentation. However, using discourse analysis we can study how people depict themselves through stories, which offers a more genuine insight into who they are and their identities (Cohen, 2010, p.72). The perceived risk of misinterpretation may stem from not wanting to stray from a specific area of study, but communications are by extension expressions of identity, and not moving beyond the area where those identities are situated means they can no longer be considered. There has been too much focus on 'the field' as an essential for research: a bounded area and the focus of a project governed by established research methods such as questionnaires. Instead the focus

should be on more open and general topics, which we delve into to discover large issues and follow where they lead. However we still must guard against an assumption that this will reveal an unfamiliar alien concept or thing in these areas, as that can narrow the mind and result in tunnel vision (Coleman, 2016).

Studying within set boundaries is especially problematic with the corridor. It is an environment with many associations and contradictions, which makes it difficult to place definitive parameters on what the corridor is or define where its boundaries lie. This is reflected in the concept of home. Home is more than a place. It is defined by the activity which happens in it and how it relates to people and places: home is made in the connection between these concepts (Mallett, 2004, p.80). Similarly, the corridor is an environment with a vibrant and expansive social life, and the idea of the corridor can be as fluid as the idea of home.

This is relevant to the provision of the guide, as social activities can originate and form in the corridor but are undertaken elsewhere. The collective of the corridor may exist only there, but individuals can bring instances outside (Luhmann, 1995). The formation of these activities is sometimes intangible and this is only exacerbated by their indefinable location: interests can become consistent communal activities that are enriched through sharing in their enacting. These may have agreed parameters to make them more consistent but could in fact happen at any time and place (Viktor, 2021). However, there are endless variations of the corridor and, while it is hard to define what activities are 'in a corridor', their absence is far more glaring. The combination of short-term tenants and not being particularly social means some corridors will have a hard time making a history. These are the kind of corridors that will benefit from the guide as it will create a more inviting environment where people consider staying. Lacking obvious and consistent examples of social interaction means a lack of social structure, which undermines the structuralist approach of study. Social systems are produced in interactions. They are changed and developed by people in the interactions.

Our own personal identity is observed in relation to others: we possess aspects in our personality that others do not, making ours unique. However, there are similar qualities that we share, like culture and language. We take on aspects of this collective identity, and build connections through this with others in the corridor. This is seen in the roles we take on in the corridor: we maintain these corridor roles when 'performing' them, but also have our

personal identities affected by them. For example, in socialization we take on the social role: it is part of the collective identity of the corridor so in being social we help to maintain this identity. Too close a social collective can be an obstacle for new members but, when integrated into the collective, an individual can develop deep and personal associations. This integration points to a cycle of adoption and expression of roles and identities within the corridor, which in turn influences others when they observe this expression. We can in some way detach the collective from the people who make it. The collective is a method of communicating social intentions to others in the corridor and a way of indirectly expressing ourselves.

History is made up of many facets, shared meanings and experiences which can be both positive and negative. Helping to integrate an individual into a shared culture builds on these experiences. History can also be layered, with a smaller personal history residing in a larger shared history. These layers influence one another through the changing social events and the social dynamics of the corridor. These histories can also be viewed as narratives: we use stories to relate to one another and influence others' perceptions of us, and through this process shared narratives are built. To do this, narratives must be anchored in the familiarity and shared points of reference accessible by all who engage with it. This gives the story legitimacy and permanence, recording and establishing the culture of the corridor.

The process of 'entering' the corridor frames it as an isolated organisation in which people enter and leave a distinct environment, maintaining--but adding to and altering--others' emotional and cultural state within the corridor. This stems from it being easier to frame the corridor in our mind as a space with systems and parameters, and as a system with clear aspects like rules and structure. This structured approach places attention on individuals who guide others in the corridor through the recounting of important events, creating dependent socialization. Not all will rely on this, but it is still important for showing to the corridor experience as collective social touchstones. Recognising this more 'active socialization', which maintains the social atmosphere of the corridor, raises the idea of instilling a greater awareness of one's own contribution to that atmosphere and the need to compromise in that contribution to build inclusivity. This compromise helps to reduce smaller groups from forming, which are isolated from one another. (This can happen through marginalization caused by a dominant culture in and surrounding the corridor, like the Swedish language and culture.) In knowing this, inclusive activities and guidelines are made to help to inform and

reduce this isolating effect. Seeing the corridor as a distinct space and environment also gives it a past and future, and helps to show the importance of preserving its history and maintaining it for future members. The acknowledgement of time of high socialization helps the guide to better make people aware of social opportunities to build connections, and studying a distinct ‘honeymoon phase’ makes organizing the guide easier, as it shows certain places in the timeline are better suited to certain types of activities or guidelines. These phases are reflected in the changing nature of the relationships in the corridor from casual to deeper and more personal.

Conversations, like narratives, run the risk of misinterpretation when studied from an external point of view like that of the researcher, as what is spoken and deemed important to voice is not decided by those who speak but by the researcher, who retroactively decides what is worth academic consideration when looking retrospectively at the data. The researcher must be willing to genuinely listen and observe what is being expressed, to move beyond predetermined ‘fields’ of study and go where data leads them. This is especially relevant in relation to the discussion on assigning boundaries and qualities to the corridor. This notion of boundaries is exemplified in activities ‘including’ the corridor which in fact can happen at any time or place, making the boundaries, at least in practical terms, hard to define. However, it is easier to detect the absence of a social structure in a corridor, so to counter the lack of ‘natural’ social structure the guide can at least provide a more consistent framework for socialising for those who want it.

7. Building a better corridor

7.1 Overview of guide

This section (7.1) gives an overview of the guide and its aims, delving into its different stages and reasoning behind the structure. The guide in its final form (see section 7.2) is a comprehensive timeline detailing activities and recommendations structured over one academic year for the encouragement and facilitation of social and positive corridors, offering opportunities for individual understanding and cooperation, with the end goal of creating an inclusive and affirmative community.

The beginning is about building basic understanding, communication, community and empathy, then using these as a foundation to move onto more in-depth socialization ideas

further in the guide. This process means instilling the quality of socialization comprehensively in the corridor so that, as the corridor becomes more social, the guide moves alongside in parallel and supports it. This is done through a positive feedback loop which will develop, as the corridor grows into more of a community, they will in turn engage more with the guide, growing closer still then again re engaging with the guide. Guidelines will consist of activities and interpersonal experiences to foster community, which both increase connection with others in corridors but also build social capital through greater understanding. For example, Fika may involve interaction but it is also an opportunity to communicate, through questions or subjects of discussion decided before the activity. The corridor as an environment offers new ideas and perspectives for students. This should be emphasised. The aim is to raise everyone's social and communal situation, and make the corridor feel more safe and fun, and less about targeting specific individuals. In stating this it must also be acknowledged that some in the corridors do not wish to socialize in this way or are simply more private people, these individual are not pressured to engage with the guide or corridor to any extent more than they are comfort with, but the guide will provide a positive space for them if they wish. In doing this, I hope it will make the corridor a space where people are more open and honest about things such as mental states, loneliness and taboo subjects: for example it can maybe become a subject of discussion during activities. Using an academic year as a time scale provides clear parameters to where guidelines for students are placed, and when or how they should be enacted. This layout is optimal because it is both applicable for its intention, being to raise the sociability of a corridor, and is a useful way of presenting the data in the thesis by going systematically through each stage of output and showing how they build on each other. In discussing this reasoning I decided to separate the timeline into three stages consisting of month groups, to better present the idea of cumulative socialization that the guide aims for. This structure is optimal because it is both applicable for its intention, being to raise the sociability of a corridor, and is a useful way of presenting the data in the thesis by going systematically through each stage of output and showing how they build on each other. In discussing this reasoning I decided to separate the timeline into three stages consisting of month groups, to better present the idea of cumulative socialization that the guide aims for. The guide itself (see section 7.2 below) is more granular, with multiple elements in each month. The creation of the guide consisted of a selective method, determining the best position of each activity and guideline. Some pre-constructed activities naturally coalesced and simply could be slotted into the appropriate place in the timeline. In other places, the timeline lacked a relevant guideline for that particular part and one had to be

tailored for it, whether it be cultural exploration, maintenance of social connections or practitioner considerations for LUACC.

Mid-August to October: As mentioned in the overview, this stage will be about building initial social bonds through mutual understanding and exploration of corridor members' culture and personality. This stage will involve the most active socialization guidelines and activities. This is needed as the first months are the most fertile time for building relationships. Later on, as people fall into routines, it can be hard to create new conventions and connections. The stage will revolve around more general and inclusive activities to allow as many opportunities as possible to have positive interactions and build connections. This approach is also good for breaking down first impressions as it allows people to talk about themselves freely without pressure of structured events. Some events will be targeted and focus more on the students' well-being than specific understanding of others: for example, stress relief activities during the exam period in October.

November to March: The stage will move from general and inclusive to specific and focused guidelines and activities, as I hope a baseline of socialization has now been achieved where all in the corridor are more comfortable and open with one another. The corridor is now set for more in-depth and targeted socialization. This stage aims to raise the overall cultural and personal understanding through still inclusive but more individual based activities, delving more in each corridor member's culture and personality. The aim is that, through the combination of incubating a social atmosphere in the corridor and igniting curiosity in each other as people, they will both have the environment for--and want to form and maintain--a close, safe and fun social collective.

April to July: This stage will take a more passive approach as an active and vibrant social corridor will hopefully already have been created. It will be aimed more at maintaining this atmosphere. This stage will offer more reactive guidelines and activities for countering negative and antisocial routines and practices. This will rely on the memories and social history which has been established throughout the year: a kind of 'reliving the good old days' but with a new twist. Reflection will be encouraged on new insights and outlooks students have gained from their time in the corridor, how they have grown as people and been influenced by it. Finally, ideas for continuing the connections and relationships which flourished in the corridor will be presented. This will aim to show that the students' time in

Lund and in the corridor was not a time that will be forgotten, but one full of opportunities that will leave a lasting positive impression on them for the rest of their lives.

7.2 The timeline of guidelines and activities

This section includes the more granular timeline of guidelines and activities which make up the corridor socialization guide. The structure is broken into the three stages summarized in section 7.1 above, then is further specified with individual months. Furthermore, the beginning and end of the timeline delve respectively into the time before and after actually being in the corridor. In terms of guidelines and activities, each will take the form of an explanation and examples to provide context as well as specific ideas. Also, to make implementation clearer, 'LUACC' will be used to differentiate recommendations for LUACC outside of the literal corridor, while all others without this term are meant to be undertaken by the students within the corridor itself.

- Mid-August to October: Starting in mid August meant the time just before entering the corridor could be covered in the guide as an important aspect of the socialization process where initial assumptions and ideas of the corridor are formed. Other considerations were that summer and autumn allow for more outdoor activities, and that the first round of academic paper papers and exams would happen at this point, creating a shared experience and early opportunity for building connections. More generally, this is the time of greatest excitement when meeting new corridor members; creating a kind of 'honeymoon period' in which connections, cultural awareness and exchange, and relationships begin to form.
- Pre-arrival
 - LUACC: Implement a revised 'reviews system', with more options for searching accommodation, which integrates reviews and images from previous tenants. Part of the review system could be a 'sociability survey', including questions such as 'How okay are you with guests in the corridor?' This would match students partly in terms of personality rather than other factors like nationality. This survey can be done by both current and new members of the corridor to help to allocate places and improve integration based on similar answers.
 - LUACC: Tenants wanted more information about the corridor prior to arrival. This can be encouraged through the review system, asking residing students to provide

advice and general information. This builds a personal connection with the corridor and makes future tenants more comfortable.

- LUACC: There should be a comprehensive and standard introduction to the role of the corridor contact, detailing their responsibilities and emphasising the benefits of becoming one. This would both encourage those who want to become one and retain those who already are, as both will have a clearer idea of this position.

- September
 - An introduction to the corridor should be done through an initial meeting at the start of the year. The review system will already have set the precedent for community being key to the corridor, but it is essential to reinforce this through physical and communal introductions as soon as possible. This is important for setting the internal social atmosphere of the corridor. This is also integral to establishing the application of the guide as an immediate process.
 - LUACC: A rolling programme of social activities is fundamental to the early fostering of community. Starting in September, a monthly curated newsletter, written by students and sent by email by LUACC, could provide a comprehensive overview of events, ranging from those within individual corridors to wider events in Lund. This aspect of the newsletter could be considered as an expanded StudentLund. This feature would reassure students that their communities are valued and supported and would allow individuals to plan their participation. There could also be a space for students to share lesser known organizations and services in Lund that they ‘discovered’. Furthermore the newsletter could act as an activity for corridor collaborative writing projects. The purpose and desired effects of the newsletter would make it a key tool in the guidance provided to corridors and LUACC.
 - Corridor ‘field trips’ could be undertaken, organized through a LUACC schedule or volunteer guides. This could be integrated with the international desk during novice week with communal events and trips. Exploring an unfamiliar environment on your own can be intimidating. This approach would create a shared experience of discovery, for both practical activities and physical locations such as shops and points of interest in Lund. Students would then take this shared experience back to their corridors where it would feed into the growing sense of community.
 - Stress in relation to academic pressure can be relieved through communal relaxation activities like yoga. While this can be done in the corridor it is also an opportunity to

advertise and encourage joining of external clubs together, as this period of the year is when students are actively seeking to build new connections. Advertising clubs and events in corridors as early as possible, perhaps through the newsletter, would capitalize on this motivation to socialize.

- Stemming from the 2019 internal survey, it appears some accommodations may benefit from forming their own organisations: this would allow socially active individuals to organize and collaborate with their own and other corridors. They can take the lead on developing and supporting their own ideas. This would be advantageous if these individuals could not liaise with LUACC for some reason. Of course, students will still benefit from following the guide, but an organisation may allow them to better implement its content.

- October
 - Hold a second meeting, more focused on suggestions from new members of the corridor. At this point in the year, new members understand the various elements of the corridor and will be confident in making improvements or suggestions.
 - Active integration of communal cultural events and celebrations: for example, Diwali and the making of rangoli decorations. Including these more international events allows people to express and share their cultures without the pressure of suggesting celebrations themselves, if they are nervous. In parallel to international events, we can highlight Swedish cultural events and also adapt more traditional events to be more inclusive, for example combining Halloween and Day of the Dead into a combined multi-day event. This continues the push for inclusivity but also allows for some events to be grounded in the familiarity of local cultures.
 - LUACC: A more organized effort should be made to ensure that all equipment in shared areas works. TV, for example, is a key socialization tool which provides a simple, accessible way of building connections and communicating with others.

- November to March: Considerations for this period were the beginning of winter, with shorter days increasing depression, and fewer outdoor activities. In response, this section focuses more on indoor and communal engagement.. This period in the year is also marked by more intense academic pressure (such as thesis preparation), individual longing for home, friends and family and the acknowledgment of the end of the ‘honeymoon period’ where more major and complex conflicts surface. This

calls for sustained variety in activities, keeping people engaged with the corridor and lessening these negative effects.

- November

- The initial corridor meeting outlined rules and responsibilities for members. Reviews in October (see above) and November provide an opportunity to address possible changes, problems and solutions. Should action be needed on rule-breaking, this can either be through a system created by students in the corridor or by LUACC.
- Language workshops can help to break down barriers between individuals from different countries and cultures. Activities using games and quizzes, for example, can make communication with others in the corridor easier, while also encouraging social interaction.
- More cultural celebrations could include Guy Fawkes night with barbecue and fireworks, or exploring new lifestyles through events such as World Vegan day.

- December

- A monthly book club would help with socialisation and promote language skills. Students who prefer structured socialisation, with a clear focus, might value activities such as this.
- As the corridor grows closer, it can act as an empathetic support group during times of isolation for some: for example, during the Christmas break. The guide can make members more aware of this and encourage mutual support. Furthermore, students could look to other corridors if they know they will be alone in theirs over holiday periods, perhaps through a dedicated system.

- January

- A 'catching up' meeting after time away would be advisable, helping to maintain a stable social environment in the corridor.
- Smaller individual-lead events, based on pervasive aspects of culture, could be encouraged, like food and movie nights.
- Around this point in the year a review of the guide could be undertaken. Doing it at this point allows leaving members to see the changes they recommend implemented and allows remaining members to see that community feedback is valued.

- February
 - As the year progresses, memories will have been compiled through photos, video or other media. An activity collecting and presenting these would reinforce social links in the current community. Objects, such as framed photos, could be put on display for future residents, contributing to the history of the corridor.

- March
 - While the focus of the guide so far is cultural exploration, other factors, such as history, could be explored. There could be themed dinner-and-party nights on, for example, 'student life in the sixties or seventies' with themed clothing and music.

- April to July: Considerations were lengthening days, opportunities for outdoor activities and building communal responsibility through nature. This is the most intense time in the university year when all will be feeling under pressure so communal support is key. Finally, this is the last opportunity of the year to make positive socialization in the corridor permanent as old people leave and new ones arrive; to maintain connections made in the corridor beyond it through activities of self-reflection and to build long lasting connections.

- April
 - Study sessions could be elevated into activities to provide communal learning experience, for example Q/A sessions, peer-led 'lessons' and media presentations. This could be expanded to cross-corridor collaboration through shared learning via Zoom or in person.
 - Cultural events should continue in order to maintain socialisation and to provide relief from academic stress. Easter offers activities like egg decorating and egg hunting, and opportunities for cultural exchange: for example, through cooking.

- May
 - Communal plants and produce can be put in green spaces that all the corridors can use, building connections and responsibility through their upkeep.

- June
 - A mini summer Olympics within and between corridors and accommodations can be held, organized through individual accommodations or LUACC. Furthermore, to instill a feeling of tradition like the real Olympics, trophies could be engraved with the year's winner, encouraging friendly competition and building corridor history.
- July
 - LUACC: the end of year review by LUACC can be combined with reflections in the corridor of people's time in it: each can inform and influence the other. The end result could be a possible impact report by staff from LUACC with resources allocated for further refinement and changes.
- Post-corridor
 - LUACC: the alumni network is already a nexus point for maintaining relationships made during university and reconnecting with other students: a tailored section could be set up for each accommodation in the same way that it is for subjects.

8. Conclusions

8.1 Main findings

- Conclusions on the Community in the Corridor

Investigating our interactions with others builds a more coherent and comprehensive view of those others, which in turn allows for better, deeper and more meaningful relationships.

When others don't care to the same level as us about these interactions, we know them less, as people. This can be seen in the many different levels of relationship held with others in corridors: the common and 'functional' one consists of polite conversation and surface level interactions; but deeper ones are developed through more personal and intimate social interactions. These different levels of relationships exponentially expand as more people enter the corridor and alter them, underpinning their complexity. Due to this the corridor can be seen as a social 'hyper complex', in that all of its systems, interactions and relationships are extremely complex: we assign complexity to something that is a constantly changing and subjective construct which cannot be viewed in a limited way (Nickerson, 2012). This intricate and complex view helps to codify what we consider as established and legitimate relationships: it shows how they can be made outside of assumed points of connection. For

example, a shared native culture can create the closest connections, but we can relate to others by having knowledge of their culture through, for example, visiting their home country. In engaging with others we discover unexpected connections. This point doesn't just cover life experiences but skills as well: connections can be made through things that are both cultural and practical. One concept to be considered in relation to both is food. Eating is a universal concept which holds several functions in the corridor. People can discuss their culture's food and their own recipes and cooking methods. Socially, it is a communal undertaking of shared responsibility, building better communication and memories. However, relationships don't have to be based on 'positive' connections. Sharing insight to personally and culturally negative experiences can build deep connections through shared hardship. Cultural and national traits may normally be seen as a positive thing, but connections and bonds can equally be made from the negative ones by discussing how they affect the person and make them feel: for example, war in a home country.

We also see how maintaining the corridor's social atmosphere is often about remembering how it was established in the first place. Recording of events can be just as important as the events themselves: photos of events, for example, create a connection to the past which is mutually remembered by those in the corridor. Even elements out of people's direct control affect how and what they talk about. For example, a certain time of day can affect both the subject of conversations and the conversation itself, with talking quietly late at night pointing to an underlying intimacy.

Conversations can be one of the more interesting sources of insight for the external observer of intimate spaces. Conversations can be both planned and spontaneous, and are often disconnected from others and triggered by recent events. The length and quality of conversations can vary wildly depending on how open people are, especially when they involve more than two people, and the amount of variety in conversations can act as a social barometer to the progression of relationships in the corridor. Social bonding can be seen in the increasing comfort people feel in talking about personal subjects which, while at first embarrassing, can become normalized and create a safer and more emotionally healthy corridor. If these communal conversations take place in communal spaces, they give the spaces purpose.

Common areas as a space provide opportunities to talk about a range of subjects, such as day-to-day events and academic work. However, these conversations and social interactions can't take place in the communal space of the corridor if there are too few, or too many, people to sustain them. A smaller corridor may have a harder time maintaining social cohesion if the small number of people result in it not feeling it is a community. On the other hand, too many people living in a corridor can put people off using the shared areas as they are too crowded. This doesn't necessarily mean if a corridor is too empty or crowded it cannot serve as a social nexus point overall. Often connections are not made in isolation: relationships will develop in groupings of people both out and in the corridor. Friends can invite unknown people to 'hang out' and new connections are made in these larger groups. This can be seen in social events such as dinners. They are singular events with a purpose, in which people from both in and out of the corridor can take part in. This stems from the nature of eating as an inclusive and universal activity: all must eat and, with only one kitchen, socializing through this is the most easy way.

However, the social conditions of the corridor aren't just represented by active interactions, but also reflected in the passive and physical manifestation of the corridor. Decorations in the corridor, for example, show its inhabitants' level of investment in it as a space and environment, and are the physical expression of the communal spirit of the corridor. Expressions of this spirit can come in many forms. Inside jokes can take on deep meaning; even single sounds, when used often enough to be instantly understood by others in the corridor. This can also reveal the grouping of understanding, as some understand the joke and others don't (James, 2021). More generally, anything can add to the collective culture and identity of the corridor: "Even the most small and mundane things are fun, they don't need to be big events" (Viktor, 2021). However, referring to the corridor in such vague terms as 'collective' and 'spirit' shows the underlying ambiguity of what the corridor is. Another such term would be 'cultural background'. Interpretations of this concept are inconsistent as it can be hard to relate individual behaviour to a communal concept like culture, which stems from infinite variations of personal and collective experience as well as history. Furthermore, we see that, when culture is not shared, other aspects can be related to, such as entertainment and politics, showing that people don't wholly rely on culture when finding common ground during socialization.

However, one more specific and easily defined element is the change within the corridor. When living closely with others for a long time, consistency and familiarity are the norm. So, when changes occur they elicit strong reactions from others and, especially if it's a negative reaction, this can make people self-conscious and alter their behaviour (James, 2021). Finally, change can also be a measurement of time: both creating the present through alteration, and affecting how we recollect previous changes. Changes, whether in people or events, can be the fundamental trigger of interactions. The past is talked about and anchored by the corridor: when talking about how long people have lived in the corridor, reference is made to past members as a way to relate to others and compare time spent there (James, 2021).

- Conclusions on the individual

Individuals are often interested in discovering more about others' 'way of life'. This seems to be especially true when those 'others' are of different cultural backgrounds, and this is seen as a positive by many living in an international corridor.

It was important to give individuals opportunities, through the guide, to relate to one another as well as to explore different cultures, and one way this is done is through language. A common language makes people feel familiar and safe: "I like learning about people and obviously English let's [me] understand them and then when I talk about my own country" (Alice 10/3). This sense of familiarity is encouraged through language-focused activities. However, while shared language may be the best connector between people it may not be possible in a diverse corridor, so must be supplemented with other cultural exposures.

In addition, while language barriers can make some less comfortable expressing themselves, some simply are not interested in discussing cultural topics in general: they may be antisocial or simply not interested in the current activity. One, more overt, example of how people try to be friendly and social is making people laugh. However, different senses of humour can create barriers between people: a person's dominant sense of humour can be imposed on the corridor as much as a shared sense of humour can coalesce to accommodate everyone (James, 2021). Active engagement through the guide can only be so successful, as some will not be enticed to join. This also revealed potentially presumptive attitudes within the guide, as disengagement may in fact be a conscious decision the person is making. Introverts, rather than simply avoiding all social contact, will be selective in their interactions, as recognising these social needs in themselves makes them more comfortable.

To accommodate this, the guide aimed to maximise socialisation *opportunities* rather than pressuring individuals to 'do' socialising. Recognising that people are self-aware of this and understand it also shows that we can be conscious of our outward social image: we may know we don't engage with others, or go out of our way to interact with them, and see it as a positive. Being collectively socially self-aware makes people more engaged with the social atmosphere of the corridor. However, it is good for the corridor community to explicitly express awareness and acceptance of not being social, to make new members more comfortable and not pressured to socialize if they don't want to. On the other hand, if a majority in a corridor is unwilling to socialize and individuals enter it who do want to, the newcomers can be discouraged right from the start. The 'older generation' helps to inform the new, so it is important to create events which are informative about the corridor's culture and friendly for those entering the corridor. The guide provides new ideas to create a social environment and integrates existing systems such as expanding the awareness of corridor contacts. Corridor contacts are an integral part of the social maintenance of a corridor, acting as arbiters for conflicts and often reaching compromises which have to take into account all points of view.

Shared areas mean a compromise in personal and social standards, and there must also be an agreed use of the space for it to function: if it is altered to suit a use not everyone agrees on, conflict arises. Although the shared areas also have shared meanings and can undermine collective associations of the space such the kitchen being for cooking and the living room for relaxing, each individual has a unique idea for the functional and social use of a room. Even if change is done to a space which is seen as mostly negative it may still produce positive interactions in coming to an agreement on how that space is used: "it forces you to communicate and learn how to compromise" (Viktor, 2021). In this example, communication and cooperation can only come about when people can relate to one another and empathise with each other's needs.

Relating cultural backgrounds with personal experience can be one way of doing this: we can relate ourselves to a greater cultural network and connect to others through shared reference. Individuals will fall back on culture to connect with others but this isn't necessarily a conscious decision. Cultural connections can both be an active seeking of connection and a passive, less conscious way of interacting with people with shared features; just as culture

isn't always an active expression but can also be reflected in mundane things. Knowledge of other cultures is gained through a variety of methods in the corridor, ranging from observations of similar cultural practices between corridor members to more explicit instances of cultural exposure through focused activities, all these contribute to building community through mutual understanding.

Those in the corridor's community who are more consistently and actively social create and influence the whole corridor's social atmosphere. This level of codependency is seen when certain individuals leave the corridor: they remove the actions and habits which they help maintain in the corridor (Viktor, 2021). However, some avoid this problem by simply looking outside the corridor to fulfill social needs, either because they do not find what they need in the corridor or because they have established groups outside of it. This disengagement does not necessarily show that they are anti-social: they may simply be 'private' people. For those more independent of the corridor's social collective, reducing what the corridor knows about the individual also reduces the control it has over them. When the collective corridor interferes in individual life, tensions can arise: individuals can feel attacked if they don't conform to expectations or judgments (Viktor, 2021). However, for some, this collective interest in individual life is appreciated: as mentioned above, when people grow closer and more comfortable so does an expected openness, so that when people are closed out of information and gossip which involves the whole corridor they can feel isolated within the corridor and detached from its social atmosphere (James, 2021).

8.2 Future Research

- Personal future research on the corridor

In parallel to using 'proxies' in the research stage, I also considered asking somebody to act as an 'impartial advisor' to 'keep me honest'. That is, asking somebody who's not involved in a corridor to check my analysis and conclusions for objectivity. This would have helped to make sure that there are no unidentified assumptions, or conclusions not justified by the evidence, which would lead to advice not being as effective as it could be or even hinder 'natural' socialization through too much inference. However, when considering in practice who would best undertake this, I realised that, to be able to inform me if I was being biased or narrow minded in some way, they would need to have reasonably comprehensive knowledge of the topic and research methods, and may thus have the same biases. In future similar research, I might consider a system where I and another look at information and data

separately and provide conclusions concurrently, thereby lessening the influence we have on one another. However, this would be a complex and resource-intensive approach.

In future studies, questionnaires could be used more interactively than was possible during this thesis: better seizing on interesting and insightful pieces of data and exploring them further. For example, “how could corridors keep up with this community even when new tenants move in?” (6/3). For future study, questionnaires could ask if students do, or are willing to, keep in contact with others even after leaving the corridor. This would show if the corridor has a lasting and actively maintained influence, or is simply a temporary association. This would have allowed my own conclusions to build more closely on what the data revealed. As it was, I felt at times that I needed to conjecture that where the research was pointing me in a certain direction.

- General future research on the corridor

The investigation of corridor socialization will hopefully continue to evolve into a more persistent collaboration between the Master in Applied Cultural Analysis (MACA) and LUACC. This could take on the form of a yearly intern position with LUACC, reading and expanding on the guide and the broader research presented in the thesis, ranging from different focuses each year to countering weaknesses and problems uncovered in feedback and implementation. In looking at these specific relationships, and more generally, it is my hope that the guide can be applied to other student communities and act as inspiration for other projects and further exploration of this subject.

For both LUACC and MACA, collaboration on the guide and on post-year reflection would need dedicated staffing and resources: to create impact reports and effectively manage and coordinate between both entities. While the thesis aimed to refine and focus the guide to make it as effective as possible, its actual implementation fell beyond the scope of the thesis. To that end, it would be good to have a trial run in a single interested corridor of the guide. One could be found in the same way the sociability survey is used to gauge interest. Afterwards, evaluations could be made of the impact of the guide, which elements were the most successfully incorporated and which were rejected or didn't positively add to the corridor.

8.3 Applicability

The guide provides a framework of mutually supportive guidelines, escalating and building on one another to comprehensively improve the social atmosphere of a location. As such, it can potentially be applied to various environments and organizations. It could be moved to and adapted into a professional setting to improve the social cohesion of employees and improve productivity, or used by other universities to improve student housing, with more or less adaptation to suit unique needs. More generally, insights not directly linked to the guide but still explored in the wider thesis provide a wide range of avenues that can be applied: for example, those touching on the effect of the physical layout and use of space on social cohesion could be used in building more inclusive living environments by architectural firms.

8.4 Concluding reflections

Exploring the major and fundamental dynamics of the subjective social corridor relationship, using examples which reveal this relationship and also show the other underlying themes and influences throughout the wider thesis, revealed a central tension. Throughout the thesis, the question was implicitly raised of how a logically induced external force, that being the guide, can influence a subjective internal system like the corridor social environment. “I’m not sure there is a way. The people who speak less, just seem to be more introverted. There’s not much that can be done about that.” (6/3). If LUACC proceeds with an intense and active drive to encourage residents to engage with the guide, all involved must implicitly accept we are working towards one interpretation of a ‘better corridor’. An acknowledgement that the guide is to some extent informed by a limited personal viewpoint can offset this underlying limitation to my approach, although it will not fully remove it. We can, perhaps, further ease this problem by integrating existing elements of corridor life within LUACC accommodation, such as the corridor contacts: presenting a familiar aspect into an external framework can make its practical adoption by corridors easier. From a cultural analytical point of view, the corridor contact is an invaluable tool in influencing the social positions in corridors, so their inclusion in the guide gives it an air of legitimacy. An already established official role is working with and in aid of the guide.

This is a conceptual, as well as a practical, challenge. The concept of home is highly subjective, with unique and often contradictory interpretations. It underpins the highly

subjective nature of the corridor, especially when trying to apply the idea both *to* the environment and *within* it. Trying to bring people together into a shared living space, when they have unique and often contradictory interpretations of the home, means finding a compromise amongst all these interpretations (Jackson cited in Mallett, 2004, P.7). Ultimately the guide aims to solve this fundamental problem by presenting the corridor as an environment of mutual understanding, free from preconceptions and prejudice. A neutral space where the interpretations of people are shared through cultural exchange amongst a diverse group which, in so doing, builds a new home. This way of viewing the problem came about from observing the role of the corridor in moving people out of their comforting--but limited--interpretations of home and exposing them to other cultures and widening their horizons. Eventually, this took precedence over the convenience of choosing the best corridor from a practical point of view. "It's crucial for us to grow as humans. We are from all over the world - distribute them evenly, you know, to have a better distribution about you" (Alice 10/3).

This is a highly interpretive and subjective view of the corridor, and stands in contrast to the structured, month-by-month approach of the guide. But, ultimately, a change can only come about from within the system: external factors can influence internal decisions but not make them (Luhmann, 1995).

This goes beyond the conflict between the influence of an internal social atmosphere and an external guide. I didn't want to invest too much time in the guide to factors outside of the guide's control. For example, in 2020 and 2021, Covid of course had an effect on the corridor socialization process, highlighting its importance as a source of community in times of isolation, but there was little point in making it a topic within the guide due to its (hopefully) temporary effect. Even within the elements of the guide I felt could have more direct tangible influence on the socialization process, there were limits to what I could propose. "We once had a fire alarm in our corridor at 5 am in the first month of the academic year and all had to stand outside waiting for it to stop. Although this was silly, it was some kind of bonding moment - at least I knew who else lived in the place" (9/3). It is impossible by their very nature to engineer spontaneous events: this is what gives them their memorable nature. All that can be done is to make people more aware of social opportunities and ways of altering perceived unsocial events into the opposite.

The actual undertaking of social events is not in the guide's control and events must be made social by the people themselves. The members of the corridor decide what actions and activities make up the corridor: as the climate of sociality is established in the corridor, reproduced from then on, and given significance by those in the corridor (Turner et al, 2017). Even a more passive approach, such as simply providing a space in which to be social and raising awareness that this is possible, works with the idea that people establish these practices and reproduce them. Thus, we return to the question of whether the 'one corridor fit all' model of the guide means it lacks direct influence as it doesn't respond to the internal dynamics of a specific kind of corridor. Or, on the other hand, does exploring the natural process of socialization in the corridor show that any kind of influence from the guide which is seen to be too intrusive and invasive will, in any case, be rejected?

The limitations of the guide, as the practical application of the insights revealed and explored in the thesis, have been made clear. But I still feel it will be of immense value to LUACC, academia, the business world and wider society. The separation of the individual and corridor, as well as the community and the corridor, allows for a comprehensive investigation of the various factors that go into creating the corridor and its many aspects, from the physical space to a nexus point of socialization. A wide range of theory and cultural analytical frameworks have helped to view and interpret the fascinating data collected from questionnaires and interviews, to present a nuanced and at times contradictory image of the corridor. This has fundamentally changed how I view the establishment and maintenance of social relationships through cultural stories, and the social roles we place on ourselves and others. I hope those reading the thesis find as much understanding and inspiration as I did writing it. If nothing else, if the thesis serves to improve the lives of those living in student accommodation in some way then it will have done its job.

9. References

9.1 Academic Literature

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9.2 Fieldwork

Alice (2021-03-10). Conor Carr-Brown

Conversation/History (2021-03-19). Conor Carr-Brown

Identity/Culture (2021-03-19). Conor Carr-Brown

James (2021-03-14). Conor Carr-Brown

Kumar (2021-04-01). Conor Carr-Brown

LUACC/Space (2021-03-19). Conor Carr-Brown

Viktor (2021-03-25). Conor Carr-Brown

Nikolas (2021-03-30). Conor Carr-Brown