

The ‘Promoting Racial Inclusion in Training’ Reflective Framework (PRIT): Development of a tool to support EPs when designing and delivering training

Dr Hannah Lichwa¹, Charae Allen-Delpratt² and Hannah Morris²

¹Educational Psychologist & Professional and Academic Tutor, The Tavistock & Portman NHS Foundation Trust

²Trainee Educational Psychologist, The Tavistock & Portman NHS Foundation Trust

Since the Black Lives Matter Movement (BLM) of 2020, issues relating to anti-racist practice have been increasingly present. In education, there has been discourse around needing to decolonise curriculums, to ensure they are more reflective of global history and relate to diverse populations. Many Educational Psychology Services (EPS) and training courses have stated their commitment to developing their anti-racist practice. One example of action being taken on the Tavistock & Portman course, is the implementation of the ‘Promoting racial equity in Educational Psychology Services’ task in the first year EPS placement. This paper outlines one of these projects, which explores EP practice in relation to delivering training, in one Local Authority (LA). A brief description of the task is included, along with results from a focus group with EPs, as well as explanation relating to the development of a tool to support future practice. Reflections on the task are included, along with considerations for practice.

Keywords: educational psychology, training, racial equity, anti-racist practice, social justice

Background & context

Promoting Racial Equity in Educational Psychology Services: Racial Equity Change Project

Power (2008) highlighted that Educational Psychologists are well placed to promote the principles of social justice through their work at multiple levels. In response to The Division of Educational and Child Psychology (DECP; 2006) guidance and tool for “Promoting Racial Equity in Educational Psychology Services”, trainee educational psychologists (TEPs) on the Tavistock & Portman programme have been undertaking projects based on this tool and guidance, within their local authority placements. Previous experiences of undertaking this task describe the complexity of engaging in work around racial equity, and the experiences of doing this as a TEP (Apontua et al., 2023; Tobin et al., 2023). In these accounts, Tobin et al., (2023) highlighted the importance of enacting change within services, and that that this task can often be the start of a long-term process, that involves much reflection both individually and as a team (Tobin et al., 2023).

Local context

The current project took place in an inner London EPS. Like many EPS’, since the Black Lives Matter (BLM) Protests in 2020, developing anti-racist practice has been a key service priority. The EPS has accessed training, engaged in reflective discussions and activities, and started to review practice in line with the learning that has taken

place. The EPS has an anti-racist practice working group which aims for proactive change that produces continuous improvement in the experiences of all stakeholders who are affected by racism, as opposed to reactive and episodic spikes of interest in anti-racism that result from the ups and downs of awareness.

The project

This was the second year the EPS hosted year 1 TEPs undertaking this task. Before contracting for the current task, TEPs shared their reflections on the tasks conducted in previous years, across LAs and noticed that there was a range of approaches to the task. Some LAs focussed on their EPS and some focussed on their role to support racial equity in schools and communities. There were also differences in outputs, with some services creating tangible tools or documentation, whereas others paid greater attention to the process as a catalyst for change.

As outlined in Currie (2002), EP work involves five core functions: consultation, assessment, intervention, training, and research. When thinking about EPs and developing anti-racist practice, it was reflected that to date, much discussion has taken place around assessment practices of EPs (Coard, 1971; Wallace & Joseph-Salisbury, 2022). In line with this, the focus of the task last year was assessment practices of the team. When contracting for this project, service priorities and last year’s project were discussed. Evaluation of this work was considered, however, given the recency of this, it was agreed that it would be most useful to focus the current task on a different area of practice. Although it was not discussed explicitly there was a mutual

agreement between the group that the task would focus on the EPS rather than work with schools directly.

The EPS offers a wide range of training to schools and other services in the LA, and this is an area of work that has not been explicitly explored in relation to racial equity and anti-racist practice. This was suggested to the team before proceeding to check whether this was a viable area to focus on or if there were other suggestions. EPs felt that focusing on training would be useful to their practice and that they would be happy to share their experiences and be part of this work.

Training

It has been established that the role of the EP includes delivering training to school staff and other professionals. However, there is limited literature that explores the function, implementation, and impact of EPs in this role. Furthermore, beyond the initial training programmes there is little emphasis on what constitutes as effective training in the EP profession (Chidley & Stringer, 2020). In general, training is often designed with the principles of adult learning theory in mind. Adult learning theory or andragogy is a concept that suggests that adults have a distinct method of learning that differs from children. Knowles (1984) proposed five learning principles that best support adult learning (self-concept, experience, readiness, motivation, and application), and EPs often draw upon these principles when designing and delivering training.

To gain an understanding of the training EPs in this service delivered, the TEPs conducted a brief review of some of the training presentations delivered by the team. The TEPs independently reviewed the training, before discussing with each other and agreeing on the collective findings. The materials were reviewed for both content and visual attempts to consider race and ethnicity. The review indicated that there was a broad range of training topics covered such as ADHD, bereavement, precision teaching, literacy, to name a few. The content of the training primarily focused on the topic itself using key references and theories to inform content. However, there was often no explicit mention of race and ethnicity and the role it plays in how people experience themselves and others. For example, race and ethnicity, along with other aspects of identity, may impact the presentation of Autism or considerations for the applicability of attachment theory to non-westernised ethnic

groups.

Although attempts were made in presentations to use images that are representative of various ethnicities, this was limited to a few presentations and quality of images was variable. A study exploring the representation of Black characters in children's books revealed that despite the increased diversity in illustrations, Black characters were often depicted as being angry or scared (Calloway, 2018). Similar issues may arise when creating training material, as practitioners may not consciously consider which types of images are used to represent different ethnicities and cultures.

Scoping the literature

Defining terms

Kendi's (2019) definition of being antiracist is, "one who is supporting an antiracist policy through their actions or expressing an antiracist idea." Discussions around antiracist practice often speak to issues of equality and equity. Equity is defined as a measure of justice that ensure outcomes in the conditions of well-being are improved for marginalised groups, lifting outcomes for all. Equality however refers to sameness, in that everyone gets the same thing. Acting for equality would mean using the same strategies for everyone, but because people are situated differently, they are not likely to get to the same outcomes. Equity uses differentiated and targeted strategies to address different needs and to get to fair outcomes (Race Forward).

Cultural competence is a term coined by counselling professionals referring to awareness, knowledge and understanding and professional skills required when working among culturally diverse groups (Sue et al., 1982, 1992). It is a term that is familiar within the helping professions and is used on training courses. While cultural competence is typically measured using self-assessments, it is believed to be a static model that does not allow for fluidity in practice (Sakata, 2021). Culturally responsive practice on the other hand can be defined as "as an active and evolving process when working with culturally diverse populations, which is both an interpersonal and intrapersonal process" (Sakata, 2021 p.101). For EPs this definition is intended to encompass the core areas of EP work.

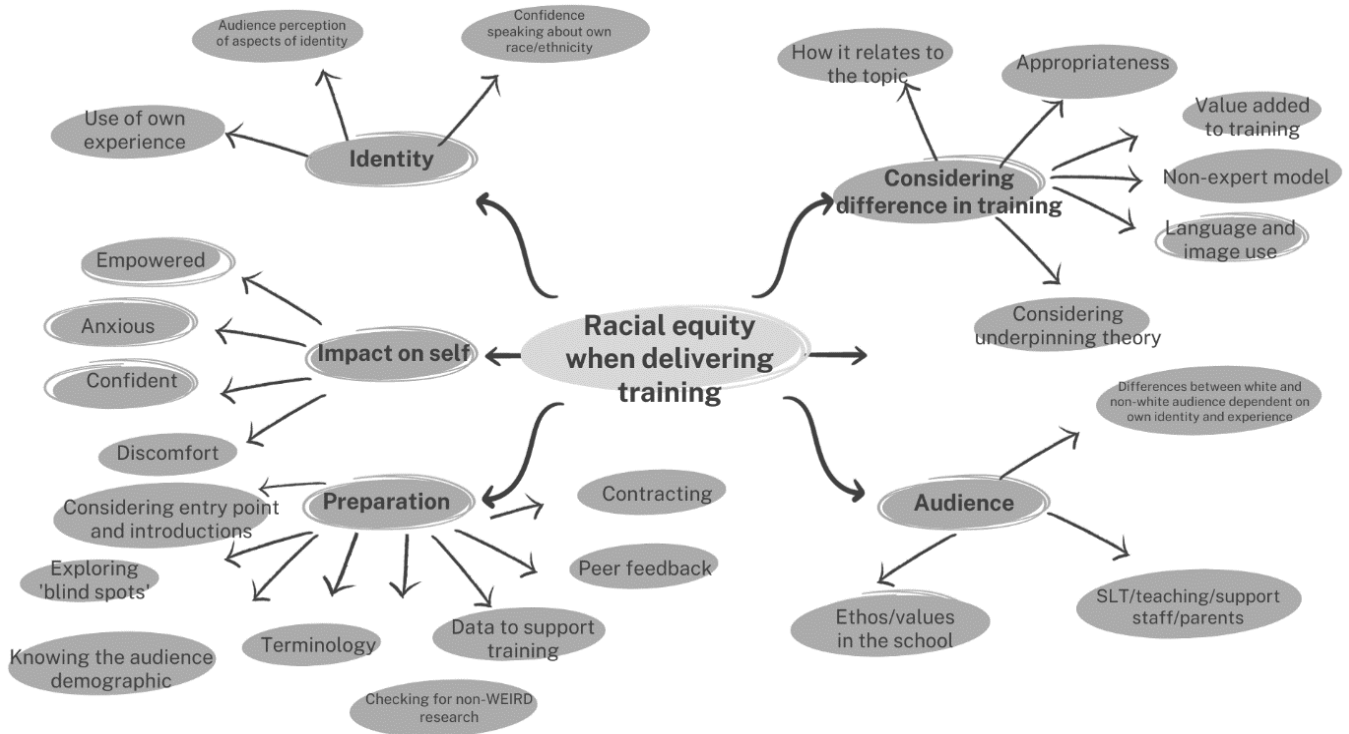


Figure 1. Thematic map

Cultural responsiveness or adaptations to practice that facilitate racial equity is an emerging area within the field. There is a growing amount of literature focussing on culturally responsive practice for consultation (Ingraham, 2017), intervention (Jones, 2014), and supervision (Vekaria et al., 2023; Soni et al., 2021). While some concepts and skills mentioned in these domains are transferable, there is no current literature addressing how these principles can be applied to EP training specifically. Similarly, there is currently no literature focussing on anti-racist training or promoting racial equity through training delivered by EPs. Interestingly, there is an increased interest in anti-racist practice in schools including teaching (National Education Union, 2022) and larger frameworks for whole school change (Nottinghamshire County Council, 2021).

Focus group

To explore the views of the team, it was agreed that a focus group would be held during a team meeting to ensure participation from as many members of the team as possible. The team were briefed on the purpose of the discussion and how the information gathered would be used. Three questions were asked that aimed to stimulate discussion. The conversation was free flowing with participants contributing as much or little as they wanted with occasional prompts from the TEPs and Fieldwork

Tutor (FWT), to explore ideas further. The questions were as follows:

- How do you think about planning training to ensure differences related to race are considered/covered?
- Does the audience influence how you make considerations or adjustments for anti-racist practice?
- What would cultural responsiveness in training look like?

Emerging themes from the focus group

The overarching themes that arose from the focus group were identity, impact on self, preparation, and the consideration of difference (figure 1). Below, each of these themes are briefly discussed.

Identity

Some participants expressed that their own experiences influenced and supported the training they delivered. Often, these experiences were not shared in the slides, rather examples were shared anecdotally. Discourse then arose around the level of confidence one feels when presenting about race and ethnicity.

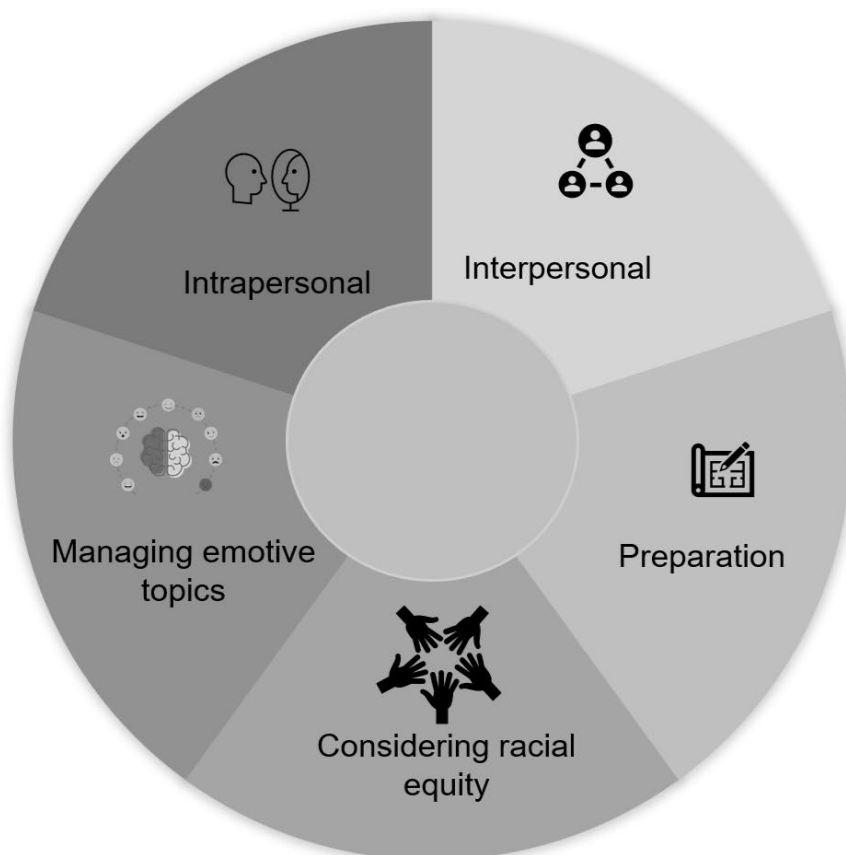


Figure 2. An outline of areas considered in the Promoting Racial Inclusion in Training (PRIT) reflective framework

Impact on self

Different emotions were shared throughout the focus group, including positive emotions, such as empowerment and confidence. EPs thought about the value of having a space to share the impact of race in all areas of training. It was also acknowledged that the relationship between EP and school, along with the school ethos influenced confidence in delivering training, particularly in relation to training about anti-racist practice. Negative emotions also arose, such as discomfort and anxiety. The EPs thought about the race of the audience, and if this was different to their own, anxiety could arise.

Preparation

Preparation around training emerged as a key theme in the focus group. EPs spoke about the importance of contracting the work with schools so that both parties were clear on what was to come. Linked to this, entry points and introductions were considered. Within this, there were discussions around audience demographics and whether knowing the similarities and differences shared between the EPs and the audience in advance would help with the

confidence of the EP going into the session.

Audience

EPs spoke about the ethos and values of a school, and how these can impact them before delivering training. When comparing different audience members, discussions took place around presenting to different groups, including senior leadership teams, teaching staff, support staff and parents.

Considering difference in training

The interplay between training and race was also considered. Discussions around theory that underpins training emerged, alongside discourse around certain topics of training, and how race and racial equity relate to different topics. The team thought about power and the importance of remaining in the 'non-expert' role, as well as having an awareness of the language and images used.

Development of the framework

Using the emerging themes from the focus group, a

Intrapersonal (identity & impact on self)	Interpersonal (audience)	Preparation	Considering racial equity	Managing emotive topics
<ul style="list-style-type: none"> •If aspects of race and ethnicity are being explored, how comfortable and confident do you feel to speak about these topics? •How might the audience's views influence you during the training? How will you manage if views of the audience challenge your own? •How could you use your previous experiences to support the training? • Allow yourself time and space to think about how the training has impacted you. Has it made you feel anxious, confident, empowered or something else? Think about what you may have learnt from these feelings and use supervision as a space to reflect on this. 	<ul style="list-style-type: none"> •Who are you presenting to? Is the content accessible to them? •How does the audience influence the training? Is the training tailored to them and their working context? •Think about the ethos and values of the school/system and how these could influence your training. •Do you know the audience demographic? Give yourself time and space to reflect on any power dynamics that may be present in the group. •Take time to reflect on your own identity. Notice the similarities and differences between the audience and yourself. How might these similarities/differences be experienced by the group? How might this impact the training? 	<ul style="list-style-type: none"> •Carefully consider how you have contracted your training with the school/system e.g. <i>who is the training for? Who are the audience? What are the aims? What are the desired outcomes? What are the plans for evaluation?</i> •How much of the presentation is based on your own views? •What data have you used to support your training? •Ensure information presented is based within an ecological and sociocultural context. •Language is important, are there any adaptations that need to be made for your topic or for the audience? •Are the images used inclusive? •Can you seek peer feedback on materials? •Are you best placed to lead this session? 	<ul style="list-style-type: none"> •How does your topic relate to, and promote racial equity? •What value does considering racial equity add to your training? •What presenting model are you using? e.g., expert, collaborative, audience-led? How might your/the audience's different identities impact your position as the person presenting? •What sources of research have you used? Have you included any non-western educated and from industrialised rich and democratic (WEIRD) studies? •Have you considered the theory that underpins your topic and how it relates to your audiences' identities? •How might exploring your 'blind spots' support with delivering this training? 	<ul style="list-style-type: none"> •How might delivering this training impact you? •Do you have an opportunity to debrief with a peer following the session? •Use supervision (individual or group) to reflect on the contracting, preparation and delivery of the training. •When the training begins, it's important to highlight that there are likely to be emotive topics that impact people differently – ensure people feel they can take a break or leave the space if they need to. •Can a debrief space be offered for participants? •Can you signpost participants to other support services that might be helpful?

Figure 3. Promoting Racial Inclusion in Training (PRIT) reflective framework

framework was created with the intention to support EP's thinking when developing and delivering training. With reference to Sakata's (2021) self-reflective framework, which focuses on culturally responsive practice, the TEPs created five subsections to inform 'The Promoting Racial Inclusion in Training' (PRIT) reflective framework: intrapersonal, interpersonal, managing emotive topics, considering racial equity and preparation (figure 2). Within each of these sections, prompting questions or suggestions were shared to assist EPs in their thinking around training.

This framework (figure 3) was shared with the EPs to gather their thoughts around usefulness of the tool, and to explore if this was something they would use to support their practice. Overall, EPs shared they would find the framework useful in their practice and plan to use it in the future.

Using the PRIT reflective framework

The PRIT reflective framework is intended to promote reflection and provide guidance to EPs when planning training and designing materials. The tool was designed to be used flexibly and does not aim to be prescriptive; EPs are encouraged to use it in a way that they feel will best support

their practice. EPs may find it helpful to use the tool as a prompt to support with the planning and designing of training to ensure that they are considering a range of factors, including racial inclusion. While users are encouraged to use the tool before delivering training, this does not preclude them from using the tool post-delivery. Some elements of the tool may support the evaluation of training and promote self-reflection which are likely to be valuable and enhance future practice.

The framework was developed with self-reflection in mind, but users may also find value in taking it to shared reflective spaces such as supervision (individual, peer and group) for discussions with others. There is scope to use the PRIT reflective framework with any content to acknowledge the variety of training areas EPs may cover and an essential aspect of this framework is that racial inclusion should be considered in all training, regardless of the topic area. However, if race is the focal point of the training, there are additional points that EPs may wish to consider when preparing such training which include considering one's own identity and the impact on self. Use of the tool on the doctoral programmes both when designing lectures and when supporting TEPs in developing their culturally responsive practice in training is encouraged.

It is important to note that this framework was developed from existing research along with the synthesised views of EPs in one local authority. While it is based in practice-based research and draws on principles within the current literature on culturally responsive practice, it has not been evaluated by the audience it is intended for. Additionally, when developing the framework, the views of audiences who receive training from EPs were not gathered which is a limitation of the tool. Evaluation of the tool from multiple perspectives in future will be likely be beneficial and could lead to some helpful adaptations.

Reflections

Hannah M

The completion of the racial equity task fell within my first year of my professional doctorate training at the Tavistock and Portman NHS Foundation Trust. While the principles of equality diversity and inclusion are underpinned in all the work an EP does, having a task that explicitly explored race and ethnicity for service users and the profession more broadly was incredibly thought provoking and an enjoyable part of my training.

I spent a great deal of time during this project thinking about my own identity as a White British female. I was aware that my lived experiences would be different to the non-white members in the team. I did not want to downplay these experiences during discussions in the focus group and developed feelings of anxiety around this. I noticed myself being quieter in the focus group, to allow my colleagues, who were both non-white, to lead the group and help to contain the feelings of the EPs.

Thinking about the development of my practice as a TEP, I spent time reflecting on whose responsibility it is to bring issues pertaining to race within school, LA, and community spaces. I have since wondered whether being quiet in the group, I unintentionally shifted some of that responsibility away from me and onto others. The importance of speaking across race, taking risks, and exposing myself more to uncomfortable conversations about race, ethnicity and cultural identities is indisputable. I think about the complicit nature silence so often has and hope to be more aware of this in my future work. Thinking about the development of my practice, I have been making sure I have space to reflect individually and with my supervisors and peers, to consider blind spots and unconscious biases that I may hold, as well as being open and curious to learning from others through information sources including research, evidence-based frameworks, and books.

Overall, I feel fortunate that I was able to spend time thinking about racial equity and inclusion in the first year of

my training. It feels particularly important and powerful to consider such issues in the context of the EP profession, to consider how systems of oppression affect marginalised groups and with the aim to promote social justice. My hope is that the guidelines created here will enable EPs to think more about race in their training, facilitate conversations around this area in group settings and promote positive outcomes for the children, young people, families, schools, and communities working with EPs.

Charae

I initially had mixed feelings towards the task and wondered how my own identity would impact myself and others. As a Black British woman of Caribbean descent, I belong to an ethnic group that has a history of racial inequality and oppression in the UK. In some ways, my lived experiences of racism and oppression made aspects of the task more meaningful to me, as I was in a position to potentially make some change. On the other hand, I worried about how my race and ethnicity may have influenced the focus group. I was concerned that the group would place me in the expert position where I became the representation for minoritised groups. I also had concerns about how my identity could influence individuals' responses. There was the potential for the group to give answers they assumed I wanted to hear as a result of shame/guilt.

I appreciated the experience of both sharing our task with other TEPs and FWTs. and learning about their projects. My main reflection on the day was about how a task focussing on racial equity ended up being about cultural responsiveness or other singular aspects of identity. While cultural responsiveness is a helpful approach to practice, it takes away from the focus on race specific inequalities at micro and macro levels. This was something that I noticed myself doing during the task. For me, it felt less confronting to talk about culture instead of race. Overall, it appears there has been progress to promote racial equity over the last few decades, but in many ways, it seems as though we are having the same conversation.

Hannah L

Working in the service where this task is undertaken, it is something I value and enjoy being a part of. Anti-racist practice and social justice are of great importance to me in my work, and I appreciate that supervising TEPs from the Tavistock provides me with an opportunity to engage in this work in a structured and supportive way. This is my second year supervising this task, so I came into this task with an awareness of the boundaries and limits of the work, but also aware of the possibilities this work presents.

As the FWT, one of my responsibilities is to plan the work the TEPs will undertake during their placement, which

includes protecting time to undertake the work for this task. Positioning the task in this way highlights the importance of this work and I am aware of the need to ensure TEPs have time to engage in this work meaningfully, alongside other placement tasks. While considering the influence of positioning, I have reflected upon where I am positioned or may be perceived to be positioned in relation to this task. In the role of FWT, I am linked to both the EPS and the training institution, and within the EPS, I sit between the TEPs, the PEP and wider EP team. I have also reflected on aspects of my own identity, as someone from a minoritised ethnic group, and have wondered about this how this may further impact how I am positioned by others within this task.

In addition to the work undertaken in the EPS, the learning event is a valuable point in the year where TEPs present the projects they have undertaken. Hearing from other LAs is a rich learning experience; the enthusiasm and creativity they bring to the task is inspiring and of great value to the EPS in which the projects take place, and the wider profession. Whilst this task brings many opportunities, it also highlights how much work there still is to be done in the profession.

Implications for practice

When thinking about the functions of EP role (Currie, 2002; Farrell, 2006), training is a key area to consider. With the increased demand for EP input, EPs are often 'giving psychology away,' in many ways, including through training, to ensure that support can reach all that need it. Many EPs report training as something they enjoy and feel has a positive impact on those they are working with. When delivering training, EPs are interacting with and influencing multiple levels of the system. Systemic intervention is that which goes beyond the individual and aims to make change at a higher level of the system (Young et al., 2019). When working systemically, EPs can work more preventatively and use psychology to benefit the whole school and wider community instead of working with just individual children (Burden, 1999). Alongside this, it is important to note the influence that critical realism, constructionist theory and social constructionism have had on Educational Psychology, particularly within the last 10 years, (Woolfson & Boyle, 2017). These theories support a more ecological model of thinking (Bronfenbrenner, 1979), which is in line with how many EPs aim to practice.

From undertaking this task and the discussions that followed, it was noticed that there were some key themes emerging around the topic of racial inclusion and equity in training. It became apparent that there were some topics where it may seem easy or obvious to include information and consider race, for example, neurodiversity and mental health. Some topics, however, can be perceived by trainers as more difficult, or less necessary to include information

about race and racial equity. When considering the topics where it may seem less obvious, it is important to reflect upon the topic, the content, and origins of the ideas. For example, much of the discourse around emotion coaching reflects the values and beliefs of white parents. Racially sensitive emotional socialisation models have suggested a need for further understanding of this construct among different racial groups, with differential outcomes being argued (Wu & Hooper, 2023). As part of the task, EPs also thought about the impact of Western, Educated, Industrialized, Rich, and Democratic (WEIRD) research and how it may be influencing the information they use in their training.

When delivering training around topics relating specifically to anti-racist practice, thought should be given to 'who' is best positioned to deliver this type of training. Considering contracting of such training is of great importance to ensure that there is clarity about expectations of the group and the trainer, and to ensure desired outcomes are clear from the start. Historically, training relating to racial equity has included topics such as unconscious bias, which is a widely established and can be delivered using various modalities (Möller et al., 2023). Systematic reviews question the effectiveness as there is little evidence that it leads to behavioural changes (Atewologun et al., 2018). Unconscious bias training seemingly requires willingness to change and often fails to address how bias at the organisational level is perpetuated and can be a barrier to those who try to enact change (Noon, 2018). Some researchers have suggested that effective anti-racist/racial equity training needs to be tailored to the needs of the staff and the community it serves (Knox et al., 2021). Furthermore, they suggest a multi-level approach to implementation, beginning with policy and organisational intervention (Knox et al., 2021). This further demonstrates that generic training is not likely to have a significant and sustained impact when compared to training that is bespoke, interactive and considers the context and audience carefully.

It is important to consider how EPs are positioned and perceived when delivering training, as they can often be perceived as experts on topics, and subsequently placed in in the expert position (Hayes & Stringer, 2016). As EPs, it is important for us to reflect upon how we may be positioned by others, particularly in these instances; i) do we accept or reject this position? ii) How much does the topic influence if we accept or reject? iii) How much does our own identity influence this? Wagner (2000) spoke of the role of the expert and its capability to deskill or dismiss the views of others. A key aim of EPs when delivering training is to upskill those they are working with, therefore working within this expert role seems somewhat contradictory to this. Wagner (2008) emphasised that if the trainer creates a space for all voices to be heard and focuses on collaboration and equal participation then this power imbalance should

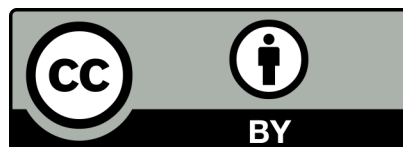
start to dissipate. Thinking about this in training, one could argue there are two possibilities, the first is that EPs accept the expert role, and do not give space to others to share their lived experiences. The second is that the EP tries to remove the one-up one-down role of trainer – trainee, and the training takes on more of a collaborative approach. Wagner's (2008) work would support the latter approach arguing this as a more effective way to make a difference for those we are working with. While many EPs would also agree with this, it does not always happen and may not always be possible (Erchul et al., 1992). There are some instances where the expert position is appropriate and may benefit an audience.

When considering training that includes information about race and ethnicity, including specific training about anti-racist practice, it is crucial to think about one's own identity. Thinking specifically positioning, how might an EPs racial identity influence if they are or are not placed in the expert position? Apontua et al., (2023) state the importance of using supervision to reflect on one's own racial identity, particularly the impact this may have on undertaking the work, and how unconscious bias and lived experience may influence our work. Alongside this, attention needs to be given to the emotional impact of this work, and how this can differ for different groups. For people with lived experience of racism and discrimination, undertaking this work may come with an additional emotional cost. Alongside this, Agyeman & Lichwa (2020) highlight the importance of all individuals needing to take responsibility for their learning, and to not expect or rely on those from Black backgrounds to educate them.

Concluding thoughts

Considering the current sociocultural and political context and information gathered from undertaking this task, it is somewhat surprising that there is little research and guidance available to EPs on how race is considered when developing and delivering training. Despite the identified links between the EP profession and racist practice through use of psychometrics (Ajewole, 2023; Bulhan, 2015; Maliphant et al., 2003) and an attempt to shift towards explicit anti-racist and racially equitable practice, it seems the focus thus far has been on individual or direct work with children. This task attempted to focus on another aspect of EP work and centred on EP interactions with groups of professionals, peers, and the communities we serve. The conclusion of this task resulted in the development of a tool that can be used to facilitate the way EPs prepare training. This tool was developed primarily for self-reflection when contracting, planning, and delivering training. It is hoped that EPs will use this tool to take some time to consider racially equitable ways of practicing that may not immediately be thought of when delivering specific

training topics. While there were considerations about the current demands on EPs time when developing the tool, there is no evidence on how time will impact how and when it is used. Furthermore, the tool has yet to be used and reviewed by practicing EPs to get a sense of its practical functioning, impact on EP work and impact on service users.



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