

**Exploring the Lived Experience of
Black Young People in a
Predominantly White Secondary
School**

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A thesis submitted in partial fulfilment of the requirements of the
University of East London for the degree of Professional Doctorate in
Educational and Child Psychology.

April 2023

Abstract

“Kasserian Ingera?” (*“And how are the children?”*) is a traditional greeting amongst the Maasai Warriors (African tribe), often followed by the customary response, *“All the children are well”*. These common conversations signify the deep-rooted protection and nurture of the young and powerless and thus a hope for a promising future for society. In UK society however, the need for the Children’s Act 2004, in part due to societal failures to protect children, highlights misalignment between the UK and Maasai tribe ethos. The fact that Black young people (BYP) in UK schools are disproportionality affected by racism exemplifies our inadequate child protection efforts.

The aim of this current research therefore was to explore the lived experiences of BYP in a predominantly White secondary school (PWSS). With a social constructivist and transformative epistemology, this study used qualitative methodology and Interpretative Phenomenological Analysis (IPA) to extract meaning from participant semi-structured interviews.

Findings suggest that the nine BYP who participated in the study experienced challenges with their identity due to negative societal discourses around Blackness impacting their sense of belonging. Racial injustice (e.g. differential treatment and racial abuse) was commonplace. Subsequent behaviour governing to avoid White judgement ensued. Participants outlined how their PWSSs could embody cultural sensitivity and cited a majority of *external* factors as facilitators of a positive educational experience leaving BYP vulnerable should they dissipate. Critical Race Theory (CRT), The Social Graces framework and the Ecological model facilitated theoretical understanding of the findings. Implications for schools and Educational Psychologists (EP) were devised from researcher *and* participant insight prompting greater understanding of ethnic difference and culturally sensitive targeted responses. Emancipatory in nature, this study elicited the voices of BYP and reframed oppressive experiences. Ultimately however, findings cast doubt over whether like Maasai tribe, *“All the children are indeed well”*.

Key Words: Predominantly White school; young people; lived experiences; Black; IPA

Declaration

University of East London School of Psychology

Doctorate in Educational and Child Psychology

This research is being submitted in partial fulfilment of the requirements of the
Doctorate in Educational and Child Psychology.

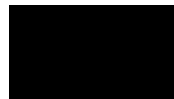
This thesis is the result of my own work and investigation, except where otherwise
stated. Other sources are acknowledged by explicit references in the text. A full
reference list is provided.

SELONE AJEWOLE

April 2023

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Signature:



21st April 2023

Table of Contents

List of Tables.....	iv
List of Figures.....	xiv
List of Abbreviations.....	xv
Acknowledgements.....	xvii
Chapter One: Introduction.....	1
1.1 Introduction to Research.....	1
1.2 Chapter Overview.....	1
1.3 Key Terminology.....	1
1.3.1 Race.....	1
1.3.2 Racism.....	2
1.3.3 Black.....	3
1.4 Context and Background of the Current Study.....	4
1.4.1 Historical and Modern-Day Context of Global Black Experiences.....	7
1.4.1.1 1400's-1800's: Export Slavery.....	7
1.4.1.2 1900's: Mass Black Migration to the UK.....	8
1.4.1.3 2000's: Social Unrest Prompted by Black Killings.....	9
1.4.2 Educational Context of Black Experiences: Attainment and Local and National Policy.....	12
1.4.2.1 Black Experiences in UK Education.....	12
1.4.2.2 Black Attainment in UK Education.....	14
1.4.2.3 1991-2006: The Youth Cohort Study (YCS).....	14
1.4.2.4 2003-2013: The National Pupil Database: 5+ GCSE A*-C Grades or Equivalent (5AC).....	16
1.4.2.5 2014-2019: Black Attainment GSCE Data.....	17

1.4.2.6 2020-2022: Black Attainment GSCE Data During the Covid-19 Pandemic.....	19
1.4.2.7 Black Attainment from Early Years to Degree.....	20
1.4.2.8 National and Local Policy.....	21
1.5 Researcher’s Background and Positionality	23
1.6 Research Rationale and Objectives.....	25
1.7 Chapter Summary.....	26
Chapter Two: Literature Review	27
2.1 Chapter Overview	27
2.2 Justification of Literature Search and Review Methodology	28
2.3 Details of Literature Search Methodology.....	30
2.3.1 Stage One: Developing a Research (Review) Question	30
2.3.2 Stage Two: Identifying Relevant Research Papers	31
2.3.2.1 Key Search Terms.	31
2.3.2.2 Inclusion and Exclusion Criteria.	33
2.3.2.3 Documenting the Literature Search.....	38
2.3.2.4 Summary of Review Papers.	41
2.3.3 Stage Three: Appraising Studies for Research Quality	41
2.3.4 Stage Four: Developing Descriptive Themes	43
2.3.5 Stage Five: Interpretation and Conceptual Synthesis	45
2.3.6 Meta-Synthesis Limitations.....	47
2.4 Meta-Synthesis Overview.....	50
2.5 Characteristics of 16 Research Papers Identified	50

2.6 Meta-Synthesis Findings	52
2.6.1 Identity	53
2.6.1.1 Criticality and Summary.....	57
2.6.2 Belonging	58
2.6.2.1 Criticality and Summary.....	60
2.6.3 Negative Educational Experiences Related To Blackness.....	60
2.6.3.1 Criticality and Summary.....	63
2.6.4 New Concept: Greater Prevalence of Social Class and Wellbeing Challenges at PWSSs.....	64
2.6.4.1 Criticality and Summary.....	66
2.6.5 Failure to Meet the Needs of Black Students.....	67
2.6.5.1 Criticality and Summary.....	69
2.6.6 Protective Factors	70
2.6.6.1 Criticality and Summary.....	73
2.7 Conclusion and Literature Gap	74
2.8 Research Aim	75
2.9 Research Questions	76
2.10 Chapter Summary.....	76
Chapter Three: Methodology	78
3.1 Chapter Overview	78
3.2 Introduction to Research Paradigms.....	78
3.2.1 Paradigm of the Current Research.....	80
3.3 Qualitative Research Methods	81
3.3.1 Qualitative Research Methods: Considered Alternatives	81

3.3.2 Qualitative Research Method Adopted	83
3.3.3 Phenomenology	83
3.3.4 Hermeneutics	83
3.3.5 Ideography	84
3.3.6 IPA Rationale	85
3.4 Theoretical and Conceptual Frameworks	86
3.4.1 Ecological Perspective.....	87
3.4.2 The Social Graces Framework.....	87
3.4.3 Critical Race Theory (CRT)	88
3.4.4 Considered Alternatives: Decolonising Theories	89
3.5 Data Collection	91
3.5.1 Recruitment.....	91
3.5.2 Participant Characteristics.....	92
3.5.3 School Characteristics	93
3.5.4 Procedure.....	95
3.5.5 Transcription	96
3.5.6 Pilot Study	97
3.6 Data Analysis.....	98
3.6.1 Reflexivity	101
3.7 Ethical Considerations.....	101
3.7.1 Informed Consent	102
3.7.2 Withdrawal.....	102
3.7.3 Anonymity and Confidentiality	102
3.7.4 Risk Assessment	103

3.7.5 Data Protection	103
3.7.6 Trustworthiness and Credibility	103
3.8 Impact and Importance.....	104
3.9 Chapter Summary.....	105
Chapter Four: Findings.....	106
4.1 Chapter Overview	106
4.2 Findings Introduction	106
4.3 Main Findings.....	108
4.3.1 RQ1: What are the lived experiences of BYP attending a PWSS?.....	108
4.3.1.1 Belonging.....	109
4.3.1.1.1 Transition.....	109
4.3.1.1.2 “People Like Me”	111
4.3.1.1.3 The Cost of Belonging.....	113
4.3.1.2 Identity.....	116
4.3.1.2.1 Embrace of Blackness.....	116
4.3.1.2.2 White British Issues with African Culture.....	117
4.3.2 RQ2: How does societal discourses of Black people impact the educational experience of BYP in a PWSS?.....	119
4.3.2.1 Negative Perceptions of Blacks.....	120
4.3.2.1.1 Stories of Black People.....	120
4.3.2.1.2 Internal Impact of Negative Societal Views of Blacks.....	121
4.3.2.2 Racial Injustice.....	122
4.3.2.2.1 Differential Treatment.....	123
4.3.2.2.2 Racial Abuse.....	124
4.3.2.2.3 Impact of Differential Treatment and Racial Abuse.....	125

4.3.2.3 Self-Governing Behaviours.....	127
4.3.3 RQ3: What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?	127
4.3.3.1 Cultural Sensitivity.....	130
4.3.3.1.1 Awareness and Appreciation of Black Culture.	130
4.3.3.1.2 Embodied Cultural Sensitivity.	131
4.3.3.1.3 Support with Black Transition.	133
4.3.3.1.4 Equality in Teaching White and Black History Lessons.	134
4.3.3.1.5 Engagement in Race Talk at School.	135
4.3.3.2 Protective Factors.	136
4.3.3.2.1. Self-belief, Determination, a Hard Work Ethic and a Proving Them Wrong.	137
4.3.3.2.2. Teachers Belief in Academic Ability.....	138
4.3.3.2.3. Friendship.....	139
4.3.3.2.4. Black Role Models.....	140
4.3.3.2.5 Religion.....	140
4.3.3.2.6. Family Support and Expectation.....	141
4.4 Chapter Summary.....	142
Chapter Five: Discussion	143
5.1 Chapter Overview	143
5.2 Summary of Research Findings and Similarities with Meta-Synthesis Concepts	143
5.3 Interpretation of Findings in Light of Theory and Identified Literature	147
5.3.1 RQ1: What are the lived experiences of BYP attending a PWSS?.....	147
5.3.1.1 Relevance to Literature Review Findings.....	147

5.3.1.1.1. Transition	147
5.3.1.1.2. “People Like Me”	147
5.3.1.1.3. The Cost of Belonging.....	148
5.3.1.1.4 Embrace of Blackness.	149
5.3.1.1.5 White British Issues with African Culture.....	150
5.3.1.2 Relevance to Black and Educational Context Provided in Chapter One.	150
5.3.1.3 Theoretical Understanding.....	152
5.3.2 RQ2: How does societal discourses of Black people impact the educational experience of BYP in a PWSS?.....	154
5.3.2.1 Relevance to Literature Review Findings.....	154
5.3.2.1.1 Stories of Black People and Internal Impact of Negative Societal Views of Blacks.....	154
5.3.2.1.2. Differential Treatment, Racial Abuse and the Subsequent Impact.....	155
5.3.2.1.3 Self-Governing Behaviours.	156
5.3.2.2 Relevance to Black and Educational Context Provided in Chapter One.	157
5.3.2.3 Theoretical Understanding.....	158
5.3.3 RQ3: What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?	160
5.3.3.1 Relevance to Literature Review Findings.....	160
5.3.3.1.1 Awareness and Appreciation of Black Culture.	160
5.3.3.1.2 Embodied Cultural Sensitivity, Assistance with Black Transition, Engagement in Race Talk.....	161
5.3.3.1.3. Equality in Teaching White and Black History.....	162
5.3.3.1.4 Self-Belief, Determination, a Hard Work Ethic and a Proving Them Wrong.....	163
5.3.3.1.5. Inside School: Teachers Belief in Academic Ability and Friendships.....	164

5.3.3.1.6 Outside School: Black Role Models, Religion, Family Support and Expectation.	164
5.3.3.2 Relevance to Black and Educational Context Provided in Chapter One.	165
5.3.3.3 Theoretical Understanding.....	166
5.4 Implications for Schools and EP Professionals	168
5.4.1 Implications for Schools.....	170
5.4.1.1 Fostering Understanding.....	172
5.4.1.2 Diversity.....	174
5.4.2 Implications for EPs	176
5.4.2.1 Fostering Understanding.....	177
5.4.2.2 Cultural Competence.	177
5.5 Dissemination of Findings	180
5.6 Limitations	181
5.7 Strengths.....	184
5.8 Reflexivity.....	184
5.9 Personal Impact.....	186
5.10 Future Research	186
5.11 Conclusion	187
References.....	190
Appendix A: Summary of Review Papers.....	229
Appendix B: CASP	239
Appendix C: Final Thematic Analysis Table with 6 Concepts.....	247

Appendix D: Final Conceptual Synthesis Table-Concepts and Codes and the Papers in Which They Were Found.....	260
Appendix E: Data Extraction Table for all 16 Studies	266
Appendix F: Participant Information Sheet	288
Appendix G: Parent Information Sheet.....	293
Appendix H: Headteacher Research Information Sheet	298
Appendix I: Consent Form	302
Appendix J: Interview Schedule.....	304
Appendix K: IPA Individual Case Procedure Information.....	306
Appendix L: IPA Individual Case Example Including Transcript.....	307
Appendix M: IPA Master Themes	312
Appendix N: UEL Ethical Approval	327
Appendix O: Local Authority Research Ethical Approval	332
Appendix P: Extracts from Reflective Research Diary	333
Appendix R: UEL Change of Title Request Form.....	336

List of Tables

Table 2.1 CHIP Tool Including Key Search Terms to Inform Search Strategy.....	31
Table 2.2 Qualitative Literature Review Inclusion and Exclusion Criteria.....	36
Table 2.3 Specific Database Search Information.....	39
Table 2.4 Data Extraction Table Example.....	48
Table 2.5 Meta-Synthesis Study Characteristics.....	51
Table 2.6 Study Research Questions.....	76
Table 3.1 School Characteristics.....	93
Table 3.2 Participant Characteristics.....	93
Table 3.3 Participant Relocation Information.....	94
Table 3.4 Pilot Study Participants Characteristics.....	95
Table 3.5 Six Step IPA Process.....	98
Table 4.1 Master Themes Pertaining to Each Research Question.....	107
Table 4.2 Impact of Differential Treatment and Racial Abuse.....	125
Table 4.3 Participant Embodied Cultural Sensitivity Suggestions.....	132
Table 5.1 Participant and Researcher Recommendations for Schools.....	170
Table 5.2 Researcher Recommendations for EP Practice in School.....	178
Table 5.3 Research Dissemination Plans.....	180

List of Figures

Figure 1.1 Percentage of 16-Year-Olds Achieving 5 or More GCSEs at Grades A*-C: YCS 1991-2006.....	15
Figure 1.2 Graph of Statistical Data.....	15
Figure 1.3 Percentage of Pupils Achieving 5+ A*-C GCSE or Equivalent By Ethnic Group: 2003-2013.....	17
Figure 1.4 Graph of Statistical Data in Figure 1.3.....	17
Figure 1.5 GCSE Attainment by Ethnicity for 2019-2022.....	19
Figure 1.6 Percentage of Pupils Meeting Attainment Goals in Early Years, Key Stage 2, GCSE's, A Levels and Degree By Ethnicity.....	20
Figure 2.1 Williams and Shaw (2016) Meta-Synthesis Five Stage Process.....	29
Figure 2.2 PRISMA-Systematic Literature Search and Exclusion of Papers (Williams et al., 2014).....	40
Figure 4.1 Master Themes in Relation to All Research Questions.....	107
Figure 4.2 The Lived Experiences of BYP Attending a PWSS.....	109
Figure 4.3 The Impact of Societal Discourses of Black People on the Educational Experience of BYP in a PWSS.....	119
Figure 4.4 The Facilitators of a Positive Educational Experience for BYP in a PWSS.....	129
Figure 5.1 Findings: Exploring the Lived Experience of Black Young People in a Predominantly White School.....	146
Figure 5.2 The Four Main Challenges BYP Face Within Their PWSS Environment.....	169
Figure 5.3 Embodied Sensitivity Conceptual Framework to Address Black Student Need Within Predominantly White Secondary Schools.....	175

List of Abbreviations

Abbreviation	Term
ALM	All Lives Matter
BAME	Black and Asian minority ethnic
BLM	Black Lives Matter
BME	Black and minority ethnic (non-White)
BYP	Black young people
CASP	Critical Appraisal Skills Programme
CHIP	Context, how, issues and population
CRT	Critical Race Theory
DCLG	Department of Communities and Local Government
DfE	Department for Education
EP	Educational Psychologist
EPS	Educational Psychology Service
LA	Local Authority
LDAEC	The London Development Agency Education Commission
PRISMA	Preferred Reporting Items for Systematic Reviews and Meta-analyses
PRU	Pupil Referral Unit
PTSS	Post Traumatic Slave Syndrome
PWI	Predominantly White institution
PWS	Predominantly White school/academic institution

PWSS	Predominantly White secondary school
RQ1	Research Question One
RQ2	Research Question Two
RQ3	Research Question Three
SEND	Special Educational Needs and Disabilities
SENCO	Special Educational Needs Coordinator
TEP	Trainee Educational Psychologist
UEL	University of East London
UK	United Kingdom
WYP	White Young People
YCS	Youth Cohort Study

Acknowledgements

Firstly, to my Father in heaven, my source of life itself, I struggle to find the words to accurately convey how you have consistently granted peace, wisdom and provision (Philippians 4:7). You knew, loved and accepted me with all my imperfection even before conception in my mother's womb (Jeremiah 1:5). Throughout this journey, there was many a moment where at my daily 3:00am study time, I felt weak. Clinging to your ever enduring strength is what enabled me to keep my head above water (2 Corinthians 12:9-11). I was confident that you would finish what you started (Philippians 1:6). Considering the many thorns in my side, it is impossible for me to boast of my own merit (2 Corinthians, 12:7-10). I attest that you have indeed used the foolish things of this earth to confound the wise (1 Corinthians 1:27). You called the little Black girl who the world pre-judged as incapable of "good" success to set the example that we can do all things through Christ who gives us strength (Philippians 4:11-13). Even still, I count everything including this seemingly paramount earthly accomplishment as loss compared to the privilege of knowing Christ (Philippians 3:8). Thus, I have not, nor will I ever "arrive", I remain a servant of Christ with his hand firmly upon me leading me forwards in courage (Ezra 7:28). I am clear that "If it had not been for the LORD who was on our side" (Psalms 124: 2), I would have been unable to endure. Thank you for never abandoning me whilst it was dark (Psalms 23).

I give all glory, honour and praise to my Lord and Saviour Jesus Christ.

To my mother, the earthly vessel God chose to shepherd me, the examples of resilience, determination and faith you continue to set for me accounts for the tenacity,

drive and God fearing nature cultivated. Thank you for being explicit in your love and belief in me. I am, because you are.

To my husband, best friend and life partner, God need give me nothing else because he gave me you. Your presence in my life since our teenage years has most certainly buffered me from much rain. Your quest to fulfil the Will of our Father inspires me and many around the world to seek Him more intimately. When all is said and done, my prayer and belief is that we will have lived a life pleasing to Him and Him alone. Thank you for your daily sacrifice enabling me to apply myself to accomplish this part of His master plan. Thank you for your tangible love and faithfulness, I am undeserving of such affection.

To our three Black young kings, I didn't undertake this rewarding yet tumultuous journey for me, I did it for you and our generations to come. There is nothing you cannot accomplish in this life. Thank you for bringing more love, hope and laughter into our lives. We are privileged that God would choose us to have a hand in shaping the three of you. God's hand of provision, peace and protection is upon you and your descendants. Be strong and courageous because God said that everywhere your feet touches is yours (Joshua 1). I dedicate this thesis to you. Go forth in God's wisdom, greatness awaits you.

To my siblings, thank you for the inspiration, encouragement, friendship and continued laughter. I am glad God chose you both for me, life is better because I have you.

To my mother in love, thank you for your love, enduring prayers, practical support and belief in me. I love and appreciate you more than you could ever fathom.

To my St Lucian granny, I wish you could see me now. I would come and cainrow your white and luscious tresses with Blue Magic grease while you roll your rosary if I could. Thank you for the foundation you set. None of this would be possible without you. Rest well with the Father.

To uncle H, grandad and cousin S, I know you would have been proud. I hate that we can't be together anymore in this life. Jesus conquered death so sleep well and I will see you in the morning.

To all my friends and family, thank you for your love, support, prayer and encouragement. May God bless you all.

To all the Black young pioneers who participated in the study. Thanks for lending me your voice. You enabled me to use this God given position to speak on behalf of our people. Change is coming and even if it tarries, believe that greater is in you. Drown out the noise. I look forward to seeing you at the top.

To all my tutors at UEL, Dr Miles Thomas, Dr Janet Rowley, Dr Lucy Brown, Dr Pandora Giles and Dr Mary Robinson. Thank you for your personable yet professional way of being and your consistency in guiding me through the doctorate. The right measure of both attributes has been key, too much of one would have made this journey all the more arduous. Thank you for being you.

To Dr Helena Bunn, my Research Supervisor, what a special soul you are. Thank you for lighting my way during darkness. I am grateful God allowed our paths to collide. May God continue to elevate you, enabling you to impact lives in the indescribable way you have mine. Thank you.

To all those reading this thesis, I hope you grasp the plight of the marginalised and that you too are encouraged to engage in social justice efforts to make the everyday existence of *all* marginalised people not only more manageable, but more fruitful.

To anyone considering undertaking this meaningful doctorate or in the process of writing their thesis, this scripture held me through many a difficult time and the same promises are available for you too:

When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. (Isaiah 43:2 NIV)

Thank You Lord, where you lead me, I will follow

Chapter One: Introduction

1.1 Introduction to Research

This research explores the lived experience of Black young people (BYP) in a predominantly White secondary school (PWSS). The current research has been undertaken during my professional training for the Doctorate in Educational and Child Psychology at the University of East London (UEL) in my role as a Trainee Educational Psychologist (TEP). Data was gathered within comprehensive PWSSs in the South-East region of the United Kingdom (UK).

1.2 Chapter Overview

This chapter is comprised of an introduction to the research area, historical and educational context and background of the current study, the researchers background and positionality as well as the research rationale.

1.3 Key Terminology

1.3.1 Race

Bhopal (2004) defines race as the classification of individuals in terms of their physical features such as their skin colour which reflects their ancestry. In the 1800s, early attempts were made by Dr Samuel Morton to demonstrate a biological basis for differences between races due to the minute genetic differences prevalent across humanity (Morton & Michael, 2020). Science has established however that in

biological terms, race does not exist as there is more genetic variation within a single population subgroup than between two different population subgroups (Backhouse, 2001).

1.3.2 Racism

Although the concept of “race” has in fact been socially constructed as a consequence of a complex socio-political history and context, it has been in part used to justify differential, oppressive and ill treatment (e.g. slavery, apartheid and colonialism) towards certain racial groups (Austin, 2018; Durrheim et al., 2009). DeGruy (2005) defines racism as the belief that individuals biologically and genetically differ and that one’s own group is superior to another group; this belief is compounded by the power to negatively affect and limit the options of those deemed to be inferior. Although there is evidence negating that races belong to specific biological categories, DeGruy (2005) asserts that the implication of racism globally is tangible and far reaching (Ashraf, 2016).

The view of racism as inhering in the minds of individuals, expressed as aberrational behaviour has gradually changed within social science in the post-war years (Atrey, 2021). A broader structural view of racism in the modern day is that racism is not only confined to the individual but rather has seeped and embedded its way into political, religious, legislative, financial, entertainment, educational and other spheres (Atrey, 2021). Interestingly, the Equality Act 2010 nor its predecessors (Race Relations Acts of 1976, 1968 and 1965) reference “racism” in the law prohibiting race discrimination (Atrey, 2021). Atrey (2021) criticises the Equality Act 2010 for its narrow, individualistic view of racism, excluding from its ambit “structural racism” and grossly underestimating what racism actually is. Similarly, DeGruy’s (2005) view of racism

aforementioned fails to fully encompass the disadvantaging impact of the prevalence of institutional racism on Black and minority ethnic (BME) students (Macpherson et al., 1999). Probably most fitting for the current study is Gillborn's (1990) definition of racism as the discrimination both within the institutional structures of schooling and interaction between persons based on the negative opinion of presumed racial features. Further, Swann & Swann (1985) cited both overt and covert racism as a critical discriminatory element in the schooling of BME pupils. For these reasons, the British Psychological Society cautions psychologists to be aware of stereotypical beliefs and assumptions which manifest in thinking around ethnic groups and culture and can lead to discriminatory treatment on the basis of race (BPS, 2017, 3.11).

1.3.3 Black

For the purpose of this thesis, the word "Black" is used to describe individuals with two parents of African and/or Caribbean heritage, excluding Mixed Heritage people (Eddo-Lodge, 2020). The British Sociological Association (2005 as cited in Ashraf, 2016) has stated that the term "Black" has political connotations referring to individuals with African and Caribbean origins with a shared history of colonialism, imperialism, ethnocentrism and racism. This however seems to link Blackness with overwhelmingly negative experiences. Alternatively, the definition posed by Rollock et al. (2015, p. 21) asserts: "To be Black is to share a specified cultural understanding, reminiscences and practices which are communicated through history, food, a belief in a Black communality or uniqueness and an experience of racism". However, since Agyemang et al. (2005) maintain that the term "Black" covers a wide range of ethnic and cultural backgrounds, it could be argued that not all Blacks have experienced racism (e.g. Blacks in remote villages in Africa with no contact with the outside world). Further,

being that Operation Trident was set up by the Metropolitan Police in 1998 to combat disproportionate “Black on Black” shootings, Black communality can be brought into question (“Q&A: Operation Trident”, 2006). Still, more positivity and balance has been found in the Rollock et al. (2015) definition accounting for its adoption in this study. With balance in mind, it should be noted that the capitalisation of the “b” for “Black” in this thesis is in recognition of those who for generations have been in the “lower case” (Winters, 2020). Although this is usually accompanied by a deliberate lower case “w” for White people (with European ancestral origins), in a quest for equality between humanity, this thesis will also capitalise the “W” for White individuals (Bhopal, 2004; Winters, 2020).

1.4 Context and Background of the Current Study

Research shows that the BME group frequently encounters unfair, unequal and racist treatment within education (Macpherson et al., 1999). This has made them four times more at risk of exclusion as compared to their demographically matched White peers and thus four times more likely to finish school without academic qualifications (Eastman, 2011; Department for Education (DfE), 2016; Parsons 2009; Runnymede Trust, 2012). Whilst this reference to racist and discriminatory treatment suffered by BYP in UK schools provides some context for the current study, it is imperative to sufficiently ground this research in the historical and modern-day experiences of Black people worldwide, as explained below. The Post Traumatic Stress Syndrome (PTSS) theory by DeGruy (2005) has been presented before this historical and modern day context of the global Black experience in order to more firmly link such historical experiences with the impact on Black people today and will be used within the discussion to cement such understanding.

DeGruy (2005) argues that the impact of multi-generational oppression of Africans and their descendants due to over four centuries of chattel slavery is unfortunately ever present in the modern day. DeGruy (2005) proposes the theory of PTSS which posits that multigenerational trauma from centuries of slavery and continued oppression and institutionalised racism has caused present day physiological and psychological difficulties for Blacks. Physiological symptoms include hypervigilance and arousal alongside psychological symptoms of stress, self-doubt, depression, aggression and challenging interpersonal relationship dynamics all of which have impacted Blacks emotional, physical and economic wellbeing (DeGruy, 2005, Kimmerling et.al, 2002). Moreover, epigenetics research further concretized the evidence of PTSS whereby the exposure of trauma through environmental stimuli such as torture, murder and rape caused a transmutation in the genetic makeup of trauma victims which is then transmitted throughout multiple generations (DeGruy, 2005; Reid et al., 2005; Weber, 2007). Akin to “Black fatigue”, Winters (2020) maintains that repeated variations of stress results in extreme exhaustion and leads to mental, physical and spiritual maladies passed down through the generations of the Black ethnic group.

Backed by twelve years of DeGruy’s qualitative and quantitative research, PTSS’s empirical evidence has been used to demonstrate that racialised societal oppression still exists towards Black people in the present day (Burrowes, 2019). PTSS encompasses the real or imagined belief that modern-day societies benefits are inaccessible to the Black people that inhabit them (DeGruy, 2005). This is due to the transition of one form of racial oppression to another, beginning with chattel slavery through multiple forms of racial oppression in USA history such as the American penal

system which disproportionately affects Blacks (Danzer, 2012; DeGruy, 2005; Marsella et. al, 1996; Washington, 2006). While the current study is focused on the experiences of BYP in PWSS within the UK, like PTSS it can be argued that the current climate of racism and discrimination BYP face is heavily associated with the global and historical oppression towards the Black group (Zamudio et al., 2011). As such, Black experiences concerning slavery, mass Black migration to the UK and global social unrest prompted by Black killings are key focal points.

It is acknowledged that whilst complexities and nuances between various global societies and the UK exist, history has demonstrated commonality in themes of racism, oppression and ill treatment within the global Black experience (Zamudio et al., 2011). It is of grave importance therefore that the voices of Black people as it pertains to their global (as opposed to only the UK), historical and modern-day experiences are not again silenced in research (Roberts et al., 2020). The journalistic and emotive style of writing in this section involving minimal criticality is deliberate. Although Black history is being re-written and alternative views exist, the decision to present the most dominant and overwhelmingly Black oriented discourse was vital to earnestly convey centuries of Black trauma, informed in part by personal experiences of Black oppression, this stance provides the necessary backdrop to exploring and understanding the experiences of BYP in PWSSs (Smith, 1980). Information on the educational experiences and attainment of BYP in UK education will also be discussed alongside national and local policies enforced, in an attempt to make the experiences of UK Blacks more palatable and the discrimination, redressed.

1.4.1 Historical and Modern-Day Context of Global Black Experiences

1.4.1.1 1400's-1800's: Export Slavery.

Black history research teaches that although certain parts of Africa (e.g. Ghana, Egypt and Mali) had achieved some form of societal, political and economic prosperity well before the fifteenth century, from the European perspective, Africans were deemed inferior (Eltis, 2007). The notion that Africans were “less than” Europeans was enough to in part justify the cultivation and maintenance of the transatlantic slave trade for centuries to come (Eltis, 2007). Approximately 12.5 million Africans were forcibly and mostly permanently uprooted from their native lands on route to the West Indies at the hands of American and European slave traders (Eltis, 2007). They were chained together like animals, flogged for rebellion and were repeatedly and brutally raped and lynched (DeGruy, 2005). Africans during this time experienced family dissolution, food and water deprivation and being thrown overboard like rubbish when sickness threatened cargo and crew (Burrowes, 2019). Human beings of African descent were subsequently enslaved against their will and owned as property to be sold, bought, given and inherited (“chattel slavery”) for the economic gain of various global nations (Chattel Slavery: Definition and America, 2017). Although alternative views depict content Negro slaves, 11-year-old African slave Olaudah Equiano recounts that the horrors of slavery were so merciless that he “wished for death to relieve him” (Equiano, 2022, p.73; Smith, 1980).

The Black experience during the 1400's-1800's meant for many, inferiority, enslavement, inhuman treatment and the denial of one's basic human rights (Burrowes, 2019).

1.4.1.2 1900's: Mass Black Migration to the UK.

The mass migration of Caribbeans and Africans to the UK between 1948-1971 post World War II occurred as a result of Blacks being asked to come to Britain for a better life and to help rebuild the country (Akomaning-Amoh, 2018; Gaine et al., 2005; Gibson & Barrow, 1986; ONS, 2010). Afro-Caribbean migrants were offered production, service sector and healthcare jobs (Virk, 2020). Banton's (1967, 1973) early writings on anti-colonial and post-war race describe the profound difficulties UK citizens had with adaptation to these demographic changes (Anderson, 2018). However, alternative views highlight Black US soldiers being previously welcomed in the UK as fellow fighters against fascism during World War II (The Barnet Group, n.d.). Nonetheless, these writings depict a White British population vehemently against the resettlement of ex-colony BME's on British soil. They sought to stop too many Black immigrants from entering the UK and disrupting the uniformity of Whiteness in both social and political contexts (Solomos, 2003). In 1968, MP Enoch Powell envisaged a British nation of dissension and violent disorder if the immigration of Black or brown-skinned people was not immediately stopped (The Sterling Times, 1968). Miles and Brown (2003) however emphasise that the arrival of European workers during the same era was met with more tolerance than Blacks. In the present day, critics highlight the UK's greater acceptance of Ukrainians (due to Russia's invasion) than those from Africa due to western media bias and systemic racism (Open Access Government, 2022).

To be Black in the mid-late 1900's in the UK meant being negatively stereotyped, deemed as work averse and a drain on public resources, likened to primitive apes,

abused, rejected and subjected to endless processes of racialisation (Banton, 2001; Miles, 1989; Sivanandan, 1982).

1.4.1.3 2000's: Social Unrest Prompted by Black Killings.

In the UK, major social unrest with widespread violence and the destruction of property arose in 2011 due to the police shooting of Black Londoner, Mark Duggan. Labour Minister of Parliament Claudia Webbe believes this occurred as a result of institutionally racist policing (Webbe, 2021). In more recent times, the Black Lives Matter (BLM) movement has brought similar social unrest associated with the killing of Black people in the USA to a global centre stage through social and media connectivity (Hodgkinson et al., 2021).

BLM is a decentralised social and political movement that seeks to highlight racism, racial inequality and discrimination experienced by the Black community (Tikkanen, 2022). It was founded by Black women in America in 2013 in response to the acquittal of Trayvon Martin's (an unarmed Black boy) murderer. Notwithstanding criticism around its potentially flawed understanding of the criminal justice system it has garnered substantial international support (Hodgkinson, et al., 2021).

In the USA, countless casualties of racial terrorism since 2014 involve several unarmed Black men being shot and killed by US police such as Eric Garner, Michael Brown and Tamir Rice (DeGruy, 2005). Contrariwise, armed White males (e.g. Jared Lee Loughner and Dylan Roof) who had shot and killed several people around the same period were all arrested without incident (DeGruy, 2005). Most significantly, several tragic racially motivated deaths of Black people including Ahmaud Arbery, Breonna Taylor and George Floyd occurred during a 30-day period in spring 2020

amidst a global Covid-19 pandemic and lockdown (Winters, 2020). Police officer Derek Chauvin murdered George Floyd by kneeling on his neck and back for 8 minutes 46 seconds and Floyd's final words "I can't breathe" became the rhetoric used by protestors and rioters in approximately 40 countries and every continent except Antarctica (Cornelius, 2021; Smith et al., 2020). Although worldwide, powerful and organised protests against systemic racism spotlighted the fact that "Blacks can't breathe" the "All Lives Matter" (ALM) slogan created in opposition to the BLM movement signified a continued narrow understanding of the plight inherent in the modern-day Black experience (Atkins, 2019). Whilst ALM received support from prominent US politicians (e.g. Hilary Clinton) citing BLMs' divisive stance, it existed only as a hashtag and controversial slogan and did not gain enough sustained momentum in order for it to function as a social movement (Lawford, 2020). A significant rebuttal to ALM asserts: "When Black lives matter, all lives will matter" (Phoenix et al., 2020).

The subsequent recent surge in momentum of the BLM movement and global social unrest provoked discussions in the UK around corporation, educational and political race reforms. This has included prompts for renaming of buildings and streets which were named after slave traders (e.g. the name "Cass" was removed from the Cass School of Education and Communities at the University of East London following concerns raised about links to historic injustice) (McPhillips, 2023). Moreover, the Bank of England pledged to remove statues or paintings connected with slave traders from public display (Jolly, 2020). The media vowed to incorporate more Black TV representation, whilst the employment sector promised a shrinking of the ethnicity pay gap (Royal Television Society, 2021). Even though such reforms may perpetuate the idea of increased tolerance and embrace towards the "other", the penning of books

such as “White privilege: The myth of a post racial society”, “White Fragility”, “Black Fatigue”, “Natives”, and “Why I’m no longer talking to White people about race” all written since 2017 paints a chillingly different picture already identified in earlier readings (e.g., Miles, 1989).

Most significantly in terms of reforms after the social unrest due to the high profile killings of Black individuals, the government commissioned a review of racism in the UK (Commission on Race and Ethnic Disparities, 2021). Controversially, this report found no evidence of institutional racism in the UK despite a YouGov polling in the same year demonstrating that the general population believed otherwise (Smith, 2021). Even with more UK acceptance of interracial marriage the general UK population believes that race relations for Blacks is deteriorating, aligning closely with views from BME communities (Eatwell & Goodwin, 2018; Goodhart, 2017; Smith, 2021). The term “Living while Black” then has been coined to depict the relentless unjust and inequitable treatment against Black people and the violence towards them that often ensues in the present day as a result (Winters, 2020).

To be Black in the 2000s then means to fear racial terrorism by the lay man *and* police (Winters, 2020). Further, Winters (2020) reminds us that the systemic racism endured by Black people in the present day has negative health, socio-economic, educational, workplace and social implications. Of the present-day Black experience overall, Winters (2020) surmises that “Racism is killing Black people”.

In summary therefore, the global, historical and modern context of the Black experience has been shrouded in overwhelmingly negative treatment towards a people who have been depicted as inhuman, inferior, incapable and worthless. This

background is pivotal to foster understanding around the experiences of BYP in a PWSS within the current study.

1.4.2 Educational Context of Black Experiences: Attainment and Local and National Policy

By reflecting on the historical and modern-day experiences of, and discourses related to Black people, *some* understanding of this complex phenomenon has now been established. As the current study surrounds the lived experiences of BYP within education, it is important to provide some context on the UK educational experiences and attainment of BYP, alongside the relevant legislation enforced.

1.4.2.1 Black Experiences in UK Education.

Article 2 of the UN Convention on the Rights of the Child (1989) necessitates that global governments protect all children from any type of discrimination (UNICEF, 1989). Despite this, Healey (2004) highlights that discrimination and racial inequality are embedded and consequential in society which forms the experiences of minority groups. Equal opportunity refers to *all* individuals in society experiencing opportunities to both attain and flourish, which are as good as the opportunities' afforded to others (Griffin, 2008; Verma et al., 2007). Research below suggests that this seldom applies to BYP in education.

Blacks continue to experience the othering that took place in the educational system in the 1970's and 80's with the objectification of Black bodies and negative judgements placed on their hair texture, shape and posture (Rollock & Gillborn, 2011; Sims-

Schouten & Gilbert, 2022). Violent and dangerous labels ascribed to BYP during political uprisings and racial profiling in the 1980s filtered through to the schooling system in that academic and political research framed these issues as a problem with Black children, as opposed to a problem with White society (Abijah-Liburd, 2018; Cole, 2004). Subsequent disaffection due to discriminatory treatment of the Black community initiated struggles with the enculturation process, whereby Blacks experience difficulty in adapting to British culture (Reber, 1995). With name calling and cussing about colour being commonplace in the schooling experiences of BYP, assimilation to the dominant culture would of course feel like an insurmountable task, instead however, the myth of an anti-education Black culture was propagated (Abijah-Liburd, 2018; Ali, 2003; Blair, 2008; Parsons, 2009; Rollock & Gillborn, 2011, Tizard & Phoenix, 2002).

Educational experiences of Black children have also involved them being pathologized and labelled as educationally subnormal through early inappropriate use of psychometric testing by Educational Psychologists (EPs) which placed BYP at further disadvantage (Coard, 1971b). Additionally, BYP have long been featured for higher rates of emotional problems, Special Educational Needs and are 1.5 times more likely to be identified with behavioural concerns (Gillborn & Mirza 2000; Maylor et al., 2009; Rollock et al., 2015; Tomlinson, 2009, 2015). Black children are least likely to be streamed into the top sets and are therefore assumed to draw the least benefit from the UK education system (Department of Communities and Local Government (DCLG), 2009; DfE, 2016; Gillborn, 2010; Strand, 2012). Further, teachers are said to patronise and treat BYP differently and unfairly (Warren, 2005). Blacks are also negatively stereotyped, treated with suspicion at break time with low teacher

expectations, all of which negatively impact the achievement capabilities of vulnerable BYP (Firth, 2005; Richardson, 2007; Tomlinson, 2005).

1.4.2.2 Black Attainment in UK Education.

Although it is beyond the scope of the current study to provide ethnic attainment data for all years since the General Certificate of Secondary Education (GCSEs) was introduced in 1986, it is important to acknowledge that specific trends in Black achievement over the last few decades have been identified. The current study cites DfE trend analysis information from two reports spanning 1991-2013 alongside yearly GCSE ethnicity attainment data from 2014-2022 (The DfE, 2015; 2016; 2017; 2018 2022; the National Pupil Database between 2003-2013 and the Youth Cohort Study (YCS) between 1991-2006 (both as cited in Strand, 2015). The collation of this information sufficiently provides an accurate picture of Black attainment in UK education over time.

1.4.2.3 1991-2006: The Youth Cohort Study (YCS).

Persistent low academic attainment at GCSE level means that UK BYP have been under scrutiny for several decades (Akomaning-Amoh, 2018; Coard, 1971; Gillborn & Mirza, 2000). Whilst extensive research and discussions have occurred surrounding Black underachievement in British schools, the achievement gap remains an unsolved and unprioritized problem (Demie, 2005). As such, despite their belief that “Black students can succeed”, Gillborn and Mirza (2000) highlight that this ethnic group are being outperformed by other ethnic groups such as Indians and Chinese. This view is supported by a study undertaken by the YCS which provides a historical overview of

Black academic attainment over a 15 year period between 1991 and 2006 (Strand, 2015).

Figure 1.1: Percentage of 16-Year-Olds Achieving 5 or More GCSEs at Grades A*-C: YCS 1991-2006. (Strand, 2015).

Ethnic origin	1991	1993	1995	1997	1999	2001	2003	2006
White	37	43	45	47	50	52	55	58
Black	23	21	23	29	38	36	34	50
Asian	33	36	38	45	48	52	55	64
Indian	38	45	48	54	60	60	72	72
Pakistani	26	24	23	29	29	40	38	52
Bangladeshi	14	20	25	33	29	43	44	57
Other Asian	46	50	61	61	72	64	65	77
Other ethnic group	*	37	46	47	42	53	59	56
All Pupils	37	42	44	46	49	51	54	58
Weighted sample	24,922	18,020	15,899	14,662	12,899	15,714	13,178	19,114

Notes: data sourced from Table 4.1.1 of DfE (2008). Statistical Bulletin. YCS & LSYPE: The activities and experiences of 16 year olds: England 2007. Results for White students indicated by the smoothed black line.

Figure 1.2: Graph of Statistical Data Above

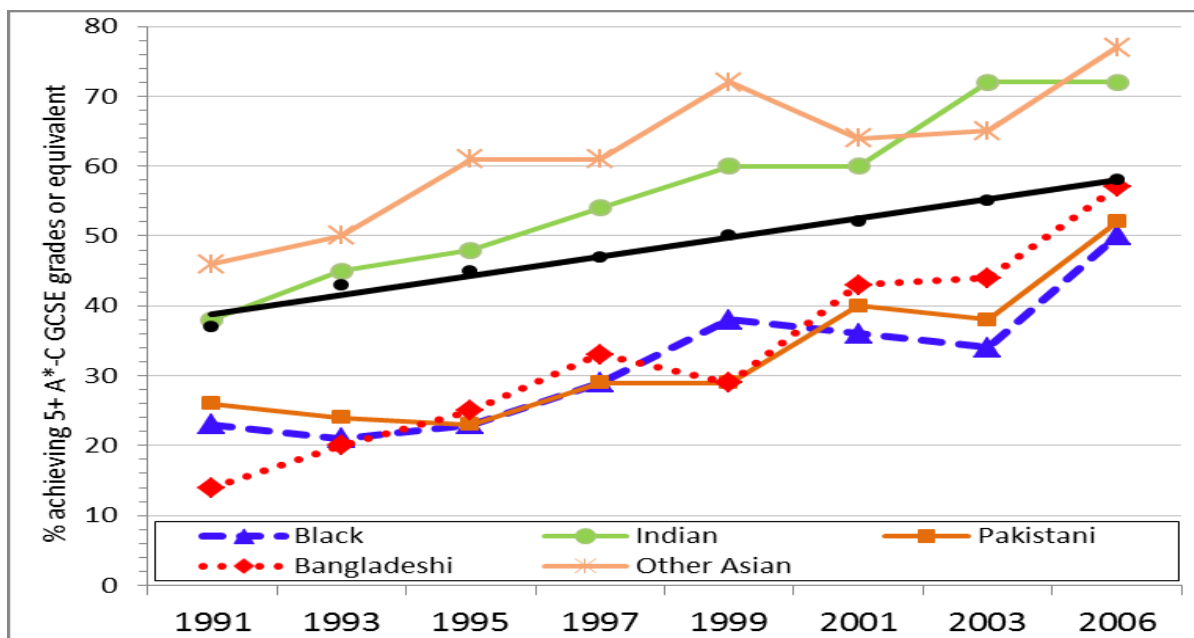


Figure 1.1 suggests that Black pupils narrowed the GCSE 5 A*-C attainment gap with White pupils from 14% to 8% over the 15-year period. Although BYP doubled the

proportion of 5 A*-C grades over this duration from 23%-50%, the graph in figure 1.2 clearly demonstrates that the Bangladeshi ethnic group who began 9% below the Black group in 1991, surpassed them by 7% in 2006, rendering Blacks the lowest performing ethnic group, 27% behind the highest achieving “other Asian” ethnic group category. However, Strand (2015) criticises the YCS for the aggregation into a single “Black category” which obscured significant differences between Black groups.

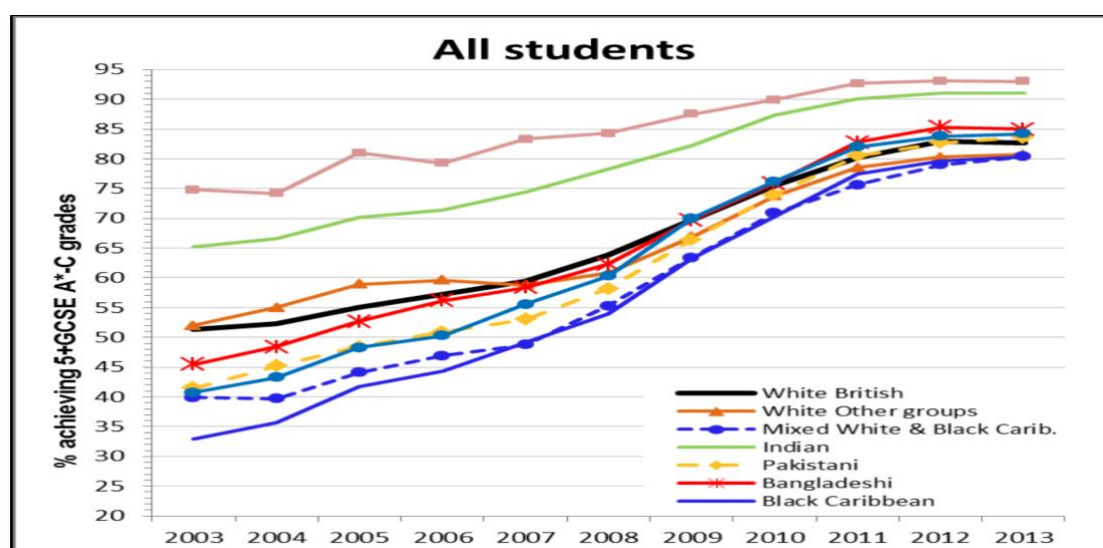
1.4.2.4 2003-2013: The National Pupil Database: 5+ GCSE A*-C Grades or Equivalent (5AC).

Strand (2015) notes that the Annual School Consensus data introduced in 2002 provided a much more differentiated ethnic coding system as compared to the YCS. Between 2003-2013, this breakdown demonstrated (see figure 1.3 and 1.4) that Black Caribbean pupils, particularly Black Caribbean boys had much lower achievement than Black African students. Even though the Black Caribbean group closed the gap with the White British group from approximately 18% to 2% over the 10-year period, the DfE maintains that Chinese pupils remain the highest attaining ethnic group whilst the Black group overall remain the lowest performing group despite showing the largest improvement (Strand, 2015).

Figure 1.3: Percentage of Pupils Achieving 5+ A*-C GCSE or Equivalent By Ethnic Group: 2003-2013

		2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013
All	White British	51.3	52.3	55.0	57.2	59.5	63.8	69.8	75.5	80.2	82.9	82.7
All	White Other groups	52.0	55.0	58.9	59.6	58.8	60.8	66.9	73.8	78.5	80.3	80.7
All	Mixed White & Black Carib.	39.9	39.7	44.1	46.9	48.8	55.3	63.4	70.9	75.6	79.0	80.4
All	Indian	65.2	66.6	70.1	71.4	74.4	78.3	82.3	87.3	90.1	91.1	91.0
All	Pakistani	41.5	45.2	48.4	50.9	53.0	58.2	66.4	74.0	80.5	82.7	83.6
All	Bangladeshi	45.5	48.4	52.7	56.2	58.4	62.3	69.7	75.9	82.8	85.3	85.0
All	Black Caribbean	32.9	35.7	41.7	44.4	49.1	54.0	63.3	70.3	77.5	79.7	80.4
All	Black African	40.7	43.3	48.3	50.3	55.6	60.3	70.0	76.2	82.0	83.8	84.2
All	Chinese	74.8	74.2	81.0	79.3	83.3	84.3	87.5	89.9	92.7	93.1	93.0
All	Black Other groups	33.6	36.2	41.7	46.9	49.7	56.2	64.2	71.4	78.9	79.6	82.4
All	ALL PUPILS	50.7	51.9	54.9	56.9	59.3	63.5	69.8	75.6	80.5	83.0	82.9

Figure 1.4: Graph of Statistical Data in Figure 1.3



1.4.2.5 2014-2019: Black Attainment GCSE Data.

Between 2014 and 2019, the majority of the ethnicity GCSE attainment data presented below was again aggregated. Whilst the criticism levelled by Strand (2015) above suggests that this ignores nuances between different Black ethnic groups, the researcher has found this aggregation useful in order to explore Black GCSE attainment overall which is presented below.

GCSE 5+ A*- C attainment data from 2014 shows that although the Black ethnic group achieved a 53.1% pass rate in 2014, they still performed the lowest with the Chinese ethnic group attaining a 74.4% in the same year (DfE, 2015). GCSE 5+ A*- C attainment data from 2015 demonstrates that the Black ethnic group again performed lowest at 52.0% as compared to the Chinese ethnic group at 76.6% (DfE, 2016). In 2016 the Department for Education shifted to presenting GCSE data by ethnicity only in English and Maths rather than 5+ A*-C attainment data. Even so, the Black ethnic group continued to perform lowest at 59.2% as compared to the Chinese ethnic group at 82.8% (DfE, 2017). In 2017 the Department for Education introduced a 9-1 grade scale for GCSEs as opposed to the traditional A*-C grading system. Again measuring GCSE English and Maths, only 38.4% of the Black ethnic group attained a grade 9-5 and performed the lowest (A*-high C equivalent) whereas the Chinese ethnic group attained 72% performing the highest (DfE, 2018). In 2018, the Black ethnic group still performed lowest at 38.8% attaining a grade 9-5 in GCSE English and Maths as compared with the Chinese ethnic group achieving 75.3% during the same year (DfE, 2022). In 2019, the Black ethnic group's GCSE English and Maths grade 9-5 attainment was again the lowest at 37.8%, decreasing by 1% (DfE, 2022). In contrast, the Chinese ethnic group again performed the highest, increasing by 1.3% to 76.3% (see figure 1.5 below) (DfE, 2022).

Figure 1.5: GCSE Attainment by Ethnicity for 2019-2022

Table 11: Attainment by ethnicity for pupils in state-funded schools in England, 2018/19 – 2021/22

		Asian	Black	Chinese	Mixed	Other	White
Total number of pupils at the end of key stage 4	2018/19	58,111	31,175	2,006	27,018	9,607	406,707
	2019/20	61,023	32,935	1,959	29,481	10,522	416,504
	2020/21	63,704	34,911	2,101	31,772	11,265	421,995
	2021/22	66,828	36,070	2,435	34,068	11,976	425,270
Percentage of pupils entering the English Baccalaureate	2018/19	50.6%	46.5%	61.6%	44.3%	51.1%	37.5%
	2019/20	51.9%	47.7%	64.2%	44.3%	51.1%	36.9%
	2020/21	50.9%	45.7%	62.4%	41.8%	51.0%	35.7%
	2021/22	51.3%	46.8%	61.8%	42.1%	51.5%	35.4%
Percentage of pupils achieving grades 5 or above in English and mathematics GCSEs	2018/19	51.9%	37.8%	76.3%	43.8%	43.4%	42.4%
	2019/20	58.3%	46.0%	79.6%	50.2%	50.5%	49.1%
	2020/21	60.6%	48.9%	83.8%	51.5%	53.1%	50.9%
	2021/22	61.5%	49.4%	80.0%	49.9%	52.1%	47.9%

1.4.2.6 2020-2022: Black Attainment GCSE Data During the Covid-19 Pandemic.

GCSE English and Maths grade 9-5 attainment data for 2020 (see figure 1.5 above) demonstrates that the Black ethnic group consistently underperforms and ranks last with a 46.0% pass rate and is 33.6% below the high performing Chinese ethnic group at 79.6% (DfE, 2022). However, since GCSE examinations for this year were cancelled in response to the Covid-19 pandemic and quality assured teacher assessed grades were awarded instead, low teacher expectations of Blacks should be considered in interpretation of these results (Firth, 2005; Richardson, 2007; The

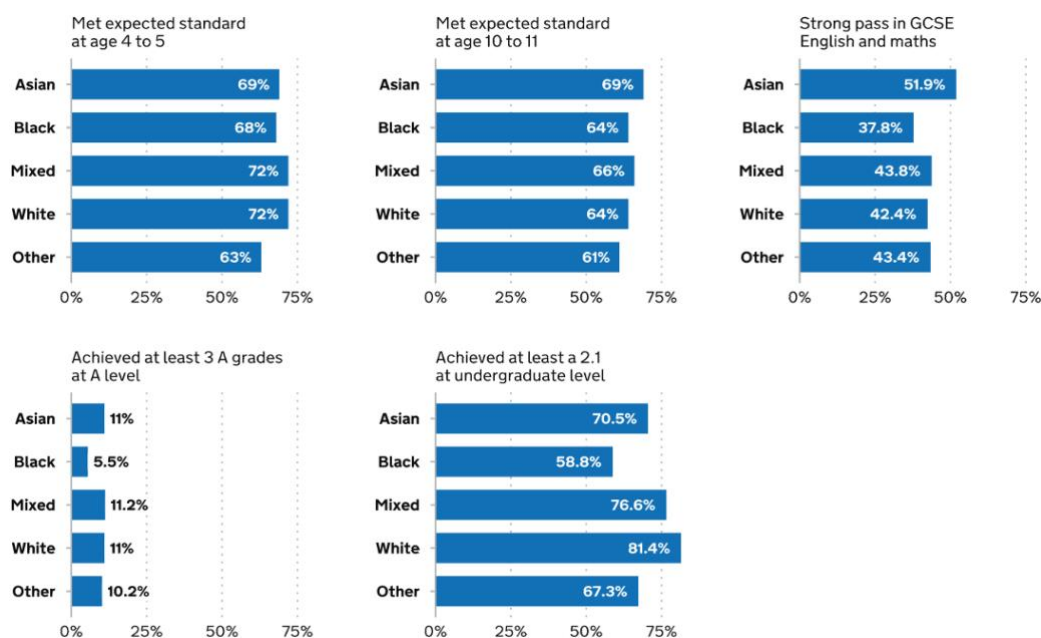
London Development Agency Education Commission (LDAEC) 2003 as cited in Akomaning-Amoh, 2018). GCSE English and Maths grade 9-5 attainment data for 2021 (see figure 1.5 above) again highlights the lowest performance for the Black ethnic group at 48.9% as compared with an 83.8% pass rate for the Chinese ethnic group (DfE, 2022).

Interestingly however, GCSE English and Maths grade 9-5 attainment data for 2022 outlined that the Black ethnic group performs 1.5% better than the White group, ranking them second to lowest at 49.4% this year as compared to the White group at 47.9% and the consistently highest performing Chinese ethnic group at 80.0% (DfE, 2022). Whilst the researcher acknowledges this slight improvement in the performance of the Black ethnic group, being that no further GCSE attainment data exists at the time of writing it would be premature to assume that this is a permanent shift. Therefore, attainment data over the last 32 years depicts a Black ethnic group who persistently underperforms within their GCSE examinations.

1.4.2.7 Black Attainment from Early Years to Degree.

Whilst all the statistics aforementioned paint a troubling picture of Black attainment to date, figure 1.6 below reveals that the most noteworthy decline in attainment is from age 10-11 at 64% to 37.9% for a strong pass at GCSE. This 27% decline in achievement is significantly larger than that for all other ethnic groups which in turn leads to the lowest A level and subsequent degree grades for the Black group prompting questions around the secondary school experience of BYP for which the current study aims to provide some answers.

Figure 1.6: Percentage of Pupils Meeting Attainment Goals in Early Years, Key Stage 2, GCSE's, A Levels and Degree By Ethnicity



1.4.2.8 National and Local Policy.

Being that some background on the disturbingly racist UK Black educational experiences and poor attainment has been established, it is important to acknowledge the role of national and local policy within this understanding. On a national level the UK government has produced a considerable amount of legislation to help tackle and alleviate racial discrimination, most notably through civil law and human rights legislation such as the many Race Relations Acts of 1965, 1976, 2000 (see also, Akomaning-Amoh, 2018; Rampton, 1981; Swann & Swann, 1985). In addition, a number of key policies were implemented by various UK governments in an attempt to improve the education of BYP.

The Education Act of 1944 was enforced to entitle all children irrespective of cultural, religious or social economic background to experience good quality education

(Akomaning-Amoh, 2018). In practice however, the tripartite system of secondary education established by this act proved to have many shortcomings (Akomaning-Amoh, 2018). Middle-class children dominated secondary modern, grammar and private schools, leaving the working class to enrol in the limited technical schools which promoted the underlying belief that social or racial groups could be designated as more or less intelligent which negatively impacted Blacks (Hill, 2001; Lawton 2005, Tomlinson 2002; Tomlinson, 2008). Despite the initial intention of the Education Act 1944 therefore, research illustrates that educational success is strongly linked to cultural capital, disability, social class and ethnic background, which meant that the Black community remained disadvantaged (Bourdieu & Passeron, 1977; Cole, 2017; Dorling, 2014; Hill & Cole, 2013; Tomlinson, 2005, 2008, 2014).

Further Conservative education reforms in the 1990's witnessed the exclusion of ethnic diversity from the agenda as well as an overlooking of biased and discriminatory practices (Gillborn, 1995; Troyna, 1993). Whilst the enquiry into the racially motivated murder of Stephen Lawrence by the Macpherson report in 1999 saw New Labour endeavour to eradicate institutional racism, Akomaning-Amoh (2018) questions how far such laws went to encourage equality and diversity for the BYP in education (Hill, 2001; Tomlinson, 2001).

In 2010, the Coalition government at the time introduced a new policy around the education of disadvantaged children with less reference to the Black group (Morgan, 2013). The raising of university tuition fees, withdrawal of Education Maintenance Allowance and the closure of many Early Years Sure Start centres brought the rhetoric of government support for disadvantaged students' into disrepute (Akomaning-Amoh,

2018). Such changes meant Black students were disproportionately affected by austerity (Hill, 2013).

In 2017 the government commissioned the Lammy Review which found racial bias disproportionately affecting Black and Asian minority ethnic (BAME) groups (including those of school age) within the criminal system at every level. BAME were nine times more likely to be in custody than Whites. Although 35 recommendations were levelled at the government to bring about reform, after the 2020 update, the proportion of BAME youth in custody increased, highlighting the “indifference to issues of race in governmental departments’ as Lammy outlined (Lammy, 2017).

In regard to the geographical location of the current study, on a local level whilst the Kent Equality and Diversity Report and Policy 2021-2022 acknowledges its 93.7% White population vs its 6.3% BME population (which is lower than the average for England at 14.6%), there is little mention on policies in place to directly engage with and support the unique and often multifaceted circumstances BME students and families in the Local Authority (LA) face (Kent County Council, 2022).

In summary, the difficulties inherent in the educational experience and attainment of BAME in UK education alongside the failure of national and local policies to produce community cohesion and equality for all provide crucial context for the exploration of the experiences of BAME in PWSS (Dyson et al., 2010).

1.5 Researcher’s Background and Positionality

To fully grasp the researcher’s background and positionality, first person narrative has been employed within this segment.

As a female of Afro-Caribbean descent, I grew up in the 1980's in an inner-city London Black community rife with the stench of socio-economic deprivation, criminality, teenage pregnancy and single parent households. My Black resilient single mother made a crucial decision to send me to a PWSS outside of the borough in the hope of altering the potentially mediocre trajectory of my life.

As a BYP, my experience of education within a PWSS was stained with monkey enactments, "N word" references, inequitable access to resources and opportunities and teachers threatening to "further burn me into black toast". Although perhaps less overt, sadly my experience did not feel to significantly differ from my late grandmother's (Windrush generation) who shared harrowing stories of monkey chants, physical and verbal abuse and signs stating, "Workers wanted: No Blacks'. As a Black woman approaching her 40's in the UK, racism has been no stranger to me. Like American civil rights activist Reverend Al Sharpton demanded after the killing of Floyd, I am compelled to see the powers that be, "Get their knee off our necks!"

Though my reflective capacity forewarns me of the impending emotional upheaval of excavating this deeply painful, personal and complex subject area, I travail. Significant pondering on how other BYP in PWSSs 23 years later may be (positively or negatively) experiencing *their* educational journey and the impact this has on *their* life outlook and outcomes beckons me to endure. My quest to uncover whether truth exists in Dr Sewell's statement that "Britain is no longer deliberately rigged against ethnic minorities....and that few disparities are directly linked to racism" propels me forward (Commission on Race and Ethnic Disparities, 2021). Unlike the previous picture of Black attainment, I achieved 9 strong A-C GCSE grades and feel the urge to "rescue"

or excessively encourage these Black participants in a way my duties as a “neutral” researcher disallow. Congruence therefore coerces me to admit that as a Black racially oppressed researcher, “bracketing” was no easy feat (Denzin & Lincoln, 1994). Despite the slow rising and collapsing of my chest cavity, the burning sensation in my throat, or the single tear that rolls down my chestnut brown cheek provoked by immersive reading on the Black plight, transformation for the marginalised through research is the goal.

Finally, as a TEP, I am mindful that historically speaking, EPs have had a hand in being problematically deterministic about the educational futures of BYP (Williams, Weerasinghe & Hobbs, 2015). I consider the EP role as a calling to advocate for all young people, but primarily those (BYP) who have been misunderstood, unheard, thought incapable and mistreated. As a Black TEP and researcher therefore, I am committed to raising awareness of the educational experiences of BYP, thus the current study will “lift up the rug” on how BYP experience education within PWSSs today.

1.6 Research Rationale and Objectives

Whilst a sizeable amount of educational and sociological research as well as statistical data has been conducted into the experiences of Black students in the UK, such research within educational psychology is limited (Doharty, 2018; Gillborn, 2005; Lander, 2015; Mngaza, 2020; Strand, 2019; Strand & Lindorff, 2018; Rollock, 2012). The current study’s objectives, detailed in later chapters, are to add to our existing knowledge base within this topical area. Additionally, being that approximately 95% of Black British students have experienced racism in school it will provide BYP with a

space to use their voice to shed light on how they experience being Black within a PWSS and what the systems around them can do to improve this experience if necessary (Bronfenbrenner, 1979; Young Men's Christian Association, 2020). The values that EPs' assume being beneficence, autonomy and most significantly social justice mean that we are best placed to view and translate such educational experiences from an ecological and interactionist perspective (Beauchamp & Childress, 2001; Mngaza, 2020). In this way we are able to facilitate a greater understanding of ethnic differences and seek opportunities to challenge the overwhelmingly negative constructions of Blackness of underachievement, criminality and school exclusion for BYP (HCPC, 2015). To this end, both EPs and educational professionals can be encouraged to enhance cultural sensitivity, engage in anti-oppressive practice and develop a more targeted response, including in intervention and training, to supporting BYP to better navigate their experiences in PWSSs.

1.7 Chapter Summary

This chapter has provided extensive historical, educational and legislative context and background of the experiences of BYP. The objectives and rationale behind the study have been clearly detailed alongside my personal motivations as a Black female who also attended a PWSS and TEP whose profession has contributed in part to some of the educational difficulties BYP face. By telling their own story, like Olaudah Equiano, the slave whose stories were pivotal in the abolition of slavery, the BYP in the current study have an opportunity contribute insight towards necessary race reforms in education (Kaye, 2005).

Chapter Two: Literature Review

2.1 Chapter Overview

This chapter provides information on the qualitative literature review of existing research undertaken pertaining to the lived experience of BYP within education (Chrastina, 2018). Whilst the methodology chapter (chapter three) provides a detailed account of the current research's philosophical underpinnings, it was important to discuss how the researcher's subjectivist ontology aligns with the approach taken within this literature review. This literature review has been conducted with respect for the individualistic beliefs human beings hold around the nature of reality (Hancock, 2021; Ramazanoglu & Holland, 2002). As such a qualitative meta-synthesis which perceives the subjective nature individual human experience as valid without the need to search for an objective and external truth was conducted (Hancock, 2021; Williams & Shaw, 2016). In this way a clear outline of the study identification process and subsequent subjective critical analysis of the subjective nature of participant experience and synthesis of findings has been presented.

The use of Williams and Shaw's (2016) five stage meta-synthesis process yielded six concepts from the 16 included research papers which are: identity, belonging, negative experiences related to Blackness, protective factors, failure to meet the needs of Black students and greater prevalence of social class and wellbeing challenges at predominantly White schools (PWSs-school/academic institution). The final concept listed is a new concept which does not present within the original studies and was rather generated through meta-synthesis, adding to a novel interpretation of the

subject area findings. Considerations around the contextual features is included in the discussion of each concept and literature gaps are identified to justify the research aims and objectives of the current study.

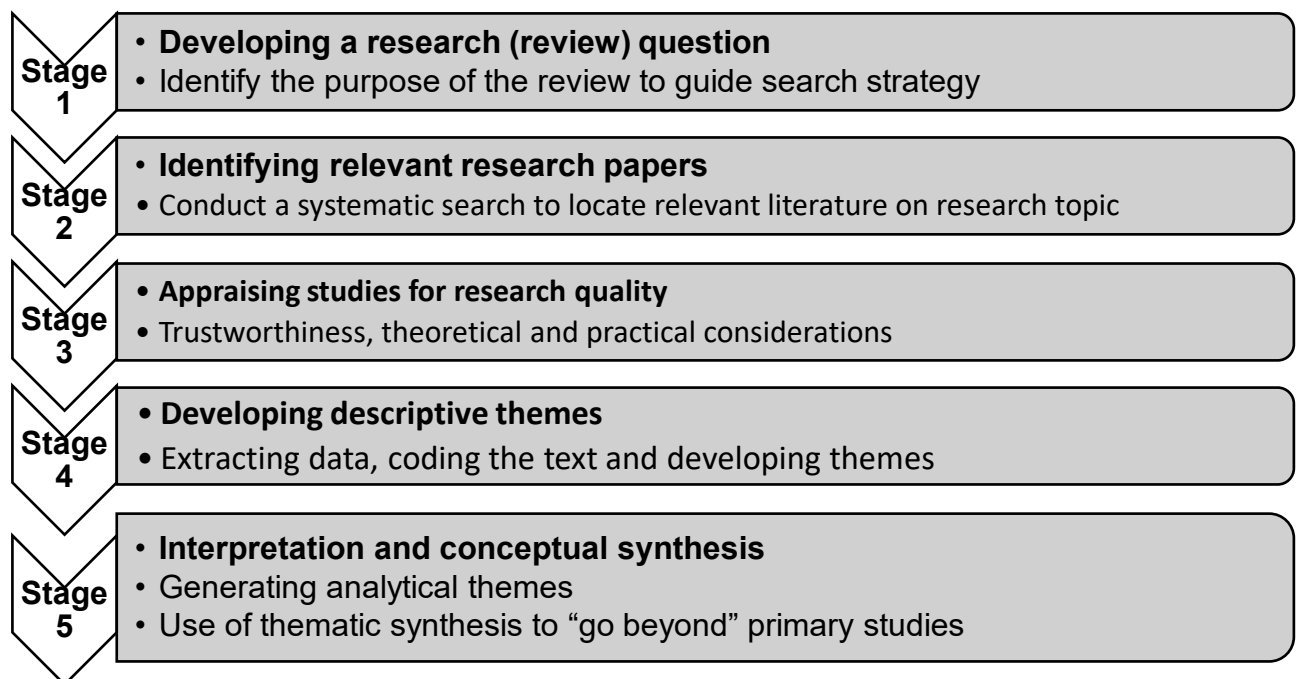
2.2 Justification of Literature Search and Review Methodology

Qualitative research studies largely focus on human experience, seeking to answer “how” or “why” questions and may elicit understanding of socially constructed phenomena including behaviour, expectations, needs or experiencing such as in the current study around the lived experiences of BYP in who attend PWSs’ (Chrastina, 2018). Because qualitative research studies play a crucial role in the production of research-based evidence, Grant and Booth (2009) highlight the importance of literature reviews in broadening insight of the phenomenon under investigation (Chrastina, 2018; Ludvigsen et al., 2016; Willig & Wirth, 2018). Grant and Booth (2009) document 14 types of literature review, their usage, alongside strengths and limitations of each approach and they conclude that review types that possess prescribed and explicit methodologies are advantageous yet limited. For this reason, the current study has opted for a qualitative meta-synthesis of research pertaining to the lived experiences of BYP within education using an adapted version of Williams and Shaw’s (2016) five stage process (see figure 2.1) which is described by Hammell (2007), as a “rigorous and explicit research method” (p.125).

The first three stages of Williams and Shaw’s (2016) five stage process involve the purpose of the review, a systematic searching and screening of papers alongside the appraisal of qualitative research. The fourth and fifth stages include the synthesis of the selected research papers (Williams & Shaw, 2016). Although several approaches

to synthesise qualitative studies has been developed (e.g. meta-ethnography, narrative synthesis, ecological triangulation etc.) this review drew upon the method of thematic synthesis for stage four and five (Charistina, 2018). This is due to its flexibility in addressing a range of research questions and its structured integrative and interpretative method to organise the literature and identify analytical themes (Gough et al., 2012; Thomas & Harden, 2008).

Figure 2.1: Williams and Shaw (2016) Meta-Synthesis Five Stage Process



This clearly structured literature search, appraisal and analysis methodology therefore allows for the location, critical appraisal and synthesis of multiple qualitative studies providing a holistic view of the study area pertaining to a specific research question (Hammell, 2007). Thus, a meta-synthesis does not merely involve the exploration and summarisation of qualitative research findings. Instead, it provides a reconceptualisation of the meaning and significance of a phenomenon, offering novel or enhanced interpretations of primary research studies *beyond* those attained from

individual qualitative research as well as the identification and potential to fill research gaps (Campbell et al., 2003; Chrastina, 2018; Ludvigsen et al., 2016; Paterson, 2012).

2.3 Details of Literature Search Methodology

2.3.1 Stage One: Developing a Research (Review) Question

Shaw (2011) highlights that the first stage of a meta-synthesis is to develop a focused research question which will guide the search strategy utilised to locate relevant literature within the second stage (Williams & Shaw, 2016). Though Williams and Shaw (2016) use the terms “research question” or “review question” interchangeably, the current study has chosen to use “review question” from here onwards to distinguish between the literature review question and the primary study’s research questions, which will be posed at the end of this chapter.

The rationale to conduct this review of literature within the current study was justified through the identified need to gain further insight into the lived experiences of BYP within PWSs’ (Williams & Shaw, 2016). Rather than only focusing on PWSs’ within the literature search however, the current study deemed it necessary to seek a wide breadth of information by sourcing studies related to the lived experiences of BYP in education overall. In this way it would additionally allow for the interpretation of differences and diversities in the data set (as is a key feature of a meta-synthesis), in respect to whether or not certain themes are more prevalent in PWSs’ than ethnically diverse schools (Chrastina, 2018). Thus, the clear, concise, relevant yet open review question “What does the literature highlight about the lived experiences of BYP in education?” was posed to identify the purpose of this review and steer the search strategy (Arksey & O’Malley, 2005).

2.3.2 Stage Two: Identifying Relevant Research Papers

2.3.2.1 Key Search Terms.

The second stage of this meta-synthesis involved the identification of research relevant to the review question through a comprehensive systematic search of published papers and grey literature (namely theses) located in electronic databases (Shaw, 2011; Thomas & Harden, 2008; Walsh & Downe, 2005). Systematic search strategies mean that meta-syntheses are further distinguished from narrative reviews that lack clear and accountable methods (Gough et al., 2012). The development of a search strategy was aided by the creation of a mind map of all the relevant terms, keywords and synonyms associated with the review question and theme of the research. The CHIP (context, how, issues and population) tool therefore (table 2.1) enabled easier identification of these search terms by breaking the question down into its key components (Context of the study; How it was conducted; the Issues investigated; and the Population involved) (Shaw, 2010).

Table 2.1: CHIP Tool Including Key Search Terms to Inform Search Strategy

Context	<i>Experiences within education-</i> "predominantly White school" OR "education" OR "high school" OR "private school" or "middle school" OR "college" OR "predominantly White institution" OR "secondary school" OR "university" OR "grammar school" OR "academy"
How	<i>Qualitative methods</i> – "qualitative research" OR "focus group*" OR interview* OR ethnograph* or "participant observation*" OR interpret* OR "life world*" OR "lived experience*" OR "grounded theory" OR "content analysis" OR "narrative analysis" OR "mixed methods" OR hermeneutic* OR phenomenology AND

Issues	<i>Black young people's experiences-</i> "racism" OR "belonging" OR "identity" OR "discrimination" OR "protective factors" OR "risk factors" OR "positive experiences" OR "teacher relationships" OR "negative experiences" OR "family influence" OR "friendship" OR "isolation" OR "cultural practices" OR "Black voice" OR "experience*" OR "attitude*" OR "view*"
Population	<i>Black young people-</i> "Black young people" OR "Black students" "Black pupils" OR "Black boys" OR "Black girls" OR "Black males" OR "Black females"

(The use of * broadens the utility of the search term)

In order to conduct a thorough and systematic search of the literature, these terms were entered into 11 interdisciplinary and more disciplined specific focused electronic databases which are as follows: APA PsycINFO, PsycARTICLES, Academic Search Ultimate, British Education Index, Education Research Complete, ERIC, EPRAP, Scopus, ScienceDirect, Google Scholar, Child Development & Adolescent Studies (Williams & Shaw, 2016). These databases were selected after consultation with a specialist librarian from the school of psychology on systematic literature review best practice in reference to my review question. During this single literature search on 23rd September 2022, the following search strategies were employed: key word search across databases and thesaurus searches (controlled vocabulary produced by database indexers) (Booth et al., 2016). The current study considered but excluded supplementary citation searches for identified pearl papers (namely, key papers considered relevant to review) due to ambiguity around effectiveness (Ng, 2019).

In an attempt to target the search on the experiences of BYP within education, key terms outlined in table 2.1 such as "Black young people" or "Black students" and "education" or "predominantly White school" were limited to the title field. However, in

regards to ethnicity, an initial brief scope of the literature using the search terms “ethnic minority”, “BAME” and “BME” as a synonym for “Black” produced insufficient focus on the Black experience in favour of Asian, or other non-White stories. As the focus of the research pertained to the experiences of Black young people in line with the Black definition provided in chapter one (Eddo-Lodge, 2020), search terms other than “Black” were subsequently removed to ensure that specifically Black rather than all non-White experiences could be heard and explored.

These key terms were paired with other key words within the “all fields” section such as “view*”, “experience*”, “racism”, “belonging”, “positive experience” etc. in different combinations in order to ascertain papers relevant to the literature review objective. Moreover, the inclusion of search terms such as “qualitative” or “interview*” or the selection of “qualitative methodology” within database limiters ensured the retrieval of qualitative research studies only which is key to the transparency of procedures used and the qualitative nature of the current study (Hannes & Macaitis, 2012).

2.3.2.2 Inclusion and Exclusion Criteria.

The key word search terms strategy was aided through the use of a pre-determined inclusion and exclusion criteria. Booth et al. (2016) outline the importance of an explicitly stated inclusion and exclusion criteria as part of a systematic literature review which affords clarity on why particular studies have not been included and the justification for this. Williams et al. (2014) though not in tabulated form also included this as part of their meta-synthesis on the barriers and benefits of physical activity for people with spinal cord injuries. Based on the review question, the current study clearly outlined the inclusion and exclusion criteria (table 2.2) alongside justifications. For example, the literature search would only include research papers where the

population consisted primarily of BYP within education in order to ensure relevance to the review question. It should be noted therefore that this inclusion criteria for the population thereby allowed for the inclusion of one study that focused *primarily* on BYP (35 Black participants) but also included views of one Puerto Rican and two White young people who were close friends with BYP within their educational institution. Most notably, adhering to this inclusion criteria meant the readjustment of some original search terms as discussed in the “key search terms” section above.

As part of the inclusion and exclusion criteria, being that parallels have already been drawn between historical and contemporary similarities between UK and USA Western societies within the current study’s introduction, the inclusion of research studies around the experiences of BYP in education from both the UK and USA was key. This is justified by Writ’s (1979 as cited in Akomaning-Amoh, 2018) assertion that “[Caribbean] Immigrant schooling problems here [England] are reminiscent of the African American experience...There have been echoes of what has occurred in the United States as both seek a liberal response to the problems of race and schooling” (p. 34). Moreover, the potentially limited research base within this area recognised through an initial informal and brief scoping review in order to gain a snapshot of the research area on 21st September 2022 provides further justification (Arksey & O’Malley, 2005).

Whilst a more detailed account of the inclusion and exclusion criteria is evident in table 2.2, the inclusion criteria has also been expanded upon below which was comprised of papers which included:

- Participants aged ten to 30 which covers the typical primary school-university education age range

- Research focused on first-hand accounts of the lived experiences of BYP within education due to its relevance to the current study
- Qualitative research methodology due to relevance to the review question and the potential for richness of data to be explored
- Research published within the last 20 years to ensure contextual, legislative and theoretical relevance
- Educational settings from primary school-university including PWSs', boarding schools, grammar schools, PRU's (pupil referral unit's) etc. and USA equivalents
- Research papers written in English for accessibility purposes
- Published academic journal articles alongside grey literature (unpublished doctoral theses only) due to the limited research base and the potential for the inclusion of only published articles which don't guarantee methodological quality to distort findings thereby potentially missing current views of BYP in education (Abby et al., 1994; Bellefontaine & Lee, 2014; Hopewell et al., 2008; McLeod & Weisz, 2004)

The exclusion criteria therefore included papers that are the antithesis to the inclusion criteria such as:

- A participant population aged under ten but over 30
- Research inclusive of third-hand accounts of the experiences of BYP in education
- Quantitative or mixed methodology
- Research conducted before 2002 or after 2022
- Non-educational settings

- Materials do not meet published or grey literature threshold (e.g. only doctoral theses)
- Research papers only written in languages other than English due to accessibility concerns

(Justification for exclusion criteria is listed within table 2.2)

Table 2.2: Qualitative Literature Review Inclusion and Exclusion Criteria

	Include	Justification	Exclude	Justification
Population	Primarily BYP within education	This ensures relevance to the literature review question	Research that does not focus primarily on BYP in education	This would not be relevant to the focus of the review question
Age	The age range of research participants is ten-30 years old	This incorporates the participant age range within the current research (13-18) and also extends exploration of educational experiences of BYP within primary school to university	The age range of participants is outside the ten-30 years old age range	This is not relevant to the literature review question
Focus	The research focused on first-hand accounts of the lived experiences of BYP in education	This ensures relevance to the literature review question	The research relied solely on third party accounts of the experiences of BYP (e.g. teachers, parents)	This would not be relevant to the focus of the review question
Research Methodology	A qualitative research methodology of any type was used	This ensures relevance to the literature review question and	The research used quantitative or mixed methods	This is not relevant to the literature review question and

		richness of data to be explored	research methodology	would not allow for a richness of data to be explored
Publication Date	Research papers dated between 2002-2022 (2022 being the time of writing)	This ensures current theoretical and contextual relevance of the experiences of BYP	Research papers dated before 2002	This ensures contemporary relevance of findings and the inclusion of key legislation such as the Equality Act (2010) and the Children and Families Act 2014
Research Setting	Educational settings including primary schools, secondary schools, colleges or universities which may or may not be predominantly White including comprehensive, grammar, private, PRU's or boarding schools and USA equivalents	This allows for a holistic view of the experiences of BYP in many types of educational settings	Educational settings outside of the aforementioned criteria which also excludes special educational needs provisions as SEND is not a focus of the current research	This ensures relevance to the literature review question
Research Location	The research was conducted in either the UK or the USA	There are similarities in historic and contemporary experiences of Blacks within these Western societies alongside the limited research	The research was conducted outside the UK or USA	Findings from outside of the UK and USA may provide less generalisability to the current research due to less historic and contemporary similarities within the

		base within the UK making it crucial to draw on research from both locations		different societies
Source Type	Published academic journal articles or relevant grey literature (e.g. doctoral theses only)	The inclusion of grey literature is necessary due to the limited research base	Literature that does not meet the published academic journal article or doctoral theses grey literature threshold	This ensures medium to high methodological quality
Language of Publication	Research papers written in English	Accessibility	Research papers only written in languages other than English	The avoidance of inaccessible research

2.3.2.3 Documenting the Literature Search.

Utilising the key search terms identified through the CHIP tool (table 2.1) and setting such a strict inclusion and exclusion criteria (table 2.2) therefore better enabled the retrieval of research papers relevant to the review question ready for screening (Shaw, 2011). In line with the five stage meta-synthesis process by Williams and Shaw (2016), the systematic search and exclusion of research papers within the current study was guided by and documented using Moher et al. (2009) Preferred Reporting Items for Systematic Reviews and Meta-analyses (PRISMA), a checklist for identifying suitable studies (figure 2.2).

In systematically searching the 11 databases aforementioned, a total 2509 research papers were found. The breakdown of research papers located in each database is

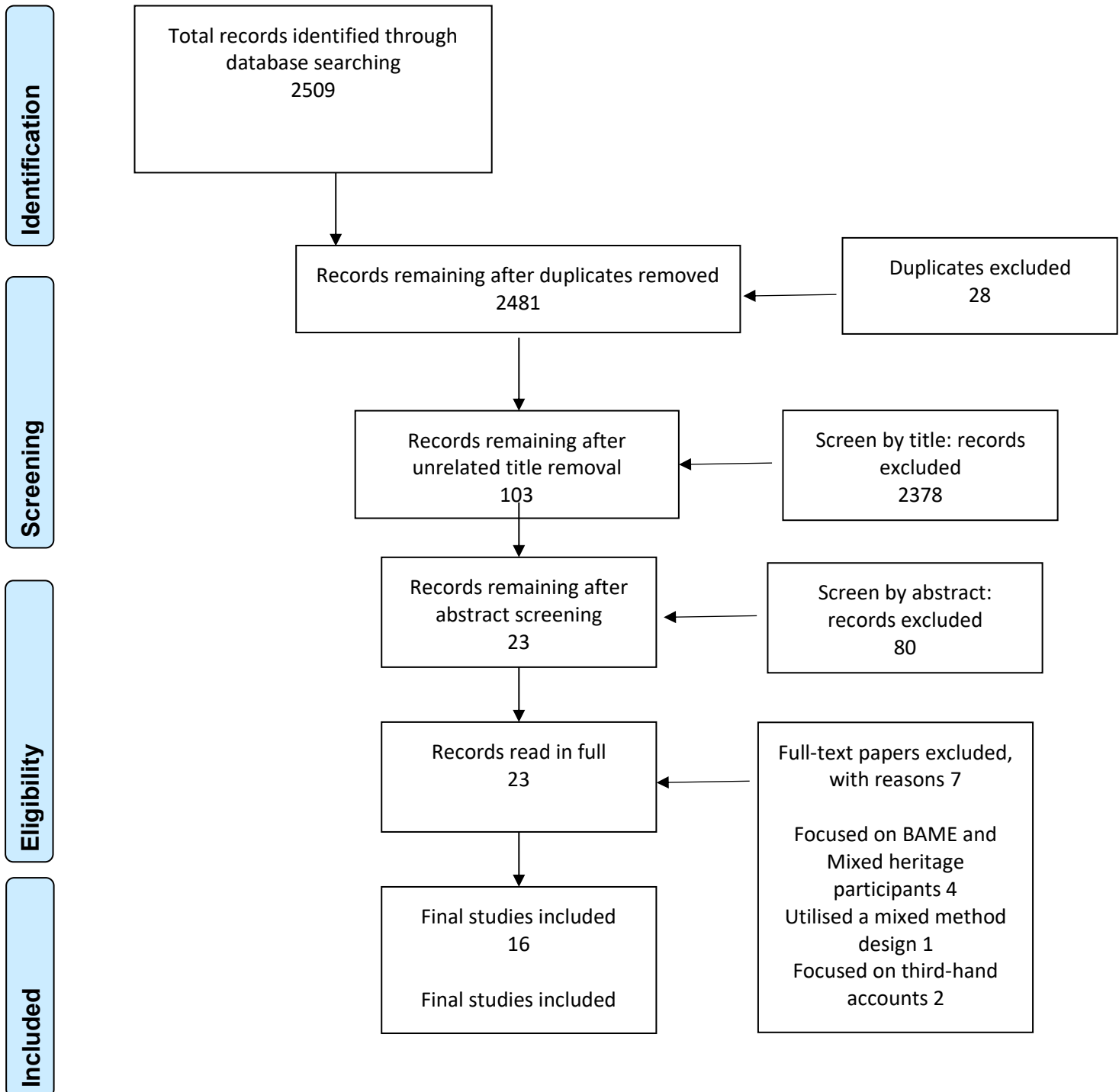
listed in table 2.3 below and the overall process is outlined in the PRISMA flowchart (figure 2.2) below. Twenty eight duplicate papers were removed and then 2378 research papers were excluded because the title was overtly unrelated to the review question (Williams & Shaw, 2016). The abstracts of the remaining 103 research papers were read and were either accepted or rejected based upon the inclusion and exclusion criteria outlined. A further 80 papers were removed through this process. Twenty-three research papers were therefore read in full due to the abstract suggesting potential relevance to the review question or where limited information precluded application of the inclusion and exclusion criteria in advance. From the 23 papers read in full, seven full text papers were excluded due to the exclusion criteria whereby four of them focused primarily on experiences of BAME/Mixed Race participants despite the use of the search term “Black” as opposed to “BAME” or “ethnic minority”. Further, one was excluded on the basis of its mixed method design to ensure continuity of purely qualitative methodology and two other papers were removed due to not including any first-hand accounts (Hamell, 2007). A total of 16 research papers therefore met the inclusion criteria and were identified as being relevant to the review question: “What does the literature highlight about the lived experiences of BYP in education?”.

Table 2.3: Specific Database Search Information

Database Name	Number of Records Retrieved
Academic Search Ultimate	73
APA PsycINFO	22
PsycArticles	509
British Education Index	4
Education Research Complete	22
ERIC	6
EPRAP	1421
Child Development and Adolescent Studies	6

Scopus	88
Google Scholar	23
Science Direct	335
	2509 (Total)

Figure 2.2: PRISMA-Systematic Literature Search and Exclusion of Papers
(Williams et al., 2014)



2.3.2.4 Summary of Review Papers.

The final 16 research papers included a wide variety of ages, settings and experiences and as per Williams and Shaw's (2016) meta-synthesis five stage process, this information was plotted in a "summary of review papers" table (Appendix A) enabling a snapshot of the types of studies included in the review. Breaking these research papers down into study aim's, sample, country, settings, research design and analysis, whether the study included PWS and whether they were published or grey literature in this early stage enabled a holistic view of the research body pertaining to this subject. It also proved useful during the analysis and write up of the final concepts within this chapter to systematically draw comparisons between the research papers and enhance overall contextual understanding.

2.3.3 Stage Three: Appraising Studies for Research Quality

Stage three of the meta-synthesis involved the appraisal of the research quality of the final selected studies. Hammell (2007) deems research quality appraisal vital to avoid drawing unreliable or inaccurate conclusions from studies perceived to be methodologically flawed (Gough et al., 2012; Hannes & Macaitis, 2012; Thomas & Harden, 2008). However, rather than excluding poor quality studies from the meta-synthesis during stage three, their contribution to the synthesis output can be reviewed in stage five to ensure that the final concepts are not guided by poorly conducted research (Thomas & Harden, 2008).

Williams and Shaw (2016) maintain that judging the quality of qualitative research is complex as no one agreed research quality appraisal tool exists, (e.g. Gough's (2007) Weight of Evidence framework, Garside's, (2014) non-checklist strategy) and many fail to take into account different philosophical positions and epistemological assumptions underlying different research methodologies (Sparkes & Smith, 2009). As part of their five stage meta-synthesis process, Williams and Shaw (2016) evoke Garside's (2014) non-checklist strategy of appraising studies on trustworthiness (epistemological aspects), theoretical considerations and practical considerations (technical aspects) as this method enables "careful consideration of the study within its own terms" (Garside, 2014, p.11). Being that not all studies explicitly state their underlying epistemological position, the current study elected the CASP (Critical Appraisal Skills Programme) Qualitative Studies Checklist due to its suitability for novice researchers by way of a thorough ten question checklist format accounting for the validity of the study (e.g. study aims, appropriateness of qualitative methodology, research design, recruitment strategy and data collection), what were the results (e.g. considerations around the researcher-participant relationship, ethical issues, rigorous data analysis, a clear statement of findings) and the research value (e.g. high, medium or low) (CASP, 2019; Long et al., 2020). The CASP results documented in Appendix B demonstrate that ten research papers were judged as "high" quality when the answer to all ten questions was a definitive "yes". The remaining six were judged as "medium" quality in instances where ambiguity in checklist answers was present, for example, when asked whether the researcher-participant relationship had been adequately considered, a "Can't tell" response lead to a "medium" quality rating. Since no studies were rated as "low", none of the research papers were rejected during the

appraisal process and all 16 studies were therefore considered suitable to progress to stage four (Williams et al., 2014).

2.3.4 Stage Four: Developing Descriptive Themes

As aforesaid in section 2.2 of this chapter, the next two stages of William's and Shaw's (2016) five stage process used within the current study specifically relate to a thematic synthesis. Stage four of the synthesis involved extracting and coding data and developing themes. However, being that deciding what data to extract from qualitative research is difficult to decipher, Thomas and Harden (2008) propose that any text labelled as "results" or "findings" (inclusive those within study abstracts or discussions) should be extracted for coding in a thematic synthesis (Williams & Shaw, 2016). The next step involved reading and re-reading each research paper to increase familiarity with results, extracting relevant findings data and then coding the text of the findings sections (for meaning and content) including both key themes identified by the researchers and factors highlighted in participant quotes which were not conceptualised in the original studies to be included in the synthesis (Williams & Shaw, 2016).

In order to assist with this process, though not prescribed by Williams and Shaw's (2016) five stage meta-synthesis method, the current study felt it necessary to create a Data Extraction Table (an example is in table 2.4) to provide a snapshot of the context of each research paper including but not limited to its ontological and epistemological position, findings, strengths, limitations and study implications. By summarising the extracted data (original key themes) within the findings section of this Data Extraction table, the current study was able to lift the findings of all 16 research

papers (Appendix E) into a Thematic Analysis table (Appendix C). This Thematic Analysis table allowed for clarity and visibility within the “translation” phase which Thomas and Harden (2008) describe as the process of taking concepts from one research paper and identifying the same concepts in another research paper even though they may be expressed using different language. Once the data had been coded, the similarities and differences within the codes were sought in order to group them together into descriptive themes like in the primary thematic analysis method outlined by Braun and Clarke (2006) (Williams & Shaw, 2016).

For example, whilst Appendix C: “*Final* Thematic Analysis table” shows the colour-coding for the final six concepts, it provides a clear example of colour-coding overall within this phase. For instance, it demonstrates that in study one, the data extract was “self-identity was impacted by negative teacher perception” and the code was “self-identity”. In study two, the data extract was “Race rather than gender was the main part of identity”, the code was “Race as main part of identity”. In recognising that the similarity between these codes was that they both referred to “identity”, colour coding was used to group the codes into descriptive themes.

Stage four therefore ended with ten tentative descriptive themes from 83 codes which were taken forwards into stage five which were as follows:

- Identity
- Assimilation
- Belonging
- Racism

- Discrimination
- Culture shock due to class differences
- Social Wellbeing
- Emotional Wellbeing
- Parental involvement impacts outcome
- Positive school-home relationship key to achievement

2.3.5 Stage Five: Interpretation and Conceptual Synthesis

The final stage of the thematic synthesis involved the generation of analytical themes through interpretation and conceptual synthesis. By going back through the results of all 16 research papers and reviewing the ten tentative descriptive themes within the initial Thematic Analysis colour coded table, it became clear that some were able to be combined (e.g. “Racism” and “discrimination” merged into “Negative experiences connected to Blackness”) as well as the emergence of a new descriptive theme, not previously identified which was “Failure to meet the needs of Black students”. At this stage, the following seven descriptive themes remained (Braun & Clarke, 2006):

- Identity
- Belonging
- Negative experiences related to Blackness
- Negative experiences related to social class
- Failure to meet the needs of Black students
- Social Wellbeing
- Protective factors

As previously stated, being that a key feature of a meta-synthesis is going beyond the findings of the original studies to cultivate additional concepts and analytical themes, this interpretative stage required a plotting of the seven descriptive themes and initial codes alongside the papers in which they were found into a new initial Conceptual Synthesis table (Thomas & Harden, 2008; Williams et al., 2014). Whilst the review question considered what the literature highlighted about the lived experience of BYP in education overall, in the hopes of generating a new concept, an additional column asking whether any of these seven themes were *only* present within PWSs revealed findings not previously stated in the original studies. The table demonstrated that social and emotional wellbeing and social class concerns only occurred in PWSs or in a predominantly White space within one multi-cultural school thereby generating a new combined theme of “Greater prevalence of social class and wellbeing challenges at PWSs’ and the whittling the final concepts borne from this meta-synthesis down to six, which are as follows and can be seen in the Final Conceptual Synthesis table (Appendix D):

- Identity
- Belonging
- Negative experiences related to Blackness
- Greater prevalence of social class and wellbeing challenges at PWSs’
- Failure to meet the needs of Black students
- Protective factors

The findings of the meta-synthesis have been discussed in a later section of this chapter.

2.3.6 Meta-Synthesis Limitations

Williams and Shaw's (2016) five stage meta-synthesis process yielded 16 relevant studies from which six concepts were produced on the lived experience of BYP within education. Toye et al. (2014) however stress that this synthesis is only one possible interpretation of the data ultimately dependent upon the researchers' judgements and insights (Thomas & Harden, 2008). In consideration of these meta-synthesis results, it is important to be mindful that due to the sole researcher structure of the current study, mass triangulation of the analyses to improve quality and rigour was not possible and is thus devoid of group (yet not researcher or research supervisor) reflexivity (Barry et al., 1999; Lee et al., 2014).

Table 2.4: Data Extraction Table Example

Study Four Title: A Voice for the Unheard Achievers: An Exploration of the Educational Narratives of Achieving Black Caribbean Adolescent Males in Secondary Mainstream Education

Author, Year, Paper Type	Research Aim	Sample Features	Ontological/ Epistemological Position	Method of Data Collection	Method of Data Analysis	Recruitment Setting	Included/ Excluded
Simon (2019) Doctoral Thesis	It sought to understand the educational experiences of Black Caribbean adolescent males who were achieving through their own narration	4 Black Caribbean males	Social Constructivist	Semi structured interviews	Interpretative phenomenological analysis	UK Secondary Schools	Included
Key Findings	<p>Themes such as parental expectation, engagement and targeted support reinforced the importance of the home environment. Home and school relationship was key to academic success. The Ecological model also important to understand the impact of external factors on their achievement:</p> <ul style="list-style-type: none"> • Parental expectation, engagement and specialised support reinforced how important the home environment was • Interaction between school and home was key to achievement (Ecological model) • Competition, peer influence and teacher involvement negatively and positively impacted educational experiences • Bullying contributed to additional challenges/behavioural difficulties • Wider support systems were important to limit the impact of negative experiences • Certain strategies supported e.g. (goal setting) or hindered academic achievement 						
Strengths	<ul style="list-style-type: none"> • In-depth study • Clear and meaningful picture of experiences 						
Limitations	<ul style="list-style-type: none"> • Small sample size-generalisability should be cautioned • Research questions were influenced by the initial life story interview-could this have restricted responses? 						

	<ul style="list-style-type: none"> • Females excluded • Confirmation bias in data collection and analysis is possible due to the literature review being conducted <i>before</i> the data was collected and examined.
Implications of this Study	<ul style="list-style-type: none"> • Findings could help enable adequate support around facilitators of academic success for Black students • Findings could help reveal oppressive practices which need to be challenged • Findings may have helped change the negative discourse around achievement in Black boys
Issues and/or Questions that Warrant Further Research	<ul style="list-style-type: none"> • It would be interesting to undertake the same study with Black African achieving males and females to understand more about sub-group cultures within the Black race and the impact of this.

2.4 Meta-Synthesis Overview

Although the meta-synthesis has produced six concepts comprised of the synthesised findings from 16 research papers (used interchangeably with studies), since many papers overlap concepts (e.g. see appendix D: research paper one is found within the identity, belonging and protective factors concepts) only the most salient studies have been discussed in detail within each concept and the rest have been synthesised and integrated within relevant segments of each concept. This action has been undertaken in the interests of providing a sufficiently detailed yet concise review. All studies have been discussed and study descriptions for each of the 16 research papers have been outlined once within at least one of the concepts that the study pertains to. Each concept will however highlight the research paper numbers of all studies included which will allow for further exploration of key findings using Appendix C: Final Thematic Analysis Table. Overall concept limitations have been outlined at the end of each theme.

2.5 Characteristics of 16 Research Papers Identified

The final 16 studies included in the meta-synthesis have been assessed in relation to research findings and limitations which is documented in Appendix E. Study features as outlined below in table 2.5 are further documented in Appendix A or Appendix E (as stated):

Table 2.5: Meta-Synthesis Study Characteristics

Study Characteristic	Information
Location	Five studies were conducted in the UK (research papers one, two, three, four, seven). Ten studies were conducted within the USA (research paper five, six, eight, nine, 11, 12, 13, 14, 15, 16) and one study (study ten) was comprised of two parts conducted both in the UK and USA.
Predominantly White Schools	Four studies did not include PWSs within their research (research papers one, two*, four and seven) though it should be noted that participants in study two (*) made reference to “predominantly White spaces” within their multicultural educational institution. Twelve studies included or focused on PWSs (research papers three, five, six, eight, nine, ten, 11, 12, 13, 14, 15, 16). It is important to specify that only one study (research paper three) from the UK included a PWS.
Methodology	All 16 studies included qualitative methodology (e.g. grounded theory, interpretative phenomenological analysis, narrative enquiry, thematic analysis, case study methodology, phenomenological approach, inductive analysis) and data collection occurred through focus groups, interviews or semi-structured interviews and observation.
Participant Information	A total of 254 Black male and female participants (aged between ten-30) were included within the 16 studies.
Source Type	Eleven research papers were published (research papers one, five, six, eight, ten, 11, 12, 13, 14, 15, 16) and five were grey literature in the form of theses (research papers two, three, four, seven, nine).
Participant Voice	All studies included the voices of BYP as part of their research; any other voices (teachers, parents) mentioned within specific studies (research papers three, seven, nine, 14) have not been included within the concepts in order to answer the review question around the experiences of BYP within education.
Research Paradigm	Only five out of 16 studies explicitly mentioned their epistemological and/or ontological position (research papers two, four and 13 surround social constructionism, research paper three entails social constructivism plus transformation and research paper seven embodies a constructivist interpretivist underpinning-see appendix E) requiring inferences to be drawn on the standpoint of 11 studies where possible.
Theoretical Lens	Ten out of 16 studies explicitly outlined their theoretical lens:

	<ul style="list-style-type: none"> • Research papers two and three used Critical Race Theory (CRT) and critical race feminism • Research papers five, nine, ten and 15 applied CRT • Research paper ten also utilised racial realism and representational intersectionality • Research paper nine included Social Identity Theory and Social Learning Theory • Research paper eight exercised the theory of Malaise (social suffering within education) • Research paper 13 used Coll et al. (1996) integrative model for the developmental competencies of minority children • Research paper 14 used Bourdieu's (1977) theory of cultural capital • Research paper 15 drew on African American identity schema
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2.6 Meta-Synthesis Findings

The findings of these 16 studies have been synthesised into six concepts around the experiences of BYP which include:

1. Identity
2. Belonging
3. Negative experiences related to Blackness
4. Greater prevalence of social class and wellbeing challenges at PWSs (new concept)
5. Failure to meet the needs of Black students
6. Protective factors

2.6.1 Identity

This concept is present in the following research papers: **one, two**, three, eight, 11, 12, 14, 15, 16. This concept was identified within nine of the 16 studies and consists of two studies (in bold) from multi-cultural schools and seven from PWSs. Research papers one, two, three, eight and 11 have been used to exemplify this concept, nonetheless findings from studies 12, 14, 15, and 16 have also been incorporated.

Study one by Boyd (2020) explored Black boy's experiences of exclusion and reintegration in a mainstream secondary school in the UK. The researcher cited the disproportionate exclusion of Black male students as an unending social justice issue. Due to the greater risk of negative long-term outcomes for such students when reintegration does not occur, the research aimed to explore how these six Black young males (aged 12-15) perceived their experiences of exclusion and reintegration. Although the epistemological and ontological position was not explicitly stated, the use of semi-structured interviews and IPA of the findings suggests some affinity to a social constructivism or a transformative paradigm since CRT was utilised as the theoretical lens. Findings suggest that self-identity in young Black boys after exclusion was tremendously fragile and coincided with their beliefs around the teachers and societies' perceptions of them. The stereotypical and negative portrayal of Black men in global media alongside teachers' unconscious stereotypes about Blacks was laborious for these Black boys to navigate (Cushion et al., 2011; Okonofua & Eberhardt, 2015). In an attempt to lessen the feeling of ostracism and disdain on their return, these students heeded a teacher's advice to "tone down their expressiveness", and subdued their behaviour so not be perceived as "vulgar" (Boyd, 2020, p. 63). Since identity formation throughout adolescence is pivotal and ethnic minority pupils have

greater susceptibility to self-fulfilling prophecies from teachers' expectations, negative perceptions from pupil's educators can be particularly destructive to Black boys' identity (Crocetti, 2017; Erikson, 1959; Jussim & Harber, 2005).

The impact of the perceptions of others correlating with a fragile self-identity in study one is evident within study three by Mngaza (2020). This study took an exploratory approach to studying racism, identity and belonging through the stories of five BYP (aged 13-18) from African and Caribbean heritage in PWSs in the UK. Aligning with both social constructivism and the transformative paradigm, this researcher conducted semi-structured interviews and applied grounded theory for data analysis. Findings propose that their identity as Black people, analogous to study one was shrouded in subtle and overt racism and prejudice. This led one female participant to undertake extreme dieting to halt the ridicule received from White students about her curvaceous bodily attributes often associated with Blackness. These aspects of the Black identity were particularly difficult to navigate especially in feeling that White teachers' responses to race based concerns were inadequate within this PWS. From the CRT perspective evoked, this exemplifies the difficulties that some White teachers' colour-blind worldview poses for Black students (Lander, 2011; 2015).

Other aspects of the Black identity that have been challenging to manage is noted in study eight by Thomas III et al. (2020). This study examined the racialised experiences of six Black males (aged 19-23) who attended a predominantly White private Catholic high school whereby the overall Black student population was comprised of student athletes in the Mid-Atlantic region of the USA. Five out of six of these students were originally from majority Black districts. Whilst their epistemological and ontological position has not been explicitly stated, researchers drew upon the notion of school

Malaise which investigates social suffering within an educational context as the theoretical underpinning (Dumas, 2014). By using case study methodology, interviews and conducting a thematic analysis of results, in respect to identity, they found that there was an overemphasis on the Black participants identity as a “Black athlete” rather than a “student” and that only the athlete dimension of their identity was celebrated or elevated. Study 12 by Bourke (2010) goes onto emphasise the stereotype that Black students were merely athletes on scholarships. Researchers maintain that the school in study eight had created an admissions policy which gave the impression that “to be Black and accepted to this PWS, one must be an athlete”. This led them to be perceived by White students, faculty and parents as Black bodies who were only valuable when they served as sport commodities.

In addition to the performance value associated with Black identity, some Black students experienced concerns over the adoption of a dual identity. Study 11 by Jackson (2010) conducted a phenomenological inquiry into the lived experiences of nine economically disadvantaged male and female Black pupils (aged 15-18) who attended predominantly White boarding schools in the USA. Whilst no epistemological or ontological position is explicitly stated, through the use of semi structured interviews and the recursive method of analysis, findings uncovered that all of the Black participants found it tough to navigate between the two very different worlds of the private school culture and that of their hometowns. Similarly, in study 14 by Torres (2009) Blacks experienced “culture shock” at the blatant differences between the Black and White identity. This resulted in the participants from study 11 feeling as though they had assumed two different identities which was exhausting to shift between dependent on whether they were at home or school. Subsequent hometown “You’re

changing, you sound so different” comments felt tough for some participants to cope with as they struggled to hold onto the authenticity of their “hometown identity” in their quest to gain a better education within private school culture (Jackson, 2010, p. 58). Whilst some Black participants adopted a “colourblind” perspective stating that “people don’t see colour at this particular school”, a variant view held by other Black participants stress that in fact their hypervisibility led to them feeling a pressure to excel to defy negative stereotypes. Steel (1997) labelled this phenomenon as “stereotype threat” which is a crippling burden of feeling scrutinized by the White community because one is Black, posing superfluous challenges within an already academically tense environment.

In contrast to the strain associated with the Black identity as abovementioned in the previous studies, study two by Cummings (2018) revealed that the Black identity can be affiliated with racial pride. This study documented the relationship between identity and the educational experiences of six Afro-Caribbean female university students (aged 20-22) in the UK. In working within a social constructivist paradigm using narrative enquiry and narrative analysis of data collected through focus groups, the findings indicate that Blackness was pinpointed as the most significant feature of their identity since this was how they believed they were identified and categorised by other people. Participants also believed that White ignorance to Black culture meant there was a lack of understanding of the multiplicity, intersectionality and complexity involved in Black identities and sub-groups e.g. Afro-Caribbean vs African, leading to stereotyping. Whilst there was some fear and shame of being associated with less desirable assumptions about Blacks, unlike the boys in study one, they believed it was important to celebrate diversity of identity within Blackness, challenging the narrow

negative constructions of what it means to be Black (Cummings, 2018). In this instance, “othering” was positively reframed similar to the findings from study 15 by Andrews (2009) and study 16 by Carter (2007) whereby a strong racial self-concept and within group identity affirmation was pivotal to academic success (Brewer, 1991). Unlike in study one, despite the dual oppression in terms of race and gender, examined through a Critical Race Feminism lens, the female participants in study two took pride in being identified as Black.

2.6.1.1 Criticality and Summary.

The following criticality is relevant to the studies included in this concept:

- Not all of the studies within this concept stated their epistemological position (only studies one, two and three)
- Many studies consisted of small sample sizes
- Narrative inquiry (study three) lacks the capacity to accumulate knowledge and may only be pertinent to the group under study (Josselson, 2006)
- Generalisability between the USA and UK and Black African, Black Caribbean and African American students should be cautioned
- It is unclear whether Black students of a higher socio-economic bracket would experience the same identity concerns (study 11)

However, a total of 123 Black participants from PWS and multi-cultural schools from both the UK and USA contributed to this concept which implies that identity isn't a self-contained unit, but rather a relationship between people in history, communities and

institutions and thus differences in findings between studies further highlight the complexity involved in the assumed identities of BYP in education (Crenshaw, 1991). Nonetheless, what is certain is that BYP in education experience challenges with their Black identity. This impacts their quest for a most basic human need; belonging, which is discussed below (Crenshaw, 1991; Maslow, 1943).

2.6.2 Belonging

This concept is present in the following research papers: **one**, two, three, six, **seven**, eight, nine, 11, 12, 14, 16. This concept was identified within 11 of the 16 studies and consists of two studies (in bold) from multi-cultural schools and nine from PWSs. Research papers one, two and three, have been used to exemplify this concept, whilst also integrating findings from studies six, seven, eight, nine, 11, 12, 14 and 16.

Study one by Boyd (2020) outlined that the excluded Black boys were labelled as a “gang” by a teacher. CRT questioned whether this would have occurred if they had been a group of White females. Even so, in feeling marginalised in mainstream education, these Black boys sought “belonging” and received unconditional positive regard with other Black boys during their exclusion period in the alternative provision (Rogers, 1959). Although their cultural capital of knowledge and enactment of Black culture and deviant behaviour earned them kudos and belonging in this environment, it was a source of contention and ostracism in mainstream education (Bourdieu, 1997).

Similarly, in study two, belonging was generally sought within the minority group as opposed to in the wider educational institution due to the incongruence felt in trying to assimilate to the dominant White culture (Cummings, 2018). Greater belonging was experienced within this minority group because they celebrated differences from the

majority and in-group similarities. Comparable to study nine by Weeks (2021), study 11 by Jackson (2010) and study 16 by Carter (2007), Black peer networks were valuable as the kinship developed allowed for the expression of Blackness and encouraged a sense of belonging. In study two, assuming dual heritage and identity however (Afro-Caribbean and Black British), caused questioning of which group they truly “belonged to”, leading to psychological conflict (Levitt, 2009). Those who had a clear sense of ethnic belonging, felt better supported in terms of their social and emotional well-being within education (Cruwys et al., 2014; Fisher et al., 2014; Rodgers & Summers, 2008).

The difficulties with identity present for the participants in study three had a direct impact on their sense of belonging because research on microaggressions suggests that seemingly innocent questions such as “Where are you *really* from?” convey the message that “You do not belong” (Mngaza, 2020; Pierce, 1995). Similar difficulties were also experienced within study six by Haskins et al. (2013), study eight by Thomas III, et al. (2020) and study 14 by Torres (2009) whereby attendance didn’t guarantee inclusion and Blacks felt isolated due to their distinctiveness causing both invisibility and hypervisibility. This feeling that they did not belong was heightened by a lack of Black role models at school as found in study seven by Akomaning-Amoh (2018) which often meant that Blacks disengaged in campus culture as seen in study 12 by Bourke (2010). Like in study two, participants in study three felt marginalised and lacked the sense of belonging they craved within these PWSs.

2.6.2.1 Criticality and Summary.

The following criticism can be directed at the studies included in this concept:

- Small sample sizes of some individual studies can pose questions about generalisability (e.g. study one, two and three only have six participants each)
- It is unclear how participants in study two gained a clear sense of ethnic belonging and whether this can be achieved by all Black students
- Potential sole researcher bias may exist in many of the studies, especially those which are grey literature

However, being that 151 student participants have contributed to this concept provides validity for the idea that some BYP within education do experience marginalisation and belonging adversities in all stages of education. This occurred in both the USA and the UK within both PWSs and those that are multi-cultural. Issues around identity and belonging for these Black students therefore appear to correlate with overwhelming negative educational experiences connected to their ethnicity as referenced below.

2.6.3 Negative Educational Experiences Related To Blackness

This concept is present in the following research papers: three, **four**, five, six, seven, eight, ten, 11, 12, 13. This concept was identified within ten of the 16 studies and consists of one study (in bold) from a multi-cultural school and nine from PWSs. Research papers five, six, seven and 13 have been used to exemplify this concept, also integrating findings from studies three, four, eight, ten, 11 and 12.

Study five by Okoroji and Oka (2021) explored the experiences of discrimination amongst nine male and female adolescents (aged 11-14) in different predominantly

White, predominantly Black and multi-cultural schools in the USA. IPA was used to analyse the semi-structured interviews and despite the philosophical underpinnings remaining unstated, findings were interpreted through a CRT framework. Findings showed that four participants reported direct discriminatory experiences, however, all nine participants depicted vicarious discrimination at school such as social exclusion, differential treatment and disparaging remarks. Similar findings were apparent within study three by Mngaza (2020), study four by Simon (2019), study 11 by Jackson (2010) and study 12 by Bourke (2010) whereby participants experienced covert and overt racism, racial bullying, racial stereotyping, colour-blindness and differential treatment. Study eight by Thomas III et al. (2020) and study ten by Chapman and Bhopal (2019) further highlight that the perception of Black students as academically inferior and behaviourally challenging alongside the oversurveillance of Black bodies within this racially hostile environment mean that educational institutions are a place of suffering for Black students. Moreover, the intersectionality involved in being both Black *and* male in study five heightened negative treatment from teachers resulting in developmental and adaptive challenges for BYP (Crenshaw, 1991). These findings highlight a misalignment of the implicit portrayal of discrimination as a “past era” phenomenon by schools and CRT’s view that racism is in fact endemic in present day society (Andrews & Truitt, 2013; Kiuchi, 2016).

Relatedly, study six conducted a phenomenological enquiry into the experiences of eight Black masters counselling students from predominantly White universities in the USA (mean age: 25) (Haskins et al., 2013). Thematic analysis of focus group interviews revealed negative experiences as Black students regarding isolation, tokenization, differential treatment and poor access to support. Though no explicit philosophical position or theoretical framework was mentioned, despite the challenges

and frustrations reported, Black students did not wish to be viewed from a deficit perspective as “victims” but rather as survivors and combatants of an oppressive system for Blacks, thereby further highlighting the complicated nature of the Black lived experience within education.

Study seven used a social constructivist and interpretive paradigm to specifically illuminate the voices of 18 Black African adolescents (aged 14-19) of Ghanaian origin in the UK around their educational experiences (Akomaning-Amoh, 2018). Findings highlight that negative stereotyping, low teacher expectations, institutional racism and insufficient Black role models all negatively impact on educational experiences and outcomes for Blacks. Bourdieu’s Social Reproduction Theory provided theoretical underpinnings for the study stating that the actual worth and power of the cultural capital possessed by these Ghanaian students was dependent on external forces in that field (Akomaning-Amoh, 2018; Bourdieu & Passeron, 1977). Further, the existence of power structures based upon White supremacy and privilege propagates marginalisation of Blacks, enabling racism to be ingrained into the fabric of the British school system similar to the CRT stance outlined in study five (Akomaning-Amoh, 2018).

With racism ingrained so deeply within academic institutions, study 13 by Butler-Barnes et al. (2018) sought to gain a deeper understanding of how 15 Black girls (mean age of 13) in the Midwest USA describe their experiences within a PWS. They investigated this from an intersectional perspective integrating race, gender and socioeconomic status. Using focus groups for data collection and coding from a constructivism position, this study discovered that adolescent Black girls perceived their PWS to have a negative racial climate. These Black girls experienced racial

microaggressions, verbal abuse (being called “nigger” regularly), being racially stereotyped by peers (being accused of gang affiliation due to their Blackness) and differential discipline from teachers. Previous work by Holland (2012) suggests that compared to Black boys, Black girls experience greater difficulty in adjusting to PWSs. Plausible explanations for this indicate that Black girls in particular are expected to be ghetto, requiring extra support, from poor socio-economic backgrounds and violent communities (Koonce, 2012; Morris, 2007). Despite awareness of these perceptions, in order to excel, the Black girls had to belittle or ignore their racialised experiences.

2.6.3.1 Criticality and Summary.

The following critique can be pointed at the studies included in this concept:

- Study five did not explicitly explore whether the type of school attended (majority White, Black or multi-cultural) had any bearing on the level of discrimination experienced
- Some studies only included one gender (e.g. study 13 included only female participants) and generalisability of results to Black males must be cautioned
- Longitudinal analyses would have provided more validity to results.

However, being that 152 student participants have contributed to this concept provides strong evidence for the different negative experiences (racism, tokenization, differential treatment, verbal abuse, low teacher expectations and a subsequent belittling of racialised experiences) BYP within education do experience in all stages of education. This occurred in both the USA and the UK within both PWSs and those that are multi-cultural. A deeper exploration of the multifaceted nature of this negative

experience connected to Blackness has generated a new concept from this meta-synthesis below which demonstrates a greater prevalence of social class and wellbeing challenges that occur *specifically* within PWSs.

2.6.4 New Concept: Greater Prevalence of Social Class and Wellbeing Challenges at PWSSs

This concept is present in the following research papers: **two***, eight, 11, 14, 16 (**two*** denotes predominantly White *spaces* within a multi-cultural educational institution). This new concept was identified within five of the 16 studies and consists of one study (in bold) from a multi-cultural school which however referred to predominantly White spaces when discussing wellbeing concerns. The remaining four studies pertain to PWSs. Research papers two*, 11, 14 and 16 have been used to exemplify this concept which also integrated findings from study eight.

Study 11 by Jackson (2010) underscored the difficulties BYP attending PWSs in the USA had with how their social class impacted their socio-economic status. This precluded them from participating in fee-paying extra-curricular activities. Constant impression management (by way of pretending they were too busy rather than too poor to take part) based on racial and class differences posed immense emotional wellbeing challenges especially being that they were living away from their support system.

The impact of social class differences and wellbeing concerns was also evident within study 14 (Torres, 2009). This study used Bourdieu's (1977) theory of cultural capital in order to better understand the race *and* social class based differences (which are often downplayed) within 35 Black male and female students (aged 16-22) who

attended an elite PWS in the USA, which traditionally served wealthy White students. Though an epistemological position has not been outlined, interviews and observations were undertaken in 1997 and were followed up in 2000 which was analysed using grounded theory. Desiring upward social mobility meant that these Black students were confronted with cultural styles (e.g. talking, socialising, dressing and consuming) that were both race and class specific. Only Black students who were fluent in upper class (generally White) cultural styles and were upper class themselves, were less affected by the emotional discomfort and challenge inherent in class and race alienation within campus life at PWSs for non-affluent Blacks. Similar difficulties of social exclusion based specifically on Black parental social class were experienced by Black students in study eight (Thomas III et al., 2020).

One way to briefly manage these social class and wellbeing difficulties was outlined in study 16. Whilst the epistemological or ontological position is not stated, study 16 by Carter (2007) used grounded theory methodology (interviews and observation) to undertake a one year qualitative study of nine high achieving Black students (age 15-18) who attended a public PWS in the USA and created same-race peer networks to buffer racism and affirm their identity. The study found that at this PWS, Black students felt it necessary to sit together in an identity-affirming counter space they created at the stairs. Findings reinforced the notion that safe spaces in predominantly White learning environments was crucial for Black students to buffer and briefly escape the intensity of psychological, emotional and physical stress stemming from being in minority at a PWS.

Although study two by Cummings (2018) was not conducted in a PWS, Black UK university females maintained that they experienced social and emotional difficulties

in majority White spaces *within* the multicultural university on account of their status as a racial anomaly which was listed as a major barrier to success. This corroborates the findings from the USA studies aforesaid within this concept that there is greater wellbeing difficulties for BYP inherent in attending a PWS.

2.6.4.1 Criticality and Summary.

The following features are relevant to emphasise in the studies included in this concept:

- Only 63 participants contributed to this concept and only four out of the 12 PWS research papers were exemplified in this account, although the included papers tended to involve a private school dimension to their PWS status
- Four out of five of the studies presented were conducted within the USA cautioning generalisability to the UK
- Omission of epistemological/ontological positions prompts unanswered questions on how researchers have framed their research

Despite the smaller number of participants that have contributed to this concept, being that this is a new concept not present in the original studies which was generated from the meta-synthesis conducted, this highlights a key correlation with the dominance of social class and wellbeing challenges that occur *specifically* within PWSs. With the compounding of identity, belonging, negative racial experiences, social class and wellbeing issues, it is no wonder that there appears to be an overall failure to meet the needs of BYP in education as discussed below.

2.6.5 Failure to Meet the Needs of Black Students

This concept is present in the following research papers: six, **seven**, ten, 12. This concept was identified within four of the 16 studies and consists of one study (in bold) from a multi-cultural school and three studies from PWSs. All four studies (six, seven, ten and 12) have been used to exemplify this concept.

Study seven by Akomaning-Amoh (2018) stressed that Ghanaian students felt that diversity of British cultures was not evident within the UK curriculum but rather that it is overwhelmingly Eurocentric in nature consistent with a previous study by Gillborn and Youdell (2009). These students felt that this lack of cultural representation placed added pressure on children who tirelessly try to hold in tension the idea that they were born in the UK but are of African heritage alike study two. Moreover, these participants spotlighted the fact that class texts are seldom written by African writers and Black history (e.g. Martin Luther King) is not taught in equal measure to White history (e.g. the Tudors, the Vikings, the Victorian era). Akomaning-Amoh (2018) goes on to emphasise that certain types of UK schools (free schools or academies) are not obliged to teach certain subjects. Despite calls for the decolonisation of the curriculum, Akomaning-Amoh (2018) argues that a series of governmental reforms have regularised a nationwide system of testing linked to a compulsory Eurocentric curriculum which functions in racialised ways and further divides and disadvantages numerous Black minority pupils (Begum & Saini, 2019).

Similarly, but slightly more complex, study six by Haskins et al. (2013) which investigated the experiences of Black masters USA counselling students cited the lack of inclusion of Black counsellor perspectives within the course curriculum as a failure to meet their needs as Black students. Plagued with the added burden of having to

“teach” both students and faculty about Black culture, these Black participants felt that the university demonstrated naivety around Black students’ classroom and supervision needs. For instance, White professors urged Black students to try harder to make connections within the PWS seemingly oblivious to racial disparities, isolation and tension on campus. This highlights complexities around these Black students not wishing to act as the representative for their race yet wanting the faculty to broach discussions around the needs of Blacks in education.

Study 12 provides further support for the findings previously stated within this concept. This study by Bourke (2010) used focus groups and thematic analysis to describe how 40 Black USA student participants (university age) engaged across multiple cultural spaces of a PWS. Though their epistemological position or theoretical underpinning has not been made clear, they found that Black students were routinely called upon to act as a spokesperson for their race and to explicate the myriad of ways in which they differ from the norm of Whiteness. Additionally, during African American studies classes, Black students were assumed by White peers to have knowledge on parts of the curriculum that had not yet been taught speaking to a preconceived ideology of a “global Black experience”.

Study ten finds evidence for this concept in both the USA and the UK. This study by Chapman and Bhopal (2019) uniquely sought to highlight similarities between the experiences of eight Black Caribbean and 29 African American male and female students (aged 13-19) who attend PWSs in the UK and USA. Whilst their epistemological position remains unstated, by drawing on CRT, racial realism and representational intersectionality they conclude that the racial stereotyping and over-surveillance of Black bodies from teachers and peers within these PWSs marginalise

racial minority students. Further, such institutions are said to fail Black students in that Black children tend to respond to the damaging actions of their teachers and peers by limiting their overall engagement with the school, denying them from fully accessing all that these rich learning environments have to offer (Rumberger & Palardy, 2005).

2.6.5.1 Criticality and Summary.

The following arguments can be aimed at the studies included in this concept:

- The researchers past experiences as Black masters and doctoral level students in study six may have affected their awareness and interpretation of results
- Only four research papers were able to exemplify this concept cautioning the overall validity of the concept
- The Eurocentric nature of the curriculum in the UK in study seven is nationwide whereas the lack of Black counsellor perspectives in study six in the USA could have pertained to that specific course only

However, being that 103 participants from both the UK and USA are featured within this concept with similar study results provides support for the idea that Black students have been let down in both multi-cultural and PWSs in terms of a failure of these academic institutions to recognise and meet their needs. This has led to a further requirement of Black students to go above and beyond (teaching students about Blackness) their role as students. Notwithstanding these immense challenges faced by BYP in relation to identity, belonging and subsequent negative educational experiences, failure of educational institutions to meet the needs of Black students alongside the prevalence of social class and wellbeing challenges at PWS, the final

concept underscores protective factors that mitigate against such destructive forces enabling Black achievement as summarised below.

2.6.6 Protective Factors

This concept is present in the following research papers: **one**, three, **four**, six, seven, eight, nine, 11, 14, 15, 16. This concept was identified within 11 of the 16 studies and consists of two studies (in bold) from a multi-cultural school and nine studies from PWSs. Research papers four, nine, 15 and 16 have been used to exemplify this concept, also integrating findings from studies one, three, six, seven, eight, 11 and 14.

Study nine by Weeks (2021) sought to understand the role school based factors play in impacting the educational experiences of 63 Black boys (age 14-19) who attend PWSs in the USA. Their epistemological position has not been explained, however data analysis occurred through thematic analysis of focus groups and individual interviews from the lens of Social Identity Theory, Social Learning Theory and CRT. This revealed a number of protective factors that enabled them to achieve academic success in the face of racial adversity. For example, the cultivating of alternative spaces for meaning and belonging with fellow Black peers within sports was key. Likewise, study one by Boyd (2020), study three by Mngaza (2020) and study six by Haskins et al. (2013) found that positive peer relationships were integral to feeling safe, accepted and affirmed, enabling Black students to handle racism in a measured way, internalising a “survivor” rather than “victim” self-perception. Interestingly, in study nine, in addition to this alternative space, Black students viewed sports as a viable method of social mobility despite being aware that certain sports such as wrestling or football were historically reserved for Blacks or that statistically speaking, the chances of all Black students “making it out” in this way is slim (Lee, 1983).

Similarly, study eight by Thomas III et al. (2020) and study 14 by Torres (2009) mentioned the idea of PWSs being seen as an opportunity to succeed as a key protective factor. Akin to study 11 by Jackson (2010) whereby Black teacher-Black student relationships were important, positive teacher (compassionate and advocating) and student relationships in study nine and high teacher expectations also protected them from falling victim to the “laziness” or “academically inferior” stereotypes of African American males which inadvertently pushed them to overcompensate in the classroom by working harder (Mehan et al., 1994).

The importance of alternative spaces for Blacks was also apparent in study 16 by Carter (2007) which explored the experiences of nine high achieving Black students in a PWS in the USA. They dealt with daily experiences of racial hypervisibility and invisibility by developing counter-spaces as a way to self-initiate their own racial spotlighting in ways that did not denigrate them. The role that these counter-spaces played were deemed necessary for the self-preservation and academic survival of Black students whereby enactment of Blackness in both formal and informal counter-spaces affirmed their identity which was often otherwise devalued, tokenised or ignored.

In addition to these counter-spaces, achieving Black males seemed to provide less focus on any racialised aspects of their educational experience which served as a protective factor. Study four by Simon (2019) sought to understand the educational experiences of “achieving” Black Caribbean (aged 13-14) adolescent males. Often portrayed as “educational failures”, the aim was to shift this negative narrative and provide a more balanced view of Black Caribbean achievement (Demie & Mclean, 2017; Rhamie, 2012). Working from a social constructivist position, the researcher

used a multiple case study design to engage in narrative interviews eliciting the stories of four Black Caribbean males. Multiple analytic procedures such as thematic analysis, narrative restorying and narrative summaries were evoked (Elliot, 2005). Interestingly, whilst these high achieving pupils narrated low experiences around bullying, negative influences or getting into trouble, unlike the studies aforesaid, none of these Black males referred to racism, negative stereotyping or microaggressions. Instead, interpreted through Bronfenbrenner's (1979) Ecological System Theory, findings indicate that external factors within the environment played a key role in their perception of their abilities and their subsequent academic attainment. Protective factors included parental expectation, engagement and support in the home environment. Likewise, parental involvement was a crucial protective factor in study seven (Akomaning-Amoh, 2018). Ultimately, wider support from the mesosystem, the parental positive and progressive cultural ideologies present in the macrosystem, alongside the major transitions in the chronosystem all contributed to the high achievement of Black Caribbean males.

Additionally, a positive self-concept and self-belief appeared to be another key protective factor in the positive educational experiences of BYP. Study 15 by Andrews (2009) examined how nine male and female Black students (aged 15-18) constructed their racial and achievement self-concepts within a PWS in the USA in order to enact a Black achiever identity. Theoretical frameworks included CRT and the African American Identity Schema though their epistemological position remains unknown. By employing semi-structured interviews and grounded theory to analyse results, the study found that the students did not maintain educational success by simply having a solid racial or achievement self-concept. Instead, being a Black achiever within a

PWS meant embodying racial pride (like in study two) alongside having critical insight into how race and racism operate to potentially constrain one's accomplishment.

2.6.6.1 Criticality and Summary.

The following criticism can be directed towards at the studies included in this concept:

- The small male sample size in study four (four participants) of Caribbean origin encourages concerns over transferability of findings
- By employing only four participants it questions whether study aims around changing perceptions of Black male achievement in the UK was materialised
- Study 15 fails to explain how these BYP cultivated and maintained this Black achiever identity and strong self-belief and whether this is attainable for all Blacks

However, being that 170 participants from both the UK and USA within PWSs and multi-cultural schools are featured within this concept has provided widespread insight into a number of protective factors than enable Black students to move close towards achievement. Most salient is the view of participants from study 15 by Andrews (2009) who see achievement as a human, raceless trait that can be attained by anyone thereby resisting the hegemonic idea that academic success is White property and cannot be attained by them. This enabled them to actualise their self-description as Black achievers.

2.7 Conclusion and Literature Gap

The meta-synthesis of all 16 studies generated key understanding about Black students' identity issues correlating with a lack of belonging in educational institutions and subsequent negative experiences related to their Blackness. Further social class and wellbeing challenges were particularly intrinsic to attending PWSs with an overall failure to meet the needs of Black students some of which could however be mitigated by protective factors such as same race peer-networks, parental involvement and a positive self-concept. Social constructionism and CRT featured heavily in the understanding of such experiences with other less prominent theories such as Malaise drawn upon to understand the social suffering of Blacks within education. The experiences of BYP in education are therefore multi-layered but overwhelmingly negative. This holds important implications for educational professionals and EP cultural competence which will be discussed further throughout the current study.

Despite the answering of the literature review question posed around the lived experiences of BYP in education, a number of gaps in the literature prevail. Firstly, with only 16 qualitative studies out of 2509 suitable for review, this research area is scant (Akomaning-Amoh, 2018). Questions around whether differences in individuals' abilities to cope with and positively reframe these adverse experiences are related to age, gender or other factors remain unanswered. Additionally, this limited research body has only been undertaken in the last 14 years, perhaps representing our hesitation to tackle race and social justice issues leading to an inadvertent further silencing of the Black voice (Fox, 2015; Hughes et al., 2016). Moreover, although 11 out of 16 of the papers included were published (not grey literature), the more recent grey literature (doctoral level theses) could be questioned for validity due to their

unpublished status (Egger et al., 2003). Further, only five studies were conducted in the same year or *after* the George Floyd murder by White law enforcement, bringing the historic and current inhuman treatment of Blacks centre stage globally in 2020 which holds important implications for how we engage with race post George Floyd. It is important therefore to examine how BYP understand their experiences since this monumental event. Additionally, although some papers did focus on the lived experiences of BYP in predominantly White institutions, these studies were directive and specific (exploring racism, belonging, discrimination and identity), or were conducted within the USA (only study three was undertaken in the UK), cautioning generalisability to the UK. Lastly, only one study (study three) involved an explicit transformative research aim which feels like multiple opportunities missed to engage in emancipatory research for the difficulties BYP face within education.

2.8 Research Aim

Based on the literature gaps identified, as a Black, female, TEP from working class beginnings whose multiple social statuses of perceived disadvantage are simultaneously experienced, the feeling of being “othered” and silenced is one the researcher is well acquainted with (Crenshaw, 1989; Hancock, 2007; Stewart & McDermott, 2004). Seeking therefore to elicit the views, wishes and feelings of the CYP we serve as per the SEND Code of Practice 2015 and Children and Families Act (2014) we abide by, is paramount (The Department for Education and the Department of Health, 2015). With a firm belief that “Every Child Matters”, the researcher is compelled on both a personal and professional level to utilise qualitative research methods that enable a studying of processes embedded in culture and social context to shed light on the lived experience of the “other” and the “silenced”; BYP in a PWS

(Farrell et al., 2006; Goodenow,1992). Uniquely contributing to this limited body of knowledge by enhancing cultural understanding and competence in PWSSs and professional EP practice in my predominately White placement (with recent race referral data suggesting that Whites are overrepresented whilst Blacks are underrepresented in our work) alongside empowering BYP to utilise their voices to evoke change for themselves and the wider Black community are primary hopes (Ogg & Kaill, 2010).

2.9 Research Questions

Current research questions are therefore:

Table 2.6: *Study Research Questions*

Research Question One (RQ1):	What are the lived experiences of BYP attending a PWSS?
Research Question Two (RQ2):	How does societal discourses of Black people impact the educational experience of BYP in a PWSS?
Research Question Three (RQ3):	What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?

2.10 Chapter Summary

This chapter provided a systematic and comprehensive review of literature available on the lived experiences of BYP in education. The meta-synthesis produced six concepts which were discussed and critically analysed in consideration with epistemological assumptions and theoretical underpinnings where relevant. Any

methodological flaws of the studies were identified, and the research aim and questions specified provided a basis for the next chapter on Methodology.

Chapter Three: Methodology

3.1 Chapter Overview

Having reviewed literature pertaining to the experiences of BYP within education in chapter two, this chapter outlines the methodological design adopted within the current research including the philosophical underpinnings, conceptual and theoretical frameworks, data collection and analysis processes and ethical and impact considerations.

3.2 Introduction to Research Paradigms

In order to understand the methodological design chosen for this study, it is crucial to first outline the ontological and epistemological assumptions that frame the research, beginning with a brief introduction to research paradigms (Hussein, 2021). Proctor, (1998) maintains that conducting purposeful, effective and justifiable research requires consideration of the research philosophical underpinnings. For instance, this current research has been produced on the premise that human beings hold individualistic beliefs around the nature of reality (ontology) and how we believe knowledge is created (epistemology) (Hancock, 2021; Ramazanoglu & Holland, 2002). Robson (2011) asserts that such underlying beliefs or “worldviews” inform the research paradigm from which the researcher designs and builds their method of research inquiry (Guba & Lincoln, 1994). Research paradigms therefore provide a crucial framework for undertaking research which differ in terms of their ontological, epistemological and methodological assumptions (Braun & Clarke, 2013; Denzin & Lincoln, 2018; Elshafie, 2013).

Leading researchers typically identify five main philosophical paradigms: positivism, post-positivism, critical theory, constructivism and transformative (Gehart et al., 2001; Guba & Lincoln 1994; Lincoln et al., 2011; Merten, 2015; Patton, 2002; Romm, 2015; Rossman & Rallis, 2003). In brief, the positivist paradigm is primarily utilised within hard science whereby it is focused on the exploration of one objective reality using deductive, manipulative and mainly quantitative methods (Lincoln & Guba 1989). Post-positivism maintains that there is one “real” reality, however asserting that this is imperfectly understood. This paradigm is objectivist and the methodology centres on hypothesis falsification (Lincoln & Guba, 1989). Critical theory in contrast states that virtual reality is influenced and shaped by social, cultural, economic, ethnic, political and gender evaluations and as such subjective interpretations (often through qualitative methodology) can be examined. Constructivism proclaims that there is no single reality and that this is socially constructed based on individual knowledge that is influenced by values, experiences, interactions and context (Lincoln & Guba, 1989). This paradigm focuses on subjective interpretations often employing qualitative or mixed methodology (Kovacs et al., 2019). Lastly, the transformative paradigm intentionally creates change in those involved in the research paradigm through an acknowledgment of the subjective nature of multiple realities which is governed by power and social positioning (Mertens, 2010; Mngaza, 2020). Corresponding axiological assumptions (ethical beliefs) recognise the implications of power differences that contribute to experiences of privilege, oppression and invisibility of marginalised groups (Biddle & Schafft, 2015). As such this prompts the use of participatory and inclusive qualitative methodologies to work with participants from less powerful groups (Romm, 2015).

3.2.1 Paradigm of the Current Research

In seeking to explore the lived experiences of BYP who attend PWSSs, the restrictive views of reality and knowledge acquisition at the core of some of the philosophical paradigms aforesaid (e.g. positivism, post-positivism) were found incompatible with the current studies research aims. In contrast, ontologically and epistemologically speaking, constructivism allows for the existence of multiple versions of reality to co-exist, with researcher acceptance that reality is contextual, subjective and ultimately constructed through the process of living whereby individuals create their own meaning based on these constructions (Braun & Clarke, 2013; Guba & Lincoln, 1994).

Whilst social constructivism characteristics alone would enable uninhibited exploration of the experiences of BYP in majority White academic institutions, it fails to address the social justice, inequality and power issues BYP face as previously discussed in chapter one and two of the current research. Further, it ignores calls for researchers to consciously pursue social justice for marginalised groups within their research (Mertens, 2017). The researcher has however remained non-deterministic about the level of power and agency experienced by the BYP within this study (Mngaza, 2020).

Since Ponterotto (2005) highlights that simultaneous usage of different paradigms is permissible in one study and the transformative paradigm is known to extend constructivist ethics, employing both social constructivism and transformative paradigms enabled the current research to additionally consist of a potentially fundamental emancipatory purpose and the research has been categorised as such (Creswell, 2009). Moreover, adopting a subjectivist ontology allowed the views of a

minoritized group within a specific context (BYP within PWSSs) to be understood in terms of *their* subjective interpretation of the world around them (Trivedi, 2020).

3.3 Qualitative Research Methods

The ontology and epistemology of the current study prompts the use of qualitative research methods to gain understanding of how the participants construct their reality.

Whilst quantitative methodologies (e.g. surveys/questionnaires and quantitative analyses) could have stimulated the gathering of a wider range of experiences within the current study, the depth of data required to truly understand BYPs experiences within PWSSs would be inaccessible through quantitative methodology alone.

The literature review findings outlined in chapter two prompted questions around mainstream research practices and assumptions about whose voice is listened to or silenced and *how* researchers represented particular groups in social research (Blair, et al., 1994). In congruence with the Children and Families Act (2014) underpinning educational psychology work therefore, qualitative research methods elicit the direct voice of the child enabling the exploration of naturally occurring social phenomena which accounts for its commissioning (Kervin et al., 2006). Despite these benefits, the current study heeds McLeod's (2001) caution around the need for coherence, transparency and clarity about the method, alongside an informed awareness of the philosophical perspectives underpinning the approach as abovementioned.

3.3.1 Qualitative Research Methods: Considered Alternatives

Discourse analysis, grounded theory and interpretative phenomenological analysis are qualitative research methods referred to as "Big Q" methods reflecting their focus

on the lived experiences and meaning of participants with prescriptive data analysis frameworks (Kidder & Fine, 1987; Hardy & Majors, 2017; Willig, 2005). Braun and Clarke (2006) highlight that thematic analysis is exemplary of a “small Q” method referring to qualitative tools and techniques that can be positioned within a positivist paradigm with less complex frameworks for analysis and is thus incompatible with the social constructivism and transformative paradigms aligned with this research (Braun & Clarke, 2006).

Of the “Big Q” Methods then, discourse analysis explores the workings of power by spotlighting the laws that govern social interaction (Oliver et al., 2005). Rooted in the critical theory paradigm, the researcher alters the social world of participants through the research process and analyses what discourse says about the impact of power in their lives (Anderson & Holloway, 2020; Perry et al., 1997). Whilst the role of power in the social world of the BYP within this study is important, the researcher’s position in this study is that a hyperfocus on power could have stifled the emergence of *all* aspects of their experience.

Grounded theory in any of its strands (e.g. classic, straussian and constructivist), generally focuses on the interpretations, contexts and processes involved in the lives of participants by involving exploratory “how” questions and answering explanatory “why” questions via the constant comparison of collected data with new data within a series of coding stages (Kenny & Fourie, 2015). Whilst constructivist grounded theory does align with the constructivist paradigm associated with the current study, it does not recognise the embeddedness of the researcher and hence obscures the researcher’s considerable agency in data construction and interpretation (Bryant, & Charmaz, 2007; Charmaz, 2014; Ponterotto, 2010).

3.3.2 Qualitative Research Method Adopted

Smith & Osborn (2007) describe interpretative phenomenological analysis (IPA) as a distinctive qualitative approach which aims to provide a detailed explanation of how participants make sense of their personal and social world. IPA is philosophically underpinned by phenomenology, hermeneutics and ideography, a brief understanding of which is required to comprehend the IPA approach utilised within the current study (Smith et al., 2012).

3.3.3 Phenomenology

Van Manen (1997, p.9) describes phenomenology as “the study of lived experience” which aims to first describe the participants’ experience of the phenomenon and then gain insight into the participants’ world (Smith et al., 2012). Husserl (1927) proposed “bracketing” the researcher’s prior experience for clarity on the phenomena under investigation without the impact of the researcher’s interpretation. Heidegger (1962) however questioned one’s ability to “bracket” previous experiences and developed the concept of “inter-subjectivity” referring to the “shared, overlapping and relational nature of our engagement in the world” thus interpretation of individuals sense making is vital for phenomenology (Smith et al., 2012, p.17). Despite these differences, phenomenological methodologies require researchers to maintain an open mind and return to the original sources of participant experience of the phenomenon under study which is a key feature of IPA (Heinonen, 2015).

3.3.4 Hermeneutics

Another influence of IPA is hermeneutics which refers to the theory of interpretation (Smith et al., 2012). Heidegger’s (1962) notion of “appearing” to conceptualise the

process of interpretation is key within IPA whereby the research sheds light on the phenomenon using detective work to unearth what is being said and subsequently make sense of it by engaging in close interpretation (Hussein, 2021). Researchers remaining cognisant and reflexive of the impact previous experience has on their data interpretation is paramount (Smith et al., 2012). Smith et al. (2012) reminds researchers of the importance of understanding the whole experience (e.g. factors such as language and culture), not just parts (hermeneutic circle). Additionally, one must be mindful of the “double hermeneutic” inherent in conducting IPA whereby the researcher is making sense of and interpreting the participants attempt at making sense of their experience. As per the researcher positioning and previous negative experiences as a Black young person who attended a PWSS outlined in chapter one, the researcher was conscious of her dual role in that the researcher is like and unlike the participant whereby they have access to the participants experience of the phenomenon but see this through the lens of a researcher (Smith et al., 2012). IPA is clear that by engaging with the data in this manner, the researcher’s interpretation is inevitably influenced by their experience, psychological thinking and understanding. Smith et al. (2012) maintains therefore that IPA requires both the phenomenological insight and the double hermeneutic as “without phenomenology, there would be nothing to interpret; without the hermeneutic, the phenomenon would not be seen” (Smith et al., 2012, p. 37).

3.3.5 Ideography

Ideography is the third major influence of IPA which is concerned with the “particular” (Smith et al., 2012, p. 29). IPA is committed to examining phenomena at an individual level and is explicitly idiographic in that detailed and deep analysis of each participant

account occurs before moving to making more general claims. As such, IPA invites small sample sizes enabling the researcher to examine the phenomenon at the individual level in turn enabling them to interpret the particular phenomena at depth (Hussein, 2021).

3.3.6 IPA Rationale

Lopez and Willis (2004) assert that IPA promotes detailed and rich exploration of a phenomenon and accounts for how it is contextualised by society, history and culture. Being that the historic experiences of Blacks outlined in chapter one and the limited literature review findings outlined in chapter two emphasise the social, historical and cultural context pertaining to these experiences, IPA was considered appropriate to enable a nuanced insiders' perspective on the lived experiences of BYP in PWSSs (Pietkiewicz & Smith, 2014; Tuffour, 2017). IPA was also deemed suitable as it allies with the social constructivist position of the research. The personal nature of the study and passionate researcher's involvement is aided by IPA acknowledgement of the active role of the researcher within the process and the complicated nature of the researcher trying to get an insiders' perspective of the participants' world (Conrad, 1987). Additionally, the six stage IPA process prescribed by Smith et al. (2012) available later in the chapter, provided clear guidance for administration. Such reasoning compensated heavily for criticisms that surround the time consuming nature of IPA, the lack of standardisation and inability to explain *why* the lived experience occurred (Giorgi, 2010; Larkin, et al., 2006; McLeod, 2015; Willig, 2008).

3.4 Theoretical and Conceptual Frameworks

Since the philosophical research underpinnings and selection of IPA as a corresponding qualitative methodology has been made explicit, it is important to present the theoretical and conceptual frameworks that provide critical lenses through which the stories of participants have been engaged. The Ecological perspective, Critical Race Theory (CRT) and the Social Graces model form this research's theoretical and conceptual framework and will be discussed in turn (Bronfenbrenner, 1979; Burnham, 2012; Daniel & Wassell, 2002; Delgado & Stefancic, 2017).

It should be noted that it was initially thought plausible to apply these theoretical frameworks liberally to each research question (e.g. the Ecological perspective below demonstrated possible application to RQ1, RQ2 and RQ3). This however changed *after* immersion in the data compelled the researcher to engage in reflexivity and to apply the most significant framework to one research question to *best* facilitate understanding of participant stories which is reflected in chapter five (discussion). After data analysis, the Social Graces framework was only applied to RQ1, CRT was only applied to RQ2 and the Ecological perspective was only applied to RQ3. The researcher however felt it important to use this section to share the transformative learning process of the research itself from design to practical application, which necessitates a willingness to reformulate based on new information. The outline below therefore epitomises the fluidity and flexibility of these three suitably chosen frameworks and provides an account for alternative ways in which they *could* have been applied to the findings. Criticisms of each theory in the context of the current study are outlined in chapter five (discussion).

3.4.1 Ecological Perspective

Being that RQ1 sought to explore the experiences of BYP within a specific context (PWSSs), the Ecological perspective could have aided consideration of these experiences at a contextual, systemic and holistic level. By seeking to understand BYPs experiences in education in relation to their interaction with their family, school, and larger systems, both individualistic and systemic contributions to participants stories could be accounted for. Further, since RQ2 references how societal discourses of Black people impact the experiences of BYP in PWSSs, Bronfenbrenner's (1994) Ecological model could also allow for the consideration of what forces such as attitudes, ideologies and culture (macrosystem) alongside mass media (exosystem) has on the school experiences (mesosystem) and the BYP themselves (microsystem). Furthermore, by applying Daniel and Wassell's (2002) Ecological model of resilience, understanding of what BYP perceive to be the facilitators (e.g. secure bases, friendship, positive values etc) of a positive educational experience in a PWSS as per RQ3 could have been fostered.

3.4.2 The Social Graces Framework

Another essential lens to consider the lived experiences of BYP attending PWSSs is the Social Graces perspective, which allows for each aspect of identity to be considered in-depth at the intersection between different areas of social difference (Burnham, 2012; Burnham & Harris, 2002; Crenshaw, 1989). These aspects of social and personal identity afford people differing levels of power and privilege. Since prevailing discourses shape our interactions with each other and govern social behaviour whereby society including educational institutions internalises and responds to these negative perceptions about Blacks, this framework could have been applied

to all three research questions (Foucault, 1980; Hughes, 2013). In any case, the Social Graces framework encouraged the development of greater self, relational and epistemological reflexivity during the research process prompting the practitioner-researcher within the current study to remain mindful to deconstruct such discourses as the BYP share their individual untold stories.

3.4.3 Critical Race Theory (CRT)

CRT asserts that race is a social construct and that racism is not merely the product of individual prejudice but it is also deeply entrenched at the societal level in wider forms of injustice (Gillborn, 2005; 2009). Consistent with a social constructivist approach, CRT explores racism's effects upon affected groups (Wijeyesighe & Jackson, 2012). CRT therefore proposes that race and racism are products of social thinking and power relations and endeavours to highlight the maintenance of racial inequality through the operation of structures (e.g. education) and assumptions that appear normal (Ladson-Billings, 2005). This framework prompted the researcher to remain conscious of the larger and often hidden context of oppression, discrimination and inequality embedded within the microsystems and mesosystems that negatively impact BYP (Bronfenbrenner, 1979) and could have also been applied to all three research questions. Engaging in reflexivity around Social Graces and intersectionality, the researcher felt more able to question these underlying processes of White supremacy and racism that sustains inequalities in education for Blacks (Burnham, 2012; Burnham & Harris 2002; Crenshaw, 1989; Ladson-Billings, 1998).

By validating the lived experiences of the BYP within this study rather than positioning racism as a problem for *them* to solve, CRT goes beyond merely being a theoretical framework but provides a basis for activism emphasising the additional transformative

positioning the current study entails (Doharty, 2018; Mertens, 2010; Wong, et al., 2014).

3.4.4 Considered Alternatives: Decolonising Theories

Smith (1999) states that Western positivism during the 1700s to 1900s culminated in prejudiced and inimical behaviours towards Indigenous peoples when studying them in colonised nations (Cochran et al., 2008). Decolonising theory is an approach which seeks to address such concerns in research within Indigenous settings allowing for subjectivity in Indigenous cultural stories rather than the need to reduce the world to universal, objective truths (Hughes, 2001). Although glossed over in the present day, history reveals educational psychology's affiliation with colonialism, racism and oppression and calls for educational psychology to be reconstructed have long resounded (Baxter & Frederickson, 2005; Bhabha, 1994; Bulhan, 2015; Burden, 1999; Cameron, 2006; Fallon et al. 2010; Fanon, 1967; Farrell et al., 2006; Farrell, 2010; Nandy, 1983; Okazaki et al., 2008). Decolonising psychology therefore cross-examines the Western, Educated, Industrialised, Rich and Democratic (WEIRD) nature of psychology which implicitly suggests that Western Psychology is the *only* psychology (Hulme, 2018; Waheed & Skinner, 2022).

Considering the description of horrific historic Black experiences in chapter one, the researcher considered utilising decolonising psychology theories to better understand how Eurocentric colonial violence might have impacted the minds and beings of BYP in PWSSs (Bulhan, 2015). Applicable decolonising psychology theories such as Africanising psychology argues that Western psychology was a tool that was used to justify the dehumanisation and oppression of African people (Simango & Segalo, 2020). Simango and Selago (2020) assert that using Western theories to understand

Blacks in an African context further maintains White superiority. Instead they draw on African spirituality and knowledge to resist the challenges that African people face in the education system.

Whilst the researcher supports decolonising psychology's stance calling for a boycott of perceiving such Eurocentric ideas as the gold standard, there is sound reasoning for opting not to use decolonising psychology such as Africanising psychology to better understand the experiences of these BYP (Agarwal, 2021). Firstly, the fact that the majority of the Black participants within the study although of African heritage have not been socialised within an African/Indigenous context feels to make the application of Africanising psychological theory to a Western UK society context ill-fitting. Moreover, in seeking to choose theories that align with a social constructivist epistemology and subjectivist ontology, such as the Ecological theory, Social Graces framework and CRT aforesaid, it was still possible to uphold the subjective nature of participants stories alongside the additional transformative epistemology beckoning race reform. Lastly, utilising decolonising methodology such as Sharing circles which originated among First Nations tribes whereby a group of people share personal stories around a collective phenomenon would have required an initial and premature assumption that the participants were oppressed (Graveline, 1998; Wright 2017). Considering the researchers negative experience as a BYP in a PWSS, as outlined in chapter one, it was important to dispel any pre-conceived notions of the participants experiences maintaining neutrality so not to skew results. Despite this sound reasoning, the researcher identifying as Black engaged in an uncomfortable "working through" of an implicit feeling that she too has adopted a colonial mentality, complicit in maintaining the superiority of White thinking contributing to the inferiorisation of Africans in favour of a Eurocentric view (Simango & Segalo, 2020).

3.5 Data Collection

IPA data collection parameters were largely adhered to within the current study. This was evident in utilising relatively small sample sizes and purposive sampling in order to explore a phenomenon and answer research questions specifically related to BYP alongside homogeneity in all participants being BYP who attend PWSSs (Smith, 2011a; Smith et al., 2012).

3.5.1 Recruitment

In order to explore the stories of BYP who attend PWSSs in a predominantly White placement county, purposive sampling was crucial. The current study sought to recruit four-six Black males and females of either African and/or Afro-Caribbean heritage aged 13-18 who attend a PWSS. Although children as young as four become aware of the social construct of race, the current study felt it important to set a minimum age threshold (13) with parental consent to ensure the mental fortitude required to engage in race talk (Miller, 2019). Through service wide discussions on the importance of this research in an EPS struggling to engage with the Black community, recruitment surpassed expectations.

Involvement of EP colleagues was therefore crucial in the recruitment stage. Initial steps involved verifying through Ofsted databases that the EP linked schools suggested met the crucial PWSS criteria (80% White student population). Fellow EPs then discussed how the research is mutually beneficial and crucial for PWSSs by distributing accessible, participant, parent and headteacher information sheets and consent forms (Appendix F, G, H, I) with clear deadlines (Barker & Weller, 2003). This garnered school buy-in and lessened access concerns in that three out of the four

schools approached gained informed consent from parents and participants enabling the voices of nine BYP in PWSSs to be heard.

3.5.2 Participant Characteristics

In total, nine BYP, aged 13-15 from three PWSSs in this South-East England county (referred to from here onwards as “the suburbs”) participated in this study (table 3.2). Seven out of nine participants identified as being Black and of Nigerian heritage. One participant identified as Black Jamaican and the other maintained that he was Black, namely half St-Lucian and half Mauritian. Four participants were female and five participants were male, none of these participants identified as transgender. One student was from year eight, five students were from year nine and three students were from year ten. Five students commenced their PWSS from the start of year seven, two joined their schools part way through year seven and two enrolled in the school from the start of year eight. None of the participants were therefore born within the suburbs and seven relocated there from various boroughs in London (referred to from here onwards as “the city”), one from Ireland and one from Nigeria. Participants relocated for a variety of reasons such as upward social mobility, to escape bad influences in the city or to gain a better education. All participants had now lived within this county between 1.5 years to 7 years with an average of 3.5 years (table 3.3). All but one participant came from a two parent family home and the participant group consisted of one set of siblings comprised of one brother and one sister who attended the same school. Pseudonyms were employed to uphold anonymity and location information was kept generalised (e.g. the suburbs/the city). Two additional female participants of Mixed Heritage (White and Black mixed) participated in a pilot study (table 3.4) which is discussed further below.

3.5.3 School Characteristics

Table 3.1 provides insight into the types of setting that the nine participants were recruited from in the suburbs. Four participants were recruited from school A, a Church of England Ofsted rated “good” school. Three participants were enlisted from school B, a Catholic school with an “outstanding” Ofsted rating. Lastly, two participants were selected from school C, an Academy with a “good” Ofsted rating. All schools met the PWSS criteria and the headteachers for all three schools were White and male.

Table 3.1: School Characteristics

School Name (Pseudonym)	Type of State School	Headteacher Race/Gender	Ofsted Rating
A	Church of England School	White male	Good
B	Catholic School	White male	Outstanding
C	Academy	White male	Good

Table 3.2: Participant Characteristics

Participant Name: (Pseudonym)	Age	Gender	Ethnic Origin	Family Structure:	School	Current School Year:
Blessing	14	Female	Nigerian (Edo tribe)	2 parent household	A	Year 9
Faith	14	Female	Nigerian (Yoruba tribe)	2 parent household	A	Year 9
Kamari	15	Male	Jamaican	2 parent household (Mum and stepdad)	A	Year 10
Leon	15	Male	St Lucian and Mauritian	2 parent household	A	Year 10
Jacob	13	Male	Nigerian (Yoruba tribe)	Single parent household	B	Year 8

Deborah	14	Female	Nigerian (Egbo tribe)	2 parent household	B	Year 9
Olu	14	Male	Nigerian (Though was born and raised in Ireland)	2 parent household	B	Year 9
Michael*	15	Male	Nigerian (Yoruba tribe)	2 parent household	C	Year 10
Mary*	14	Female	Nigerian (Yoruba tribe)	2 parent household	C	Year 9

* Siblings

Table 3.3: Participant Relocation Information

Participant Name: (Pseudonym)	Attended this School From Year:	Relocated From:	Length of Time in Area	Reason for Relocation:
Blessing	Year 8	The city	1.5 years	Parents wanted better housing
Faith	Year 8	The city	1.5 years	Parents wanted a change from the city
Kamari	Year 7 (Partway through)	The city	3 years	A better education
Leon	Year 7 (Partway through)	The city	3 years	To escape bad influences in the city
Jacob	Year 7	The city	4 years	Upward social mobility
Deborah	Year 7	Nigeria	6 years	Upward social mobility
Olu	Year 7	Ireland	7 years	Upward social mobility
Michael*	Year 7	The city	3 years	A better education

Mary*	Year 7	The city	3 years	A better education
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* Siblings

Table 3.4: Pilot Study Participants Characteristics

Participant Name (Pseudonym)	Age	Ethnic Origin	School	Current School Year
Emma*	14	Mixed Heritage: White British and St Lucian	C	Year 9
Arabella*	15	Mixed Heritage: White British and St Lucian	C	Year 10

* Siblings

3.5.4 Procedure

Semi-structure interviews (SSIs) “obtain descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena” (Kvale, 1996, p. 5). As the current study concerned the lived experiences of BYP in education, SSIs was deemed most appropriate to collect data through participants openly sharing their stories. Being that SSI’s are a method of data collection that facilitates rich data compatible with various methods of data analysis (e.g. IPA.), this was well suited to the inductive element of this research design (Robson, 2016; Willig, 2008). All interviews allowed for a degree of flexibility by consisting of a series of open-ended questions around their subjective experience as a BYP who attends a PWSS. Caution was taken to question one’s questions to ensure they address what is actually intended (Charmaz, 2014; Spradley, 1979). By categorising 16 interview questions in advance (Appendix J) , the interview schedule attended to each of the three research questions of the current study.

The data for this study was collected remotely through one to one semi-structured interviews during March 2022 and June 2022 via video recording on Microsoft Teams to avoid logistical concerns and facilitate greater emotional connection through participants' ease with the setting (Weller, 2016). On average interviews lasted 46 minutes and participants were given the opportunity to peruse their consent forms again before the interview started with reminders of their right to withdraw. A brief introduction to the research purpose alongside definitions of key terms and principles of attuned interaction encouraged freedom in divulging anything else they wished to share (Hussein, 2021; Robson, 2011). As a reflective practitioner-researcher, it was important to remain cognizant of one's positioning and possible perceived power differentials that exists between the researcher and the YP (Foucault, 1991; Fox, 2015). The researcher therefore overtly positioned participants as "experts" in their own lives at the start of the interview highlighting that despite the researcher's Black identity, *their* story is paramount (Rogers, 1959). A debriefing session was held after each interview to ensure participants could be adequately contained through the researcher's psychotherapeutic background if any emotional upset was triggered through engaging in race talk (Gray, 2013).

3.5.5 Transcription

To aid immersion into the data prior to analysis, the researcher transcribed all interviews verbatim and by hand using Microsoft Word involving a listening and relistening to the recordings. Whilst Smith (2011a) suggests that the transcription of all non-verbal utterances (e.g. laughter, sighs) is unnecessary, the researcher included this within bracketed text to assist with meaning making (Milne, 2017). A sample of this record is presented in Appendix L. Supervisory discussions questioned whether

introductory information (age, previous location, heritage etc.) were necessary to remain within the transcript, it was determined that its contextual relevance meant the information was preserved.

3.5.6 Pilot Study

Conducting a pilot study enabled the researcher to gain real world, “expert by experience” views and feedback, determine the feasibility of the proposed interview questions, highlight potential issues (e.g. 30 minutes was insufficient) and provide a practical sense of the phenomenon under study (Kezar, 2000). Data collection through SSI’s conducted with two Mixed Heritage participants who identified as Black but shared that they were ostracised from both Black *and* White circles was emotive and thought provoking. Being that findings from pilot studies can lead to the contamination of data and the participant inclusion criteria focused on “Black” rather than “Mixed” young people’s experiences, the interviews were not transcribed and the data was excluded from the study (Van Teijlingen & Hundley, 2001). Since the school approached these Mixed Heritage students to participate within a study on the experiences of BYP, the researcher contemplated on societal perceptions of “Blackness”. By excluding their views, the researcher grappled with whether she too had perpetuated the idea that these “Mixed” students were not “Black enough” even though the demeaning racialised treatment received reflected that they in fact were. Pilot participant feedback suggested that the process was “therapeutic” in nature and as such the interview schedule remained unchanged apart from the lengthening of the maximum interview time by 20 minutes to enable participants to adequately share their thoughts. Pilot study participant characteristics are outlined in table 3.4.

3.6 Data Analysis

In order to analyse interview data, the researcher followed an adapted version of Smith et al., (2012) non-prescriptive six-step IPA process to ensure active and reflective engagement with each participant’s interview data. This is outlined in table 3.5 below:

Table 3.5: Six Step IPA Process

IPA Steps	Description of Process
Step One: Reading and Re-reading	Immersion within the data was achieved through an initial listening to the audio-recording of participant interviews before reading and then re-reading the transcript. The penning of a research diary (Appendix P) to record the researchers’ initial impressions and reflections ensured that the participant became the “focus of the analysis” (Smith et al., 2012).
Stage Two: Initial Noting	<p>Due to the need to mull over and amend current interpretations, rather than undertaking this process by hand, the researcher created an IPA analysis table within a Microsoft Word document for each participant (Hussein, 2021). The first stage involved making initial exploratory notes on the semantic and language content used within the transcript (Appendix L). Three levels of data analysis were carried out (Smith et al., 2012):</p> <ol style="list-style-type: none"> 1. Descriptive: focusing on the content of what the participant uttered 2. Linguist: commenting on the way language was used by the participant 3. Conceptual: engaging with the data by questioning ideas and concepts through an interrogative approach <p>Additionally, the researcher made reflexive and reflective comments to acknowledge any fore-conceptions and feelings evoked by the transcript which are captured in the analysis table example in Appendix L further aiding trustworthiness and credibility (Somner, 2022).</p>

<p>Stage Three: Developing Emergent Themes</p>	<p>Stage three of the analysis involved the researcher going back to the initial transcript notes to develop several emergent (subordinate) themes. This grounded the analysis not only in the researcher’s interpretation but also in the participants original words. A mapping of the “interrelationships, connections and patterns between” whilst preserving the complexity of the data was therefore achieved (Smith et al., 2012, p. 91) .</p>
<p>Stage Four: Searching for Connections Across Emergent Themes</p>	<p>The next stage of this process involved the identification of patterns and connections between themes via:</p> <ol style="list-style-type: none"> 1. Abstraction: isolating patterns and subsequently grouping them under a superordinate theme (Smith et al., 2012). 2. Contextualisation: pinpointing the contextual aspects of the narrative whilst attending to the “temporal, cultural and narrative” in a proactive way (Smith et al., 2012, p. 98) 3. Numeration: identifying the frequency of the occurrence of the theme within the participant’s narrative. 4. Polarisation: noting of seemingly opposing yet connected themes <p>The process of arranging and rearranging emergent themes and clustering them into superordinate themes for each participant was aided by using the coloured text /highlight function in Microsoft Word, a more detailed account of this procedure can be found in Appendix K. The visual element felt to allow for a deeper connection with the data and its associations, with an example of such process presented in Appendix L (Somner, 2022). Additionally, to preserve the sense of each participant before moving onto the next participant, the researcher summarised the participants story in the final column of the data analysis table.</p>
<p>Stage Five: Moving onto the Next Case</p>	<p>This idiographic approach to analysis is based on an interest in examining particular cases in detail to understand how individuals have experienced particular events before cautiously making more general claims (Smith et al., 1995). Bracketing efforts although challenging were undertaken by the researcher by only analysing one transcript per day to uphold the individuality of each case which was enhanced by</p>

	<p>following the six outlined steps systematically (Smith et al., 2012).</p>
<p>Stage Six: Identifying Patterns Across Cases</p>	<p>Once transcripts had been analysed at the individual level, Smith et al. (2012) advised that patterns and connections are sought between the participant accounts. Columns of subordinate themes and superordinate themes for each participant were then compiled into one master theme table (Appendix M) within one document to enable a holistic view of the data and the identification of master themes. This encouraged exploration of meaning-making present within original participant transcripts. Whilst vast similarity between participants stories was evident, by remaining mindful of individual idiosyncrasies, themes did not <i>need</i> to map precisely onto each other. Differences between participants viewpoints within the same master theme, (e.g. Cultural Sensitivity: A lack of cultural sensitivity in school vs Fine with imbalance of Blackness taught in curriculum) were respected providing standpoints to compare and contrast each voice (Appendix M). Throughout this stage of analysis only one subordinate theme was discounted (e.g. “there is no racism at my school”) because of the incongruence with racist school examples later given by the same participant. The researcher was careful to engage in interpretation rather than simply a description of the text (Smith et al., 2012). Overall master themes were then separated and grouped in terms of their relevance to the three research questions aforementioned accompanied by visual representation (chapter four). The findings have subsequently been translated into a narrative account of both individual and group master themes involving verbatim extracts (to exemplify the account (Pietkiewicz, & Smith, 2014) (chapter four). This was aided by the creation of a verbatim extract table (example in Appendix Q) relating to subordinate and superordinate themes for each participant.</p>

3.6.1 Reflexivity

Reflexivity is defined as “the turning back of the experience of the individual upon her or himself” which is critical within IPA research as it promotes the voice of communities that are marginalised (Mead, 1934, p. 134). Whilst reflexivity does not guarantee a reduction of the researcher’s values within the research, it encourages researcher consideration of how prior experience, values and beliefs may have influenced the research process and the interpretation of data (Etherington, 2007; Gough, 2008). Use of Patton’s (2002) reflexive questions and maintenance of a reflective diary (sample provided in Appendix P) encouraged reflexive validity throughout the research. Additionally, supervision feedback mandated the inclusion of increased reflexive comments throughout the IPA master table (Appendix L) to assure quality of research.

3.7 Ethical Considerations

Before the commencement of research, ethical approval was granted by the University of East London’s (UEL) Ethics Committee (Appendix N) and the LA where the research was undertaken (Appendix O). Ethical guidance from the following relevant agencies was adhered to:

- UEL Code of Practice for Research Ethics (UEL, 2015)
- BPS Code of Ethics and Conduct (BPS, 2018)
- HCPC Code of Conduct, Performance and Ethics (HCPC, 2016)
- Code of Ethics for Human Research (2021) (BPS, 2021)
- Standards of Proficiency: Practitioner Psychologists (HCPC, 2015)

Particular attention was paid to minimise any potential harm to this vulnerable client group as outlined below:

3.7.1 Informed Consent

Informed consent from both parents and participants was gained providing vulnerable participants with a clear and accessible verbal/written explanation of the research and their rights enabling informed decision making before participation (HCPC, 2015, Standard 2.6).

3.7.2 Withdrawal

The right to withdraw at any time before the transcription of data was made clear in written and verbal form. No participant chose to withdraw.

3.7.3 Anonymity and Confidentiality

Ethical considerations around anonymity of participants meant that racially considerate pseudonyms (e.g. using African rather than European pseudonyms in line with some participants African heritage) were used for all participants (Walford, 2005). Participants were informed that confidentiality would be maintained and personal information would not be disclosed without their knowledge and full consent (Akomaning-Amoh, 2018). This extended to only presenting a sample of verbatim transcripts in Appendix L to avoid the unnecessary sharing of the entirety of these vulnerable BYP's words.

3.7.4 Risk Assessment

Potential risk to the researcher and participants in this study include emotional upheaval pertaining to race talk. In addition to researcher debriefing sessions, participants were signposted to suitable pastoral support/counselling services whilst supervision was utilised by the researcher which sufficiently managed such risks.

3.7.5 Data Protection

The researcher adhered to the approved UEL Data Management Plan ensuring the secure storage of data in an encrypted file on a laptop only accessible to the researcher, with storage duration limits observed.

3.7.6 Trustworthiness and Credibility

Denzin and Lincoln (2003) describe the researcher as an instrument of data collection and their role is crucial in determining validity and credibility of the qualitative study (Kvale & Brinkmann, 2015). Denzin and Lincoln (1994) assert that the studied world can only be captured from the researcher's perspective and is therefore subject to margins of error (Clandinin & Connelly, 1994). Furthermore, the temptation to disregard disconformity in themes has the potential to skew results (Smith, et al., 1995). As such to ensure creditability, quality and trustworthiness within the current research, Yardley's (2000) framework which evaluates the quality of IPA research was commissioned to increase the methodologies rigor (Hefferon & Gil-Rodriguez, 2011). This included acknowledging the context in which the study is conducted by researcher familiarisation with current literature around BYPs experiences as specified in chapter two. Additionally, allowing participants to reflect on interpretations alongside credibility checks of themes provided by the research supervisor were key in

enhancing credibility (Elliott, et al., 1999; Smith et al., 2012). Lastly, transparency is critical to quality research which has been achieved through the clarity of methodology, participant recruitment and interview processes alongside the keeping of a researcher reflective diary (Appendix P) and including annotated transcripts to enable reader reflection on researcher data interpretation (Yardley, 2000).

3.8 Impact and Importance

The findings from this study are important due to their applicability beyond the context of this research. Gaining insight into the lived experiences of BYP in a PWSS holds key implications for EPs and educational institutions. This includes a greater understanding of “ethnic differences”, the need to seek opportunities to “demonstrate an appreciation of diversity” and our duty to challenge negative stereotypes or constructions of Blackness held in order to enhance cultural competence/sensitivity and “anti- oppressive practice” (HCPC, 2015). Such research should encourage educational professionals to “hold up a mirror” to the profession regarding our knowledge about the impact of difference and racism (Abijah-Liburd, 2018). The development of targeted culturally sensitive interventions to help BYP better navigate their experiences in PWSSs is vital. Most significantly, since research states that 95% of BYP in the UK experience racism, this study offered BYP a space to use their voice and in turn release any potential emotional pain, encouraging change by way of a reframing of oppressive experiences exemplifying the emancipatory nature of the transformative paradigm adopted (Mngaza, 2020; YMCA, 2020).

3.9 Chapter Summary

This chapter provided an overview of the research paradigms (social constructivist and transformative) the current study aligned with followed by a justification for the qualitative methodology (IPA) and theoretical lenses (CRT, Social Graces, Ecological perspective) employed to better understand the experiences of BYP who attend PWSSs. Data collection (SSIs) and Data analysis (IPA) methods were discussed alongside ethical and importance and impact considerations. Study findings are discussed in chapter four.

Chapter Four: Findings

4.1 Chapter Overview

This chapter highlights the seven master themes generated from the IPA of participant data which are discussed in relation to the three research questions.

4.2 Findings Introduction

There are seven master themes across participants as illustrated in figure 4.1:

- Belonging
- Identity
- Racial Injustice
- Negative Perceptions of Blacks
- Self-Governing Behaviours
- Cultural Sensitivity
- Protective Factors

Figure 4.1: Master Themes in Relation to All Research Questions



In the next sections, the master themes are discussed based on their relevance to the three research questions and each master theme has been discussed at least once as outlined in table 4.1 below.

Table 4.1: Master Themes Pertaining To Each Research Question

<p>RQ1: <i>What are the lived experiences of BYP attending a PWSS?</i></p>	<p>RQ2: <i>How does societal discourses of Black people impact the educational experience of BYP in a PWSS?</i></p>	<p>RQ3: <i>What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?</i></p>
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Belonging	Negative perceptions of Blacks	Cultural Sensitivity
Identity	Racial Injustice	Protective Factors
	Self-Governing Behaviours	

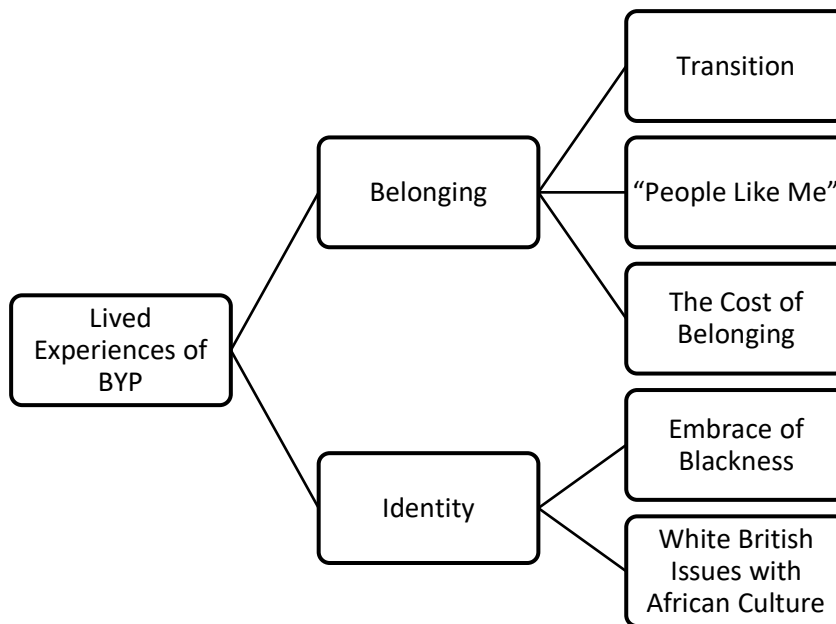
Each master theme is comprised of several subordinate themes per participant (Appendix L). The most pronounced superordinate themes are referenced in each master theme narrative account. Master themes are grounded in the double hermeneutic whereby each theme represents the researcher's interpretation of the participants' interpretation of their experience. Non-bold italics alongside line numbers have been used to ensure participant speech is easily identifiable.

4.3 Main Findings

4.3.1 RQ1: What are the lived experiences of BYP attending a PWSS?

Whilst all master themes could have been used to answer RQ1, most pertinent are "Belonging" and "Identity". The subordinate themes focused on within "Belonging" are "Transition", "People Like Me" and "The Cost of Belonging." The subordinate themes discussed within "Identity" are "Embrace of Blackness" and "White British issues with African Culture" (see figure 4.2).

Figure 4.2: The Lived Experiences of BYP Attending a PWSS



4.3.1.1 Belonging.

All nine participants highlighted some aspect of belonging in their description of their experiences of being a BYP attending a PWSS.

4.3.1.1.1 Transition.

Being that all participants relocated from another place (the city, Ireland or Nigeria) to the suburbs, participants recount their initial thoughts about the transition. For example, Kamari transitioned halfway through year 7 which in itself poses challenges being that the start of the year usually coincides with the initial forming of friendship groups which he would have been exempt from. Of the reasoning for his parents' decision to move he maintained that *"...I'm not sure...they said there would be better*

education out here or something” (line 16). The words “I’m not sure”, “they said” and “or something” perhaps signify a lack of involvement and agency in his parent’s decision to move to the suburbs as an 11 year old child at the time. Even with sound reasoning for the move outlined by Leon’s parents: *“It was [for] dad... to help him get [away from] a lot of bad influences in [the city]....and like my mum wanted me to grow up in a safe environment”* (line 18), he still felt *“....kinda like upset and angry that I had to move away”* (line 104) and doesn’t comment on whether or not he had a safe space to discuss these concerns.

Likewise, Blessing goes on to describe her initial reluctance to relocate: *“...I wasn’t really happy, I wasn’t sure about this place... I didn’t really know much about it...so...I wasn’t really happy”* (line 20). It seems that the “unknown” about exactly where this BYP was transitioning to provoked feelings of unhappiness depicted in the repeating of these feelings in close succession.

Faith posed a plausible explanation for such difficulties with relocation around the gravity of what BYP are required to relinquish in moving from the city to the suburbs:

...I lived in [the city] all my life, had my friends there, had my culture there, had like my cousins there, wherever I would go I would see someone I know, aunties and uncles down the road, but when we came up into [the suburbs], it was quiet, nothing there.... now there’s no one... (line 6 and 8).

Transitioning from this previous cultural and community familiarity of the city to the “nothingness” and “now there’s no one” feel of the suburbs highlights how drastic of a change Faith has experienced.

This may relate to Leon highlighting that “...it took me a long time to settle in though” (line 18) alongside his desire to return to the city where he “feels more comfortable in a more diverse area...” (line 192) despite knowing that “...there might have been a possibility...where I might have been coerced into a gang” (line 102) had he remained in the city.

Faith’s subsequent comments “...I just don’t like it here, (line 100)...I just want to move back to [the city]...” (line 162) accurately depicts that relocating from a diverse community to a majority White area in and of itself seems to have pose multifaceted difficulties for some of these BYP.

4.3.1.1.2 “People Like Me”.

In addition to the difficulties experienced by some BYP in relocating to a predominantly White area, for Blessing there felt to be a “bracing of the self” in regard to her perceived pending heightened minoritised status in attending a school in the suburbs as a Black person: “...I had a feeling it was coming so I just mentally prepared myself to not see as many people who looked like me...” (line 40).

Blessing was 13 at the time of her relocation to the suburbs and was well versed in Black culture from growing up in the city. In contrast, Olu who relocated at age 7 from a majority White community in Ireland to a predominantly White primary school in the suburbs and “...didn’t have a Black person as a friend...” (line 22) maintained that “...I don’t think I noticed at that point...” (line 26) in regard to whether he realised if there were many Black people in his secondary school. Perhaps prior experience of

being socialised within majority White communities precludes one from having to engage in the mental preparedness to be in minority being that for Olu “...*there was still more White people than Black people...honestly I don't really mind about the ratio*” (line 22). This comfortability around Whiteness was seldom witnessed in other participants who had grown up in Black or racially diverse areas before their relocation.

Unlike Olu therefore, Jacob was not oblivious or indifferent to “colour differences” and stated “.... *when I first attended this school, I didn't see much Black people...*” (line 8). Similarly, although Mary was not yet conscious of the forthcoming stark racial differences “....*cos I was like a year 7 coming out of primary school, I didn't really understand...*” (line 10), she subsequently felt to be overwhelmed by the amount of White people in her school declaring: “...*Too much...there's actually too much...like I can't count...But I can count the Black people...but I can't count the White people...there's not that many like...people like me...*” (line 12 and 162).

In finding a few Black people amidst a sea of White young people (WYP) and staff, Jacob maintains “*Wow, there's someone...you know, like me*” (line 12). This notion of sameness and seeking belonging with mirror images of the Black self was a common feature in subsequent participant accounts as outlined by the following quotes: “...*I was looking for people who looked like me, like, that they would help me fit in and I would have someone that I have the same interests in...*” (Leon, line 24); “...*so when I first came into the school, I think one of the first people I saw...or I was drawn to...was like a Black girl...*” (Blessing, line 26 and 36); and “....*I did notice it...so I made friends with them [BYP]...so I can relate to them...*” (Kamari, line 34).

Seeking friendships specifically with fellow Blacks felt to be pivotal in their attempts to avoid the initial anxiety and better manage the actual experience of feeling left out due to being unable to meet other Blacks at relational depth, enabling understanding or comfortability as outlined in these participant accounts (Mearns & Thorne, 2007): “*At first...cos I was worried that there wouldn’t be any Black people, but when I came to school, I noticed that there was some...so then, I got a bit more comfortable...*” (Kamari, line 42); “*... it felt weird...because like, there’s no one who I could like really relate to...and like, maybe if there’s some Black jokes... not everyone will understand it...* (Michael, line 4); “*...I mean sometimes it does make me feel left out...cos...not that many people can like....relate with me... they won’t understand like what I’m trying to say...*” (Mary, line 16).

These BYP’s quest to find “people like me” in a PWSS felt to be driven by a desire to feel the embrace of an understanding other. Leon illustrates that he “*only... feel[s] like safe enough when I’m with my friends*” (line 86) which seems to better enable some BYP to “stand” and experience security in the midst of unfamiliar territory.

4.3.1.1.3 The Cost of Belonging.

Despite this gravitation to other Black students within their PWSSs, some BYP have attested that this does not guarantee inclusivity, instead depicting the costly nature of seeking to belong. For example, whilst Olu was the only participant who definitively feels “*I belong*” (line 72) this seems to require a “doing” rather than “being” in order to gain White acceptance “*...I like to make people laugh and they like enjoy it...people*

like me for that..." (line 74). Relatedly, Deborah goes on to highlight a suppressing of African culture in order to belong in that she maintains:

...I brought like an African dish like to school, and then everyone kept saying that it was "smelly"...I just closed it up and not eat it in school... I had to wait to get home to eat it... because I didn't want anyone feeling, like disgusted by my food.... I had to close it so they can be pleased ... its heart breaking (line 82, 90 and 92).

To avoid subsequent heart break, please the dominant White culture and in an attempt to better assimilate to and belong within the host culture, Deborah maintains "*...later on I just started bringing sandwiches...*" (line 98).

In contrast, Michael was not so amenable to such assimilation efforts stating "*...like don't get like too much into the White culture....like turn Whitewashed...try and bring the Black out of you...*" (line 101). This fight against becoming whitewashed, a derogatory term descriptive of a Black person who has embraced White culture more than their own must in and of itself feel costly. A BYP would therefore have to hold in tension their desire to belong within White culture whilst ensuring that they don't become "too White" in the process.

For Leon the cost of seeking belonging was loneliness whereby he stated "*...I didn't feel like comfortable...with like...the White kids...*" (line 90) as such "*I never really had anyone to hang out with*" (line 38). Another cost inherent in seeking to belong was an awakening and reckoning with race issues "*...I just started picking up more racism.... I had a fight about that...*" (line 38). Not having to defend his Blackness or feeling like he is on the periphery perhaps accounts for a subsequent relishing in the

isolation enforced by the Covid-19 pandemic “...that’s why I enjoyed Covid because...I was just by myself ...it was easier...” (line 50).

Irrespective of the cost some BYP have had to pay, Blessing shared “ [Even though] you feel familiar around the school, I wouldn’t say [I’ve] blended in...” (line 68). Further, Faith more overtly highlights that “...I will never ever feel like belonging in this school...” (line 92). This is perhaps why BYP like Michael “...still [goes] to the city...every weekend...[because] they know more stuff about the Black race and all the jokes...” (line 56). Michael therefore seeks belonging *outside* of his PWSS because in his view, true belonging cannot ensue for Blacks in a PWSS since “...I’m Black you’re White, that’s what it is” (line 60). Belonging to Michael is very much a black and white issue whereby he maintains that due to transition and assimilation complexities “...I don’t really think a Black person, especially if they are from [the city], should go to a White school if they have gone to a full Black school...” (line 99). Mary summaries the cost of belonging in a PWSS clearly: “...actually I struggle like just to wake up... I wonder what’s going to happen today... someone could be racist...” (line 58). Perhaps as a result, like a number of the other participants, Mary laments over “what was” in her previous Black/diverse community and although only in year 9, hastens the day when the struggle will be no more and the debt of belonging no longer hangs over her head: “cos when I’m like in Sixth Form...I’m out...I’m back in [the city]” (line 54).

4.3.1.2 Identity.

Similarly to belonging, all nine participants highlighted some aspect of their Black identity as being a significant part of their experiences of being a BYP attending a PWSS.

4.3.1.2.1 Embrace of Blackness.

Participants were asked by the researcher to outline how conscious they were of their “Black identity” throughout an average day at their PWSS, their response however concerned how they *felt* about their Blackness. Representative quotes include: “...*I am Black and...I am proud of it...*” (Faith, line 60); “...*I’m proud of my Nigerian culture...*” (Olu, line 70); “...*I’m happy being Black...*” (Mary, line 126); “... *I am who I am...I’m proud to be Black...*” (Leon, line 66).

It is plausible that surviving the countless issues encountered relating to belonging as a result of racial difference has necessitated a firm embrace of their Black identity. The “I am who I am” in Leon’s assertion feels to depict an acceptance of his Black identity aided perhaps by his parents who “...*have taught me about my culture and my background...*” (line 56) enabling him to “...*keep my head high*” (line 66).

This notion of “Black pride” is evident in the sharing of certain aspects of their cultural identity within their PWSSs, for instance Faith outlines “...*I brought in Jollof rice and showed all my White friends, they tried it and they really liked it.... I teach them Yoruba sometimes...I teach them [African] songs*” (Faith, line 86).

This sharing of their Black identity felt important to Olu who feels to champion the cause in maintaining that “...*other people can learn from me, because there’s not a lot of like African stuff that people talk about in school because its full of White people...*” (line 32). This learning from other Blacks may indeed be crucial for both WYP and BYP who have been socialised within this majority White area and feel “*different...they sounded different... they feel more White*” (line 26 and 82) as stated by Leon who struggled in accepting the different levels of perceived embrace of Black culture in some BYP being that *he asserts “...I like the colour of my skin (chuckles)”* (line 136). On the other hand, although Mary believes that “...*Black is beautiful...*” (line 128) she holds concerns about the “other” embracing Blackness too intensely “...*some [White] girls or even breys (boys) are getting darker ... tanning themselves to become like us...[or]... try[ing] to get, like our type of hair....with like extensions.... she was a White girl...it was like “Noooo...you didn’t”....*” (line 64 and 102) providing an example of her distain for the cultural appropriation exhibited in her school and the complexity involved in the embrace of the Black identity within a PWSS.

4.3.1.2.2 White British Issues with African Culture.

Whilst there appears to be an embrace of the Black identity within some of the participants and some of their White peers, also evident are White British issues with African culture inadvertently encouraging BYP to curb the demonstration of their embrace of their African culture whilst within the confines of their PWSS, for instance:

...they were mostly White people in the class.... I had a Nigerian accent and people didn’t really understand me... all the time everyone would say like

“Pardon?”...even teachers... I would feel like I’m kind of like disturbing them... with this type of accent (Deborah, line 30, 32).

Such British issues with Deborah’s African accent meant that she *“kept on practicing so that people would understand me and ...[she could] speak properly”*...(line 36 and 52). As a student in Nigeria, Deborah had no concept that her speech was “improper”, in trying to assimilate to British culture Deborah engaged in a loosing of the African self.

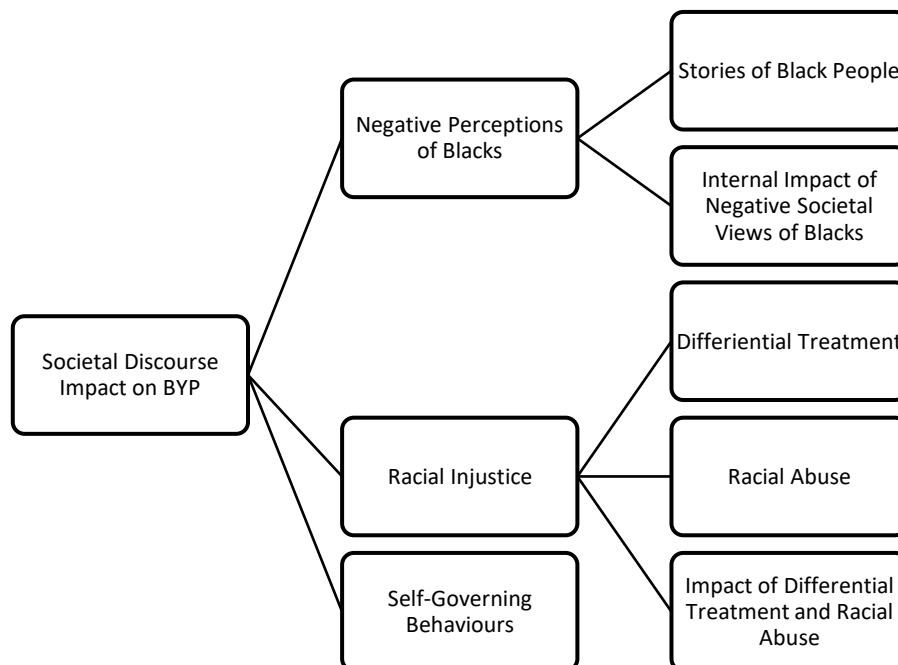
In another example, Mary asserts, *“...I had like [some] purple in my hair...it took me like 8 hours to do...then my teacher....tells me to remove my braids!”* (line 20 and 22). Similarly, in wearing his durag (Black hair protective head tie) to school, Michael recalls *“...the amount of looks I’d be getting from students, you would think it was like a balaclava... this teacher was like “..can you remove your hat please”...”* (line 46). Michael admitted feeling *“...pissed cos, it’s like, it was not a hat at all”* (line 46).

Such British issues with African culture seems to implicitly ask the students to “remove” a piece of their Black identity in order to conform to British standards without adequate understanding of the purpose and significance of a durag or the arduous and time consuming processing of doing Black hair. *“...they just don’t get it...”* (Mary, line 26) clearly portrays the impact cultural misunderstanding from White staff and students has on the experiences of some BYP within a PWSS.

4.3.2 RQ2: How does societal discourses of Black people impact the educational experience of BYP in a PWSS?

The master themes selected to answer RQ2 are “Negative Perceptions of Blacks”, “Racial Injustice” and “Self-Governing Behaviours”. The subordinate themes focused on within “Negative Perceptions of Blacks” are “Stories of Black People” and “Internal Impact of Negative Societal Views of Blacks”. The subordinate themes discussed within “Racial Injustice” are “Differential Treatment”, “Racial Abuse” and “Impact of Differential Treatment and Racial Abuse”. “Self-Governing Behaviours” stands alone (see figure 4.3).

Figure 4.3: *The Impact of Societal Discourses of Black People on the Educational Experience of BYP in a PWSS*



4.3.2.1 Negative Perceptions of Blacks.

All nine participants referenced negative perceptions of Blacks in describing their experiences of being a BYP attending a PWSS.

4.3.2.1.1 Stories of Black People.

When participants were asked what their understanding is of how Black people are viewed by wider society, being that the question was non-directive and did not explicitly request a positive or negative answer, it is important to note that *all* participants provided *solely* negative responses. Participant words used to describe societal views of Blacks have been deliberately isolated for effect and are outlined below:

“...violent...loud...irritating...criminals...a bad influence...inferior” (Blessing, line 88 and 122). *“...aggressive...thieves...ugly....dirty...trouble...ape”* (Deborah, line 122, 144 and 160). *“...criminals...gangsters...roadman....knives”* (Faith, line 110). *“...gang members...knife...violent...cotton-picker...monkey”* (Leon, line 92 108 and 110). *“...pitiful...poo-poo...gangs...knives...guns...weapons...they don’t study...no goals in life...they don’t stand for this country...they don’t go by the law”* (Olu, line 38, 82, 84 and 96). *“...on drugs...scare[y]...fight[ers]...they don’t have fathers”* (Mary, line 108 and 124). *“...thugs...”* (Michael, line 79). *“...hood...ghetto...criminals...minority”* (Kamari, line 94 and 114). *“...suspect...bad...rowdy”* (Jacob, line 16 and 64).

Whilst personal reflection of the researcher has remained deliberately limited within this research to allow participants to tell *their* story, the overwhelming feelings evoked by these specific research findings compel transparency. As a Black researcher, reading this compilation of derogatory, polemic and soul crushing words has caused the fears about emotional upheaval reflected upon in chapter one, to materialise. Physiological changes in the elevation of heart rate accompanied by a sudden yet lasting downward shift in countenance are markers of the adverse emotional impact of these appalling words. Such repugnant descriptions of Blackness has felt to reawaken societal ideas that the researcher has herself worked tirelessly to dispel. The struggle to qualify what such a negative societal perception of one's race does to the inner person of these BYP, especially when in attendance at a PWSS is toilsome. Being that Blessing learnt this societal discourse "*...in year 5*" (line 90), how challenging is it to hold in tension the awareness of such negative views of Blacks in tandem with the "embrace of Blackness" apparent in response to RQ1? The fact that Mary depicts such deleterious words as the "*...stories of Black people..*" (line 124) combined with statements such as "*...I'm a minority...*" (Kamari, line 94) rather than "I'm **in** minority" poses chilling questions on how much these dire views have been internalised by the Black child.

4.3.2.1.2 Internal Impact of Negative Societal Views of Blacks.

Such negative views of the Black race has evoked difficult internal feelings for some of these BYP such as: "*...It does put me down...*" (Leon, line 128); "*...I get triggered ...[and] feel very mad...*" (Olu, line 88); "*...It makes me feel uncomfortable...to know that they think of us like that cos... not all Black people are...violent, we are not all*

bad...” (Leon, line 144). Whilst Leon laments over this negative perception of Blacks, 13 year old Jacob lays the blame firmly at the Black man’s door “...*I do think that like Black people may be like the reason why people think of them like that...*” (line 56). Jacob goes on to depict other BYP in his majority White neighbourhood as primitive, “...*making a whole jungle of noise...*” (line 16) and worries that he would be “...*associated with them...*” (line 16). Perhaps this is why Jacob shared his innermost private contemplations that he has “...*late night thoughts like “Would life be good if I was White or something?” Ohh, I wish I was White...*” (line 14 and 36). This wishing away of his Blackness seems onerous considering the “...*shadow...*” (extremely dark) (line 28) nature of his African skin. Cogitating the internal impact of this negative societal discourse on Blacks, it is no wonder that of her Blackness, Mary maintains “...*I didn’t choose to be this skin colour...*” (line 124). It is unclear whether given the choice, she would have preferred to instead be associated with “the stories of White and privileged people”.

4.3.2.2 Racial Injustice.

Participants highlighted the impact of such negative societal views of Blacks in their educational experiences within a PWSS. All participants except Jacob (eight out of nine) who displays an affinity for Whiteness and faults Blacks for the negative stereotypes aforementioned discussed different aspects of racial injustice they have encountered in their school.

4.3.2.2.1 Differential Treatment.

Several examples of differential treatment of BYP within their PWSSs were provided:

“...I came in 1 minute late and then another...White girl came in about 10 minutes late, [but] the teacher.... Was shouting and screaming at me [only]...” (Faith, line 66); or,

“...if all my [White] friends are doing something and I’m with them, I’d be the first one to get pulled out...or get in the most trouble...[they go] to the Black person first....the school is targeting me...” (Michael, line 21 and 146). Blessing also explains that *“...if a Black person was to misbehave... their punishment would be a bit harsher ... compared to a White person.... Because obviously they have White privilege... Black people, they are usually the ones to get in trouble most...”* (Blessing, line 44 and 118).

Mary also identifies experiences such as:

...we went into the library; we are all Black...there’s this library woman who always asks “Are you guys actually doing your work? You guys are making too much noise”... but she doesn’t ask the other White people around...even though they are making noise... and she keep staring at us (Mary, line 40).

Such examples of differential treatment infer that some Blacks within these PWSSs are perceived as trouble, without a hard work ethic and in need of oversurveillance and reprimand harsher than that accorded to Whites. Faith’s *“Why do they have to do that to us?”* (line 144) may comprise a dual meaning being an expression of dismay and/or an attempt at sense making. If it is indeed the latter, Blessing articulated a conceivable explanation for this quandary:

...in this school...I feel like, Black people are inferior and obviously White people are seen as on top...I’m seen as less ... like I will come last compared to White people, I feel like their needs are ...appreciated more (line 122 and 124).

These examples of differential treatment by staff appear to be part and parcel of the lived experience of some BYP who attend PWSSs impacted heavily by negative societal discourses of the Black man. Ideals of “...*we should all be treated equally...*” (Blessing, line 140) are held simultaneously with the hopelessness inherent in existence of “White privilege” and the defeatist stance “...*that’s just how it is for Black people*” (Mary, line 116).

4.3.2.2.2 Racial Abuse.

In addition to differential treatment, eight out of nine participants shared examples of racial abuse experienced within their PWSS.

Whilst some WYP sought permission from Blacks to utter racial slurs: “... [*White*] kids ask me, “*Can I say the word, the N-word?*”” (Leon, line 68), others are unambiguous about their intent to racially abuse these BYP: “[*a*] kid ...*said “You’re a poo-poo cause you are brown*” (Olu, line 38); or, “...[*They said*] “*All Black people look like monkeys*” and “*Go back to your country*” and “*Nigger*”...” (Michael, line 113). “...*a teacher switched off the light...and a White kid said to me “Oh where’s Mary, I can’t see Mary”...cos of my skin...*” (Mary, line 40.); or, “...*someone said...that a Black person looked like an Ape*” (Deborah, line 112). “...*a White boy took a picture of a Black teacher and... told her to go back to “picking cotton*” (Leon, line 92).

Such racial abuse extends to the often overlooked yet grave microaggressions such as “..the only thing is like people touching my hair...” (Kamari, line 74). “...Why do you need to touch my hair?!...” (Blessing, line 112).

Whilst some BYP resort to physical violence to defend their honour “...I punched him in the arm...” (Faith, line 66), others favour “...pretend[ing] they don’t hear it...” (Olu, line 62). Whether they opt for self-defence or pretence, to be likened to the stench of faeces, tree swinging and banana eating primates with reminders of a volatile past of enforced cotton picking in the midst of one’s 20th century secondary school experience, for Blessing “...it makes me feel frustrated because I don’t see why we need to face this kind of discrimination against us” (line 112). This “why” feels to be connected with the historical and modern day inhuman treatment of Blacks contextually provided in chapter one, rather than question or fight it, Olu concedes “...racism happens everywhere, so like...there’s no stopping it” (line 114).

4.3.2.2.3 Impact of Differential Treatment and Racial Abuse.

There is a tangible impact of differential treatment and racial injustice these BYP experience within their PWSSs as illustrated in table 4.2 below:

Table 4.2: Impact of Differential Treatment and Racial Abuse

Impact	Quote	Participant/line
Self-Sabotaging Behaviours	<i>“I can concentrate when I want to but...when the teacher just pisses me off...I make sure I don’t concentrate”</i>	Michael (line 8)

Labelling	<i>"they [the teacher]...said I was being aggressive"</i>	Mary (line 180)
Depression	<i>"..anytime I come here, I actually get like so depressed"</i>	Mary (line 82)
Anger	<i>"...my face is just naturally angry now, I always get angry with people in this school...especially teachers...cos these teachers are really picking on me"</i>	Mary (line 82)
Hopelessness	<i>"...[White people tell us] "they said "that" word (N word), you know they can't say it" like they expect us to go and fight them...what do you want me to do, cos I can't really stop them...."</i>	Mary (line 58)
Insecurity	<i>"I would feel insecure about my skin colour like, I would feel like I have to change something about myself to make them and myself feel better to like, get less judged..."</i>	Deborah (line 130)
White Teachers Doubt of Academic Abilities of Blacks	<i>"...even though White people are expected to pass, I feel like Black people...I know that they doubt us"</i>	Blessing (line 148 and 150)
Less Academic Support for Blacks From White Teachers	<i>"...they put less effort into you (Blacks), they don't really care, they don't focus on you as much in school, I feel like their [negative] stereotypes [of Blacks] might gravitate them towards White people more, they just feel like...why would I need to waste time on this person who I know is going to fail..."</i>	Blessing (line 150)

Blessing summaries well how such negative views of Black people impact their educational experiences by way of racial injustice (differential treatment and racial abuse) in the following statement:

...as a Black female in a majority White school, my 100% will not be enough for them, I feel like they (White teachers) say that I should do 110% in everything that I do, [but] because of my skin colour they will always pick a White person over me (line 158 and 160).

4.3.2.3 Self-Governing Behaviours.

Four out of nine participants have spotlighted how such negative societal and school perceptions of Blacks alongside the racial injustice experienced has led to self-governing behaviours, for example: *“...you shouldn’t have to worry that because you are Black you have to do stuff perfect...and like....be that aware of your actions...”* (Deborah, line 72). *“...I feel like [White judgement] makes me a bit cautious about how I should act or how I should speak as well...”* (Blessing, line 92); *“...you have to be like careful of what you do...[and] say so you don’t get in trouble...”* (Deborah, line 66). *“...I wanted to take like a tomato from the [canteen tray] as a joke and then my Black friend said that “Be careful, they will come after you, especially as you are Black”* (Deborah, line 176).

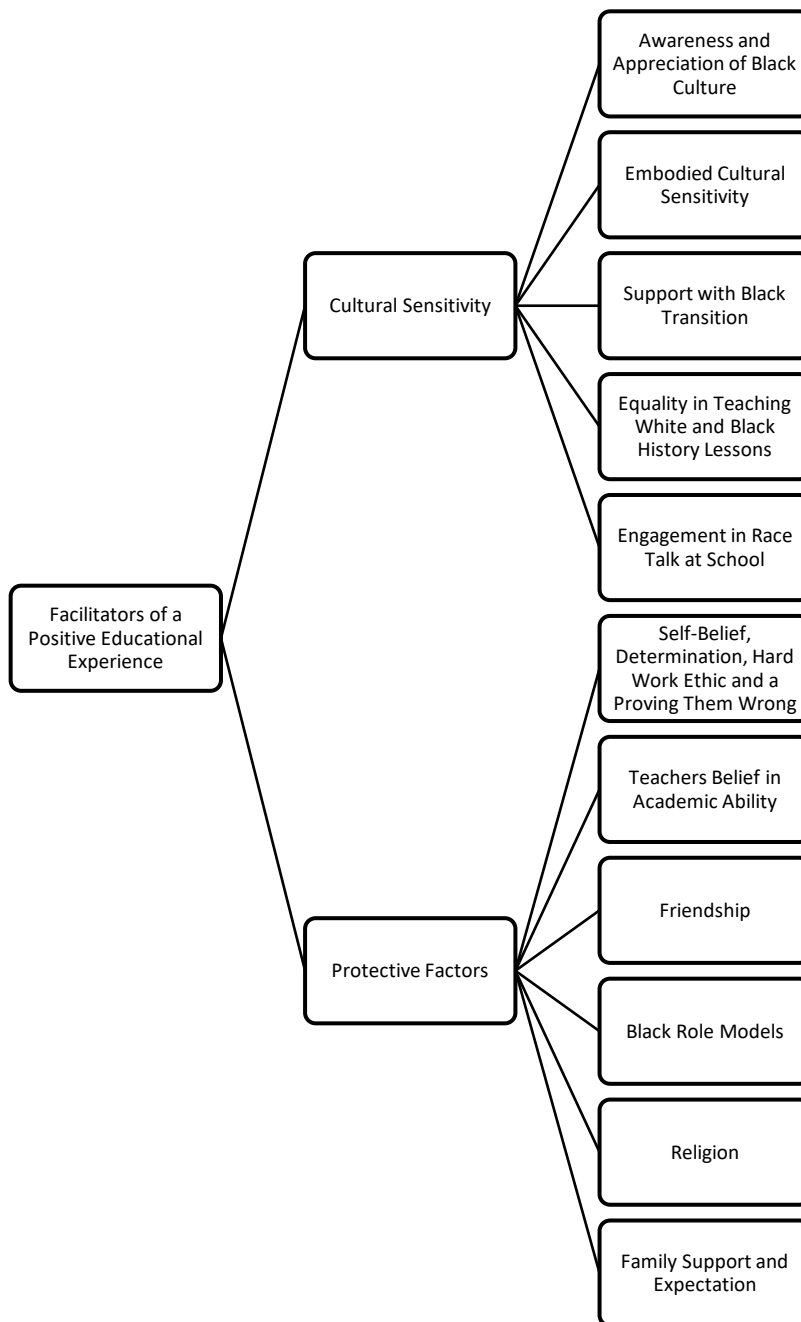
Participants appear to display a conscious internal governing of speech, action and even jokes because these BYP *“...wouldn’t want to get into trouble...”* (Jacob, line 18) knowing that *“...if I got in trouble it would be more...trouble for me...”* (Deborah line 66). Societal discourses of Black people appear to negatively impact the educational experience of BYP in a PWSS by encouraging them to undertake a laborious pursuit of unattainable Black perfection in the midst of extremely harsh conditions.

4.3.3 RQ3: What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?

The master themes selected to answer RQ3 are “Cultural Sensitivity” and “Protective Factors.” Despite the adversity faced as outlined in the RQ1 and RQ2 findings, in

seeking to define the facilitators of a positive educational experience for these BYP in a PWSS, all nine participants highlighted some aspect of “Cultural Sensitivity” and listed several “Protective Factors”. The master theme “Cultural Sensitivity” consists of the following subordinate themes: “Awareness and Appreciation of Black Culture”, “Embodied Cultural Sensitivity”, “Assistance with Black Transition”, “Equality in Teaching White and Black History” and “Engagement in Race Talk”. The “Protective Factors” master theme can be categorised into internal or external facilitators of a positive educational experience. Internal superordinate themes consists of: “Self-Belief, Determination, a Hard Work Ethic and a Proving Them Wrong”. External subordinate themes include: “Teachers Belief in their Academic Ability”, “Black Role Models”, “Friendship”, “Religion” and “Family Support and Expectation” (see figure 4.4 below).

Figure 4.4: The Facilitators of a Positive Educational Experience for BYP in a PWSS



4.3.3.1 Cultural Sensitivity.

4.3.3.1.1 Awareness and Appreciation of Black Culture.

When considering the differential treatment and racial abuse that some of these BYP have experienced within their PWSS, Blessing believes that there is a need for more awareness of Black culture in schools from both White teachers and White pupils “.../ *feel like it is something they should know...*” (line 82). Although Blessing thinks “.../ *it wouldn't be my job [to teach them]*” (line 82), she still shows a willingness to engage others in Black culture: “.../ *but if they didn't know I would try to help them...better understand...*” (line 82).

In Blessings view, an awareness of Black culture needs to be developed into an appreciation of Blackness in that:

...certain days could be held to like appreciate...or show like Black culture...trips to Black history museums...[we] should be appreciated constantly and not just in Black History month... to show them (Blacks) how much they are appreciated even though they may not feel like they are...(line 126 and 128).

Blessing goes on to stress the necessity of a restorative justice type approach whereby “.../ *people who may be racist, students or teachers ... programs and trips should be set out for them to understand how bad they are hurting someone*” (line 128), in this way, “.../ *it would make us (Black people) feel safe*”. (Blessing, line 126).

To not feel safe because of a lack of awareness and appreciation of one's culture in a place where one spends the majority of their week as a young person in minority feels

unsettling. The burden to educate others on Black culture despite her position as a student is not one she should carry, but she feels ready to assume this responsibility anyway being that the repeated desire for Black appreciation is so strong. Perhaps in her mind, this may begin to heal some of the hurt associated with the racial injustice experienced.

4.3.3.1.2 Embodied Cultural Sensitivity.

If an awareness and appreciation for Black culture began to arise, it is conceivable that PWSSs could work towards embodied cultural sensitivity. This could be as simple as a “cultural sensitivity warning” by a teacher to avoid difficult experiences like those Michael faced: “...we were reading this book called *“Mice and Men”* and when the teacher said *“Nigger”*, everyone was just staring at me like I should do something” (line 109). Embodied cultural sensitivity would also mean that more empathetic understanding would be granted to Blacks who are bold enough to “...talk about racism stuff...about George Floyd and that the police is not doing that much...” (Mary, line 200) without the fear and reality that “...White people...roll their eyes and sigh...” (Mary, line 200). If this could be accomplished perhaps some BYP would experience less of that “...weird” (Mary, line 198) feeling when watching a class video on racial injustice because “...they have no one who like...who actually gets it...” (Mary, 198). This understanding other may not necessarily *have* to be Black whereby Mary’s White friend who also transitioned from the city “...understands what I am going through.....[she] doesn’t really like people being racist... she always backs (defends) me...” (Mary, line 168).

A number of participants highlighted several areas where their current PWSSs fail to demonstrate embodied cultural sensitivity and proposed explicit external examples of how this could be implemented as outlined in table 4.3 below:

Table 4.3: Participant Embodied Cultural Sensitivity Suggestions

Embodied Cultural Sensitivity Suggestions	Quote	Participant/Line
Black School Building Names	<i>"...[include] buildings the school name after [Black] people..."</i>	(Blessing, line 136)
Black Authors	<i>"...if you are going to do like a White author, then you should do like a Black author as well"</i>	(Blessing, line 140)
African Dishes and Teachings	<i>"...they could put like African dishes in their Cafeteria ...maybe like teach like about African type of cultures"</i>	(Deborah, line 168)
Prioritise Black History Month	<i>"...[Consistently host] Black history month... talk about [Black] things because it makes other Black students more comfortable"</i>	(Leon, line 142)
Provide Examples of Black Success	<i>"...[Discuss] things that Black people have done that they are not known for creating.....: It would help... people to view Black people more positively"</i>	(Kamari, line 182 and 186)
Black Teachers	<i>"...[Having Black teachers]...they would know like...where you are coming from... they would understand you better, and the stress you have about like learning, and the pressure to get things right, so you can like, perform well..."</i>	(Deborah, line 192)

In Blessings opinion, *"...if you say that your school is diverse, then it should be more evident"* (line 136). The impact of embodied cultural sensitivity for Deborah would

mean “*bond[ing] over our different cultures... it would be less uncomfortable and less changing of yourself, you could just flow as yourself*” (line 142). To be able to show themselves undisguised would be the greatest gift these BYP in a PWSS could receive.

4.3.3.1.3 Support with Black Transition.

Embodied cultural sensitivity within PWSSs may in turn accentuate the need for tailored and targeted support specifically for BYP who transition from the city (or another place) to the suburbs. For example, Leon shares “*...I think it’s important because a [Black] kid coming from [the city]... you don’t know like what he is going through...it’s just a different place...*” (line 150). He goes on to reveal “*...it’s hard to fit into a new school... when I joined they paired me with a student who...we never really had the same interests, he never grew up in the same place... we weren’t the same...and he couldn’t understand...*” (line 152) underscoring the requisite for improved and relatable buddy systems. As a year 10 mentor to younger Blacks who has himself experienced isolation due to racial difference, Leon believes that PWSSs “*...should put on programs for young Black kids in school...to help them understand who they are and where they are from...*” (line , 146). This may help to minimise other BYP getting into racially aggravated “*fight*s” whereby Leon was “*...noticed by a [White] teacher [originally from the city]...*” who thankfully in this instance demonstrated cultural sensitivity and “*...wanted to help...*” subsequently mentoring him to become a “*...mentor to [other BYP]...*” (line 208).

4.3.3.1.4 Equality in Teaching White and Black History Lessons.

Some participants have suggested ways in which BYP, including those in transition could better experience inclusivity in their school. Whilst Jacob is aware that Black history is not taught in equal measure to White history at his PWSS, undeterred he believes that *“...much of what we are learning is White but that’s what is going to help us because you know History...focuses more on White people and that’s what’s probably going to be on exams...”* (line 106). This hyperfocus on White history and its relevance in academic assessment speaks volumes of the racial disparities in education that are so easily unseen. In contrast however, some of the other participants have stated that such racial discrepancies in historical teachings is of grave concern, for instance: *“...they always have stories from like the war and White history...”* (Faith, line 188).

...they don’t really talk about Black stuff, they only talked about it because of that Black Lives Matter thing ...they don’t talk about Martin Luther King, Malcom X, all we are talking about is Henry the Eighth... just White history...sometimes we need to understand the Black history as well (Mary, line 152).

Further, Olu asserts: *“...[We need] more like teachings about African people... because [White people] have been trying to steal everyone else’s culture...and force other cultures to [do]...stuff”* (line 132 and 142).

This is further complicated in that whilst some BYP were concerned that *“...[Black history] doesn’t get taught enough in this school”* (Blessing, line 130), when Black history is taught *“... most of [what] we hear about Black people is about Slavery”* (Deborah, line 180) or that *“...Black people were the ones that put Black people into*

slavery...that's all they said...that's how they ended it" (Michael, 120) prompting blame on Blacks from White peers. Being that slavery is in fact an *interruption* to Black history, rather than Black history in and of itself, this extreme centring on negative parts of Black historical experiences or the exclusion of Black history from curricula altogether repels some Black students from engaging in the subject at GCSE: *"...but I don't take history, cos now, if we learn Black history, it would just be Harriet Tubman, Rosa Parks and how the slaves escaped and that's it"* (Kamari, line 180). *"...We never really learnt about like anything really, but slavery, just slavery... ..its boring because we were just learning about White kings... that's why I had to pick Geography"* (Leon, line 168).

If the status quo of limited and skewed teaching of Black history is maintained thereby inducing an aversion to GCSE History in some BYP, the future ability of Black historians telling their own Black stories will be under threat.

4.3.3.1.5 Engagement in Race Talk at School.

In connection to the lack of Black history taught in schools, some BYP described their thoughts and feelings around having this rare opportunity to engage in race talk as part of the current research as outlined in the following quotes: *"...It's good because it's something that needs to have awareness spread around it.. so people can understand better our point of view"* (Kamari, line 168 and 214); *"...I wanna do it again...I liked it, like I expressed my feelings... ..it's easier to talk to you...."* (Michael, line 140); *"...[It was] pretty good to talk about Black culture..."* (Olu, 184); *"...It was very understandable and relatable, it was good to talk about this"* (Blessing, line 174);

“...there was some stuff that I wanted to talk about...that I didn’t even think I could share with anyone and I managed to share it today so it was really nice” (Jacob, line 126).

Such comments outline a yearning for the voices of BYP to be heard in the midst of an understanding other. Deborah’s comment that *“...It was nice to speak to someone who understood where I was coming from, it was very comfortable and easy talking to you”* (Deborah, line 198) conjured up questions as to whether these BYP would have experienced the same feeling of being heard with a researcher whose skin tone and perceived life experience did not match theirs. In any case the consensus of individual stories appears to be that such race talk needs to be more commonplace within PWSSs *“...we need more people like you to do more things like this [to help] the kids that are going to join from schools in the city...”* (Leon, line 216).

Cultural sensitivity in all areas aforesaid appear to be lacking and would help towards the facilitation of a more positive educational experience for these BYP within a PWSS.

4.3.3.2 Protective Factors.

Internal Factors: Key internal factors that helped facilitate a more positive experience are outlined below.

4.3.3.2.1 Self-belief, Determination, a Hard Work Ethic and a Proving Them Wrong.

Many of the participants were seemingly unphased by statistics which suggest that only 35% of Blacks pass their GCSEs with a strong pass: “...cos those statistics aren’t based around me and I know that I can try and get as high grades as possible” (Kamari, line 130); “...just because the statistics may say something about my race, that doesn’t stop me from [trying or] becoming who I want to be or from excelling in anything that I do” (Blessing, line 100 and 102).

However, Leon admitted that such harsh statistical realities can “...mess with someone...and put them down [and make them think] I can’t do this because I’m Black and because of the colour of my skin I’m not going to do well in my GCSEs” (line 116). The contrasted quiet confidence exhibited by the BYP above seems to be based upon a combination of self-belief and determination coupled with a hard work ethic: “...we can be anything we want to be...” (Kamari, line 118); “...we can be whatever we want to be, it’s to do with our mindset” (Leon, line 214). “...I know I work hard, I’m a very determined person... if I set my mind to something then I will achieve it... [the] statistics won’t get to my head” (Blessing, line 104).

Such thinking also appeared to be driven by a desire to “prove them wrong”. In this case the “them” appeared to relate to anyone or anything in opposition to their success: “...you can just study more to prove them (statistics) wrong..” (Deborah, line 152); “...I should work hard and be great so that... I can prove all of them (absent dad, ridiculing community) wrong...” (Jacob line 74); “...I bet the [White] teachers will be

thinking like, "...he's not going to pass his GCSEs, I'm just tryna prove them wrong"
(Michael, line 81).

In believing that *"..success will be very beautiful"* Blessing is able to *"...keep on going"* (line 168). Ambiguity however persists on whether such thinking definitively facilitates a positive educational experience for these BYP within these PWSSs or whether it provides them with the internal fortitude to endure the challenges that abound. Ultimately, focus on future success as lawyers, doctors, basketball players and real estate agents gives these BYP a light at the end of what feels to at times be a very long, lonely and dark tunnel.

External Factors Inside School: External facilitators of a positive educational experience for these BYP within their PWSS can be further categorised as those that occur inside and outside of school. This first section discusses inside school factors.

4.3.3.2.2. Teachers Belief in Academic Ability.

Teachers' belief in the academic abilities of some BYP is intrinsically linked to their self-belief, as exemplified in the following quotes: *"...I think that it is necessary for my teacher to believe in my academic ability because if they don't then that could discourage me"* (Kamari, line 188); *"...it's important for my teachers to believe in me because it gives me more of a confidence boast to know that I am capable of doing this"* (Deborah, line 188); *"...it helps to motivate me....it makes me think "Oh, you actually think I can do this? Let me do it"...."* (Mary, line 210).

By the same token, in the absence of explicit teacher encouragement, or in instances where teachers blatantly express doubt: “...*she [the teacher] laughed and said “He won’t be a doctor”*” (Olu, line 150)...for some BYP, self-doubt enters, festers and beckons an internal interrogating “...*Can I do it? Can I actually not do it?*” (Mary, line 210). Being that the BYP in this study have provided countless examples of differential treatment and cultural insensitivity, for the future of the Black child to be at the mercy of the White teacher who may not believe in them, is perilous. Overall, when teachers do believe in BYP, it seems to enhance their educational experiences within a PWSS.

4.3.3.2.3. Friendship.

Of the facilitators of a positive PWSS experience Mary maintains that “...*the only positive thing right now is my friends... they make me happy*” (Mary, line 156). This is in many ways worrisome considering the stark absence of belonging felt by some participants in response to RQ1. *If* these BYP are therefore able to find like-minded others and cultivate meaningful relationships with them, this *can* serve as a fortified shelter from the relentless rain.

External Factors Outside School: This section discusses external outside school factors that facilitated a positive educational experience for these BYP within their PWSS.

4.3.3.2.4. Black Role Models.

The witnessing of Black success outside of school seems to spur Mary on a quest to attain a similar fate:

...I know a lot of Black people are successful...I'm tryna stay focused...not get distracted...because a lot of my [Black] friends got into grammar schools, and I am excited to do my hardest, because I want to get into a grammar school (Mary, line 138 and 218).

Whilst the existence of such Black role models are scarce inside her PWSS, the knowledge of their existence seem to push Mary to “*...get focused on my studies...*” (line 218) thereby perhaps inadvertently contributing to a potentially more positive experience whilst at school.

4.3.3.2.5 Religion.

Two participants outlined how their Christian faith propels them towards their educational goals despite adversity: “*...The pastor [talked] about success... that we should accomplish our dreams instead of watching someone else do it*” (Olu, line 162); or, “*...just having that faith in God is very helpful... it will get us through, even though in times where our teachers may doubt us, I feel like God should be the only thing that we rely on*” (Blessing, line 154).

The “it will get us through” feels to assure Blessing that this faith in God provides her with supernatural power potent enough to endure despite the doubting teachers, perhaps making her existence within a PWSS a little more manageable.

4.3.3.2.6. Family Support and Expectation.

Some participants listed the support and advice of family members as an important facilitator of a positive experience within their PWSS: “...my dad says, “if anyone says anything rude to you, don’t listen to them because you are better than this” ” (Mary, line 222); or, “...my mum is always making sure that I do my homework and that I always put my head down and that I don’t listen to what others say...” (Leon, line 118).

For Leon, such support enables him to “..keep your head high and be confident in yourself” (line 170).

With family support however comes family expectation:

...most Black people are doing well in their studies because like, there is a lot of pressure from your parents that you have to become something in life...so people can respect you, so it pushes us more to try and exceed our highest targets... (Deborah, line 152).

In the case of these BYP there feels to be an intensified expectation of achievement which is specific to Black culture whereby there is uniformity in the cultural teachings that appear to have been generationally imparted: “...Mum does tell me about how I have to work even harder to make sure I can be the best” (Jacob, line 112), and “...My dad says...there is one straight path to live a good life..uni...[plus] you know the colour of our skin, so you have to work twice as hard just so you can level with them” (Faith, line 206 and 138); “...I have to work twice as hard as a Black person” (Olu, line 180).

Whilst this notion of Black families expecting BYP to “work twice as hard” may feel like undue pressure from the outside looking in, being that “..Black[s] know it’s harder for

them to get jobs if they don't have good GCSEs" (Michael, line 85), this expectation acts as a protective factor to maximise their chances of success within what some BYP perceive to be "...*the land of opportunity*" (Jacob, line 70).

Ultimately, only two factors (teachers' belief and friendship) crucial to the facilitation of a positive experience within a PWSS for BYP are found *within* the school. Consciously maintaining outside drivers such as Black role models, religious teachings and family support and expectations to facilitate a positive educational experience for these BYP appears to be no easy feat.

4.4 Chapter Summary

This chapter has offered the researchers interpretative analysis of the master and superordinate themes for all nine participants. The following chapter entitled "Discussion" examines these results further in relation to the study research questions, literature review findings and psychological theory.

Chapter Five: Discussion

5.1 Chapter Overview

The themes identified by participants in chapter four have been consolidated in relation to the research questions and discussed within this chapter. The researcher draws mainly on group level identified themes but in adhering to IPA's idiographic principle, reference is made to individual nuances. The chapter begins with an overview of the findings from the current study and similarities between the literature review meta-synthesis concepts. The chapter then goes onto provide an interpretation of master and subordinate themes, in light of the literature review findings outlined in chapter two, the educational and Black oppression context explored in chapter one, and relevant theoretical lenses. The three theoretical lenses mentioned in chapter three have been applied to shed light on the most relevant research question (RQ1: Social Graces Model, RQ2: CRT and RQ3: Ecological Model). Implications for schools and EPs are then discussed followed by information on the dissemination of findings. Critical evaluation of the study in terms of methodological and theoretical strengths and limitations, researcher reflexivity and future research ideas are outlined. The chapter ends with a comprehensive conclusion of the research process and findings.

5.2 Summary of Research Findings and Similarities with Meta-Synthesis

Concepts

A summary of research findings from all research questions alongside similarities with Meta-Synthesis concepts is discussed below:

With respect to the lived experiences of BYP attending a PWSS, aspects of belonging and identity were prominent features of both individual and collective stories alike the literature review meta-synthesis concepts in chapter two. Many participants disclosed difficulties with transitioning from the city to the suburbs, contrasting their previously colourful and bustling lives with the dull and soundlessness of this unfamiliar land. With little autonomy in the decision to move, in an effort to relate, those who had been previously socialised around Blacks actively sought out others with a skin tone, hair texture and facial features associated with an African heritage. In this way, they felt marginally better equipped to face the “cost of belonging” so steep as a BYP in a PWSS that some students longed for the day they could return to the city. Whilst some students were able to embrace and share aspects of their Blackness, annoyance at cultural appropriation signified that Whites had taken this embrace to an unnerving extreme. Conversely, despite some acceptance of the Black identity, White British issues with outward displays of African culture (e.g. related to hair, durags, and African food) were apparent, implicitly requesting Blacks renounce aspects of their African heritage in order to blend in with the White British culture of the school.

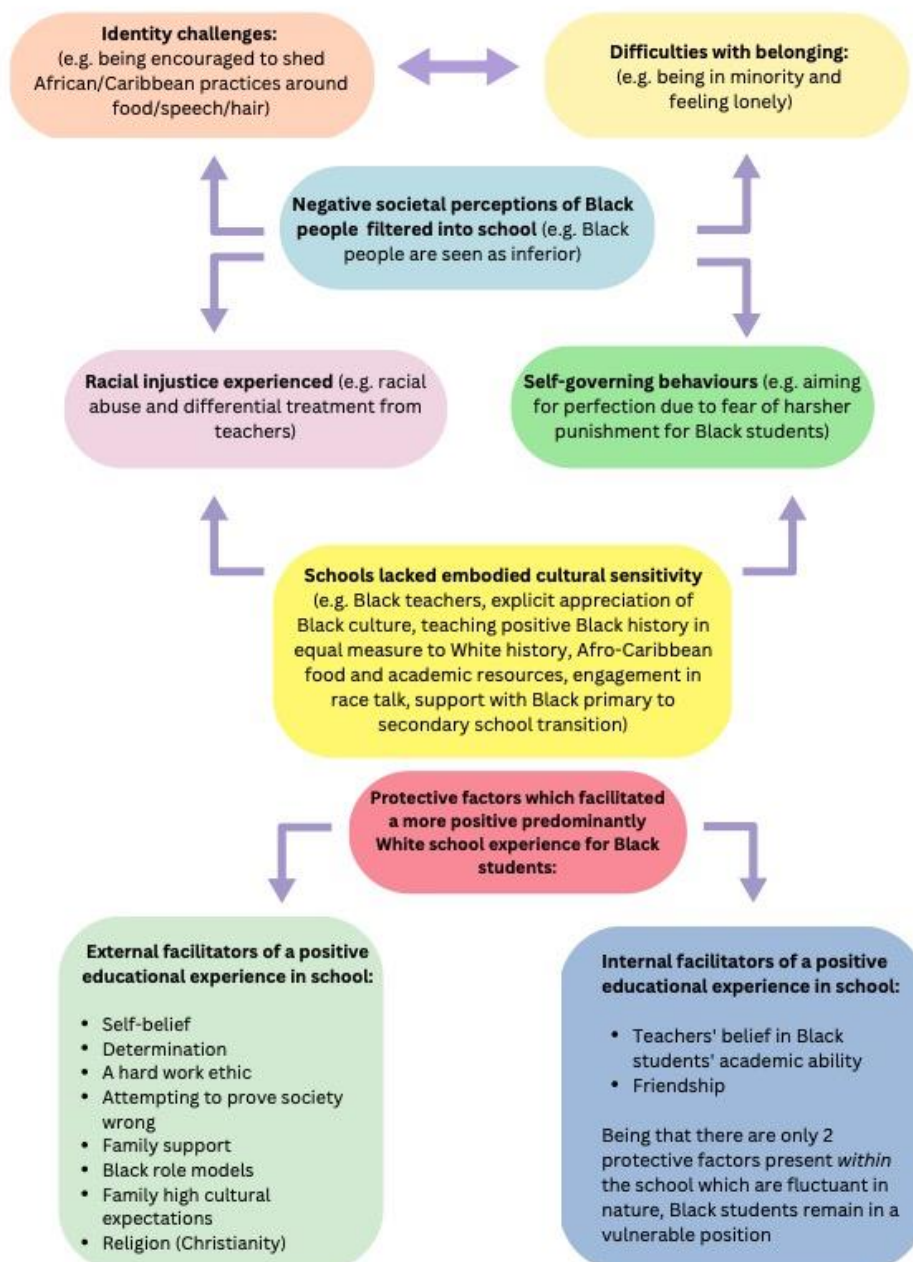
In relation to how societal discourses of Black people impact the educational experience of BYP in a PWSS, negative perceptions of Blacks as inferior, niggers, monkeys, gangsters, loud and violent etc encouraged internal adverse feelings about the Black self. Akin to the “Negative Experiences Related to Blackness” concept from the meta-synthesis, this perception in turn felt to incite the everyday racial injustice suffered (manifested in differential treatment and racial abuse), and for one BYP to blame Blacks for the treatment they receive. Similar in part to the “wellbeing” portion

of the meta-synthesis new concept “Greater Prevalence of Social Class and Wellbeing Challenges at PWSSs, such ill-treatment by White staff and WYP led to BYP feeling depressed, angry, insecure, engaging in self-sabotaging behaviours and overall hopelessness that change was possible. As a result, in an effort to avoid White judgement and harsher punishment as a BYP, self-governing behaviours whilst in their PWSS supervened.

Amid the disconcerted feelings, these BYP were able to shed light on facilitators of a positive educational experience highlighting where their school is deficient in terms of their awareness and appreciation of Black culture, embodied cultural sensitivity, support with Black transition from the city to the suburbs, equality in teaching White and Black history lessons and engagement in race talk (e.g. eight participants). This related to meta-synthesis concept’s “Failure to Meet the Needs of Black Students” and “Protective Factors”. These BYP were able to provide suggestions (e.g. examples of Black success, Black teachers, African dishes and teachings) for schools to improve the culturally blind status quo. Internal and external protective factors (e.g. self-belief, teachers belief and family support and expectation) were key in empowering these BYP to press on towards academic goals they were dubious that some White teachers believed that BYP were capable of attaining. Overall, only their teacher’s belief and friendship were facilitators of a positive experience found *within* the school. Should these two protective factors dissipate, BYP who attend PWSSs may find themselves in an even more vulnerable position, at risk of fulfilling historically proved statistical predictions of the majority of BYP who do not academically attain.

These main findings from the three research questions have been simplified and depicted visually in figure 5.1 below:

Figure 5.1: Findings: Exploring the Lived Experience of Black Young People at Predominantly White Secondary Schools



5.3 Interpretation of Findings in Light of Theory and Identified Literature

5.3.1 RQ1: *What are the lived experiences of BYP attending a PWSS?*

5.3.1.1 Relevance to Literature Review Findings.

Belonging: This section pertains to the theme “Belonging”.

5.3.1.1.1. *Transition*

In regard to “belonging”, the majority of participants within this study described transition from a diverse or majority Black community to a predominantly White area as an ambiguous, unhappy and unsettling process inciting a pining over “what was” (e.g. “*I just want to move back...*”, Faith, line 162). Similar to Jackson’s (2010) study, some of these BYP found it tough to navigate between the city and the suburbs (e.g. “*I wasn’t sure about this place*”, Blessing, line 20) and highlighted “*angry*” (Leon, line 104) feelings as a result of the upheaval despite awareness of a plausible threat to life if he had remained. In contrast, Olu who was born and raised in a White community in Ireland accustomed to White cultural styles, experienced less challenge in adapting to this new environment like in the Torres (2009) study.

5.3.1.1.2. “*People Like Me*”

The current study described the worries some BYP held about marginalisation *before* attending these PWSSs (e.g. “*...I had a feeling it was coming...*” Blessing, line 40)

whereas other studies focused mainly on the emotional discomfort *actually* experienced once within the school (Jackson, 2010). However, parallel to other literature review findings, some BYP sought to manage this fear of marginalisation in the first instance by seeking belonging with people who racially resembled them (e.g. “*Wow, there’s someone, like me*”, Jacob, line 12) under the assumption that this would guarantee that they could “*relate*” (Kamari, line 34) and “*fit in*” (Leon, line 24) (Boyd, 2020). Developing Black peer networks helped some BYP feel “*safe*” (Leon, line 86) and “*comfortable*” (Kamari, line 42)” lessening though not eradicating the feeling of being “*left out*” (Mary, line 16) (also identified in Cummings, 2018; Jackson, 2010; Mngaza, 2020 & Weeks, 2021).

5.3.1.1.3. The Cost of Belonging

The gravitation towards other Blacks in the current study served as an attempt to buffer some BYP from the costs associated with their minoritised status. Olu however did not seek refuge in those who looked like him, instead opting to embrace the familiarity of White culture in a way that perhaps exemplifies Michael’s idea of BYP becoming “*Whitewashed*” (Michael, line 101). Olu’s price for his tangible sense of belonging was assuming the position of a Black court jester which made Whites “*like*” him (line 74). This appeared to be a cost Olu was indifferent about paying and was perhaps why he did not feel isolated due to his distinctiveness as a BYP like in previous findings or with other students (e.g. “*I never really had anyone to look hang out with*”, Leon line 38) (Haskins et al., 2013; Thomas III et al., 2020). Conversely, the hypervisibility involved in a BYP bringing in what Whites deemed “*smelly*” (line 82) African food made Deborah denounce her usual African cultural practices (also identified in Torres, 2009). Faith

summarises the feelings of the majority of participants in relation to belonging: “*I will never feel belonging in this school...*” (line 92) in turn forcing participants like Michael to seek belonging outside of school, back “*to the city...every weekend*” where they already know all the Black “*jokes*” (line 56). This perhaps signifies that the BYP in this study were unable to create a physical identity-affirming counter space *in school* like that found in Carter’s (2007) study. Michael therefore cautions BYP not to go to a “*White school if they have gone to a full Black school...*” (line 99) to avoid the “*struggle... just to wake up*” (Mary, line 58) which bears similarity to the wellbeing concerns noted within Torres’ (2009) study. Of the lived experiences of BYP who attend PWSSs then, findings suggest multifaceted challenge around belonging exists.

Identity: This section refers to identity.

5.3.1.1.4 Embrace of Blackness.

Many participants within this study felt the need to declare their feelings of Black pride (e.g. “*I’m proud to be Black...*” Leon, line 66) in response to a question around their everyday consciousness of their Black identity within a PWSS. These findings are consistent with the racial pride exhibited by Black students in some literature review studies (Andrews, 2009; Carter 2007; Cummings, 2018). The intensity around such self-affirmation of the Black identity for Leon related to parental teachings about his “*culture and background*”, which enabled him to “*keep his head high*” (line 66). Such positive reinforcement around what it means to be Black despite BYPs’ awareness of the atrocities of the transatlantic slave trade and negative societal perceptions of their

people appear vital in positively reframing Blackness and making it through another day where a number of race related challenges prevail.

5.3.1.1.5 White British Issues with African Culture.

Implicit requests for these BYP to shed parts of the Black self such as Deborah's efforts to cast away her Nigerian accent, and White teachers' removal demands of Marys "Black girl" braids and Michaels "Black boy" durag support Torres' (2009) findings that suggest that BYP may experience a "culture shock" in attending a PWSS. Further, student's Black identity in a PWSS impacted their sense of belonging as they were not accepted without alteration of the Black self (Mngaza, 2020).

5.3.1.2 Relevance to Black and Educational Context Provided in Chapter One.

The researcher acknowledges that the feeling of a lack of belonging could in part be due to all the participants moving from another location into their PWSS and the general unsettling feelings this may produce in young people of all races. If upheld as the only explanation however, this could discount the countless examples above of these BYP being made to feel like they did not belong (e.g. African food being called smelly). Further, being that Olu who was accustomed to White culture (and had travelled a greater distance from Ireland to the Suburbs than most of the other participants) was the only participant that felt as though he belonged, this necessitates the presentation of an alternative interpretation of results. Resistance to BYP's authentic presence in PWSSs in the current study was perhaps less perspicuous than

the blatantly cruel treatment Blacks received in coming to the UK between 1948-1971 outlined in chapter one. However, the fact that the majority of participants felt they had to seek solace in other Blacks rather than attempt to build friendships with Whites could suggest similarity to experiences and subsequent caution of previous Black generations. The majority of these BYP feared *and* felt that they did not belong and as such believed they would be safer together. Further, PTSS argues that act of separation that occurred during chattel slavery for Blacks created traumatic hardship (Burrowes, 2019). It is plausible that most of the BYP in this study believed that there would be less traumatic hardship if they forged close links with other Blacks. However, being that external research on the impact of intergenerational trauma to support PTSS is limited, caution should be exercised with PTSS interpretation of results throughout the discussion section (Burrowes, 2019).

Within this study, belonging feels to be intrinsically linked to identity. The Black identity has historically been associated with inferiority to Whites whereby for 400 years *masses* of Black people were enslaved against their will by a *minority* of White people wielding weaponry and the illusion of power. With scarce and failed attempts to engage in social justice, these Blacks were so inhumanely treated that death was more inviting. Considering this fraught and distressing history, perhaps BYP feeling comfortable enough for belonging to ensue when *outnumbered* by Whites even in the modern day context, is a naive proposition.

Lastly, in chapter one it was also established that BYP are four times more at risk of exclusion and thus poorer academic attainment than WYP. The geographical area in which this study was conducted is disproportionately White with little information on

policies in place to support BME communities within this LA. Questions therefore arise as to the specific impact this stark lack of belonging as a result of their Black identity may have on exclusion risks and attainment possibilities for these BYP who attend PWSSs.

5.3.1.3 Theoretical Understanding.

The lived experiences of nine BYP who attend three *separate* PWSSs pertaining to belonging and identity can be understood through a Social Graces framework (Burnham, 1992, 1993; Burnham & Roper-Hall, 2017; Roper-Hall, 1998). This evolving framework addresses aspects of difference and sameness in ourselves and our histories which impact how we interact with our environment and those around us (Randal 2018). The Social Graces mnemonic considers difference through multiple lenses of gender, geography, race, religion, age, ability, appearance, class, culture, ethnicity, education, employment, sexuality, sexual orientation and spirituality. Burnham (2012) extended this framework to include the consideration of visible and invisible and voiced or unvoiced aspects of difference.

The researcher has used this framework to reflexively consider issues of power, oppression and connection (Burnham, 1992, 1993; Butler, 2015; Roper-Hall, 1998). Nolte (2017) also references participant stories, bringing to the fore often unvoiced yet tangibly experienced issues of race and the unconscious or potentially conscious bias that exists within these PWSSs walls. The findings in the current study suggests that these BYP were disadvantaged according to particular aspects of their identity (Birdsey & Kustner, 2021). For example, their *age* and position as young people

placed them at risk and receipt of reprimand from adult teachers highlighting power differentials. Their *appearance* based on their *ethnicity, culture* and *race* was often an issue of unavoidable contention and negatively affected their ability to belong. Further, BYP's identity is historically associated with perceived lower academic *ability as per* year on year GCSE statistics. These BYP would be hard pressed to identify any aspects of privilege associated with their Black identity especially being in minority without the perceived power often attributed to dominant White groups (McIntosh, 1989). The fact that all interview questions around their lived experiences within a PWSS were neutral and they *chose* to share overwhelmingly negative stories around belonging and identity speaks volumes about difficulties inherent in being Black and attending a PWSS.

The Social Graces framework can however be criticised for its linear nature, failing to embrace the complexity in the lives of individuals, ignoring the “both and” position adopted in intersectionality theories (Birdsey & Kustner, 2021; Burnham et al., 2008; Crenshaw, 1991). However, such linear separation enables each grace attention it might not otherwise receive which is particularly salient for Blacks who are known to suffer from “invisibility syndrome” on account of their race (Burnham, 2012; Franklin, 1999; Franklin, 2004). Moreover, the Social Graces framework does prompt acknowledgement of processes that enable some voices to become dominant and privileged, perhaps in this case a majority White British culture in the school and others which are silenced and subjugated such as the unaccepted Black cultural practices of these BYP (Divac & Heaphy, 2005). In this epoch of UK political divisiveness following Brexit, this positioning of “otherness” felt by participants in the current study is reminiscent of that experienced by certain marginalised groups due to social difference

within society, which in this case appears strong enough to echo throughout these BYPs PWSS experience (Birdsey & Kustner, 2021).

5.3.2 RQ2: How does societal discourses of Black people impact the educational experience of BYP in a PWSS?

5.3.2.1 Relevance to Literature Review Findings.

Negative Perceptions of Blacks: This section is about the negative perception of Blacks.

5.3.2.1.1 Stories of Black People and Internal Impact of Negative Societal Views of Blacks.

The findings from the current study accentuate BYPs awareness of the magnitude of negative societal perceptions of the nature of Blackness. The fact that all nine participants readily offered a slew of disparaging remarks about their own people, learning this as early as primary school, was perturbing. Whilst Mary affirmed Blackness as *“beautiful”* (line 128), conscious that society deems Blacks as violent, inferior and ape-like, Mary asserts that she *“didn’t choose to be this skin colour...”* (line 124). Likewise, despite this racial pride some BYP displayed earlier (e.g. Leon, Olu and Faith), some admit that they still felt *“down”* (Leon, line 128) or *“mad”* (Olu, line 88) at these negative racial views. Jacob’s response to this negative societal view of Blacks however seems to have pushed him to extremes of a self-loathing of Blackness and a late night wishing *“I was White...”* (line 14 and 36). These specific findings around what BYP believe to be the societal discourse of Blacks and the internal impact

of such views was not made explicit in the literature review findings and may provide new insight on this important feature of the current research topic.

Racial Injustice: This section pertains to racial injustice.

5.3.2.1.2. Differential Treatment, Racial Abuse and the Subsequent Impact.

Although participants did not unequivocally verbalise acknowledgement of a definite correlation between negative societal views of Blacks and the racial injustice encountered at their school, Mary's proclamation that "...*that's just how it is for Black people*" (line 116) prompts hypothesising around an implicit knowing that such negative societal views are the catalyst for the ill treatment some BYP were subject to. Either way Blessings claims that "*in this school...Black people are inferior and White people are seen as on top*" (line 122 and 124) suggests cognisance that negative treatment is as a result of her Black skin. All participants except Jacob gave examples of differential treatment by staff citing harsher punishment, oversurveillance of Black students and a singling out of Blacks for suspected wrongdoing (e.g. Blessing, Faith, Mary and Michael). Further, direct racial abuse, e.g. "...[*They said*] "*All Black people look like monkeys*" and "*Go back to your country*" and "*Nigger*"..." (Michael, line 113) resulted in a whole host of emotionally impacting responses such as self-defence, pretence, depression, insecurity or hopelessness.

Such findings coincide with numerous literature review findings which highlight covert and overt racism and prejudice, differential discipline and derogatory remarks, racial

bullying and stereotyping, a hostile racial environment, oversurveillance of Blacks, the perception of BYP as academically inferior, negative stereotyping and microaggressions (Akomaning-Amoh, 2018; Boyd, 2020; Butler-Barnes, et al., 2018; Chapman & Bhopal, 2019; Jackson, 2010; Mngaza, 2020; Okoroji & Oka, 2021; Simon, 2019; Thomas III et al., 2020). Similar to Cummings (2018) study, the BYP in the current research experienced social and emotional difficulties in predominantly White spaces.

5.3.2.1.3 Self-Governing Behaviours.

As a result of differential treatment from White staff, four out of nine of the BYP in the current research engaged in subsequent self-governing behaviours and hyperawareness and restriction of everyday actions (e.g. making jokes) to avoid White judgement and getting into “*more trouble*” (Deborah, line 66) than Whites on a quest to attain unattainable perfection. These findings are similar to the literature review study by Boyd (2020) whereby BYP subdued their behaviour to avoid staff judgement. Such thinking appears to keep some participants in a state of “*worry*” throughout the school day (Deborah, line 72) simply because they are Black. If negative societal discourse around Blackness never shifts or at least that these BYP make a conscious decision not to internalise this (which has been difficult as outlined above), such BYP may be left in a continual cycle of anxiety, detrimental to their wellbeing and their capacity to academically attain (Van Ameringen et al., 2003).

5.3.2.2 Relevance to Black and Educational Context Provided in Chapter One.

The findings of the current study support previous findings of “othering” in UK education over 50 years ago as outlined in chapter one (Rollock & Gillborn, 2011; Sims-Schouten & Gilbert, 2022). Perhaps remnants of the violent and dangerous labels assigned to Blacks and filtered through education systems in the 1980’s are still persuasive enough to negatively impact the educational experiences of these BYP in the modern day (Cole, 2004). It’s no wonder then that the BYP in the current study still experience difficulty assimilating to the White culture due to the discriminatory treatment they continue to receive, plausibly heightened by their minority status within a PWSS (Reber, 1995). Furthermore, participant responses suggest that the BME group does indeed still frequently encounter unfair, unequal and racist treatment within education which contradict more recent UK government claims of insufficient evidence of institutional racism (Commission on Race and Ethnic Disparities, 2021; Macpherson et al., 1999).

PTSS introduced in chapter one has served to illuminate the aetiology of the adaptive survival behaviours of African Americans and the African diaspora (DeGruy, 2005). The self-governing behaviours evident in some of the participants in the current study may arise as mechanism of survival amidst the harsh realities of their PWSS environment. For example, in being exposed to the reality that Blacks receive harsher punishments, hypervigilance around speech and behaviour ensued (Kimmerling et. al, 2002). Further, like in PTSS, it is feasible that the current poor treatment towards these BYP within their PWSSs is correlated with the global and historical oppression

of Blacks (DeGruy, 2005). In addition, societal events such as the UK and USA killings of Black people, local and national policy that enables the maintenance of inequality for Blacks, the *need* for the BLM movement, consistent statistics highlighting Black underachievement sends the message to BYP like Blessing that “*I’m seen as less*” (line 122). Maybe Winters (2020) declaration that “racism is [physically] killing Black people” should extend to the souls of such BYP who attend PWSSs and feel to be slowly dying on the inside due in part to the negative societal discourse around Blackness.

5.3.2.3 Theoretical Understanding.

The findings of the current research suggest that negative societal discourses of Black people have adversely impacted the educational experiences of some of these BYP who attend PWSSs. Critical Race Theory (CRT) is a framework developed by legal scholars (e.g. Bell, Crenshaw, Delgado, Freeman and Matsuda) later employed to examine and expose the role of race and racism in education and propose radical solutions to address it aligning with the transformative nature of the current research (Ladson-Billings, 1999a; Ladson-Billings & Tate, 2006; Zamudio et al., 2011). Rather than provide an expansive narrative on the history and complexity of CRT, the researcher has chosen to home in on the tenants most relevant to providing insight to RQ2. CRT offers a race-conscious approach to understanding educational inequality within its historical context, viewing the contemporary racial inequality experienced by these BYP as an outgrowth of a history of Black oppression as conveyed by the researcher in the preceding chapters (Brooks, 2009; Zamudio et al. 2011). CRT conceives that racism is a systemic part of society and that schools are one of the

many historic and contemporary institutions that serve to reproduce unequal power relations and academic outcomes (Zamudio et al. 2011).

A key tenet of CRT includes the recognition of the personal and community experiences of people of colour as sources of knowledge (Matsuda et al., 1993). In line with the social constructivist epistemology, the depictions of racialised experiences of BYP in their PWSSs within the current research provide powerful counter-stories, revealing the perceptions and interpretations of educational policies and practices through *their* socio-cultural and political lens (Gillborn et al. 2012). Current study findings align with numerous research studies which used CRT to articulate the marginalisation, ill and unequal treatment of BYP in UK and USA education systems (Gillborn, 2006; Gillborn et al. 2012; Thomas, 2012; Warmington, 2012; Youdell, 2006). The negative societal views of Blacks and the subsequent racial injustice experienced has made navigating the education system strenuous. These racially unwelcoming spaces “*frustrate*” (Blessing, line 112), “*depress*” and “*anger*” (Mary line 82) some of the BYP within this research highlighting systemic inequality whereby the voices of White people are still metaphorically and literally heard in a group *even if* they are in minority, which is a “White privilege” seldom afforded to these Blacks (Chapman & Bhopal, 2019; McIntosh, 1989).

Criticism levelled at CRT underlines a hopelessness around the entrenchment of racism within society (Rollock et al., 2015). Some CRT scholars however are optimistic about the goal of eliminating racial oppression (Matsuda et al., 1993). Aligning more closely with the former view, Olu asserts his Black cynicism: “...*racism happens everywhere...there’s no stopping it*” (line 114). Blessing questioning “*I don’t see why*

we need to face this kind of discrimination against us” (line 112) although sincere felt to be rhetorical in nature. In applying CRT to shed light on RQ2, it is clear that racism continues to be largely engrained in the UK education system through the existence of power structures based on White privilege and supremacy, thereby propagating the marginalisation of Blacks and tarnishing the everyday educational experiences of BYP like Blessing and others within this study (Akomaning-Amoh, 2018).

5.3.3 RQ3: What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?

5.3.3.1 Relevance to Literature Review Findings.

Cultural Sensitivity: This section is about cultural sensitivity.

5.3.3.1.1 Awareness and Appreciation of Black Culture.

All nine participants discussed some aspects of cultural sensitivity which surrounds facilitators of a positive educational experience as a BYP in their PWSS. It should be noted that cultural sensitivity was discussed in relation to current school *failings* with suggestions on necessary improvements. For example, Blessing describes the need for more awareness of Black culture in her PWSS from both White staff and WYP. She shows a willingness to “*help*” (line 82) them understand Black culture despite believing that this is not her “*job*” (line 82). Such findings bear similarity to literature review study findings where Blacks were called upon to “*teach*” White students and staff about Black culture (Bourke, 2010; Haskins et al., 2013). Blessing’s need for her culture to

be “*appreciated*” beyond “*Black History Month*” (line 126 and 128) and for racist students and teachers to be educated on the pain caused by racism to BYP is for her pivotal in making Blacks feel “*safe*” (line 126). This infers that feelings of safety, expected in the schooling experiences of *all* students, is not present for some of these BYP attending PWSSs.

5.3.3.1.2 Embodied Cultural Sensitivity, Assistance with Black Transition, Engagement in Race Talk.

Three of the subordinate themes under the master theme of cultural sensitivity can be interlinked to highlight further shifts required to facilitate a more positive educational experience for these BYP. Many participants referenced instances where embodied cultural sensitivity within their PWSS was lacking. For example, a lack of trigger warnings before teachers read racially offensive texts in class (e.g. Michael), or a pre-warning to White students to show empathy rather than indifference and annoyance when BYP share their heartache around the killing of George Floyd (e.g. Mary). Further, if a PWSS embodied cultural sensitivity, a colourblind approach to the plight of Blacks who transition from the city to the suburbs would not result. The transition from primary to secondary school is in and of itself demanding and unsettling for many students. For PWSSs to ignore how complexities around racial difference can impact belonging and subsequent attainment for Blacks (e.g. Leon) and not address this has wide reaching negative implications for BYP. Moreover, several students highlighted what a rarity it is to engage in race talk in their PWSS as part of this research (e.g. Michael, Olu, Blessing, Jacob, Deborah, Leon, Kamari). Deborah expressing her appreciation of being able to talk to “*someone who understood where I was coming*

from” (line 198) may suggest Black researcher heritage is a prerequisite for true understanding to evolve. PWSSs therefore have some way to go in ensuring cultural sensitivity is “*evident*” (Blessing, line 136) enabling BYP to feel “*less uncomfortable*” (Deborah, line 142) within the PWSS environment. These findings were not explicitly discussed within previous literature review findings and may add an interesting slant on this complicated phenomenon.

5.3.3.1.3. Equality in Teaching White and Black History.

Embodied cultural sensitivity within the PWSS would have meant that these BYP would not have to grapple with the glaring inequality of Black vs. White teachings in History. Whilst Jacob is aware that the academic system is in favour of this imbalance evidenced in the assessments hyperfocus on White history, the other participants were disillusioned with the inequity and illumination of the negatives of slavery when Black history is taught. Similar to findings by Akomaning-Amoh (2018) these students felt that the UK curriculum was overwhelmingly Eurocentric and that class texts were rarely written by African writers which further disadvantages BYP. If efforts were made to rectify this disparity, perhaps more BYP would opt to study History rather than Geography at GCSE igniting hope that future Black historians will exist tell Black stories.

Protective Factors (Internal): The BYP in the current study shared internal facilitators of a positive educational experience as outlined below.

5.3.3.1.4 Self-Belief, Determination, a Hard Work Ethic and a Proving Them Wrong

Many participants within the current research described key internal protective factors that facilitated a more positive experience at their PWSS. This notion of self-belief (e.g. “...we can be anything we want to be...”, Kamari, line 118), determination (e.g. *I’m a very determined person*, Blessing, line 104) and a hard work ethic (e.g. *I know I work hard*, Blessing, line 104) was also prevalent in Andrews’ study (2009). However, participants within the current study highlighted a unique feature not noticeably discussed in previous literature: several students were internally motivated by the chance to “*prove all of them wrong*” (Jacob line 74). The “them” in this case pertained to poor statistics on Black attainment, absent fathers, ridiculing communities and White teachers who doubted their ability. Similar sentiments to Blessing asserting that “*..success will be very beautiful*” (Blessing, line 168) spurred these BYP on in their pursuit of greatness despite being mindful that many systems in society are rigged against them.

Protective Factors (External): The BYP in the current study shared external facilitators of a positive educational experience that occur both inside and outside of school.

5.3.3.1.5. Inside School: Teachers Belief in Academic Ability and Friendships.

Like in previous literature, teachers' high expectations in the current study were key in helping cultivate self-belief and motivate subsequent action towards attainment (e.g. "Oh, you actually think I can do this? Let me do it"....", Mary, line 210) (Weeks, 2021). By the same token, White teacher's doubt left Mary wondering "Can I do it?" (Mary, line 210) leaving such BYP at risk of falling victim to the academically inferior stereotypes discussed in chapter two (Mehan et al., 1994).

Akin to several literature review research findings and in line with the overall notion of relationships, one BYP in this study cited friendships as "...the only positive thing" (Mary, line 156) in attending this PWSS (Boyd, 2020; Haskins et al., 2013; Mngaza, 2020). Whilst peer relationships are seen as a protective factor which helps facilitate a positive educational experience for some BYP within PWSSs, the fact that BYP experience difficulties with belonging means that for many Blacks, this protective factor sadly hangs in the balance.

5.3.3.1.6 Outside School: Black Role Models, Religion, Family Support and Expectation.

Some of the BYP in the current study listed Black role models, religion and family support and expectation as key external protective factors which help aid a positive experience within their PWSS as seen in previous literature (Akomaning-Amoh, 2018). Awareness of successful Black role models outside school (e.g. Mary), reliance on

God to “*get us through*” (Blessing, line 154) and family support encourages “*confidence*” (Leon, line 170) in some of these BYP. Additionally, although not overtly mentioned in the literature review findings, there seems to be an unequivocal message from Black parents to these BYP (e.g. Jacob, Faith, Olu and Michael) that they will need “work twice as hard as a Black person” in order to become successful in this White man’s world. Being that only two protective factors (teachers’ belief and friendship) pertinent to the facilitation of a positive experience within a PWSS exist within the school, BYP remain in a precarious position.

5.3.3.2 Relevance to Black and Educational Context Provided in Chapter One.

Cultural sensitivity findings pertaining to RQ3 from the current research paint engagement in race related issues in PWSSs as tokenistic (e.g. “...*they don’t really talk about Black stuff, they only talked about it because of that Black Lives Matter thing*”, (Mary, line 152). Being that White students “*roll their eyes and sigh*” (Mary, line 200) when discussing the global unrest due to Black killings described in chapter one, it is plausible that if the school are felt to be paying “lip service” to crucial issues of race, WYP emulate this and thus fail to learn or exercise the value in supporting Blacks affected by the trauma. Further, in regards to PTSS, Pouissant and Alexander (2000) maintain that the persistent racism faced by Blacks has created a physiological risk for them that is virtually unknown to White people. This lack of experience of physiological difficulties (e.g. heightened emotional arousal) relating to race may impact the difficulty White peers demonstrate in having sympathy (let alone empathy) for what these BYP have experienced (Kimmerling et. al., 2002). This in turn moves

PWSSs further away from facilitating positive experiences for already stigmatised and marginalised young people of colour.

5.3.3.3 Theoretical Understanding.

Overall, the BYP within this study have demonstrated a remarkable sense of resilience defined as “positive development despite adversity” in being able to survive this racially hostile environment (Luthar, 2003). This can be further be understood through Daniel and Wassell’s (2002) Ecological model of resilience whereby this interpretivist view postulates that resilience is about the dynamic interaction between the individual and support available in the environment (in this case, friendship, positive values, secure bases etc) rather than wholly within the individual (positivism).

Exploring this concept further, Bronfenbrenner’s (1979) Ecological model has been employed to better engage in the holistic exploration of environmental factors that act as facilitators of a positive experience for BYP who attend PWSSs. The five Ecological systems are comprised of the microsystem, mesosystems, exosystem, macrosystem and the chronosystem (Bronfenbrenner, 1979, 1992, 1994; Bronfenbrenner & Morris, 2006). The social constructivist underpinnings of this research are interactionist in nature and help to illuminate the interfaces and exchanges between these various systems within participant’s educational journey (Hussein, 2021). For example, application of the Ecological model within the current research places the child at the centre (Simon, 2019). In considering factors outside the BYP, the researcher is able provide insight on how experiences had impacted them at different levels in the Ecological system. It is also notable that two factors within the same system have had differing effects on participants. For example, though both home and school are both

part of the microsystem, the lack of cultural sensitivity provided in school negatively impacted their experience whereas the family support and expectation from home facilitated a more positive experience. This is perhaps why participants listed both attributes as essential to experiencing positivity at school in response to RQ3.

Participants did not comment much on the interactions between the microsystems (mesosystems) other than Mary specifying that her parents “*don’t speak to the school*” (line 116). This lack of effective communication and partnership between microsystems even in times of need may account for some of the negative effects on these BYP’s experiences and development, but interestingly was not recommended by any of the students as a facilitator of a positive school experience.

The exosystem examines external environmental influences such as the destructive societal perception of Blacks filtered through their school system negatively impacting their everyday lived experience through subsequent racial abuse. This prompted many participants to highlight the introduction of embodied cultural sensitivity in their PWSS as being a key potential facilitator of a more positive educational experience.

Commonality was found in the macrosystem of a number of participants (e.g. Jacob, Olu and Faith) whose parental cultural ideologies surround high expectations alongside parental support by way of verbal empowerment (e.g. Leon). However, educational policies within this system such as the removal of braids or durags made life as a BYP much harder. Perhaps the embodied cultural sensitivity petitioned for would extend to more leeway in being their authentic Black self, thereby facilitating a more positive experience within their PWSS.

Lastly, the impact of the chronosystem was evident in participants' major life transitions -such as their reflections of their transition from Black or diverse city schools to the PWSSs in the suburbs, and how these shaped current overwhelmingly negative perceptions of their school environment. This prompted participants like Leon to advocate for Black school transition programs as a facilitator of a positive PWSS experience for Blacks.

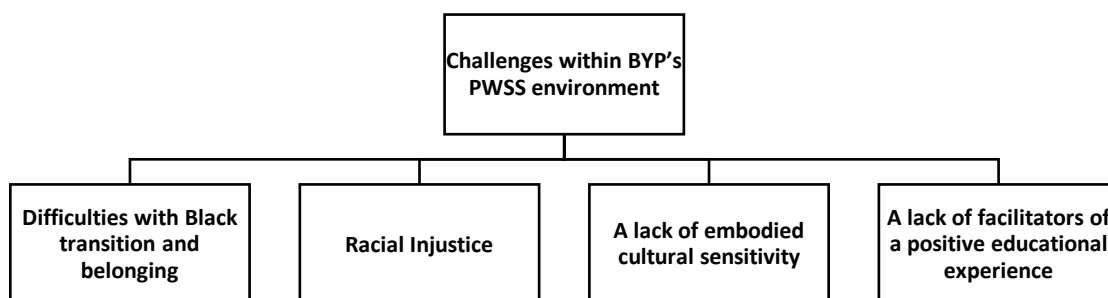
Whilst Leventhal & Brooks-Gun (2000) criticise the Ecological model for the limited empirical research, the Ecological perspective enabled recognition of the whole phenomenon under study as being part of a complex system with interconnected systems where influences at one level permeates to another (Patton, 2002; Ravindran & Myers, 2012). Further, by incorporating a meaningful consideration of the impact of all environmental systems on participant experience, deeper insight has been garnered into the facilitators of a positive educational experience for BYP who attend these PWSSs.

5.4 Implications for Schools and EP Professionals

The findings from the current research has implications for both schools and EPs on multiple levels which will be discussed in turn. Whilst more individualised aspects of the findings have been emphasised in chapter four and five in line with IPA principles, the implications for practice have been devised through analysis of salience, frequency and commonality in findings between participants. Despite this, education professionals and EPs are cautioned to carry out such recommendations based on its suitability for the individual case and/or school presentations.

Table 5.1 and table 5.2 below are therefore a collation of the main four challenges (also represented visually in a simplified fashion in figure 5.2) apparent in participant stories which impact their lived experience as a BYP in a PWSS alongside recommendations. These researcher and participant recommendations derived in response to the three research questions for future best cultural competence practice have been combined to provide a holistic view of how schools and EP's can better meet the needs of BYP. The inclusion of participants views in these implications is demonstrative of the transformative underpinnings of the current research whereby the usually quietened voices of these BYP were elicited and utilised to ignite transformation (Solorzano & Yosso, 2002). Further, as per the transformative aims of the study, the researcher devised an embodied cultural sensitivity conceptual framework from current study findings to raise awareness and aid secondary schools and EPs in addressing the challenges faced by some BYP in PWSSs as outlined in figure 5.3 below. This can be utilised in tandem with table 5.1 for further information and figure 5.1 above for a summary of research findings around the lived experiences of BYP within PWSS.

Figure 5.2: The Four Main Challenges BYP Face Within Their PWSS Environment



5.4.1 Implications for Schools

The research findings suggest that these (and possibly other) PWSSs need to develop understanding of the cultural and racial dynamics that are seemingly hidden in the school environment (Abijah-Liburd, 2018). In the current study such dynamics have caused challenges for BYP concerning transition and belonging, racial injustice, a lack of embodied cultural sensitivity and a lack of facilitators of a positive educational experience *within* the school environment. The most fundamental challenges and recommendations for the school environment are discussed below (table 5.1).

Table 5.1: Participant and Researcher Recommendations for Schools

(Participant recommendations are in italic).

Challenges Within BYP's PWSS Environment	Recommendation 1	Recommendation 2	Recommendation 3	Recommendation 4
Difficulties with Black Transition and Belonging	<p>Training:</p> <p>1.1 Raise awareness of Black transition issues with all staff and provide training on subsequent best practice</p> <p>1.2 Teach all students about the difficulties of Black transition and their responsibility to facilitate a welcoming environment for all</p>	<p>Black transition programs:</p> <p><i>2.1 PWSSs should devise targeted Black secondary school transition programs to enable smoother transition into a new racially dissimilar environment applicable to any stage of entry</i></p>	<p>Suitable "buddy" systems':</p> <p><i>3.1 Better "Buddy System" matching for new students on interests through the use of questionnaires of current and prospective students before they arrive</i></p>	<p>Wellbeing support:</p> <p>4.1 Scheduled and regular "check in's" with staff trained to engage in race talk for new/current Black students and those at risk of isolation</p> <p>4.2 Make internal or external Black counselling professionals accessible</p>

<p>Racial Injustice</p>	<p>Training and personal practice reflection on:</p> <p>1.3 Unconscious bias, microaggressions, “othering”, colour-blindness, differential treatment, cultural empathy and racism for all school staff and students</p> <p>1.4 CRT training to raise awareness on the systemic nature of racism and “call it out”</p>	<p>Normalise race talk:</p> <p>2.2 Create forums for BYP to share racialised experiences (verbally or in written form) of differential treatment and racism without retribution with the appropriate emotional containment methods in place</p> <p>2.3 Facilitate discussions on what it means to be Black and White in society and school settings. All staff (not just those who are Black) must assume responsibility for race related initiatives</p>	<p>Anti-racism policies:</p> <p>3.2 Revise educational policies and practices that discriminate against or disadvantage BYP</p> <p>3.3 A clear and enforceable 0% tolerance racism policy for staff and students to be mindful of with restorative justice elements to enable shifts in thinking and behaviour</p>	<p>Racial abuse support:</p> <p>4.3 Tailored and responsive support provided to racial abuse victims by staff</p>
<p>A Lack of Embodied Cultural Sensitivity</p>	<p>Tangible evidence of Black inclusion:</p> <p>1.5 School buildings named after noteworthy Blacks</p> <p>1.6 Writings by Black authors routinely incorporated in all teaching subjects</p> <p>1.7 Consistent availability of Black Caribbean/African</p>	<p>Education:</p> <p>2.4 Provide examples of Black historical pioneers/success during lessons</p> <p>2.5 Provide teaching for staff and students on modern day Black culture</p> <p>2.6 Revise the history curriculum to include an equal</p>		

	<p><i>dishes in the canteen</i></p> <p><i>1.8 Prioritising Black History Month and the general and regular celebration of Blackness</i></p> <p><i>1.9 Employ more Black teachers to afford relatability and representation for Black students</i></p>	<p><i>measure of Black history which does not only focus on slavery</i></p> <p><i>2.7 Holding frequent, non-tokenistic Black culture focused events, teachings or excursions (e.g. Black museums)</i></p>		
A Lack Of Facilitators of a Positive Educational Experience	<p>Training:</p> <p>1.10 The impact of teacher’s beliefs on the attainment prospects of Black students</p>	<p>Building self-confidence:</p> <p>2.8 Devise and implement race related self-confidence programs to counteract the impact of negative societal views of Black people</p>	<p>Black role models:</p> <p><i>3.4 Implement regular segments in assemblies for external and internal Black role models in various careers to speak about their success to counter negative Black perceptions and raise Black aspirations</i></p>	<p>Positive home/school links:</p> <p>4.4 Create positive home/school links with parents to discuss and support wellbeing and academic attainment</p>

5.4.1.1 Fostering Understanding.

Being that the majority of challenges and recommendations in table 5.1 surround some aspect of racial injustice or the lack of cultural sensitivity, adopting the CRT stance that racism is even embedded within *their* school, is imperative. In order for change to arise, in line with “racial injustice” recommendation 1.4 in table 5.1, PWSSs must be mindful that although CRT prompts practitioners to often uncomfortably cross-

examine Whiteness as the norm, this should not be misinterpreted as an attack on Whites but rather on the socially constructed and consistently reinforced power of White identifications and interests (Gillborn, 2005; Vaught & Castagno, 2008; Wright, 2017, 2020). In this way, schools and educational professionals will not fail to routinely question prevailing discourses which inadvertently shape human interaction or become oblivious to the differing levels of privilege, capital and power and their detrimental impact on the BYP attending their school (Bourdieu, 1986; Foucault, 1980). Like the “racial injustice” recommendation 1.4 in table 5.1, anti-racist education requires educational professionals to critically evaluate their own practice and that of their schools with a commitment to working within a morality of social justice, egalitarianism and concomitant drive to “call out” racism within their academic institutions (Hill & Cole, 2013).

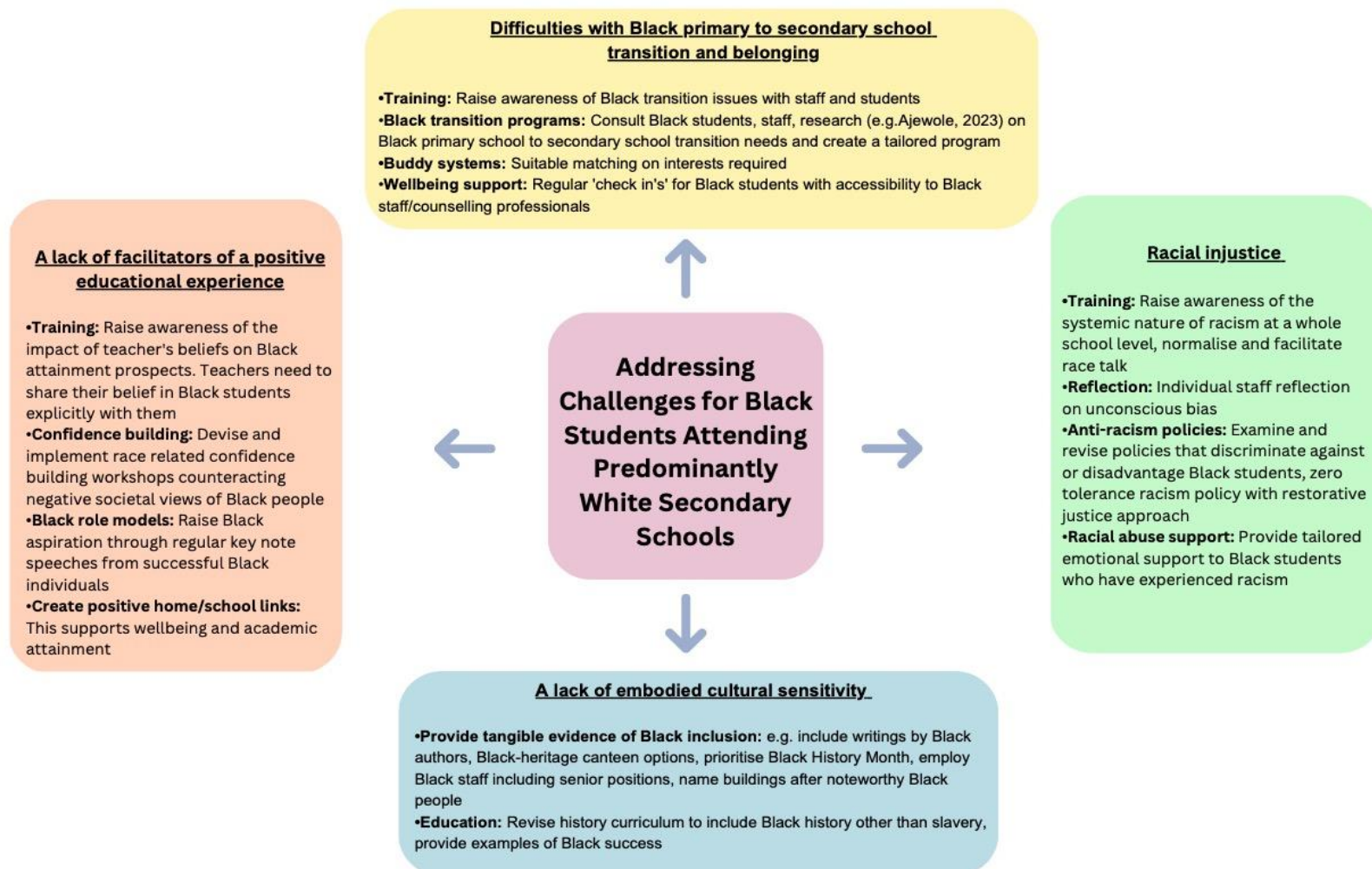
Further, in reference to “racial injustice recommendation 2.2” in table 5.1, schools need to move examinations of culture and race away from “Saris, samosas and steel-bands syndrome” towards hosting culturally aware conversations about racial attitudes embedded in the school (Donald & Rattansi, 1992, p. 2). Seeking to explore how their staff and pupils experience being White or Black within society *and* school with consideration of possible socio-political and eco-historical influences on the lived experiences of Blacks is crucial (Abijah-Liburd, 2018). Figure 5.2 helps foster understanding through a more simplified visual depiction of challenges BYP face in PWSSs with strategy recommendations.

5.4.1.2 Diversity.

In line with “a lack of embodied cultural sensitivity” recommendation 1.9 and “a lack of facilitators of a positive educational experience” recommendation 2.8 in table 5.1, the findings suggest that schools have a responsibility to ensure BYP are better represented within their staff team and school environment. Active recruitment of individuals from BME backgrounds into various positions, including those in leadership alongside a regular assembly introductions of Black inspiration would go a long way to aid inclusion efforts for BYP. However, such inclusion does not dissolve issues of cultural difference unless diversity is embraced and values coupled with a commitment to challenge oppressive practice (Jones, 1991). Being that BYP in this study felt particularly “heard” in conversing about race with a Black researcher, likewise schools should hold consultations *with* BYP to ascertain what processes can be devised to promote cross-year relationship building with other Black staff (Abijah-Liburud, 2018). Alternatively, if diversity levels are low, like “difficulties with Black transition and belonging” recommendation 4.2 in table 5.1, contracting Black mentoring or counselling professionals is key. Like “racial injustice” recommendation 2.3 in table 5.1, Verma (1999) reminds schools that addressing issues of race should be a collective effort rather than only being expected of Black staff.

Schools awareness of these challenges accompanied by a willingness to engage in the implementation of change practices are therefore fundamental, thereby enhancing the mostly negative experiences of these BYP within their PWSSs. This may be aided by the employment of the figure 5.2 as a frame of reference.

Figure 5.3: Embodied Cultural Sensitivity Conceptual Framework to Address Black Student Need Within Predominantly White Secondary Schools



5.4.2 Implications for EPs

The research findings from the current study also hold important implications for EP practice. Frosh (2012) postulates that colonialism continues to haunt educational psychology by way of contemporary coloniality and colonial legacies and is probably rooted in oppressive practices of scientific racism, eugenics and psychometric testing (Abijah-Liburud, 2018; Bulhan, 1985; Guthrie, 1998; Okazaki et al., 2008; Wright, 2017). Moreover, institutional racism pathologises BME communities, and perpetuates and maintains western psychological discourses as a privileged scientific endeavours (Bhatia, 2002; Fernando, 2014; MacLeod & Bhatia, 2008; McInnis, 2003). Such practices can be likened to the civilising of colonised communities with European values making educational psychology complicit in enforcing normality ideals (Abijah-Liburud, 2018). Whilst the strength of the influence of “White mask psychology” on the profession may be too entrenched to undergo complete decolonisation, the findings of the current research heavily based around a lack of cultural sensitivity in educational systems and professions should prompt EPs to pause, reflect and take heed (Abijah-Liburud, 2018; Fanon, 1967; Hook, 2005).

Table 5.2 below (and figure 5.2 above) specifies the challenges outlined by participants alongside recommendations of work that could be undertaken within the school system by EPs to help the experiences of BYP in PWSSs feel more copacetic and prolific. Being that biblical scripture advises against hypocrisy, encouraging us to take the *log* out of our own eye first before alerting our brother to the *speck* in his eye (Matthew 7:5, The English Standard Version, 2001), the current findings also hold implications for work undertaken by EPs *within* their EPSs’, especially those which are

based in majority White areas. Such findings are therefore particularly pertinent to the researchers predominantly White placement.

5.4.2.1 Fostering Understanding.

Since EPs have the unique opportunity to facilitate engagement and understanding between both school and family systems, they should remain conscious of the larger and often hidden context of oppression, discrimination and inequality embedded within the micro and meso systems that negatively impact Black families (Bronfenbrenner, 1979). A recent anecdotal experience where a SENCO chuckled at the cultural beliefs of a Nigerian mother certain that prayer would heal her son of autism is a prime example of why EPs' are needed to cite and embody research that suggests this lack of cultural understanding dissuades Black parents from engaging with educational professionals altogether (Lawrence, 2014). Similarly, in reference to the current research then, "difficulties with Black transition and belonging" recommendation 1.1 in table 5.2 (and figure 5.2) surrounds the importance of raising awareness of these difficulties with schools, home and even the EPS.

5.4.2.2 Cultural Competence.

There is a lack of evidence of diversity and cultural competence beyond the introduction of bilingual assessments in EP practice despite HCPC (2015), BPS (2018), Division for Educational and Child Psychology (2002) and the Equality Act 2010 requirements (Williams et al., 2015). "Racial injustice", recommendation 2.2 in table 5.2 reminds EPs of the significance of engaging in self-reflection on current practice. Using frameworks such as Social Graces, Intersectionality and CRT and making necessary adaptations (e.g. reframing a question in culturally sensitive

language) will help to ensure anti-racist and anti-oppressive practice within school and EPS work. If EPs participate in an active process of conscientisation thereby increasing awareness of social, political and economic structures, EPs can use their unique ability to shape policy and act against their oppressive nature (Freire, 1968). By undertaking a process of repositioning, EPs thereby facilitate better conditions for this diverse group (Fox, 2015). Moreover, in incorporating decolonising psychology in EP practice, there is an embrace, rather than marginalisation of African ways of thinking. Metaphorically speaking therefore, the profession will no longer require Blacks to chemically straighten their naturally afro textured hair to confirm to European beauty standards (Simango & Segalo, 2020). Once such thinking is ingrained, recommendation 1.6 under “a lack of embodied cultural sensitivity” could involve organisational change work focused on anti-racist practice at a whole school and/or EPS level.

Table 5.2: *Researcher Recommendations for EP Practice in School* (* means that these recommendations are also applicable to EPs within their EPS)

Challenges within BYP's PWSS environment	Recommendation 1	Recommendation 2	Recommendation 3	Recommendation 4
Difficulties with Black Transition and Belonging	Training: 1.1 *Raise awareness of Black transition challenges with different systems in the microsystem such as home and school	Raise awareness of area demographics and implications: 2.1 *Discuss area demographics and the impact this may have on belonging for the Black community within schools and EPS		

<p>Racial Injustice</p>	<p>Training:</p> <p>1.2 *Conduct training which highlights the systemic nature of racism and encourages staff and student self-reflection</p> <p>1.3 *Facilitate training to help staff, colleagues and students frame Blackness as positive</p> <p>1.4 Highlight negative impact of Black GCSE statistics around low attainment and ways to raise aspiration</p> <p>1.5 *Train school staff/colleagues on research which spotlights all the difficulties BYP experience in PWSS's with recommendations (e.g. Ajewole, 2023)</p>	<p>Self-reflection and reflexivity:</p> <p>2.2 *Engage in self-reflection on current practice using frameworks such as Social Graces, intersectionality and CRT to ensure anti-racist and anti-oppressive practice</p>		
<p>A Lack of Embodied Cultural Sensitivity</p>	<p>Organisational Change work:</p> <p>1.6 *Undertake organisational change work that focuses on anti-racist practice at a whole school/organisational level</p> <p>1.7 Use insight to highlight colour-</p>	<p>One to one:</p> <p>2.3 Facilitate cultural sensitivity in staff supervision in schools</p>	<p>Broaching race talk:</p> <p>3.1 Demonstrate to staff how to undertake race talk with BYP and tactfully discuss underlying matters of race with BYP during case work highlighting its impact to the</p>	<p>Relevant legislation and ethical frameworks:</p> <p>4.1 *Consider, embody and uphold commitment to HCPC, BPS and Equality Act 2010 diversity guidelines in practice</p>

	<p>blindness in current educational policies or practices</p> <p>1.8 *Help facilitate the implementation of an anti-racism task force or monitoring system</p>		necessary systems	4.2 Consider whether assessments and interventions evoked are culturally sensitive
A Lack of Facilitators of a Positive Educational Experience	<p>Partnership building:</p> <p>1.9 Help to facilitate partnership building between Black parents and school teaching staff to be mindful of and open to differences in belief systems (Lawrence, 2014)</p>	<p>Training:</p> <p>2.4 Devise and implement confidence building interventions that meet the needs of BYP in schools</p> <p>2.5 Create or share culturally sensitive materials/frameworks to enhance school staff cultural competence</p>	<p>Black role models:</p> <p>3.2 If EPs are of African/Caribbean heritage, they can consider acting as role models and speak to Black young people to raise attainment</p>	

5.5 Dissemination of Findings

In line with transformative research objectives, on completion of the research, with participant permission already granted, the findings around the lived experiences of BYP who attend PWSSs will be disseminated in the following ways:

Table 5.3: Research Dissemination Plans

Research Dissemination Plans
Production of an accessible one page summary of findings, implications and recommendations
Presentation of research findings at PWSSs locally in partnership with Black parents, all staff and all students
Presentation of research findings to EPS with whole service discussions on implications and recommendations for EP practice
Presentation of research findings at local and national professional conferences

Dissemination of the embodied cultural sensitivity conceptual framework in figure 5.2 for PWSSs and EPSs
Creation and dissemination of cultural sensitivity interventions for PWSSs and EPSs
Publishing the research

The researcher's hope is that such information will elicit empathy, spark reflective organisational and individual discussions and targeted action on how to improve the lived experiences of BYP who attend PWSSs.

5.6 Limitations

The qualitative and therefore subjective nature of this research consists of a number of limitations. Whilst this was a small scale study, the sample size of nine participants lies comfortably within parameters of IPA research (Smith, 2004). However, this sample precludes the research from claiming generalisability, which is not a requisite in IPA being that it is instead concerned with the impact of context and idiosyncratic difference (Wilig, 2008). Further, it is notable that seven out of the nine participants were of Nigerian heritage which prompts questions on whether a more diverse Black participant sample would have yielded different results. However, although two of the participants were of a different heritage (Jamaican, Mauritian/St Lucian), no significant differences in accounts between them and the seven Nigerian participants were noted.

Being that concurrence was expressed between participants in the current research, in outlining implications for practice, the researcher found it challenging at times to continue to maintain the individual Black voice. Moreover, the "insider status" of the researcher as a Black female data gathering with students who infrequently encounter

other Blacks may have skewed their depiction of their lived, still accurate experience, due to perceived expectations (Mngaza, 2020). Alternatively, being that many students involuntarily referred to me as “Miss”, they could have restricted their stories amidst a possible perceived authoritative positioning. Congruence and reiteration that the researcher had no expectation of them other than the telling of *their* story hopefully counteracted these concerns. Further, researcher personal experiences of once being a BYP who attended a PWSS with vexing recollections of events could have meant that personal bias has affected the data analysis process. However, ongoing reflective practice, supervision, research supervisor analysis scrutiny and reflexivity about researcher commitment to eliciting the *participants* voice has helped to mitigate against this. Lastly, in conducting a literature review before the data collection phase of the research, confirmation bias may arguably be present, however, the current research unearthed some novel findings discussed above providing some evidence to the contrary (Akomaning-Amoh, 2018).

The current study applied criticality to the findings by incorporating theories such as CRT, the Social Graces framework race alongside the Ecological model allowing for a depth of exploration of the systemic nature of the factors complicit in participant experiences. However, in hindsight, the researcher believes that incorporation of decolonising psychology could have facilitated better understanding of the homogeneity found in the non-western cultural perspectives of participant stories. This has in some way limited the interpretation of results, especially pertaining to the generationally passed down cultural sayings around Blacks having to “work twice as hard” found in response to RQ3. Conversely however, the researcher is mindful that Western researchers are said to need to undertake substantial training on how to

adapt Western research methods to suit decolonising theory principles (Kovach, 2010). As a novice (albeit Black) researcher socialised around Western norms and values, taught a predominantly Eurocentric educational psychology curriculum, the researcher did not yet feel competent enough to operate outside of more prescriptive research methods (Datta, 2018; Zavala, 2013). Further, materialising the transformative race reform aims of the study was paramount and as such the researcher felt unable to risk the use of Africanising psychology perspectives being perceived as subpar and ignored within this UK context (Waheed & Skinner, 2022). Ultimately, the researcher being part of a system that is arguably steeped in colonial practice and privileges and favours White, Western methodologies creates tension in the prospect of taking an alternative stance (Burman, 2008; Hesse, 1997; Parker, 2007; Teo & Febraro, 2003). Even still, future recommendations to avoid such limitations surround the inclusion of decolonising psychology, namely Africanising psychology *in addition* to the theories already employed. In this way there is a symbolic merging of both African and Western thought, upholding them as equally as valid, embodying the same sentiments in the researcher choosing to capitalise the B for Black *and* W for White in chapter one, representative of the quest for equality rather than superiority in humanity. Overall, despite not incorporating decolonising psychology, the Embodied Cultural Sensitivity conceptual framework derived from researcher and participant recommendations still acts as a means of reforming current colonial aspects of educational psychology practice and UK schooling (Wright, 2017).

5.7 Strengths

Being that voices of ethnically diverse young people are rarely represented in research the current research has enabled those who have experienced anti-Black racism within education to speak without accusation of them having a “chip on their shoulder” or that they are “playing the race card” (Dei, 1997; Roberts et al., 2020; Xasan, 2017). Using CRT as one theoretical lens empowered the validation of some heart wrenching racialised experiences and the naming of these as “racism” which was hard for some participants to fathom in what should be a protective school environment. I believe the researcher insider perspective was key in facilitating trust and cultural understanding (Tillman, 2002). Adopting a social constructivist approach allowed this qualitative research design (IPA) to act as a suitable and solid base to meet the phenomenological aims of this research of understanding the lived experiences of BYP who attend PWSSs. Further, the additional transformative underpinnings meant that participant cultural sensitivity suggestions have been spotlighted in practice implications in the hopes of provoking social justice action towards recognition, affirmation and equality in their subsequent schooling experiences.

5.8 Reflexivity

Being that reflections are based on the researchers’ view of their position within the research, the researcher has felt it necessary to write the reflexivity and personal impact sections in first person to accurately convey key reflections around the research process and about the complexity of emotion at work within the researcher’s inner person.

The research process itself though initially daunting, when compartmentalised and undertaken in a timely fashion with supervisor, biblical and familial support felt otherwise manageable. Since the research however was to be undertaken within my predominantly White LA EPS, I was plagued with “White fragility” worry around whether Whites would see the value in race related research that could inadvertently urge them to reckon with how they may have benefitted from White privilege themselves. As a Black person who has deduced from societal discourses that social justice efforts are reserved for the White and powerful, in recognising the significance in my newly acquired position as a practitioner-researcher, I seized the opportunity to give voice to the silenced, suppressing my therapeutic urge to contain White emotion.

The recruiting of participants was at times frustrating in the mismatch of school and researcher schedules and a tangible sense from school staff that research around the Black experience within *their* PWSS was bothersome because it could raise unwelcomed race related concerns. Still, I pressed on, happy to see “my people”, at times unable to resist acting like a funny aunty who “gets it” held in tandem with a profound duty to “culturally call them higher” yet remain “professional” which is often associated with being a Black body, yet possessing a “White soul” (Fanon, 1967). This “White soul” fought to accompany me into the data analysis stage where bracketing of the Black, continually defamed self who shared affinity with their Black stories meant complete objectivity escaped me. Reading and intimately making sense of participant depictions of Black pain provoked a myriad of emotions such as sadness, anger, laughter and at times indifference, because like Mary, it seemed that I too believed, “that’s just how it is for Black people”. Despite these thoughts I kept in mind the

transformative goals of the research. However, even if less nationally impactful than I would have hoped, I feel accomplished in knowing that I had both seen and listened to these BYP in a way that I hoped someone would have seen and listened to 15 year old Black and labelled “troubled”, me.

5.9 Personal Impact

As I neared the end of this research, I felt conflicted. I am a Black researcher who was initially socialised around Black culture and was then sent to a PWSS for a “better education” which negatively impacted my lived experience. In hearing similar bewildering stories of these BYP 23 years later, I now question my rationale behind some subsequent life choices I have made. By sending our son to a PWSS (albeit with a Black head teacher and multiple Black staff), I wonder if I do associate affluence and upward social mobility with Whiteness and am therefore willing for our son to potentially pay the cost of having seemingly minoritised Black skin, in an overwhelmingly White environment. However, as a researcher I have now fully internalised IPA principles that remind me that these are not or do not have to be the stories of *all* BYP, and as a result of these stories being told, hope is “hopefully” on the horizon.

5.10 Future Research

Pilot study interviews undertaken with two Mixed Heritage participants in the current study who were both Black and White, yet considered Black by others and lacked belonging with either race in their PWSS highlighted a need for further research. Alternatively, being that previous literature review research emphasises additional difficulties with social class for BYP who attend private PWSSs in the USA which was

not a meta-synthesis concept found in the current study, a future study could explore the lived experiences of BYP who attend UK grammar or private schools and compare results (Thomas III et al., 2020; Torres, 2009). Lastly, the conceptual framework outlined in figure 5.2 will be applied and developed in future practice.

5.11 Conclusion

The current research aimed to explore in-depth the lived experiences of BYP who attend PWSSs using an IPA approach. The poor educational and oppressive historical backgrounded of Blacks provided in chapter one offered context for current study findings. The social constructivist epistemological position and the subjectivist ontological foundations enabled a welcoming of subjectivity in individual participant stories. Whilst commonality between IPA master themes was evident, idiosyncrasies were respected.

The most prominent aspects of the lived experiences of these BYP who attended PWSS then concerned their identity as Black people which negatively impacted their sense of belonging. This correlated with negative societal perceptions of Blacks filtered through their school system which resulted in frequent experiences of differential staff treatment, racial abuse and a subsequent self-governing of behaviour. Despite this, these BYP were able to reflect on their traumatic experiences, offering insight into how schools could embody cultural sensitivity, which brings hope of making their current negative lived experiences less severe for themselves and other Blacks. Similar to Olaudah Equiano, the slave whose stories were crucial in the abolition of slavery mentioned in chapter one, by telling their own stories, the BYP in the current study have indeed contributed insight towards necessary race reforms in education.

This aspect of the research, alongside the extracting of often silenced voices in research exemplifies the transformative objectives of the study whereby implications for both schools and EPs were derived heavily from participant suggestions. Lastly, participants listed facilitators of a positive school environment, the majority of which were found outside of the school environment, such as religious beliefs, Black role models of success and cultural family support and expectation. Understood through a Social Graces framework, CRT and an Ecological theoretical lens, it is apparent that the systemic nature of racism and visible aspects of their identity coupled with the influence and power of different systems of their environment has negatively impacted their lived experiences as BYP in PWSSs. The findings of this study have met a key objective of facilitating greater understanding of ethnic difference used as an opportunity to challenge overwhelmingly destructive constructions of Blackness (HCPC, 2015). Novel findings uncovered specific information on BYPs awareness of negative societal discourses and their subsequent internal impact alongside a common theme of “proving them wrong”, and a highlighting of the need for more “race talk”.

The findings of this study have therefore addressed several literature gaps identified in that cultural aspects of family support and expectations feel to aid these BYP in the positive reframing of their adverse experiences. Furthermore, these study findings enhance the limited body of research conducted *after* the murder of George Floyd holding important implications for how we presently engage with race.

In closing, CRT posits that the stories of Blacks are knowledge; as such, the current study findings suggest that Dr Sewell's statement that "Britain is no longer deliberately rigged against ethnic minorities....and that few disparities are directly linked to racism" cannot be accepted as absolute. The researcher ends the research by answering the question initially posed in the abstract "*Kasserian Ingera?*" ("And how are the children?"): Unlike the Maasai Warriors, the findings suggest that by African standards, the future success of society is tentative since in fact "All the children, are not well".

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Appendix A: Summary of Review Papers

Study No.	Study Title	Authors	Aim	Sample	Country	Setting	Design/Analysis	Includes a PWS?	Published or Grey Literature
1	Black boys' experiences of exclusion and reintegration in mainstream secondary schools	Boyd (2020)	To explore how Black male secondary school pupils perceive their experiences of exclusion and reintegration	n=6 Black males Age 12-15	UK	Comprehensive Secondary School	Interpretative phenomenological analysis	No	Published
2	Attainment and identity in the face of dual oppression: Exploring the educational experiences of British	Cummings (2018)	To explore the relationship between identity and the educational	n=6 Black females Age 20-22	UK	University	Narrative enquiry/analysis	No	Grey Literature

	females of Caribbean heritage.		experiences of Afro-Caribbean females in the UK.						
3	Racism, identity and belonging: How do these factors interact for young Black people in predominantly White settings?	Mngaza (2020)	To explore the construction of belonging for Black students who attend predominantly White secondary schools	n=6 Black males and females including 1 parent Student Age: 13-18	UK	Private School, Comprehensive Secondary School, Academy	Grounded theory	Yes	Grey Literature
4	A voice for the unheard achievers: An exploration of the educational narratives of achieving Black Caribbean	Simon (2019)	To explore the educational experiences of "achieving" Black Caribbean males	n=4 Black males Age 13-14	UK	Grammar School, Comprehensive Secondary School	Interpretative phenomenological analysis	No	Grey Literature

	adolescent males in secondary mainstream education								
5	Experiences of discrimination among Black middle school adolescents : A qualitative study	Okoroji and Oka (2021)	To explore how Black middle school students experienced and responded to discrimination in school settings.	n=9 Black males and females Age: 11-14	USA	Middle Schools	Interpretative phenomenological analysis	Yes	Published
6	The experiences of Black master's counseling students: A phenomenological inquiry	Haskins et al. (2013)	To explore experiences of Black masters counselling students	n=8 Black males and females Mean Age 25	USA	University	Thematic analysis	Yes	Published

7	The educational experiences of young people of Ghanaian origin	Akomani ng-Amoh (2018)	To explore educational experiences of Black students of Ghanaian origin	n=18 Black males and females students (plus 11 teachers and parents) Student Age: 14-19	UK	Grammar School, Comprehensive Secondary School	Interpretative phenomenological analysis	No	Grey Literature
8	When the mirage fades: Black boys encountering anti-Blackness in a predominantly White catholic high school	Thomas III, et al., (2020)	To illustrate the racialised experiences of Black student athletes who attended a predominantly White Catholic high school	n=6 Black males Age 19-23	USA	Private School	Case study methodology	Yes	Published

9	Understanding the experiences of Black boys in suburban schools: An examination of social influences on identity, achievement and school relationships	Weeks (2021)	To explore school based factors influencing the educational experiences of Black boys in a predominantly White high school	n=63 Black males plus n=10 White female educators Student Age 14-18	USA	High School	Thematic analysis	Yes	Grey Literature
10	The perils of integration: Exploring the experiences of African American and Black Caribbean students in predominantly	Chapman and Bhopal (2019)	To highlight similarities between experiences of African American and Black Caribbean students	Study 1: n=29 Black males and females Age 14-19 Study 2: n=8 Age 13-16	UK and USA	Suburban High School and Secondary School	Thematic analysis	Yes	Published

	White Secondary Schools		who attend predominantly White secondary schools						
11	The lived experience of economically disadvantaged, Black students attending predominantly White, elite private boarding schools	Jackson (2010)	To explore the lived experiences of economically disadvantaged, Black students attending predominantly White, elite	n=9 Black males and females Age 15-18	USA	Elite Private Boarding School	Phenomenological approach	Yes	Published

			private boarding schools.						
12	Experiences of Black students in multiple cultural spaces at a predominantly White institution	Bourke (2010)	To provide a description of how Black students are engaged across multiple cultural spaces of a predominantly White institution, each of which mediates the experiences of Black students in differing ways.	n=40 Black males and females Age not specified but participants are undergraduates at university	USA	University	Thematic analysis	Yes	Published

13	Voluntary inter-district choice program: Examining Black girls' experiences at a predominantly White school	Butler-Barnes, et al. (2018)	To explore Black girls' experiences in school desegregation programs	n=15 Black females Mean Age 13	USA	Middle Schools	Inductive analysis	Yes	Published
14	"Culture shock": Black students account for their distinctiveness at an elite college	Torres (2009)	To explore how Black students account for their distinctiveness at an elite college	n=38 Black males and females including 1 Puerto Rican and 2 White students Age 16-22	USA	Elite College	Grounded theory	Yes	Published

15	The construction of Black high-achiever identities in a predominantly White high School	Andrews (2009)	To examine how Black students construct their racial and achievement self-concepts in a predominantly White high school to enact a Black achiever identity.	n=9 Black males and females Age 15-18	USA	High School	Grounded theory	Yes	Published
16	Why the Black kids sit together at the stairs: The role of identity-affirming counter-spaces in a predominant	Carter (2007)	To examine how high-achieving Black students in a predominantly White school	n=6 Black males Age 12-15	USA	High School	Grounded theory	Yes	Published

	tly White high school		created and used same race-peer spaces to buffer racism and affirm racial identity						
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Appendix B: CASP

Responses: Yes No Can't tell

Section A: Are the results valid?

Section B: What are the results?

Section C: Will the results help locally?

Study No.	Study Title/Year/Author	Was there a clear statement of the aims of the research?	Is a qualitative methodology appropriate?	Is it worth continuing?	Was the research design appropriate to address the aims of the research?	Was the recruitment strategy appropriate to the aims of the research?	Was the data collected in a way that addressed the research issue?	Has the relationship between researcher and participants been adequately considered?	Have ethical issues been taken into consideration?	Was the data analysis sufficiently rigorous?	Is there a clear statement of findings?	How valuable is the research (high, medium, low)?
1	Black boys' experiences of exclusion and reintegration in mainstream secondary schools (Boyd, 2020)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High

2	Attainment and identity in the face of dual oppression: Exploring the educational experiences of British females of Caribbean heritage. (Cummings, 2018)	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Medium
3	Racism, Identity and Belonging: How do these factors interact for young Black people in predominantly White settings? (Mngaza, 2020)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High
4	A voice for the unheard achievers: An	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High

	exploration of the educational narratives of achieving Black Caribbean adolescent males in secondary mainstream education (Simon 2019)											
5	Experiences of Discrimination Among Black Middle School Adolescents: A Qualitative Study (Okoroji & Oka, 2021)	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Medium
6	The Experiences of Black Master's Counseling Students: A Phenomenological Inquiry (Haskins et al., 2013)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High

7	The Educational Experiences of Young People of Ghanaian Origin (Akomaning-Amoh, 2018)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High
8	When the Mirage Fades: Black Boys Encountering Antiracism in a Predominantly White Catholic High School (Thomas III et al., 2020)	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Medium
9	Understanding the experiences of Black boys in suburban schools: An examination of social influences on identity, achievement	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High

	and school relationships (Weeks, 2021)											
10	The perils of integration: exploring the experiences of African American and Black Caribbean students in predominately White secondary schools (Chapman & Bhopal, 2019)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High
11	The Lived Experience of Economically Disadvantaged, Black Students Attending Predominantly White, Elite Private Boarding Schools	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Medium

	(Jackson, 2010)											
12	Experiences of Black Students in Multiple Cultural Spaces at a Predominantly White Institution (Bourke, 2010)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High
13	Voluntary Inter-district Choice Program: Examining Black Girls' Experiences at a Predominately White School (Butler-Barnes, et al., 2018)	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Medium
14	"Culture shock": Black students account for their distinctiveness at an elite	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High

	college (Torres, 2009)											
15	The Construction of Black High-Achiever Identities in a Predominantly White High School (Andrews, 2009)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	High
16	Why the Black Kids Sit Together at The Stairs: The Role of Identity-Affirming Counter-Spaces in a Predominantly White High School (Carter, 2007)	Yes	Yes	Yes	Yes	Yes	Yes	Can't tell	Yes	Yes	Yes	Medium

Appendix C: Final Thematic Analysis Table with 6 Concepts

Study No.	Study Title and Author	Sample/Context	Data Extracts	Codes	Descriptive Themes Transitioned into 6 Final Concepts in Key Below
1	Black boys' experiences of exclusion and reintegration in mainstream secondary schools Boyd (2020)	<ul style="list-style-type: none"> • UK • 6 Black males • Secondary school/PRU • Age 12-15 • Journal article • Not PWS 	<ul style="list-style-type: none"> • Self-identity was impacted by negative teacher perceptions • They had to alter way of being to assimilate to school • Pupils felt safer with other Blacks who were seen as the same 	Self-identity Black peer support Assimilation Safety with other Blacks	<ul style="list-style-type: none"> • Self-identity • Black peer support • Assimilation • Safety with other Blacks
2	Attainment and identity in the face of dual oppression: Exploring the educational experiences of British females of Caribbean heritage. Cummings (2018)	<ul style="list-style-type: none"> • UK • 6 Black females • University students • Age 20-22 • Thesis • Not PWS but mentions impact of PW spaces 	<ul style="list-style-type: none"> • Race rather than gender was main part of identity • Racial identity negatively impacted social and emotional wellbeing • The study highlighted the complexities of identity as participants showed the primacy of Blackness as an identifier and the significance of both their Caribbean heritage and British identity. • Gender was considered to be an important but 	Race main part of identity British vs. Caribbean heritage tension Racial anomaly Social and emotional challenges experienced in White spaces Belonging found in minority group	<ul style="list-style-type: none"> • Race main part of identity • British vs. Caribbean heritage tension • Racial anomaly • Social and emotional challenges experienced in White spaces

			<p>perhaps less significant feature of identity</p> <ul style="list-style-type: none"> In relation to barriers to success, participants highlighted experiencing social and emotional difficulties in majority White settings and/or in the absence of Black peers due to being the racial anomaly. Belonging was only felt within the minority group 		<ul style="list-style-type: none"> Belonging found in minority group
3	<p>Racism, Identity and Belonging: How do these factors interact for young Black people in predominantly White settings?</p> <p>Mngaza (2020)</p>	<ul style="list-style-type: none"> UK 1 parent and 5 students Aged 13-18 1 Private school, 3 Academies, 1 Comprehensive school Thesis PWS 	<ul style="list-style-type: none"> Experiences that confronted their identity as Black people included covert and overt forms of racism Their reactions included resistance, self-advocacy and emotional reflection Young people constructed a perception of their social positioning within the school by evaluating the cultural context of the school, evaluating the meaning attached to teacher interactions, and understanding how 	<p>Identity led to racism</p> <p>Social positioning</p> <p>Othering</p> <p>Belonging to the self-coping strategy</p>	<ul style="list-style-type: none"> Identity led to racism Social positioning Othering Belonging to the self-coping strategy Friendships provide acceptance Self-affirmation Personal growth strategies

			<ul style="list-style-type: none"> friendships encourage feelings of acceptance. Students discussed interactions that centred and highlighted their physical appearance as a Black person, as key within their retelling of stories about school. Belonging within the grounded theory is conceptualised as a non-static, interactional process that is in part directed by experiences that bring to light racial identity. Belonging needs were “transcended” in response to experiences of othering. Students used a range of sophisticated strategies to achieve self-affirmation, “belonging to oneself” and personal growth. 	<p>Friendships provide acceptance</p> <p>Self-affirmation</p> <p>Personal growth strategies</p> <p>Measured reactions to racism</p> <p>Covert racism</p> <p>Overt racism</p>	<ul style="list-style-type: none"> Measured reactions to racism Covert racism Overt racism
4	A voice for the unheard achievers: An exploration of	<ul style="list-style-type: none"> UK 	<ul style="list-style-type: none"> Parental expectation, engagement and specialised support 		

	<p>the educational narratives of achieving Black Caribbean adolescent males in secondary mainstream education</p> <p>Simon (2019)</p>	<ul style="list-style-type: none"> • 4 Black Caribbean males • Aged 13-14 • 1 Grammar school, 3 Comprehensive secondary schools • Thesis • Not PWS 	<ul style="list-style-type: none"> • reinforced how important the home environment was • Interaction between school and home was key to achievement (Ecological model) • Competition, peer influence and teacher involvement negatively and positively impacted educational experiences • Bullying contributed to additional challenges/behavioural difficulties • Wider support systems were important to limit the impact of negative experiences • Certain strategies supported Black students (e.g. goal setting) 	<p>Positive home environment</p> <p>Wider support systems buffered negative experiences</p> <p>Positive school-home relationship key to achievement</p> <p>Strategies to support achievement</p> <p>Bullying</p> <p>Perceived to have behavioural problems</p>	<ul style="list-style-type: none"> • Positive home environment • Wider support systems buffered negative experiences • Positive school-home relationship key to achievement • Strategies to support achievement <ul style="list-style-type: none"> • Bullying • Perceived to have behavioural problems
5	<p>Experiences of discrimination among Black middle school adolescents: A qualitative study</p> <p>Okoroji and Oka (2021)</p>	<ul style="list-style-type: none"> • USA • 9 middle school male and female participants • Age 11-14 • 5 Majority White schools, 2 multi-cultural 	<ul style="list-style-type: none"> • Students experienced both direct and vicarious discrimination at school from a variety of sources. • Responses indicated developmental and adaptive challenges 	<p>Discrimination</p>	<ul style="list-style-type: none"> • Discrimination

		<p>schools, 2 majority Black schools</p> <ul style="list-style-type: none"> Journal article Some PWS 	<ul style="list-style-type: none"> A nuanced understanding of discrimination in their daily lives Distinctions were not explicitly made between findings at PWS vs non-PWS 		
6	<p>The Experiences of Black master's counselling students: A phenomenological inquiry</p> <p>Haskins et al. (2013)</p>	<ul style="list-style-type: none"> USA 8 Black students Mean age 25 Journal article PWS 	<ul style="list-style-type: none"> Main themes were isolation tokenization, lack of inclusion of Black counsellor perspectives within course, differential support received by faculty of colour and support received by White faculty, alongside access to support from people of colour and White peers. Program did not address needs of Black students Differential treatment Students saw themselves as survivors 	<p>Isolation</p> <p>Minimal Black course material</p> <p>Differential support for Blacks vs Whites</p> <p>Differential treatment</p> <p>Program ignored needs of Black students</p>	<ul style="list-style-type: none"> Isolation Differential support for Blacks vs Whites Differential treatment Program ignored needs of Black students Minimal Black course material Black student survivor perception
7	<p>The educational experiences of young people of Ghanaian origin</p>	<ul style="list-style-type: none"> UK 29 Ghanaian students, teachers and parents (18 students) 	<ul style="list-style-type: none"> Negative stereotyping, low teacher expectations and institutional racism exist in British schools There are insufficient Black role models, the 	<p>Insufficient Black role models</p> <p>Negative stereotyping</p>	<ul style="list-style-type: none"> Insufficient Black role models Negative stereotyping

	<p>Akomaning-Amoh (2018)</p>	<ul style="list-style-type: none"> Recruited from community-many from church Male and female age 14-19 Grammar and comprehensive schools alongside university Thesis Not PWS 	<p>Curriculum in English schools is Eurocentric, and parental involvement is pivotal in impacting on educational experiences and outcomes.</p>	<p>Institutional racism</p> <p>Low teacher expectations</p> <p>Eurocentric curriculum</p> <p>Parental involvement impacts outcomes</p>	<ul style="list-style-type: none"> Institutional racism Low teacher expectations Eurocentric curriculum Parental involvement impacts outcomes
8	<p>When the mirage fades: Black boys encountering antiblackness in a predominantly White catholic high school</p> <p>Thomas III et al., (2020)</p>	<ul style="list-style-type: none"> USA 6 Black male participants 19-23 years old Private school All recruited as student athletes Journal article PWS 	<ul style="list-style-type: none"> Educational institutions can be a place of suffering of Black students Student athletes see PWS as a better opportunity to escape their neighbourhood public school Attendance didn't automatically mean inclusion as Black students suffered due to invisibility and hypervisibility Black students were excluded due to parent social class, experienced 	<p>Black student athlete identity</p> <p>Attendance doesn't guarantee inclusion</p> <p>Educational institutions cause suffering for Blacks</p> <p>Racial hostility</p> <p>PWS seen as opportunity to succeed</p>	<ul style="list-style-type: none"> Black student athlete identity Attendance doesn't guarantee inclusion Educational institutions cause suffering for Blacks Racial hostility PWS seen as opportunity to succeed

			<ul style="list-style-type: none"> racial hostility and were prescribed a student athlete identity. Structural and cultural assaults made them invisible plus a deemphasis of their student identity Black student athlete identity 	Black exclusion due to parent social class at PWS	<ul style="list-style-type: none"> Black exclusion due to parent social class at PWS
9	<p>Understanding the experiences of Black boys in suburban schools: An examination of social influences on identity, achievement and school relationships</p> <p>Weeks (2021)</p>	<ul style="list-style-type: none"> USA 63 Black boys and 10 White female educators Age 14-18 High school Thesis PWS 	<ul style="list-style-type: none"> Inequitable policies and practices at school Alternative spaces used for meaning making and belonging for Blacks who undertook variety of extracurricular activities Academic barriers and opportunities existed within school Student teacher relationships explored as a protective factor 	<p>Alternative spaces used for belonging</p> <p>Positive student teacher relationships</p> <p>Academic opportunities</p> <p>Inequitable school practices</p> <p>Academic barriers</p>	<ul style="list-style-type: none"> Alternative spaces used for belonging Positive student teacher relationships Academic opportunities Inequitable school practices Academic barriers
10	<p>The perils of integration: exploring the experiences of African American and Black</p>	<p>Study 1:</p> <ul style="list-style-type: none"> USA Age 14-19 29 participants 6 schools 	<ul style="list-style-type: none"> Predominantly White schools were hostile spaces for African American and Black Caribbean students. 	PWS is a hostile environment for Blacks	<ul style="list-style-type: none"> PWS is a hostile environment for Blacks

	<p>Caribbean students in predominately White secondary schools</p> <p>Chapman and Bhopal (2019)</p>	<ul style="list-style-type: none"> • PWS • Journal article <p>Study 2</p> <ul style="list-style-type: none"> • UK • Age 13-16 • 8 participants • Rural England • 2 schools • PWS • Journal article 	<ul style="list-style-type: none"> • In the UK and USA, students were racially stereotyped by their peers and teachers as academically inferior and were perceived to have behavioural problems. • Examples of racial stereotyping and the over-surveillance of Black bodies are prime examples of how predominantly White school environments marginalise racial minority students • Racial minority students responded by limiting their engagement in school, which denies them from fully accessing these resource rich learning environments 	<p>Blacks seen as academically inferior</p> <p>Oversurveillance and marginalisation of Blacks</p> <p>Black students limited engagement with school</p>	<ul style="list-style-type: none"> • Blacks seen as academically inferior • Oversurveillance and marginalisation of Blacks • Black students limited engagement with school
11	<p>The lived experience of economically disadvantaged, Black students attending predominantly</p>	<ul style="list-style-type: none"> • USA • 9 participants • Age 15-18 years old • Journal article • PWS 	<ul style="list-style-type: none"> • 9 themes were associated with Black participants' experiences include classroom experiences, value of Black peer networks, 	<p>Identity and racial perception</p> <p>Black peer networks</p> <p>Living at PWI (predominantly White)</p>	<ul style="list-style-type: none"> • Identity and racial perception • Black peer networks

	White, elite private boarding schools Jackson (2010)		<ul style="list-style-type: none"> caught between two worlds of elite PWS and disadvantaged home background racial perceptions, desire to connect with other races, socioeconomic concerns, living away from home challenges, impact of peers on level of success, and significance of relationships with Black faculty helped Classroom experiences included racial perceptions, colour-blindness and pressure to excel 	<p>institution) boarding school challenges</p> <p>Positive peer and Black teacher-student relationships</p> <p>Colour-blindness</p> <p>Contrast between private/elite institutions and disadvantaged home life</p> <p>Socio-economic challenges</p> <p>Desire to integrate with other races</p>	<ul style="list-style-type: none"> Living at PWI boarding school challenges Positive peer and Black teacher-student relationships Colour-blindness Contrast between Private/Elite institutions and disadvantaged home life Socio-economic challenges Desire to integrate with other races
12	Experiences of Black students in multiple cultural	<ul style="list-style-type: none"> USA 	<ul style="list-style-type: none"> The aim was to see how Black students are 	Black engagement in PWS culture	<ul style="list-style-type: none"> Black engagement in PWS culture

	<p>spaces at a predominantly White institution</p> <p>Bourke (2010)</p>	<ul style="list-style-type: none"> • 40 Black university students • Age not specified • Journal article • PWS 	<ul style="list-style-type: none"> • engaged in the campus culture of a PWS. • Findings suggest that students interact with other students and social structures in multiple settings within the wider campus culture. • The distinct cultural spaces centred on athletic expectations, campus tradition, Black students as educators, and • The dynamics of White privilege. • Sport/stepping connected to Blackness rather than academics • Differential treatment- White fraternities had parties without issue unlike Blacks • Blacks expected to be athletes on scholarships • Tokenization 	<p>Tokenization</p> <p>White privilege</p> <p>Black student athlete identity</p> <p>Black students as educators on Blackness</p> <p>Sports rather than academics connected to Blackness</p>	<ul style="list-style-type: none"> • Tokenization • White privilege • Black student athlete identity • Black students as educators on Blackness • Sports rather than academics connected to Blackness
13	<p>Voluntary inter-district choice program: Examining Black girls'</p>	<ul style="list-style-type: none"> • USA • 15 female participants 	<ul style="list-style-type: none"> • Intersectionality of race, class, and gender in their experiences highlighted 		<ul style="list-style-type: none"> • Minimal teacher support for Blacks

	<p>experiences at a predominately White school</p> <p>Butler-Barnes et al. (2018)</p>	<ul style="list-style-type: none"> • Mean age of 13 • Girls • Journal article • PWS 	<ul style="list-style-type: none"> • These included racial and cultural stereotypes, differential discipline, and academic expectations. • Minimal support from teachers for Blacks 	<p>Minimal teacher support for Blacks</p> <p>Racial and cultural stereotypes</p> <p>Differential discipline</p>	<ul style="list-style-type: none"> • Racial and cultural stereotypes • Differential discipline
14	<p>“Culture shock”: Black students account for their distinctiveness at an elite college</p> <p>Torres (2009)</p>	<ul style="list-style-type: none"> • USA • Elite school • 38 students • Male and female students, • (included one Puerto Rican and 2 White students who had Black friends and participated in minority events) • Journal article • PWS 	<ul style="list-style-type: none"> • Culture shock, Black and White styles conflict, class components of culture shock, some Blacks were ‘shock free’ due to prior experience of Whites • Class differences contribute to the culture shock that many Black students experience • Black stereotypes • Because school has traditionally served wealthy White students and affluent families, its campus life is characterized by cultural styles that are both race- and class-specific • Non-affluent Black students at PWIs are often ‘shocked’ by the dominance of unfamiliar White cultural styles 	<p>Black vs White identity</p> <p>Black students shocked by unfamiliar White cultural styles</p> <p>Desiring upward social mobility</p> <p>Prior experience of a PWS</p> <p>Culture shock due to class differences</p> <p>Race and class specific cultural styles</p>	<ul style="list-style-type: none"> • Black vs White identity • Black students shocked by unfamiliar White cultural styles • Desiring upward social mobility • Prior experience of a PWS • Culture shock due to class differences • Race and class specific cultural styles • Upward social mobility requires confrontation with race and class

			<ul style="list-style-type: none"> Blacks came to PWS in hopes of achieving upward social mobility Non-affluent Black students confront ways of talking, socializing, dressing and consuming that are typical of higher social classes. Given the obdurate correlation of race and class in modern America, upward social mobility requires confrontation with cultural styles that are both race- and class-specific The relatively shock-free experiences of 2 Black students indicate that the schools culture is less "foreign" for Black students who are fluent in upper-class (generally White) cultural styles 	Upward social mobility requires confrontation with race and class specific cultural styles	specific cultural styles
15	The construction of Black high-achiever identities in a predominantly White high school	<ul style="list-style-type: none"> USA 9 participants Age 15-18 From low income-medium 	<ul style="list-style-type: none"> School success is not only maintained by having a strong racial self-concept or a strong achievement self-concept; rather, they 	Identity in context of achievement	<ul style="list-style-type: none"> Identity in context of achievement Belief that success can be achieved by

	<p>Andrews (2009)</p>	<p>income families</p> <ul style="list-style-type: none"> • Journal article • PWS 	<p>discuss achieving in the context of being Black or African American.</p> <ul style="list-style-type: none"> • Being a Black or African American achiever in a predominantly White high school means embodying racial group pride as well as having a critical understanding of how race and racism operate to potentially constrain success. • It also means seeing achievement as a human, raceless trait that can be acquired by anyone. • In their descriptions of themselves as Black achievers, these students refute hegemonic notions that academic success is White property and cannot be attained by them 	<p>Belief that success can be achieved by Blacks not only Whites</p> <p>Racial pride necessary for achievement</p> <p>Understand how racism constrains success</p>	<p>Blacks not only Whites</p> <ul style="list-style-type: none"> • Understand how racism constrains success • Racial pride necessary for achievement
16	<p>Why the Black kids sit together at the stairs: The role of identity-affirming counter-spaces in a</p>	<ul style="list-style-type: none"> • USA • 9 high achieving Black students • Age 12-15 	<ul style="list-style-type: none"> • Identity-affirming counter-spaces serve as a positive resistance strategy for these students 	<p>Identity-affirming spaces</p> <p>Kinship</p>	<ul style="list-style-type: none"> • Identity-affirming spaces • Kinship

	<p>predominantly White high school</p> <p>Carter (2007)</p>	<ul style="list-style-type: none"> • Journal article • PWS 	<ul style="list-style-type: none"> • It enables them to maintain a strong racial sense of self in their maintenance of school success. • Having safe spaces in predominantly White learning environments is key for Black students to escape psychological, emotional, and physical stress • Kindship as a space to express their Blackness is crucial 	<p>Safe spaces for Blacks</p> <p>Psychological, emotional and physical stress risk at PWS</p>	<ul style="list-style-type: none"> • Safe spaces for Blacks • Psychological, emotional and physical stress risk at PWS
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Final 6 Concepts Thematic Analysis Key

- Identity
- Belonging
- Protective Factors
- Negative experiences related to Blackness
- Greater prevalence of social class and wellbeing challenges at PWSs'
- Failure to meet the needs of Black students

Appendix D: Final Conceptual Synthesis Table-Concepts and Codes and the Papers in Which They were Found

	Concept	Codes	Papers	Does concept <i>only</i> feature in predominantly White school?
1	Identity	<ul style="list-style-type: none"> • Self-identity • Race main part of identity • British vs. Caribbean heritage tension • Racial anomaly • Black student athlete identity • Identity affirming spaces • Racial pride necessary for achievement 	<ul style="list-style-type: none"> • 1, 2, 3, 8, 11, 12, 14, 15, 16 	No
2	Belonging	<ul style="list-style-type: none"> • Assimilation • Black Peer support • Social positioning • Insufficient Black role models • Attendance doesn't guarantee inclusion • Black peer networks • Living at PWI Boarding School challenges • Alternative spaces used for belonging • Black engagement in PWS culture • Black students shocked by unfamiliar White cultural styles 	<ul style="list-style-type: none"> • 1, 2, 3, 6, 7, 8, 9, 11, 12, 14, 16 	No

		<ul style="list-style-type: none"> • Tokenization of Black student-speaking for all Blacks • Blacks having to educate Whites on Blackness • Kinship • Desire to integrate with other races • Belonging found in minority groups 		
3	Negative experiences related to Blackness	<ul style="list-style-type: none"> • Overt racism • Covert racism • Discrimination • Bullying • Differential support for Blacks vs. Whites • Differential treatment • Negative stereotyping • Institutional racism • Low teacher expectations • Educational institutions cause suffering for Blacks • Colour-blindness • Blacks seen as academically inferior • Perceived to have behavioural problems • Oversurveillance • White privilege 	<ul style="list-style-type: none"> • 3, 4, 5, 6, 7, 8, 10, 11, 12, 13 	No

		<ul style="list-style-type: none"> • Negative academic expectations • Racism constraining success • PWS is a hostile environment for Blacks • Oversurveillance and marginalisation of Blacks • Minimal teacher support for Blacks • Inequitable school practices • Academic barriers • Racial hostility • Sports rather than academics connected to Blackness • Racial and cultural stereotypes • Differential discipline 		
4	New Concept: Greater prevalence of social class and wellbeing challenges at PWSs'.	<ul style="list-style-type: none"> • Contrast between private/elite institutions and disadvantaged home life • Black exclusion due to parent social class at PWS • Culture shock due to class differences • Race and class specific cultural styles 	2*, 8, 11, 14, 16	Yes

		<ul style="list-style-type: none"> • Social and emotional challenges experienced in White spaces • Psychological, emotional and physical stress risk at PWS • Socioeconomic challenges • Upward social mobility requires confrontation with race and class specific cultural styles 		
5	Failure to meet the needs of Black students	<ul style="list-style-type: none"> • Eurocentric curriculum • Program ignored needs of Black students • Black students limited engagement with school • Black students as educators on Blackness 	<ul style="list-style-type: none"> • 6, 7, 10, 12 	No
6	Protective factors	<ul style="list-style-type: none"> • Safety with other Blacks • Friendships provide acceptance • Self-affirmation • Personal growth strategies • Measured reactions to racism • Positive home environment • Wider support systems buffered negative experiences 	<ul style="list-style-type: none"> • 1, 3, 4, 6, 7, 8, 9, 11, 14, 15, 16 	No

		<ul style="list-style-type: none"> • Positive school-home relationship key to achievement • Strategies to support achievement • Black student survivor perception • Positive self-concept • Positive student teacher relationships • Positive peer and Black teacher-student relationships • Desiring upward social mobility • Prior experience of PWS • Belief that success can be achieved by Blacks not only Whites • Safe spaces for Blacks • PWS seen as opportunity to succeed • Understand how racism constrains success • Parental involvement impacts outcomes • Academic opportunities 		
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** Note: Paper 2 is not a PWS but participants reference predominantly White spaces as the place they experience social and emotional difficulties*

Key

PWS Papers: 3, 5, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16

Multi-cultural School Papers: 1, 2, 4,

Appendix E: Data Extraction Table for all 16 Studies

Study One Title: Black Boys' Experiences of Exclusion and Reintegration in Mainstream Secondary Schools

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Boyd (2020) Published	To explore how Black male secondary school pupils perceive their experiences of exclusion and reintegration	n=6 Black males Age 12-15	Unstated epistemological position CRT	Semi structured interviews	Interpretative phenomenological analysis	UK Secondary school/PRU	High	Included
Key findings	<ul style="list-style-type: none"> • Self-identity was impacted by negative teacher perceptions • They had to alter way of being to assimilate to school • Pupils felt safer with other Blacks who were seen as the same 							
Strengths	<ul style="list-style-type: none"> • It has shed light on an area with a limited research base • High CASP quality rating 							
Limitations	<ul style="list-style-type: none"> • The findings may not be generalisable as they involved a small cohort of pupils • Female view is excluded. 							
Implications of this study	<ul style="list-style-type: none"> • Educational psychologists (EPs) could help schools understand the relational needs of pupils and provide training on: supporting pupil-teacher interaction, unconscious bias, being reflective practitioners and the importance of having high expectations of Black pupils 							

	<ul style="list-style-type: none"> • EPs could highlight the importance of not taking a colour-blind, or gender-blind approach to implementing behaviour policies. • EPs could help schools' understand and accept difference. EPs could also offer support to community organisations which help the Black community to identify which of their practices could be incorporated into secondary schools.
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Exploration of Black females experiences of exclusion ad reintegration could prove useful

Study Two Title: Attainment and Identity in the Face of Dual Oppression: Exploring the Educational Experiences of British Females of Caribbean Heritage

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Cummings (2018) Doctoral Thesis	To explore the relationship between identity and the educational experiences of Afro-Caribbean females in the UK	n=6 Black females Age 20-22	Social constructionism CRT and Critical Race Feminism (FemCrit).	Focus groups	Narrative enquiry/ analysis	UK Universities	Medium	Included
Key findings	<ul style="list-style-type: none"> • Race rather than gender was main part of identity • Racial identity negatively impacted social and emotional wellbeing • The study highlighted the complexities of identity as participants showed the primacy of Blackness as an identifier and the significance of both their Caribbean heritage and British identity. • Gender was considered to be an important but perhaps less significant feature of identity 							

	<ul style="list-style-type: none"> • In relation to barriers to success, participants highlighted experiencing social and emotional difficulties in majority White settings and/or in the absence of Black peers due to being the racial anomaly. • Belonging was only felt within the minority group
Strengths	<ul style="list-style-type: none"> • Clearly linked to BPS competencies for EPs about appreciation for diversity, action to redress power imbalance, demonstrate understanding of different ethnic groups
Limitations	<ul style="list-style-type: none"> • Josselson (2006) notes that a common criticism of narrative inquiry is its lack of capacity to accumulate knowledge, with the knowledge derived from studies considered to be limited in its scope for advancing theory, perhaps only pertinent to the individual or group being studied. • Small sample • Only Black Caribbean children were included, what about Black African children’s experiences? • Questions over generalisability
Implications of this study	<ul style="list-style-type: none"> • Risk and protective factors for emotional and behavioural wellbeing in children is complex and some factors may only be specific to certain cultures
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Future research could consider the experiences of adolescents, rather than young people, to gain insight into more current experiences of earlier education and potential facilitators and barriers to success. • Further exploration of the experiences of Black Caribbean females with SEN could provide insight into the interaction between race, gender and disability • More in-depth exploring intersectionality and its impact on identity and educational experience.

Study Three Title: Racism, Identity and Belonging: How do These Factors Interact for Young Black People in Predominantly White Settings?

Author, year, paper type	Research aim	Sample features	Ontological/epistemological	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
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			position and theory					
Mngaza (2020) Doctoral Thesis	To explore the construction of belonging for Black students who attend predominantly White secondary schools	n=6 Black males and females including 1 parent Student Age 13-18	Constructivism and the transformative paradigm CRT	Semi structured interviews	Using a grounded theory approach, analysed through sequential levels of coding, diagramming and categorisation.	UK Private School, Comprehensive Secondary School, Academy	High	Included
Key findings	<ul style="list-style-type: none"> Experiences that confronted their identity as Black people included covert and overt forms of racism Their reactions included resistance, self-advocacy and emotional reflection Young people constructed a perception of their social positioning within the school by evaluating the cultural context of the school, evaluating the meaning attached to teacher interactions, and understanding how friendships encourage feelings of acceptance. Students discussed interactions that centred and highlighted their physical appearance as a Black person, as key within their retelling of stories about school. Belonging within the grounded theory is conceptualised as a non-static, interactional process that is in part directed by experiences that bring to light racial identity. Belonging needs were “transcended” in response to experiences of othering. Students used a range of sophisticated strategies to achieve self-affirmation, “belonging to oneself” and personal growth. 							
Strengths	<ul style="list-style-type: none"> UK study conducted on PWS-research area is scant 							
Limitations	<ul style="list-style-type: none"> The approach taken to theory generation is questionable and the inclusion of both African and Caribbean participants without separating findings leads to some ambiguity about the differences between sub-groups Generalisability concerns 							

	<ul style="list-style-type: none"> Including a quantitative component may have improved trustworthiness
Implications of this study	<ul style="list-style-type: none"> Implications for future research involve the need to explore additional questions relating to the relationship between resilience, belonging and personal identity. Implications for educational psychology practice include further investigation about our competencies in supporting increasingly racially complex situations across the educational spectrum. School policy and training suggestions are made, focusing on providing support that enables systemic and interactionist perspectives of identity related concerns.
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> Future research could expand specifically on the different challenges that pertain to the different types of school environments (e.g. private vs. comprehensive school)

(Study Four in Chapter Two)

Study Five Title: Experiences of Discrimination Among Black Middle School Adolescents: A Qualitative Study

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Okoroji and Oka (2021) Published	To explore how Black middle school students experienced and responded to	n=9 Black males and females Age 11-14	Unstated epistemological position	Semi structured interviews	Interpretative phenomenological analysis	USA PWS and Black and Multi-cultural	Medium	Included

	discrimination in school settings.		CRT			Middle Schools		
Key findings	<ul style="list-style-type: none"> • Students experienced both direct and vicarious discrimination at school from a variety of sources. • Responses indicated developmental and adaptive challenges • A nuanced understanding of discrimination in their daily lives 							
Strengths	<ul style="list-style-type: none"> • Direct student voice 							
Limitations	<ul style="list-style-type: none"> • Convenience and purposive sampling could have introduced bias • Lack of interrater reliability concerns 							
Implications of this study	<ul style="list-style-type: none"> • Findings highlight BYP's awareness of discrimination, their self-protective responses, and the need for supportive and affirming school policies and practices. 							
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Distinctions were not explicitly made between findings at PWS vs non-PWS, a future study outlining this could prove useful 							

Study Six Title: The Experiences of Black Master's Counseling Students: A Phenomenological Inquiry

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Haskins et al. (2013)	To explore experiences of Black masters counselling students	n=8 Black males and females Mean Age 25	Unstated epistemological position or theoretical underpinning	Focus group interviews	Phenomenological study Thematic analysis	USA Predominantly White University	High	Included
Key findings	<ul style="list-style-type: none"> • Main themes were isolation tokenization, lack of inclusion of Black counsellor perspectives within course, differential support received by faculty of colour and support received by White faculty, alongside access to support from people of colour and White peers. • Program did not address needs of Black students • Differential treatment • Students saw themselves as survivors 							
Strengths	<ul style="list-style-type: none"> • Rigorous methodology 							
Limitations	<ul style="list-style-type: none"> • Only 8 participants encourage generalisability questions • Mostly female sample • Theoretical lens not made explicit • Researchers past experience as doctoral and masters students may have influenced results 							
Implications of this study	<ul style="list-style-type: none"> • PWS need to be more aware of the difficult experiences Black students face and make reasonable adjustments to better enable integration and academic success. 							
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Further research on the Black male perspective within the same program would be insightful 							

Study Seven Title: The Educational Experiences of Young People of Ghanaian Origin

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Akomaning-Amoh (2018) Doctoral Thesis	To explore educational experiences of Black students of Ghanaian origin	n=18 Black male and female students (plus 11 teachers and parents) Student Age 14-19	Constructivist interpretivist Bourdieu social reproduction theory and CRT	Semi structured interviews	Interpretative phenomenological analysis	UK Grammar School, Comprehensive Secondary School	High	Included
Key findings	<ul style="list-style-type: none"> • Negative stereotyping, low teacher expectations and institutional racism exist in British schools • There are insufficient Black role models • The Curriculum in English schools is Eurocentric • Parental involvement is pivotal in impacting on educational experiences and outcomes. 							
Strengths	<ul style="list-style-type: none"> • Focus on one specific area of the Black African community • Medium sample size 							
Limitations	<ul style="list-style-type: none"> • It is unclear how much impact church attendance had on findings as this was where most of sample were recruited • Lacks generalisability 							

Implications of this study	<ul style="list-style-type: none"> Race Relations and Equality guidelines in school policies should be re-examined and monitored by Department for Education and Local Authorities to facilitate their translation into practice.
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> Insight into the experiences of other Black African communities and the similarities and variations between them warrants further investigation

Study Eight Title: When the Mirage Fades: Black Boys Encountering Antiracism in a Predominantly White Catholic High School

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Thomas III et al., (2020) Published	To illustrate the racialised experiences of Black student athletes who attended a predominantly White Catholic high school composed of student-athletes.	n=6 Black males Age 19-23 5/6 from Majority Black districts	Unstated epistemological position This study draws upon the theory of school malaise (Dumas, 2014)	Interviews	Case study methodology Themes compared between researchers to find 3 dominant themes	USA Predominantly White private Catholic High school	Medium	Included
Key findings	<ul style="list-style-type: none"> Educational institutions can be a place of suffering of Black students Student athletes see PWS as a better opportunity to escape their neighbourhood public school Attendance didn't automatically mean inclusion as Black students suffered due to invisibility and hypervisibility 							

	<ul style="list-style-type: none"> • Black students were excluded due to parent social class, experienced racial hostility and were prescribed a student athlete identity. • Structural and cultural assaults made them invisible plus a deemphasis of their student identity • Black student athlete identity
Strengths	<ul style="list-style-type: none"> • To ensure validity, the researchers utilized investigator triangulation and member-checking
Limitations	<ul style="list-style-type: none"> • Small sample size • Are USA findings generalisable to the UK? • Athlete-Scholarships do not feature as prominently in UK
Implications of this study	<ul style="list-style-type: none"> • A culture of anti-Blackness pervades this private school. • This school must look inwards and seek to embody an anti-racist culture
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Further research to determine if this issue of anti-Blackness only occurred within this private school or within other private schools in the USA or UK

Study Nine Title: Understanding the Experiences of Black Boys in Suburban Schools: An Examination of Social Influences on Identity, Achievement and School Relationships

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Weeks (2021) Doctoral Thesis	To explore school based factors influencing the educational experiences of Black boys in a predominantly White high school	n=63 Black males plus n=10 White female educators Age 14-18	Unstated Epistemological position Social Identity Theory, Social Learning Theory, and CRT	The use of online focus groups and individual interviews were used to talk with Black boys, and online book discussions were observed with teachers.	Thematic Analysis	USA Midwest suburban high PWS	High	Included
Key findings	<ul style="list-style-type: none"> • Inequitable policies and practices at school • Alternative spaces used for meaning making and belonging who undertook variety of extracurricular activities • Academic barriers and opportunities existed within school • Student teacher relationships explored as a protective factor 							
Strengths	<ul style="list-style-type: none"> • Large sample size • Variety of robust theoretical underpinnings 							

	<ul style="list-style-type: none"> • High CASP rating
Limitations	<ul style="list-style-type: none"> • Only affluent Black boys were recruited which may not be representative of the views of marginalised Black boys • The researchers positionality as a Black man could have introduced bias
Implications of this study	<ul style="list-style-type: none"> • Findings can help educators in develop school cultures that are able to embrace the individual talents and gifts of Black boys through a commitment towards developing school spaces, policies, and pedagogical practices that elevate the educational experiences of Black boys.
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • The findings of this study will better enable PWSs to attend to the needs of BYP. Despite Black boys in the PWSs in this study being privy to resources designated for affluent young people, there were a number of practices that helped sustain their marginalisation, future focus on this could be helpful

Study Ten Title: The Perils of Integration: Exploring the Experiences of African American and Black Caribbean Students in Predominately White Secondary Schools

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Chapman and Bhopal (2019) Published	To highlight similarities between experiences of African American and Black Caribbean students who attend	Study 1: n=29 Black males and females Age 14-19 Study 2: n=8 Age 13-16	Unstated epistemological position CRT, racial realism and	Semi structured focus group interview	Systematic theme process used	Study 1: USA 6 Suburban High schools Study 2:	High	Included

	predominantly White secondary school experiences		representational intersectionality	In depth interviews	Thematic analysis	UK 2 schools in rural England		
Key findings	<ul style="list-style-type: none"> • Predominantly White schools were hostile spaces for African American and Black Caribbean students. • In the UK and USA, students were racially stereotyped by their peers and teachers as academically inferior and were perceived to have behavioural problems. • Examples of racial stereotyping and the over-surveillance of Black bodies are prime examples of how predominantly White school environments marginalise racial minority students • Racial minority students responded by limiting their engagement in school, which denies them from fully accessing these resource rich learning environments 							
Strengths	<ul style="list-style-type: none"> • Involved US and UK participants and found similarities in the experiences of BYP within PWSs • Direct voices of BYP 							
Limitations	<ul style="list-style-type: none"> • Small sample size in the UK questions generalisability 							
Implications of this study	<ul style="list-style-type: none"> • Although racial minority families relocate to predominantly White spaces to access the privileges of White families in the form of outstanding schools, stereotypes and racial surveillance prevent African American and Black Caribbean students from completely attaining the types of privileges associated with these PWSs. 							
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • The study to extend its research by including Black African young people from the UK within a future study. 							

Study 11 Title: The Lived Experience of Economically Disadvantaged, Black Students Attending Predominantly White, Elite Private Boarding Schools

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Jackson (2010) Published	To explore the lived experiences of economically disadvantaged, Black students attending predominantly White, elite private boarding schools.	n=9 Black males and females Age 15-18	Unstated epistemological position and theoretical underpinning	Semi-structured interviews The recursive method of data collection and analysis Consensual Qualitative Research (CQR) methods	Phenomenological approach	USA Elite Private Boarding School	High	Included
Key findings	<ul style="list-style-type: none"> 9 themes were associated with Black participants' experiences include classroom experiences, value of Black peer networks, caught between two worlds of elite PWS and disadvantaged home background racial perceptions, desire to connect with other races, socioeconomic concerns, living away from home challenges, impact of peers on level of success, and significance of relationships with Black faculty helped Classroom experiences included racial perceptions, colour-blindness and pressure to excel 							
Strengths	<ul style="list-style-type: none"> The study provided important insight into an under-studied area 							
Limitations	<ul style="list-style-type: none"> Generalisability is questionable as only a convenient sample of BYP were interviewed 							

	<ul style="list-style-type: none"> All students were from a low socio-economic background-would findings be different for Blacks in a different economic class? Ontological and epistemological position unclear
Implications of this study	<ul style="list-style-type: none"> These findings outline that although low income Black students have the ability for academic success within predominantly White, elite private boarding school environments, they may still encounter many obstacles concerning race and social class in this environment. There is a need for better mechanisms for Black students to take advantage of opportunities at independent schools and maintain their connection to other Blacks, while challenging racial and social class norms.
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> A longitudinal study of low income, BYPs experiences could yield new insight about potential changes in perception during boarding school and at two later points (i.e. 2nd year college and two years post college graduation).

Study 12 Title: Experiences of Black Students in Multiple Cultural Spaces at a Predominantly White Institution

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Bourke (2010) Published	To provide a description of how Black students are engaged across multiple cultural spaces of a predominantly	n=40 Black males and females Age not specified but participants are	Unstated epistemological position and theoretical underpinning	Five focus groups	Thematic analysis	USA Comprehensive doctoral granting PWI	High	Included

	White institution, each of which mediates the experiences of Black students in differing ways.	undergraduates at university						
Key findings	<ul style="list-style-type: none"> • The aim was to see how Black students are engaged in the campus culture of a PWS. • Findings suggest that students interact with other students and social structures in multiple settings within the wider campus culture. • The distinct cultural spaces centred on athletic expectations, campus tradition, Black students as educators, and the dynamics of White privilege. • Sport/stepping connected to Blackness rather than academics • Differential treatment-White fraternities had parties without issue unlike Blacks • Blacks expected to be athletes on scholarships • Tokenization 							
Strengths	<ul style="list-style-type: none"> • Medium Sample 							
Limitations	<ul style="list-style-type: none"> • Questions around generalisability 							
Implications of this study	<ul style="list-style-type: none"> • Findings suggest that even cultural spaces are imbued with dominance of Whiteness and as such BYP face barriers to engaging in PWS culture 							
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Future research could consider the experience's of BYP who are unable to build these alternative cultural spaces 							

Study 13 Title: Voluntary Inter-district Choice Program: Examining Black Girls' Experiences at a Predominately White School

Author, year, paper type	Research aim	Sample features	Ontological/epistemological position and theory	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/excluded
Butler-Barnes et al., (2018) Published	To explore Black girls' experiences in school desegregation programs	n=15 Black females Mean Age 13	Constructivism Integrative model for the developmental competencies of minority children.	Focus groups	Inductive analysis	USA Middle schools	Medium	Included
Key findings	<ul style="list-style-type: none"> • Intersectionality of race, class, and gender in their experiences highlighted • These included racial and cultural stereotypes, differential discipline and academic expectations. • Minimal support from teachers for Blacks 							
Strengths	<ul style="list-style-type: none"> • Use of integrative model specifically for minority children • Voices of BYP evoked 							
Limitations	<ul style="list-style-type: none"> • The study did not ask how the girls coped with the negative experiences • Only females studied • Small sample size 							
Implications of this study	<ul style="list-style-type: none"> • Although upward mobility is a key reason why BYP attend PWS, the racial hostility threatens any academic success that may be achieved 							

Issues and/or questions that warrant further research	<ul style="list-style-type: none"> The study involved the inclusion of Black girls attending schools that vary in the racial/ethnic and socioeconomic composition, it would also be useful to delineate the ways that these settings may impact their developmental competencies.
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Study 14 Title: “Culture shock”: Black Students Account for Their Distinctiveness at an Elite College

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Torres (2009) Published	To explore how Black students account for their distinctiveness at an elite college	n=38 Black males and females including 1 Puerto Rican and 2 White students Age16-22	Unstated epistemological position Cultural capital Bourdieu (1977)	Interviews and observation Done in 1997 then followed up in 2000	Grounded theory	USA Elite college PWS	High	Included
Key findings	<ul style="list-style-type: none"> Culture shock, Black and White styles conflict, class components of culture shock, some Blacks were shock free due to prior experience of Whites Class differences contribute to the culture shock that many Black students experience Black stereotypes Because school has traditionally served wealthy White students and affluent families, its campus life is characterized by cultural styles that are both race and class-specific Non-affluent Black students at are often “shocked” by the dominance of unfamiliar White cultural styles Blacks came to PWS in hopes of achieving upward social mobility 							

	<ul style="list-style-type: none"> • Non-affluent Black students confront ways of talking, socializing, dressing and consuming that are typical of higher social classes. • Given the obdurate correlation of race and class in modern America, upward social mobility requires confrontation with cultural styles that are both race and class-specific • The relatively shock-free experiences of 2 Black students indicate that the schools culture is less “foreign” for Black students who are fluent in upper-class (generally White) cultural styles
Strengths	<ul style="list-style-type: none"> • Conducted in 1997 then followed up in 2000 • Medium sample size
Limitations	<ul style="list-style-type: none"> • Questions arise over a White researcher’s ability to fully understand the experiences of BYP
Implications of this study	<ul style="list-style-type: none"> • Class differences contribute to the culture shock experienced by non-affluent Blacks at this PWS which requires them to navigate several challenges in order to excel at this academic institution
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Future research should address this issue: what are the experiences of non-affluent White students at elite schools, and how do they compare with those of non-affluent BYP?

Study 15 Title: The Construction of Black High-Achiever Identities in a Predominantly White High School

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Andrews (2009) Published	To examine how Black students construct their racial and achievement self-concepts in a predominantly	n=9 Black males and females Age 15-18	Unstated epistemological position Critical Race Theory and the	Semi structured interviews	Grounded theory	USA High school	High	Included

	White high school to enact a Black achiever identity		African American Identity Schema					
Key findings	<ul style="list-style-type: none"> • School success is not only maintained by having a strong racial self-concept or a strong achievement self-concept; rather, they discuss achieving in the context of being Black or African American. • Being a Black or African American achiever in a predominantly White high school means embodying racial group pride as well as having a critical understanding of how race and racism operate to potentially constrain success. • It also means seeing achievement as a human, raceless trait that can be acquired by anyone. • In their descriptions of themselves as Black achievers, these students refute hegemonic notions that academic success is White property and cannot be attained by them 							
Strengths	<ul style="list-style-type: none"> • Provides a positive view of the Black experience 							
Limitations	<ul style="list-style-type: none"> • Small sample size encourages questions over applicability to other Black students 							
Implications of this study	<ul style="list-style-type: none"> • These BYP did not experience a tension between being Black and being an achiever in their educational context. The construction of strong racial self-conceptions enabled them to acquire and enact achievement-oriented behaviours in school, because they understood that achievement did not have to be equated with Whiteness and was thus accessible to them. 							
Issues and/or questions that warrant further research	<ul style="list-style-type: none"> • Further research into how BYP cultivate this strong self-concept and how Blacks of divergent socio-economic statuses can achieve this is important. 							

Study 16 Title: Why the Black Kids Sit Together at The Stairs: The Role of Identity-Affirming Counter-Spaces in a Predominantly White High School

Author, year, paper type	Research aim	Sample features	Ontological/ epistemological position	Method of data collection	Method of data analysis	Recruitment setting	Quality rating	Included/ excluded
Carter (2007) Published	To examine how high-achieving Black students in a predominantly White school created and used same race-peer spaces to buffer racism and affirm racial identity	n=6 Black males Age 12-15	Unstated epistemological position or theoretical underpinning	1 year qualitative study In-depth interviews and observation	Grounded theory	USA High school	Medium	Included
Key findings	<ul style="list-style-type: none"> • Identity-affirming counter-spaces serve as a positive resistance strategy for these students • It enables them to maintain a strong racial sense of self in their maintenance of school success. • Having safe spaces in predominantly White learning environments is key for Black students to escape psychological, emotional, and physical stress • Kindship as a space to express their Blackness is crucial 							
Strengths	<ul style="list-style-type: none"> • Insight and understanding around the importance of counter-spaces for Blacks was provided • 1 year study 							
Limitations	<ul style="list-style-type: none"> • Small sample size 							
Implications of this study	<ul style="list-style-type: none"> • Counter-spaces were key for self-preservation and academic survival of BYP 							

Issues and/or questions that warrant further research

- Further research on whether all Blacks are welcomed into these counter spaces and their experiences if they are not is key

Appendix F: Participant Information Sheet



PARTICIPANT INFORMATION SHEET

Research Title: Exploring the lived experience of Black young people in a predominantly White secondary school

Contact person: Selone Ajewole
Email: u1219289@uel.ac.uk

Dear Student

You are being invited to participate in a research study. Before you decide whether to take part or not, please carefully read through the following information which outlines what your participation would involve. Feel free to talk with others about the study (e.g., friends, family, etc.) before making your decision. If anything is unclear or you have any questions, please do not hesitate to contact me on the above email.

Who Am I?

My name is Selone Ajewole and I am a Trainee Educational Psychologist (TEP) undertaking a Professional Doctorate in Educational and Child Psychology at the University of East London (UEL). As part of this course, I am on placement with XXXX Educational Psychology Service where I work with children, young people and their families to help support them with any educational and learning needs they may have. Due to the lack of diversity in this area, anti-racist practice service priorities and the need for TEPs to effectively engage with a diverse range of ethnic communities, I am inviting you to participate in an important piece of research. This information sheet will outline what the research involves, helping you to make an informed decision on whether or not you would like to take part.

The information is split into two sections:

Part A - Tells you about the nature of the study and what will happen if you take part.

Part B - This section provides you with more detailed information about confidentiality, risk, withdrawal etc.

Should you have any questions at any point, please feel free to ask using the contact details below:

U1219289@uel.ac.uk

Part A – Information about the study

What is the research about?

Previous research tells us that 95% of Black young people have experienced some type of discrimination, yet their voices remain largely unheard (YMCA, 2020). As a Black Trainee Educational Psychologist, I believe it is important to gain further insight into how Black young people are experiencing education in predominantly White schools. These experiences may be either positive, negative or both; this research is simply providing the room for Black young people to express their thoughts and feelings about their day to day educational experience.

Why is this research being done?

A key aim of this research is to find out what it is like being a Black young person in a majority White school and if there is anything that is currently helping or could help in the future to improve your educational experience and in turn your ability to excel. Relaying this anonymised information to the Educational Psychology Service will enable staff to be mindful of the impact of race when we work with Black young people. Additionally, we hope to begin open dialogue with schools around race prompting reflection and action in support of cultivating positive educational experiences for you brave Black young people moving forwards.

Why has I been invited to take part?

You have been invited to take part due to you fitting the research criteria which is a Black young person who attends a majority White secondary school. You will not be judged or personally analysed and will be treated with the utmost respect throughout. Hearing your voice will make a valuable contribution to this limited research area and will hopefully evoke change for yourself and other Black children in school and the local area.

What will your child have to do?

If you agree to participate, you will take part in a 30-45 minute one off 1:1 interview which will feel like an informal conversation. This conversation will occur on school premises or can be undertaken remotely via an online communication platform such as Microsoft Teams. You will be able to take breaks or can leave the interview at any time. A voice recording of the interview will be undertaken, as well as written notes. It will then be typed up word for word and stored on a password secure computer that

only I have access to until the end of my studies. Please note that all names will be anonymised in the write up of results.

What is the time frame?

Interviews can be arranged at a convenient time for you and your child between February-April 2022. A summary of the findings will be shared with you at the end of the research in the summer term of 2023.

What are the benefits of taking part?

The benefits of you taking part in the research surround having an opportunity to use your voice and in turn create positive change for Black young people just like you. In undertaking research, it is of grave importance that all participants are ready and willing to participate in the study. As such, you are free to decide whether or not to participate and should not feel coerced in any way.

Part B – Detailed information about the conduct of the study

If the information in Part A has been of interest to you, please read Part B before formally deciding to take part.

Will the information provided remain confidential?

Yes, your privacy and safety will be fully respected. Under the Data Protection Act (2018), all data (including interview recordings and transcripts) will be anonymised and securely stored on a password protected computer in password protected files that only I have access to. Only myself and my research supervisor will have access to the anonymised data which will be sent by secure UEL emails in password protected files only. Once the study is completed, all anonymised research data will be securely stored by my research supervisor for a maximum of 3 years, following which all data will be securely deleted in line with UEL data management protocol.

What are the possible risks of taking part?

Generally speaking, there are minimal risks to taking part which include possible emotional upset due to discussions around race. However, there will be a debriefing session at the end of the interview to check on your emotional wellbeing by myself who is also a qualified Counsellor/Psychotherapist (BACP accredited member) with extensive experience of working with young people in this capacity. School pastoral care/counsellors will also be made available should you wish to discuss any thoughts and feelings further. I have also listed some counselling services for young people just in case you wish to explore your thoughts and feelings any further:

- Young Minds (Counselling for young people www.youngminds.org.uk 020 7089 5050)
- Place2Be (Counselling for young people www.place2be.org.uk 020 7923 5500)
- Mind (Counselling for young people www.mind.org.uk 0300 123 6600)

- Samaritans (www.samaritans.org 116 123)

Do I still have to take part and what if I no longer wish to carry on?

This research is entirely voluntary and you may withdraw at any time up until the analysis of the interview data without explanation, disadvantage or consequence.

What happens to the information from the interview?

The anonymised information from the interview will be shared with my research supervisor and then summary quotations will be written up as part of the main research. This thesis will be publicly available on UEL's online Repository and may be formally published. As previously mentioned, on completion of the study, a summary of the findings will be shared with participants and parents, participating schools as well as with the Educational Psychology Service but your identity will remain anonymous.

What if there is a problem?

If you have any concerns or problems, you or your parent can feel free to contact myself at u1219289@uel.ac.uk or my research supervisor Dr Helena Bunn (h.bunn@uel.ac.uk) if that helps. I am always open to engage in conversations that provide clarity at any stage during the process.

Alternatively, you can feel free to contact the Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.

(Email: t.patel@uel.ac.uk)

Who has reviewed the research?

My research has been approved by the School of Psychology Research Ethics Committee. This means that the Committee's evaluation of this ethics application has been guided by the standards of research ethics set by the British Psychological Society.

What happens next?

If you wish to take part, please indicate this via email (u1219289@uel.ac.uk) and I can send over a consent form which I am happy to go over with you via telephone if necessary. Again, please feel free to ask any questions.

Thank you very much for taking the time out to read this information sheet. I hope to work with you in the near future.

General information about psychological research:

BPS Code of Ethics and Conduct

<https://beta.bps.org.uk/news-and-policy/bps-code-ethics-and-conduct>

BPS Code of Human Research Ethics

http://www.bps.org.uk/sites/default/files/documents/code_of_human_research_ethics.pdf

Appendix G: Parent Information Sheet



PARENT INFORMATION SHEET

Research Title: Exploring the lived experience of Black young people in a predominantly White secondary school

Contact person: Selone Ajewole

Email: u1219289@uel.ac.uk

Dear Parents

Your child is being invited to participate in a research study. Before you decide whether to allow them to take part or not, please carefully read through the following information which outlines what their participation would involve. Feel free to talk with others about the study (e.g., friends, family, etc.) before making your decision. If anything is unclear or you have any questions, please do not hesitate to contact me on the above email.

Who Am I?

My name is Selone Ajewole and I am a Trainee Educational Psychologist (TEP) undertaking a Professional Doctorate in Educational and Child Psychology at the University of East London (UEL). As part of this course, I am on placement with XXXX Educational Psychology Service where I work with children, young people and their families to help support them with any educational and learning needs they may have. Due to the lack of diversity in this area, anti-racist practice service priorities and the need for TEPs to effectively engage with a diverse range of ethnic communities, I am inviting your child to participate in an important piece of research. This information sheet will outline what the research involves, helping you to make an informed decision on whether or not you would like your child to take part.

The information is split into two sections:

Part A - Tells you about the nature of the study and what will happen if your child takes part.

Part B - This section provides you with more detailed information about confidentiality, risk, withdrawal etc.

Should you have any questions at any point, please feel free to ask using the contact details below:

U1219289@uel.ac.uk

Part A – Information about the study

What is the research about?

Previous research tells us that 95% of Black young people have experienced some type of discrimination, yet their voices remain largely unheard (YMCA, 2020). As a Black Trainee Educational Psychologist, I believe it is important to gain further insight into how Black young people are experiencing education in predominantly White schools. These experiences may be either positive, negative or both; this research is simply providing the room for Black young people to express their thoughts and feelings about their day to day educational experience.

Why is this research being done?

A key aim of this research is to find out what it is like being a Black young person in a majority White school and if there is anything that is currently helping or could help in the future to improve their educational experience and in turn their ability to excel. Relaying this anonymised information to the Educational Psychology Service will enable staff to be mindful of the impact of race when we work with Black young people. Additionally, we hope to begin open dialogue with schools around race prompting reflection and action in support of cultivating positive educational experiences for these brave Black young people moving forwards.

Why has your child been invited to take part?

Your child has been invited to take part due to them fitting the research criteria which is a Black young person who attends a majority White secondary school. Your child will not be judged or personally analysed and will be treated with the utmost respect throughout. Hearing your child's voice will make a valuable contribution to this limited research area and will hopefully evoke change for your child and other Black children in the local area.

What will your child have to do?

If you/your child agree to participate, they will take part in a 30-45 minute one off 1:1 interview which will feel like an informal conversation. This conversation will occur on their school premises or can be undertaken remotely via an online communication platform such as Microsoft Teams. Your child will be able to take breaks or can leave

the interview at any time. A voice recording of the interview will be undertaken, as well as written notes. It will then be typed up word for word and stored on a password secure computer that only I have access to until the end of my studies. Please note that all names will be anonymised in the write up of results.

What is the time frame?

Interviews can be arranged at a convenient time for you and your child between February-April 2022. A summary of the findings will be shared with you/your child at the end of the research in the summer term of 2023.

What are the benefits of taking part?

The benefits of your child taking part in the research surround having an opportunity to use their voice and in turn create positive change for Black young people just like them. In undertaking research, it is of grave importance that all participants are ready and willing to participate in the study. As such, you and your child are free to decide whether or not to participate and should not feel coerced in any way.

Part B – Detailed information about the conduct of the study

If the information in Part A has been of interest to you, please read Part B before formally deciding to take part.

Will the information provided remain confidential?

Yes, your child's privacy and safety will be fully respected. Under the Data Protection Act (2018), all data (including interview recordings and transcripts) will be anonymised and securely stored on a password protected computer in password protected files that only I have access to. Only myself and my research supervisor will have access to the anonymised data which will be sent by secure UEL emails in password protected files only. Once the study is completed, all anonymised research data will be securely stored by my research supervisor for a maximum of 3 years, following which all data will be securely deleted in line with UEL data management protocol.

What are the possible risks of taking part?

Generally speaking, there are minimal risks to taking part which include possible emotional upset due to discussions around race. However, there will be a debriefing session at the end of the interview to check on your child's emotional wellbeing by myself who is also a qualified Counsellor/Psychotherapist (BACP accredited member) with extensive experience of working with young people in this capacity. School pastoral care/counsellors will also be made available should your child wish to discuss any thoughts and feelings further. I have also listed some counselling services for young people just in case they wish to explore their thoughts and feelings any further:

- Young Minds (Counselling for young people www.youngminds.org.uk 020 7089 5050)

- Place2Be (Counselling for young people www.place2be.org.uk 020 7923 5500)
- Mind (Counselling for young people www.mind.org.uk 0300 123 6600)
- Samaritans (www.samaritans.org 116 123)

Does my child have to take part and what if they no longer wish to carry on?

This research is entirely voluntary and your child may withdraw at any time up until the analysis of the interview data without explanation, disadvantage or consequence.

What happens to the information from the interview?

The anonymised information from the interview will be shared with my research supervisor and then summary quotations will be written up as part of the main research. This thesis will be publicly available on UEL's online Repository and may be formally published. As previously mentioned, on completion of the study, a summary of the findings will be shared with participants and parents, participating schools as well as with the Educational Psychology Service but your child's identity will remain anonymous.

What if there is a problem?

If you have any concerns or problems, you or your child can feel free to contact myself at u1219289@uel.ac.uk or my research supervisor Dr Helena Bunn (h.bunn@uel.ac.uk) if that helps. I am always open to engage in conversations that provide clarity at any stage during the process.

Alternatively, you can feel free to contact the Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

Who has reviewed the research?

My research has been approved by the School of Psychology Research Ethics Committee. This means that the Committee's evaluation of this ethics application has been guided by the standards of research ethics set by the British Psychological Society.

What happens next?

If you/your child wishes to take part, please indicate this via email (u1219289@uel.ac.uk) and I can send over a consent form which I am happy to go over with you via telephone. Again, please feel free to ask any questions.

Thank you very much for taking the time out to read this information sheet. I hope to work with you/your child in the near future.

General information about psychological research:

BPS Code of Ethics and Conduct

<https://beta.bps.org.uk/news-and-policy/bps-code-ethics-and-conduct>

BPS Code of Human Research Ethics

http://www.bps.org.uk/sites/default/files/documents/code_of_human_research_ethics.pdf

Appendix H: Headteacher Research Information Sheet



Headteacher Research Information Sheet

Dear Headteacher

I hope all is well with you. My name is Selone Ajewole and I am a Trainee Educational Psychologist (TEP) undertaking a Professional Doctorate in Educational and Child Psychology at the University of East London (UEL). As part of this course, I am on placement with XXXX Educational Psychology Service where I work with children, young people and their families to help support them with any educational and learning needs they may have. Due to the lack of diversity in this area, anti-racist practice service priorities and the need for TEPs to effectively engage with a diverse range of ethnic communities, I am inviting students from your school to participate in an important piece of research. The information below will outline what the research involves, helping you to make an informed decision on whether or not your students can participate.

Research Title:

Exploring the lived experience of Black young people in a predominantly White secondary school

What is the research about?

Previous research tells us that 95% of Black young people have experienced some type of discrimination, yet their voices remain largely unheard (YMCA, 2020). As a Black Trainee Educational Psychologist, I believe it is important to gain further insight into how Black young people are experiencing education in predominantly White schools. These experiences may be either positive, negative or both; this research is simply providing the room for Black young people to express their thoughts and feelings about their day to day educational experience.

Why is this research being done?

A key aim of this research is to find out what it is like being a Black young person in a majority White school and if there is anything that is currently helping or could help in the future to improve their educational experience and in turn their ability to excel. Relaying this anonymised information to the Educational Psychology Service will

enable staff to be mindful of the impact of race when we work with Black young people. Additionally, we hope to begin open dialogue with schools around race prompting reflection and action in support of cultivating positive educational experiences for these brave Black young people moving forwards.

Participant Criteria:

Three Black African/Caribbean students from Year 8 to Year 13

What will participants have to do?

If you agree to student participation, they will take part in a 30-45 minute one off 1:1 interview which will feel like an informal conversation. This conversation will occur on their school premises or can be undertaken remotely via an online communication platform such as Microsoft Teams. They will be able to take breaks or can leave the interview at any time. A voice recording of the interview will be undertaken, as well as written notes. It will then be typed up word for word and stored on a password secure computer that only I have access to until the end of my studies.

Confidentiality

Under the Data Protection Act (2018), all data (including interview recordings and transcripts) will be anonymised and securely stored on a password protected computer in password protected files that only I have access to.

Why have your students been invited to take part and what are the benefits?

Your students have been invited to take part due to them fitting the research criteria which is a Black young person who attends a majority White secondary school. Your students will not be judged or personally analysed and will be treated with the utmost respect throughout. Hearing your students' voices will make a valuable contribution to this limited research area and will hopefully evoke change for these students and other Black children in the school as well as the local area.

What is the time frame?

Interviews can be arranged at a convenient time for your students between February-April 2022. A summary of the findings will be shared with your school at the end of the research in the summer term of 2023.

What are the possible risks of taking part?

Generally speaking, there are minimal risks to taking part which include possible emotional upset due to discussions around race. However, there will be a debriefing session at the end of the interview to check on your child's emotional wellbeing by myself who is also a qualified Counsellor/Psychotherapist (BACP accredited member)

with extensive experience of working with young people in this capacity. School pastoral care/counsellors should also be made available if your students wish to discuss any thoughts and feelings further. I have also listed some counselling services for young people just in case they wish to explore their thoughts and feelings any further:

- Young Minds (Counselling for young people www.youngminds.org.uk 020 7089 5050)
- Place2Be (Counselling for young people www.place2be.org.uk 020 7923 5500)
- Mind (Counselling for young people www.mind.org.uk 0300 123 6600)
- Samaritans (www.samaritans.org 116 123)

Do students have to take part and what if they no longer wish to carry on?

This research is entirely voluntary and your students may withdraw at any time up until the analysis of the interview data without explanation, disadvantage or consequence.

What if there is a problem?

If you have any concerns or problems, you/your students can feel free to contact myself at u1219289@uel.ac.uk or my research supervisor Dr Helena Bunn (h.bunn@uel.ac.uk) if that helps. I am always open to engage in conversations that provide clarity at any stage during the process.

Alternatively, you can feel free to contact the Chair of School Research Ethics Committee: Dr Trishna Patel, School of Psychology, University of East London, Water Lane, London E15 4LZ.
(Email: t.patel@uel.ac.uk)

Who has reviewed the research?

My research has been approved by the School of Psychology Research Ethics Committee. This means that the Committee's evaluation of this ethics application has been guided by the standards of research ethics set by the British Psychological Society.

What happens to the information from the interview?

The anonymised information from the interview will be shared with my research supervisor and then summary quotations will be written up as part of the main research. This thesis will be publicly available on UEL's online Repository and may be formally published. As previously mentioned, on completion of the study, a summary of the findings will be shared with participants and parents, participating schools as well as with the Educational Psychology Service but your students identity will remain anonymous.

What happens next?

If you are happy for your students to take part, please indicate this via email (u1219289@uel.ac.uk) and I can send over a consent form/information sheet which I am happy to go over with you via telephone if necessary. Once received, interviews will then be arranged.

Thank you very much for taking the time out to read this information sheet. I hope to work with your students in the near future.

Please feel free to ask any questions.

Thank you

Selone Ajewole

Appendix I: Consent Form



CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Research Title: Exploring the lived experience of Black young people in a predominantly White secondary school

**Contact person: Selone Ajewole
Email: u1219289@uel.ac.uk**

	Please initial
I confirm that I have read the participant information sheet dated XX/XX/XXXX (version X) for the above study and that I have been given a copy to keep.	
I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.	
I understand that my participation in the study is voluntary and that I may withdraw at any time, without explanation or disadvantage.	
I understand that if I withdraw during the study, my data will not be used.	
I understand that I have 3 weeks from the date of the interview to withdraw my data from the study.	
I understand that the interview will be recorded using Microsoft Teams	
I understand that my personal information and data, including audio/video recordings from the research will be securely stored and remain confidential. Only the research team will have access to this information, to which I give my permission.	
It has been explained to me what will happen to the data once the research has been completed.	
I understand that short, anonymised quotes from my interview may be used in material such as conference presentations, reports, articles in	

academic journals resulting from the study and that these will not personally identify me.	
I would like to receive a summary of the research findings once the study has been completed and am willing to provide contact details for this to be sent to.	
I agree to take part in the above study.	

Participant's Name (BLOCK CAPITALS)

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Participant's Signature (Type name)

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Parent's Name (BLOCK CAPITALS)

.....

Parent's Signature (Type name)

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Researcher's Name (BLOCK CAPITALS)

.....

Researcher's Signature

.....

Date

Appendix J: Interview Schedule

Interview Schedule:
Exploring the lived experiences of Black Young People in a predominantly White secondary school

RQ1: What are the lived experiences of **BYP** attending a **PWSS**?

1. When you first began attending this school, did you notice whether there were other Black people? If so, what were your initial thoughts and feelings? If not, what are your thoughts and feelings about this now?
2. During a school day, how aware are you / how much are you aware / how much are you reminded of your identity as a Black person within a majority White school? Please explain / can you tell me a bit more?
3. Can you tell me of any experiences that stuck in your mind at school, which may be related to the colour of your skin? How come they are important to you / What makes them important to you?
4. Considering the cultural differences that exist between Black and White people, how comfortable do you feel with expressing those differences at school (e.g. bringing in culturally specific lunch, speaking in “Black” colloquialisms’, wearing ethnic items of clothing such as a headscarf, speaking in your native tongue, mum speaking with an African/Caribbean accent or wearing traditional clothes to parents evening)? Do you express your ethnicity at school?
5. Do you feel a sense of belonging at your school? Please explain / How come / Why so?
6. How do you think your educational experience might have been different if you went to a racially diverse or majority Black school?

RQ2: How does societal discourses of Black people impact the educational experience of **BYP** in a **PWS**?

7. What is your understanding of how Black people are viewed by wider society?
8. How does this view of Black people impact your educational experiences within this majority White school if at all?
9. Research suggests that many Black children don’t do as well as other races in their GCSE’s (e.g. 35% Blacks pass at grade 5 and above vs 50% of Whites and 83% of Chinese). Does this affect what you believe is possible for you to achieve in the future? How? / Why not?

10. Historically, Black people went through over 400 years of slavery and inhumane treatment. In more recent times, we continue to witness this same inhumane treatment by way of oppression, marginalisation, microaggressions and racism towards Black people in the world (e.g. George Floyd murder, Black people being more likely to be stopped and searched by police, higher exclusion rates for Black children). Does all of this have an impact on you? How? How does this make you feel about yourself as a Black person?

RQ3: What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?

11. Let's think back to your experience at school now. What has helped or would help facilitate a more positive experience for you as a Black person in a majority White school? Can you please tell me a bit more? What are the main things you think are important / have been important in your school experience?
12. Do you think it is important for teachers/your school to be culturally sensitive to your needs as a Black person? Why so? Please explain.
13. Is it important for you that your lessons reflect Black heritage in equal measure to White heritage? Why so? Have you had such experiences? How was it?
14. Is it important for you that your teachers believe in you and your academic ability? Why so? Do you have any experiences you could tell me about? Please explain.
15. What role do your parents, wider family or community (e.g. community groups/religion) play if at all in helping facilitate a positive experience for you as a Black person in a majority White school?
16. Is there anything I haven't asked you that you feel is important for you to mention?

Appendix K: IPA Individual Case Procedure Information

1. A table consisting of seven columns and two rows was created in Microsoft Word (see Appendix L)
2. Relevant IPA titles were added and the participant transcript was pasted in column one with numbers corresponding to each statement for easier identification of verbatim extracts
3. **Stage one:** The transcript was listened to, then read and re-read
4. **Stage two:** Exploratory comments (descriptive, linguistic, conceptual, repetitive etc) were initially added to the second column in black text with the underlining of key phrases or words
5. **Stage three:** The “text colour” function was used to identify emergent (subordinate) themes (e.g. see Appendix L-anything written in maroon related to “Transition”)
6. **Stage four:** Emergent themes were then condensed into column four so all themes throughout the analysis could be viewed at the same time. Relationships between themes (considering contextualisation, polarisation, abstraction and numeration) were then identified by using the “highlight” function whereby interrelated themes were highlighted in the same colour (e.g. see Appendix L-subordinate themes “Transition” and “Relating to BYP who were in minority” were both grouped under the “Belonging” superordinate theme and were therefore highlighted in yellow). A summary of each participant’s story was outlined in the final column to preserve the sense the researcher gained of the participant throughout the analysis.
7. **Stage five:** Only one transcript was analysed per day to allow space to uphold the individuality of each case
8. **Stage six:** Columns of subordinate themes and superordinate themes for each participant were then compiled into one master theme table (Appendix M) within one document to enable a holistic view of the data and the identification of master themes. Text colouration was then removed and uniformity amongst theme highlights imposed (e.g. all Cultural Sensitivity themes were highlighted in red despite differences in highlights in individual participant analysis). Some individual subordinate themes were moved in cases where they better aligned with another master theme and only one was discounted (participant said racism did not exist at his school but later gave examples of overt racism). Overall master themes were then separated and grouped in terms of their relevance to the 3 research questions aforementioned. Visual representations of the findings for ease of master theme identification were included in chapter four.

Appendix L: IPA Individual Case Example Including Transcript

Please note: *Only an extract has been provided amidst ethical concerns about sharing all of these vulnerable participants words*

Key:

Descriptive: Plain text

Linguistic: *Italic*

Conceptual: **Bold**

Salient participant views: Underline

Kamari Verbatim Transcript	Exploratory Comments	Emerging Themes	Emerging Themes Condensed	Seeking Clusters and Relationships between themes	Personal Reflections/Reflexivity	Kamari's Story Summary:
Age: 15 Year: 10 School: A						

<p>1. Researcher: So Kamari, where are you from? Where are your family from?</p>			<p>Identity</p>	<p>1. Belonging</p>		<p>Kamari looked for and found belonging in those who look like him but often has to</p>
<p>2. Kamari: Jamacia</p>	<p>He is from the Caribbean</p>	<p>Identity</p>	<p>Relating to BYP who were in minority</p>	<p>Transition</p>	<p>2. Identity</p>	<p>It was nice to speak with someone from the Caribbean-but Jamacia is my dad's heritage-the heritage I often</p>
<p>3. Researcher: Ok, alright...both parents are from there?</p>			<p>Negative view of Blacks</p>	<p>Identity</p>	<p>denounce , I already have some negative pre-conceived notions about Jamaicans because of his absenteeism-</p>	<p>govern his way of being to avoid judgement from teachers and even from his friends. He has faced direct racial abuse which made him reluctant to remain in year 7 but he has become more accustomed to the school now. There is pressure from Black</p>
<p>4. Kamari: Yeah</p>			<p>Racial injustice</p>	<p>Self-governance</p>	<p>3. Racial injustice</p>	
<p>5. Researcher: How old are you at the moment?</p>			<p>Pressure and external expectations</p>	<p>Racial injustice</p>	<p>Negative view of Blacks</p>	
<p>6. Kamari: 15</p>			<p>Protective factor: self- belief, hard work ethic,</p>	<p>Pressure and external expectations</p>		
<p>7. Researcher: Ok, and are you in year 10 or year 11? Year 10, going into year 11</p>			<p>Self- governance</p>	<p>4. Cultural sensitivity</p>	<p>Race talk important</p>	

<p>8. Kamari: Year 10, going into year 11</p> <p>9. Researcher: And have you been at the school since year 7?</p> <p>10. Kamari: <u>Since halfway through year 7</u></p> <p>11. Researcher: Did you live in the city before?</p> <p>12. Kamari: <u>Yeah, I lived in [area]</u></p> <p>13. Researcher: Ok, I know [area] very well...so...did your parents decide to move?</p> <p>14. Kamari: Yeah</p>	<p>Transitioned from the city since halfway through year 7</p>	<p>Transition</p>	<p>Race talk important</p> <p>Cultural sensitivity needed</p>	<p>Cultural sensitivity needed</p> <p>5. Protective factors</p> <p>Protective factor: self-belief, hard work ethic,</p>	<p>Transitioning after the start of year 7 isn't easy as people have already made friendships- especially into a PWSS</p> <p>In the Black community we often find that Africans are more likely to relocate to the suburbs that those from the Caribbean, this was interesting to learn about</p>	<p>staff for him to maintain a high behavioural and academic standard however, his self-belief is knocked when teachers make negative comments about his ability to attain. Race talk and cultural sensitivity is important to Kamari especially because of the negative view of Blacks which he believes can be shifted if more</p>
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<p>15. Researcher: Ok...do you know why they decided to move?</p>						<p>positive information about Blacks were taught.</p>
<p>16. Kamari: No...I'm not sure...<u>they said there would be better education out here or something</u></p>	<p>"they said"- not his belief? "or something"- nonchalant or uninformed about reasoning?</p>					<p>Kamari wants to become a Basketball player despite awareness of stereotypes of Blacks and their overriding sporting rather than academic abilities.</p>
<p>17. Researcher: Ummm....and who lives at home with you?</p>	<p>Relocated for a better education</p>				<p>When he said his mum and step-dad-I had so many curious questions in my mind about his real father and whether they married up with typical Black absent father stereotypes that I hate-I put this curiosity to the side as it was not the focus of the interview</p>	
<p>18. Kamari: My mum and my step-dad</p>						
<p>19. Researcher: Ok, so as I said earlier I am a trainee Educational Psychologist and I work with children</p>					<p>This is me telling him- "We can, they said Blacks can't but we</p>	

<p>and families to make positive changes in learning. When I finish this training next year, I am going to be a doctor...I tell you so you know anything is possible for you. Do you know what you want to be when you grow up?</p> <p>20. Kamari: <u>Hopefully a basketball player</u> (chuckles)</p>	<p><i>“Hopefully”- unsure? Chuckle: nervous?</i></p>				<p>can!” However, I wondered whether this was too much too soon and whether I needed to adopt a more neutral position</p> <p>In my head I thought it was a stereotypical Black pipe dream and that he would be safer pursuing something academic-but I didn’t wish to dampen his dream so kept it to myself-internal judgement?</p>	
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Appendix M: IPA Master Themes

All Master Themes

Table 1: All master themes table

Blessing Sub/Supordinate Themes	Deborah Sub/Supordinate Themes	Faith Sub/Supordinate Themes	Jacob Sub/Supordinate Themes	Leon Sub/Supordinate Themes	Olu Sub/Supordinate Themes	Mary Sub/Supordinate Themes	Michael Sub/Supordinate Themes	Kamari Sub/Supordinate Themes
<p>Belonging</p> <p>Has White and Black friends but is more comfortable with Black friends</p> <p>Feels familiar with the school but not</p>	<p>Belonging</p> <p>The cost of belonging</p>	<p>Belonging</p> <p>Has a few likeminded friends but doesn't have many friends</p> <p>Concerns about belonging</p> <p>Averse to relocation</p>	<p>Belonging</p> <p>Happy to see Blacks like him</p>	<p>Belonging</p> <p>Sought belonging with Blacks</p> <p>A lack of belonging highlighted racism</p> <p>Difficulties with belonging</p>	<p>Belonging</p> <p>Comfortable being in minority</p> <p>The cost of belonging</p> <p>Ireland to the suburbs transition</p>	<p>Belonging</p> <p>Transition and assimilation struggles</p> <p>People like me</p>	<p>Belonging</p> <p>Relating to other BYP</p> <p>Belonging</p> <p>PWSS are not for BYP</p>	<p>Belonging</p> <p>Relating to BYP who were in minority</p> <p>Transition</p>

<p>necessarily that she belongs</p> <p>Gravitating towards nice and familiar BYP</p> <p>White friends' cultural awareness is key to "belonging"</p> <p>Braced herself to be in minority in order to be educated</p> <p>Challenging to adjust to relocating from the city</p> <p>White people here are worse than those in the city</p>		<p>and wishes to return to The city</p>		<p>Transition is multifaceted</p>				
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BYP not seen as individuals								
Identity Acceptance of her city accent	Identity Glimpses of self-acceptance with maturity White British issues with an African accent/culture leading to self-change	Identity Familiarity with African culture and embrace of it Aware of her African identity and embraces it Teaching her Black culture to others	Identity A censoring of Black culture	Identity Identity Tension with degrees of Blackness	Identity Identity Identifies as Irish whilst Black and of African heritage	Identity Misunderstanding Blackness Embrace of her culture and tentative sharing of it Love hate relationship with Black skin WYP trying to be Black	Identity Identity Embrace of Blackness Code switching	Identity Identity
Racial Injustice Differential treatment for BYP vs WYP Questions discrimination against BYP and highlights its impact	Racial Injustice Feelings around injustice Overt racism at school	Racial Injustice Racial injustice White Teachers do not believe in her		Racial Injustice Racial injustice	Racial injustice Racial injustice Pretends he doesn't see racism	Racial injustice Racial injustice Emotional impact of attending a PWSS This is for the best-A lack of parental	Racial Injustice Differential treatment of BYP Racial injustice Self-sabotaging	Racial injustice Racial injustice Pressure and external expectations of BYP

<p>Pre-empts ill treatment and prepares for it</p> <p>Unmet needs of BYP</p> <p>Inferiority of Blacks</p> <p>BYP must give more but it will still not be seen as good enough</p>						<p>support around racism</p> <p>Legitimate fears of the Black girl</p> <p>Racial abuse</p>	<p>behaviours due to racial injustice</p> <p>Impact of differential treatment and racial abuse</p>	
<p>Negative perceptions of Blacks</p> <p>Negative societal perceptions of Blacks make her feel insecure</p> <p>BYP seen as collective</p>	<p>Negative perceptions of Blacks</p> <p>Negative societal perceptions of Blacks</p>	<p>Negative perceptions of Blacks</p> <p>Negative perception of Blacks vs. reality of Blacks she knows</p>	<p>Negative perceptions of Blacks</p> <p>He has a poor view of Blacks</p> <p>Life is better as a White person</p> <p>Wishing away his Blackness</p>	<p>Negative perceptions of Blacks</p> <p>Internal impact of societal negative views of Blacks</p>	<p>Negative perceptions of Blacks</p> <p>Negative perceptions of Blacks</p>	<p>Negative perceptions of Blacks</p> <p>Negative societal perception of Blacks</p> <p>Stories of Black people</p>	<p>Negative perceptions of Blacks</p> <p>Negative perceptions of Black people</p>	<p>Negative perceptions of Blacks</p> <p>Negative view of Blacks</p>
<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural Sensitivity</p>	<p>Cultural sensitivity</p>

<p>Cultural Sensitivity education is vital</p> <p>White people should have an awareness of Black culture without her having to teach them whilst she is open to doing so</p> <p>Recent embrace of African culture by Whites emboldens her to share it more</p> <p>Awareness of poor treatment of BYP is important</p> <p>Explicit awareness and</p>	<p>Culturally sensitive practices required at school</p> <p>Race talk with an understanding other is nice</p>	<p>A lack of cultural sensitivity in school</p>	<p>Appreciated race talk space</p> <p>Embrace of imbalance of Blackness taught in curriculum</p>	<p>School failure to demonstrate cultural sensitivity overall and in transition</p> <p>Support with Black transition</p> <p>Engagement in Race Talk at School</p>	<p>Cultural Sensitivity needed in school</p> <p>Race talk important</p>	<p>Teachers' cultural insensitivity and the impact on her</p> <p>Equality in teaching White and Black History Lessons needed</p>	<p>Cultural insensitivity</p> <p>Race talk important</p>	<p>Race talk important</p> <p>Embodied cultural sensitivity needed</p>
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<p>appreciation of Black culture is key to aid feelings of safety</p> <p>Race talk needed but unavailable with staff at school</p> <p>Explicit inclusive practices is important</p>								
<p>Protective Factors</p> <p>Self-belief and determination despite negative academic statistics for BYP</p> <p>Remains focused on future success</p>	<p>Protective Factors</p> <p>Proving them wrong</p> <p>Parental pressure to excel</p> <p>Self-belief</p> <p>The earning of respect</p> <p>Self-effort</p>	<p>Protective Factors</p> <p>Self determination</p> <p>Sibling comparison</p> <p>Examples of other BYP excelling</p>	<p>Protective Factors</p> <p>Benefits to restriction and hardship</p> <p>Teachers' belief as a protective factor</p> <p>Working hard message from home</p>	<p>Protective Factors</p> <p>Liked by staff</p> <p>Being a good student</p> <p>Self-belief</p> <p>Family support and expectation</p> <p>Teachers' belief</p>	<p>Protective Factors</p> <p>Mindset about education</p> <p>Teachers' belief</p> <p>Pastor's guidance</p> <p>Parents guidance</p> <p>Proving them wrong</p>	<p>Protective Factors</p> <p>Black role models</p> <p>Remaining focussed and working hard</p> <p>Teachers' belief in academic ability</p> <p>Friendship</p>	<p>Protective Factors</p> <p>Black warning conversations</p> <p>A proving them wrong</p> <p>Not believing the academic statistics about Blacks applies to him</p>	<p>Protective Factors</p> <p>Self-belief</p> <p>Hard work ethic</p>

Faith in God as a supernatural power helps her persevere Religion			Proving others wrong is key		Working twice as hard	Black role models	Blacks need to demonstrate a hard work ethic because its harder for us to get a job	
Self-Governing Behaviours Self-governing behaviour	Self-Governing Behaviours Self-governance required that is inherent in being Black to avoid extra trouble		Self-Governing Behaviours The good Black boy His exemption from Black stereotypes					Self-Governing Behaviours Self-governing behaviour

RQ1: What are the lived experiences of BYP attending a PWSS?

Table 1: Master Themes highlighting the lived experiences of BYP in a PWSS

Blessing Sub/Supenor	Deborah Sub/Supenor	Faith Sub/Supenor	Jacob Sub/Supenor	Leon Sub/Supenor	Olu Sub/Supenor	Mary	Michael Sub/Supenor	Kamari
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dinate Themes	dinate Themes	dinate Themes	dinate Themes	dinate Themes	dinate Themes	Sub/Superordinate Themes	dinate Themes	Sub/Superordinate Themes
<p>Belonging</p> <p>Has White and Black friends but is more comfortable with Black friends</p> <p>Feels familiar with the school but not necessarily that she belongs</p> <p>Gravitating towards nice and familiar BYP</p> <p>White friends' cultural awareness is key to "belonging"</p>	<p>Belonging</p> <p>The cost of belonging</p>	<p>Belonging</p> <p>Has a few likeminded friends but doesn't have many friends</p> <p>Concerns about belonging</p> <p>Averse to relocation and wishes to return to the city</p>	<p>Belonging</p> <p>Happy to see Blacks like him</p>	<p>Belonging</p> <p>Sought belonging with Blacks</p> <p>A lack of belonging highlighted racism</p> <p>Difficulties with belonging</p> <p>Transition is multifaceted</p>	<p>Belonging</p> <p>Comfortable being in minority</p> <p>The cost of belonging</p> <p>Ireland to the suburbs transition</p>	<p>Belonging</p> <p>Transition and assimilation struggles</p> <p>People like me</p>	<p>Belonging</p> <p>Relating to other BYP</p> <p>Belonging</p> <p>PWSS are not for BYP</p>	<p>Belonging</p> <p>Relating to BYP who were in minority</p> <p>Transition</p>

<p>Braced herself to be in minority in order to be educated</p> <p>Challenging to adjust to relocating from the city</p> <p>White people here are worse than those in the city</p> <p>BYP not seen as individuals</p>								
<p>Identity</p> <p>Acceptance of her city accent</p>	<p>Identity</p> <p>Glimpses of self-acceptance with maturity</p> <p>White British issues with an African accent/culture leading to self-change</p>	<p>Identity</p> <p>Familiarity with African culture and embrace of it</p> <p>Aware of her African identity and embraces it</p>	<p>Identity</p> <p>A censoring of Black culture</p>	<p>Identity</p> <p>Tension with degrees of Blackness</p>	<p>Identity</p> <p>Identifies as Irish whilst Black and of African heritage</p>	<p>Identity</p> <p>Misunderstanding Blackness</p> <p>Embrace of her culture and tentative sharing of it</p> <p>Love hate relationship</p>	<p>Identity</p> <p>Embrace of Blackness</p> <p>Code switching</p>	<p>Identity</p>

		Teaching her Black culture to others				with Black skin WYP trying to be Black		
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RQ2: How does societal discourses of Black people impact the educational experience of BYP in a PWSS?

Table 2: Master themes highlighting how societal discourses of Black people impact the educational experiences of BYP in a PWSS

Blessing Sub/Superordinate Themes	Deborah Sub/Superordinate Themes	Faith Sub/Superordinate Themes	Jacob Sub/Superordinate Themes	Leon Sub/Superordinate Themes	Olu Sub/Superordinate Themes	Mary Sub/Superordinate Themes	Michael Sub/Superordinate Themes	Kamari Sub/Superordinate Themes
Negative perceptions of Blacks Negative societal perceptions of Blacks make her feel insecure BYP seen as collective	Negative perceptions of Blacks Negative societal perceptions of Blacks	Negative perceptions of Blacks Negative perception of Blacks vs. reality of Blacks she knows	Negative perceptions of Blacks He has a poor view of Blacks Life is better as a White person	Negative perceptions of Blacks Internal impact of societal negative views of Blacks	Negative perceptions of Blacks Negative perceptions of Blacks	Negative perceptions of Blacks Negative societal perception of Blacks Stories of Black people	Negative perceptions of Blacks Negative perceptions of Black people	Negative perceptions of Blacks Negative view of Blacks

			Wishing away his Blackness					
Racial Injustice	Racial Injustice	Racial Injustice		Racial Injustice	Racial injustice	Racial injustice	Racial Injustice	Racial injustice
Differential treatment for BYP vs WYP	Feelings around injustice	Racial injustice		Racial injustice	Racial injustice	Racial injustice	Differential treatment of BYP	Racial injustice
Questions discrimination against BYP and highlights its impact	Overt racism at school	White Teachers do not believe in her			Pretends he doesn't see racism	Emotional impact of attending a PWSS	Racial injustice	Pressure and external expectations of BYP
Pre-empts ill treatment and prepares for it						This is for the best-A lack of parental support around racism	Self-sabotaging behaviours due to racial injustice	
Unmet needs of BYP						Legitimate fears of the Black girl	Impact of differential treatment and racial abuse	
Inferiority of Blacks						Racial abuse		
BYP must give more but it will still not be seen as good enough								

Self-Governing Behaviours	Self-Governing Behaviours		Self-Governing Behaviours					Self-Governing Behaviours
Self-governing behaviour	Self-governance required that is inherent in being Black to avoid extra trouble		The good Black boy His exemption from Black stereotypes					Self-governing behaviour

RQ3: What do BYP perceive to be the facilitators of a positive educational experience in a PWSS?

Table 3: Master themes highlighting the facilitators of a positive educational experiences for BYP in a PWSS

Blessing Sub/Supordinate Themes	Deborah Sub/Supordinate Themes	Faith Sub/Supordinate Themes	Jacob Sub/Supordinate Themes	Leon Sub/Supordinate Themes	Olu Sub/Supordinate Themes	Mary Sub/Supordinate Themes	Michael Sub/Supordinate Themes	Kamari Sub/Supordinate Themes
Cultural Sensitivity	Cultural Sensitivity	Cultural Sensitivity	Cultural Sensitivity	Cultural Sensitivity	Cultural Sensitivity	Cultural Sensitivity	Cultural Sensitivity	Cultural sensitivity
Cultural Sensitivity education is vital	Culturally sensitive practices	A lack of cultural sensitivity in school	Appreciated race talk space	School failure to demonstrate cultural	Cultural Sensitivity needed in school	Teachers' cultural insensitivity	Cultural insensitivity	Race talk important

<p>White people should have an awareness of Black culture without her having to teach them whilst she is open to doing so</p> <p>Recent embrace of African culture by Whites emboldens her to share it more</p> <p>Awareness of poor treatment of BYP is important</p> <p>Explicit awareness and appreciation of Black culture is key</p>	<p>required at school</p> <p>Race talk with an understanding other is nice</p>		<p>Fine with imbalance of Blackness taught in curriculum</p>	<p>sensitivity overall and in transition</p> <p>Support with Black transition</p> <p>Engagement in Race Talk at School</p>	<p>Race talk important</p>	<p>and the impact on her</p> <p>Equality in teaching White and Black History Lessons needed</p>	<p>Race talk important</p>	<p>Embodied cultural sensitivity needed</p>
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<p>to aid feelings of safety</p> <p>Race talk needed but unavailable with staff at school</p> <p>Explicit inclusive practices is important</p>								
<p>Protective Factors</p> <p>Self-belief and determination despite negative academic statistics for BYP</p> <p>Remains focused on future success</p> <p>Faith in God as a supernatural</p>	<p>Protective Factors</p> <p>Proving them wrong</p> <p>Parental pressure to excel</p> <p>Self-belief</p> <p>The earning of respect</p> <p>Self-effort</p>	<p>Protective Factors</p> <p>Self determination</p> <p>Sibling comparison</p> <p>Examples of other BYP excelling</p>	<p>Protective Factors</p> <p>Benefits to restriction and hardship</p> <p>Teachers' belief as a protective factor</p> <p>Working hard message from home</p> <p>Proving others wrong is key</p>	<p>Protective Factors</p> <p>Liked by staff</p> <p>Being a good student</p> <p>Self-belief</p> <p>Family support and expectation</p> <p>Teachers' belief</p>	<p>Protective Factors</p> <p>Mindset about education</p> <p>Teachers' belief</p> <p>Pastor's guidance</p> <p>Parents guidance</p> <p>Proving them wrong</p> <p>Working twice as hard</p>	<p>Protective Factors</p> <p>Black role models</p> <p>Remaining focussed and working hard</p> <p>Teachers' belief in academic ability</p> <p>Friendship</p> <p>Black role models</p>	<p>Protective Factors</p> <p>Black warning conversations</p> <p>A proving them wrong</p> <p>Not believing the academic statistics about Blacks applies to him</p> <p>Blacks need to demonstrate a hard work</p>	<p>Protective Factors</p> <p>Self-belief</p> <p>Hard work ethic</p>

power helps her persevere							ethic because it's harder for us to get a job	
Religion								

Appendix N: UEL Ethical Approval



School of Psychology Ethics Committee

NOTICE OF ETHICS REVIEW DECISION LETTER

For research involving human participants

BSc/MSc/MA/Professional Doctorates in Clinical, Counselling and Educational Psychology

Reviewer: Please complete sections in **blue** | **Student:** Please complete/read sections in **orange**

Details	
Reviewer:	Matthew Jones Chesters
Supervisor:	Helena Bunn
Student:	Selone Ajewole
Course:	Prof Doc Educational and Child Psychology
Title of proposed study:	Lived experience of BYP

Checklist (Optional)			
	YES	NO	N/A
Concerns regarding study aims (e.g., ethically/morally questionable, unsuitable topic area for level of study, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Detailed account of participants, including inclusion and exclusion criteria	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding participants/target sample	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Detailed account of recruitment strategy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding recruitment strategy	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All relevant study materials attached (e.g., freely available questionnaires, interview schedules, tests, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Study materials (e.g., questionnaires, tests, etc.) are appropriate for target sample	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Clear and detailed outline of data collection	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Data collection appropriate for target sample	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If deception being used, rationale provided, and appropriate steps followed to communicate study aims at a later point	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If data collection is not anonymous, appropriate steps taken at later stages to ensure participant anonymity (e.g., data analysis, dissemination, etc.) – anonymisation, pseudonymisation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding data storage (e.g., location, type of data, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding data sharing (e.g., who will have access and how)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding data retention (e.g., unspecified length of time, unclear why data will be retained/who will have access/where stored)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If required, General Risk Assessment form attached	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Any physical/psychological risks/burdens to participants have been sufficiently considered and appropriate attempts will be made to minimise	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Any physical/psychological risks to the researcher have been sufficiently considered and appropriate attempts will be made to minimise	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If required, Country-Specific Risk Assessment form attached	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If required, a DBS or equivalent certificate number/information provided	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If required, permissions from recruiting organisations attached (e.g., school, charity organisation, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All relevant information included in the participant information sheet (PIS)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Information in the PIS is study specific	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language used in the PIS is appropriate for the target audience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All issues specific to the study are covered in the consent form	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language used in the consent form is appropriate for the target audience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All necessary information included in the participant debrief sheet	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language used in the debrief sheet is appropriate for the target audience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Study advertisement included	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Content of study advertisement is appropriate (e.g., researcher's personal contact details are not shared, appropriate language/visual material used, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Decision options

APPROVED	Ethics approval for the above-named research study has been granted from the date of approval (see end of this notice), to the date it is submitted for assessment.
APPROVED - BUT MINOR AMENDMENTS	In this circumstance, the student must confirm with their supervisor that all minor amendments have been made <u>before</u>

<p>ARE REQUIRED BEFORE THE RESEARCH COMMENCES</p>	<p>the research commences. Students are to do this by filling in the confirmation box at the end of this form once all amendments have been attended to and emailing a copy of this decision notice to the supervisor. The supervisor will then forward the student's confirmation to the School for its records.</p> <p>Minor amendments guidance: typically involve clarifying/amending information presented to participants (e.g., in the PIS, instructions), further detailing of how data will be securely handled/stored, and/or ensuring consistency in information presented across materials.</p>
<p>NOT APPROVED - MAJOR AMENDMENTS AND RE-SUBMISSION REQUIRED</p>	<p>In this circumstance, a revised ethics application must be submitted and approved before any research takes place. The revised application will be reviewed by the same reviewer. If in doubt, students should ask their supervisor for support in revising their ethics application.</p> <p>Major amendments guidance: typically insufficient information has been provided, insufficient consideration given to several key aspects, there are serious concerns regarding any aspect of the project, and/or serious concerns in the candidate's ability to ethically, safely and sensitively execute the study.</p>

Decision on the above-named proposed research study	
Please indicate the decision:	APPROVED

Minor amendments
Please clearly detail the amendments the student is required to make

Major amendments
Please clearly detail the amendments the student is required to make

--

Assessment of risk to researcher

Has an adequate risk assessment been offered in the application form?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
	If no, please request resubmission with an <u>adequate risk assessment.</u>	

If the proposed research could expose the researcher to any kind of emotional, physical or health and safety hazard, please rate the degree of risk:

HIGH	Please do not approve a high-risk application. Travel to countries/provinces/areas deemed to be high risk should not be permitted and an application not be approved on this basis. If unsure, please refer to the Chair of Ethics.	<input type="checkbox"/>
MEDIUM	Approve but include appropriate recommendations in the below box.	<input type="checkbox"/>
LOW	Approve and if necessary, include any recommendations in the below box.	<input checked="" type="checkbox"/>

Reviewer recommendations in relation to risk (if any):	Please insert any recommendations
---	-----------------------------------

Reviewer's signature

Reviewer: (Typed name to act as signature)	Matthew Jones Chesters
Date:	31/01/2022

This reviewer has assessed the ethics application for the named research study on behalf of the School of Psychology Research Ethics Committee

RESEARCHER PLEASE NOTE

For the researcher and participants involved in the above-named study to be covered by UEL's Insurance, prior ethics approval from the School of Psychology (acting on behalf of the UEL Research Ethics Committee), and confirmation from students where minor amendments were required, must be obtained before any research takes place.

For a copy of UEL's Personal Accident & Travel Insurance Policy, please see the Ethics Folder in the Psychology Noticeboard.

Confirmation of minor amendments

(Student to complete)

I have noted and made all the required minor amendments, as stated above, before starting my research and collecting data

Student name: (Typed name to act as signature)	Please type your full name
Student number:	Please type your student number
Date:	Click or tap to enter a date

Please submit a copy of this decision letter to your supervisor with this box completed if minor amendments to your ethics application are required

Appendix O: Local Authority Research Ethical Approval

Dear Selone

Application for Research Governance Approval:
Exploring the lived experience of Black young people in a predominantly White secondary school

Thank you for your application for Research Governance Approval for the above project. We are pleased to inform you that your application has been approved (date 22nd February 2022).

We look forward to seeing any outcomes or reports that you produce from this work.

If you have any queries or need further advice, please feel free to contact me.

Yours sincerely

Jodie Foster

Business Support Officer

**XXXX Council
Analytics**

Appendix P: Extracts from Reflective Research Diary

After the first two participant interviews

I interviewed two Mixed Heritage young people today who were sisters for the pilot study. It was so interesting to hear the stories of these young ladies of Mixed Heritage, it feels like they don't fit anywhere and that perhaps I was complicit in excluding them here simply because they don't have two Black parents-yet the world sees them as Black! One of the girls seemed upset by racism and didn't seem to like her school environment much. The other one, her older sister seemed to have acclimatised better to her environment. I tried to keep a good balance between containment and rescuing, because although I wanted to remove her from the situation, I am powerless, and racism will probably have a way of following her elsewhere anyway. The remits of my role are clear, researcher and participant, I am not in my role as a psychotherapist and don't have 6-10 weeks to work through her concerns.

I found myself pondering on their experiences throughout the day and how a study dedicated to the views of Mixed Heritage children is needed. I felt privileged for these young people to trust me to have a glimpse into their world. This researcher EP role does often feel too fleeting however. I wonder if it feels fleeting for them? Did they feel abandoned or just happy to have someone listen? Did I overencourage because I knew I would be leaving them soon? Will the younger one manage to get through her schooling with minimal upheaval and attain good things? I guess these are some of the unknowns I will have to live with.

After the second two participant interviews

How do 13 and 14 year olds already know that the playing field is not level for Blacks? Why do they walk with a feeling of hopelessness that "this is just how it is for Blacks?" Has nothing changed in the 23 years since I have left my own PWSS as a BYP? This topic can at times feel heart wrenching, and the worst part is that I cannot soothe their pain or reassure them that it will get better as they get older. When I hear them, I do hear them, but am reminded also of glimpses of me at their age. I had to make a conscious effort to allow them the room to tell *their* story. With all the knockbacks and daily examples of discrimination they shared, I feel that at times I may have wanted to tell too much of *my* story, or give them "Black" life lessons in order for them to avoid any difficult experiences that I went through. Who said bracketing was easy? It certainly isn't.

I have been pondering a little more on my role as a Black researcher, wondering whether the experience would feel dissimilar to participants if I were of a different race. Is it my way of being or my skin tone that makes them comfortable enough to tell me their late night wish for "Whiteness"? How do I receive such information without judgement? I try to place myself in their shoes-how would I like to be treated and received if I was bold enough to share the same thoughts? This approach seemed to soften participant nerves. Just like in my role within psychotherapy I managed to offer these pupils the core conditions and an environment of warmth. This unconditional positive regard felt to be something they haven't felt in a while, to be accepted in spite of. I will continue to use such learning to better support future participants-being my true self, with person-centred practice in mind, coupled with enough clear boundaries to contain them.

**Appendix Q: Superordinate and Subordinate Themes including Verbatim Extract Table
Example (Participant: Blessing)**

Superordinate Theme	Subordinate Theme	Key Verbatim Extract from Transcript
Belonging	<p>Has White and Black friends but is more comfortable with Black friends</p> <p>Feels familiar with the school but not necessarily that she belongs</p> <p>Gravitating towards nice and familiar BYP</p> <p>White friends cultural awareness is key to “belonging”</p> <p>Braced herself to be in minority in order to be educated</p> <p>Challenging to adjust to relocating from London</p> <p>White people here are worse than those in London</p> <p>BYP not seen as individuals</p>	<p><i>I wasn't really happy, I wasn't sure about this place, I didn't really know much about it...so...I wasn't really happy (line 20)</i></p> <p><i>I had a feeling it was coming so I just mentally prepared myself to not see as many people who looked like me (line 40)</i></p> <p><i>Uhh...yes, over the months and the time I have been here, I wouldn't say blended in, I've just like...what's that word called...you know when you get like used to the school, you feel familiar around the school (line 68)</i></p> <p><i>Because I know that I stand out in a way, I know that I am different to everyone else (line 102)</i></p>
Discrimination	<p>Differential treatment for BYP Vs WYP</p> <p>Questions discrimination against BYP and highlights its impact</p> <p>Pre-empts ill treatment and prepares for it</p>	<p><i>Uhhh...in terms of behaviour I feel like, behaviour is a very big thing that could be brought out especially like in race in [the suburbs] ummm...by this I mean, I feel like if a Black person was to misbehave ummm I feel like their punishment would be a bit harsher where the teachers will</i></p>

		<p><i> speak to them, it would be a bit harsher compared to a White person (line 44)</i></p> <p><i> I don't think they care that much, to them we are probably one person which we are not, they probably have like higher expectations like, they will expect us to behave more and they will expect us to like, misbehave I guess, I feel like they will look at us the wrong way even though they might not know us as much (line 56)</i></p>
Inferiority	<p>Inferiority of Blacks</p> <p>BYP must give more but it will still not be seen as good enough</p>	<p><i> like I feel like Black people are inferior and obviously White people are seen as on top (line 122)</i></p> <p><i> Yes, in this school, I feel like yes in ummm some situations, I feel like, I'm seen as less in a way, I feel like I will come last compared to other White people, I feel like their needs are ummm...appreciated more and their needs are like on demand compared to my ones, I have to like wait a bit or somethings happened or like there's like a delay in something (line 124)</i></p>
Negative societal perceptions of Blacks	<p>Negative societal perceptions of Blacks make her feel insecure</p> <p>BYP seen as collective</p>	<p><i> it's just something that has been grown on progressively...I would say maybe when I got into secondary school, or like in year 5 year 6 (line 90)</i></p>

Appendix R: UEL Change of Title Request Form



University of
East London

School of Psychology Ethics Committee

REQUEST FOR TITLE CHANGE TO AN ETHICS APPLICATION

For BSc, MSc/MA and taught Professional Doctorate students

Please complete this form if you are requesting approval for a proposed title change to an ethics application that has been approved by the School of Psychology

By applying for a change of title request, you confirm that in doing so, the process by which you have collected your data/conducted your research has not changed or deviated from your original ethics approval. If either of these have changed, then you are required to complete an 'Ethics Application Amendment Form'.

How to complete and submit the request

1	Complete the request form electronically.
2	Type your name in the 'student's signature' section (page 2).
3	Using your UEL email address, email the completed request form along with associated documents to Dr J�r�my Lemoine (School Ethics Committee Member): j.lemoine@uel.ac.uk
4	Your request form will be returned to you via your UEL email address with the reviewer's decision box completed. Keep a copy of the approval to submit with your dissertation.

Required documents

A copy of the approval of your initial ethics application.	YES <input checked="" type="checkbox"/>
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Details

Name of applicant:	Selone Ajewole
Programme of study:	Professional Doctorate in Educational and Child Psychology

Title of research:	Exploring the Lived Experience of Black Young People in a Predominantly White Secondary School
Name of supervisor:	Helena Bunn

Proposed title change

Briefly outline the nature of your proposed title change in the boxes below

Old title:	Lived experiences of BYP
New title:	Exploring the Lived Experience of Black Young People in a Predominantly White Secondary School
Rationale:	Incorrect title was added to my Ethics form

Confirmation

Is your supervisor aware of your proposed change of title and in agreement with it?	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
Does your change of title impact the process of how you collected your data/conducted your research?	YES <input type="checkbox"/>	NO <input checked="" type="checkbox"/>

Student's signature

Student: (Typed name to act as signature)	Selone Ajewole
Date:	23/03/2023

Reviewer's decision

Title change approved:	YES <input checked="" type="checkbox"/>	NO <input type="checkbox"/>
Comments:	The title on the Ethics decision letter was incorrect.	
Reviewer: (Typed name to act as signature)	Dr Jérémy Lemoine	
Date:	27/03/2023	