

**Anti-Racist Practice and Black Womanhood: An Exploratory and Emancipatory Study
Into Anti-Racist Practice in Educational Psychology Through the Perspectives of
Black Women Educational Psychologists**

Zoe Ebanks

University of East London

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

April 2024

Abstract

This thesis aimed to explore the thoughts, feelings and experiences of Black women Educational Psychologists (EPs) on anti-racism in educational psychology. It also identifies the key features of anti-racist educational psychology practice from their perspective. Five semi-structured interviews were completed and analysed through Interpretative Phenomenological Analysis. Findings suggested that Black Women EPs valued their Black identities and Intersectionality. They were motivated and engaged in Anti-Racism, but there was also some uncomfortable positioning, challenging experiences and problematic encounters. Black women valued the increased discourse around anti-racism and other EPs who are engaged in anti-racist practice, but more must be done to support their experiences and to embed anti-racism throughout the educational psychology profession. The key features of anti-racist practice included individual EPs introspection, reflection and knowledge development, embedded engagement, the active challenging of racism and systemic support from services. Several implications for EP practice are provided regarding the practicalities of implementing anti-racism for individual EPs and Educational Psychology Services. Using the principles of Critical Race Theory, Intersectionality and Black Feminist Theory, this thesis aimed to explore anti-racism from a unique and underrepresented perspective.

Key words: Anti-Racism; Black Women; Black Women Educational Psychologists; Educational Psychology; Critical Race Theory; Black Feminism; Anti-Racist Educational Psychology Practice; Race; Intersectionality.

Student Declaration

University of East London
School of Psychology
Doctorate in Educational and Child Psychology

Declaration:

I declare that while registered as a research degree student at UEL, I have not been a registered or enrolled student for another award of this university or of any other academic or professional institution.

I declare that no material contained in the thesis has been used in any other submission for an academic award.

I declare that my research required ethical approval from the University Ethics Committee (UREC) and confirmation of approval is embedded within the thesis.

Signed: Zoe Ebanks
Dated: 19.04.24

Acknowledgements

To my mum, dad, brother and sister, thank you for everything. This could not be done without you. Special thank you to my dear mum for proofreading this thesis and my dear sister for being my best friend. You guys are all amazing.

My loving partner who has been my rock and my safe space. You have kept me grounded throughout this process and I'm forever grateful. Thank you for all that you do. Our cute cat who can always make me smile; you are the sweetest!

My closest friends who have been so patient as I have briefly abandoned you for the last few months to write this! I've missed you, I'm sorry and I'm back! You know who you are.

Huge thank you to my research supervisor, for your confidence, containment, and encouragement over the last 18 months.

To my participants, thank you for sharing your experiences with me.

To the wisest, kindest and most supportive woman who foresaw this doctorate 15+ years before it was ever considered. I am so gutted you didn't get to see it. Thank you for always believing in me. This thesis is for my Granny. Rest in forever peace.

Table of Contents

Abstract	ii
Student Declaration	iii
Acknowledgements	iv
List of Tables	ix
List of figures	ix
List of Abbreviations	x
Chapter 1. Introduction	1
1.1 Chapter Overview.....	1
1.2 The Socio-Political Context	1
1.3 Defining Anti-racism in Educational Psychology.....	2
1.4 Anti-racism in Educational Psychology Over Time	4
1.5 Black Womanhood	6
1.6 Relevant Psychological Theory	7
1.6.1 Critical Race Theory	7
1.6.1.1 Key Tenets of CRT.	8
1.6.1.2 CRT in the UK Context.....	9
1.6.2 Black Feminism	9
1.6.2.1 The Development of Black Feminism.....	10
1.6.2.2 Intersectionality.	11
1.6.2.2 Key features of Black Feminism.....	12
1.7 Reflexivity	13
1.8 Chapter Summary	13
Chapter 2. Literature Review	14
2.1 Chapter Overview.....	14
2.2 Determining Search Terms	14
2.3 Search Process	15
2.4 The Current Literature Review (Search 2)	18
2.5 Race, Society and Educational Psychology	19
2.6 Internal Conflict	22
2.7 Facing Hostility and Challenging Racism	23
2.8 Engaging with the Black Community.....	25
2.9 The Road Ahead and Critical Reflections	26

2.10 Appraisal	29
2.11 Chapter Summary	30
Chapter 3. Methodology and Data collection	32
3.1 Chapter Overview.....	32
3.2 Ontology and Epistemology	32
3.2.1 Critical Realist Ontology.....	32
3.2.2 Black Feminist Epistemology	34
3.3 Research Purpose and Design.....	36
3.3.1 Research Purpose.....	36
3.3.2 Research Design.....	37
3.4 Research Aims and Research Questions	39
3.5 Participants	40
3.5.1 Inclusion and Exclusion Criteria.....	40
3.5.3 Sample Size.....	41
3.5.4 Recruitment Strategy	41
3.5.5 Black Womanhood.....	42
3.5.6 Interest in Anti-Racist Practice.....	42
3.5.7 Practising and Qualified Educational Psychologists	43
3.6 Data Collection	44
3.6.1 Semi-Structured Interviews	44
3.7 Data Analysis	46
3.7.1 Interpretative Phenomenological Analysis (IPA)	46
3.7.2 Rationale for IPA	47
3.7.3 The IPA Process	48
3.8 Ethics	49
3.8.1 Section Overview	49
3.8.2 Informed Consent.....	49
3.8.3 Confidentiality	50
3.8.4 Protection From Harm.....	50
3.8.5 Trustworthiness	51
3.9 Chapter Summary	52
Chapter 4. Research Findings	53
4.1 Chapter Overview.....	53
4.2 Group Experiential Theme 1: Black Womanhood.....	54
4.2.1 Intersectionality and Identity	54
4.2.2 A Focus on Blackness	57
4.2.3 Racism and Microaggressions	59

4.3 Group Experiential Theme 2: Complex Experiences.....	65
4.3.1 Engaging in ARP Working Groups	65
4.3.2 The Impact of George Floyd	69
4.3.3 Discomfort, Dismissal, Fragility and Defensiveness	71
4.3.4 Valuing Allyship.....	76
4.3.5 Mixed Feelings	78
4.4 Group Experiential Theme 3: Key Features of Anti-Racist EP Practice	80
4.4.1 Active and Embedded Engagement.....	81
4.4.2 Anti-Racist EP Services, Seniors and PEPs	82
4.4.3 Exploring Race and Identity	84
4.4.4 Challenging Racism	85
4.4.5 Advocacy and Alternative Narratives	89
4.4.6 Reflection, Introspection and Supervision	91
4.4.7 Individual Knowledge Development	94
4.4.8 Being Mindful of Tools	95
4.5 Chapter Summary	97
Chapter 5. Discussion	98
5.1 Chapter Overview.....	98
5.2 An Overview of the findings	98
5.3 Exploring GETs, Sub-themes and Findings	100
5.3.1 Key Sub-Themes: Intersectionality and A focus on Blackness.....	100
5.3.2 Key Sub-Theme: Racism and Microaggressions	102
5.3.3 Key Sub-Themes: Engaging in ARP Working Groups and The Impact of George Floyd....	105
5.3.4 Key Sub-Theme - Discomfort, Dismissal, Fragility and Defensiveness	109
5.2.5 Key Sub-Themes: Valuing Allyship and Mixed Feelings.....	112
5.2.6 Key Sub-Themes: Active and Embedded Engagement and Anti-Racist Services, Seniors and PEPs	114
5.2.7 Key Sub-themes: Exploring Race and Identity, Challenging Racism and Advocacy and Alternative Narratives	115
5.2.8 Key Sub-Themes: Reflection, Introspection and Supervision, Individual Knowledge Development and Being Mindful of Tools	118
5.4 Limitations of the Findings	120
5.5 Researcher’s Reflexivity	122
5.6 Implications for EP practice	124
5.7 Future Research and Plans for Dissemination	127
5.8 Conclusion	128
References	129

Appendices	139
Appendix A – Glossary of Understood Terms.....	139
Appendix B – PRISMA	142
Appendix C – Participant Information Sheet	142
Appendix D – Consent Form	147
Appendix E – Interview Questions	149
Appendix F – Ethical Approval.....	150
Appendix G – Sample Transcript Extract with Exploratory Noting.....	155
Appendix H – Research Diary Extracts	158
Appendix I – Example table of PETs	159
Appendix J – Individual PETs and sub-themes	161

List of Tables

Table 1.1 – List of search terms used in searches and preferred terms.....	15
Table 1.2 – List of inclusion and exclusion criteria for search 1.....	16
Table 1.3 – List of inclusion and exclusion criteria for search 2.....	17
Table 4.1 – Summary of GETs and Sub-themes 1.....	52
Table 5.1 – Summary of key findings for each GET and sub-themes.....	92
Table 5.2 – Descriptions of key implications for EP practice.....	117

List of figures

Figure 5.1 - Race-conscious AREPP figure as an implication for practice.....	117
---	------------

List of Abbreviations

- AEP** – Association of Educational Psychologists
- AR** - Anti-Racist
- AREPP** – Anti-Racist Educational Psychology Practice
- AREP** – Anti-Racist Educational Psychologist
- ARP** – Anti-Racist Practice
- APA** – American Psychological Society
- BAGM** – Black and Global Majority
- BAGMCYPF** - Black and Global Majority Children, Young People and Families
- BEP** – Black Educational Psychologist
- BPS** – British Psychological Society
- BW** – Black Woman
- BWEP** – Black Woman Educational Psychologist
- CRT** – Critical Race Theory
- EP** – Educational Psychologist
- EPS** – Educational Psychology Service
- ETHOS** – Electronic Theses Online Service
- GET** – Group Experiential Theme
- HCPC** – Health and Care Professions Council
- IPA** – Interpretative Phenomenological Analysis
- LA** – Local Authority
- PET** - Personal Experiential Theme
- SENCo**– Special Educational Needs and Disability Coordinator
- SEN(D)** – Special Educational Needs and Disability
- TEP** – Trainee Educational Psychologist

Chapter 1. Introduction

1.1 Chapter Overview

This chapter will introduce the research area. It provides social and historical context of the issues raised and defines key terms. It will describe the key theories underpinning this research and offer insight into the researcher's interest and rationale for selecting this topic. This research aims to explore Black women EPs' (BWEPs) feelings and experiences of anti-racist practice (ARP) in educational psychology and offer insight into what was considered important features for ARP going forward. Using the principles of Critical Race Theory, Intersectionality and Black Feminist Theory, this thesis aims to explore anti-racism from a unique and underrepresented perspective.

1.2 The Socio-Political Context

On 23rd February 2020, Ahmaud Arbery a 25-year-old Black man was murdered by a White father and son whilst out jogging. Despite police being aware of his murder, no arrests were made for 2 months. On 13th March 2020 Breonna Taylor, a 26-year-old Black woman was shot 6 times and murdered by White police officers in her own home in Kentucky. Breonna's murder started the #SayHerName movement which highlights the ways racial injustices specifically impact Black women. On 25th May 2020 George Floyd was murdered by a White police officer on the pavement in Minneapolis. Video footage captured the officer kneeling on his neck for almost 9 minutes whilst onlookers pleaded with him to stop, as George struggled to breathe. Following these murders a wave of protests occurred worldwide campaigning for justice, awareness of racial inequalities and acknowledgment that Black lives matter (Kinouani, 2021; M'Gadzah, 2022; Tyrell et al., 2023).

It is important to note the movement of Black Lives Matter (BLM) existed before these murders, the organisation had regularly campaigned for the many other Black victims of police brutality, which unfortunately did not get the same media attention. All were horrific,

but two other killings stand out to the researcher for being Black children, Tamir Rice, who was 12 and playing in the park, and Trayvon Martin who was 17 and walking back from a trip to the shops. Their murders further highlight the deadly consequences of racial profiling, Anti-Black racism and adultification (Dauphin, 2020; Gilmore & Bettis, 2021). Adultification is when children are viewed and then treated as older, more mature and less innocent than their age. This then leads to them receiving less protection, empathy, and compassion which is often afforded to children of a similar age (Mohdin, 2022). This has been explored in both Black boys (Goff et al., 2014) and Black girls (Epstein et al., 2017).

1.3 Defining Anti-racism in Educational Psychology

In response to the BLM movement, organisations such as the American Psychological Association (American Psychological Association, 2021) and the British Psychological Society (British Psychological Society, 2020) acknowledged the colonial history of psychology, issued statements, and a commitment to address systemic racism throughout the discipline. Currently, it is part of the HCPC standards of conduct, performance and ethics for registrants to not only be non-discriminative themselves, but they also have a responsibility to challenge their colleagues if they feel they are being discriminative (Health & Care Professionals Council, 2023a). Practitioner psychologists must also respond to the intersectional experiences and culture of their service users (Health & Care Professionals Council, 2023b). The 2023 changes appear to have tightened the HCPC expectations for anti-racist practice in the helping professions. It is yet to be seen whether this change makes a difference, as prior, many EPs felt more was needed to be done to prioritise anti-racism in educational psychology (Agyeman & Lichwa, 2020; Ajewole, 2023b; Kusi, 2020; M'Gadzah, 2022; Williams, 2020).

The researcher defines anti-racism as a set of processes and ideals which works to dismantle and confront racism in our practice. It is important that this is conducted at all levels. It is inclusive of, yet goes beyond the challenging of, racist rhetoric, behaviours and

beliefs. It includes personal introspection and examining biases. It sets out to notice, disrupt and challenge systemic and structural racism, in policy or practice, and advocate for those that are socially disadvantaged, and their voices. It is the intentional counteracting of racist norms. This approach differs from 'non-discriminative' practice or 'cultural competence' due to the need to act and dismantle. Dr Camara Jones (TEDx Talks, 2014) in 'Allegories on Race and Racism' described racism as a moving walkway which, as a society we are automatically onboard. Due to its systemic and long-lasting nature, closing our eyes (denying) or turning our back to the destination (being 'colour-blind'), does not stop the walkway from moving us along. Instead, to actually get off the walkway, one must walk or run, as fast or faster in the opposite direction. This takes action, effort and anti-racism.

The terms used to describe the process of fighting racism, redressing power imbalances and acknowledging the impact of race and culture in EP work differs substantially. There are many terms describing aspects of this process, and the preferred term for this study, "anti-racism", was used quite frequently in papers in the 80's and 90's (Bolton & M'gadzah, 1999; Booker et al., 1989; Burman, 1988). Anti-racism was also the term used in the Promoting Racial Equality within Educational Psychology paper in 2006 (Division of Educational Psychology, 2006). However, as mentioned, the recent guidelines from the HCPC requires practitioner psychologists to "challenge discrimination", and the preferred terms for the HCPC appears to be non-discriminative and inclusive practice (HCPC, 2023). Nevertheless, the term used throughout this study is anti-racism because it acknowledges the need to go beyond knowledge (cultural awareness/competence) or personal action (inclusive /non-discriminative practice). Anti-racism is not neutral, it is the challenging of the structural processes and the explicit, implicit or unexamined racist thoughts or behaviours which maintain racial injustice.

Another key term used throughout this thesis is 'Global Majority':

Global Majority is a collective term that first and foremost speaks to and encourages those so-called to think of themselves as belonging to the Global Majority. It refers to people who are Black, Asian, Brown, dual-heritage, indigenous to the global south, and or have been racialised as 'ethnic minorities'. Globally, these groups currently represent approximately eighty per cent (80%) of the world's population making them the Global Majority. (Cambell-Stevens, 2020, p.1)

Global Majority is a more accurate term, and importantly, it does not categorise Black and Brown people through the lens of Whiteness like other terms such as BAME, ethnic minority or non-White. A further list of defined terms is provided in Appendix A.

1.4 Anti-racism in Educational Psychology Over Time

In her first of three letters to Educational Psychologists (EPs), Dr Shungu Hilda M'Gadzah (2020) a Black woman educational psychologist responded to the Association of Educational Psychologists' (AEP) message condemning racism, after the murder of George Floyd in 2020. "People say all the right things but rarely is this matched by actions and very little changes." (M'Gadzah, 2020, p.1). Twenty years prior, M'Gadzah and Bolton (1999) explored the perspective of TEPs in London EPSs, and their approach to anti-racism. They found that PEPs and seniors felt more training was needed to support EPs in challenging racism and that TEP's (or Educational Psychologists in Training, EPiTs at the time) confidence in challenging inequality was low. This paper was published alongside others in a special edition in 1999 from The Journal of Educational and Child Psychology.

In 2006, M'Gadzah and others contributed to the DECP (Division of Educational and Child Psychology) working party report on anti-racism. Interestingly, this report explores a prior 1989 AEP working party report, which also had its own special edition of accompanying papers. The 2006 report suspected that the recommendations which had been suggested in 1989, had likely not inspired the changes it had strived for (DECP, 2006). The working party completed surveys and interviews with optimism that things could change. Particularly

relevant to the current study, was one of the findings around Black EPs, “Some Black psychologists identified lack of support and a disregard for the impact of racism on them.” (DECP, 2006. p.16). They also recognised racism as existing throughout education and within educational psychology (EP; DECP, 2006). The DECP report set out an updated set of recommendations, with accountability, outcomes and scrutiny with the hope to incorporate anti-racism into EP practice. Sadly, due to low uptake from EP services, minimal changes were observed (Williams, 2020). It appears that there have been attempts to establish anti-racist practices within educational psychology, but so far, none have persisted.

The history of educational psychology is relevant, as it is steeped in oppressive practices (Bulhan, 2015; Guthrie, 1998; Wright, 2017). Francis Galton developed Eugenics as a justification for social inequalities, claiming that due to genetic inferiority, some people are disposed to receive unjust treatment (Eddo-Lodge, 2018). Then, the promotion of IQ testing by Educational Psychologist and Geneticist Cyril Burt reinforced claims that intelligence could be genetically determined (Wright, 2020). Over 100 years after Galton’s work, Guthrie (1999) a Black American psychologist outlined the legacies of Eugenics in psychology and its lasting impact on practice, IQ testing being one of them.

Waveney Bushell, the first UK Black woman educational psychologist questioned the bias of these tests in the late 60s. She suspected they were a method of classifying Black children as ‘dull’ (Aiyegbayo, 2005). Bernard Coard’s 1971 book outlined the impact of systemic racism in British schools and how the administration of these tests contributed to the classification of Black children as educationally subnormal (Coard, 1971). The tests were used on Black children, despite them not being represented on the standardisation sample. For many children it was culturally misaligned, British-English was an Additional Language, and the families were often new arrivals to the country (Aiyegbayo, 2005). This then led to Black children scoring poorly, classed as ‘educationally subnormal’ and sent to special schools with missed learning opportunities (Dhondy et al., 1982). The notion of within-child

testing for intelligence markers remains a key part of educational psychology today (Wright, 2017, 2020).

1.5 Black Womanhood

Racism is impactful for all Global Majority people, but this research intentionally sought the experiences of Black women EPs, due to the lack of research into their experience and to counteract the historic dismissal of their knowledge (Hill Collins, 2000). Anecdotally, Black women EPs are engaged and involved in ARP reflective spaces or working groups, yet prior research has found that there was a lack of consideration on the impact of racism on Black EPs (DECP, 2006). This research aimed to explore ARP from their perspective.

Anti-Black racism is different to the racism experienced by other Global Majority people and though it is frequently done, it can be unhelpful to always collate Black and Brown people together as the experiences are different (Morris, 2020). Black people are more likely to remain in custody, be unemployed, homeless and be stopped and searched – this is three times more likely than their Asian counterparts (Morris, 2020). In addition, due to the transatlantic slave trade and the generational trauma which accompanied it, Anti-Black racism has a particular historic load (Kinouani, 2021). It is also important to note that Anti-Blackness exists in other Global Majority communities too, (Kinouani, 2021; M'Gadzah, 2022) and despite the shared experience of racialisation, biases towards Blackness remain.

Anti-Black racism also exists in school systems (Gillborn, 2014), it is felt by Black teachers (Bradbury et al., 2023), and impacts the treatment of Black children by police, such as Child Q. She was a 15-year-old child who was strip-searched by police officers in her school in 2020, whilst menstruating, because they believed she had cannabis. She did not. A safeguarding review have since acknowledged that she should never have been strip searched (Hackney Council Press Office, 2023). As mentioned, adultification is a key part of Anti-Black racism that will be discussed later in this research.

Considering the nuance of Blackness and Anti-Blackness, the researcher sought Black women EPs to interview and incorporated a Black feminist approach. Womanhood was important too, 81% of EPs are women, and 3% of EPs are Black (Health & Care Professionals Council, 2023c). BWEPs are within the majority for their womanhood, yet they are firmly within the minority when considering their Blackness. It has been established that racism exists in educational psychology, but due to the disproportional numbers of men as senior or principal EPs, despite representing just 15% of the EP population (Association of Educational Psychologists, 2021; Health & Care Professionals Council, 2023a), it is likely there are gender inequalities occurring too. Considering the intersectional identities of Black women, this research aimed to explore their views and experiences on Anti-Racist Educational Psychology Practice (AREPP).

1.6 Relevant Psychological Theory

1.6.1 Critical Race Theory

Critical Race Theory (CRT) developed in the 1970s in the US due to acknowledgement that the progress established in the pursuit of racial equality in the Civil Rights Movement was stalling (Delgado & Stefancic, 2017). Although explicit racism was reducing, more structural and everyday racist social practices and microaggressions maintained throughout society (Crenshaw et al., 1995). CRT originated as a legal scholarship developed by mostly Global Majority scholars, to challenge the construction of race, racism and power in the US legal system and society (Crenshaw et al., 1995). It is influenced by Black radical tradition, philosophy, ethnic studies and Black feminism (Delgado & Stefancic, 2017). There were originally no set doctrines of Critical Race Theory and some scholars had different views, though there were two common objectives. The first is to acknowledge racism and White supremacy as a structural regime which is maintained throughout societal laws and processes, the second is the desire to change this (Crenshaw et al., 1995).

1.6.1.1 Key Tenets of CRT. There are some mostly agreed tenets for CRT (Delgado & Stefancic, 2017). The first understands racism as 'business as usual' and something that occurs throughout the everyday lives of Black and Global Majority (BAGM) people. It is structural and systemic, the consequence of White centring/supremacy in society is considered the norm, accepted and often goes unchallenged (Delgado & Stefancic, 2017). A key understanding is that colour-blind approaches are ineffective, and the notion of 'not seeing race' can not occur within systemically racist structures (Delgado & Stefancic, 2017). Colour-blind approaches narrowly define racism as only being the acts which are explicit and openly discriminatory, which ignores its prevalence in thought processes, systems and social structures (Crenshaw et al., 1995). Indeed, race-consciousness is not racist, and there must first be reflection on how race impacts people, for the racist structures to be dismantled (Crenshaw et al., 1995). CRT acknowledges racism as serving a purpose for those who benefit from it, and to some extent, historical addressing of racism and legal changing of practices was also in their interest (Crenshaw et al., 1995; Delgado & Stefancic, 2017). Derrick Bell (1980) called this 'Interest Convergence'.

Other tenets acknowledge race as a social construct and aside from distinguishing physical features, there are no differences in higher-order human functioning (Delgado & Stefancic, 2017). CRT acknowledges the differences in racism for different racial groups, and the ensuing evolvment of stereotypes. This tenet also links closely with intersectionality (Delgado & Stefancic, 2017), which will be discussed shortly. It fundamentally values counter-storytelling which is the sharing of underrepresented voices and their experience of race, which is pertinent to the current study (Delgado & Stefancic, 2017). Another important factor for CRT is the critique of neutrality, that objectivity is not possible and pursuing this, is the upholding of racist power structures (Crenshaw et al., 1995). Finally, another key aspect of Critical Race Theory which is also pertinent to the current study was outlined by Delgado and Stefancic (2017), who described the different arguments between idealist and realist Critical Race Theorists or "Crits". Idealists understand racism as a product of mindsets,

attitudes and discourse and as race is a social construct, changing of these views remove its power. Realists holds the idea that words and mindsets are important, but changing of these views will not change the structural disadvantage and injustice BAGM people currently face. A negotiation in the middle encourages efforts to combat racism from both directions (Delgado & Stefancic, 2017).

1.6.1.2 CRT in the UK Context. The British, like many other Europeans and Americans participated and benefitted from the Transatlantic Slave Trade, it was rife in British colonies and there were slave ports across England (Eddo-Lodge, 2018). When slavery was abolished in 1833, to compensate for their loss of 'property', the British government compensated slave owners, whilst slaves received nothing (Anson & Bennett, 2022; Eddo-Lodge, 2018; Manjapra, 2018). Due to the type of loan that was taken out by the government, this debt did not get paid off until 2015 (Manjapra, 2018). The structural nature of racism is considered to be similar in the UK and in the US (Chakrabarty et al., 2012). Starting with the understanding that racism exists, and is systemic, CRT principles are believed to be beneficial in understanding racism in UK education (Gillborn, 2014). The current researcher has applied this theory throughout the understanding and designing of this research.

1.6.2 Black Feminism

Black feminism is a practice, thought, political commitment and movement. It prioritises the lived experiences of Black women, intersectionality and the dismantling of oppressive structures that they navigate. It is founded from ideas of prominent Black women, such as Patricia Hill Collins, Sojourner Truth, bell hooks, Alice Walker, Audre Lorde, Kimeberlé Crenshaw and others. bell hooks' name is intentionally written in lowercase letters throughout this research in respect of her preference to write it this way. She wanted readers to focus on her works and message, rather than her name (Smith, 2022).

Black feminism is a central underpinning to this thesis and the researcher's rationale and intentions. The ideas are embedded throughout the design, implementation and understanding of this study.

1.6.2.1 The Development of Black Feminism. bell hooks (2000) defined feminism as "a movement to end sexist oppression" (hooks, 2000, p. 33). Whilst at university, hooks wrote about her experiences of engaging in feminist groups and discussions that, at the time, consisted of just White women. She wrote about White women's upset when she, as the only Black woman, shared that there were other factors aside from gender which impacted a woman's experience, and the need to consider intersectionality (hooks, 2000). Prior, much of the women's liberation movement focused on the struggles of White, married, educated and middle-class women (Eddo-Lodge, 2018; Hill Collins, 2000; hooks, 2000). The issue was that the movement shared ideas that was only in the interest of this sub-set of women, but it was being packaged as beneficial to all women (Crenshaw, 1989; Eddo-Lodge, 2018; Hill Collins, 2000; hooks, 2000). For example, these women wanted more than homemaking, and the movement encouraged women to seek careers, whilst dismissing the fact that lots of working class, single women were already working (hooks, 2000). Hill Collins (2000) described this lack of inclusion as suppression by omission.

Black women who wanted to acknowledge the impact of race on their womanhood were met with hostility, and Black feminists were considered divisive and accused of distracting the movement (Eddo-Lodge, 2018; Hill Collins, 2000; hooks, 2000). White feminism aligned with the colour-blind approach and due to eurocentrism, they expected Black women to support White feminism and their goals, despite their own interests going unconsidered (Crenshaw, 1989; Eddo-Lodge, 2018; hooks, 2000). There was lots of resistance from White middle-class women to have Black women as equal colleagues (Crenshaw, 1989; Eddo-Lodge, 2018; Hill Collins, 2000; hooks, 2000) and despite being eloquently able to describe and identify sexism and the patriarchy, they refused to see

racism and how their Whiteness gave them privilege (Eddo-Lodge, 2018; hooks, 2000). They simply couldn't imagine what it would be like to experience *both*.

1.6.2.2 Intersectionality. Intersectionality was originally coined by Kimberlé Crenshaw (1989) as a means to describe the nuance of Black women's experiences and those who are "multiply-burdened" (Crenshaw, 1989, p.139). She outlines how White women's experiences centre gender discrimination, and Black men's experiences centre racism, yet Black women who experience an intersection of both, are only protected in relation to how closely they align with the White woman or Black man experience (Crenshaw, 1989). She outlined how the fight for racism must include the experiences of womanhood, and the fight for sexism must include the experiences of racialisation. A person's experience is compounded by all of their identities and therefore empowerment will not occur until all are addressed (Crenshaw, 1991). But this does not mean one could or should not discuss or challenge specific areas of their identity (Crenshaw, 1991). For Black women, this racist-sexist intersect is often described as Misogynoir.

Crenshaw (1989) described how Sojourner Truth's famous 1851 speech "Aint I a woman" was in response to a Women's Right's conference where a man said that women were too fragile and weak to engage in politics. This dismissed and contradicted the experiences of Black women in slavery, such as Sojourner, who engaged in hard labour, alongside men (Crenshaw, 1989; Eddo-Lodge, 2018; Hill Collins, 2000). Hill Collins (2000) wrote that Black women experienced sexism from Black men within the Black Panther Movement. bell hooks (2000) wrote about power and oppression, and that Black women do not oppress other groups in ways that White women can oppress Global Majority women and Black men can oppress Black women. This experience impacts lens and fosters an understanding between Black women and their unique experiences (hooks, 2000).

Intersectionality is now commonly understood to describe how areas of identity such as race, class, gender, sexual orientation and ability interact and compound to provide unique experiences of privilege and oppression (Crenshaw 1991; Hill Collins, 2000).

1.6.2.2 Key features of Black Feminism. Hill Collins (2000) outlined 6 key features of Black feminism:

1. Black women have a unique experience due to intersectionality, which impacts their outlook. Connectedness between the Black community and similar experiences means there are certain *standpoints* that Black women have.
2. Not every Black woman has the same experience or will be represented in the standpoint; class, education and sexual orientation makes a difference. Black women are all different. Though lack of personal experience does not discount the group experience or standpoint.
3. Black women's experience of oppression often leads to resistance, and activism which disrupts taken-for-granted truths. Though this is individual and unique. Black feminist practice is derived from Black feminist thought. There is belief in common interests and a desire to support other Black women.
4. All Black women's voices are heard, they acknowledge where Black women were denied opportunities to share their story or over-critiqued in professional settings. It is the promotion of Black women's voices as central to the means of understanding the Black woman experience. Informal or traditional ways of knowing, through poems, stories or songs are valued. However, Black feminism is also being open to well-intentioned collaboration and can contribute to, and be contributed by, other social justice causes and non-Black women.
5. Black feminism is dynamic and malleable. It adapts with changes to racism, sexism, stereotypes and societal developments. Not all Black women will want to or be able to engage in the activism.
6. Black feminism is concerned with other areas of social inequality and oppression. Black feminists want justice for everybody.

1.7 Reflexivity

I am a Black, woman Trainee Educational Psychologist (TEP) whose desire to become an EP was founded on the idea of being able to engage in anti-racist practices. It is very important to me that the Black and Global Majority (BAGM) children who I see, are treated fairly, are provided opportunities and are encouraged to excel. I chose this topic because I think ARP is an overdue area of EP practice that needs developing and more research. I am also a Black feminist, who wanted to prioritise the experiences of other Black women EPs. I am mindful of the marginalisation of Black women which often occurs in research, and I was intentional in ensuring that my research was not complicit in that. It was also important, considering the nature of ARP and its slowly increased relevance, that the views of Black women were sought and included in the developing literature. I fundamentally value Black women's experiences and aimed for this research to prioritise their voices, by offering meaning and understanding to explore the detailed perspective of Black women, in a White woman-dominated profession.

I acknowledge this paper is not an easy read. My intention was to capture the experiences shared with me in their entirety, and as race and racism is uncomfortable, parts of this thesis is too. This reflects how much more work needs to be done and the realities of anti-racism in the EP profession. It also provides insight into Black women's experiences that is a significant gap in the literature, whilst offering their tangible and detailed ideas on the important features of ARP in educational psychology.

1.8 Chapter Summary

This chapter has explored the socio-political context of the research and described anti-racism and its journey in educational psychology over time. It outlined the nuances of Anti-Black racism and the rationale for choosing the black woman EP participant sample. The chapter ended with insight into the chosen psychological theories which underpin this thesis and the researcher's reflexivity.

Chapter 2. Literature Review

2.1 Chapter Overview

In this chapter, the researcher has outlined the literature search process and a critical synthesis of the literature review completed for this study. It begins with outlining the search terms, determining inclusion and exclusion criteria and the key findings and reflections of previous literature organised into themes. It concludes with a rationale for completing the current research.

2.2 Determining Search Terms

This study is exploratory in nature and the initial review question aimed to decipher the current knowledge regarding Black women's views and experiences of anti-racist practice in educational psychology. The literature review question was "What is known regarding Black women EPs experience of anti-racist practice?" Further information regarding the searches is provided in a PRISMA in Appendix B.

Initial searches for literature used the study's preferred terms, for example "anti-racism" or rather "anti racis*". A list of preferred terms is provided in Table 1.1. However, to ensure brevity and saturation of prior literature, alternative terms as described in Table 1.1, were also used in their respective searches, to ensure all relevant papers were examined. It is important to note that throughout this section, the researcher will continue to use the term "anti-racist practice" or "anti-racism" to refer to all language in the reviewed papers which references addressing power imbalances, including cultural -competence, -awareness, -sensitivity, -responsiveness, and non-discriminative or non-oppressive practice, unless in a quote or explicitly mentioned otherwise. The is to ensure consistency for the reader and authenticity to the aims and values of this research.

Table 1.1

List of search terms used in searches and preferred terms.

Preferred Term	Alternatives used in searches
Black	African American, African, Caribbean, BAME, Ethnic minority, BME
Wom*n	Female, lady, ladies,
Educational psycholog*	School psychology
Anti-racis*	Cultural competence, -awareness, -sensitivity, -responsiveness, non- discriminative or non-oppressive practice
Experience	Feelings, thoughts, reflections, views

2.3 Search Process

Several searches were completed on 22nd and 23rd February 2024 using EBSCO and ERIC. Papers were initially screened by reading titles and abstracts to determine eligibility and relevance to the study, those that appeared relevant were then read in more detail. Search 1 aimed to answer, “What is known regarding Black women EPs experience of anti-racist practice?”. The inclusion criterion required explicit reference to Black women as participants or be written from the perspective of a Black woman researcher. The research must concern their experience, feelings, or engagement with anti-racist practice within educational psychology. The work must be published, and peer reviewed after 2008. The current researcher was open to any papers which explored this area within the context of educational psychology or school psychology, and as mentioned, used a variety of terms to encompass the terms of anti-racism, women, experience, educational psychology and Blackness.

It was important that the inclusion and exclusion criteria of the current literature search aligned with the key understandings of Critical Race Theory and Black Feminist thought. These prioritise Black voices, being able to *self-define* by sharing one’s own experience and engage in counter-storytelling. It was important that the researcher emphasised the authentic voices of other Black researchers in the literature and recognised

that it is Black women who are best placed to discuss the Black woman experience. Therefore, included literature must not be written ‘on behalf of’ Black women or have findings where it was not possible to identify a Black women’s experience within a mixed participant group. The current researcher wanted insight to be up to date and all included papers were released after 2008 to ensure they were relevant and representative of the current experiences of anti-racism from the perspectives of Black women in educational psychology.

An outline of the inclusion and exclusion criteria is provided below in Table 1.2.

An example search: Black wom*n AND “Educational psycholog*” AND Anti racis*

Table 1.2

List of inclusion and exclusion criteria for Search 1 – “What is known regarding Black women EPs experience of anti-racist practice?”

Inclusion Criteria	Exclusion criteria
<p>Explicit reference to Black women EP participants or explores the experience of a Black woman EP/TEP researcher.</p> <p>Within the context of Educational or school psychology</p> <p>Concerns the experience or views of anti-racist practice.</p> <p>Published and peer reviewed</p>	<p>White and/or other Global Majority women and Black men EPs.</p> <p>Written ‘on behalf of’ or speculates the experiences of Black women EPs.</p> <p>Ethnicity of participants or Black women EPs’ experiences is unable to be identified within findings.</p> <p>Concerning other psychological disciplines aside from educational psychology.</p> <p>Any papers older than 2008.</p> <p>Any papers which did not concern anti-racist practice.</p>

The researcher could not find any prior research which focused on Black women EPs experience of anti-racist EP practice, which naturally accentuates the need for the current research. There were very limited peer-reviewed and published research which explored the experience of anti-racist practice in educational psychology, from any perspective. Even with repeated searches using alternative terms. There were a few papers which looked at AREPP more broadly, but many were in the late 1980’s and 1990s and deemed too outdated to be included in this review, and most importantly, they did not reference the experience of

BWEPs. However, these and some others have been referenced in the introduction as part of the wider social and historical context.

Despite the challenges, it was important that this research continued to centre the experience of Black women, and not just AREPP more generally. However, to complete this literature review with the depth it requires and ensure there were some papers to synthesise, the inclusion criteria was extended again. On 28th February 2024, searches 2 and 3 were conducted and the inclusion/exclusion criterion are in Table 1.3. The search question and exclusion criteria remained the same for search 2, except grey literature such as blog posts, theses, reflection and opinion papers were now included, they did not have to be traditionally published and peer-reviewed and alternative databases such as Educational Psychology Research and Practice (EPRAP), Edpsy.org.uk, University of Southampton Educational Psychology Research Blog and university theses repositories were searched. The result of this search are the papers synthesised in this chapter and a PRISMA is provided in the Appendix B.

Search 3 explored BWEPs experiences of educational psychology more broadly. This was to ensure any papers which could offer insight to the BWEP experience could be included, despite the absence of anti-racism. Search 3 considered “what is known regarding Black women’s experiences of educational psychology?”. The inclusion/exclusion criteria remained the same, except papers did not have to be explicitly concerned with anti-racist practice, just the lived experience of Black women EPs. Subsequent searches on EBSCO and ERIC suggested there were no further papers which explored this. The experience of BWEPs is clearly under researched.

Table 1.3

List of inclusion and exclusion criteria for Searches 2 – “What is known regarding Black women’s experiences of anti-racist practice educational psychology?” and Searches 3 – “What is known regarding Black women’s experiences of educational psychology?”

Inclusion Criteria	Exclusion criteria
--------------------	--------------------

Explicit reference to Black women EP participants or explores the experience of a Black woman EP/TEP researcher. Within the context of Educational or school psychology. Concerns the experience or views of anti-racist practice (**Search 2 only**).

White and/or other Global Majority men or women or Black men EPs. Written on 'behalf' of or speculates the experiences of Black women. Ethnicity of participants or Black women EPs' experiences unable to be identified within findings. Involvement within other psychological disciplines aside from educational psychology. Any papers older than 2008.

2.4 The Current Literature Review (Search 2)

As there were no relevant published papers being found when searching on EBSCO and ERIC. The researcher did a key word search in the alternative databases as described above. No relevant papers were found in the other alternative databases, but 5 papers were found from EPRAP which are synthesised and appraised below. Though the papers are reflective in nature, EPRAP papers are published and peer reviewed. The researcher had acquired access to one additional relevant thesis via key word searches on the 13 EP doctoral university repositories to bring the number of synthesised papers up to 6. Other theses found addressed anti-racist EP practice (Ashraf, 2016; Bateman, 2023; Meah, 2023; Sakata, 2021) but did not align with the inclusion and exclusion criteria. Further searches using EThOS (Electronic Theses Online Service) has been unavailable due to the outages of the British Library from October 2023 to April 2024.

The researcher aimed to understand what is known about Black women EPs experience of anti-racism in educational psychology. The remainder of this review is organised into the themes synthesised from the literature review of 6 papers. All (Agyeman & Lichwa, 2020; Ajewole, 2023; Kusi, 2020; Mitchell-Blake, 2020; Wright, 2017; Wright 2020) were written by Black women EPs outlining their views and experiences of anti-racism in educational psychology.

Wright's (2020) paper outlined her experiences of being a Black woman EP working in a profession that is steeped in 'Whiteness'. In her paper, Wright explored her experience and feelings of distance from the profession, due to her Blackness. It appears to be linked to her thesis (2017) which explored educational psychology's link to colonialism using solution circles and autoethnographies. Agyeman and Lichwa's 2020 paper explored their reflections and experiences as Black EPs in a predominantly White profession. Mitchell-Blake is a Black woman educational psychologist. Her 2020 paper applied Gibbs' Reflective Cycle (1988) and Schön's Reflective Framework (1983) to create a personal model to reflect on her experiences as a Black woman trainee EP, in a predominantly White Local Authority. Kusi's paper offered visual art as a tool for helping professionals to develop their anti-racist practice. Kusi is a Black educational psychologist who discussed her experiences and feelings of challenging racism as a newly qualified EP and offered visual art as a tool to support anti-racism in the helping professions. Ajewole (2023) is also a Black woman educational psychologist. She aimed to provide a critical review of how EPs engage with the Black community and apply anti-racism. She incorporates a reflective style with reference to her own experiences on placement in White-dominated LA.

2.5 Race, Society and Educational Psychology

Many BWEPS whose papers were read for this review, offered commentary on the significance of educational psychology itself, as a discipline and profession, acknowledging its connectedness to race and racism. Wright (2020) offered a detail description of the historic colonial underpinnings and its relation to current practice in educational psychology. She discussed Francis Galton and Cyril Burt and their influence on developing psychometric testing as a means of categorising children based of IQ, but the premise was steeped in scientific racism and eugenics. Wright's (2017) thesis covered the history of the profession in detail, describing the inseparable links between educational psychology and colonialism. A key reflection stuck with the current researcher which encompasses some of the views shared, "If we were to decolonise educational psychology, would there be anything left?"

(Wright, 2017, p. 92). Wright suggested the impact of colonialism still informs the practice of current TEPs and there remains a reductionist approach which seeks within-child explanations of behaviour. She described how EPs oftentimes ignore the social-political context, which is likely impactful to a child's presentation. It is noted that Wright's thesis was before the larger popularisation of the BLM movement in 2020 where there is now more awareness of the social-political context. However the impact of this popularisation on the lives and outcomes of the BAGM children, young people and families that EPs work with, remains to be seen.

Ajewole (2023) begins her article with an outline of the UK demographic data and the historical context of the transatlantic slave trade, the Windrush generation and systemic racism. When considering race and education, she explained the patterns which occur when the 'problem' remains with Black children, instead of an education system which fails to support them. She examines the treatment that Black children receive from EPs and whether their access to EP support is fair and reasonable. Agyeman and Lichwa (2020) also outlined the longstanding nature of institutional racism in the British school system. They commented on how conversations today echo Coard's original work in the 1970's (Coard, 1971). They discussed the increased likelihood of Black children being identified as having SEMH needs and the impact of teacher perceptions. This can then negatively impact provision, resources and outcomes for Black children, with links to the school-to-prison pipeline and the criminal justice system. It appears clear to the current researcher; how significant the impact Educational Psychologists could have in redressing power imbalances in schools, if the profession accepted the responsibility to engage in anti-racist practices.

Agyeman and Lichwa (2020) discussed the Black Lives Matter movement, Anti-Black racism and the valid worldwide outrage after the aforementioned Ahmaud Arbery, Breonna Taylor and George Floyd were murdered in 2020. They described the increased discourse and acceptance for discussing race and racism in society, and the acknowledgment of White privilege was encouraging. They outlined the impact and timing of COVID-19, how societal

upheaval, social distancing and homeworking, provided time for critical reflection and internal scrutiny. Many people were faced with the horrific and deadly realities of racism and some finally overcame the discomfort in learning that much more had to be done. They discussed how COVID-19 itself exposed further systemic racism in relation to health and that the clear disproportionality in deaths in the Black community, was likely due to systemic social disparities.

Some BWEPs outlined a similar experience to the current researcher, encountering limited literature which explored anti-racism in educational psychology. Wright (2017) encountered a lack of research when searching for research which addressed the topic of race and its impact on the EP role, but also in exploring the experiences of Black T/EPs. As a result, Wright referenced literature from clinical psychologists to support her thinking, as she could not find much research which explored this with EPs. She reflected “The stories of racialised people are not readily available or a central part of the profession” (Wright, 2020, p.7) which resonated with the current researcher’s experience. She reflected that despite its blatant colonial and racist underpinnings, educational psychology is particularly resistant to acknowledging and confronting this issue.

This sentiment was shared by Kusi (2020), who felt the absence of an evidence base, literature or frameworks which would support her and other helping professionals on their journeys to challenge racism. Similarly, Agyeman and Lichwa (2020) commented on the resistance and silence around addressing institutional racism and its continued impact on the educational psychology profession. Ajewole (2023) also felt there was a lack of research on Black families’ experiences of educational psychology. Upon writing this literature review, it still appears that there is limited research which explores race in educational psychology from the Black perspective, though it is noted that there is perhaps slightly more than what there was.

2.6 Internal Conflict

A key theme which arose from the literature in this review was the unique experience of being a Black woman in a predominantly White profession. Particularly the balance of one's Black culture and identity, and its contrast to working in a Eurocentric profession with a colonial history such as educational psychology. Wright (2017) outlined her experiences of being a Black woman EP working in a profession that is steeped in 'Whiteness'. In her paper, Wright explored her experience and feelings of estrangement, othering, and distance from the profession, due to her Black identity. At times she felt she needed to silence herself and address her feelings of impostor syndrome due to the expectations of the role which did not naturally align with her values as an individual. As a Black woman, Wright (2017) wrote that in order to survive the profession, she felt she had to engage in psychological practices akin to colonialism and reflected on the emotional impact of doing so. She described the conflict of balancing and maintaining her identity, whilst engaging in the Whiteness of the EP profession.

Agyeman and Lichwa (2020) outlined their re-occurring impostor syndrome, standing out amongst colleagues, and finding themselves adapting their behaviours to 'fit in' with their peers. Similarly, Wright (2020) discussed feeling not good enough, devalued and poorly understood as a Black TEP. Ajewole (2023) also discussed feeling impostor syndrome when considering her Black identity and its difference to those in her White-majority service.

Kusi (2020) wrote how she had experienced some input regarding social justice as a trainee, but it was not at a level which enabled her to feel comfortable and confident in challenging discrimination in the moment. She described the feelings which accompanies this, where she knew she must say something but did not know what to say. How this then led to inaction, and the subsequent rehearsal of spiels she would have liked to have said, but ultimately did not. The consistent inaction when faced with discrimination was causing an internal conflict for Kusi, as this did not match with the EP that she wanted to be. She also

noted the Eurocentric understanding of psychology and the absence of alternative and decolonised thought. She shared how not working in ways which aligned with her values, had led to her beginning to distort her own feelings, and doubt her previously trusted intuition.

Particularly interesting to the current research was Ajewole's (2023) experience of challenging racism in her schools. She outlined the seldom discussed consequences - what happens next? How would her experience of calling out injustice be different if she was not Black herself? Indeed, it came natural for Ajewole to challenge, but at what cost? People are often offended when challenged and how sustainable is it, to be the only Black person in the room yet also the one who is challenging others? Ajewole's paper offered important further insight into the layered and multi-faceted experience of being a Black woman in educational psychology.

2.7 Facing Hostility and Challenging Racism

The prior papers reviewed for this study were clear that Black women EPs' experiences of working in this profession when considering their race and anti-racism, were not easy. They wrote about the discomfort and the emotional impact of being one of the few Black women EPs in their services and their own experiences of racism and microaggressions. In Mitchell-Blake's (2020) paper, she provides context to her local authority, which was 83% White, right-wing, UKIP votes were high and general rhetoric suggested aversion for change or difference. She outlined the stark realities of her experience, where she had to consider whether she herself, was included in the demographic that was not welcome in her borough. "Feelings of apprehension and fear arose as I wondered how my race would be received by the CYP and families I would encounter" (Mitchell-Blake, 2020, p.2). Ajewole (2023) shared a similar experience in a predominantly White service and wonderings if she was included in the depiction of negative stereotypes of Black people.

Agyeman and Lichwa's (2020) vignettes offer raw insight into their racialised experience. Agyeman outlined her experience as a Black woman, whilst working in a school where she heard narratives being shared by staff about Black children which were underpinned in bias. Lichwa shared her experience of hearing racist stereotypes being used in a consultation as a TEP, and then feeling unable to challenge due to the shock and power imbalances. These feelings of discomfort when faced with outward racism and needing to say something but not knowing how, or what, has also been reflected in Kusi's (2020) paper above. For Black EPs, it appears that it is more than fulfilling your professional responsibility to challenge discrimination (HCPC, 2023), hearing racist comments like this can also be offensive.

Agyeman and Lichwa (2020) described their own personal experiences of racism in schools, wider society as a child, and at work as an EP. "I speak from my experience as an EP, having a one-to-one initial consultation with a White parent (angry with the school and the Local Authority) who decided to fully re-enact her son's use of the "n" word ("because he was frustrated") and had the audacity to say the full word in her re-enactment." (Agyeman & Lichwa, 2020, p. 6). This experience was particularly shocking and atrocious, and it makes the current researcher reflect on the importance of outlining Black women's experiences of EP practice, particularly regarding race and racism. It is abhorrent that they experienced this sort of explicit racism whilst at work and reiterates how much work is needed to be done.

Agyeman and Lichwa (2020) also explore racism as a trauma and acknowledge the nuance of Anti-Black racism. They discussed how Black children, families, professionals, and other Black EPs may experience trauma from their direct or indirect experiences of racism, and its exposure in the media. They described how for some younger people, BLM was their first interaction with anti-racism being discussed so openly, as its prevalence in the media and wider society to this extent was previously unheard of. They also explained how this increased discourse of racial injustice led to the subsequent uprising from racist people

who are particularly resistant to change. Which leads to further risks of violence and explicitly racist incidents.

2.8 Engaging with the Black Community

Another aspect of anti-racism, Black womanhood and the EP profession are the opportunities for BWEPS to engage with and understand the experience of Black families. There is naturally a need for representation and families should feel that the people who are supporting them are reflective of their community. Ajewole (2023) outlined her experience of benefitting from using her own cultural background and knowledge to support the expression of a Black mother during a consultation. However, though she aimed to redress power imbalances by ensuring the mothers voice was heard, she was also mindful of the other power imbalances between members of the Black community itself, where she as a professional could be perceived as belittling to the parent. She reflected on how negative societal rhetoric pertaining Black people can be internalised by members of the Black community too, including herself, and the need for all to be mindful of their biases.

Mitchell-Blake (2020) outlined her experience of navigating a situation where her race was directly relevant to some casework. She wrote about meeting a young Black girl in year 7, Tanya, who was at risk of exclusion despite having an EHCP. Tanya had needs in the area of communication and interaction yet was at risk of permanent exclusion for not wearing correct school uniform. She and her sister were recently involved in an altercation with pupils whose parents had followed the children home to explain that they were 'not wanted' in the school. Mitchell-Blake wrote how Tanya's mother had forgotten about the EP consultation and in response, the SENCo of the school suggested the mother had her own learning needs. Tanya told Mitchell-Blake in individual work that she was not believed in school, that her teachers were racist, grumpy and she was not being treated equally.

Mitchell-Blake felt that Tanya likely felt safe sharing her feelings with her as their shared race meant she presented as somebody who would understand her experience.

Mitchell-Blake had feelings of anger and disgust at Tanya's experience and spoke with a fellow TEP who she noted was another minoritized person. She spoke in detail about the power of reflection using an adaptation of prior reflection models. Mitchell-Blake also valued supervision, which enabled her to consider what were her own thoughts and feelings and what are the thoughts and feelings of those she was supporting.

Mitchell-Blake rationalised that the root of the issue was her over-identification with Tanya, and it was her own feelings as a Black woman in a White-dominated LA which needed to be addressed. She reflected, "I was able to identify that I had been identifying with Tanya. I had convinced myself that the school as a system was prejudiced and therefore hindering Tanya's progress. In reality, it mirrored my fears of being based in an LA where I may experience prejudice and, therefore, not know how to navigate it" (Mitchell-Blake, 2020, p.3). Race-based overidentification with others is easy and can absolutely lead to problems when it is not addressed (Sandeem et al., 2018). All EPs must be reflexive and consider what they bring to interactions. But having personal experience does not, in the current author's view, diminish the valid concerns she initially identified, where Tanya disclosed her teachers were racist and treating her unfairly. Racist/xenophobic comments were made by adult parents to children whom they had followed home, the SENCo made comments which suggest bias, and the statistics stating the disproportionality of exclusions for Black children despite evidence of needs are clear. Regardless of the personal connection as a Black EP, the racist undertones of Tanya's school experience still need addressing. However, it is noted that the only information provided to the reader is what was described in the paper, and it is possible more context went unsaid.

2.9 The Road Ahead and Critical Reflections

It was important to acknowledge the emotional weight of Black EPs being anti-racist advocates in their services. Kusi (2020) outlined the pressure experienced by Global Majority practitioners to become responsible for all issues relating to racial discrimination.

This phenomenon was echoed by Agyeman and Lichwa (2020) who reflected on the importance of anti-racist practice not becoming the responsibility of Black people, as it is not the second job of BWEPs to educate their colleagues on unlearning their biases. In the current researcher's view, anti-racism is "close to home" and understandably a passion for many Black and Global Majority EPs, but it is crucial this remains a passion and not an obligation enforced by others.

Wright (2020) offered considerations and reflections to mobilise change in EP practice. She discussed those who are responsible for this change, such as the governing and professional bodies like the BPS, DECP, AEP and HCPC, and the individual EP. She outlined the need for input from universities to support upcoming TEPs to be equipped with knowledge to understand race and power and its continued relevance to EP practice, without being tokenistic. University curricular must be current, thought-provoking and diverse and offer alternatives to the Eurocentric understanding of psychology. Importantly, race and racism, and its history and prevailing impact on educational psychology should be central and prevalent. She discussed the need for individual EPs to be reflexive, reflect in supervision and engage in socio-political discussions around wider society.

Kusi (2020) outlined the importance of Critical Race Theory (CRT) which supported her in developing the language and confidence to actively fight racism. She ended her paper by explaining the use of visual art as a tool which acted as both an outlet, and a method to document her experiences. She then outlined the importance of further work regarding anti-racist practice in the helping professions, the need for individual reflection, internal scrutiny and for the issues to be embedded in the teaching for all trainee practitioners. Kusi offered a unique and creative perspective which contributes to the understanding of Black women EP experiences. However, it was notable that although Kusi was an EP herself, and her reflections evidently relevant, her paper was openly a resource for all helping professions. This meant there was limited implications for EP practice, which is quite different from the current research, which focuses exclusively on the needs of Black women EPs.

Agyeman and Lichwa (2020) throughout the article examine the role of the EP in supporting Black pupils by challenging racism. They echoed the need for CRT, explicitly naming racism when it occurs and being mindful of the power of language through social constructionism. They provide lots of reflection for EPs, to consider their confidence and competence in being advocates for the needs of Black children in schools. They discussed the importance of EPs acknowledging their own race and considering the race of the CYP and families and intersectionality where necessary. They questioned why some other aspects of the Social GRRRAACCEEESSS (Burnham, 2012), such as “ability” and “education” are thoroughly dissected by EPs, yet race and ethnicity are not. They highlighted the need for individual reflection and more input during training years to equip TEPs with tools and confidence to routinely challenge issues regarding race and racism.

Agyeman and Lichwa’s (2020) understanding of Anti-Black racism as separate and pertinent naturally aligned with the beliefs and aims of the current research. They support the principles of CRT and use of appropriate terms. The current researcher also believes strongly in naming racism and using language which is indicative of the process were striving for – anti-racism. They focused solely on the experience of Black people and recognise the nuance in the Black experience which is not shared amongst all Global Majority people in the UK. However, some of their critiques of educational psychology were founded off the knowledge base at the time, such as the HCPC’s lack of diversity data, which has since been released (2023). These were valid reflections then and though it has been just three years, our understanding of anti-racism is growing in some areas and slower in others. Their research was reflective and idiosyncratic, and their sharing of experiences as Black women in the EP profession is extremely relevant to the current research question.

Mitchell-Blake (2020) developed her Personal Model of Reflection which distinguishes itself from Gibbs’ Reflective Cycle (1988) and Schön’s Reflective Framework (1983) which it adapts by acknowledging the impact of emotions on the reflective process. She discussed the importance of The Social GRRRAACCEEESSS (Burnham, 2018),

good supervision, the development of consultation skills, the need for educational psychology to be a diverse profession and the key and powerful reflection that due to our individual life experiences no EP is 'neutral'.

Ajewole (2023) outlined anti-racist practice as complex and suggested that more work is needed in the profession and individual EPs must address their own biases. She shared similar sentiments for CRT, social graces, and intersectionality training to challenge inequality. She suggested the use of well-known theories such as Bronfenbrenner (1979) and applying this to the impact of racism. That EPs must be equipped to consider person-centred practice, cultural responsiveness and develop their own knowledge of belief systems in communities. EPs must also challenge racism, name problematic trends and inequalities wherever it occurs, and adopt a whole team approach to ensure best practice. Black communities need to be engaged with, and their feedback gained. Finally she emphasised the need for a diverse workforce, and more Black EPs.

2.10 Appraisal

Most of the papers described above are opinion/reflection papers and therefore do not have accompanying empirical research findings. However, prior to publication in EPRAP, there is rigor and a double-blind peer review, leading to feedback and recommendations. In addition, though theses are not necessarily peer reviewed nor published, they provide empirical findings, are highly supervised, reviewed and then defended by the author through Vivas, with recommendations before dissemination. It is noteworthy that the current researcher had to use 5 reflection papers and 1 thesis due to the lack of papers in traditional research databases which explored this topic. However, it was important that the current researcher maintained their priorities to Black women and kept the bounds of this research within the context of educational psychology. In addition, valuing reflection and alternative methods of knowing is welcomed within Black Feminist and Critical Race Theorist perspectives, and seeking alignment with this was important throughout this study.

Due to the reflective nature of the papers used in this literature review, it was not determined as relevant to complete a Critical Appraisal Skills Programme (CASP) Checklist. None except the thesis had a participant sample nor results and instead were a discussion of experience and reflection. The current researcher believes strongly in reflection, and it does feel uncomfortable to critique the papers in this review as being lesser-than, due to their focus on sharing of experience and reflective nature, when this too is the focus of the current research and is supported by Black feminist approaches. The papers did offer an insight into the experience of BWEPs and their views on ARP which are pertinent to the current research question.

It was also noteworthy that four out of the five EPRAP papers were found in the same edition of 2020, which concerned the 'Whiteness of Educational Psychology' (Williams, 2020). Though the editors mention it was an idea devised in 2019, it is also framed in response to the murder of George Floyd in May 2020 (Williams, 2020). Interestingly, there were no relevant papers found prior to 2020 which covered ARP in EPRAP, and just one (Ajewole, 2023), has been released since.

2.11 Chapter Summary

This chapter has outlined a critical review of the relevant literature which aimed to explore the experience of Black women EPs in educational psychology and anti-racism. The researcher outlined the research search process and synthesised the findings of the literature. The reoccurring themes identified from the papers include: the lack of research into ARP in educational psychology, a need for internal reflection, Critical Race Theory and intersectionality knowledge, a diverse and decolonised curriculum for TEPs and practical support to challenge anti-racism. They shared the significant emotional challenges of being a Black woman in White-dominant EP services and the dread of racism and microaggressions. They shared the realities of their identity on their experience and the emotional strain which can accompany anti-racism. The colonial and racist history of educational psychology and its

resistance to change was also particularly poignant. These, and the lack of papers which explored the experience of Black women marks the significant gap in knowledge which will be fulfilled by the current research, offering further evidence of this research's relevance and importance.

Chapter 3. Methodology and Data collection

3.1 Chapter Overview

In this chapter, the researcher outlines their overarching worldview and methods for data collection and analysis for this study. This includes commentary on their critical realist ontology, Black feminist epistemology and exploratory and emancipatory approach which acted as the basis of the research design. The research questions are outlined and defined, as well as the research aims. Participant recruitment, demographics and the inclusion and exclusion criteria will be discussed. Next, the chosen method for data collection using semi-structured interviews will be explored with insight into interview questions, approach and development. The chapter ends with a critical reflection of ethical considerations, and the use of Interpretative Phenomenological Analysis (IPA) for data analysis.

3.2 Ontology and Epistemology

It is important for scientific researchers to be clear on their ontology and epistemology as combined these form the basis of one's worldview and basic belief system (Guba & Lincoln, 1994). Acknowledging ontological and epistemological positions encourages researchers to consider their concept of reality, what, if anything, can be considered real or true, how much is based in individual experience and how is this linked with the goals and methodology of their research (Willig, 2013).

3.2.1 Critical Realist Ontology

Ontology refers to the understanding of the nature of reality, what one considers "true" or "real" and what can be known. Traditional positivist research believed that truth can be found, and it sought to test hypotheses against facts with the aim to develop causal universal laws (Robson, 2011). Positivism can be defined in many ways, but amongst other things, relies on the premise that objective knowledge can be obtained from experience or observation, which is free from values and founded on the ideas of fact, laws, rules, and

causation (Robson, 2011). Positivism has been critiqued by post-positivism which employs a similar “value-free” and objective approach, but with more acknowledgement of the impact of the researcher, bias and the potential for fallibility (Robson, 2011). Both are considered quantitative approaches which typically seek generalisability of findings, consistency over time and a statistical analysis (Robson, 2011).

In contrast, interpretive/relative approaches understand reality through the perspectives of their participants and the role of the researcher is to understand their participants views (Robson, 2011). Some understand that there is no distinct or objective truth independent of human consciousness and subjectivity and the researcher’s own values are considered part of the research (Robson, 2011). The aim is not necessarily for generalisation nor rule development, but instead an idiographic understanding and insight into a perspective. It acknowledges the impact of society, interaction and language and values individual insight. For those engaging in relativist research, reflexivity is important, and given that participants are people, who can only respond to circumstance based of their, experiences, their perspective, rather than the truth is sought (Robson, 2011; Willig, 2013).

The current researcher applied a critical realist ontological position and a Black feminist epistemology for this research. The researcher had considered whether their worldview aligned more closely with an interpretive/relativist perspective, as this approach supports the researcher’s lack of intention to find the objective truth and instead focused on experiences, perceptions and views. It was also recognised that given the nuances and diversity of Black Women EPs (BWEPs) experiences, a relatively small proportion of views were gathered for this study and analysed qualitatively. The researcher also appreciates that for relativist approaches, it is not always possible nor necessary, to separate the researcher from the research, and acknowledges her input and connection to the topic as another Black woman.

However, a critical realist ontology was chosen as when it comes to race and anti-racism, it is believed there is a further reality independent of participant perspective. Racism

exists and it is pertinent, impactful and longstanding. As outlined in the introduction, this study understands that the injustice which occurs for many Black and Global Majority people due to their race is not just experienced within individual realities, it is systemic and ubiquitous. Despite difference in individual experience, racism as a concept exists, it is real, and it would be uncomfortable and disingenuous to suggest otherwise.

Incorporating a critical realist perspective ensures the understanding of the previously described principles of CRT and racism as an acknowledged reality, but also offers an insight that allows for complexity and subjectivity which is based on the experiences of the individual. It offers a midpoint between the existence of objective truth, whilst also providing space for flexibility and an idiographic understanding. It recognises that an external reality exists, but that this is experienced differently through our own constructs (Robson & McCartan, 2017) and we make meaning of experiences through our perspectives (Clarke & Braun, 2013). Considering the nature of this research, critical realism also aligns with this study's aims for change within the context of the topic (anti-racism) and prioritises social justice (Mertens, 2010). "Adopting a critical realist stance not only provides a third way between positivism and relativism but might also help fulfil the emancipatory potential of social research" (Robson, 2002, p. 41). Critical realism acknowledges the impact of power and politics in research (Elshafie, 2013) and this study seeks to readdress imbalances by providing a voice to an underrepresented demographic.

3.2.2 Black Feminist Epistemology

Epistemology is concerned with the relationship between what is known and the knower, "What do we know? What can we know and how do we produce and then validate knowledge?" (Mngaza, 2022, p. 63). Black feminist epistemology acknowledges intersectionality, and the oppression that Black women face due to their race, gender and other factors, which influences their ways of knowing (Hill Collins, 2000). For the researcher,

incorporating a Black feminist epistemological approach, reinforces a lens of understanding and knowledge-seeking through acknowledgment and appreciation of Black womanhood.

Black feminist epistemology is the chosen epistemological perspective as the researcher acknowledges that aspects of her identity, particularly her 'Blackness', has significantly impacted the likelihood of completing this research (Mngaza, 2022). A detailed understanding of Black feminism is outlined in the introduction but for the purpose of this section, this epistemology aligns with the researcher's understanding of the intricacies of being Black and a woman, and how the experience of these two contrasting groups intersects in a White-woman-dominated profession.

As mentioned, traditional positivist approaches acknowledged a singular, true reality, but those who sat outside of the target demographic were excluded in research and had their experiences marginalised (Mngaza, 2022). It considers that if there is one reality, whose reality is accepted and what are the consequences for those whose views are not included (Mertens, 2010)? There have been efforts to incorporate decolonising practices in psychology over the last few decades as it is now understood that what is known, is based of those who were heard at the time (Mngaza, 2022; Wright, 2017). Historically, 'those who know' have been White men, and a Eurocentric understanding of the truth is universally accepted (Hill Collins, 2000; Mngaza, 2022; Salami, 2020).

The researcher has documented the difficulties in incorporating race into feminist discussions in the introduction. Feminist critique of current epistemologies explains that most psychological research which forms the basis of our understanding had solely male participants, and their findings skewed to represent a male perspective which reinforced sexist ideals (Willig, 2013). But even feminist perspectives did not include the views of BAGM women (Robson, 2002).

Black feminist epistemology is an approach for researchers who view their studies through a lens which openly acknowledges their Blackness and womanhood. Hill Collins (1998) outlines Black feminist epistemology as a means to value the unique insights and perspectives of Black women which is often dismissed and devalued. It acknowledges the difficulties experienced by Black women in academic spaces, where their research is over critiqued, dismissed and not offered the same neutrality prescribed to White researchers (Hill Collins, 2000; Mngaza, 2022). Anti-Blackness is common in academia and Black scholars have detailed their experiences of feeling persecuted, undervalued and overwatched in their professions largely due to racist stereotypes (Bowden & Buie, 2021). Particularly relevant to the current study was the understanding that those who have personal experiences or are impacted by phenomena, have meaningful perspectives that they should be able to describe for themselves (Hill Collins, 2000; Delgado & Stefancic, 2017), this is key to Black feminism and Critical Race Theory.

The researcher chose Black feminist epistemology because they acknowledge the impact of their identity on their decision making, and the lens of which they have viewed this research. They recognise their own, and their participants' womanhood and Blackness, and it is through this; that they explore this research. The researcher sought to provide space for other Black women to share their experiences and they did this as a Black feminist.

3.3 Research Purpose and Design

3.3.1 Research Purpose

Using a qualitative design and a critical perspective, the purpose of this research was to take an exploratory and emancipatory approach to compliment understanding of Anti-Racist Educational Psychology Practice (AREPP), from the perspectives of BWEPs. This research is exploratory, as due to the minimal prior research regarding the Black experience of anti-racism in educational psychology, the purpose of this study is to further the understanding of an under-researched phenomenon. The prioritisation of marginalised

voices is also central to Black feminist theory (Hill Collins, 2000) and CRT (Crenshaw et al., 1995). The purpose is also supported by IPA, which aims to explore participant views, orientation and sense-making of the world.

This research was approached with a critical perspective as it is believed more could be done to support the needs of BAGM EPs and children through anti-racism. In addition, the views and experiences of BWEPs should be sought, to ensure the future understanding of ARP encompasses their perspective. Incorporating a critical lens encouraged the researcher to not only explore Black women EPs experiences of anti-racist practice, but also reflect on the structures which allow racism to continue with an emphasis for change and improvement (Mertens, 2010). Essentially, the researcher wanted improvement in educational psychology relating to ARP and believed this can be achieved through broadening our understanding of *who knows*.

3.3.2 Research Design

Like most qualitative research, making meaning of experiences is crucial, including the meaning participants attach to events or experiences themselves (Willig, 2013). This research is emancipatory, and it was also intended to be transformative but the researcher acknowledges the absence of participatory elements which are often needed when aiming to readdress power imbalances through transformative research (Chilisa, 2020; Mertens, 2010). Transformative approaches encourage complete participant involvement in research, from topic identification, design, implementation, and dissemination of the findings (Chilisa, 2020). This readdresses power imbalances as participants are seen and acknowledged as the rightful *knowers* on topics which impact them (Chilisa, 2020). Essentially – “nothing about us, without us”.

The researcher did consider applying a participatory approach for this research by recruiting BWEPs as co-researchers who could support with research design and implementation. The researcher did also consider how employing a participatory approach

would reduce researcher bias. However, a participatory approach was not included for two reasons. Firstly, the researcher strongly believes that despite Black people being positioned to engage in anti-racist practice work (Agyeman & Lichwa, 2020) there should not be an expectation for them to frontload this journey (Mngaza, 2022). The researcher is very mindful of Racial Battle Fatigue which refers to the energy, emotional toll, psychological, physiological strain, and time needed to fight racism (Smith et al., 2007) Essentially, the researcher did not want to reinforce the ideas that it is BWEPs responsibility to change educational psychology by asking them to design and implement this research. Race and anti-racist discussions can be upsetting and emotive and the thoughts, feelings and experiences they offered in their interviews were substantial contributions. It was important that the emotional strain of planning and implementing the study remained as the researcher's responsibility, not their participants.

Secondly, EPs are notoriously busy (Wright, 2017). Due to an increase in statutory workload and the well-documented shortage of EPs, working in local authorities is tricky, supply and demand does not align, and there is often not enough time to complete the allocated work (Lyonette et al., 2019). Given this, the researcher acknowledges the oppression which subsequently occurs for Global Majority staff who, due to personal interest and desire to support children who look like them, undertake anti-racism as an additional responsibility to their job description, meaning they are then unable to engage in more valued or interest-specific work (Howitt & Owosu-Bempah, 1994). The researcher believes that the time of a BWEF, individually or professionally, is precious and they should not feel obliged to indulge in this topic for any longer than necessary. It was crucial for this research to not add to the workload of busy Black women.

Nevertheless, the researcher values the participatory approach and acknowledge there is always significance to meaningful participation, even if it was to recruit one co-researcher. However, given the circumstances that has been outlined and the time and emotional impact of race and anti-racism, it is hoped that although it may not be completely

transformative due to lack of participatory input, this research remains emancipatory and empowering for Black women.

3.4 Research Aims and Research Questions

As mentioned, the purpose of this research is to take an exploratory and emancipatory approach to compliment understanding of AREPP through the perspective of BWEPs. This is needed as the topic of anti-racism is under-researched in educational psychology, and though the need to do more regarding race and anti-racism has been suggested in the past, (Division of Educational Psychology, 2006), the amount of research is minimal, dated and none focused on the experience of it, particularly from the perspective of BWEPs.

Ibrahim (2008) outlined the process of developing effective research questions. Researchers must consider the “problem” or topic they wish to explore and use existing literature to extend their thinking. This is completed using WHO (is being impacted), WHAT (must we find out to solve the problem) and HOW (will the study impact on the ‘who’)? It is important to note that this research will be analysed using Interpretative Phenomenological Analysis (IPA), where research questions are often broad, open and there is no hypothesis testing on behalf of the researcher (Smith & Osborn, 2008).

There were two research questions for the current study:

1. What are the thoughts, feelings, reflections, and experiences of Black women EPs in relation to anti-racist practice in educational psychology?
2. Which factors are identified by Black women EPs as being important for anti-racist practice in the educational psychology profession?

The aim of this research was to ensure the experiences and views of BWEPs are included when considering the ongoing development of anti-racism in educational

psychology. The researcher intended to gather insight on BWEPs experiences to provide an understanding of AREPP which reflects their interests. This aligns with the use of IPA where “There is no attempt to test a predetermined hypothesis of the researcher; rather, the aim is to explore, flexibly and in detail, an area of concern.” (Smith & Osborn, 2008, p. 55). It also aligns well with CRT and Black feminism. The concern for this research being anti-racism in educational psychology and its impact was Black Women EPs. The first research question relates to participants’ prior experiences, thoughts and feelings for AREPP. It was important participants were given space to share their experience, thoughts and the feelings anti-racism evoked. The second question considers future practice, what do BWEPs consider important for anti-racism in educational psychology, this being for themselves, or others. Essentially, what – if anything, needs to happen now? What needs to be avoided or changed and what are the next steps?

3.5 Participants

3.5.1 Inclusion and Exclusion Criteria

There were five participants for this research. All were Black women who were qualified and practising Educational Psychologists with an interest or experience in ARP, who speak English at a conversational level. Trainee Educational Psychologists (TEPs), Assistant Educational Psychologists, Non-practising or retired EPs were excluded from this study, as were any male, other Global Majority or White EPs. All five participants self-identified as Black with Afro-Caribbean heritage.

The researcher did not include the views of Black men EPs for two reasons. Firstly, the researcher wanted to explore the interaction between race and womanhood, share BWEPE experiences, and is learning through a Black feminist perspective. This was key to the purpose and aims of this research. Secondly, in recent demographic data, 81% of respondents identified as female, 3% preferred not to disclose and just 15% identified as male (HCPC, 2023). This 15% includes men of all ethnicities. The researcher was only

seeking five participants and given the limited numbers of Black male EPs in the profession, had they included Black men in the criterion, it is likely they still would not have recruited any males.

3.5.3 Sample Size

The views of five participants were explored in this study. The researcher acknowledges the limitation of using a small and specific sample such as this and aware they are only including the views of a small percentage of the general EP population. However, the researcher has analysed their results using IPA , which aims for depth and richness on the meaning-making of their participants experiences (Smith & Osborn, 2008). This level of detail is more realistic when the numbers of participants are kept small. Five participants are considered reasonable for IPA as even three, is considered useful as a student who is completing IPA for the first time (Smith & Osborn, 2008).

3.5.4 Recruitment Strategy

Five participants were gathered using opportunity sampling. The researcher created an advert outlining a brief of the study aims and purpose, the inclusion and exclusion criteria and asked colleagues to share it within their services so that any Black women EPs who may be interested in participating could volunteer. This method was chosen as the researcher knew they were seeking a small sample of a specific group of EPs. If uptake was low, the researcher aimed to complete further recruitment through social media and other specific EP communities, though this was not needed as capacity was reached. Those who wanted to participate contacted the researcher via email where they were then sent the information sheet and consent form. Please see appendices C and D for information provided to participants.

3.5.5 Black Womanhood

All participants were Black women Educational Psychologists as the purpose of this research was to explore their experience of anti-racism in educational psychology. Black women were specified as the researcher acknowledged the impact of intersectionality (Crenshaw, 2017) and the unique experience of Black womanhood through the principles of Black feminism and CRT (Crenshaw et al., 1995). Black women must be able to *self-define* and share their own experiences as part of Black feminism (Hill Collins, 1995), and the researcher wanted to provide space for this. The EP demographic information provided by the HCPC (2023) suggests that there are just 140 HCPC registered Black EPS in the UK. This includes men and women EPs. Due to the limited numbers of participants required for this study, broadening the scope to include other Global Majority women may have led to this research unintentionally excluding or minimalising Black voices. In accordance with Black feminist thought, though the contributions of others are welcome, Black womanhood must be centred.

Importantly, this research is emancipatory as it aimed to not only include Black women, but it intentionally spoke to Black women exclusively. Employing a homogenous sample fits in with the Black feminist epistemology and aligns with the IPA method of data analysis which seeks to find meaning, differences and shared experiences. IPA allows for purposive sampling which “finds a more closely defined group for whom the research question will be significant” (Smith & Osborn, 2008. p. 56). As is common in IPA research, this study aimed to go beyond giving a voice, (Smith et al., 2022) and it is hoped the findings and implications for practice described, can also inform context and knowledge in the area of ARP.

3.5.6 Interest in Anti-Racist Practice

Despite focusing on anti-racist practice and implementing a critical perspective with the aim for change, the researcher did not expect their participants to consider themselves

anti-racist practitioners. The researcher sought the views of Black women EPs, but as mentioned, did not want to align with the harmful perspective that Black women must do all the groundwork for anti-racism in the profession. However, to answer the first research question, the researcher spoke with Black women about anti-racist practice in educational psychology through semi-structured interviews for up to 90 minutes, which required some interest in the topic. There also needed to be some experiences of anti-racist practice, such as engaging, or observing anti-racist practice discussions within their services, universities or schools. Participants needed to reflect on their experiences, and the interaction between their identity and anti-racism in the profession to address both research questions. In practice, despite this not being a pre-requisite, some participants did consider themselves anti-racist practitioners and had made changes to their practice based on their views on how race and power impacts their role.

3.5.7 Practising and Qualified Educational Psychologists

Finally, all participants were qualified and practising EPs. The prioritisation of anti-racism has soared since the murder of George Floyd (Lopez, 2020; Mngaza, 2022) and the researcher wanted the participants to be able to encompass this apparent movement when talking about their experience. Though TEPs would offer a compelling and interesting perspective, they have more restrictions on their practice due to the need to fulfil their course requirements, work within the boundaries of their supervisor's oversight and abide by their university's guidelines. EPs, on the other hand, work very flexibly, independently, making decisions based on their own professional judgement. They are largely able to apply their psychology and practice in a way which makes sense to them, within the boundaries of our regulating professional bodies (Norwich, 2013). So, they likely have more freedom to work in ways which would offer further insight into answering the research questions. In addition, due to the years of training needed to become an EP, plus however long they've been qualified, these EPs likely have more experiences to share than an TEP, on the phenomenon of being a Black woman with experience or interest in AREPP. The researcher

did not specify a minimum amount of time of which they must be qualified as they did not want to limit the participant reach any more than necessary. The researcher was happy for participants to reflect on any part of their life or time working in educational psychology, whether that be during their training or post qualification, as long as they were currently qualified.

3.6 Data Collection

3.6.1 *Semi-Structured Interviews*

The methods which are employed by a researcher to collect their data is dependent on their research questions and which method would be most appropriate to answer them (Robson, 2002; Willig, 2013). Individual online semi-structured interviews were used for the current study. For ease of transcription, all interviews were audio and video recorded using Microsoft Teams. Semi-structured interviews fit the current research aims, approach and are the most common and appropriate method for collecting data for IPA (Smith & Osborn, 2008). Semi-structured interviews require pre-determined questions, planned interview agendas and the interview itself is somewhat led by the researcher's desire to answer the research questions. However, there is no requirement for every question to be asked, nor asked in the same way, the researcher is encouraged to build rapport with the participant, and there is freedom to explore novel topics or content raised by the participant which was not part of the planned schedule (Smith & Osborn 2008; Willig, 2013). The interview is steered by the researcher and the open-ended questions asked act as prompts to encourage the participants to talk. Sharing experience and narrative is encouraged and the participants are free to openly share their perspective and experiences (Smith & Osborn, 2008).

In this study, the researcher completed five semi-structured interviews, each lasting up to 90 minutes. Due to the personal and emotive nature of the study, a comfort break was offered in the interview to ensure participants were feeling confident to continue. The

researcher had developed nine open questions to facilitate thinking. A list of these is provided in Appendix E. The interview questions were developed by thinking of the broad issues that needed to be covered and then questions developed to answer them (Smith & Osborn, 2008). This included:

- Participant EP background and identity,
- Their views and experience of AREPP,
- The impact of their identity on their experience,
- What they think is important for AREPP going forward.

The interview questions were put in an appropriate sequence which was logical and sensitive (Smith & Osborn, 2008), beginning with less emotive topics such as their identity and role, to ensure rapport could be built before they were asked more in-depth or sensitive questions. Depending on the responses from the participant, most questions were asked, but the order varied between them and generally all interviews covered similar topics, though in varying depths. Some participants explored a topic that would have been asked in a later question so when it came to the question, they were asked if they had anything else to add. The researcher sought for their involvement to be minimal, and the questions aimed to be neutral rather than leading, closed or manipulative. It was also important that the participants felt they had some control on how the interview developed (Smith & Osborn, 2008) and the researcher welcomed participants who shared perspectives outside of the dedicated questions.

Throughout the interviews, the researcher was mindful of lexical comparability and wanted to ensure the researcher focused on their intended meaning rather than the words they used (Willig, 2013). The researcher would occasionally check understanding and repeat back their comments to reassure them the researcher was engaged but also to prompt them if the researcher had misunderstood their responses. As encouraged by IPA, the researcher prioritised making the participants feel comfortable and ensuring rapport was built was important. The researcher knew the interview required an in-depth understanding of their

experience and acknowledges the emotional impact of discussing identity and anti-racism in relation to their work. The researcher was therefore considerate of the language they used and non-verbal cues to ensure the interview was not breaching areas which would make participants feel uncomfortable (Smith & Osborn, 2008).

3.7 Data Analysis

3.7.1 Interpretative Phenomenological Analysis (IPA)

IPA aims to explore how participants make sense of their experiences (Smith & Osborn, 2008) which aligns with the study's wider aims, position and methodology. Like most qualitative approaches, meaning making is of the utmost importance and the critical realist approach aims to understand an acknowledged reality, whilst providing individual insight that allows for complexity and subjectivity based on the experiences of the participant.

IPA entails a particularly deep and detailed analysis of data which aims to explore and understand how participants perceive and interpret the circumstances they experience (Smith & Osborn, 2008). The data obtained from IPA should offer an understanding of a participant's sense-making of the world. It focuses on experiences, perceptions and views and it is common for 'exploring' to be the key verb when applied to research (Smith et al., 2022). It is founded on the principles of being intentionally directed at a cause or process, in this case ARP, whilst acknowledging the power of individual perspective (Smith et al., 2022).

A key aspect of Interpretative phenomenological Analysis is the involvement of the researcher, where the analysis is double hermeneutic. This acknowledges that the final understanding is the researcher's interpretation of the participant's interpretation of their experience (Smith & Osborn, 2008; Willig, 2013). The researcher is encouraged to immerse themselves in their participant's life as much as possible, whilst acknowledge their personal connection to the topic and how they have made meaning of their participant's experience. However, though IPA is transparent about the impact of the interaction between the

participant and the researcher, this does not retract from its aims for integrity and depth of analysis, which intends to be systematic and detailed in nature. To ensure trustworthiness, bracketing was completed, where the researcher set aside their own preconceptions or biases to engage with the data as objectively as possible. The researcher kept a research diary to record thoughts and assumptions made throughout the interviews, and the process of designing and completing this research.

3.7.2 Rationale for IPA

For the current study, it was particularly important that the method used to analyse the data would support the detailed understanding of the complex experience of Black women who have engaged in anti-racism in educational psychology. It also needed to be empowering and emancipatory. For the researcher, this meant valuing their authentic voices, allowing a full and encompassing perspective and not skirting around the issues with superficial or shallow inquiry. Considering the complexities and emotional nature of race and anti-racism, the interview analysis must have the depth required to accurately portray the feelings and views which it evokes. IPA intends to go further than exploring participants experiences, it instead acknowledges that the accounts they give are inherently subjective and seeks to understand the meaning and significance participants place on their own experiences (Smith & Osborn, 2008).

As earlier mentioned, it also encourages a homogenous and small sample size, which correlated well with the design of the current study. All participants were Black, all were women and they all had interest or experience in anti-racist practice in educational psychology. IPA allows a researcher to explore their participants' lived experience, but also consider what the participants have in common when facing the same phenomenon. It aims to understand 'what it is like' but leaves space for criticality (Smith & Osborn, 2008). It is particularly useful in complex and novel research areas, which pairs well with the current study.

3.7.3 The IPA Process

The process of IPA which was used for this study follows the seven-stage process as described by Smith and Colleagues (2022). This was an in-depth and iterative process which began with transcription. For all participants prior to analysis, the researcher transcribed each interview. This ensured that the contents of the audio-video recording were verbatim depicted in text. The recording was listened to, whilst the transcripts were read to ensure accuracy. In line with ethical agreement, all identifying information pertaining to the participants were removed at this stage and pseudonyms provided to ensure anonymity. Each transcript was analysed individually with Personal Experiential Themes (PETs) developed before creating Group Experiential Themes (GETs). A list of PETs for each participant and a sample table is provided in Appendix I and J. The seven-stage process of IPA is provided below.

1. Familiarisation of the text – this involves the reading and re-reading of the transcript multiple times. Anything of interest was noted in the researcher’s research diary.
2. Creating exploratory notes – Notes were left on the side of the margin on ‘what matters’ to the participant and its meaning. It was important to note what participants understood or thought about issues, values, principles, relationships, feelings or processes. This could be a linguistic, conceptual or descriptive note on what they said and begins to interpret some understanding of their experience.
3. Creating experiential statements – Notes were left on the right side of the margin which aims to reduce volume of exploratory notes and provide a core meaning of a piece of text.
4. Searching for connections across experiential statements – Experiential statements were spread out randomly and the researcher read each statement looking for connections between them until clusters of statements were developed to create themes.

5. Naming the Personal Experiential Theme – The clusters of experiential statements were named and placed in a table. The associating quotes, phrases or words from the transcripts were added beneath them.
6. Continuing analysis for other cases – Stage 1-5 were repeated for each participant until the researcher had 5 PET tables (one for each participant).
7. Working with PETs to develop GETs across cases – The aim of this stage is to look for patterns, similarities, or differences across participant PET's. These were then grouped together to form GETs which were then assigned an appropriate name.

3.8 Ethics

3.8.1 Section Overview

This research was approved by the University of East London, School of Psychology Ethics Committee and followed guidelines set from the British Psychological Society (BPS). Evidence of this is provided in Appendix F. This section will outline the ethical considerations for this research, regarding confidentiality, reliability, consent and reflexivity.

3.8.2 Informed Consent

All participants volunteered to partake in this research by contacting the researcher by email. Participants were provided with an information sheet which outlined information regarding the researcher, the nature of the research, the process and information regarding consent, withdrawal, risk and confidentiality. They were also provided a consent form. Upon reading both documents, the participant was asked to sign the consent form and return it to the researcher via email. Participants were encouraged to ask any questions and a date/time for the interview was agreed. It was important informed consent was sought to ensure participants were clear on the scope and expectations of the research, therefore consent was gained again at the beginning of the interview, and they were asked if they needed clarification or reminding of the research aims. Participants could withdraw their consent and

leave the interview at any time without disadvantage or consequence. After the interview, participants could ask for the removal of all their data within two weeks of their interview date. Afterwards, analysis had begun, and this would not be possible. No participant asked for their data to be withdrawn.

3.8.3 Confidentiality

All participant identities are confidential, participant data was anonymised, and pseudonyms allocated at the transcription stage, no identifiable information of the participants will be distributed or included anywhere related to this research. Any material resulting from the research or write up does not contain personal participant information and any identifying information such as consent forms were stored securely and separately. All data was stored securely using UEL's OneDrive, an encrypted hard drive and password and biometrics protected laptop for secure encryption and authentication. All contact details will be deleted in accordance with ethical approval conditions. All personal identifying information shared in the interview is confidential and redacted in all quotes or transcripts. Due to the limited number of BWEPs, the researcher had to be particularly careful about any information or experience that could narrow down the identities of the participants through process of elimination. Due to the nature of the study, ensuring participant confidentiality is of the utmost importance, so any reference to information or experiences which could identify them was also removed from transcripts and analysis. This at times went beyond the typical identifying information.

3.8.4 Protection From Harm

Race is an uncomfortable topic to discuss, and it is possible that this research may have evoked some difficult feelings, particularly with the need to be introspective and consider the link between their identity and their profession. All reasonable steps were taken to support their wellbeing, such as offering a break and minimising fatigue. A variety of resources and service was provided in the debrief to support them afterwards. However,

some participants informally told the researcher that engaging with the research was beneficial and, quite enjoyable.

3.8.5 Trustworthiness

Issues of trustworthiness are central when completing qualitative research, especially considering credibility, transferability, and confirmability (Shenton, 2004). For this research to be considered credible, the researcher has adopted well-known and popular methods with a firm research base such as the use of semi-structured interviews and IPA. The researcher spent significant amounts of time analysing the data, revisiting PETs and GETs to ensure its suitability and connection to the original transcripts. Over the course of completing the analysis the researcher repeatedly referred back to the transcripts to ensure that what was being written, reflected what had been said. This is part of the iterative and hermeneutic process described by Smith and Colleagues (2022) for IPA. The in-depth processes used to complete analysis were followed and consistent for each participant. Finally, the quotes provided in the findings chapter are detailed, and comprehensive with context given as much as possible.

Transferability refers to the potential of the findings being applied outside of the current research context (Willig, 2013). This can be difficult as the findings are closely linked to the original data set, which are specific to a small specific population which cannot necessarily be duplicated (Shenton, 2004). However though it can be difficult, the process of transferability should not be abandoned (Stake, 1994) and can be supported by ensuring a detailed description of the methodology (Willig, 2013), which the current researcher has provided. The researcher has also offered an in-depth account of the research context and background. The findings offer a helpful and applicable understanding to the experience and features of ARP from an underrepresented perspective, which likely can be applied to other EPs.

The researcher considered confirmability, which explores the researcher's own impact on the research itself. Testimonial validity has been prioritised and it was important

that participants perspectives were accurately reported. As mentioned, throughout the interviews, the researcher checked inference and understanding in the moment to minimise the researcher's interpretation bias. The researcher was also reflexive and mindful of how their own identity may impact on what the participants shared. This includes the responses the researcher received but also how the participants may have had a different experience or been asked different questions if they were interviewed by someone else. However, throughout the process the researcher has kept a research diary and reflected on their experiences and biases, they have sought plenty of supervision from their Director of Studies. The researcher aimed to make each participant feel comfortable to share their perspective, listened carefully and allowed space for expression.

3.9 Chapter Summary

This chapter has outlined the data collection and methodological approach for this research. It began with an outline of its critical realist ontological position and Black feminist epistemology which acted as the basis of this research. It then discussed the importance of employing a critical and emancipatory approach for the study and defined the research questions and aims. Participant information and recruitment strategy was outlined, including the rationale for the inclusion and exclusion criteria. The use of semi-structured interviews, and its analysis using IPA was discussed, and the chapter ended with insight into the ethical considerations of the study. The next chapter will outline the results and findings as gathered from these methods.

Chapter 4. Research Findings

4.1 Chapter Overview

In this chapter, the researcher will outline the findings of the study following Interpretative Phenomenological Analysis (IPA) of the interview data. It details the Group Experiential Themes (GETs) and sub-themes, derived from the researcher's interpretation and analysis of the transcripts in accordance with the research questions. These explored Black Women EPs (BWEPs) thoughts, feelings and experiences of engaging in Anti-Racist EP Practice (AREPP) and the identified important factors for an Anti-Racist EP profession. Each GET was developed by looking across Personal Experiential Themes (PETs) for patterns, similarities or differences. Once each transcript was analysed in detail to form the PETs, the GETs were developed to provide a collective understanding of the experiences across the participant sample. This was done by looking at key themes, terms, views, emotions, experiences, differences and connections which arose from the PETs.

As advised for studies using IPA, the researcher outlined the GETs in this chapter (Smith et al., 2022), and a full list of PETs are provided in Appendix J. GETs provide a comprehensive representation of participants' in-depth views and experiences across the group. It is also encouraged within Black feminist approaches to look across experiences, provide standpoints and discuss shared phenomena. However, though the GETs are reported, it is important that their individual perspectives remain clear, and views of each participant have been clearly labelled throughout the chapter. There were five participants for this study: Abena, Ife, Megan, Tyra, and Yvonne. Three GETs and their ensuing sub-themes were identified and detailed below in Table 4.1. Each will be explored in turn.

Table 4.1

Summary of GETs and Sub-themes following IPA of the interview transcripts.

Group Experiential Theme (GET)	Sub-themes of GET
Black Womanhood	Intersectionality and Identity A Focus on Blackness Racism and Microaggressions
Complex Experiences	Engaging in ARP Working Groups The Impact of George Floyd Discomfort, Dismissal, Fragility and Defensiveness Valuing Allyship Mixed Feelings
Key Features of Anti-Racist EP Practice	Active and Embedded Engagement Anti-Racist Services, Seniors and PEPs Exploring Race and Identity Challenging Racism Advocacy and Alternative Narratives Reflection, Introspection and Supervision Individual Knowledge Development Awareness of Tools

4.2 Group Experiential Theme 1: Black Womanhood

The GET 'Black womanhood' has three sub-themes and aims to contribute to the first research question – “What are the thoughts, feelings, reflections and experiences of BWEPs in relation to anti-racist practice in educational psychology?”. This theme outlines the reflection and thoughts around ARP from the perspective of BWEPs, with continued reference to intersectionality, identity, racism and its impact on their experience of the EP profession.

4.2.1 Intersectionality and Identity

As outlined in the introduction, Intersectionality was first described by Kimberlé Crenshaw in 1989 which explained how individual characteristics such as race, gender, sexual orientation and class intersect and overlap to create power and oppression. Blackness and Womanhood are the two factors which were constant for all participants in this study. Participants shared the meaning of their identities, Ife shared: “*my experiences of*

what it means to be a feminine presenting woman in the world was intrinsically linked to Blackness” (Ife, p. 10). And she settled on the combination of both factors being the most meaningful to her experience: “I feel like there's some kind of symbiosis there. And so being Black feels really important. Being a woman feels really important, but the two of them together feel like the most significant thing.” (Ife, p. 10). Abena shared that as a Black Muslim woman, her faith was really important:

I think being Muslim to me is of primary importance... that's probably something which is a stronger part of my identity than me being Black. Being Black is something that I feel like I am, but it is not something that I always kind of like consciously think about, only when I'm in spaces where there's no Black people. (Abena, p. 3)

She later goes on to describe that her Muslim identity held more importance for her because she is more likely to be in spaces where she is the only Muslim. All other participants felt their Blackness, culture and ethnicity was the most important part of their identity, for example Yvonne: *“I do strongly identify with my [CARIBBEAN] heritage, and I recognise that I am a woman. But I think my yeah, being [COUNTRY] is probably the strongest part of my identity” (Yvonne, p.5).*

Abena shared that she rarely acknowledges her womanhood in educational psychology because most EPs are women, but recognises where other aspects of her identity are quite impactful:

I think to myself, “What did they think?”. Do they think - “Ohh OK, I've got like a Black lady. I've got a Muslim lady?” Not necessarily the fact that I'm a woman, but did their preconceived ideas impact what they think of me when I work with them? And I wish I didn't. I wish I didn't have to think about that before I go to a school or meet a parent or like... I wish it wasn't an issue for me. But it is what it is. (Abena, p. 22)

In this statement, Abena is describing the ways she considers her Blackness and Muslim identity in the profession, in ways she does not have to for her womanhood. Abena knows she has minimal control over the way she is perceived, despite wishes it could be different. Megan echoed the sentiment: *“The majority of EPs are women, that is not ever something that is pushed aside or like ooh, woman EP?”*. It is the norm. Whereas being Black, your like *“oh, you’re Black!”* (Megan, p. 20). She described how her Blackness was more of an outlier: *“My Blackness is something that you see first, and it is something that will, I guess put me at a disadvantage more than being a woman would.”* (Megan, p. 20). Throughout the transcripts it became clearer that Blackness or difference was considered more impactful in the EP profession, partly due to its distinction to the majority.

Despite the complexities, Blackness was valued by participants. Yvonne shared how she navigates her Black identity at work: *“When I walk into the room, I feel... I guess I do exude that confidence, you know, I take that. Yeah. [NATIONALITY]! I am here and I know what I'm doing. [...] being Black is my strength,”* (Yvonne, p. 23-24). Tyra shared that there were aspects of her Black womanhood which she applies to support her anti-racist practices:

Sometimes, we're seen as more accepted as well in certain spaces, so sometimes I feel like I'm advocating for Black men or Black males because if they try and speak up like, it is gonna get taken even worse than it would be taken from me. (Tyra, p. 20).

Tyra's identity as a Black woman has allowed her to advocate for Black boys, who may not have that opportunity due to racist-gendered stereotypes. Megan also shared she finds herself leading with her womanhood when seeking connections with others, particularly when she is not around her Black peers: *“within the EP career and you know, with anti-racist practice. I feel like, it is very easy to try and connect with people on womanhood first, because that's what you have in common,”* (Megan, p 20). Megan's statement describes the emphasis she places on certain aspects of her identity to help navigate experiences where

she was one of the few Black people. She explained that she has had multiple experiences of working in non-diverse areas, and how this can add complexity to the BWEP experience. Though she reiterates that for her own identity, Blackness was the most important to her.

Other areas which were important for participants' identities were class and socio-economic background. Ife shared her own experiences in school and how her class and varying socio-economic status in her childhood shaped her personality and resilience. Abena shared how her working-class background impacts her approach with Black and Global Majority Children, Young People and Families (BAGMCYPF):

I grew up in a working-class background [...] So, I feel that I can relate to them a little more. I understand their needs more and more considerate of their needs. Maybe things I would think about asking or questioning other people wouldn't necessarily.

(Abena, p. 21)

This statement outlines the impact of identity, intersectionality and how it permeates the lens and approach to EP practice. It also offers further reasons as to why representation and diversity is important as different lenses enrich EP practice.

4.2.2 A Focus on Blackness

The researcher had asked all participants about their interests in educational psychology, and it was interesting yet unsurprising that most shared interest in areas which, either they describe as benefitting BAGM children, or are areas where Black children are disproportionately represented. For example, Megan was interested in: *“emotional wellbeing and thinking about racial trauma and how that links to I guess trauma in general”* (Megan. p. 2). Yvonne shared her interest in youth justice: *“work with children at risk of offending [...], thinking about how we can improve educational outcomes as well as just general life outcomes for children that were at risk”* (Yvonne, p. 8). Exclusions and behavioural support were another key area of interest, for example Tyra: *“the area of exclusion is a specialism for*

me. [...] I've taken the job as the youth justice link" (Tyra, p.2). It seemed like participants were interested in supporting the needs of Black children and this is shown through the types of work they do and their specialisms and interests.

Participants felt their Black identities enriched and encouraged their interest in anti-racist practice. Ife spoke about double consciousness, and how the Black lens and her personal experiences shaped her outlook and perception: *"I have a distinct focus on Blackness and Anti-Blackness because A- because of my lived experience and like having some really interesting experiences in my own education. But also, because I think it is important"* (Ife, p. 30). Tyra explained that she had always been interested in ARP from before she joined the profession, she shared: *"Cause I'm a Black person, I think you automatically end up thinking about it more, just going through life, and then when you come into the profession, you kind of bring that with you"*. (Tyra, p.17). BWEPs have had their own racialised experiences and that is likely a motivating factor for their engagement with ARP in trying to reduce barriers for other Black children.

All participants shared an increased understanding and connectedness with the Black community. They shared their skills in being relatable to Black families and responsive to Anti-Blackness or racism:

I walk into the room as a Black EP working with a Black family. And I'm like, yeah, look, you've got someone that's representing, you've got someone who you can relate to, and you can see that they appreciate it and value it. (Yvonne, p. 24)

Talking about race and racism is difficult for many people and participants discussed how their own identity and perceived racialisation, supported families in discussing their own struggles and concerns:

it can sometimes be easier when you're when you're from the Global Majority yourself, because you're yeah, they see you and they automatically go like, "oh yeah you probably know what discrimination is like, so let me just tell you!" (Tyra, p. 33)

Here, Tyra's own Black identity gives cues to families that she has had to navigate her own experiences of racism and would likely approach their concerns with compassion and support.

This understanding and connectedness also extends to other Global Majority families, like Ife:

My lens then becomes more attuned to issues around inequality when it comes to Black children, but I think that that knowledge hopefully transfers in some ways to like the disadvantages that other non-White children might face within their education. Especially around children that speak English as an additional language or children who have a particular like migration story to the country as well. (Ife, p. 32).

Racism or discrimination is experienced differently for different groups, and naturally each have their own stereotypes and challenges. Anti-Blackness is a distinct area of racism which was a priority for the participants, but they felt that their genuine engagement and compassion for the Black experience, also lend itself to support other groups and general anti-oppressive practices.

4.2.3 Racism and Microaggressions

Unfortunately, all participants shared that they have had their own experiences with racism either professionally or personally. Indeed in relation to EP practice, some situations were experienced by multiple participants. Megan, Yvonne and Abena all experienced instances where they were not perceived or expected to be the EP which they connected to their Black identities. Yvonne shared:

In terms of being Black, I think I'm definitely aware because there are times when I walk into the room, and I can see the facial expressions of some parents where it is like - I'm not what you're expecting. (Yvonne, p. 22)

A similar experience was described by Abena, where she had been assumed to be a parent: “I've been to a school before and they thought I was a parent [...] they'd kind of try to direct me a specific way when I'll be like, “Sorry I'm the EP.” So, there's this idea of what an EP looks like.” (Abena, p. 23). Abena shared she is mostly received well, but part of some participants' experience as EPs is navigating the additional expectation that most EPs are White women, and they may not conform to that assumption.

Megan had a similar experience and went on to share the impact of her experience on others:

It is the looks, it is the tone that I think as Black women we pick up on, that someone else looking into that situation, won't see and they'll be like ‘oh they didn't do that’, or ‘they don't think there's anything wrong with that’. But you know. You know the way that your looked at, you know the way that you are spoken to, that is a bit, yeah - that feels like a microaggression. (Megan, p. 21)

Here, Megan is describing how it is not always just what people say, but how they say it or the way they treat her which can be microaggressive. Those with a different lens may not understand her perspective and will dismiss her experiences as not racist, but that's because they don't have the same lens or socialisation.

Ife shared an experience of racism when she was in school. She described an assignment from her English teacher who she described as very middle-class and White, about how a rap song was sexist:

So she showed us the music video and like all through this music video was like pausing and like, “did you see? Did you see the way that he showed their butts?” and

stuff like that? [...] And I remember I just went to town on this assignment. I talked about [RAPPER's] relationship with his mum. I talked about different representations of womanhood in hip-hop. I went back to like A Tribe Called Quest. I was just. I just put my heart into this. (Ife, p. 33)

Ife wrote an assignment she was proud of but when she handed it in, her teacher claimed that Ife had plagiarised it and defaced it in pencil with racist remarks like: “a girl like you wouldn't use words like this. I need to know who really wrote this” (Ife, p.33). Ife had written it herself, and worked hard on it, and she explained how her mum wanted to advocate for her at the school. But Ife stopped her mum from approaching the teacher because she was already in trouble for a separate minor incident:

I didn't feel like I could advocate for myself because I was in trouble, and I was in trouble over something stupid like passing notes around or something like that. And so I think that was my first experience of like... She knew what she was writing. I was the only Black girl in the top set. I'd probably made her feel like her assignment was a bit of a bad brief, and yeah, like maybe she saw me as like, this Black girl can't use these articulate words. (Ife, p. 33)

This encounter impacted Ife's school experience and offers a clear example of the detrimental and hurtful consequences of racism in childhood through low expectations for Black children. It also highlights the power imbalances which allow for certain children and families to feel unable to challenge or advocate for themselves, despite being mistreated. Being in trouble should not subtract from her rights to be respected, receive unconditional positive regard from her teachers and to not be racially discriminated against. It also outlines how racism stays with you, impacts you and changes how you see the world. Ife's own AREPP is notably advocatory. She tries to protect Black children and provide them with the innocence, individuality and uniqueness which was lacking in this experience. She did share

that she had some beautiful learning experiences since then, and some other racist ones which she navigated differently, but it did impact how she presented in school.

When Tyra was working in schools before training to be an EP, she was assumed to have children despite being very young which she felt was directly linked to her Blackness. This may depict misogynoir, the racist-sexist interaction encompassing stereotypes such as Black women being more fertile and having children young. She shared concern for racism in society and schools:

I like to believe that most of what happens is unconscious, but I know that there are a small handful of people who deliberately want to hold people back and I think that came out a bit more after George Floyd's murder. Like when you were hearing interviews and hearing discussions from certain people you suddenly realise that, either they don't believe in racism, or they think Black people have been given too many privileges or erm they think that there is something wrong with the Black community and they should be down where they are. And, you can imagine, that those people would make decisions based on that, just like that "this child is not going into this set" and or actively try and discriminate against certain groups. (Tyra, p. 20)

Tyra, Yvonne and Megan felt that although most racism is due to unexamined racist thoughts, bias and ignorance; some people are intentionally and openly racist, which extends into schools and EPSs. Megan described the cognitive dissonance which may occur for a racist EP, when the professional values do not align with their personal views:

I think sometimes there's that clash, personally. Cause who knows? For example you could have someone who supports the BNP, in their personal life. [...] for example, in this case "actually no, I do believe he should have been killed by that police officer!" But then the EP version of me says 'no, I shouldn't believe that.' (Megan, p. 14)

Both Tyra and Megan explain that they are saddened to think this, and do not believe this reflects the majority, yet it is important to acknowledge that due to the ubiquitous nature of racism, EPs and school staff are not immune. Megan went on to share that she feels it is either genuine racism or White fragility which is stopping people from engaging wholeheartedly in ARP. George Floyd's murder and the worldwide popularisation of BLM in 2020 highlighted the significant and prominent existence of racism, which meant that lack of awareness was no longer justification for inaction.

Megan shared two experiences of microaggressions in the EP profession:

I had come back from holiday and when I was away, I got braids, [...] I was already feeling anxious about it, because I hate changing my hair at work, because it just brings too many, like questions. I was just like, yeah I don't want the attention... I've gone into a team meeting, and I sat down, and my supervisor walked pass, and was like, "oh, my goodness, MEGAN, I didn't even recognize you there," and I was a bit like, you know...you don't really know what to say. (Megan, p. 36)

Megan was pleased that a colleague who heard the interaction had stood in and challenged the supervisor's comments, but she felt the comments were uncomfortable and microaggressive. It seems particularly poignant that Megan was already wary of the attention changing her hair could bring, and that her suspicions were confirmed. It also seems important that it was her supervisor who made this comment. She later shared that she had not reported any incidents because she did not feel they were overt enough. She was also unable to advocate for herself or challenge in the moment, as the comments had literally rendered her speechless. The power-dynamics are key, as who could she speak about this with if not her supervisor? Megan spoke at length on the importance of building race-conscious supervisory relationships as part of ARP, which, is likely connected to her own experience.

Megan shared another racist incident which attempted to remove her identity:

I was one of two Black girls in the team, and they'd just refer to me as her - the other girl, sometimes. Like ... not anyone in the EP team, but in the SEN team. Well, we don't look alike! And they're, all like "oh I'm so sorry. I thought you were her. Sorry about that!" It's just like, really? Come on! And the same thing would happen to her, where they would mix us up, and it's like - there's literally two of us! (Megan, p. 37)

The incident described by Megan appears to reflect the dehumanisation aspect of racism which aims to remove individuality. Abena shared a mildly similar occurrence where it was assumed that because she was Black, she would be interested in ARP: *"I was getting the emails for the working group. It was assumed that I was in the group, and I was just like, 'I'm not in this group. I don't have time. I've already joined other working groups.'"*(Abena, p. 17). She also shared that this phenomenon was common amongst her peers:

It is annoying. [...] I've had so many people say that it is the same experience for them, like they're going to a specific workplace and cause they're of a specific colour it's like "ohh are you gonna deal with these issues?" Or you know. I understand it. I get it. People think that if you're from a specific background. You have more knowledge on it, but again, it doesn't take people... Everyone's got a responsibility to try and understand and seek knowledge, so it shouldn't only be the people from those specific cultural backgrounds which need to take responsibility for all of these different projects or things that are going on. (Abena. P.24)

Megan and Abena appear to have experienced the trope that people from BAGM groups look the same, represent their whole race, and have collective thought and similar interests.

It is important to note that Yvonne was particularly adamant that she does not allow her racist experiences of not being expected to be the EP to affect her approach:

I'm actually proud of who I am. There's no shame in being a Black woman. I think as Black people we're strong and we're capable and we do well against all the odds. You know, we know how to fight, we know how to work hard. (Yvonne, p. 23).

Yvonne did not want to internalise any mistreatment she has experienced, but she also did not want to dismiss the impact of racism, which evidently exists in the profession. Importantly, Black women should not have to be 'strong' or resilient to racism at work.

4.3 Group Experiential Theme 2: Complex Experiences

This GET outlines BWEPs' experiences of engaging in ARP. It has five sub-themes covering the complex experiences of being in working groups, the aftermath of George Floyd's murder, encountering dismissal and fragility, valuing allies and the mixed feelings which are evoked. This aimed to further address the research question: "What are the thoughts, feelings, reflections and experiences of BWEPs in relation to anti-racist practice in educational psychology?"

4.3.1 Engaging in ARP Working Groups

All participants shared their service had anti-racist working groups or reflective spaces. Megan, Tyra Abena and Yvonne each spoke about a similar positioning in these groups. Tyra shared:

There still is a little bit of positioning of people in the group who are Black, so sometimes you feel like you're the one who has to bring the ideas, or I don't know...be the one with the answers to all the questions. (Tyra, p. 12)

A similar sentiment is stressed by Yvonne:

When it is a mixed group, I find that, there's almost this responsibility... that I don't know whether it is conscious or unconscious responsibility? Whether it is an imagined responsibility? or one that's actually imposed on me, to be the voice of the

Black experience and be the barometer for whether things are OK, particularly when there aren't many of you. (Yvonne, p.15)

And again for Megan:

I always felt that I had to like take the lead, or like have a look and check that everything was okay but, I don't know whether that was me feeling the pressure, like oh my goodness I've, like initiated... not initiated this but, I've been like the leader from the beginning. (Megan, p. 10)

These statements outline the role BWEPs were positioned in during ARP working groups and this sub-theme will further explore the implications of being the 'leader'. Tyra continued:

When they bring out an idea and they ask, "what do you think about it?" like "Is it a good idea or not?" and yeah, sometimes they kind of expect you to share your experiences, and yeah, sometimes the question is... you're kinda of thinking "should you really ask that? Like, do what my parents do have anything to do with you really?" But, you know, at the same time I also offer up information at times, so you know, the situation kind of pulls from you, but you also give a lot as well. (Tyra, p. 13)

Tyra spoke in detail about her experience of engaging and oftentimes leading in her service's ARP working group. This statement explained how the situation is complex, as she acknowledges she does offer information at times. But what was uncomfortable, was being asked personal questions or to directly decide on the efficacy of ideas.

Tyra and Megan shared part of their motivation to contribute, was to prevent misinformation, derailment or things going unsaid. For example Megan: *"if I didn't ... maybe nothing would have been said"* (Megan, p. 8). Tyra also explained feeling unable to be an intentional observer in these groups and needing to intervene: *"I don't want to be the one who would say you know "that's a good idea, that's not a good idea" and on the other hand sometimes ideas come out and you're like "you completely missed the point"* (Tyra, p. 11) .

This can be emotionally intensive. She spoke about the difference in her experience when her service made ARP groups compulsory:

Previously there was a lot of different members of staff you know, some White, who are very knowledgeable, and they could be the ones, to speak as well and that made it a lot easier on the Black people in the group, to not always be the ones who are – you know, answering questions. (Tyra, p.12).

Though she appreciates the prioritising of ARP by the service, it also meant that the groups were no longer spaces for those who were knowledgeable and engaged to develop their practice. Instead it led to more instances of derailment and increased the pressure on her to intervene or educate.

Yvonne offered another experience: *“White people are a bit apologetic [...] I know the facts, but I don't see myself as a victim and I don't like when people try to paint me into that corner”* (Yvonne, p. 29). She spoke about wanting to be seen as an equal in these conversations, and some comments and questions can come across condescending. She also spoke about the efforts she is making through additional training to address her comfort with creating discomfort: *“When you're in a mixed group...I think you're aware of not trying to vilify individuals erm and make them feel bad.”* (Yvonne, p. 21).

The emotional labour for Black women was discussed by Ife: *“There is an emotional labour attached to thinking about racism when you're a Black person, like there just is. And so you need a team of people around you to support with the burden of it.”* (Ife, p. 48).

Ife continued later:

I think historically Black women have been the work mules in so many different layers of society, and it is like we've gotta be really careful about how much we load ourselves with this as well now. you know, because it's about us. It's about... we

have expertise here, but it's also like, I don't wanna do...you know we spend so much time as Black women doing bare things... like so many other things. (Ife, p. 49)

Ife is describing the weight of ARP, and how BW have historically, figuratively, and literally done lots of labour in the name of activism. She went on to explain how it was important for her to pursue her interests, seek joy, and commit to ARP in her practice, but remain mindful of the cognitive and emotional load. Abena appears to have a similar view. She engaged in her working group at university and prioritises anti-racism in her own practice but does not partake in ARP working groups in her service, despite them assuming differently: *"I didn't wanna be in the working group again because I was just like, I don't wanna be.. like the Black person who's always taking on these issues. Like I want other people to do it."* (Abena, p. 17).

Megan further explained her view on the emotional impact of racism:

Its traumatic I think, especially for Black women, and Black men, it is traumatic having to keep talking about race and there's always, the people that feel like "ooh, could you share your experiences?" and it is like, well no, not really - I don't want to have to keep, you know, going over and over something like that. And yeah something that is easily accessible on Google if you want to hear about the experiences of race erm, so that can be a little bit, you know... yeah draining...exhausting. (Megan, p. 8)

It was important to participants that although ARP is hard for all, it is even harder for those with lived experience of being racialised or racism and their needs must be considered.

Megan explained that it is uncomfortable for people to ask her to share her traumatic experiences of racism as a learning activity. There are resources available online to support anti-racist journeys which do not include the reliving of their colleague's painful experiences.

Ife developed a support group for Black colleagues after the murder of George Floyd:

We talked a lot about the sense of burden that we were feeling. So it was kind of like a space to share our experiences and offload in a space that felt safe. [...] we weren't having to, kind of position ourselves in two ways. We could just kind of be Black people together. (Ife, p. 28)

The space was helpful, and she mentioned that although it is not often considered so, supporting the needs and emotional wellbeing of BAGM EPs is a key part of ARP. Ife did mention that there were some Black people who took issue with the development of the group, which she felt was due to tribalism. Tyra and Yvonne also shared concern for internalised racism: *"I think that kind of effects how they treat other Black people, but also how they perceive themselves and their abilities"* (Tyra, p. 19). Yvonne shared: *"what we don't want is us...People who are experiencing social injustices, fighting amongst themselves"* (Yvonne, p. 35).

However, despite some complexities, BWEPs valued Black spaces and benefited from ARP discussions which centred Black experiences and growth such as Yvonne: *"there's that understanding like 'we know what it is like.'"* (Yvonne, p. 21). This shared understanding makes it easier for Yvonne to discuss her experiences and feelings. Similarly, Tyra and Megan both shared they would value an ongoing space for BEPs to discuss the impact of racism, develop their ARP and provide emotional support amongst themselves: *"having like a network where Black people can come together, because sometimes you're the only one in your service, or there's very few of you... Can come together and talk about experiences or hash out ideas"* (Tyra, p. 36). She spoke about the potential to develop tools with CRT and a decolonised mindset and provide a sense of belonging which is often missing for BWEPs.

4.3.2 The Impact of George Floyd

Participants noticed a difference in approach to anti-racism after the racist murder of George Floyd in May 2020 by a White police officer, and the following protests by Black

Lives Matter. Tyra shared she had always been interested in anti-racism, but George's murder created momentum in her service:

I was kind of thinking about these ideas before the pandemic occurred. [...] it became more fruitful when the murder of George Floyd occurred in America, and then it felt like other people were suddenly on board with the idea as well. 'This was a good idea' and 'this is something that we should be tackling', erm and so that kind of helped the momentum within the service. (Tyra, p.9)

Tyra was noticeably knowledgeable of anti-racist practices, and this was clear throughout her transcript. She later continued:

Some people were literally unaware of what was going on and some people would have heard about it you know, but didn't really think it was a matter of great importance [...] the murder of George Floyd enabled people to start to have those conversations or they were more able to bring up that kind of topic and have more open conversations about their own biases. (Tyra, p.11)

George Floyd's murder compelled people to think of the deadly impact of racism, become aware of their biases and open that dialogue which would have previously been dismissed.

Other participants outlined the responsive and reactive nature of educational psychology and racism, where EPs and services respond to societal issues. For example, Yvonne: "even before Black Lives Matter, I think EPs do try to respond to some of those issues, but yeah, I guess we've been a bit reactive and not necessarily pro-active." (Yvonne, p. 13). Ife shared that she noticed a trend of EPs releasing race-related papers in journals in tandem with societal discourse on race relations:

There was like a blinding silence, a deafening silence I think, prior to the murder of George Floyd, [...] There was a 2015 special edition of like Educational and Child Psychology where they focused on race and ethnicity. Before that, I think there was

one in 1999. So there are these moments in time where it is like race becomes a 'thing'. And I would imagine that if you looked at what was going on at the time of each of those special editions, that there may have been some kind of racial tension or whatever, that EPs were responding to. (Ife, p. 31)

Here, Ife and Yvonne both remark on the reactivity of educational psychology responding to societal disarray, instead of developing processes which allow them to be more proactive and firmer in establishing AR values.

Megan shared her experience:

I think after George Floyd it became a priority. But I don't know if it was part of like almost like a tick-boxing activity [...] it's almost as if there's like unsaid competition between different local authorities I feel, where it is like, "oh that local authority has a policy, OK, we should have a policy" [...] or "oh that local authority... I don't know, doesn't use cognitive assessments. Oh perhaps we should try and implement that. (Megan, p. 17)

Their comments seem to suggest that educational psychology has a lack of authenticity to anti-racism, and though a response is necessary, and things do need to change in the profession, this must be genuine and well-thought out to be effective. It appears that participants were wary that although EPs are responding to current social objectives, the actions themselves appear performative. Megan also queries whether this emphasis remains in areas with minimal Black colleagues and families.

4.3.3 Discomfort, Dismissal, Fragility and Defensiveness

Participants shared a variety of experiences of dismissal, defensiveness, discomfort and fragility from colleagues and school staff when race is raised. For the purpose of this sub-theme, White Fragility (DiAngelo, 2018) is the discomfort White people experience in

discussion around race. This can include “weaponised hurt feelings”, dismissal, anger and defensiveness.

Megan shared her experience of being a TEP, in a non-diverse service team meeting, a few days after the murder of George Floyd:

I remember thinking, “I feel like I should say something, I feel like I should say something” but almost having that battle – “but why should it be me, why should it be me?” [...] I was having that internal battle, and it got to the end of the meeting, and we have a standing item that was about equality, diversity and I said, ‘you know what, this is my time – say something!’ , so what I said was, ‘oh I just feel like you know the current climate at the moment, with what’s happened with George Floyd, I think we just need to be really mindful and sensitive when working with families in the Black community at the moment, as they may be, you know... it’ll be sensitive to that’. And it was met with complete silence, and I remember just thinking, “oh my god, this is the worst feeling ever”. (Megan, p.6)

Megan’s experience is multi-layered and powerful. She did not want to be the Black person who raised racism but feared it would go unsaid if she didn’t. To be met with silence, once she had overcome her own discomfort was hurtful and considering the power imbalances of the experience, it is discouraging she did not receive any support in the moment.

Megan went on to describe how a colleague emailed her apologising for not saying anything and a manager apologised too, claiming George Floyd will be on the agenda for the next team meeting. However, during this meeting, an EP colleague raised other societal issues, subsequently diminishing the importance of anti-racism as a stand-alone item:

It was on the agenda the next meeting and we did have a brief discussion and there were just very interesting views, for example one of the colleagues at the time, she was like, ‘But we need to also be thinking about White working-class boys, and their

academic levels. And I just thought to myself, 'this is not the time or the place for that,'. (Megan, p. 7)

Tyra also experienced derailment in her AR working groups: *"people can kind of run away with a particular line of thought which is away from the anti-racist practise, you start talking about gender instead and that always seems to be an easier discussion for people"* (Tyra, p. 14). It appears what Megan and Tyra experienced was EPs finding it so difficult to discuss racism and the introspection which accompanies it, that they dismiss the conversation itself to topics they feel more comfortable with. But this dismissal is felt by their Black colleagues.

Megan spoke about White fragility in the EP profession and the discomfort and reluctance to engage in ARP:

When you look at the EP role in general, a lot of it is White women, and I think there's something about that White fragility and it is like, "oh, I don't wanna touch that. That's a bit, you know – too much for me. I'm a bit scared to unpeel my own biases or my own experiences where I've been racist towards someone. (Megan, p.14)

Yvonne shared that some White colleagues may not see the significance or need extra support in ARP conversations to understand the issues:

There has to be ...probably like a bit of like an explanation? It's almost like they need subtitles for the conversation or, you know, just a bit of subtext to help them make sense of some of the issues that you're raising. (Yvonne, p. 17)

She did not think this was intentional, but more of a blind spot (Sandeem et al., 2018). She later explained that due to White privilege some White EPs simply find it easier to not engage in these conversations, which is not afforded to Black EPs: *"as Black EPs we have no choice. I think practising in the UK we have no choice but to think about these issues. I think because of White privilege, it is so easy not to have to"* (Yvonne, p. 27).

Abena shared her experience of attending a training with some colleagues around ARP, which gave some uncomfortable truths around the historic and lasting impact of racism and slavery in the UK. Most EPs were fine with it, but some struggled:

I think there's a lot of uncomfortable truths that came out of the training. Maybe people felt uncomfortable, and they couldn't.... They like, I don't know. They weren't able to question things or discuss things because they felt like, "OK, maybe... I'm like a White British lady, like I don't know. (Abena, p. 9)

Some of Abena's White colleagues felt discomfort at hearing the statistics and that they did not feel competent in sharing their perspective as a White person. They also questioned its significance to progression and race-relations: *"there was this feeling of like, "why is this productive?" as... kind of, going back to this information"* (Abena, p. 10), Abena thought the information was helpful as it provided context and understanding of the impact of racism today. Her colleague's reactions seem to align with White fragility where people struggle to see the importance, and therefore minimise issues which cause difficult feelings or are unrelatable to the White experience.

Ife shared her encounters with fear, when having a challenging conversation with a SENCo about the adultification of a child in school who was involved in an altercation. Ife shared that the school were not acknowledging how he could be emotionally affected by it, despite the circumstances. She shared: *"they didn't wanna talk about it in terms of like race and they were scared...they were. The school were petrified."* (Ife, p. 43). Everyone found the conversation difficult, but it went well in the end. The SENCo could understand the family's perspective by Ife's use of a tool which explained adultification, but the key difficulty of the school was rationalising that what occurred was racist:

"We really don't wanna be racist" and it is kind of like, "OK, that's fine. Like I understand that that's not your intention, but this is... this is a thing, like this is a theoretical thing and for XY&Z reasons I can see that it is happening here [...] I don't

think it is an easy conversation to have because it is wrapped up in people's feelings of being a good human being when they talk about being racist or not racist. (Ife, p. 21)

Ife's statements outline the discomfort and the fear, which can often turn into defensiveness, in race-related discussions. People don't want to be called racist, and take suggestions of this very seriously, perhaps more seriously than racism itself. Ife continued:

When you're talking about SEMH or cognition and learning, it is firmly centred on a 'thing', but when you talk about racism, you're immediately talking about the competence and moral standing of the person that's sitting right in front of you. (Ife, p. 21)

Tyra had a similar view around a family whose child was using racist language:

People don't want to be seen as racist, even if certain languages is used at home. They don't want to be seen in that kind of light,[...] so when you're asking questions about the language used by their child... they're kind of trying to minimise it a bit. (Tyra, p. 7).

Here, Ife and Tyra are describing that when racism is challenged, people interpret this as a slight on their character as they place a lot of their self-worth in believing they are a good person who is not racist, that they then take offence at anything which suggests otherwise, but bias exists in everyone.

Tyra, Megan and Yvonne felt that some EPs struggle to acknowledge that racism exists. *"I think there's still some people who are quite resistant to the idea that racism even exists."* (Tyra, p. 10). She later shared the frustration of sharing her and other's experiences for it to then be dismissed: *"So you're saying - "this is what I experienced, this is what people in my community experience" and then its dismissed. You feel like - "you're dismissed!"*. (Tyra, p. 22). Considering the emotional impact of sharing, this is hurtful. Yvonne and Megan

both experienced strong views on EPNET where the significance of anti-racism was diminished as a 'Black issue' steeped in oversensitivity:

Even as a profession there were some that weren't ready to have that debate about, you know, "here we go again, people with chips on their shoulders," or you know, "we're fine as a profession", you know. "Don't see the issue!" (Yvonne, p. 27).

Megan had a similar experience of responding to threads about racism on EPNET:

Here we go again. [...] it is a Black person, talking about Black issues again. [...] I'll never forget around the time the emails going back and forward was so horrible and some people were just... you could tell that they just didn't believe. (Megan, p. 22)

Megan stopped responding to protect her peace, but the experience was hurtful and frustrating for a forum for EP colleagues.

4.3.4 Valuing Allyship

Participants valued non-Black colleagues who are knowledgeable and meaningfully engaged in ARP. Tyra appreciated when allies challenge inappropriate language: *"if they're the one to say, "oh you know, that's not the terminology we use now, you know we don't call people 'whenever it is', we say 'the person is Black' that makes it easier". (Tyra, p. 6)* The emotional strain of ARP is particularly difficult for those with racialised experiences, and they appreciated the voices of those who could also advocate. Megan shared appreciation of her colleague who challenged her supervisors' racist comments about her hair:

And she said to him, 'well, when you get a haircut, does anyone tell you that you look like a different person?' He's like, "Oh yeah, that's a good point, actually", it just made me feel like...'You know what, thank you for sticking up for me'. (Megan, p. 36)

Megan appreciated the support she received from her colleague who spoke up for her, when she couldn't in the moment.

Ife shared:

“It has also been really lovely to work with colleagues who are not Black or who maybe don't have the same identity as me, but who have a really good understanding of how to have those conversations and can actually have them, in some layer of privilege as well. And that's been an interesting thing to witness. An interesting dynamic too, so lens is not fixed. It is malleable, I think.” (Ife, p.20)

Here, Ife is describing that although some colleagues may not have had the personal experiences of racism, she values when they develop a lens which encompasses the impact of race and can engage in AR conversations. Her mention of privilege may relate to people using their power and position to support anti-racism. Abena shared her experience of engaging in a working group at her university which she explained was supported by the White course directors using their position to learn and engage in ARP:

What I liked about the group, that diversity Inclusion group, there was like a lot of like tutors, and there was one of the deputy directors of the course, who was in the [group], and they were all from White British background, but they made effort to try and understand the experiences. (Abena, p. 14)

Their engagement in introspective processes made changes to the course which benefitted the experiences of BAGM people.

BWEPs also valued those allies who would raise things first, so the Black women did not have to:

Some people are just very good at - being the first person to bring up issues so I don't have to be the one to go “I've noticed this” - they've already noticed it. And yeah they're the person bringing it up and they're already coming with their own solutions or they're genuinely open to seeking help about it. (Tyra, p.7-8)

Here Tyra is describing her appreciation of school staff who are proactive around race, notice patterns and racism and can offer their own suggestions within their institutions so she does not have to draw it to their attention. In addition, responding with openness instead of defensiveness if there was a concern that needed addressing. Ife noticed a distinct difference in colleagues' approaches to ARP when she was based in diverse and non-diverse areas. She appreciated the knowledgeable White colleagues who could lead on Anti-racism: "*the White colleagues sometimes leading the discussion which felt relieving*" (Ife, p. 19). All EPs felt that anti-racism was not the responsibility of BAGM staff and appreciated and valued when Non-Black colleagues could meaningfully contribute to working groups and challenge racist comments.

4.3.5 Mixed Feelings

Abena, Megan, Tyra and Yvonne each discussed feeling disheartened that the same conversations happening today, have occurred for the last 50 years. For example, Yvonne:

Sometimes I get ...not bored with the discussions, but frustrated with the discussions because I feel that they can be quite circular and they're not shifting. Like I feel like we've had these discussions when I was growing up, you know to same issues. [...] is it more discussions about anti-racist practice? Is that really going to be the difference that makes the difference? Or is it that it is only certain people that are interested in discussions about anti-racist practice and these people don't have the power to effect the change that they're looking for? And this is why we're going in this circular...You know, conversation or, you know, in the circular position where we just keep coming back to it. (Yvonne, p. 20)

Tyra shared this frustration can also lead to anger which BWEPS should be afforded to express, despite the 'angry Black woman' stereotype:

It should be righteous indignation, really. Like you should be angry. Like it should make people angry that this is happening, and it should make people angry that nothing is being done about it and it should make people angry that it has been happening since 1950 or whatever. And I shouldn't be the only person who is angry about this really! (Tyra, p.24)

Tyra felt strongly about the power of education and knowledge being a key aspect of ARP as she felt that if people knew the history, there would be less resistance. Ife also spoke about a need to be open about AR as a long-term goal: “*it is not easy and I think we should avoid like making it seem like it is going to be a quick thing*” (Ife, p, 49).

All EPs mentioned that ARP evoked mixed feelings. Ife encompassed the nuance:

Ask me on a different day and you'll get a different answer. One day I'll be like, yeah, cool. We've got a marathon ahead of us and we're all gonna get together and do it. And then another day, I'm like, that's kind of...I can't. I can't put words to it. All I keep thinking of is being at the bottom of the hill and like, just trying to like... get up. So I guess it feels surmountable and insurmountable at the same time. And because I think also racism kind of morphs so much like, the goal posts changed so much around what we're looking to do... On the one hand, things stay the same. (Ife, p. 41).

When asked about their feelings towards ARP, participants shared they were hopeful for change, and pleased it was being spoken about, researched and awareness was rising. For example Yvonne:

It gives me a sense of hope that we are recognising that as a professional body, we need something more tangible, something more concrete and we do need to make sure that we're accountable and that we take a clear stance in terms of where we are on all on these issues. (Yvonne, p.28)

At the same time, they were disappointed at the resistance to engage, the lack of prioritisation, tokenism and the emotional strain it has caused for them to ensure progress is made.

Tyra, Ife and Yvonne described ARP as a journey: *“it is like a journey, you know, and you never feel like you’ve arrived”* (Tyra, p. 8). She later explained:

it is not always an experience of being drained and people sucking the life out of you. Sometimes it is being kind of supported, lifted up and yeah, but it can come in waves, you know. Sometimes you feel more inspired to do something. Sometimes you just go “Right. Yeah. They’ve taken it out of me. I’m done now!” (Tyra, p. 23)

The motivation to engage varies and it is often impacted by the emotional toll of engaging with others.

When considering the realities of anti-racism, Ife shared the complexities of meaningful practice and accountability: *“It is a fine line between, holding people to account and shaming them so that they retreat and never come back to the table”* (Ife, p.50). Ife felt most people who are trying to be anti-racist are doing their best and shaming should be avoided. Yvonne felt it was important to build relationships so open dialogue could be had. Tyra also spoke about the acceptance of mistakes as part of the journey. For example: *“people will make mistakes in what they are saying ... it is all about learning, so really having that space so to make those mistakes and learn from them.* (Tyra, p. 29)

4.4 Group Experiential Theme 3: Key Features of Anti-Racist EP Practice

The GET ‘Key Features of Anti-Racist EP Practice’ has eight sub themes and aims to answer the second research question – “Which factors are identified by Black women EPs as being important for anti-racist practice in the educational psychology profession?”. These consist of the active and embedded actions, beliefs, reflections and knowledge base as identified by participants.

4.4.1 Active and Embedded Engagement

All participants shared their experience of ARP as an active process where EPs are required to consider the impact of race and advocate for the needs of BAGM children across all levels of their work. Tyra shared: *“as EPs, part of it is assessment, part of its consultation, part of it is training and all of that needs to have anti-racist practice embedded through it.”* (Tyra, p. 5). Megan echoed the sentiment, describing the need for Anti-racism to permeate EP practice:

it can impact absolutely everything, when you're thinking about the assessment tools, when you think about consultation, when you're thinking about...the assessments, when you're thinking about the recruitment of like the EPs into the training courses, like it can be applied to every single aspect. (Megan p.14)

Similarly, Ife: *“racism happens on different levels and therefore our practice needs to occur on various different levels.”* (Ife, p. 46)

Participants thought it was important for anti-racism to be present in all that an EP does, but not as a stand-alone item. It should be embedded throughout EP practice. It was also important for participants to emphasise that anti-racism was every EPs responsibility, and not just for BAGM people. Like Yvonne: *“We all need to be thinking about how we might come across and how others might experience us and not make it just something for Black people or other ethnic minorities erm, to think about”* (Yvonne, p. 33). And Megan: *“So that it doesn't feel like, 'ohh its the Black person doing it' or 'it's just that person's special interest.' It should be everyone's responsibility.”* (Megan, p. 30) This was key throughout the transcripts.

Yvonne felt that ARP without action can lead to tokenistic practices:

Anti-racist practice is... in some respects it is supposed to be something we do? But I find that a lot of my experience is at the discussion levels, or what I see is

conversations about it, not necessarily the 'doing'. Erm, so I sometimes I feel that it can be a bit tokenistic. (Yvonne, p. 25)

Yvonne felt ARP should be something EPs *do* and not just something that they talk about. She suspected some colleagues were able to participate in general team discussions around anti-racism yet would struggle to have the challenging conversations and advocate for BAGM children when necessary.

4.4.2 Anti-Racist EP Services, Seniors and PEPs

Participants expressed the need for anti-racism to be embedded in their professional practice, but also shared that in order for this to be achievable, anti-racism needs to be a service-wide approach and commitment. Ife outlined the practicalities of ARP which takes time and money: *"I also think it is about how services prioritize anti-racism as a... Yeah, as a core value and as something that they're willing to like financially invest in and invest in terms of time"* (Ife, p. 14). Tyra shared her experience of time commitment being a key consideration for the team:

Initially people were like, how... is this time coming from? our own time? Like you know, we all meant to be going into these groups, but where is the time actually coming from? And they've now said that it is coming from time allocated to us. (Tyra, p. 14)

These statements outline that if ARP is a valued commitment, then it requires appropriate investment. This can be financially by paying for training and resources, or time, by ensuring notoriously busy EPs who are engaged in ARP are not disadvantaged due to time restraints.

Yvonne suggested there is a general confusion around what constitutes as ARP, which is contributing to the resistance. This needs to be cleared up by services, universities and governing bodies: *"even like a statement. You know " we are ... we promote anti-racist practice which means that..." you know something like that, just to almost crystallise it"*

(Yvonne, p. 26). Other participants discussed the need for ARP to be engaged or sometimes led by management for it to become systemic and long-lasting, for example lfe:

I think that if your PEP has an awareness of like what we spoke about before, the fact that we live in a racist context... and they accept that EPs have power in some ways. Then it makes it much easier to kind of think about how you equip your team to work in an anti-racist way. I think that without that, it is just every individual for themselves potentially swimming upstream, you know. (lfe, p. 23)

Essentially, PEPs have influence over their teams and the teams need guidance.

Megan had a similar view:

I think that any change to happen on a systemic level, you need to have SLT invested, you need to have them involved in the process and the decisions. I think it is just not the case of trainees or maingrade EPs having these working groups and discussions. I think management needs to be part of it because, they are the people who have the power, to make the changes, and those changes to be made imminently. (Megan, p. 31)

She spoke about her disappointment that ARP was rarely held by anybody other than trainees in her service, which when considering the power dynamics, indicates its perceived value from the senior team. Tyra had a similar experience: *"We tend to have people join the group who've got a bit more time on their hands, so assistant psychologists tend to join. The EPs themselves, that can vary, and you don't always get the consistency there, so sometimes I'm the only EP"* (Tyra, p. 12). These statements suggest that for meaningful AREPP, it must be systemic. Naturally, systemic change can not occur without the support and active engagement of those who have power and influence.

Anti-racism across all levels requires EP services to be mindful of their own policies and recruitment practices as described by Tyra: *"So, if we were thinking about recruitment*

for example [...] thinking about what the team actually looks like and does it represent the communities that you're serving?" (Tyra, p. 5) They also sought to diversify EP management teams. Yvonne shared: "it is not just about our work with others, it is work between us, [...] like are we trying to recruit a diverse workforce? Are we aware of the differences? Do we talk about things like White privilege when we're thinking about promotions?" (Yvonne, p. 11). These statements suggest that though the individual EP is critical in applying AR practices across the levels that they work in, it also acknowledges the work EP Services must do, to ensure that anti-racism permeates their own values and policies, and the service itself is diverse, safe and welcoming for BAGM colleagues.

4.4.3 Exploring Race and Identity

Participants identified acknowledging and exploring race as part of ARP. Despite it not necessarily being listed as one of the reasons for involvement, EPs must explore race as a factor when thinking holistically about a child, as it is likely relevant to the child's socialisation. EPs must increase their comfortability in talking about race. For example, Megan shared her experience of being faced with paperwork pertaining to a mixed-race child:

I was thinking actually 'how was race, linked to this?' Because there's always.. there's a link.. race is always going to be linked to it, whether we want to acknowledge it or not, in some capacity it is linked. So I would ask those questions you know, about race or even if it was about identity. (Megan, p. 5)

Ife also shared a similar sentiment, stating :*"I am naming Blackness as a part of the educational journey of the children that I'm working with. When it is appropriate and when it is relevant, which is actually most of the time."* (Ife, p. 30).

Participants shared the difference in experience for BAGM children, due to their race and systemic inequalities which must be acknowledged when considering the role of the EP in creating a shared understanding of a child's experience. Abena shared:

A school's not necessarily going to call you in because they've got a Black boy who might be finding things difficult, but that is still our role. We need to find out what is it that he's struggling with, you know, and a lot of the time, it may be systemic barriers.

(Abena, p. 20)

Participants felt it was the responsibility of the EP to consider the impact of race on their work, and to actively explore this within consultation with schools and families. The need to consider race is not only in response to suspected systemic racism or mistreatment, though this is part of it. Race should also be an embedded component to keep in mind, as part of a child's experience and presentation.

4.4.4 Challenging Racism

A key aspect of anti-racist practice as described by all participants is the need to challenge racism, individually and systemically. Abena shared: *"when we're in consultations and we hear teachers or support school staff discussing specific children, we need to call out language that is not appropriate"* (Abena, p. 7). Megan shared:

I think sometimes people don't wanna call it out or make a fuss, because they're afraid of, like the consequences or the repercussions or the breakdown of relationships and things like that. And actually, it needs to be called out. It needs to be said even if you get an inkling of like, that, "ooh I didn't really like that", ask those questions, you know. "So how comes you referred to it like that?" (Megan, p. 25)

This sentiment was shared by Yvonne, who felt that it is EPs' responsibility to challenge as advocates:

Whether you like it or not, whether you feel uncomfortable or not, is not the issue. The issue is that we need to talk about that, and you need to have a space where these things can be addressed, [...] but I know that we focus on “we are traded services” and “we have to make good relationships etcetera.” (Yvonne, p. 34)

She continues: *“it is not optional about whether we address these issues or talk about them. We just have to embody these values, so it becomes part of who we are and what we do”* (Yvonne, p. 34). In these statements, participants described the importance of EPs challenging racism and that discomfort and desire to maintain relationships should not be a barrier to fulfilling professional and ethical responsibilities to challenge racism.

Megan shared her experience of challenging a school’s language, by asking questions:

I’m very new to this school. This school is a very tricky school, everyone doesn’t really want to work with the school, I’m building that relationship, but I also want to call her out, like “what do you mean by calling him aggressive? What do you mean by calling him violent? What do you mean by those words?” (Megan, p. 28).

Tyra shared a similar approach:

One teacher was consistently calling this child aggressive, and it was a Black student and I kind of ask questions about, you know, “what do you mean by aggressive?” like I don’t let a label just sit.... I ask deeper questions about what exactly is happening. And it turns out that the child wasn’t really being aggressive but were showing signs of being anxious. (Tyra, p. 6)

Challenging racism is hard and uncomfortable but for Tyra and Megan, questioning as a means of challenging was described as helpful. Megan also noted: *“there’s ways to ask questions without it being a form of an attack and as EPs we have those skills, we know, you know about different types of questioning.” (Megan, p. 25).* She felt that as EPs are trained

professionals who are used to engaging in tricky conversations, and asking difficult questions, these same skills should be applied when challenging racism. Tyra also valued developing scripts *“when we do have to have difficult conversations, yeah, maybe having our own mental scripts, of what we might say.”* (Tyra, p. 31)

All participants outlined the significance of challenging systemic racism. For example Ife: *“some of it is about the work that we're able to do systemically in schools, so supporting schools to understand what some of their own patterns are and reflecting that back.”* (Ife, p. 14). Tyra had a similar view on patterns:

if more Black boys are being excluded, or we're going into the top sets of maths classes and we're not seeing any Black pupils, and we go to the bottom sets and we're seeing a whole load of Black students, then something's going on there. (Tyra, p. 5)

These quotes suggest the importance of Anti-racist EPs ensuring their efforts also extend to challenging systemic racism, thinking critically and going beyond challenging microaggressive or explicitly racist comments by using their classroom observations to also note dynamics and patterns.

Other helpful tools to use when challenging racism, particularly systemic racism is the use of data and research. Megan shared she would use data collected by her service to examine disproportionality: *“Okay, how many children with EHCPs? How many children have been excluded? Okay of those, you could filter it to be like - how many of those are from Black and ethnic minorities?”* (Megan, p. 6). Ife also states: *“Are all of the children in the inclusion room Black? You know, looking at their exclusion data, that kind of thing”* (Ife, p. 14). Ife described how using data offers something tangible for schools to understand the EPs concern: *“it was just brilliant because you could then have something tangible to kind of explore with schools. And I think that kind of sophisticated data collection stuff, I think I'm really interested in, like how do we leverage that?”* (Ife, p. 20). Yvonne shared how data

could be used to educate those who are dismissive of the purpose of ARP: *“For those who think that it is not really an issue, we would just need to be clear about the facts and the figures.”* (Yvonne, p. 27).

Sometimes systemic racism requires a more systemic approach to challenge it. Tyra shared a book which recommended implementing procedures which slow down processes to reduce bias: *“if there are certain processes in place, which slows down people's thinking, that means that they have to actually think about the decisions they're making, it makes them less biased”* (Tyra, p. 31). She also described the importance of being proactive, instead of reactive by: *“bringing it to their attention early, so that is not like a reactive thing,”* (Tyra, p. 31) and the potential for EPs to inform schools beforehand that the experience of BAGM children is a priority for the service, which all EPs will be asking about in planning meetings. Naturally, this requires cooperation and coordination from the EP service.

Abena shared a similar approach in her service where EPs ask a specific question about equality and diversity in planning meetings:

When we do planning meetings at the beginning of the year, there's like a question that got included after George Floyd [...] we wanted them to like try and recognise - Ohh there's differences between specific groups [...] why is that? (Abena, p. 19)

Abena shared that some schools didn't receive it well and struggled to see how this connected with the EP role:

I think they just kind of see like our roles as EPs is to kind of support children with SEN like - why are we asking them about equality and these those kinds of issues? But again, it is the whole thing of like them not completely understanding our role. (Abena, p. 20)

This may reflect the wider systemic issue of race being so distinct from EP practice for so long, that schools don't associate anti-racism as part of EP practice, which will need addressing by individual EPs, governing bodies, LAs and services.

Many EPs noted other systemic barriers to challenging racism such as needing to preserve relationships due to the traded service delivery model. It is here where EPs emphasised the significance of support from their EPS and LA to protect them if a school is unhappy with being challenged:

You know that the EPS is behind you and backing you, as well, then it makes it easier to have those conversations with school cause you know that if they are unhappy with what your brought up, and it gets to the EPS management, that they're going to be behind you, and that's important. (Tyra, p. 31)

Ife echoed this sentiment:

When you talk about anti-racist practice and support schools to move towards anti-racist practice. Depending on where the schools are at, you could sever that tie. Erm, so I think again your service context becomes really important. (Ife, p. 22)

Ife shared that her current service is trying their best to incorporate anti-racist practices, they have developed policies, statements and support their EPs to challenge racism in their work, which is really valued.

4.4.5 Advocacy and Alternative Narratives

Participants felt that EPs should be advocates, redress power imbalances and provide opportunities for advantage for BAGM children: *"because of the privilege of my position and the power that goes with my role, I have a responsibility to advocate and raise some of these issues."* (Yvonne, p. 24). Abena went on to describe other ways of being anti-racist by acting as a role model and sharing the EP profession with BAGM children:

I'm going into a school and I'm gonna do a talk to the children about educational psychology [...] I'm going there because I know that there's many children, young people from Global Majority backgrounds, and they need someone like me to talk to them, you know, [...], but also it is part of trying to get rid of barriers, trying to open their eyes. (Abena, p. 8)

These statements suggest that it is not solely challenging racism, and the naming and exploring of their race which is anti-racist practice. But also having high expectations, reducing barriers and giving opportunities and inspiration to children who may be otherwise disadvantaged.

Ife explained her approach to acting as an advocate by focusing on humanising Black children by protecting their individuality, innocence and complexity as humans, which is often lost in racist rhetoric:

I think what people have robbed of when, when we think about racism is the idea that they are human and that they do have these, like intricately valuable worlds. And so I think that part of anti-racist practice is being really intentional about protecting that for children. (Ife, p. 13)

She described using tools such as Personal Construct Psychology (PCP) to further understand the experience of Black children:

Particularly humanizing Black children that have been labelled and PCP is this tool of kind of like bringing to, life illuminating, fleshing out who they are, presenting it to their circle and their ecosystem and being like, "what do we do with this?" (Ife, p. 12)

Abena and Ife describe the need for EPs to go beyond non-maleficence and towards beneficence. They outline how EPs can use their privilege to reduce barriers for BAGM children, and advocate for them by having high expectations and an approach which prioritises the individuality of their experience.

Ife and Tyra discussed how they act as advocates for BAGM children by resisting one-dimensional narratives and offering alternative perspectives. Tyra shared: *“if they judge that the child “probably has a learning need”, because they're not doing too well academically, is that really the case or have they been given the opportunity to actually do better? Like are they stretching them or they just assuming that they can't do any better.”* (Tyra, p. 32). Ife described the need to consider the wider context of a child's presentation:

How do you find out what that child is good at? [...] Are you resisting the narrative around that child? Are you recognizing that things might be different for them in comparison to other children in the class? Are you thinking about the fact that they might be dealing with learning how to be a Black person in society, along with a good pupil, along with a good brother, along with a good sister? Are you recognizing the additional load that they might be carrying? (Ife, p. 16)

Ife and Tyra outline the importance of EPs counteracting negative stereotypes and advocating for BAGM children to have opportunities to show their strengths. It was important to participants that AREPs do not collude with racist or biased understandings of behaviour.

4.4.6 Reflection, Introspection and Supervision

Participants valued the need for individual reflection on bias. Megan shared:

I think, first and foremost, it is personally reflecting on our own unconscious biases, and it should be something that's spoken about in supervision, erm, so that we're addressing how we are going to approach something. Any biases that we may have. (Megan, p. 24)

Tyra had a similar thought:

I think there does need to be an element of looking at ourselves and introspections, actually challenging our own biases, being able to firstly except that we have them,

erm and then secondly, actively trying to change them. But if you're not aware of them, then you're not going to challenge them. (Tyra, p. 28)

These statements describe the importance of EPs acknowledging their own biases and considering how they impact their practice. As outlined, racism and bias are pertinent in society, and present in schools and EP services. If anti-racism is the goal of educational psychology, all EPs must engage in individual reflection on any biases they may hold.

They emphasised the universality of bias, which is experienced by everyone, including themselves: *“what I've been learning on my journey is trying to be more aware of my blind spots and not just making assumptions.”* (Yvonne, p. 17) Tyra shared:

You can't just change the assessment tool, and think that's going to fix the problem, because we are kind of an assessment tool ourselves, the way we think about things. So if an EP is using dynamic assessment then they need to be thinking about their own biases and how they're influencing what they make out of what they say. (Tyra, p. 5)

These statements describe the pervasive nature of bias. Everybody has biases as part of the human experience, and EPs must engage in reflective practices to limit their impact.

Yvonne felt that the training did not emphasise enough the need to reflect on the impact of identity and race on EP work: *“On the training, there isn't as much reflection in terms of the role of the self in our work”* (Yvonne, p. 9). So, if EPs are not being taught to give weight to their identities and consider what they bring to interactions, this makes it harder for them to know which biases they have, its impact on others and how to address them. Megan shared a similar reflection around the need for anti-racism to be reinforced in teaching around reflection and reflexivity: *“we're always taught as psychologists to reflect, be reflexive. It is like actually, we can be taught within that to be, actively combating racism.”*

(Megan, p. 24) In addition, EPs must engage whole-heartedly in their own journey of anti-racism. Megan shared:

You know we have to be good first and feel comfortable first before we then go and tackle schools and tackle families, all of that. It is, it is a layer thing. I think it starts with us and all our colleagues, before it kinda goes off. (Megan, p. 26)

It feels natural that before EPs support the development of other services and systems, that they ensure their own genuine engagement in the deeply reflective and sometimes uncomfortable process of self-reflection and introspection.

Ife, Megan and Yvonne each spoke about the significance of supervision when reflecting on biases and practice in anti-racism. Megan reflected on its impact on learning: “*you don't learn unless you reflect on your experiences and think about what went well. What didn't work well? What could I do better next time?*” (Megan, p. 24). Ife valued her Black supervisor:

I'm really lucky because I can use supervision to think through how I deal with things that I think are racist in schools. My supervisor is another Black woman, so I can really do that quite freely because we have a similar lens [...] supervision is a big tool in anti-racist EP practice.” (Ife, p. 22)

Megan shared her own experiences of supervision and a desire for a Black supervisor who she could connect with and support her anti-racist journey. As this is not possible for everyone, she feels more needs to be said to address race in interracial supervisory relationships:

Acknowledging that I'm White, you're Black, you know, what racial implications are there? What issues may arise in the future? Even if it was the other way around. Black EP supervising a White trainee, just thinking about what feelings come about. (Megan, p. 26)

Reflecting on EPs feelings, experiences and actions regarding ARP will improve their practice and develop their confidence going forward. Yvonne raised the importance of supervisors with awareness of ARP who can support trainees:

Making sure that supervisors are almost like champions, and actively promoting anti-racist practice and are clear about what it is, that they can help TEPs on their journey understand and begin into embody anti-racist practice. (Yvonne, p. 37)

These statements explore the importance of EPs using supervision as a space to discuss their casework, gain a second opinion on how to approach anti-racism and get used to discussing race as a concept.

4.4.7 Individual Knowledge Development

Participants were mindful of the problematic and racist genesis of the EP profession. Yvonne shared: “*classifying children as subnormal. And you know the language and intelligence testing... I think these issues were never being considered, and I think we've been on a journey trying to address some of those social injustices*” (Yvonne, p. 13). Ife shared:

Our backgrounds is racist as hell, you know, its racist as hell! Like when you think about the eugenic stuff and you think about the genesis of educational psychology, we are inexplicably linked to racist practice. And so we need to continue to centre that history because you can slip back into that so easily [...] We were the ones that were doing those assessments. We were the ones that were not questioning anything and blindly following these policies and we had a lot of power in that situation to impact people's lives. (Ife, p. 51)

Participants thought due to educational psychology's racist beginnings and the power of the role, it was important for EPs to engage in anti-racist practices.

Tyra discussed in detail how the development of bias is founded in racist stereotypes, lack of education and acting without thought:

So not understanding their own biases and the fact that everyone has biases and how that impacts on their actions and thinking that they act completely equitably to everybody. I think sometimes the history of this country as well, isn't well understood and how those ideas have kind of been passed down through the generations. (Tyra, p .4)

Ife shared: *"anti-racist practice is about your understanding of the racist world that we live in"* (Ife, p. 7) Tyra felt that education is crucial, and presenting those who don't think it is important with the knowledge they need to understand what has occurred and its impact would be helpful. Ife, Megan and Yvonne also suspected that a lack of awareness or understanding of ARP, was impacting other's engagement. Tyra shared people should be taught what exactly racism looks like so it can be challenged appropriately: *"different forms of racism and what it looks like, so microaggressions, bias and, and direct racism, because some people might see it, and not realise that's racism"* (Tyra, p. 27). This also includes the colonial history of the UK and its engagement with the transatlantic slave trade with acknowledgement of the tropes which became the foundation of racism today. To tackle Anti-Blackness, it was also important to highlight the contributions of Black people in British society and their invitation to the UK as this often goes unknown.

4.4.8 Being Mindful of Tools

Tyra, Ife, Yvonne and Abena were all mindful of the historic use of some assessments to reinforce racist stereotypes and eugenics, or to disadvantage BAGM children. Tyra shared concern for use of such assessments without the appropriate warnings and for its results to be considered within context: *"what sort of disclaimers might need to be used or explained to people, when you're presenting data?"* (Tyra p .5). A similar concern was provided by Ife: *"But by just doing a random WISC and not writing about it correctly, or*

not packaging it correctly, you can literally be replicating that the racist history of educational psychology, which started with eugenics” (Ife, p. 52). Abena struggled to see the value of such tests when other assessments are available:

When we look at standardized assessments, when we know that they disadvantage specific groups, I don't even know why EPs use it with those specific groups. It doesn't make sense to me, and especially when there's alternative such as nonverbal assessments and things like that, that can be used, or dynamic assessments.

(Abena, p. 7)

In contrast, Tyra offers further commentary later, sharing:

Sometimes in a bid to try and be anti-racist we limit things, [...] you might say that “I won't use any of these sorts of assessments with this ethnic group because of the way it will be perceived” for example, and then sometimes by doing that, then you're not...I don't know, you're not fully helping a child or situation. (Tyra p.35).

Abena's view that there is no need to risk disadvantage for BAGM children, especially when alternatives are available is consistent with her views that EPs should use their privilege to do good by BAGM children. Feeling like she is not contributing to their disadvantage is important to her. Equally, Tyra shared the importance of EPs being mindful of the systemic impact of racism and likely suggesting what the systemic impact could be, for BAGM children not having the same evidence of needs as provided to others.

Tyra continued to describe the importance of EPs thinking about the appropriateness of any tools that they are using when considering the ethnicity or culture of the child, despite it being well-established or used.

Even if you're going to do dynamic assessment, and you present them with a book, which, you know, is completely culturally inappropriate for them, then you know that's going to effect the answers they give, and yeah so not just always thinking about

language, but also thinking about like literally the content on what we're presenting to children and families, and erm sometimes it is within the questions in the scales and things like I was thinking about the PIP chart and "does your child eat with a knife and folk?", actually in some cultures that's not...you know. They don't! (Tyra. 28)

Yvonne shared a similar view around EPs needing to think more deeply around the theories and context which comprise the foundations of educational psychology: *"But now I think it is questioning more and recognizing that...these were humans who were influenced by their own experiences, with their own biases, and that would have shaped their ideas and thinking."* (Yvonne, p. 10) These statements outline a need to remain critical, and mindful of the 'taken-for-granted' truths that remain in Psychology. The ubiquitous nature of racism and Eurocentricity is only counteracted with a ubiquitous anti-racist approach with application across all areas of EP practice.

4.5 Chapter Summary

This chapter has outlined the key findings following IPA of the transcripts. 3 GETs were identified: Black Womanhood, Complex Experiences and Key Features of Anti-Racist EP Practice. Their ensuing sub-themes have been described in detail and addressed both research questions. The next chapter will be the discussion and conclusion.

Chapter 5. Discussion

5.1 Chapter Overview

The findings aimed to address two research questions: What are the thoughts, feelings, reflections, and experiences of Black women EPs concerning anti-racist practice in educational psychology? And which factors are identified by Black women EPs as being important for anti-racist practice in the educational psychology profession? As discussed in Chapter 2, there were no prior papers which explored the topic of ARP from the perspective of BWEPs. This research aimed to ensure the literature examining ARP in educational psychology included the perspective and experiences of BWEPs. The use of a critical realist ontological position encouraged change and improvement within the profession, and practical ideas have been outlined to support the development of anti-racism in educational psychology.

Following IPA of the transcribed interviews, three GETs were identified, namely: 'Black Womanhood', 'Complex Experiences' and 'Key Features of Anti-Racist EP Practice'. An overview of findings are below in Table 5.1 and further commentary will describe the researcher's interpretations of the key sub-themes whilst drawing connections to theories and literature. This chapter will then discuss the limitations of the findings, implications for future EP practice and plans for dissemination. The chapter will end with insight into the researchers' reflexivity process and a conclusion.

5.2 An Overview of the Findings

Table 5.1 provides a brief outline of the key findings for each GET and Sub-theme after IPA to re-orient the reader to the contents of the previous chapter.

Table 5.1

A List of GETs Their Corresponding Sub-Themes and Brief Outline of the Key Findings

Group Experiential Theme (GET)	Sub-themes of GET	Key findings
Black Womanhood	Intersectionality and Identity	<ul style="list-style-type: none"> • BWEPs described Blackness as particularly impactful to their EP experience. For most, this was more so than womanhood.
	A Focus on Blackness	<ul style="list-style-type: none"> • Participants valued Blackness, connecting with Black families, colleagues and school staff. Their Black identities enriched their ARP and ability to support GM people and other anti-oppressive ideals.
	Racism and Microaggressions	<ul style="list-style-type: none"> • BWEPs shared experiences which provides further insight into the racism persisting in schools and EP services.
Complex Experiences	Engaging in ARP Working Groups	<ul style="list-style-type: none"> • Participants shared a variety of experiences of engaging in ARP and the emotional strain of the work, being positioned in working groups and encountering uncomfortable situations.
	The Impact of George Floyd	<ul style="list-style-type: none"> • Participants felt a shift after the murder of George Floyd in 2020 in the prioritisation of anti-racism in the EP profession. The shift was welcomed but the authenticity of it was queried.
	Discomfort, Dismissal, Fragility and Defensiveness	<ul style="list-style-type: none"> • BWEPs encountered dismissal, White fragility and defensiveness when engaging in anti-racist work from colleagues and school staff. They discussed the meaning of the resistance and discomfort which often arose.
	Valuing Allyship	<ul style="list-style-type: none"> • Participants appreciated allies who could challenge racist comments, support anti-racist work and raise important issues so it is not just a "Black issue".
	Mixed Feelings	<ul style="list-style-type: none"> • Participants shared the complex feelings which arise from ARP, where they felt hopeful for change and pleased with its increased awareness yet exhausted with the circular and repetitive conversation with minimal actionable change.
Key Features of Anti-Racist EP Practice	Active and Embedded Engagement	<ul style="list-style-type: none"> • Participants believed that ARP is an active process that is everybody's responsibility which should be embedded as part of EP practice, not a stand-alone item.
	Anti-Racist Services, Seniors and PEPs	<ul style="list-style-type: none"> • BWEPs stressed the need for support from EP services, seniors and PEPs to solidify an anti-racist approach for EP practice, which was also reflected within EP services.

Exploring Race and Identity	<ul style="list-style-type: none"> • Participants felt EPs should increase their comfort with talking about race and explore race and identity as part of a child’s holistic presentation and formulation.
Challenging Racism	<ul style="list-style-type: none"> • BWEPs spoke about the importance of challenging both individual racist comments and systemic racism, through questioning, data, research and exploration of patterns.
Advocacy and Alternative Narratives	<ul style="list-style-type: none"> • BWEPs outlined their desire to work as advocates, be role models and offer alternative narratives to protect Black children.
Reflection, Introspection and Supervision	<ul style="list-style-type: none"> • Participants discussed the power of personal reflection, understanding that everybody has a responsibility to uncover racist thoughts, engage in meaningful introspection and use supervision to consider the impact of race and racism on EP practice.
Individual Knowledge Development	<ul style="list-style-type: none"> • BWEPs called for increased individual knowledge and awareness of the UK and educational psychology’s colonial history, the development of biases, CRT and racism.
Awareness of Tools	<ul style="list-style-type: none"> • BWEPs felt EPs need to be mindful of tools in assessment and consider taken-for-granted truths.

5.3 Exploring GETs, Sub-Themes and Findings

5.3.1 Key Sub-Themes: Intersectionality and A focus on Blackness

The focus of this research was to explore ARP from the perspective of BWEPs. These key sub-themes arose from Group Experiential Theme 1 - Black womanhood.

It was found that Blackness and womanhood interacted for participants and impacted their experience. This is a key part of intersectionality (Crenshaw, 1989). Blackness itself, was particularly important due to the demographic context of educational psychology, racism, and the societal complexities of being a Black woman. For example, Megan and Abena shared that womanhood was not met with surprise or concern, in ways their Blackness was. A similar experience was also outlined in the literature review, where BWEPs

spoke about standing out amongst colleagues, feeling misunderstood and experiencing persistent bouts of Impostor Syndrome (Agyeman & Lichwa, 2020 & Ajewole, 2023; Wright, 2020). It appeared that in certain contexts and conditions, aspects of your identity become more important. CRT asserts the existence of White supremacy and structural racism in society (Crenshaw et al., 1995), and Black feminism aims to address the intersection of racism and sexism (bell, 2000). Perhaps due to the demographics of a White female-dominated profession such as educational psychology, racism is more pertinent and obvious, Black women can see how they are not perceived or treated in the same way as their White women colleagues. However, as most EPs and school staff are women, the impact of their gender, and the patriarchy is less pertinent.

Participants shared they were more aware of their Blackness, due to its difference to the majority, and the racism and mistreatment they have encountered. However, participants were able to rely on their womanhood at times to advocate for Black men, or to connect with their colleagues on the mutual experience of womanhood. It was also interesting that participant orientation towards anti-racism and Anti-Blackness also extended to other GM groups, and they were engaged in ARP for all. This relates closely with Black feminist principles, which highlights the activism which Black women often engage in, is often extended to support others such as men, or other oppressed groups (Hill Collins, 2000).

Participants outlined their desire to support Black families and had a focus on Blackness and Anti-Blackness. They were also interested in areas of educational psychology which supported the interests of Black children. It was noted that throughout the transcripts, most participants spoke about Black children and families more than any other GM group. This is likely due to a combination of the impact of their own identity, and the uniqueness and nuance of Anti-Blackness which is different to the racist experiences of other racialised groups. Prior literature, such as Ajewole (2023) wrote about using her cultural knowledge to support the expression of Black parents in consultation. In the current study, all participants had a similar experience, they felt their identity impacted their lens, the work they completed

and their interests and specialisms. Participants also spoke about the connectedness with Black families and how their identities supported their interactions. The significance of the Black lens is a key part of intersectionality and Black feminism (Crenshaw et al, 1995; Hill Collins, 2000).

5.3.2 Key Sub-Theme: Racism and Microaggressions

This sub-theme was part of Group Experiential Theme 1 – Black Womanhood. It was important for the current researcher to not gloss over the realities of racism in the UK, or the EP profession. The researcher provided the participants' experiences as an account of the racism that occurs in society, education and the educational psychology profession. It is hoped that Black women EPs who read this and relate to the participant's experiences feel heard, connected and that they are not alone. All of the experiences are completely unacceptable, but from the researcher's own understanding, they are also common. It is not offered to provide evidence or convince those who deny the existence of racism, as they will likely deny or dismiss this too. It is hoped that people can use these documented and anonymised examples, instead of asking their Black colleagues to share their personal struggles.

There are several things which stand out to the researcher. Firstly the ubiquitous nature of racism, which BWEPs are still having to navigate in professional settings. The systemic, 'ordinary' and long-lasting nature of racism is a key tenet of CRT (Delgado & Stefancic, 2017) and their experiences alone, show that there is lots of work to do within schools and services to address racism whilst supporting Black staff. It was interesting that three participants had a similar or shared phenomenon of not being expected to be the EP, and it is likely due to the earlier mentioned demographics of the EP profession, which is mostly, middle-aged White women (HCPC, 2023). This could also be a consequence of a Eurocentric society as described in CRT, and the association of normality with Whiteness and the subsequent marginalising of everybody else (Bhatia, 2002; Delgado & Stefancic,

2017). Similarly, Black feminist theorist Minna Salami (2021) outlined how White professionals are described in standard terms; they are doctors, scientists, authors or in this case psychologists, yet Black professionals are *Black* doctors, *Black* scientists or *Black* psychologists.

Abena, Yvonne and Megan's experience of not being expected to be the EP reminds the researcher of Ife's personal school experience. This was where Ife's English teacher felt the work she had completed was essentially too intellectual to be written by a Black child. The low expectations for Black children in education, irrespective of class is well documented (Gillborn et al., 2014). Perhaps the low expectations that some people have for Black children in schools, remains throughout their lives, meaning that when they see Black adults, they may not be expect them to be well-educated professionals, leading to surprise at encountering a Black EP.

What was also striking from Ife's personal experience and the child she described in a later sub-theme about a school's fear of acknowledging adultification, was the potentially layered oppression of Black children. Due to systemic racism and racist stereotypes, these children may be over-observed in classrooms and assumed to be engaging in challenging behaviours, (Gilliam et al., 2016; Griffin, 2020) meaning they are more likely to be in trouble. Once they are in trouble, due to adultification, they may not be provided the grace to have complex feelings about whatever occurred, or their intentions are assumed as negative or deliberate (Goff et al., 2014; Mohdin, 2022). Ife did not feel comfortable with her mother challenging the racist remarks her teacher made because she was already in trouble for a minor incident. This makes the researcher reflect on the consequences of labelling children as problematic or naughty and what this does to their ability to then disclose mistreatment and racism. It is also important to consider the power imbalances of the situation and how this can emotionally impact a child. As outlined in the literature review, other Black EPs shared their experiences of observing racism in their schools as EPs. Agyeman shared she had heard racially-biased narratives in schools to describe a Black child and Lichwa had a

parent re-enact their child's use of the "n" word in consultation (Agyeman & Lichwa, 2020). More must be done to tackle this.

As mentioned, one of the principles of Critical Race Theory, is acknowledging the existence of racism throughout society as a 'norm' and addressing it systemically is key (Crenshaw et al., 1995; Delgado & Stefancic, 2017). Despite the discomfort in acknowledging this due to the nature and power of the EP role, racism and bias exists in educational psychology services and Local Authorities. Megan shared two experiences of racism in a previous service. The first described her discomfort with inappropriate comments made by her supervisor regarding her hair. Firstly, it was telling that Megan was already apprehensive about the reaction she would get from a change in hairstyle. Black hair is a common area of racial discrimination in schools and workplaces (Griffiths & Haughton, 2021; Kinouani, 2021). Though she was pleased her colleague advocated for her, feeling so shocked in the moment that she was unable to say anything was also experienced by other EPs as outlined in the literature review (Agyeman & Lichwa, 2020; Kusi, 2020). Another instance of racism attempted to remove her identity by constantly referring to Megan as the only other Black EP in the service. To consistently refuse to learn the only two Black colleagues' names is microaggressive and for some BAGM EPs, microaggressions can be part of their daily experience (Agyeman & Lichwa, 2020).

Kinouani (2021) wrote about why covert or subtle racism is so challenging to experience for Black people, perhaps more so than overt racism. This is because these instances are often disputed and dismissed, which makes the individual doubt themselves and repetitively re-enact the interaction, which is exhausting and traumatising. Kinouani (2021) described this as a form of gaslighting. Understanding microaggressions requires someone to value and believe the experiences of BAGM people. It also requires empathy (M'Gadzah, 2022). Megan explained the doubt, dismissal and lack of understanding of her microaggressive encounters, especially when it is non-verbal or repeated out of context. But she knows that those who have experienced it, knows 'what it is like'. A key part of Black

feminism is the connectedness and mutual understanding between Black women, as those who have a similar lens, can easily understand each other's experiences, which alleviates that exhaustion (Hill Collins, 2000).

People struggle to acknowledge racism that is not explicit, obvious or laded with expletives and slurs (Eddo-Lodge, 2018), but this is an unrealistic and harmful expectation for something so structural. It is here where the understanding from CRT and its critique of colour-blindness is clear, as narrowing the definition of racism and refusing to see race, does not challenge unexamined racist thoughts and behaviour, microaggressions or structural inequalities (Delgado & Stefancic, 2017). How can one address their racial biases if they don't acknowledge race?

Yvonne's assertion of her resilience in the face of racism was powerful. Hill Collins (2000) spoke about the use of self-definition, which describes the power in telling one's own story, rejecting 'controlling images' and challenging those who feel entitled to define them. Using their voice and prioritising the stories and experiences of Black women is fundamental to Black feminism (Hill Collins, 2000; hooks, 2000). But, when faced with hostility, silence is also described as powerful and not to be mistaken as submission (Hill Collins, 2000). Historically 'strength' has been used to dehumanise Black women. bell hooks wrote that because Black women were perceived as strong, that this was used to dismiss the need for their involvement in feminist movements (hooks, 2000). A balance is needed, and each Black woman will have her own thresholds, but the racist experiences of Black women EPs highlight the work needed in the profession.

5.3.3 Key Sub-Themes: Engaging in ARP Working Groups and The Impact of George Floyd

These sub-themes were part of the second Group Experiential Theme – Complex Experiences.

A key reflection from participants was their positioning as Black women to lead anti-racist working groups. This was another key phenomenon that occurred in very similar ways for multiple participants, interestingly they each commented that they were unsure how much was volunteered or imposed by others. The participants were all notably engaged, interested, knowledgeable and motivated to pursue anti-racism throughout their practice. Their interests were connected to their own identity and lived experience, they were attuned to racism and could see the detrimental consequences. Their interest in ARP was connected to a desire to protect Black children and disrupt that cycle of oppression. A desire to resist and challenge, due to oppressive experiences is described in detail throughout Black feminist theory (Hill Collins, 2000).

Racial battle fatigue explains the energy, emotion, physiological strain and time taken to constantly fight racism (Smith et al., 2007). Other theories include the Weathering Hypothesis, (Geronimus, 1992) which outlines how chronic exposure to inequalities impacted the health of Black mothers. Engaging in Anti-racist work is tiring and emotionally exhaustive.

Ife and Abena spoke about BWEPs having expertise in this area, but also the importance of considering how this 'expertise' is experienced by the Black woman themselves. It appears that sometimes, their contributions turned into responsibilities, and this was uncomfortable. Megan and Tyra both shared that sometimes they felt they had to intervene to prevent misinformation, derailment or things going unsaid. A key example of this was Megan's experience, who despite her discomfort raised George Floyd's murder in a team meeting, knowing that if she didn't, it would not be raised at all. Considering the worldwide news coverage, it is very unlikely she was the only person who heard about his murder, yet she was the one who raised it. It is noted that discomfort was high, and EPs were perhaps not used to discussing race at the time, but it is even more uncomfortable being a Black person and educating colleagues on the deadly impact of Anti-Black racism.

Ajewole (2023) wrote about the difficulties and rarely considered consequences of being one of the few Black people in a room, yet the one voicing anti-racism.

Participant shared uncomfortable situations in AR working groups. They felt they were not able to sit back and listen, in ways others can. Ife spoke about the emotional impact of ARP and the historic positioning of Black women as “work mules”. This directly links to Black feminist theory where Alice Walker (1984) described how Black women were considered the ‘mule’ of the world, as they often engage in tasks nobody else wants to do. This was also referenced by Hill Collins (2000) surrounding a quote from Zora Neale Hurston in 1937.

Nevertheless, a key principle of CRT is the prioritisation of marginalised voices (Crenshaw et al., 1995; Delgado & Stefancic, 2017) and it is crucial that BWEPs have the space to share and engage in working groups, if they so please. However, it is also important that the experiences which they do choose to share are treated sensitively and that this is not an expectation which is imposed by others. Their contributions must be at their discretion and received with good faith. bell hooks (2000) wrote about her experience in engaging in feminism discussions in the 70s where she and other Black women were asked to share their racialised experiences, only for White feminists to dispute their experiences’ authenticity. It is crucial BWEPs experiences and contributions are treated with respect.

The emotional impact of ARP must also be considered. As identified in the introduction, over 15 years ago, Black EPs did not feel the impact of racism on them was being considered (DECP, 2006). Unfortunately, participants appeared to maintain that sentiment. Anti-racist work was difficult, positioning was often, and it evoked strong feelings. Ife spoke about the risks of Black women loading themselves with activism, at the expense of their own wellbeing, joy or any other interests they have. It is a reminder to be mindful of being compelled into exhaustion due to the desire or pressure to support the development of others.

One participant, Abena, shared she does not attend ARP working groups, as she wants to pursue other interests. This is not a slight on her dedication to anti-racism, she engages whole-heartedly in her own practice and in her personal life, but she appears to feel her engagement in working groups reinforces anti-racism as a 'Black interest', when others must do the work too. Salami (2021), Kinouani (2021) and Eddo-Lodge (2018) all spoke about the dangers of BAGM or minoritized people exhausting themselves, whilst convincing or persuading others to see their humanity.

Participants noticed a difference in approach to ARP after George Floyd, his murder triggered discussions, working groups and interest. Participants remain hopeful for an anti-racist profession, but they have yet to see implementation of lasting changes. Ife spoke about her experience of developing a space for Black colleagues to discuss the emotional impact of George Floyd and the subsequent reaction of their services. It is important to note that though Ife's group was mostly well-received and appreciated, she also received comments from other Black people who were displeased she was doing this. Other participants also shared concern for internalised racism. This was also documented in literature, for example, Ajewole (2023) spoke about her journey in addressing her own internalised racism around Black boys. Kinouani (2021) wrote about racism as a trauma and self-criticality and hostility can be a trauma response to manage difficult emotions. She also outlines a double bind, which occurs when individuals try to escape oppression through distancing themselves from what makes them different.

Megan and Tyra shared they would value an anti-racist group which could be a safe space for Black people to come together and share their experiences and develop their ARP. A key part of Black feminism is the knowing, strength and understanding between Black women. Hill Collins (2000) described the importance of ensuring there are safe spaces for Black women where they can be their authentic selves. This is not to be divisive, but essential to develop their ability to engage or recharge so they can continue their inclusive pursuit of social justice (Hill Collins, 2000). The complexities of BWEPs engagement in

service-wide ARP groups have been outlined in detail. Considering the challenging experiences from EPNET and working groups, the emotional wellbeing of Black women must be acknowledged. Those who lead, need an outlet for emotional support too, especially if the groups they lead are not able to provide this. Another key implication from this study is the development of Black spaces to support the emotional wellbeing and ARP of Black women.

Yvonne's comments around increasing her comfort with others' discomfort and being mindful about vilifying people, may indicate whose emotional safety appears to be championed in current conversations. The researcher was also struck by Tyra's experience of her working group being made compulsory and the subsequent increased need to educate. Perhaps the perceived lack of progress in ARP working groups is due to the constant reiteration of basic concepts due to minimal individual knowledge. This is taxing on the Black women who are leading these discussions, but also means conversations aren't progressing to developing tangible and agreed actions on what exactly is anti-racism in educational psychology.

5.3.4 Key Sub-Theme - Discomfort, Dismissal, Fragility and Defensiveness

This sub-theme was also part of GET 2: Complex Experiences. As mentioned, part of the difficulties described by BWEPs around ARP in educational psychology was resistance from others. Part of this includes dismissing BWEPs experiences as Black issues or oversensitivity, difficulties with feeling discomfort, and the fear and avoidance of being called racist. Megan and Tyra experienced derailment where EP colleagues would divert the conversation of anti-racism to discuss other areas of disadvantage. In Megan's case, this was White working-class boys and for Tyra, issues around gender equality. As mentioned, a key aspect of intersectionality and Black feminism is acknowledging that for empowerment to occur, all aspects of disadvantage must be addressed and it is important to seek justice for all (Crenshaw, 1991; hooks, 2000). Gender is also an obvious foundation to the participants'

own experiences as they are all women. It is not that White working-class boys or gender inequalities are unimportant, but more so, why colleagues felt they needed to raise it at that moment, and what is it about anti-racism which makes it so difficult to talk about?

Bell (1980), a founder of CRT, wrote about 'interest convergence' as the concept that changes do not occur for the minoritized, until it is in the interest of those in power. In his case, the US government only agreed to end segregation in schools, when they realised that not doing so, would lead to even more undesirable consequences. (Bell, 1980; Crenshaw, 1995; Delgado & Stefancic). Perhaps some EPs who are in power, disengage or dismiss the importance of anti-racism as it is not yet in their interest to address it. This could explain the historical and frequent efforts yet minimal profession-wide implementation. It does though, support the need for racially diverse EPs, seniors and PEPs who may have more varied interests and priorities.

In 2020, when BLM raised awareness of Anti-Black racism, some felt it was needed to counteract the movement with claims that all lives matter. Lopez (2020) wrote about the resistance to anti-racist work, and that increased calls for such processes often coincide with increased interests in opposing ideals. When George Floyd was raised in Megan's team meeting and a colleague asked about White working-class boys instead, she reasoned this as White fragility (DiAngelo, 2018). This colleague's act demonstrated the dismissal of racism as unimportant. That somehow, the colleague's discomfort with George Floyd's murder or desire to be included in conversations was more important than the issue at hand. Or, that what the colleague wanted to share was more important than Megan's contribution. Participants recognise that it is not always intentional, but action must be taken to consider *why* there is that urge to derail or dismiss. It is here where personal reflection, introspection of bias and supervision is key. To clarify, the attainment of White working-class boys and gender inequality can and should be discussed, but not at the expense of other equally important conversations.

White fragility and privilege are acknowledged as part of CRT as the consequences of a Eurocentric society (Delgado & Stefancic, 2017). In literal terms, ARP is technically voluntary for everyone, but when considering the personal connection and positioning, it's harder to simply disengage as a Black EP, because having an AR service directly impacts them. The ability to have anti-racism as truly optional is something that is afforded to Whiteness (Eddo-Lodge, 2018). However, participants shared that everybody has blind spots, and every EP has a responsibility to consider the areas which they can be more passive with their involvement, because the area does not directly affect them. It's these areas where EPs need to do the most internal reflection. People can learn and lens can be adapted if people are willing to do the work. Personal reflection is key, and part of Black feminism is fighting for causes which are not directly personal (hooks, 2000).

Tyra and Ife suggested part of the discomfort with challenging racism is the fear of being called racist. For a long time, people assumed that to eradicate racism they needed to pretend they don't notice, or ignore race (Eddo-Lodge, 2018). When people say they are colour-blind, what they may mean, is that they don't purposefully treat people differently according to their race, which is a well-intentioned sentiment. However, by ignoring race, implicit, unexamined and systemic racism thrive, and these have a large impact on social inequalities (Delgado & Stefancic, 2017). And, doing so, ignores a huge part of somebody's identity and experience. It is not helpful to ignore someone's sexual orientation to combat homophobia or ignore gender to combat sexism, we in fact need to look directly at the issue and address them. A key component of CRT is acknowledging colour-blind approaches are ineffective (Delgado & Stefancic, 2017).

Socially, being called racist is taboo. As Tyra described, even if explicitly racist language is used, people still do not want to be called racist. Ife described how being racist is directly connected to the moral standing of individuals. Being challenged for racism is interpreted as offensive which leads to defensiveness or upset. However, this mindset prevents genuine understanding or reflection on whatever they said or did which caused the

challenge (DiAngelo, 2018). It also leads to 'weaponised hurt feelings' which is when the person who is challenging feels like they have to pander to the other's tears or 'hurt feelings', which derails the original conversation (DiAngelo, 2018). Due to this, Ife shared it takes confidence and skills of the EP to do this effectively and using tools to highlight the theoretical existence of some concepts is helpful. For EPs, there must be effort to do the internal work to grapple with feelings and discomfort around race.

5.2.5 Key Sub-Themes: Valuing Allyship and Mixed Feelings

These sub-themes arose from GET 2: Complex Experiences. For the purpose of this sub-theme, ally refers to any individual who is on an anti-racist journey and committed to the goals of an anti-racist EP profession. So far, the researcher has outlined the participants' experience of ARP, which has included some challenging feelings and encounters. Unsurprisingly, what was valued was allies who would alleviate some of the emotional strain and positioning felt by Black women by actively engaging in anti-racism. For example, Tyra spoke about appreciating when others challenged Anti-Black or racist language, so she didn't have to. Participants spoke about their experiences of being dismissed as oversensitive or having "chips on their shoulders". It is noteworthy that White allies, in particular will likely not receive the same accusations, so using that voice is valued.

Part of the features of Black feminism is its malleability and its invitation of contribution from non-Black women as social injustices are not fought alone (Hill Collins, 2000). Ife, Tyra and Abena appreciated non-Black colleagues who have a good understanding of ARP. Black people have a lens which is aware and attuned to anti-racist issues. However, a lack of lived experience does not have to be a barrier to active involvement, and lens is not fixed, instead, it is malleable. Participants felt that non-Black EPs can learn and apply their skills which is helpful for the development of ARP.

Solidarity and sisterhood were described by bell hooks (2000) who outlined Black feminism is not just fighting for something because it affects you personally, it's the

acknowledgement of, and the consideration to all areas of social justice. Interestingly, she wrote how within such groups, feminists should understand tension leads to personal growth and uncomfortable conversations are necessary (hooks, 2000). All feminists should care about all social issues.

As noted, BWEPs have mixed feelings about ARP. They are frustrated with its circular conversations, lack of accountability from others and how often this conversation has been raised in the last 50 years. There has been lots of talk but not much has changed. Tyra spoke about feeling angry with the way things are and despite the racist stereotypes aimed to diminish the expression of BW's emotions (hooks, 2000), these feelings are valid. ARP is not easy, and Ife suggested EPs acknowledge anti-racism as a long-term aspiration, which will need ongoing adjustment. Eddo-Lodge (2018) had a particularly meaningful reflection "You can't skip to the resolution without having the difficult, messy conversations first. We're still in the hard bit" (Eddo-Lodge, 2018, p. 213). Though it may feel like there has been lots of talk, little action has come from it and a different approach is needed.

Participants felt ARP was a journey, with no distinct destination which comes with its highs and lows. Ife shared some complexities around balancing the need to hold people accountable whilst also avoiding shaming them into retreating altogether. Tyra shared that ARP must be a space for people to learn, and this means mistakes will be made. But equally, considering the experiences they shared, the researcher is mindful of the potential to have the wellbeing of BAGM people being sacrificed at the expense of others' learning. These are complex issues and there are no steadfast answers. Perhaps everyone should be mindful of the impact and weight of their words and how they will be received. But, with added acknowledgement that racism is a reality for some, that continues after the working group has ended. The current researcher also argues for all EPs to seek knowledge, engage in personal reflection, and strive to become aware of any biases or unexamined racist thoughts so they are less likely to be challenged or offend. When ready, contributions in

working groups should be consolidating knowledge instead of acquiring it, and this manages the feelings for all.

5.2.6 Key Sub-Themes: Active and Embedded Engagement and Anti-Racist Services, Seniors and PEPs

These two sub-themes were part of the final GET: Key Features of Anti-Racist EP Practice. This GET consisted of 8 sub-themes in total. The experiences of BWEP have been described in detail and the following sub-themes will explore the second and final research question: which factors are identified by Black women EPs as being important for anti-racist practice in the educational psychology profession.

A key part of this GET was that ARP was everybody's responsibility. Black women EPs shared that they have been positioned, and that it was important for anti-racism to be an embedded component which is considered across all levels of EP practice by every EP. Participants were wary of tokenism and how sometimes it seemed like anti-racism was treated as a 'Black interest or issue' steeped in sensitivity, instead of a systemic issue requiring immediate attention. Perhaps addressing race in the EP profession is a large-scale organisational change which starts with the individual EP and service. There will be different actors with different priorities (Hoyle, 2004) and anxiety around completing the change (Eloquin, 2016). But it can't function without power, and in order for this to happen, there must be buy-in from those with influence, to make lasting changes. Importantly, change occurs when it is intentionally addressed and, it is the role of the leader, (PEPs) to guide when new responses are required (Schein, 1983).

Acknowledging the structural and systemic impact of racism is a key part of CRT, as is the understanding that neutrality and lack of action, upholds inequality (Delgado & Stefancic, 2017). In practical terms, participants felt that PEPs and seniors can allocate the time, and financial commitments to do this work. EPs who engage in this meaningful work must have their efforts acknowledged and it should not be at a cost to their own time or

workload (Howitt & Owosu-Bempah, 1994). Services must be mindful of the time and financial commitment of ARP and that there are resources available to support AREPs. Senior leaders and PEPs can also define ARP for their EPs, enforce policy and create systemic processes which reduces the likelihood of it becoming tokenistic. It must be a valued area of service development. The need for service involvement was also depicted in the literature (Ajewole, 2023). Seniors' engagement in anti-racism, also demonstrates its significance and weight as a prioritised value in the EP service and profession. It is this which will support its move from being a conversation, to an embedded approach. Also, considering the racism which has been documented, there is more work to do within EP services to address racism and support BAGM EPs. Yvonne mentioned promotions and career development as another part of ensuring ARP is not just something EPs do outwards, but also inwards. For example, first UK BWEP, Waveney Bushell was an EP in a Local Authority for 22 years without a promotion and retired from LA work in 1989. She believed she was not promoted due to her views on racism and speaking up about the bias of intelligence testing (Aiyegbayo, 2005). It is crucial ARP is a whole team value and AREPs are supported, teams are diverse, representative and this is also reflected in senior leadership.

5.2.7 Key Sub-themes: Exploring Race and Identity, Challenging Racism and Advocacy and Alternative Narratives

These three sub-themes were part of the final GET: Key Features of Anti-Racist EP Practice. As mentioned, a key component to CRT is a critique of colour-blind approaches and the systemic nature of racism (Delgado & Stefancic, 2017). This was also key to Black feminism (Hill Collins, 2000; hooks, 2000). Participants shared that acknowledging race was an important feature of their ARP as they understand that race impacts a child's life experiences, and it is likely relevant to gain a holistic understanding of their context. The current researcher suspects that some of the reluctance in considering the race of the children one works with, relates back to the aforementioned fear of being called racist, and

the historic conditioning of colour-blindness as an approach. Other aspects of a child's intersecting identity such as age or gender would be quite naturally acknowledged by an EP. A similar reflection was discussed by Agyeman and Lichwa who commented that other social GRRRAACCEEESSS (Burnham, 2012) such as 'education' and 'ability' are frequently discussed by EPs. From Abena's perspective, it is the EPs responsibility to explore these areas, as schools are unlikely to specify race as the reason for involvement. This is very powerful and consistent with the CRT's theory of centring the existence of structural racism (Delgado & Stefancic, 2017).

All participants spoke about challenging racism in detail. This includes challenging racist comments, practices and systems. It is evident that discussing race and racism is uncomfortable and this is undoubtedly felt by Black staff, but all felt challenging racism is necessary. Participants felt EPs must not let their discomfort, relationships or systemic circumstances such as the traded-service delivery models interfere with this responsibility. Tyra and Megan discussed the use of questions to challenge racist comments and not allowing labels to just sit. Asking someone what they meant by "aggressive" for example, can encourage them to reflect on what they have said and perhaps unveil a bias. In response, they can clarify their meaning or rethink their wording if they misspoke. Questioning suggests that further clarification is needed and most importantly, indicates that the EP is not going to collude with racist or microaggressive comments, by not acknowledging them. Neutrality is not conducive to CRT (Delgado & Stefancic, 2017), nor is it necessarily possible (Mitchell-Blake, 2020). Megan's comment about EPs being well-versed in asking difficult questions is also key, EPs are psychologists who are experienced in asking questions whilst navigating attuned interactions, this can and should be applied here. Using scripts may also reduce anxiety around challenging racism as the EP will know what they could say, before the situation arises. This phenomenon of not knowing how to navigate these conversations was also explored in the literature review (Agyeman & Lichwa, 2020; Kusi, 2020).

Addressing systemic racism was a key part of participants' understanding of ARP and it is also a key part of CRT (Delgado & Stefancic, 2017). Participants spoke about noticing patterns in their observations, looking at data and taking note of disproportionality. As mentioned, a part of the difficulties with addressing some racist or microaggressive incidents is that people struggle to understand or acknowledge racism which is less obvious than expletives (Delgado & Stefancic, 2017; Eddo-Lodge, 2018). Here, data provides evidence that is more difficult to be disputed or dismissed and it is helpful to be used when available. However, CRT is mindful of the objectivity of some evidence when used in isolation of the systemic impact (Crenshaw et al., 1995) and, only acknowledging data also reinforces that racism is always explicit and tangible.

Abena and Tyra both discussed implementing processes to reduce systemic racism such as being proactive, having race and racism as part of EP planning meetings, and developing a systemic approach. Abena's experience of schools not thinking it is an EPs role to ask about the attainment levels of BAGM children exemplifies the large amounts of work left to do, to embed anti-racism as part of EP practice. In addition, due to the discomfort that's been outlined, and the defensiveness and offence taken when challenged, it is paramount that EPs feel supported by their Senior EPs and services when they are undergoing anti-racism in their schools.

Abena, Ife and Tyra spoke about being advocates for BAGM children. Kusi (2020) also shared the desire to work in ways which aligned with her individual values. Abena strives to be a role model, have high expectations and advocate for their needs as much as possible. It is important to her to provide advantages and opportunities to BAGM children. Ife's use of humanising children through PCP and fleshing out their experiences and giving them that individuality and value was powerful. Especially as dehumanising Black people was a key strategy to justify slavery and the subsequent mistreatment of Black people in the UK (Eddo-Lodge, 2018; Kinouani, 2021). Both Ife and Tyra discussed the importance of Anti-

racist EPs being that person who offers the alternative narrative and can disrupt the negative or deficit-focused conversations pertaining to Black children.

5.2.8 Key Sub-Themes: Reflection, Introspection and Supervision, Individual Knowledge Development and Being Mindful of Tools

These are the final sub-themes from the GET 3: Key Features of Anti-Racist EP Practice. They outline the personal responsibility for EPs to think about their own bias, have secure knowledge bases and use these to navigate their practice.

Participants thought it was important for AREPs to engage in personal reflection and consider their own biases. Yvonne and Tyra spoke about bias being a part of the human experience which as everyone has them, everyone has a responsibility to address them. Tyra explains that the cultural responsiveness of an assessment tool itself is meaningless, if the EP who makes sense of the assessment has not engaged in introspection and reflection of their own biases. The need for EPs to be reflective and reflexive is also outlined in previous literature (Ajewole, 2023; Kusi, 2020; Mitchell-Blake, 2020). Megan thought it was important for EPs to acknowledge their own anti-racist journey and biases before supporting others. Individual reflection and seeking of knowledge may support a reduction in microaggressions being experienced by Black EPs and support the dynamics in AR working groups. As mentioned acknowledging the ubiquitous nature of racism is key to CRT, intersectionality and Black feminism (Crenshaw et al., 1995; Delgado & Stefancic, 2017; Hill Collins, 2000).

Supervision is meant to address the psychological wellbeing and the professional development of the supervisee (DECP, 2010). Considering the strong feelings which arise from anti-racism and its impact on practice, anti-racism is well-within the remit for supervision. Ife, Megan and Yvonne each valued supervision for ARP and this is also supported with prior literature (Mitchell-Blake, 2020; Wright, 2020). Considering their connectedness with the Black community, Megan and Ife both valued the insight of a Black supervisor. This is supported by Hill-Collins (2000), who wrote that Black women listen and

affirm each other, they have shared standpoints and a similar lens. This creates connectedness and understanding. It was described as helpful to have somebody who understands them to support their AR journeys. However, lens is malleable, and more effort must be placed in increasing comfort around talking about race, so contracting in supervision can be more race-conscious if supervisory relationships are interracial. Safe Black spaces can be prioritised outside of supervision too. Kusi (2020) spoke about a lack of input from training providers around ARP. Yvonne also outlined the lack of emphasis on ARP in her doctoral training. Supervisors have a role in developing the competence of their TEP supervisees and they should be a secure space to develop their practice.

Participants were aware of the colonial and racist genesis of the EP profession. Yvonne, Ife and Tyra outlined the need for EPs to centre that history to avoid repeating it. The colonial history of the UK was also described by Tyra suggesting a need for increased knowledge and awareness of the history, including slavery, the Windrush Generation and its aftermath. The need for this to be remembered is also depicted in the literature (Agyeman & Lichwa, 2020; Ajewole, 2023; Wright, 2020). This would also support understanding as to why ARP is so important, as many current tropes arose from prior atrocities (Delgado & Stefancic, 2017; Gillborn, 2011). Explicit awareness of what racism is, noticing microaggressions and what they can do and say in the moment, is part of the embedding of anti-racism.

Finally, participants spoke about the complexities of tools. They had mixed and varied opinions on the use of standardised assessments. Abena feels strongly that EPs shouldn't use them when there are alternatives available whilst Ife and Tyra feel they may be appropriate with caveats. Tyra's reflection about the systemic impact of BAGM children not having the same evidence of needs as their peers was significant. Yvonne and Tyra further outlined the need for EPs to examine tools and use their judgement, based on their understanding of anti-racism, to decide on the appropriateness of the assessments they use. As this relies on individual discretion, it further exemplifies the need for meaningful personal

reflection. Nevertheless, due to the colonial history of the profession, there is a Eurocentric understanding of psychology which is reflected in the tools, which must be examined. Part of ARP is dismantling taken-for-granted truths and pursuing the journey, despite its immensity.

5.4 Limitations of the Findings

The current researcher acknowledges the limitations to the findings and research. This study intended for an in-depth understanding of the experiences of BWEF participants and their views on ARP in educational psychology. To gather this, a qualitative research design was used, and due to this, interpreter bias is a potential factor to consider. IPA acknowledges the impact of the researcher on the research process and final findings, it is a double hermeneutic interpretation, where the researcher made sense, of the participant's sense-making of their experience. However, it was important to minimise interpreter bias as much as possible, the researcher engaged in thorough processes to reduce their biases throughout, they engaged in bracketing by acknowledging and separated their own thoughts and feelings. They also sought regular supervision and used a research diary. Extracts of their research diary is included in Appendix H.

Another limitation is the generalisability of the study due to the small sample size. It is not the intention of this research to be a collective understanding of the experiences of all Black women EPs and ARP. The findings are interpretations of what was shared regarding the experiences of the five Black women who were interviewed. It is not meant to be generalised. There will likely be other Black women who can identify and relate with the experiences and views described and others who do not, and both possibilities are welcomed by the researcher. However, there is a purpose for the findings to be used as a helpful insight into the experiences of some BWEFs in anti-racism and inform ongoing understanding of ARP in educational psychology. Especially considering there are no other published papers which prioritises their perspective.

The researcher is also mindful about her own identity as a Black woman TEP and her inevitable connection and understanding of the topic, which has its strengths and limitations. The researcher sought to establish rapport with participants and make them feel comfortable and it is likely that this supported their expression, but there is also a chance of social-desirability effects. In addition, due to the nature of the research and opportunity sampling, it is possible that only participants who have strong views about anti-racism were likely to volunteer to partake. Meaning the produced research may be less relevant and attractive to EPs who are less invested in anti-racist practice. Nevertheless, part of the inclusion criteria to participate was interest or experience in ARP as that was the purpose and focus of the interview. The sample was intentionally homogenous, all were Black women, and their experience of ARP are unique, however due to their small representation it is noted that their experiences may not reflect the general EP population.

The researcher thought it would be helpful to acknowledge that the data collection method was semi-structured interviews. Though this maintains as the best method for this study, alternative qualitative approaches such as Narratives were considered which could have employed a further decolonised perspective. This was particularly interesting to the researcher, as variations of such memory work, particularly through stories and songs are historic methods of sharing information by Black women (Hill Collins, 2000). Songs in particular, which were adapted as poems, were also key to express Black feminist standpoints in the 1920's (Hill Collins, 2000). Counter-storytelling through narratives is also a tool used in CRT to challenge accepted truths or premise (Delgado & Stefancic, 2017). This was not chosen as the researcher felt that semi-structured interviews would better answer the two research questions. But, it is acknowledged a further decolonised perspective could have been sought.

Finally, the researcher struggled with finding papers to read for their literature review. The lack of input around ARP in educational psychology is well documented and a similar experience was mentioned by some of the authors whose papers were synthesised. The

researcher maintains that Black womanhood is a unique perspective and was intentional on ensuring the reviewed research aligned with the current research's lens and epistemological position. Though due to this, the researcher was unable to synthesis or review any published papers with empirical data.

5.5 Researcher's Reflexivity

Reflexivity refers to the researcher's acknowledgement and critical reflection on their own biases and assumptions and what they brought to and learnt from the research process. The researcher will be using first-person pronouns for the remainder of this section.

Throughout the process of designing, implementing and writing this thesis, I have been mindful of my own thoughts, feelings and experiences. I am a Black woman TEP, and I appreciate my participants sharing their experiences. As mentioned throughout this thesis, there is a connectedness between the Black community and a level of understanding. When it comes to race and racism, you do just *get* it. However, I do feel due to the emotional weight of the topic, how important it is to me and my participants, and the fact they shared their raw and candid experiences with me, to make this thesis empowering, which is anxiety provoking at times! However I recognise I am putting this pressure on myself.

I have learnt so much about ARP and Black feminism due to the reading required for this thesis, but somewhat more so, from speaking to the women. Each participant was noticeably knowledgeable, engaged and motivated for a more anti-racist educational psychology profession. I have learnt how complex it is and there are no simple answers to some of the issues raised. Complexities include the nuances of making ARP working groups compulsory. Of course it needs to be something which everybody engages in, to be embedded as part of the profession. But at the same time, this needs to be genuine, and forcing those who don't want to be there to participate, makes things more difficult for those who do. Another is the comfort of BAGM people in ARP and the understanding that it needs to be a learning space for all and that mistakes will be made for progress to occur. But also

how offensive and draining it can be to hear a colleague carelessly misspeak about something so systemic which we encounter as part of our existence. I wrote about these sorts of complexities in my research diary and concluded on the power of personal reflection and individual knowledge seeking. With individual reflection and development of independent baseline of knowledge, hopefully these mistakes will reduce. But what is also clear, is that BWEPs do a lot, some of it appears to go unappreciated so outlets must be sought, and safe spaces provided. It seems reasonable for the sake of self-preservation, to prioritise anti-racism in one's own practice whilst only engaging in groups on your own terms.

I reflected a lot about the tone. Positioning theory outlines the importance of words, power and alignment (Davies & Harré, 1990), it was important for me to consider my position. There was a balance of not wanting the thesis to sensationalise racism, as there is absolutely more to Black womanhood than race and racism. As mentioned the purpose was to explore BWEPs experiences of ARP, which unfortunately consisted of mostly negative experiences. If it was a more general exploration of Black womanhood in educational psychology, the findings would likely be more balanced. Black women are multi-faceted, smart and knowledgeable, we are also giving and kind. I am mindful of the idea that acquired strength after years of needing to be strong, meant that we were not allowed to display complex feelings. It reminded me of some of the dehumanisation tactics described in this thesis which justified slavery by reinforcing lies that Black people felt less pain. I did not want to gloss over the negative experiences these women had in schools and educational psychology and felt a responsibility to the participants to document their experiences. ARP is harder for those with personal experience, and this is important to acknowledge. I hope this provides validation for other Black women who experience similar encounters, and they can use this research instead of having to share their personal experience. It also outlines that much work is needed to be done.

Another key reflection was my general experience of completing IPA, which is time-consuming and detailed for 5 participants. Interviews were up to 90 minutes long and

analysis was a long and tedious process. I enjoyed the depth it brought but for a word-count bound thesis, it was simply not possible to include all their reflections. The researcher tried to be equal in ensuring that what was included in the findings consisted of views from all participants, as much as possible. There were also some reflections and experiences that would have provided meaningful context for participants but were removed due to the risk of it identifying them. Managing this was a huge reflection on the need for diversity in the profession.

I have my own thoughts and experiences in engaging in ARP. I resonated with some of the themes that arose from this study, so it was important for me to bracket my feelings and ensure I had a space to contain them, this being my research diary and tutorials, to mitigate their impact. It was crucial that the experiences remained those of the participants and not mine. I wrote down my thoughts and feelings in my research diary as I did not want to lose those reflections, it also helped me to process and notice any bias and limit their impact on the analysis. It has been a pleasure to complete this research. I am so grateful for the open and candid conversations each participant had with me in their interview. I hope this did your experiences justice.

5.6 Implications for EP Practice

This research incorporated a critical realist design, this was with the acknowledgement that there was more to do in the EP profession to combat anti-racism and a pursuit for change and improvement. There are several implications of this research. Firstly, ARP is complex, requires reflection, introspection and action from individual EPs and systemic support from their services for it to be embedded. In addition, the experiences of Black EPs must be considered when developing the approach. Efforts should be made to counteract the findings of the DECP paper in 2006 and the impact of racism on Black EPs must be considered. Black EPs may also want emotionally safe spaces to discuss their experiences in a Black-centred space.

Figure 1 is a diagram depicting the areas which were described as important to BWEPs for ARP. It intentionally addresses both the realist and idealist Crit perspective (Delgado & Stefancic, 2017), by embedding individual practice changes and systemic dismantling. Based on the key tenets of both CRT and Black Feminism, a race-conscious approach is encouraged. When developing anti-racist practice in educational psychology, it should be acknowledged that race and anti-racist conversations can be more difficult for those with racialised experiences, and there is need to be conscious of Global Majority EPs' experiences and perspectives as a central criterion.

The figure highlights the key features of Anti-Racist Educational Psychology Practice (AREPP) as described by the participants: systemic support, individual reflection, individual knowledge and meaningful engagement. Participants shared the need for support from their services and senior leaders and emphasised the importance of individual EPs engaging in introspection and reflection. They discussed the need for an increase in knowledge and awareness of history, the development of bias and provided several practical ideas for meaningful engagement. The researcher suggests that alongside the key features identified by participants for AREPP, that the founding principles of CRT should be kept in mind which amongst others, rejects neutrality and colour-blindness, promotes the voices of racialised people, recognises intersectionality and acknowledges and aims to dismantle systemic and individual racism.

The figure acts as a tool which intends to provide structure and clarity to the different areas and levels of AREPP. It is not exhaustive and will likely continue to evolve and develop. Further insight into each area of AREPP development is provided in Table 5.2.

Figure 5.1

A Figure depicting the key implications for EP practice – Race-Conscious Anti-Racist EP Practice (RC-AREPP)

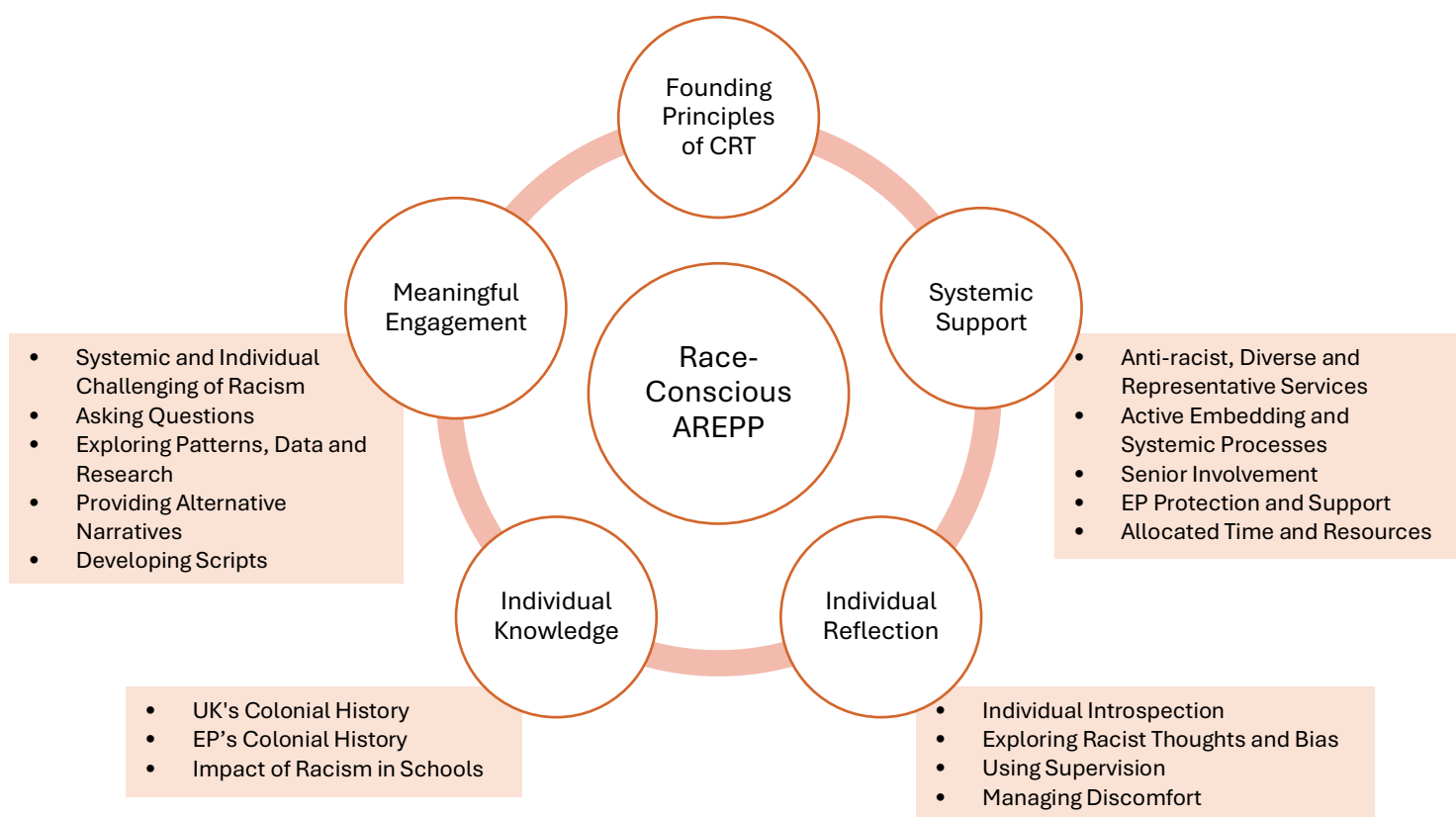


Table 5.2

A table depicting the features of race-conscious AREPP

Race-Conscious AREPP (RC-AREPP)	
Feature	Description
Race-Consciousness	A consistent awareness of the impact of race and anti-racism on racialised colleagues permeates all other stages. Safe spaces should be provided.
Principles of CRT	Service and individual EP awareness and understanding of the key principles of CRT. This includes rejection of neutrality and colour-blindness, promotion of the voices of racialised people, recognition of intersectionality and acknowledgement and an aim to dismantle the 'normality' of systemic and individual racism.
Systemic Support	Anti-racism is everybody's responsibility and should be a service value. It is paramount that EPs feel supported and protected by their Senior EPs and services when they are undergoing AR in their schools and challenging racist practices. Seniors and those with power should engage meaningfully in AR themselves and develop systemic processes which make anti-racism embedded and natural for EPs to engage in. Services must be mindful of the time and financial commitment of ARP and provide the resources which is required to value ARP as a service priority. Finally, anti-racism should be felt within the

	service by BAGM staff. It should be practiced both internally and externally when considering promotions, representation of communities and internal processes.
Individual Reflection	Individual reflection is a priority which Anti-Racist EPs (AREPs) engage in throughout their practice. It is undertaking meaningful internal scrutiny. It is engaging in introspection, accepting the existence of biases and working on noticing and challenging them. It is individually exploring one's own thoughts and actions and reflecting on areas of privilege and oppression in one's professional and personal lives. It is developing one's own comfort with talking about and exploring race and being reflexive of influence, power and language. It is exploring internalised racism. It is engaging in productive supervision, which discusses how race impacts EP practice. It is receiving challenge with reflection.
Individual knowledge	AREPs should seek their own knowledge independently. It requires developing one's own knowledge base, reading anti-racist books, journal articles, and seeking a thorough understanding of anti-racism themselves, so they can engage meaningfully in discussions. It is being mindful of the questions they ask and respectful of the experiences which are shared. It is an awareness of the colonial history of educational psychology, the UK and racism in schools. It is understanding the various forms of racism, including microaggressions, implicit, explicit and systemic racism and the development of stereotypes and bias.
Meaningful and Productive Engagement	Participants believed that ARP is an active process that is everybody's responsibility which should be embedded as part of EP practice, not a stand-alone item. Therefore it should be considered in everything we do, from individual work with children, assessments, research, trainings, consultations and beyond. It is applying psychological skills in an anti-racist context. It is the challenging of individual and systemic racism wherever it occurs. It is being curious, asking questions and querying language. It is developing scripts which can support EPs in knowing what to say in the moment. It is offering alternative narratives which counteract deficit-focused or one-dimensional discussions. It is collecting and using data to explore disproportionality and sharing this with settings. It is using research and exploring the perspective of marginalised groups. It is noticing patterns and opening conversations. It is being proactive, systemic and embedding ARP throughout EP practice and making this known to schools prior to challenge. It is naming explicit racism. It is being mindful of the appropriateness of tools. It is engaging with marginalised communities and gaining feedback.

5.7 Future Research and Plans for Dissemination

As mentioned, there is a noticeable lack of research which explores the experience of Black people in educational psychology. Further research which explored more general experiences of Black women in Educational Psychology would be helpful in fulfilling that gap. More work must also be completed to develop anti-racism in educational psychology. It would also be interesting to have research which explored the experiences of Black men,

other GM people and develop a further understanding of the similarities and differences of the experiences of racialised EPs and ARP. Findings will be shared with participants and disseminated through the university's research repositories. There is also hope for future publication.

5.8 Conclusion

This research began with an introduction to the socio-political context which frames this study and the development of ARP in psychology over time. It explored Black womanhood and Anti-Blackness and outlined the key theories of CRT and Black feminism which underpin this study. The voices of Black women have intentionally been the priority of this thesis, which is in tandem with the philosophies of these theories. The researcher's rationale and interest were also covered. Next was a literature review of prior research and 6 papers were synthesised. The researcher went on to describe their Critical Realist Ontological position and Black Feminist Epistemology. The process of data collection through Semi-structured interviews and analysis through IPA was also described. The researcher provided an in-depth description of the findings which was then discussed, with reflexivity, limitations, future research and implications for practice provided.

Thank you, to all five participants.

References

- Agyeman, D., & Lichwa, H. (2020). Black Voices Matter: Racial Trauma, Challenging Systemic Oppression and Shifting the Narrative. *Educational Psychology Research and Practice*, 6(1), Article 1. <https://doi.org/10.15123/uel.89120>
- Aiyegbayo, O. (2005). Waveney Bushell: A Pioneering Black Educational Psychologist. *History and Philosophy of Psychology*, 7, 36–44. <https://doi.org/10.53841/bpshpp.2005.7.1.36>
- Ajewole, S. (2023a). A Critical Review of Educational Psychologist Engagement with the Black Community: A Diverse Group Within a Local United Kingdom Community Context. *Educational Psychology Research and Practice*, 9(1), Article 1. <https://doi.org/10.15123/uel.8wqx7>
- Aldridge, J. (2015). *Participatory Research: Working with Vulnerable Groups in Research and Practice* (Illustrated edition). Policy Press.
- Allen, B. J. (1998). Black Womanhood and Feminist Standpoints. *Management Communication Quarterly*, 11(4), 575–586.
- American Psychological Association. (2021). *Apology to people of color for APA's role in promoting, perpetuating, and failing to challenge racism, racial discrimination, and human hierarchy in U.S.* <https://www.apa.org>. <https://www.apa.org/about/policy/racism-apology>
- Anson, M., & Bennett, M. (2022). *The collection of slavery compensation, 1835-43.* <https://www.bankofengland.co.uk/working-paper/2022/the-collection-of-slavery-compensation-1835-43>
- Ashraf, D. M. (2016). *The Impact of 'Race', Culture and Ethnicity on the Practice of White, British Educational Psychologists.* University of East London.
- Association of Educational Psychologists. (2021). *REPORT: MEMBER SURVEY ON EQUALITY, DIVERSITY AND INCLUSION ISSUES.* <https://www.aep.org.uk/system/files/2022->

03/Equality%20Diversity%20and%20Inclusion%20Member%20Survey%20Report%20Nov%202021.pdf

Bateman, A. (2023). *A Participatory Research Project Exploring Educational Psychologists' Engagement with Whiteness, White Privilege and Developing Anti--Racist Practice*.

[Pro_doc, University of East London]. <https://doi.org/10.15123/uel.8wwx7>

Bhatia, S. (2002). Orientalism in Euro-American and Indian psychology: Historical representations of 'natives' in Colonial and postcolonial contexts. *History of Psychology, 5*, 376–398. <https://doi.org/10.1037//1093-4510.5.4.376>

Bolton, T., & M'gadzah, S. H. (1999). Challenging inequality in educational psychology practice: Perceptions of educational psychologists in training and current practice in London educational psychology services. *Educational and Child Psychology, 16*(3), 101–126. <https://doi.org/10.53841/bpsecp.1999.16.3.101>

Booker, R., Hart, M., Moreland, D., & Powell, J. (1989). Struggling Towards Better Practice: A psychological service team and anti-racism. *Educational Psychology in Practice, 5*, 123–129. <https://doi.org/10.1080/0266736890050302>

Bowden, A. K., & Buie, C. R. (2021). Anti-Black racism in academia and what you can do about it. *Nature Reviews Materials, 6*(9), Article 9. <https://doi.org/10.1038/s41578-021-00361-5>

Bradbury, A., Tereshchenko, A., & Mills, M. (2023). Minoritised teachers' experiences of multiple, intersectional racisms in the school system in England: 'Carrying the weight of racism'. *Race Ethnicity and Education, 26*(3), 335–351.

<https://doi.org/10.1080/13613324.2022.2069734>

British Psychological Society. (2020). *BPS statement on racial injustice*. Bps.Org.Uk.

<https://www.bps.org.uk/news/bps-statement-racial-injustice>

British Psychological Society. (2021). *Racial and social equalities in action: What can possibly go right?* [https://cms.bps.org.uk/sites/default/files/2022-](https://cms.bps.org.uk/sites/default/files/2022-09/Racial%20and%20social%20equalities%20in%20action-%20what%20can%20possibly%20go%20right.pdf)

[09/Racial%20and%20social%20equalities%20in%20action-](https://cms.bps.org.uk/sites/default/files/2022-09/Racial%20and%20social%20equalities%20in%20action-%20what%20can%20possibly%20go%20right.pdf)

[%20what%20can%20possibly%20go%20right.pdf](https://cms.bps.org.uk/sites/default/files/2022-09/Racial%20and%20social%20equalities%20in%20action-%20what%20can%20possibly%20go%20right.pdf)

- Bronfenbrenner, U. (1979). *The Ecology of Human Development: Experiments by Nature and Design*. Harvard University Press. <https://doi.org/10.2307/j.ctv26071r6>
- Bulhan, H. A. (2015). Stages of Colonialism in Africa: From Occupation of Land to Occupation of Being. *Journal of Social and Political Psychology*, 3(1), 239–256. <https://doi.org/10.5964/jspp.v3i1.143>
- Burman, L. H. (1988). Anti-racist policy development in Manchester School Psychological and Child Guidance Service (SPCGS). *Educational and Child Psychology*, 5(2), 38–43.
- Burnham, J. (2012). Developments in Social GRRRAAACCEEESSS: Visible-invisible and voiced-unvoiced. In *Culture and reflexivity in systemic psychotherapy: Mutual perspectives* (pp. 139–160). Karnac Books.
- Cambell-Stevens, R. (2020). *Global Majority; Decolonising the language and Reframing the Conversation about Race*. Leeds Beckett University. <https://www.leedsbeckett.ac.uk/-/media/files/schools/school-of-education/final-leeds-beckett-1102-global-majority.pdf>
- Chakrabarty, N., Roberts, L., & Preston, J. (2012). Critical Race Theory in England. *Race Ethnicity and Education - RACE ETHN EDUC*, 15, 1–3. <https://doi.org/10.1080/13613324.2012.638860>
- Chilisa, B. (2020). *Indigenous Research Methodologies*. SAGE Publications. <https://uk.sagepub.com/en-gb/eur/indigenous-research-methodologies/book241776>
- Clarke, V., & Braun, V. (2013). *Successful Qualitative Research: A Practical Guide for Beginners*.
- Coard, B. (1971). *How the West Indian Child is Made Educationally Subnormal in the British School System: The Scandal of the Black Child in Schools in Britain*. New Beacon for the Caribbean Education and Community Workers' Association.
- Cornwall, A., & Jewkes, R. (1995). What is participatory research? *Social Science & Medicine*, 41(12), 1667–1676. [https://doi.org/10.1016/0277-9536\(95\)00127-S](https://doi.org/10.1016/0277-9536(95)00127-S)
- Crenshaw, K. (1989). *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*.

- Crenshaw, K. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color. *STANFORD LAW REVIEW*, 43(6), 1241–1299.
- Crenshaw, K. (2017). *On Intersectionality: Essential Writings*. New Press.
- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (1995). Critical Race Theory: The Key Writings That Formed the Movement. *Faculty Books*.
<https://scholarship.law.columbia.edu/books/101>
- Dauphin, K. (2020). *Racial Adultification and the American Criminal Justice System* [Bridgewater State University]. <https://vc.bridgew.edu/theses/91>
- Davies, B., & Harré, R. (1990). Positioning: The discursive production of selves. *Journal for the Theory of Social Behaviour*, 20(1), 43–63. <https://doi.org/10.1111/j.1468-5914.1990.tb00174.x>
- Delgado, R., & Stefancic, J. (2017). *Critical Race Theory (Third Edition): An Introduction* (3rd ed., Vol. 20). NYU Press. <https://doi.org/10.2307/j.ctt1ggjjn3>
- Dhondy, F., Beese, B., & Hassan, L. (1982). *The black explosion in British schools* (2nd ed.). <https://www.semanticscholar.org/paper/The-black-explosion-in-British-schools-Dhondy-Beese/2b7e115d991aa908ef057f36c7947cf50fc7f098>
- DiAngelo, R. (2018). *White Fragility: Why It's So Hard for White People to Talk About Racism*. Beacon Press. <https://www.amazon.co.uk/White-Fragility-People-About-Racism/dp/0807047414>
- Division of Educational Psychology. (2006, April). *Promoting Racial Equality within Educational Psychology Services: A report from the DECP Working Party on Anti-Racism* (p. bpsrep.2006.inf39). British Psychological Society.
<https://doi.org/10.53841/bpsrep.2006.inf39>
- Eddo-Lodge, R. (2018). *Why I'm No Longer Talking to White People About Race: The #1 Sunday Times Bestseller* (1st edition). Bloomsbury Publishing.
- Eloquin, X. (2016). Systems-psychodynamics in schools: A framework for EPs undertaking organisational consultancy. *Educational Psychology in Practice*, 32, 1–17.
<https://doi.org/10.1080/02667363.2016.1139545>

- Elshafie, M. (2013). Research Paradigms: The Novice Researcher's Nightmare. *Arab World English Journal*, 4(2), 4–13.
- Epstein, R., Blake, J., & Gonzalez, T. (2017). Girlhood Interrupted: The Erasure of Black Girls Childhood. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.3000695>
- Geronimus, A. T. (1992). The weathering hypothesis and the health of African-American women and infants: Evidence and speculations—PubMed. *Ethnicity & Disease*, 2(3), 207–221.
- Gibbs, G., & Unit, G. B. F. E. (1988). *Learning by Doing: A Guide to Teaching and Learning Methods*. FEU.
- Gillborn, D. (2014). Racism as Policy: A Critical Race Analysis of Education Reforms in the United States and England. *The Educational Forum*, 78(1), 26–41. <https://doi.org/10.1080/00131725.2014.850982>
- Gillborn, D., Rollock, N., Vincent, C., & Ball, S. J. (2014). 'You got a pass, so what more do you want?': Race, class and gender intersections in the educational experiences of the Black middle class. In *Critical Race Theory in England*. Routledge.
- Gilliam, W. S., Maupin, A. N., Reyes, C. R., Accavitti, M., & Shic, F. (2016, September). *Do Early Educators' Implicit Biases Regarding Sex and Race Relate to Behavior Expectations and Recommendations of Preschool Expulsions and Suspensions?* Yale University. Child Study Center.
- Gilmore, A., & Bettis, P. (2021). *Antiblackness and the Adulthoodification of Black Children in a U.S. Prison Nation*. 1–32. <https://doi.org/10.1093/acrefore/9780190264093.013.1293>
- Goff, P. A., Jackson, M. C., Di Leone, B. A. L., Culotta, C. M., & DiTomasso, N. A. (2014). The essence of innocence: Consequences of dehumanizing Black children. *Journal of Personality and Social Psychology*, 106(4), 526–545. <https://doi.org/10.1037/a0035663>
- Griffin, B. (2020). *Humanity in the Classroom: An Exploration of Race in Teacher Behavior and Interaction with Students* [Loyola University Chicago]. https://ecommons.luc.edu/luc_diss/3861

- Griffiths, S., & Haughton, M. (2021). UK Black hair matters: A thematic analysis exploring Afro-Caribbean women's hair as representations of the socially constructed knowledge of identity and identity threats. *Psychology of Women and Equalities Section Review*, 4(2), 17–30. <https://doi.org/10.53841/bpspowe.2021.4.2.17>
- Guba, E. G., & Lincoln, Y. S. (1982). Epistemological and methodological bases of naturalistic inquiry. *Educational Communication & Technology Journal*, 30(4), 233–252.
- Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In *Handbook of qualitative research* (pp. 105–117). Sage Publications, Inc.
- Guthrie, R. (2003). *Even the Rat Was White: A Historical View of Psychology* (2nd edition). Pearson.
- Hackney Council Press Office. (2022). *Child Q: powerful set of actions undertaken by Council to better protect residents from harm and racism*. Child Q: Powerful Set of Actions Undertaken by Council to Better Protect Residents from Harm and Racism. <https://bit.ly/3tGHCAS>
- Health & Care Professionals Council. (2023a). *Diversity data: Practitioner psychologists* [Dataset]. <https://www.hcpc-uk.org/resources/data/2023/diversity-data-practitioner-psychologists-2023/>
- Health & Care Professionals Council. (2023b). *Standards for Proficiency for Practitioner Psychologists*. <https://www.hcpc-uk.org/standards/standards-of-proficiency/practitioner-psychologists/>
- Health & Care Professionals Council. (2023c). *Standards of conduct, performance and ethics*. <https://www.hcpc-uk.org/standards/standards-of-conduct-performance-and-ethics/>
- Hill Collins, P. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (Rev. 10th anniversary ed). Routledge.
- hooks, bell. (2000). *Feminist Theory: From Margin to Center* (2nd ed.). Pluto Press.

- Howitt, D., & Owusu-Bempah, K. (1994). *The racism of psychology: Time for change*. Harvester Wheatsheaf. <http://catalog.hathitrust.org/api/volumes/oclc/32970550.html>
- Hoyle, L. (2004). From sycophant to saboteur—Responses to organizational change. In *Working Below the Surface*. Routledge.
- Ibrahim, R. (2008). *Setting up a research question for determining the research methodology*. <https://www.semanticscholar.org/paper/Setting-up-a-research-question-for-determining-the-Ibrahim/3d66d57e027d665be7ed2f70d6aa199ba14919b8>
- Kinouani, G. (2021). *Living While Black: The Essential Guide to Overcoming Racial Trauma*. Ebury Press.
- Kusi, J. (2020). Visual Art: A Tool for Facilitation of Cultural Competence and Antiracism when Training Helping Professionals. *Educational Psychology Research and Practice*, 6(1), Article 1. <https://doi.org/10.15123/uel.8911x>
- Larkin, M. (2009). *Vulnerable Groups in Health and Social Care*. Sage Publications. <http://www.uk.sagepub.com/books/Book232075>
- López, F. (2022). Can educational psychology be harnessed to make changes for the greater good? *Educational Psychologist*, 57(2), 114–130. <https://doi.org/10.1080/00461520.2022.2052293>
- Lyonette, C., Atfield, G., Baldauf, B., & Owen, D. (2019). *Research on the educational psychologist workforce: Research report* [Report]. Department for Education. https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/912884/Research_on_the_Educational_Psychologist_Workforce_March_2019.pdf
- Manjapra, K. (2018, March 29). When will Britain face up to its crimes against humanity? *The Guardian*. <https://www.theguardian.com/news/2018/mar/29/slavery-abolition-compensation-when-will-britain-face-up-to-its-crimes-against-humanity>
- Meah, S. (2023). *Understanding the experiences and views of Educational Psychologists from a minority ethnic background and how this impacted their training as well as the*

- impact on their current practice* [University of Exeter].
<https://ore.exeter.ac.uk/repository/handle/10871/132820>
- Mertens, D. M. (2010). Transformative Mixed Methods Research. *Qualitative Inquiry*, 16(6), 469–474. <https://doi.org/10.1177/1077800410364612>
- M'Gadzah, S. H. (2020). First Letter to White Educational Psychologists. We Can't Breathe. Black Lives Matter. *Clinical and Experimental Psychology*, 6(4), 01.
- M'Gadzah, S. H. (2022). *Understanding and Dealing with Everyday Racism: The Six Stages Framework*: Swan & Horn. <https://www.amazon.co.uk/Understanding-Dealing-Everyday-Racism-Framework/dp/1909675318>
- Mitchell-Blake, T. (2020). Development as a Reflective Practitioner: Race Reflections - First Case, Lasting Impact. *Educational Psychology Research and Practice*, 6(1), Article 1. <https://doi.org/10.15123/ucl.8q82y>
- Mngaza, S. (2022). Black feminist epistemology: An opportunity for educational psychology praxis. *Educational and Child Psychology*, 38, 63. <https://doi.org/10.53841/bpsecp.2021.38.4.63>
- Mohdin, A. (2022, July 5). 'They saw me as calculating, not a child': How adultification leads to black children being treated as criminals. *The Guardian*. <https://www.theguardian.com/society/2022/jul/05/they-saw-me-as-calculating-not-a-child-how-adultification-leads-to-black-children-being-treated-as-criminals>
- Morris, N. (2020, March 20). 'Anti-blackness' shows how racism can be specifically damaging for black people. *Metro*. <https://metro.co.uk/2020/03/20/what-is-anti-blackness-12279678/>
- Norwich, B. (2013). Understanding the Profession of Educational Psychology in England: Now and in the Future. *The Australian Educational and Developmental Psychologist*, 30. <https://doi.org/10.1017/edp.2013.7>
- Robson, C. (2002). *By Colin Robson - Real World Research: A Resource for Social Scientists and Practitioner-researchers* (2nd Edition). John Wiley & Sons.

- Robson, C. (2011). *Real world research: A resource for users of social research methods in applied settings* (3. ed). Wiley.
- Sakata, E. (2021). *How can Educational Psychologists develop Culturally Responsive Practice? A Delphi Study*. [Tavistock and Portman NHS Foundation Trust/University of Essex]. <https://repository.essex.ac.uk/30973/1/E-Thesis%20SAKATA%201809033%20TV.pdf>
- Salami, M. (2020). *Sensuous Knowledge: A Black Feminist Approach for Everyone* (0 edition). Zed Books.
- Schein, E. H. (1983). *Organizational Culture: A Dynamic Model*.
- Schon, D. (n.d.). *The Reflective Practitioner: How Professionals Think in Action*. Temple Smith.
- Shenton, A. (2004). Strategies for Ensuring Trustworthiness in Qualitative Research Projects. *Education for Information*, 22, 63–75. <https://doi.org/10.3233/EFI-2004-22201>
- Smith, C. (2022). Bell hooks (1952-2021). *History in the Making*, 15(11). <https://scholarworks.lib.csusb.edu/history-in-the-making/vol15/iss1/11>
- Smith, J. A., & Osborn, M. (2008). Interpretative Phenomenological Analysis. In *Qualitative Psychology: A Practical Guide to Research Methods* (2nd ed.). SAGE Publications.
- Smith, W. A., Allen, W. R., & Danley, L. L. (2007). 'Assume the position...You fit the description': Psychosocial experiences and racial battle fatigue among African American male college students. *American Behavioral Scientist*, 51(4), 551–578. <https://doi.org/10.1177/0002764207307742>
- Stake, R. E. (1994). Case studies. In *Handbook of qualitative research* (pp. 236–247). Sage Publications, Inc.
- TEDx Talks. (2014). *Allegories on race and racism | Camara Jones | TEDxEmorey—YouTube*. Youtube. <https://www.youtube.com/watch?v=GNhcY6fTyBM>
- Tyrell, F., Neville, H., Causadias, J., Cokley, K., & Adams-Wiggins, K. (2023). Reclaiming the Past and Transforming Our Future: Introduction to the Special Issue on

- Foundational Contributions of Black Scholars in Psychology. *American Psychologist*, 78(4), 367–375. <https://doi.org/10.1037/amp0001170>
- Williams, A. R. (2020). Editorial: The Whiteness of Educational Psychology: Colonialism, Post-Colonialism and Racialisation in the Theory, Training and Practice of Educational Psychology. *Educational Psychology Research and Practice*, 6(1), Article 1. <https://doi.org/10.15123/ucl.8911v>
- Willig, C. (2013). *Introducing Qualitative Research in Psychology Third Edition* (3rd edition). Open University Press.
- Wright, R. (2017). *THE STAIN OF COLONIALISM: IS EDUCATIONAL PSYCHOLOGY 'HAUNTED' BY THE EFFECTS OF COLONIALISM? USING DECOLONISED METHODOLOGIES TO INTERROGATE PRACTICE* [Dedcpsy, University of Sheffield]. <https://etheses.whiterose.ac.uk/20525/>
- Wright, R. (2020). Navigating Blackness in Educational Psychology: Reflections of a Trainee Educational Psychologist. *Educational Psychology Research and Practice*, 6(1), Article 1. <https://doi.org/10.15123/ucl.8911w>

Appendices

Appendix A – Glossary of Understood Terms

Anti-Blackness – Anti-Blackness is first and foremost antagonism, hatred or contempt for people racialized as Black because they are Black. Anti-Blackness is structural psychological and relational Anti-Blackness is premised on the alleged primitivity and inferiority of people of African descent and manifests in normalised violence in all domains of functioning for Black people including legally economically and politically. Anti-Blackness is not only a Black and White binary affair as non-Black groups equally benefit from Anti-Blackness and commonly participate in it. (Kinouani, 2021, p. 180)

Anti-Racism – Anti-racism is a set of processes and ideals which works to dismantle and confront racism. It is important this is conducted at all levels. It is inclusive of, yet goes beyond the challenging of, racist rhetoric, behaviours and beliefs. It includes personal introspection and examining biases. It sets out to notice, disrupt and challenge systemic and structural racism, in policy or practice, and advocate for those that are socially disadvantaged, and their voices. It is the intentional counteracting of racist norms and white supremacy ideals.

Adultification – Adultification is when children are viewed and then treated as older, more mature and less innocent than their age. This then leads to them receiving less protection, empathy, and compassion which is often afforded to children of a similar age.

Black Feminism – Black feminism is a practice, thought, political commitment and movement. It prioritises the lived experiences of Black women, intersectionality and the dismantling of oppressive structures that they navigate. It is founded from ideas of prominent Black women, such as Patricia Hill Collins, Sojourner Truth, bell hooks, Alice Walker, Audre Lorde, Kimeberlé Crenshaw and others. It strives for dismantling oppressive practices for all across the intersections by prioritising Black voices, collaborating with others and adapting amongst change. See Chapter 1.6.2 for more information.

Black Womanhood – A woman, with African-Caribbean heritage and diaspora and it's accompanied experiences, customs and culture. This may lead to certain standpoints.

Critical Race Theory – Progressive legal movement that seeks to transform the relationship among race racism and power. (Delgado & Stefancic, 2017, p. 171) See chapter 1.6.1 for further information.

Eurocentrism – an ideology that presents the ideas and experiences of Whites as normal, normative, and ideal. Also known as White racism or White supremacy. (Hill Collins, 2000, p. 299)

Global Majority – Global Majority is a collective term that first and foremost speaks to and encourages those so-called to think of themselves as belonging to the Global Majority. It refers to people who are Black, Asian, Brown, dual-heritage, indigenous to the global south, and or have been racialised as 'ethnic minorities'. Globally, these groups currently represent approximately eighty per cent (80%) of the world's population making them the Global Majority. (Cambell-Stevens, 2020, p.1)

Intersectionality – Intersectionality was coined by Kimberlé Crenshaw and describes how race, gender, class, age, sexual orientation intersects and interact, leading to opportunities of privilege and oppression.

Microaggressions – A term coined by African American psychiatrist doctor Chester Pierce to describe the commonplace daily verbal behavioural or environmental indignities whether intentional or unintentional that communicate hostile derogatory or harmful racial slights and insults towards people of colour. (Kinouani, 2021, p. 187)

Racism – any programme or practise of discrimination segregation persecution or mistreatment based on membership in a race or ethnic group (Delgado & Stefancic, 2017, p. 183)

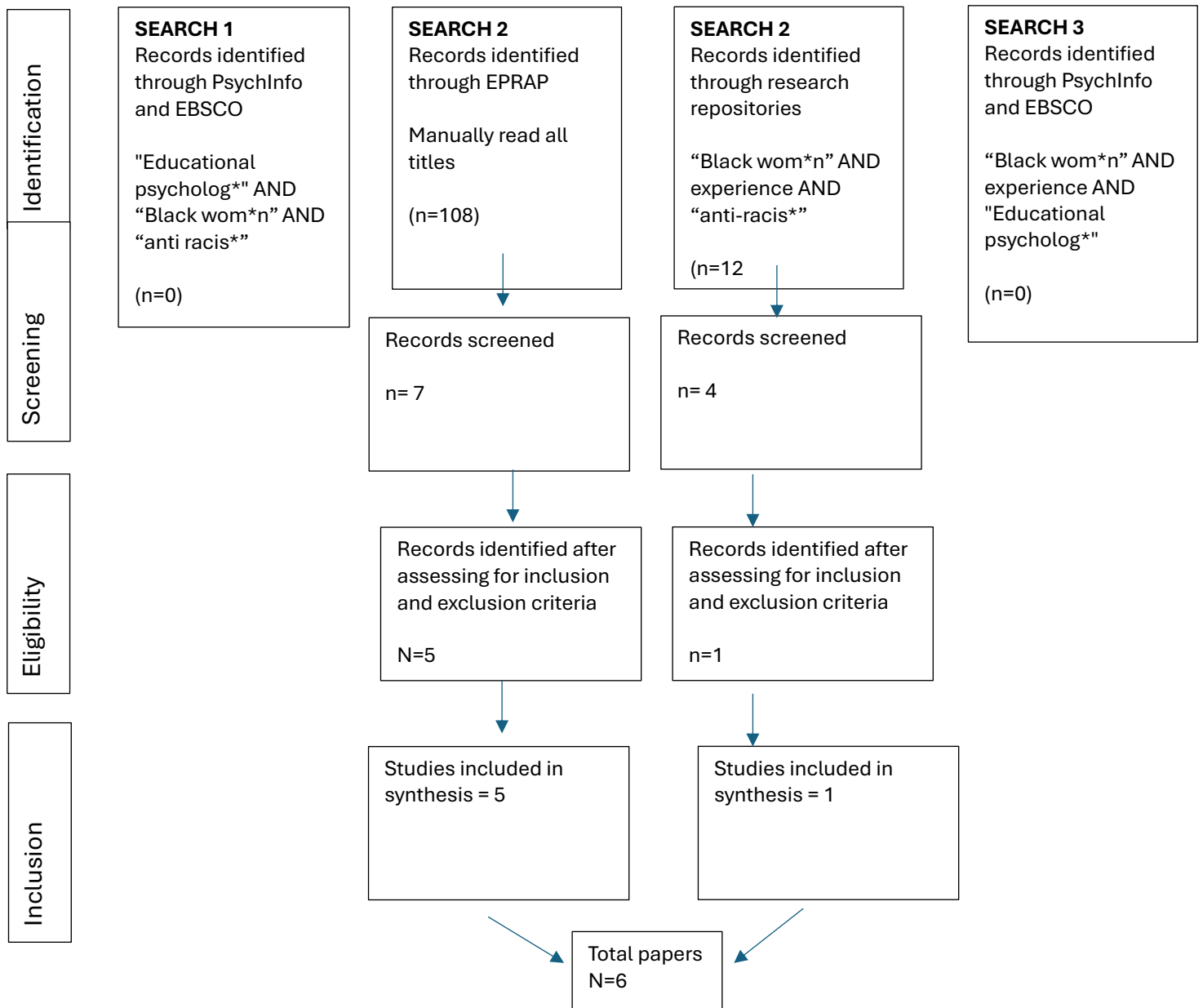
Rhetoric of Colour-Blindness – A view of the world that resists talking of race because to do so is believed to perpetuate racism (Hill Collins, 2000, p. 300). It is critiqued in Critical Race Theory as it is understood that racism is not tackled by ignoring its existence. Colour-

blind approaches narrowly define racism as explicit and openly discriminative acts which ignores its prevalence in thought processes, systems and social structures.

Standpoint Theory – a social theory arguing that group location in hierarchical power relations produces common challenges for individuals in those groups. Moreover, shared experiences can foster similar angles of vision leading to group knowledge or standpoint deemed essential for informed political action. (Hill Collins, 2000, p. 300)

Self-Define – The power to name one's own reality. (Hill Collins, 2000, p. 300)

Appendix B – PRISMA



- The search terms provided are examples, as mentioned in chapter 2.2 alternative search terms were also used.
- Search 1 aimed to address “What is known regarding Black women EPs’ experience of anti-racist practice?”.
- Search 2 asked the same question, though alternative searches databases, EPRAP and research repositories were used .
- Search 3 aimed to address “what is known regarding Black women’s experiences of educational psychology?”.

Appendix C – Participant Information Sheet



PARTICIPANT INFORMATION SHEET

Anti-Racist Practice and Black Womanhood: An exploratory and emancipatory study into anti-racist practice in Educational Psychology through the perspectives of Black Women Educational Psychologists.

Contact person: Zoe Ebanks

Email: u2190377@uel.ac.uk

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 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 Zoe Ebanks. I am a postgraduate student in the School of Psychology at the University of East London (UEL) studying for a Professional Doctorate in Educational and Child Psychology. As part of my studies, I am conducting the research that you are being invited to participate in.

What is the purpose of the research?

The main purpose of this research is to take an exploratory and emancipatory approach to discover the views of Black women, who work as Educational Psychologists (EPs); on Anti-Racist Educational Psychology Practice (AREPP). This study aims to gather perspectives which would lead to further understanding of the experiences of Black women EPs in relation to Anti Racism in Educational Psychology. In addition, the actions, beliefs and outcomes which they deem to be important features of AREPP. I aim to ensure the understanding of AREPP is inclusive of the perspectives of Black women EPs.

Why have I been invited to take part?

To address the study aims, I am inviting Educational Psychologists to take part in this research. You are eligible to partake in this study if you:

- Are a qualified Educational Psychologist
- Identify as Black (with African-Caribbean heritage/diaspora)

- Identify as a Woman (though female is occasionally used, this is not to exclude trans-women who are included in the concept of 'woman')
- Have interest in and/or experience with Anti-Racist practice
- Can speak English at a conversational level

It is entirely up to you whether you take part or not, participation is voluntary.

What will I be asked to do if I agree to take part?

If you agree to take part, you will be asked to be interviewed on Microsoft Teams, sign a consent form, and agree a date and time for this to take place. The interview will consist of a series of open-ended questions to explore your views, experiences and the important features of Anti-Racist practice in Educational Psychology. The interview will also discuss the impact of your identity on your experience. You will be able to take a screen break at any time during the interview if necessary. The interview will be audio-visual recorded and transcribed on Microsoft Teams for later analysis. The interview will take a maximum of 90 minutes. A check in will occur at 60 minutes to check if you would like a break or to continue the interview until the maximum 90 minutes.

Can I change my mind?

Yes, you can change your mind at any time and withdraw without explanation, disadvantage or consequence. If you would like to withdraw from the research, you can do so at any time prior to the interview. If you withdraw, your data will not be used as part of the research.

Separately, you can also request to withdraw your data from being used even after you have taken part in the study, provided that this request is made within two weeks of the data being collected (after which point the data analysis will begin, and withdrawal will not be possible).

Are there any disadvantages to taking part?

- I hope that taking part in the study will be valuable for you by providing an opportunity to reflect on your previous experiences and views of AREPP and contribute to the understanding of the important features of Anti-Racist practice in Educational Psychology from a unique and underrepresented perspective.
- However, race and Anti-Racism can be personal, emotive and often uncomfortable topics which could evoke difficult feelings. Particularly when considering your own practice, intersectionality, and identity. All reasonable steps will be taken to minimise distress or harm of any kind. Nevertheless, it is possible that your participation – or its after-effects – may have been challenging, distressing or uncomfortable in some way. I will check-in with you throughout the interview to ensure you are well, but please feel free to take breaks wherever necessary. I will also be providing resources and services in the Debrief sheet after the study has taken place, which may be helpful in relation to obtaining further information and support.
- Another disadvantage is your time, and the maximum duration for the interview is up to 90 minutes.

How will the information I provide be kept secure and confidential?

- All interviews are confidential. Participants will not be identified by the data collected on any material resulting from the data, or in any write-up or dissemination of the research. All personal identifiable information will be removed from the transcript and replaced with

an assigned number and pseudonym to protect your identity. No identifying details will be collected in the interview itself.

- The data collected will be password protected and kept on research manager and UEL Microsoft Teams, whereby there is a reliable authentication process and encryption of data.
- Only the researcher, Zoe Ebanks and her supervisor, Dr Lucy Browne will have access to the raw and pseudonymised data.
- The researcher will use their encrypted shared Microsoft Teams channel and secure and encrypted UEL email to communicate and share files with her supervisor where necessary.
- Personal contact details will not be stored after the end of the project.
- All personal identifiable information (consent form and interview recording) will be stored separately from the raw and analysed data.
- Confidentiality will only need to be extended in cases where there is a risk to yourself or others.

For the purposes of data protection, the University of East London is the Data Controller for the personal information processed as part of this research project. The University processes this information under the 'public task' condition contained in the General Data Protection Regulation (GDPR). Where the University processes particularly sensitive data (known as 'special category data' in the GDPR), it does so because the processing is necessary for archiving purposes in the public interest, or scientific and historical research purposes or statistical purposes. The University will ensure that the personal data it processes is held securely and processed in accordance with the GDPR and the Data Protection Act 2018. For more information about how the University processes personal data please see www.uel.ac.uk/about/about-uel/governance/information-assurance/data-protection.

What will happen to the results of the research?

This research will be written up as doctoral thesis and submitted for assessment. The thesis may be made publicly available on UEL's online research repository. The findings of the research will be disseminated to a variety of audiences, and they may also be used for publication at a later date. In all material produced, your identity will remain anonymous, in that, it will not be possible to identify you personally.

You will be given the option to receive a summary of the research findings once the study has been completed for which relevant contact details will need to be provided.

Anonymised research data will be securely stored by the researcher for a maximum of three years from completion to allow for dissemination activities (e.g. publication), following which all data will be deleted.

Who has reviewed the research?

The 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.

Who can I contact if I have any questions/concerns?

If you would like further information about my research or have any questions or concerns, please do not hesitate to contact me.

Zoe Ebanks

U2190377@uel.ac.uk

If you have any questions or concerns about how the research has been conducted, please contact my research supervisor Dr Lucy Browne. School of Psychology, University of East London, Water Lane, London E15 4LZ,
Email: l.browne @uel.ac.uk

or

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)

Thank you for taking the time to read this information sheet

Appendix D – Consent Form



CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Anti-Racist Practice and Black Womanhood: An exploratory and emancipatory study into anti-racist practice in Educational Psychology through the perspectives of Black Women Educational Psychologists.

Contact person: Zoe Ebanks

Email: u2190377@uel.ac.uk

	Please initial
I confirm that I have read the participant information sheet dated 19.07.2023 (version 2) for the above study and that I have been given a copy to keep.	
I confirm that I am eligible for this study and meet all requirements of the participant inclusion criteria as outlined in the information sheet. I am a Black woman, a qualified Educational Psychologist with interest and/or experience in Anti-Racist practice who can speak English at a conversational level.	
I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.	
I understand that the interview will be recorded and transcribed using Microsoft Teams.	
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 2 weeks from the date of the interview to withdraw my data from the study.	
I understand that the interview will be conducted using Microsoft Teams.	
I understand that my personal information and data from the research will be securely stored and remain confidential. Only the researcher 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, pseudonymised quotes from my interview may be used in the researcher's thesis and in material such as conference presentations,	

reports, articles in academic journals resulting from the study. These quotes 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)

.....

Participant's Signature

.....

Researcher's Name (BLOCK CAPITALS)

.....

Researcher's Signature

.....

Date

.....

Appendix E – Interview Questions

- What is your identity?
- What is your role as an EP? –
 - a) length of time working, any specialisms/interests?
- What does anti-racist EP practice mean to you?
 - a) What comes to mind?
 - b) Can you define it?
- What is your experience of ARP in educational psychology?
 - a) Any important moments?
 - b) What is your involvement?
 - c) How is ARP approached in your service?
 - d) Has there been a change since COVID/George Floyd's murder? How?
 - e) Any particular significance?
- How has your identity impacted your experience?
 - a) Blackness? Womanhood?
- How does anti-racist EP practice make you feel?
- What do you consider to be important or effective features of anti-racist EP practice?
 - a) What should be happening?
 - b) How would doing this impact your experience as a Black woman?
 - c) How would this benefit or support you?
- What should be avoided in relation to anti-racist EP practice?
- What are the next steps for anti-racist EP practice?

Appendix F – Ethical Approval



University of
East London

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:	Please type your full name Sinisa Jovic
Supervisor:	Please type supervisor's full name Lucy Browne
Student:	Please type student's full name Zoe Ebanks
Course:	Please type course name Prof Doc Educational & Child Psychology
Title of proposed study:	Please type title of proposed study

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 checked="" type="checkbox"/>	<input type="checkbox"/>
Detailed account of participants, including inclusion and exclusion criteria	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding participants/target sample	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Detailed account of recruitment strategy	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding recruitment strategy	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
All relevant study materials attached (e.g., freely available questionnaires, interview schedules, tests, etc.)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Study materials (e.g., questionnaires, tests, etc.) are appropriate for target sample	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
Clear and detailed outline of data collection	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Data collection appropriate for target sample	<input checked="" 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 checked="" 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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Concerns regarding data storage (e.g., location, type of data, etc.)	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
Concerns regarding data sharing (e.g., who will have access and how)	<input type="checkbox"/>	<input checked="" 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 checked="" type="checkbox"/>	<input type="checkbox"/>
If required, General Risk Assessment form attached	x	<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	x	<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 checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If required, Country-Specific Risk Assessment form attached	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
If required, a DBS or equivalent certificate number/information provided	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
If required, permissions from recruiting organisations attached (e.g., school, charity organisation, etc.)	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
All relevant information included in the participant information sheet (PIS)	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Information in the PIS is study specific	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language used in the PIS is appropriate for the target audience	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All issues specific to the study are covered in the consent form	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language used in the consent form is appropriate for the target audience	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
All necessary information included in the participant debrief sheet	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Language used in the debrief sheet is appropriate for the target audience	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Study advertisement included	<input type="checkbox"/>	<input checked="" 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 checked="" 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 ARE REQUIRED <u>BEFORE</u> THE RESEARCH COMMENCES	<p>In this circumstance, the student must confirm with their supervisor that all minor amendments have been made <u>before</u> 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>
NOT APPROVED - MAJOR AMENDMENTS AND RE-SUBMISSION REQUIRED	In this circumstance, a revised ethics application <u>must</u> be submitted and approved <u>before</u> any research takes place. The revised application will be

	<p>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 ARE REQUIRED BEFORE THE RESEARCH COMMENCES
-------------------------------	---

Minor amendments

Please clearly detail the amendments the student is required to make

**There needs to be consistency regarding the maximum interview duration in the document. Is it 60 or 90 minutes? (Both are mentioned in this context).
 The questions that participants will be asked are not included. Considering that this is quite a sensitive subject, the UEL needs to make sure that they are not leading or distressing.**

UPDATE 921.07.23) - Minor ammendments have been diucssed and confirmed by Dr Lucy Browne (Zoe's Research Supervisor)

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)

Sinisa Jovic

Date:

17/04/2023

This reviewer has assessed the ethics application for the named research study on behalf of the School of Psychology 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 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)	Zoe Ebanks
Student number:	2190377
Date:	19/07/2023
<i>Please submit a copy of this decision letter to your supervisor with this box completed if minor amendments to your ethics application are required</i>	

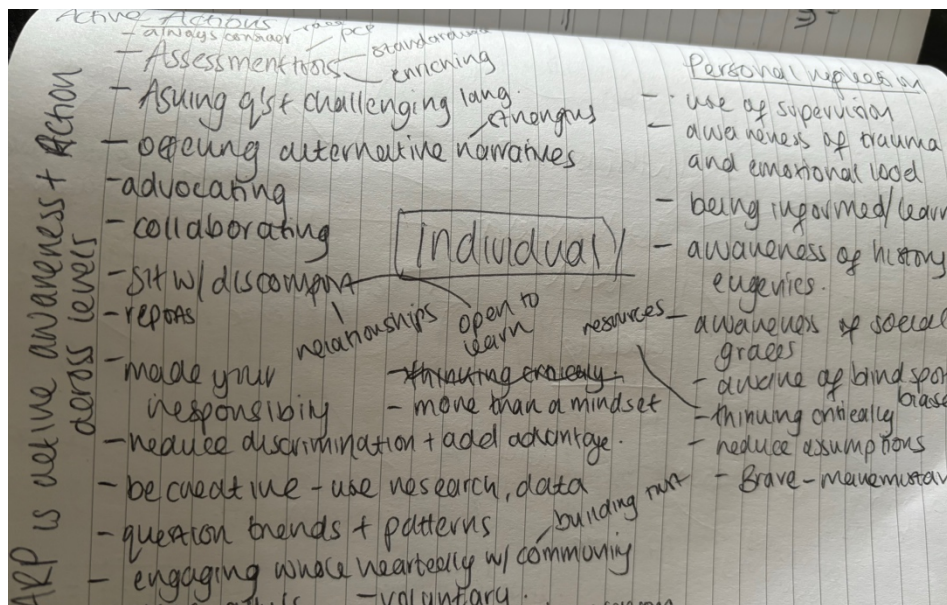
Appendix G – Sample Transcript Extract with Exploratory Noting

STEP 3 Constructing experiential statements	INTERVIEW TRANSCRIPT	STEP 1 AND 2 Reading and re-reading and Exploratory noting
	<p>THE INTERVIEWER 15:05 Oh, great. Thank you. ...OK, what does anti-racist EP practice mean to you?</p> <p>IFE 15:19 Umm. I think it's multi-layered anti-racist EP practice. I've been having discussions with colleagues lately about a couple of people in particular, actually about the relational dynamic of anti-racist practice. And I suppose when I talk about PCP and humanising Black children, I think what I'm talking about is: I think what people have robbed of when, when we think about racism is like the idea that they are human and that they do have these, like intricately valuable worlds. And so I think that part of anti-racist practice is being really intentional about protecting that for children.</p> <p>And so for me, anti-racist practice can look like many different things, but it's about your understanding of what it is that you're doing here. And so for me, I think I've I kind of went into being an educational psychologist because I was so aware of how racist the world is and how racist education is and how stuff just isn't fair. And I was like, OK, but I'm interested in psychology, but maybe this is an avenue where I can kind of exercise some kind of purpose here. So I think, I think for me, anti-racist practice is about your understanding of the racist world that we live in erm, and you know, - if we're thinking about like individual practice and then using your like psychological tools or interests to redress the balance and to humanize children and families. I think the work that we're able to do systemically in schools, so supporting schools to understand what some of their own patterns are and reflecting that back to schools. That's made complex for many people. A- because of the lens that they have, some</p>	<p>Had discussions about relational dynamic of Arp</p> <p>ARP is multi-layered.</p> <p>Robbed of humanity</p> <p>Racism leads to dehumanisation and devaluing “intricately valuable worlds” of children. and this is what she aims for in PCP.</p> <p>ARP is being really intentional about protecting children’s humanity..</p> <p>ARP can be many things, but it is also your understanding of what you’re doing. – self-reflection/awareness? Knowledge? Introspection?</p> <p>Aware of the racist world</p>

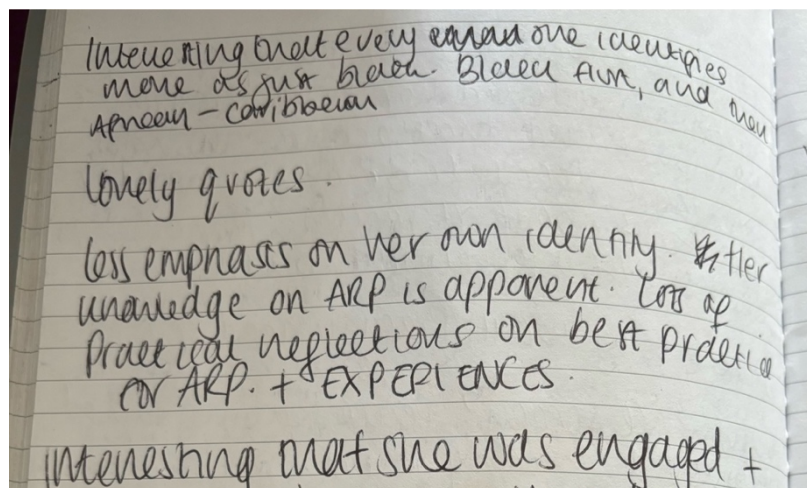
	<p>people won't notice it. B - because of the level of confidence that they have to address it and the tools that they have to address it. And then C - I think it's also about the fact that we work in a traded context. I think it ..it... for some people it will feel complicated to address racism in schools when schools are paying you. Uhm, so I think those are the... those are some of the barriers.</p> <p>THE INTERVIEWER 17:45 Yeah.</p> <p>IFE 17:48 But you asked me what it means to me. So let me just go back to that. So I think it's about your individual understanding of like the racism in the in the world that we live in. I think it's about our ability to do work and reflect to schools what kind of patterns are going on, like, are all of the Black children... are all of the children in the inclusion room Black? You know, looking at their exclusion data, that kind of thing, but then I also think it's about how services prioritize anti racism as a.... Yeah, as a core value and as something that they're willing to like financially invest in and investing in terms of time because it's complicated and it's complicated because people get, people start at different stages. You know, people bring different experiences. They start at different stages. It brings up different things for different people and you get a range of different responses to anti racism. So yeah, I think it's, it's layered, it's about how the individual. Yeah, I'm repeating myself now, but the individual, the school level, the service level erm and then I think in terms of the psychology, it's about kind of creating models for ourselves because I know that there are some things out there, but I don't know how much UK based anti-racist EP models for practice that there are. So I think that we're gonna have to kind of like try it out a little bit, see how we go, be willing to get it wrong, be willing to fall short of the mark and then and then review and be committed to this journey and keep going back to it and keep going back to it and have it as part of what we're what we're doing on a long term basis.</p> <p>THE INTERVIEWER 19:13 Yeah.</p>	<p>Entered EdPsy due to knowledge of the racist society and education system. Things not being fair.</p> <p>Exercising purpose</p> <p>Racist world we live in – repetition. Systemic. CRT- racism as normal.</p> <p>ARP as an individual EP – using psychological tools/interests to redress balance and humanise children and families.</p> <p>ARP is systemic work – supporting schools with understanding their patterns and reflecting that back to them. Reflecting word interesting. Not just individual focus.</p> <p>complexity to supporting schools with systemic ARP is complex due to lens as some EPs won't notice it. Some EPs don't have the confidence nor tools to address it. And EPs work in a traded context. DEFICIT? Lack of knowledge/tools? Potential for ruptured relationships?</p> <p>Emphasised individual understanding/self-awareness of racist world, individual responsibility and systemic nature.</p> <p>Awareness of racist world – repeat.</p>
--	---	--

		<p>Using observations. What can we see in schools?</p> <p>Examples – patterns of black kids in inclusion rooms/being excluded.</p> <p>Financial/time investment/service priority. Part of systemic?</p> <p>“core value”</p> <p>Different experiences, stages, responses. Lots of difference.</p> <p>Emphasis again on 3 levels and layers. individual, school and service.</p> <p>Creating EP models – UK based? What is out there?</p> <p>Aware of difficulties but optimistic. “willing to get it wrong” yet “committed”</p> <p>Long term, ongoing.</p>
--	--	---

Appendix H – Research Diary Extracts



Notes to clarify individual Anti-racist actions



Extract of notes when initial reading and reading transcript of one participant.

Appendix I – Example table of PETs

PET	Sub-theme	Experiential Statement	Quotes
Making meaning of Identity	Childhood experiences	Black heritage and early life experiences were impactful	“I am of [COUNTRY] heritage and that's how I tend to identify myself. I know that because [...]and so that would be my main identity...” p.5
	Applying Black identity	Significant emphasis on Black pride and strength.	“and I think that's probably because of my [COUNTRY] identity, where I actually proud of who I am. there's no shame in being a Black woman. I think as Black people we're strong and we're capable and we do well against all the odds” p.6
		Blackness supports work	“like being Black is my strength, because I feel proud of it... and I feel that I bring so much more and I know that there are times when it's really helpful, particularly if it's a school with predominantly White staff and, I walk into the room as a Black EP working with a Black family. And I'm like, yeah, look, you've got someone that's representing,” p.24
Defining the features of ARP	Personal responsibilities	ARP should be active	“anti-racist practice is in some respects it's supposed to be... something we do? But I find that a lot of my experience is at the discussion levels, or what I see is conversations about it, not necessarily the doing. Erm, so I sometimes I feel that it can be a bit tokenistic if I'm if I'm honest.” p.25
		Valuing reflection	“There has been a lot of reflection and reflexive reflection as well. Thinking

			about what will I do differently in my practice, erm, once I think about who I am and where I come from” p.11
		Addressing bias is key	“what I've been learning on my journey is trying to be more aware of my blind spots and not just making assumptions.” P.17
	Service responsibility	Services should be proactive regarding ARP issues	“And I know that erm, different news stories. Erm and like with Black Lives Matter and even before Black Lives Matter, I think EPs do try to respond to some of those issues and. Erm, but yeah, I guess we've been a bit reactive and not necessarily pro-active.” 13
		Within-service policies such as promotions	“do we talk about things like White privilege when we're thinking about promotions? So we are aware of like the experience of other minorities and why they might be hesitant or why they might.. might be difficult for them to feel like they can put themselves forward for opportunity.” P11
		Recruitment and representation	it's work between us as there's team members as well, and... and like are we trying to recruit a diverse workforce? P11

Appendix J – Individual PETs and Sub-Themes

Yvonne	Ife	Abena	Tyra	Megan
<p>Making meaning of Identity</p> <ul style="list-style-type: none"> - Childhood experiences - Applying Black identity - individuality 	<p>Applying Black womanhood</p> <ul style="list-style-type: none"> - Describing personal and professional identity - The Black lens - Racist experiences in education 	<p>Identity and intersectionality</p> <ul style="list-style-type: none"> - Describing identity - Impact of identity on practice 	<p>Applying Black identity</p> <ul style="list-style-type: none"> - Connecting identity, practice and experience - BWEP realities - Using blackness to support 	<p>Applying Blackness</p> <ul style="list-style-type: none"> - Applying Black identity - A natural connection - Complex experiences
<p>Defining the features of ARP</p> <ul style="list-style-type: none"> - personal responsibility - service responsibility - governing bodies and beyond - training providers 	<p>Defining Best practice</p> <ul style="list-style-type: none"> - key features - barriers and complexities - EPS' and PEPs 	<p>Defining best AREPP</p> <ul style="list-style-type: none"> - Defining - Support needed - positioning 	<p>Best practice AREPP</p> <ul style="list-style-type: none"> - The role of an AREP - A need for education and learning - Support for LA's, EPS and PEPs - Positioning 	<p>Defining and applying ARP</p> <ul style="list-style-type: none"> - Best practice - Support from management - Supervision - positioning
<p>Black womanhood in educational psychology</p> <ul style="list-style-type: none"> - Black womanhood - complexity - engaging with Black colleagues - engaging with White colleagues 	<p>Making meaning of EP experience</p> <ul style="list-style-type: none"> - ARP as a BWEP - George Floyd - complex feelings 	<p>ARP is challenging</p> <ul style="list-style-type: none"> - difficult encounters - fragility and ignorance 	<p>ARP is complex/challenging</p> <ul style="list-style-type: none"> - ARP is complex - Engaging in working groups - Facing challenge 	<p>ARP is challenging</p> <ul style="list-style-type: none"> - Racist encounters - White fragility - Working groups -