

Exploring educational psychologists' work with children, young people and families from minority cultural and linguistic communities.

A thesis submitted to the University of Manchester for the degree of Doctor of Educational and Child Psychology in the Faculty of Humanities.

2020

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Final word count: 31,459

Abstract

Britain's multicultural society has long engendered discussion and political opinion, and has been the subject of much consideration within schools. Educational professionals are called upon to promote inclusion and equity and to support all children and young people to realise their potential, including those from minority cultural and linguistic communities. The role of the educational psychologist in this work has received periodic attention.

A systematic literature review was carried out to explore EP work in this area. As an emerging field within the literature, all peer-reviewed studies were included that examined EPs' direct work, and perceptions of EP work with children and young people and families from minority cultural and linguistic communities. A significant shift in thinking within the British Psychological Society was noted in the most recent practice guidelines (2017) which include a section on working with cultural difference, and so limits were set to include studies dating from 2006 onwards to capture practice during this period. A framework synthesis approach identified influences on EP work, which include the EP's understanding of others' and own cultural values; access to services through language; policies, systems and practices of the educational setting, educational psychology service and the local authority; national agendas and discourses. A role for the EP as scientist-practitioner-advocate was identified.

There has been little exploration of educational psychology practice with children and young people and families from minority cultural and linguistic communities. An action research design was used to address this gap and consider how this work might be developed. Carried out within one service over the period of nine months, it employed group data analysis of four focus groups. The development of practice was conceptualised as a dynamic journey of understanding and change. Findings reflect concepts within the literature, for example the need to develop cultural self-awareness, and for a safe space for reflection with colleagues.

The concept of evidence-based practice is examined and a broad definition proposed; the concept of dissemination is considered, including the dissemination that is inherent to action research. A wide-ranging strategy for disseminating this research is outlined.

Declaration

I declare that no portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

Funding

This project was funded through England's Department for Education (DfE) National College for Teaching and Learning (NCTL) ITEP award 2016-2017.

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Acknowledgments

A heartfelt thank you to Dr Catherine Kelly and Dr Kevin Woods and all the course tutors for your support and inspiration throughout the last three years, for reminding me that there is no such thing as a stupid question, for your patience with and guidance during my battles with ontology and epistemology, and for accepting my request for an extension to submission with total equanimity.

I am indebted to and deeply appreciative of conversations with fellow trainees and educational psychology colleagues who have helped me to understand whose work this is to do.

Thank you to all my family and friends for your total support and belief in me, your encouragement, and for remaining with me despite my absence from a “normal life” since I started on this journey so many years ago. I look forward to once again taking up the threads of that normal life with you all, if I can find them!

I would also like to thank the participants in the action research project for your enthusiasm, trust and contributions across a year of work together: it was a real privilege to work with you, and I learnt so much from all that you shared. And thank you, Fiona Hanratty, for coming to the rescue in our fourth session with spare batteries for the data recorder - that was a very anxious moment.

Thesis introduction

The aim of this thesis was to explore the work and development of the practice of educational psychologists (EPs) with children, young people (CYP) and families from minority cultural and linguistic (C&L) communities. This introduction gives a brief description of the researcher's background and axiology as a context to the research, and of the commissioning process of the research. An overview follows of a pilot study carried out by the researcher, and an outline of the three research papers that constitute the thesis: a systematic literature review (SLR); an empirical study, and a consideration of evidence-based practice and dissemination of research. The ontological and epistemological positions of the research are also clarified.

Researcher's background

Since spending a school summer holiday in Madrid with her Spanish penfriend and his family, the researcher has been aware that "her" way of living was simply one amongst a number of ways of living. This awareness has grown through significant periods of time lived abroad, and learning to speak and understand four languages. It is likely that this life experience influenced the researcher's choice of research topic as a year one trainee EP at the University of Manchester.

Axiology

Axiology concerns the values and beliefs that a person holds (Cohen et al., 2011). It is important to be explicit about a researcher's values, beliefs and agendas particularly when working within social constructionist and critical realist paradigms that hold that no knowledge or research methodology is value free, and where much qualitative research data involves interpretation (Scotland, 2012). It is possible that in both research papers the choice of which influences (paper one) and which themes (paper two) to discuss in further detail was impacted by the researcher's value system. Some of the researcher's values and beliefs that are relevant here include:

- The belief that all people are of equal worth and value.
- The belief that the structures of society and the circumstances of life result in inequalities of opportunities and resources, and that these inequalities need to be addressed by giving more to those who have less.

- The belief that there is a moral obligation to challenge discrimination at a personal level and search out and challenge structures in society that exploit, dominate, oppress and discriminate whether overtly or covertly.
- We are all experts in our own lives, therefore we work with rather than do to people.

Commissioning process

As part of the University of Manchester's research commissioning process, educational psychology services (EPSs) in the region were approached to gauge levels of interest in research into provision and practice with CYP from minority C&L communities. EPSs expressing interest were sent a brief outline of a proposed action research (AR) project. The researcher negotiated with the EPS-research site to agree the nature and extent of the AR research with participants.

Pilot study

A pilot study for the thesis (Ratheram, 2018) was informed by a critical realist perspective which recognises the social construction of meanings which may have many interpretations (Fleetwood, 2013), and retains "a focus on the material...limit of 'reality'" (Braun & Clarke, 2006, p.81). This pilot study used a qualitative design of a focus group with eight practising EPs. It explored EPs' experiences of working with CYP and families from minority C&L communities, as an initial literature review had revealed little existing research into this area. Furthermore, a focus group can be a useful approach in an under-researched area as it can provide insight into a broad range of attitudes and experiences (Braun & Clark, 2013). Thematic analysis of the focus group data (appendix 1) suggested that participants' talk clustered around the challenges of this work, and around ways to meet these challenges. Examples of challenges included the need to unpack learning needs from needs arising from English as an additional language; differing points of view and experiences and the negative impact of certain government agendas such as "Prevent" and "British Values". Examples of ways to meet these challenges included working together, for example with parents, interpreters, local communities and school staff, and trying to understand the client's point of view/position.

Paper one: systematic literature review

There is a significant body of work in the USA that considers cultural competence within school psychology (e.g. Rogers et al., 1999; Rogers & López, 2002; Vega et al., 2015). In the UK context two recent issues of the journal *Educational and Child Psychology* are relevant to this area of study, one focused on bilingualism and language diversity (2014). In the second (2015), entitled “‘Race’, culture and ethnicity in educational psychology”, two papers were found to consider the work of EPs with CYP and families from minority C&L populations. Gaulter and Green (2015) reported a school-based action research project aimed at increasing the inclusion of migrant children. Rupasinha (2015) investigated the consideration by EPs of cultural factors during autistic spectrum conditions (ASC) assessments with CYP from minority C&L communities. This limited literature into EP practice in this area of work directed the focus for the SLR. Furthermore, a significant shift in the thinking of the BPS as regards working with cultural difference had been noted in the BPS practice guidelines since 2008, with the new version (2017) including a section on “Working with cultural difference” (p.32-4). As a result, it was decided to focus on research published in the period that included the two editions of these guidelines (2006-2020) to capture practice during this time. Finally, the findings of the pilot project indicated that EP work in this area is impacted from many directions. These findings and reading to date were used to create an initial model of influences on EP work. This was refined through consultation with practising and academic EPs, and the resulting conceptual map used to explore the literature and “provide enlightenment” (Gough et al., 2012, p.3) regarding influences on EP work with CYP from minority C&L communities.

Paper two: empirical study

Paper two reports on a participatory action research project that took place within an Educational Psychology Service (EPS). The researcher was persuaded by the pilot project that this was an area of interest to EPs; that EPs had a lot to say about it; that it was an area that presented practice challenges and that prompted reflection and discussion around how to meet those challenges. It was therefore decided to focus on two research questions: How might EPs develop their practice in relation to working with minority C&L populations? and how might an EPS develop their practice at service level in relation to working with minority C&L populations? Action research

was deemed a suitable methodology as it involves participants in considering together theory and practice, action and reflection, “in the pursuit of practical solutions to issues of pressing concern to people, and more generally the flourishing of individual persons and their communities” (Reason and Bradbury, 2006, p.1).

Paper three: dissemination of research

Paper three considers the concepts of evidence-based practice and dissemination. It highlights the key implications of papers one and two, for example, the importance for genuine co-construction with service users of EPs developing cultural awareness of privilege and oppression, of developing cultural self-knowledge, and an understanding of each individual client’s cultural values. In addition to the dissemination that is inherent in action research, a strategy for sharing the research findings with the wider profession is outlined.

Ontological and epistemological positions, and methodology

Ontology is concerned with assumptions about reality (O’Hare, 2015), with how things are and how they work, while epistemology considers assumptions about knowledge and how knowledge is created, acquired and communicated (Scotland, 2012). When reporting research, clarity about ontological and epistemological positions can facilitate a critical reading of the research (Scotland, 2012), as these inform both methodology and methods (Gough et al., 2012) which in turn connect to findings.

The SLR is founded on an interpretivist ontology that holds that everyone experiences and constructs their own realities, and that language has a key role in shaping those realities (Scotland, 2012). The social constructionist epistemology of the review arises from this ontology, holding that knowledge is constructed through language in social and historical contexts, and so all views can be seen as relevant and valid within their own contexts (Gameson & Rhydderch, 2017): As an understudied area, it was important to include all views that form the current landscape of research into the work of EPs with CYP from minority C&L communities, and EPs’ and service users’ perceptions of this work. While a framework synthesis can be used for aggregative and configurative approaches to an SLR (Gough et al., 2012), the latter was employed here as the aim was to explore, interpret and understand.

The empirical research in paper two is based on a critical realist ontology that views reality both as more than what can be proven, and more than human constructs (Fletcher, 2017). As Philips suggests it is, “the view that entities exist independently of being perceived, or independently of our theories about them” (cited in Maxwell, 2012, p.3). This ontological approach is perceived to fit well with research that explores interactions between EPs and CYP and their families from minority C&L communities, because these interactions are shaped, interpreted and understood by the people involved in them.

The epistemological underpinnings of paper two are also derived from critical realism, recognising knowledge as socially constructed and influenced by the power structures in society. Furthermore, critical realism seeks “to address issues of social justice and marginalism”, and believes that we can act on reality to bring about change (Scotland, 2012, p. 13). This can result from cycles of action informed by critical awareness and reflection (Freire, 1970).

An action research (AR) paradigm was considered appropriate for this study for two reasons. First, because educational experiences and outcomes for many CYP from minority C&L communities are poor, and AR aims to address issues that are important to the “flourishing of human persons, their communities and wider environment.” (Reason & Bradbury, 2006, p.4). Second, AR seeks to move knowledge-making away from traditional institutions towards the researcher-participants of AR, in this case educational psychologists. AR seems particularly pertinent here bearing in mind the message to EPs from Williams et al. (2015) to recognise and challenge “normalising racialised perspectives and practices” (p.7) within education.

There are many ways of carrying out action research (Reason & Bradbury, 2006), and one in particular, Appreciative Inquiry (AI), was considered as a framework for this research. The attraction of AI is that it starts from what is working well, rather than from a consideration of what is going wrong which can result in a failure to “strengthen [participants’] collective capacity to imagine and to build better futures” (Ludema et al., 2001, p.157). However, it was rejected first because, as Grant and Humphries (2006) suggest, the absolute focus on the positive may distort and dismiss negative experiences, and second because its positive focus avoids taking responsibility for addressing difficult issues such as racism (Shuayb et al., 2009). It

was considered that, given the topic, it was important to create a context in which negative experiences and difficult issues could be raised and discussed.

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Paper 1: An exploration of the influences on work with minority cultural and linguistic communities within the practice of educational psychology in England.

Prepared for in accordance with the author guidelines for submission to the journal Educational Psychology in Practice (appendix 2).

Abstract

Educational psychologists have a professional imperative to promote inclusion and equity, and work for the benefit of all service users. This includes children and young people from minority cultural and linguistic backgrounds who still experience disproportionality in special educational needs and exclusion statistics. Some also still lag behind their white British peers in terms of educational outcomes.

The current systematic literature review provides an overview of research (2006-2020) exploring EP practice in this area in the UK. Eleven studies meeting the inclusion criteria were analysed using a framework synthesis methodology, with findings mapped onto a conceptual framework of influences on EP work in this area. Significant influences included the EP's understanding of others' and own cultural values; access to services through language; policies, systems and practices of the educational setting, educational psychology service and the local authority; national agendas and discourses. Implications for practice and further research are discussed.

Keywords: educational psychol*; minority; ethnic*; cultur*; EAL.

Introduction

The educational attainment of children and young people (CYP) from minority cultural and linguistic (C&L) communities is historically lower than for their white British peers (Bryans, 1988; Reed, 1999; Sultana, 2015). While some gaps are starting to close, CYP from traveller communities and black Caribbean CYP are still the lowest achieving groups (Cromarty, 2019; Race Disparity Unit, 2019). In addition, there is ethnic disproportionality within special educational needs (SEN) statistics (Lindsay et al., 2006; Rupasinha, 2015; Strand & Lindorff, 2018), and in exclusion figures (DfE, 2020).

It is the remit of educational psychologists (EPs) to use their psychological knowledge, skills and understanding for the benefit of *all* CYP and to promote inclusion and equity (British Psychological Society (BPS), 2019; Health and Care Professions Council (HCPC), 2015). In addition to The Equality Act 2010 (HMSO, 2010) which requires all public bodies, including local authorities (LAs), schools and colleges to act to stop discrimination and to promote equality, the professional practice guidelines from the BPS directly address “working with cultural difference”

(BPS, 2017a, p.32). EPs must be aware of how factors including race, religion and nationality can impact access to education and educational outcomes. Key considerations for psychologists in their work with all sections of the community include the need to be aware of stereotypical assumptions around culture and ethnic groups; the history of racism and the development of Western psychology, and the discrimination experienced by people from diverse and/or minority ethnic and religious backgrounds in terms of, for example, service provision and micro aggressions (BPS, 2017a). The guidelines also suggest ways in which psychologists can mitigate the impact of such influences, for example through acknowledging their own ethnocentricity and possible prejudices towards “difference”, and finding new ways to build respect with culturally and linguistically diverse groups of people. This represents an evolution in thinking from previous guidelines which made few references to diversity, language or culture and focused on the need to be mindful of diversity when giving information about services (BPS, 2008).

There is a significant body of American literature exploring school psychologists’ work with minority C&L communities (e.g. Newell et al., 2013; Rogers & Lopez, 2002), with many studies focusing on understanding others’ points of view (e.g. Vega et al., 2015), in order to develop multi-cultural competence. Ingraham (2017) additionally points out the need for awareness of one’s own culturally embedded viewpoint. In the UK, Williams et al. (2015) suggest that a key task for EPs is to identify and challenge “normalising racialised perspectives and practice” (p.8). They also caution against automatic application to CYP from minority C&L backgrounds of psychological theories and practices that have largely been developed from research with communities of which they were not a part. They argue for creative and innovative research that accesses and understands the experiences of minority C&L communities. Research into EP practice in the UK with minority C&L communities has tended to concentrate on discrete issues (e.g. Desforges et al., 1995; Rupasinha, 2015) with a tendency to a problematising, within-child focus on acquiring English to access the curriculum (Safford & Drury, 2013). However, some literature promotes an asset model of bilingual CYP (e.g. Lauchlan, 2014), and the need for EPs to understand and share such evidence. A preliminary study by Ratheram (2018) explored EPs’ views regarding their work with CYP from minority C&L backgrounds, and found that this work was largely framed as “challenging”, where influences included the complexity of the work; conflict; imposing

Eurocentric norms and the negative impact of government agendas. Approaches to meeting these challenges included positive framing; self-awareness; taking a holistic view; considering matters from the service-users' point of view and working together with families, local communities, other professionals.

The varied language used to refer to CYP and families from minority C&L communities reflects a lack of consensus and continuity in the literature. Here the term "CYP from minority cultural and linguistic (C&L) communities" is used, as this seems to be broad enough to include everyone "of any origin other than White British" (DfE, 2019, p.8), as well as CYP and families for whom English is an additional language.

Rationale and aims of the review

The aim of this systematic literature review is therefore to provide an overview of the literature and explore the influences on EP practice to inform individual EP practice and EP service strategy with minority C&L communities in the UK.

The literature review questions are:

1. What does the literature tell us about EP practice with minority C&L communities in the UK?
2. What are the influences on EP practice with minority C&L communities in the UK?

Methodology

The four stages of the Preferred Reporting Items for Systematic Reviews and Meta Analyses (PRISMA) framework (Moher et al., 2009) were used to identify literature focusing on UK EP practice with minority C&L communities. Between September 2018 and July 2019 systematic searches were made of the following databases: ASSIA; Cinhal Plus; Eric; Ethos; ProQuest dissertations and theses; PsychInfo and Web of Science. A further search was made on Google Scholar, as well as a hand search of the BPS journal Educational and Child Psychology. Reference harvesting and citing forward strategies were used on retrieved papers.

Search terms used are listed below. These terms could have been broader, for example to include gypsy, Roma and traveller communities and speakers of Welsh, but the scope of terms used was limited due to the exploratory nature of the study.

Connected with EP practice	Connected with language diversity	Connected with cultural diversity
School/ educational psychologist*	English as an additional/ second language English (language) learners	ethnic minor* minority ethnic multicultur*/ intercultural/ cross cultur* competence Black Asian cultural and linguistic diversity international new arrival newly arrived asylum seeker refugee immigrant

Limits were set to include studies dating from 2006 onwards to capture practice during the evolution of thinking reflected in the BPS practice guidelines (BPS, 2008 & 2017a). As research in this area remains in its infancy, to be as inclusive as possible of all relevant academic sources, studies were not formally assessed on the basis of methodological quality as a tool to exclude from the review. However, to ensure a level of perceived rigour and authority, the criterion of “included studies needed to be peer reviewed” was applied.

Further inclusion criteria included:

- Studies researching or exploring EP practice with CYP and families from minority C&L backgrounds;
- Studies exploring views of EPs and service users of EP practice.

13 studies were found to be eligible, of which 2 were excluded as they were reflection pieces leaving 11 for inclusion in this systematic literature review (figure 1).

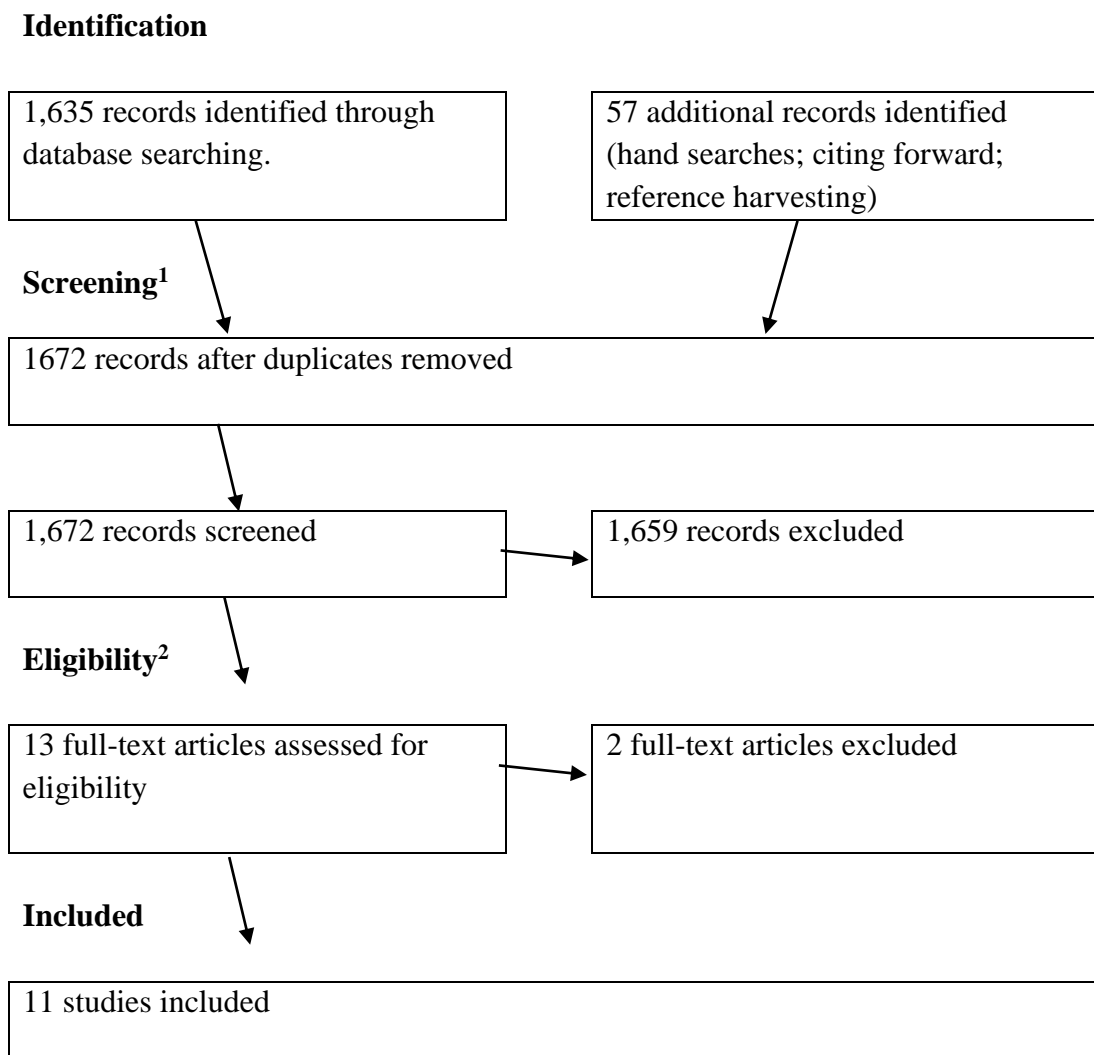


Figure 1: adapted from Moher et al. (2009, p.8) four phase flow diagram for reporting systematic reviews and meta-analyses.

Data extraction and synthesis

Relevant content of the final 11 studies is summarised in Table 1. A framework synthesis approach (Brunton et al., 2006; Carroll et al., 2011) was used to analyse the findings. The findings from a preliminary study exploring EPs' views and experiences of work with minority C&L communities (Ratheram, 2018, appendix 1 for thematic map of findings) combined with existing awareness from the literature and Bronfenbrenner's (1994) bioecological framework were used to develop an initial model of influences on EP work with minority C&L communities (appendix

¹ Screening = identifying studies carried out in the UK, e.g. through reading titles/scanning abstracts.

² Eligibility = applying inclusion criteria as outlined above, through reading abstracts.

3). This was further refined in consultation with three practising EPs and one academic EP with an interest in the area. The resulting peer reviewed conceptual map (appendix 4) was used to conduct a systematic exploration of EP work with minority C&L communities. Where influences were identified in the literature that did not fit into the themes in the conceptual map, an inductive thematic analysis approach was used to create additional themes based on the study data (Carroll et al., 2011).

Findings

Overview of studies

Eleven studies published between 2008 and 2020 were included in the review (table 1). Four were action research projects; three located in education settings (Gaulter & Green, 2015; Morgan, 2018; Sharpe, 2010), and two involved staff and migrant or unaccompanied asylum-seeking CYP as participants. German (2008) was located in a Refugee Educational Psychology Team (EPS) and included three case studies, one with school staff and parents, two with refugee and asylum-seeking parents to promote their support of their children. Three studies explored (trainee) EPs' (T/EPs') reflections on their practice with minority C&L communities. Anderson (2018) focused on T/EPs' self-perceptions of intercultural competence. Krause (2018) explored plurilingual³ EPs' perceptions of their unique contribution. Rupasinha (2015) used a case study design to research how EPs consider ethnic minority cultural factors (EMCF) in assessing for autistic spectrum conditions (ASC). Three studies explored specific interventions conducted by EPs: Tree of Life (German, 2013; Rowley et al., 2020) and Talking Stones (Hulusi & Oland, 2010). One study explored reflections from some Black African parents of CYP with SEND on EP work (Lawrence, 2014).

The conceptual map has twelve themes (figure 2). To facilitate the presentation of findings, seven of these (national; legal frameworks; professional bodies; local government; local community; research and interpreting) were combined into the single theme "Beyond the EPS". Findings are presented under the heading of each of the resulting six themes.

³ Krause (2018) defines plurilingual as "the possession of skills in more than one linguistic code which enables the speaker to switch from one language to another according to the situation" (p.9).

Table 1: Overview of the literature

Study	Focus	Design	Findings
Anderson (2018)	(T)EPs' self-perceived intercultural competences; experiences of working with culturally diverse populations.	Mixed methods: quantitative survey; semi-structured, thematically-analysed interviews.	(T)EPs perceived selves competent to work cross-culturally (e.g. knowledge of assessment bias); reported areas of lower competence (e.g. theories of racial/ethnic identity development). Perceptions about development needs depended upon awareness e.g. of gaps in knowledge. Developmental needs identified, e.g. cultural & self-awareness.
Gaulter & Green (2015)	Promoting the inclusion of Slovakian children in a primary school.	Action Research with children & staff; thematic analysis	CYP valued school; struggled with changes experienced. Staff: changes in their perceptions of Slovakian culture and own ability to promote inclusion.
German (2008)	EPs supporting refugee families to access services promoting parenting support & education.	3 case examples: action research using Interpretative Phenomenological Analysis - IPA.	1: EP-led focus groups with staff & Somali parents produced actions that increased parental inclusion in school life. 2: EP-facilitated preschool parent support groups provided practical and emotional support. 3: EP co-facilitated Somali women's mental health training group built self-help capacity.
German (2013)	Effectiveness of Tree of Life to develop CYP's self-esteem &	Mixed methods repeated measures: Beck Youth Inventory Scales II self-	Significant improvement in CYP's self-concept post-intervention. Increase in CYP's cultural understanding of themselves and other class members; reported reduction in racist behaviour.

	understandings of own and peers' cultures.	concept; content analysis of semi-structured interviews.	
Hulusi & Oland (2010)	Intervention: "Talking Stones" to help newly arrived CYP (NACYP) make coherent narratives of their experiences.	Single case study; Narrative & Person-Centred psychology.	"Talking Stones" enabled NACYP to tell story of migration that documented progression and suggested optimism towards future.
Krause (2018)	Exploration of plurilingual EPs (PIEPs) construction of their unique contribution to educational psychology.	Semi-structured interviews; socio-cultural activity theory analysis.	PIEPs identified constraining and supportive factors across levels of work. E.g. working in languages other than English can assist rapport building & signposting, promoting social inclusion. Need for guidelines on how PLEP expertise might be used, & further research.
Lawrence (2014)	Black African families' experiences of work with the preschool EPS.	Exploratory mixed methods research: Quantitative -descriptive statistics Qualitative - IPA	Key themes relevant to all families regardless of background. Included community perceptions of SEN; impact of diagnosis on family relationships; professional roles & relationships.
Morgan (2018)	Educational needs of unaccompanied asylum seeking CYP (UASCYP); benefits of group supervision as staff support mechanism for	Action research. Transcripts of group supervision sessions thematically analysed.	Group supervision framed as enjoyable with supportive & practical benefits; facilitated reflection & changing perspectives & attitudes; confidential space for sharing information, knowledge and strategies.

	recognising and meeting SEMH needs of UASCYP.		
Rowley, Rajbans & Markland (2020)	What do ethnic minority parents of CYP with SEND think of the Tree of Life support group intervention in which they participated?	Participatory research focus group, data analysed using adaptation of thematic analysis.	Themes identified included sharing as comfort, reassurance and learning; self-awareness (impact of own wellbeing & own strengths); change in confidence, family interactions & time for self.
Rupasinha (2015)	How EPs consider ethnic minority cultural factors EMCF) within Autistic spectrum conditions (ASC) assessments.	Multiple embedded case study research: Thematic analysis of semi-structured interviews; content analysis of documents; quantitative analysis of demographic data.	EPs modified their practice in response to EMCF, but such modifications tended to arise from idiographic rather than evidence-based knowledge. A systemic evaluation of EPs' work with minority populations is advocated.
Sharpe (2010)	Research with primary school staff & refugee/asylum-seeking CYP (RASCYP) to identify & develop support for social, emotional & behavioural needs (SEBN) of primary-aged RASCYP.	RADIO model of AR; thematic analysis of focus group data; descriptive analysis Strengths & Difficulties Questionnaire (SDQ) data.	48% RASCYP scored "abnormal" on SDQ; range of SEBN identified, staff identified 12 actions of which 5 to action, e.g. improving contact with parents. Role for EP work identified at all levels.

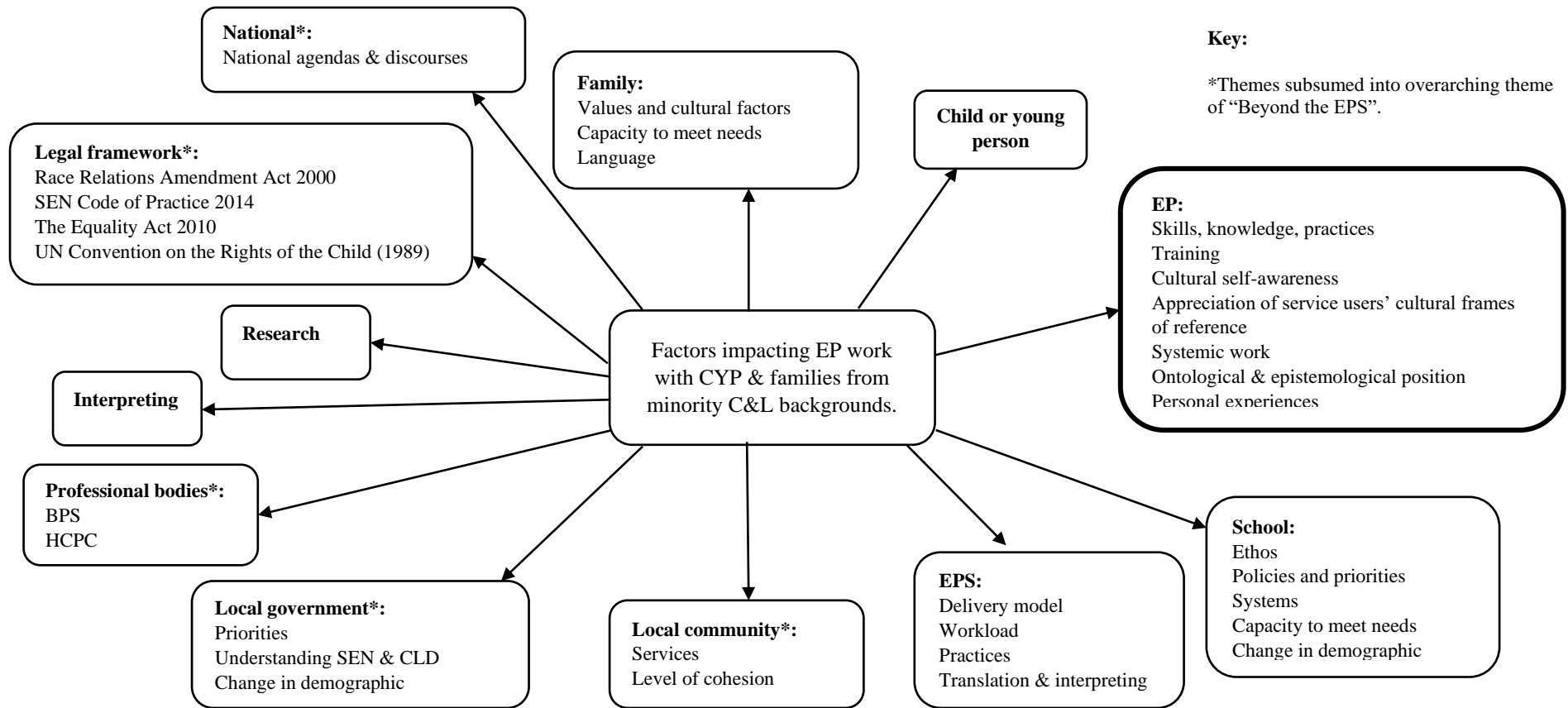


Figure 2: Factors impacting EP work⁴ with CYP & families from minority C&L communities.

⁴ EP work comprises consultation, research, assessment, intervention and training at individual, group & organisational levels (Scottish Executive, 2002).

Influences on EP work

Beyond the EPS

Within this theme national agendas, legal frameworks, local government factors, interpreting and research were significant influences on EP work with minority C&L communities.

National agendas, legal frameworks, local government factors: Some national agendas, legal frameworks and discourses were identified as supportive of EP work. Examples included The Equality Act 2010; the United Nations Convention on the Rights of the Child (UN, 1989) and the Macpherson report (1999). There was a single mention of the SEN Code of Practice (DfE, 2014) in support of Morgan's (2018) suggestion of a role for EPs in eliciting the voice and views of unaccompanied asylum-seeking children and young people. Some were used to justify research with minority C&L communities, such as the 1997-2010 Labour government's *Every Child Matters* (German, 2008; Hulusi & Oland, 2010) and *Every Parent Matters* (Krause, 2018; Lawrence, 2014). Others were identified as less helpful such as immigration policies and discourses that reinforce "us" and "them" attitudes (Gaulter & Green, 2015).

Where local government prioritised supporting traditionally marginalised groups this facilitated EP work: Lawrence's (2014) work started from a concern raised by LA education and health professionals about the lack of engagement with services from a proportion of Black African families. Local community services were instrumental in German's (2008) work with refugee parents, and included refugee community organisations, non-statutory voluntary agencies and parent translators. Level of community cohesion was an influence in German's (2008) work, where school management responded to reports of racism by writing to all parents and monitoring drop-off and home times.

Interpreting: The availability of interpreters and translators emerged as an influencing factor. German (2008) identified co-working with interpreters who had been trained in the refugee team as the "key to the success" in one of her action research projects (p.96). Krause's (2018) study found that EPs who could practice in more than one language experienced work with interpreters as both facilitating and complicating. For example, one PIEP noted that the availability of an interpreter enabled her to concentrate on her work as an EP rather than split her attention

between this and interpreting. On the other hand, it was also commented that the reduction in resources due to austerity had led to some schools using “in-house” interpreters with varying quality. Anderson’s (2018) findings suggested working with interpreters as an area of development for EPs.

Research: A paucity of research in an area of interest emerged as an influencing factor in six of the papers (e.g. Krause, 2018). In addition, Hulusi and Oland’s (2010) intervention was prompted in part by research that promotes a resilience rather than difficulty framework for understanding newly arrived CYP and their experiences.

The EPS

Sharpe’s (2010) research was facilitated by its fit with the EPS’ priority to further understand the needs of refugee and asylum-seeking CYP. Rowley et al.’s (2020) research was supported by the EPS prioritising the allocation of an assistant EP to their project. However, Krause’s (2018) research suggested that prioritising the development of the EPS’s provision to ethnic minority communities could be compromised by overriding government priorities.

EPS practices that facilitated work with minority C&L communities included the evaluation and monitoring of EMC work and outcomes (Rupasinha, 2015), and safeguarding role boundaries, such as the Principal EP ensuring that the plurilingual EP did not become “a glorified interpreter.” (Krause, 2018, p.104). In addition, Anderson’s (2018) participants recognised that discussion and sharing practice in supervision contributed to the development of their intercultural competence.

The EP

A host of EP skills, knowledge and practices were identified as facilitating EP work with minority C&L communities. Examples included the EP’s skills and creativity in securing and sharing the views and participation of CYP and parents, particularly around painful issues such as the experience of racism (Gaulter & Green, 2015); skill development to empower parents to express their feelings (Lawrence, 2014); already existing relationships of trust between EPs and educational settings (Sharpe, 2010). The importance of the EP’s appreciation of service users’ cultural frames of reference was noted in several studies. Lawrence (2014) found a need for EPs to continue to “work within families’ belief systems” (p.251). Rupasinha (2015)

pointed out that while the core features of ASC may be consistent, the way it is presented may be mediated by “ethnic cultural factors” (p.78). However, his research suggested that EPs’ adjustments to their ASC assessment practices in response to cultural differences were not systematic or research-based. Additionally, Anderson (2018) suggested developing cultural self-awareness as important “to encourage the multicultural development of EP/Ts” (p.187).

There are three further EP influences to consider. First, systemic work, which was seen in German’s (2008) focus groups with Somali parents and school staff, and which resulted in a significant number of school-enacted ways forward. These lead to a decrease in the number of individual Somali children referred to the EPS and more focussed work for those who were referred.

Second, values, including EPs’ ontological and epistemological positions, influenced their research and practice with minority C&L communities. Service users often come to EPs with a within-child framing of a problem which EPs reframe as child-within-context (Wagner, 2000), as seen for example in Gaultier and Green’s (2015) action research which contextualised children’s fighting as a survival response to being bullied rather than an inherent part of Slovakian culture. German’s (2008) own position, that “refugees are welcome” (p.91) was stated clearly at the beginning of her action research projects, and potentially facilitated participants feeling safe to share their experiences and needs. As regards epistemological position, Hulusi and Oland’s (2010) choice of the Talking Stones technique arose from their social constructionist stance, which holds that our understanding of the world is constructed through our interactions with others and that we are capable of talking about and reflecting upon these experiences and interactions (Phoenix, 2007).

Finally, EPs’ own experiences were identified as influencing their work with minority C&L communities, such as reflecting on one’s own culture, beliefs and values, and remembering what it was like arriving in Britain and being “other” in school (Anderson, 2018, p.135).

The educational setting

School ethos and capacity to meet needs were identified as educational setting factors influencing EP work. In the research by German (2008) and Sharpe (2010), the inclusive approach of the settings facilitated the EP’s work. Recognition of a challenge and a wish to solve it was a supportive factor when school staff noticed

that participation in support groups for parents of CYP with SEND by parents from minority C&L communities was low (Rowley et al., 2020). While policies did not emerge from the reviewed studies as influencing factors on EP work, it could be argued that an inclusive ethos may arise from an inclusion policy.

As regards capacity to meet needs, staff responsiveness to the findings of research enabled the EP to carry out her work, as exemplified in German's (2013) Tree of Life work. Initial consultation enabled Somali parents to express their perception that an intervention focusing only on their children reinforced the prevailing attitude in society that problematised both them and Islam. The school response resulted in the intervention taking place with an entire class. Examples of restraining capacity factors were high staff workload and personal commitments (Morgan, 2018).

The family

Family factors influencing EP work included values, capacity to meet need and language. Krause's (2018) participants suggested that where parents had a perception of an EP as an expert this could be both supportive and constraining, with parents willing to listen to an expert, and simultaneously fearful of authority. Lawrence (2014) pointed out the need for professionals to consider how they "respond to and try to make sense of some culturally based views of special needs" (p.251).

The influence of a family's capacity to meet needs was seen in parents' ability and/or willingness to engage in research and interventions, as illustrated in Rowley et al.'s (2020) participatory research where parents co-constructed the aims and research questions and one parent became a co-researcher.

Regarding language, Rupasinha's (2015) participants found that when families had English as an additional language this added complexity to identification of ASC. Language and capacity to meet needs were sometimes connected: In the Tree of Life evaluation (Rowley et al., 2020) parents' participation was dictated by their level of English. German's (2008) action research projects met this challenge through the use of trained and supervised interpreters.

The child or young person

Two factors arising from the child or young person were identified as impacting on EP work. First, willingness to participate in research and intervention (e.g. Gaultier &

Green, 2015) and second, the CYP's level of English dictated their inclusion or exclusion from research and intervention (Sharpe, 2010).

Discussion

This study has provided an overview of the UK research into EP practice with CYP and families from minority C&L communities, focusing on influencing factors and providing a framework both for understanding current and envisioning future practice.

It was found that individual EP influencing factors included appreciation of service users' cultural values as well as knowledge, skills and values, and individual CYP and family factors included willingness/ability to participate and level of English. At the local /community level the ethos of the school, and the priorities of the EPS and of the local authority were significant influencing factors, as were national agendas, discourses and legal frameworks. An important influencing factor across levels was that of language and interpreting.

Developing a cultural awareness of privilege and oppression

A number of theories echo the findings here that it is important for individual EPs to understand and value service users' cultural values and work "within families' belief systems" (Lawrence, 2014, p.251), thus increasing engagement with services and access to support. The cultural competence literature from counselling psychology in the USA stresses the need to understand others' cultural values and actively learn about one's own cultural views and preconceptions (Sue et al., 1992, p.480), as does Critical Race Theory (CRT) which sees racism as embedded in society and therefore often unnoticed by the privileged majority (Rollock & Gillborn, 2011). An example of this was experienced by the author when she identified as relevant to this review a paper that addressed preventing radicalisation in CYP (Sewell & Hulusi, 2016), only later realising her erroneous and unconscious link between minority C&L communities and radicalisation. Anderson's (2018) research suggested that self-assessment can start to raise an individual's cultural awareness and professional practice guidelines (BPS, 2017a) propose this as an important step in developing a "productive working relationship" (p.33) with all sections of the community. It is suggested that developing a cultural awareness of privilege and oppression will facilitate understanding one's own and the service users' cultural positionality, experiences and strengths, thus facilitating the development of the client's autonomy

(Mallinckrodt et al., 2014). The scientist-practitioner-advocate model (Mallinckrodt et al., 2014) holds that this process of cultural awareness is an integral part of developing the skills, knowledge, attitudes and values needed in advocating for social justice.

Facilitating participation through interpreting and translation

The finding of this review that EPs' work with CYP and families from minority C&L communities can be constrained by service users' first language and facilitated by the availability of interpreting services, is noted elsewhere (e.g. Akbar & Woods, 2019). Alexander, Edwards and Temple (2004) in their research into user views of access to services with interpreters, suggested that the ability to speak English has become a political issue, as governments increasingly expect everyone to use English to access mainstream services and society (Department for Communities & Local Government, 2012). One of the key principles of the SEN Code of Practice (DfE, 2014) is that we must have regard to the views and wishes of the CYP and family ensuring their ability "to participate in discussions and decisions about their support" (p.21). However, there is a shortage of interpreters across social provisions (Alexander et al., 2004). Staff in educational settings are not always aware of the need for interpreters (Krause, 2018; Schneider & Arnot, 2018a;), and psychologists need training in working with interpreters (Anderson, 2018; BPS, 2017b). Here perhaps is a role for the EP as scientist-practitioner-advocate at both local and public levels: to support schools, EPSs and LAs to develop inclusion, diversity and anti-racist policies, systems and practices that consider how to facilitate participation of CYP and families whose level of English impedes this, and to petition government to include in the Code of Practice a need to adapt systems and practice to accommodate CYP and families with limited English. Such adaptations could include interpreting and translation services; taking account of service users' views, for example sometimes preferring family members or friends to interpret (Alexander et al., 2004), and other appropriate approaches such as school website information in other languages (Schneider & Arnot, 2018b).

Training to challenge discriminatory legislation and statutory guidance

Within the reviewed studies little reference was made to the SEN Code of Practice (CoP) (DfE, 2014). A reading of the CoP reveals no mention of diversity of cultural norms or of languages other than English. The same is the case for the "Transforming mental health" green paper (DfE, 2017). This suggests a "one size fits

all” approach at national policy level which, as highlighted by the BPS (2017) results in discrimination and “a lack of formal recognition of the varied diverse needs as well as these needs being ignored, unacknowledged or assumed to be the same” (p.33). There is perhaps therefore a role for the EP as scientist-practitioner-advocate at a national level - to challenge discriminatory legislation and statutory guidance, and it is likely that training will be needed for EPs to develop these skills (Mallinckrodt et al., 2014). Furthermore, in the context of traded services where EPs jointly co-construct their distinctive contribution with each service user (Lee & Woods, 2017), EPs need to be confident of their ability to advocate for and meet the needs of CYP from minority C&L communities.

Limitations

Framework synthesis is still relatively new and open to interpretation in its methodology, potentially impacting reliability and validity of study findings. Additionally, themes present in the wider literature but not found in the reviewed papers may reflect the foci of those papers rather than demonstrate a lack of influence on EP work.

Future research

A significant proportion of EP work supports schools to understand the needs of individual CYP particularly in contributing to the process of statutory assessment (Farrel et al., 2006). It is therefore interesting that EP work at the individual child level is under represented, suggesting a need for future research. Several concepts in the initial conceptual framework of influences on EP work were absent from the literature, including local government and EPS policies and systems. Future research could usefully explore the influence of such factors, particularly as this research found that legal frameworks and local government priorities can facilitate EPs’ work with minority C&L communities. Other potential influencing factors to explore include the impact of Eurocentric norms, and of understanding the history of racism and early development of psychology.

Conclusion

EPs have a responsibility to use their skills and understanding to address imbalances and inequities, and to facilitate the highest possible educational outcomes and life

chances for all CYP. As regards developing EP practice with CYP from minority C&L communities, this review has identified the need to develop cultural self-awareness, facilitate participation through language and the development of inclusive policies and practices, and to challenge “one size fits all” approaches. It is suggested that there is a place for the EP as scientist-practitioner-advocate in this development.

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Paper 2: An exploration of developing the practice of educational psychology with minority cultural and linguistic populations in England: A dynamic journey of understanding and change.

Prepared for in accordance with the author guidelines for submission to the journal Educational Psychology in Practice (appendix 2).

Abstract:

Schools in Britain reflect the increasingly pluralistic nature of wider society, and educational psychologists are called on to work according to principles of equality and diversity and to promote inclusion in their support of *all* children and young people. There has been little exploration of educational psychology practice with minority cultural and linguistic populations in Britain. This research aimed to address this gap, using a participatory action research design with a group of educational psychologists and assistants through four focus groups. Data analysis using participatory group data analysis found that the development of practice in this area of work was conceptualised as a dynamic journey of understanding and change. Findings support concepts in the literature including the importance of developing cultural self-awareness, skills and knowledge, of reflection and taking each case as an individual. Implications for developing practice at individual and service level, and limitations are discussed.

Keywords: educational psychol*; practice; minority; ethnic; cultur*; EAL

An exploration of how educational psychologists develop their practice with minority cultural and linguistic populations in England: A dynamic journey of understanding and change.

Introduction

Britain is becoming an increasingly pluralistic society (ONS, 2019) where 32.4% of pupils are of ethnic minority origins and 19.1% have English as an Additional Language (EAL) (DfE, 2019). The Health and Care Professions Council (HCPC) requires practising psychologists to be aware of the impact of culture, equality and diversity on practice, to be able to practise in a non-discriminatory manner (HCPC, 2015) and to challenge discrimination (HCPC, 2016). Furthermore, the British Psychological Society (BPS) states that a fundamental tenet of the educational psychologist's (EP's) work is to follow "equality and diversity principles" and "actively promote inclusion and equity in their professional practice" (BPS, 2019, p.17).

Children and young people (CYP) of "minority ethnic origin" are referred to in a variety of ways, that may emphasise their linguistic, cultural and/or immigrant identities (Safford & Drury, 2013). For this research it was decided to use the term "CYP and families from minority cultural and linguistic (C&L) populations" as this was an open term that allowed for participants' own interpretations. However, when discussing existing literature, the terminology of the literature under consideration is used.

In recent decades EPs have been challenged to examine the extent to which EP practice is "acknowledging and addressing the experience of minority communities" (Williams et al., 2015, p.7); to "critically review our practice...prioritise issues such as...helping schools deal with issues of difference and racism" (M'gadzah & Gibbs, 1999) and to develop "changed ways of working" for a pluralistic society (Wolfendale et al., 1988, p.7). Williams et al. (2015) and Abdi (2015) call for educational psychology, Educational Psychology Services (EPSs) and EPs to challenge racialised discourses, thinking and practice. However, awareness, acknowledgement and acceptance of racialised practice, including in unconscious forms, has been found difficult to make visible across many contexts (Altman, 2003; Eddo-Lodge, 2017; Macpherson, 1999; Rollock & Gillborn, 2011; Stovall, 2019).

There is recognition that cultural competence is an on-going process of developing awareness, knowledge and skills, where EPs develop awareness and knowledge of how different groups have been treated historically and the impact this may have on interactions with and provisions for CYP and families from minority C&L populations (BPS, 2017). In this process, EPs also develop the skills to apply this awareness and knowledge throughout their work (Nastasi, 2006; Vega et al., 2015).

Rationale

While there is an important body of work in the USA exploring the concept of and training in multicultural competences (Ingraham, 2017; Rogers & Lopez, 2002), and some work on EP assessment (Quinn & Jacob, 1999) and interventions (Graves & Aston, 2018) with minority C&L populations, in the UK there is less research into EP practice in this area.

Anderson (2018) used a mixed-methods design to explore UK EP and trainee EPs' (EP/Ts') self-perceptions of their inter-cultural competencies and their cross-cultural experiences. He found that EP/Ts judged themselves to be "competent enough" (p.166) to practice with culturally diverse groups and identified areas of competence, including understanding the impact of poverty on achievement, and the potential bias of assessment instruments. Self-identified training needs included knowledge of racial and ethnic identity development theories, meeting needs through culturally appropriate interventions and "prevention" (p.104) and working with interpreters. In addition, Anderson suggested that the process of the research surfaced the need to raise awareness about gaps in knowledge and limitation of skills in this aspect of EP work.

The complex and recursive nature of transformative professional learning requires a model which foregrounds agency, collaboration and criticality about practice over a sustained period (Kennedy, 2014; Boylan & Demack, 2018). Therefore, a participatory action research paradigm was considered appropriate for this study. The aim of this study was therefore to further explore the experiences of EPs in their work with minority C&L populations, and to support the EPs in developing their practice in this area.

Research questions:

How might EPs develop their practice in relation to working with minority C&L populations?

How might an EPS develop their practice at service level in relation to working with minority C&L populations?

Methodology

Study design

McNiff's (2002) eight-stage AR model was used to structure this research including selected aspects of appreciative inquiry (AI) drawn on to structure developments to practice. Space was given to less positive reflection as Shuayb et al. (2009) point out that the positive focus of AI can avoid taking responsibility for addressing difficult issues such as racism.

Participants

Educational Psychology Services (EPSs) who might be interested in participating in this action research project were identified through purposive sampling, and sent a brief outline. The participating EPS, in a large urban area in England, had already identified this area of work as a focus for service development. Of the nine participants, eight were female and one male; seven were qualified EPs, including one Principal EP (PEP) and two senior EPs (SEPs), and two were assistant EPs (AEPs). Seven identified as white British, one as black British and one as white British (Scottish). Participants are referred to by number rather than pseudonym as a further measure of anonymity.

Procedure

An introductory presentation was made to the EPS followed by four focus group sessions (table 2). An adaptation of the Nominal Group Technique (Cohen, et al., 2011) was used to structure discussions, as this allows for individual voices to be heard irrespective of status, and promotes a purposeful group-work dynamic. This involved participants splitting into groups at each discussion point. Within each group the salient points of each person's contributions were noted and fed back to the whole group, prior to group discussion.

Table 2: Overview of research stages of AR, including data collection and analysis.

Italicised text indicates out-of-session data analysis completed by researcher.

Research session(&focus)	Action research stage	Activity	Data generation and analysis
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1	Introduction	Creating group “Ground Rules”.	Ground rules (appendix 5) displayed each session.
	1. Review our current practice	Small-group discussions and feedback: “my experiences of working with CYP and families from minority C&L backgrounds, including what is going well in my practice.”	Participant- generated salient points subject to collaborative thematic analysis (appendix 6). <i>author identified theme-related talk from recording of discussion.</i>
2	2. Identify an aspect that we want to investigate. 3. Imagine a way forward.	Small-group discussions and feedback: “What would it look like if my work with CYP from minority C&L backgrounds was even better?”	Participant- generated salient points subject to collaborative thematic analysis (appendix 7).
		Individual reflection “What does this mean for my practice?”	Personal planning proforma (appendix 8).
Personal practice time	4. Try it out. 5. Take stock of what happens.	Implementing personal action plan	Private individual records.
		Service development day: rethinking report template	

3a	5. Take stock of what happens. 6. Modify/continue what we are doing in the light of what we have found.	Small-group discussions and feedback: “what stories have we now got about our practice with cultural and linguistic diversity?” Group identified themes arising from the stories.	11 themes identified (appendix 9).
3b		Whole group discussion: “What does this tell us about our service?”	Poster of suggestions (appendix 10). <i>Researcher applied cumulative thematic analysis to data from 3a and 3b.</i>
4a	7. Modify/continue what we are doing in the light of what we have found.	Whole group discussion: “Where do we take this journey next?”	Bullet-pointed list: implications of research for service development. <i>Table of suggestions and practical ways forward (appendix 11) compiled by first author from list & transcript of discussion.</i>
4b	8. Review and evaluate the modified action.	Small-group discussions and feedback.	Poster of Kirkpatrick model for evaluation of

			training (1996) with participants' learning stories (appendix 12). <i>Researcher-created table of stages and stories.</i>
4c		Group discussions & presentations: "How could we measure the impact of changes resulting from our AR at service and individual levels?"	Ideas scribed onto Flip chart (appendix 13). <i>Researcher-created list of suggestions at each level.</i>

Data gathering methods & data analysis

The data generated was inductively analysed collaboratively using an adaptation of the Nominal Group Technique (Cohen et al., 2011: appendix 14). The first researcher collated the resulting data and themes into over-arching themes which were sent to participants for member checking (appendices 6, 7 & 9). Participants' discussions of service level implications of the research (session 4) were bullet-pointed at the time, with cumulative theming applied later by the first researcher (appendix 11). Audio recordings were used to provide quotes illustrating each theme so that participants' stories of their work with CYP and families from minority C&L populations were heard and brought closer to the reader (Hulusi & Oland, 2010;). Quotation selection involved applying the themes to each utterance in the recordings, and selecting quotes to represent each participant's voice and each theme in the findings (appendix 15).

Ethics

Approval was obtained from the University of Manchester Research Ethics Committees at a low risk level as the EP-participants responded to questions deemed entirely within their professional competence (appendix 16). The possibility of any

slight discomfort with the topic was dealt with through the participant information sheet (appendix 17), and an activity at the start of the first research session, whereby group members defined and agreed group conventions (appendix 5). Informed consent was obtained from participants before the research started (appendix 18).

Findings

There was considerable overlap in themes and over-arching themes across sessions and these are presented holistically in preference to a chronological presentation (figure 3). (Appendix 19 for breakdown of individual focus groups and themes.)

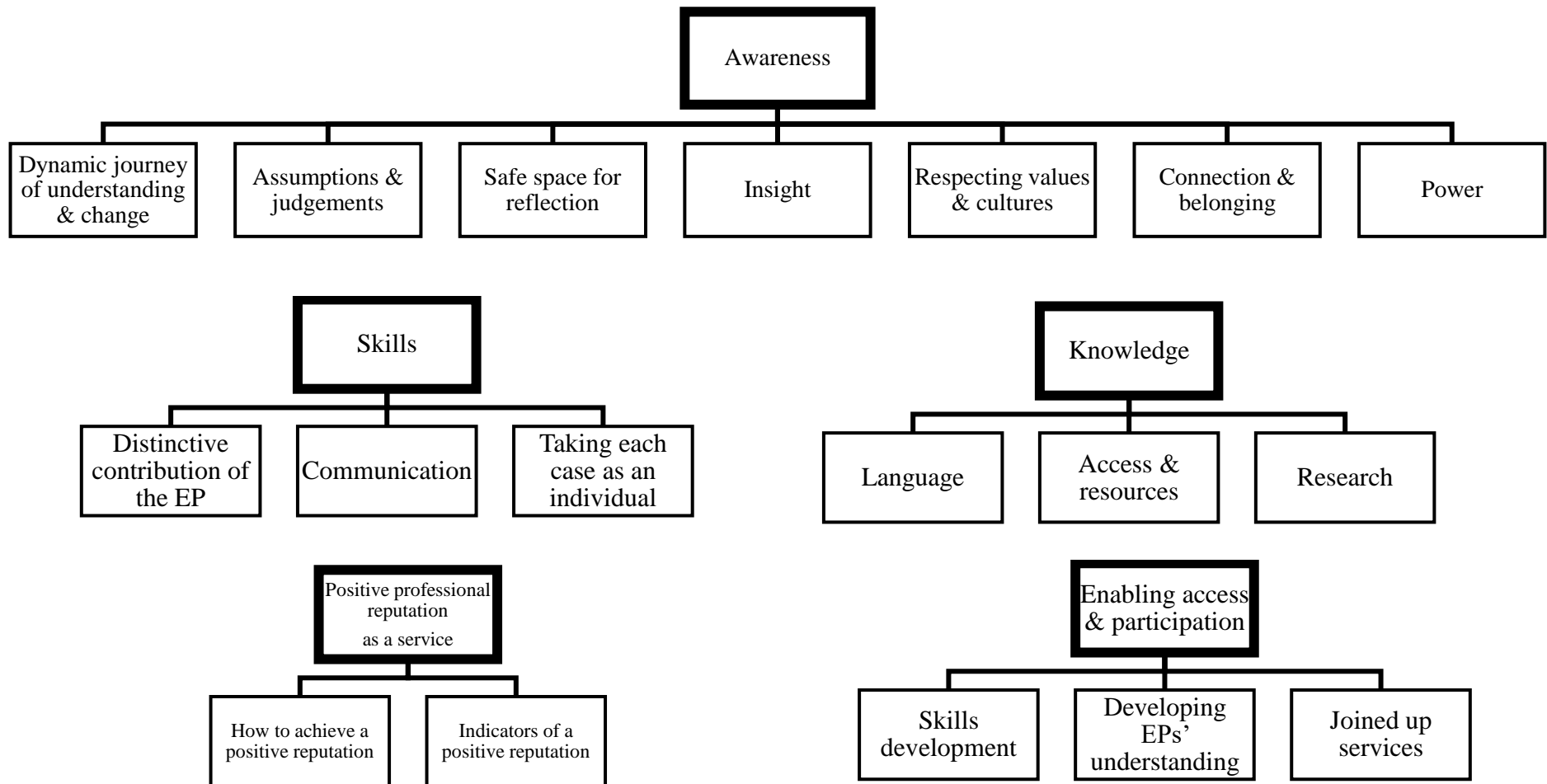


Figure 3: Thematic map showing over-arching themes and themes from across the research.

Awareness

“Dynamic journey of understanding and change”

A strong narrative which seemed to encapsulate the action research, and that was a prominent theme under awareness, was named “*dynamic journey of understanding and change*” (FG3⁵). This journey was conceptualised variously as a “movement of ideas” (Participant eight); as change in awareness, attitude and ways of thinking; as additional knowledge; as changes in a child’s presentation.

Further participant-identified themes included *assumptions and judgements, safe space for reflection, insight, respecting values and cultures, connection and belonging, and power.*

Assumptions and judgements

Assumptions were conceived of as arising from a lack of information, such as a child’s language level being equated to his educational level.

“Judgements” were variously conceptualised as value judgements; an EP’s professional opinions and hypotheses; as families weighing up an EP’s opinions and hypotheses.

An example of value differences was seen in Participant eight’s story where her focus was on play and mental health for the child, and the family focus was on reading rather than play. Participant eight asked, “*do we have the right to say, ‘well, we think this is more important?’*” (FG1)

There was discussion of the need to challenge and counter assumptions and/or judgements where these led to negative outcomes for CYP. One narrative described a recently-arrived child in a school where staff struggled to understand the impact of her asylum-seeking journey on her presentation in school, resulting in a child protection referral based on cultural value judgements. A change of school and locating an appropriate third-sector support group for the family resulted in a positive outcome, as described by Participant three,

“the transformation from one setting that was really very closed to another that was very open and just seeing the difference in her presentation...” (P3). (FG3)

Participant seven shared an experience in her work that illustrated how unhelpful judgements can be broken down:

⁵ FG3 - Focus group (3) indicates which focus group the quote comes from, in this case the third.

“...community leaders and families are really positively influencing what happens in schools and teaching people different ways of being and different ways of understanding and...it’s that kind of increased exposure breaking down stereotypes” (P7) (FG1)

Safe space for reflection

Discussion about reflection as a core element of EP work included the need for awareness of the cultural and class-embeddedness of some assessment tools and awareness of the context within which the work is taking place.

“more of an explicit awareness that values that I hold are different to different parents and different cultures...others have very different views and values” (P2). (FG4)

Furthermore, Participant six highlighted the need to understand the influence of one’s own values and life experiences on practice, and the importance of working through this, to *“work out who I am”* which he described as,

“a sort of emotional labour and toil and mental labour and toil that can’t actually always be overtly...named, but it’s, if we’re doing a good job as EPs, I think in a constant landscape...” (P6) (FG1)

The research focus groups were described as,

“a safe space to try and say things and not get it quite right first time” (P5). (FG3)

Insight

Discussion under *insight* included both EPs and service-users. In Participant one’s story a family weighed up her hypotheses, and mutual insights led to shared understandings. During a discussion of targets for developing independent eating between the EP and the child’s mother:

“...mum’s body language was saying she wasn’t open to this...she says ‘well actually culturally...I feed all my children...that’s just how we do stuff’ (P1). (FG3)

This gave Participant one insight into her own positionality as an EP based in western expectations of child development. Some societies value collectivism over individualism, and Participant one’s insights shifted her thinking:

“...at that point in the meeting I thought, well actually that’s so nice...for a mother and son to be able to share that time and that interaction and...that lovely experience together of sharing a meal” (P1). (FG3)

The discussion also gave the child’s mother some insight which led to an agreed future outcome for the child:

“within that meeting...this mum had...become increasingly aware that actually she’s doing a lot of things for this little boy and...she could think about just leaving some of his clothes out...that he can kind of work towards dressing himself and so her thinking has moved and it has shifted” (P1). (FG3)

Participant six described work with two young men and their insights into their own complex cultural background, aspects of which aligned with some stereotypical ideas. This work contributed to having

“...confidence to be with the lived experiences of children even when these experiences are difficult to write about without causing offence.” (P6) (FG3)

Increased confidence in being with the lived experiences of CYP and families was reflected in written reports and EPs’ ability to help service-users to hear each other’s lived experiences.

Respecting values and cultures

Respecting values and cultures can grow out of insights gained from time spent in those cultures. Participant nine reflected on her research into and time spent with a local Deaf community, resulting in understanding that while hearing people may view Deafness as a deficit, Deaf people often see it as their culture and identity. She applied this insight to all populations,

“...it’s the same for different peoples, cultures and languages that often...we don’t respect that as much as we should” (P9) (FG3)

Connection and belonging

As regards people’s sense of connection and belonging, there was discussion of the need for awareness of the impact of attitudes of society and power dynamics, and the effect this can have on EPs’ work:

“we’re working within...a current which seems sometimes very kind of anti-immigration...we’ve got Brexit...the Windrush scandal, we’ve got law enforcement...which is why sometimes when we’re meeting families or parents that, there’s fear, they’re scared” (P1) (FG1)

Power

Consideration of the existence, location and working of overt and covert power produced an example of less overt but problematic structural power, brought to participants’ attention when Participant one reflected on the common practice of considering minority groups as “other”. She suggested that sometimes we might consider,

“looking possibly at EP practice and things that might be kind of problematic within our practice rather than looking at a community as...kind of different.” (P1)(FG1)

Skills

Distinctive contribution of the EP

The distinctive contribution of the EP was seen in creative assessment where culturally or linguistically appropriate assessments were hard to locate and where language-based assessment was inappropriate. It was also recognised in the EP’s ability to support CYP and families from minority C&L populations to feel more connected to their local community via school, and to support schools to foster this sense of belonging. Participant two described the impact of an individual EAL intervention:

“[it] made the child feel both comfortable and confident both at school and in the intervention”. (FG1)

Communication skills

The communication skills of the EP in giving information, asking questions, and creating a context within which people feel safe to be open and honest was also highlighted, for example in work with refugee and asylum-seeking families who may have experienced challenging or traumatic journeys to reach the United Kingdom:

“developing ways of...asking the questions... mapping that story and having the confidence to do that with families...being able to ask the right question in a way that means that they do feel able to share” (P3). (FG1)

Taking each case as an individual

The skills and importance of taking each case as an individual were illustrated in a complex story of a boy and his family where there were a number of cultures and languages, other professionals and court proceedings involved. There was a need to work out if what was observed was,

“culturally appropriate parenting or...neglectful parenting or is there something else that is leading to the difficulties that this child is having?” (P7) (FG3)

Knowledge

Language

One of the ways in which language and knowledge were linked was in discussion of language as a device that can construct “knowledge” - or attitudes-, exemplified by the deficit model that exists around bi- or multi-lingual CYP and families:

“...talking about children in consultation and someone goes, ‘Oh yeah, they’re from this country and they speak this language and it’s going to be so much more complicated...’ (P7). (FG1)

Access and resources

Knowledge as access and resources, was discussed in the context of understanding how to work with interpreters, and how this can facilitate inclusion, increase understanding and help in creating shared understandings:

“I spoke to an interpreter...and they gave...a family’s view of special needs...I mean they didn’t see the child as having additional needs. The child had severe autism, so from our perspective that’s quite significant additional needs, but kind of the interpreter helped me understand the family’s perspective within that.” (P4) (FG1)

Research

Research as knowledge featured in service development discussions (appendix 11), when participants proposed creating a professional practice prompt sheet arising from this research to include values and reminder-questions such as ‘what stereotypes might be seeping in now?’

Enabling access and participation

This over-arching theme figured prominently during discussion of what even better EP and EPS practice would look like, and was described as,

“a very active thing isn’t it, reducing or removing barriers to access” (P5) (FG2)

Skill development

Within this, skill development was identified as important, including communication skills; harnessing new technologies; writing more accessible reports; creating a wider range of less language-based and more cross-culturally appropriate approaches.

Developing EPs’ understanding of different standpoints

EPs developing understanding of different standpoints was also highlighted, and summarised:

“experiencing what it’s like to be minority culture, so that thing about having different perspectives is part of it, having a perspective of not being in the majority” (P9) (FG2)

Joined up services

In a better future, participants hoped for joint work with other professionals including from a child’s home country; being part of a network of services, people

and communities, and able to access other services. One participant described sometimes feeling,

“...like I’m a bit of a...me and the school are a bit of a lone wolf trying to work out quite a complex picture on very limited information” (P8) (FG2)

Examples of individual and service level actions regarding working with others (appendix 11) included one participant who had already signed up for city community council newsletters and joined mailing lists for third sector organisations, and the suggestion that the EPS take schools on this same collaborative journey, providing them with a safe space to tell stories and reflect on their work with minority C&L populations.

Positive professional reputation as a service

How to achieve a positive professional reputation

Discussions about achieving a positive professional reputation included suggestions of a study day for psychologists focusing on culturally sensitive assessment, and outcomes from participation in this AR process forming a strand in annual appraisal.

Indicators of a positive professional reputation

Suggested indicators of the positive service reputation included clients feeling safe, supported and respected by the service; EPs being on top of research and “open to other perspectives and psychological theory”, and a website to share good practice. More time was considered a significant facilitator of such developments - for meetings, working with interpreters, building relationships, and for understanding families.

Discussion

The aim of this study was to explore the experiences of EPs in developing their work with minority C&L populations. The implications of the findings are discussed in the context of the research questions, and limitations and directions for future research are then considered.

How might EPs develop their practice in relation to working with minority C&L populations?

Participants developed the concept of a “dynamic journey of understanding and change” which characterised their professional learning as a process rather than reaching a destination (Nastasi, 2006). Prominent within this was a growing understanding of one’s own and to an extent others’ cultural influences, and

reflection on one's biases and assumptions in order to reduce the likelihood of imposing values and beliefs (Anderson, 2018; BPS, 2017; Pitner & Sakamoto, 2005). The positive impact of cultural self-knowledge in tandem with valuing others' cultural values was illustrated in Participant one's story of co-constructing independence outcomes for a little boy with his mother. An increasingly conscious awareness of assumptions and judgements and the need to challenge these when detected (Anderson, 2018) enabled Participant one to question her assumption that a useful next step for a child was to learn to feed himself. This resulted in a different self-care outcome that was co-constructed between family and EP.

Pitner and Sakamoto (2005) suggest that the continual process of reflecting on one's own biases, as promoted by the critical consciousness perspective, can lead to cognitive and emotional load, which can in turn lead to anxiety, which may be relieved by resorting to cultural heuristics. They emphasise the need for awareness of such a possibility, and warn against using a "cookbook model of multicultural practice" (p.689) which draws upon a list of beliefs and behaviours characteristic of a certain group of people, thus ignoring within-group and individual variations.

Participant seven's story of the complex circumstances of a little boy where there was significant potential for misunderstandings arising from cultural differences illustrated this point through the theme of taking each case as an individual.

In addition to the need to develop cultural awareness, participants in this research also identified the need to develop specific skills and knowledge for meeting the needs of minority C&L communities. This multi-faceted approach has been advocated for decades within the multicultural counselling competencies approach in the USA (e.g. Sue et al., 1992). While Sue et al.'s (1992) conceptual framework includes competencies that would promote cultural self-knowledge, it is challenged by cultural humility approaches for focusing on the practitioner's "understanding and awareness not systemic inequalities" (Fisher-Borne et al., 2015, p.170). Rather than focusing on understanding self and "others", cultural humility calls for knowledge of self in relation to others, recognition that there are different and valid ways of viewing the world (Hook et al., 2017), and the need to redress practitioner-service-user power imbalances at individual and institutional level. Fisher-Borne and her colleagues (2015) offer a series of questions that the individual EP could use to start the process of understanding how one's identities, beliefs and practices are integral

to their interactions with service users (appendix 20). The current research suggests that such a process would be useful in UK educational psychology.

How might an EPS develop its practice at service level in relation to working with minority C&L populations?

In the current research, participants felt that a key factor that facilitated their “dynamic journey of understanding and change” was the opportunity to reflect together. Reflection is described as a space “where it is possible to open up thinking to the mind of another with a view to extending knowledge about the self” (BPS, 2017, p.12). Reflection is also a fundamental characteristic of action research which, “bring[s] together action and reflection...in participation with others...in the pursuit of practical solutions to issues of pressing concern” (Reason & Bradbury, 2006, p.1). Participants valued the time together to hear and tell stories and perspectives, share experiences, develop awareness, think about theory and how it can be put into practice, in a safe place where they could try out or say things and maybe not get them right first time.

A safe space for reflection is particularly important when considering EP practice with minority C&L populations which must include talk about potentially uncomfortable subjects, including racism. It is well documented that such talk engenders discomfort (Eddo-Lodge, 2017; M’gadzah & Gibbs, 1999; Reed, 1999; Stovall, 2017), but feeling safe within a reflective group facilitates learning (Rawlings & Cowell, 2015), including uncomfortable learning.

Throughout the research there was discussion of the need to recognise and interrogate judgements, challenge assumptions and break down stereotypes where these led to negative outcomes for CYP. There is a call for such actions at both individual and structural levels in the literature written from varied positions. The critical consciousness approach advocates a continuous process of reflection to recognise “biases, assumptions and world views” (Pitner & Sakamoto, 2005, p.685), and expects action at personal and structural levels to redress power imbalances. Critical race theory (CRT) and social justice focus on individual and societal change. CRT calls for unmasking racism and interrogating racial privilege through scrutiny of personal practice and of service, local authority and government policies and agendas (Housee, 2012). CRT also calls for the stories and experiences of ‘people of color’ (Rollock & Gillborn, 2011,) to be legitimised as knowledge. One way of doing this is through the emerging body of research in the UK that privileges the

experiences of CYP and their families from minority C&L populations (e.g. Abdi, 2015; Akbar & Woods, 2019; German, 2008; Lawrence, 2014). Furthermore, O'Hare (2015) in his research into EPs' use of evidence-based practice suggests service-users' knowledge and perspectives as one of four components of evidence-based practice. An additional way of hearing marginal voices was suggested in the current research when Participant three talked of asking the right questions in the right ways with service users, and using the report process to tell the stories that CYP and families have shared. These reports should then influence institutions such as schools and LAs in their understanding of and provision for the CYP and family. Fox (2015) writing from a social justice perspective, advocates the use of the principles of the SEN Code of Practice (DfE, 2014) and the core values of social justice to reposition EPs as social justice advocates who would identify and challenge educational inequities in structures, policies and practices. He acknowledges the associated challenges: making the invisible visible, tackling values and emotionally laden issues, and challenging deeply held beliefs. Fox (2015) suggests that giving CYP with disabilities a voice and enabling them to strive for social justice may actually be the most transformative aspect of this perspective. A similar idea was discussed in the current research, when participants identified access to resources and participation in processes as markers of even better practice with minority C&L populations.

Cultural humility draws attention to change at individual and institutional levels. The core concept is one of accountability, defined as an active, responsible commitment to life-long learning and self-reflection which can facilitate understanding and recognition of and challenge to power imbalances. Individual and institutional accountability are interrelated and of equal and central importance to improving outcomes for the most vulnerable, oppressed and marginalised in society (Fisher-Borne et al., 2015; Tervalon & Murray-García, 1998).

A model is presented here (figure 4) that is adapted from Fisher-Borne et al.'s (2015) conceptual model of cultural humility to include the major findings of this research into the development of EP practice with minority C&L communities: a safe space for reflection in which to develop cultural self-awareness and the concept of educational psychology as a potential force for societal change. It thus demonstrates how committed, active, responsible and reflective change -accountability- in individual practice can influence change at institutional and societal levels, and

illustrates how individual, institutional and societal accountability can support and be supported by each other.

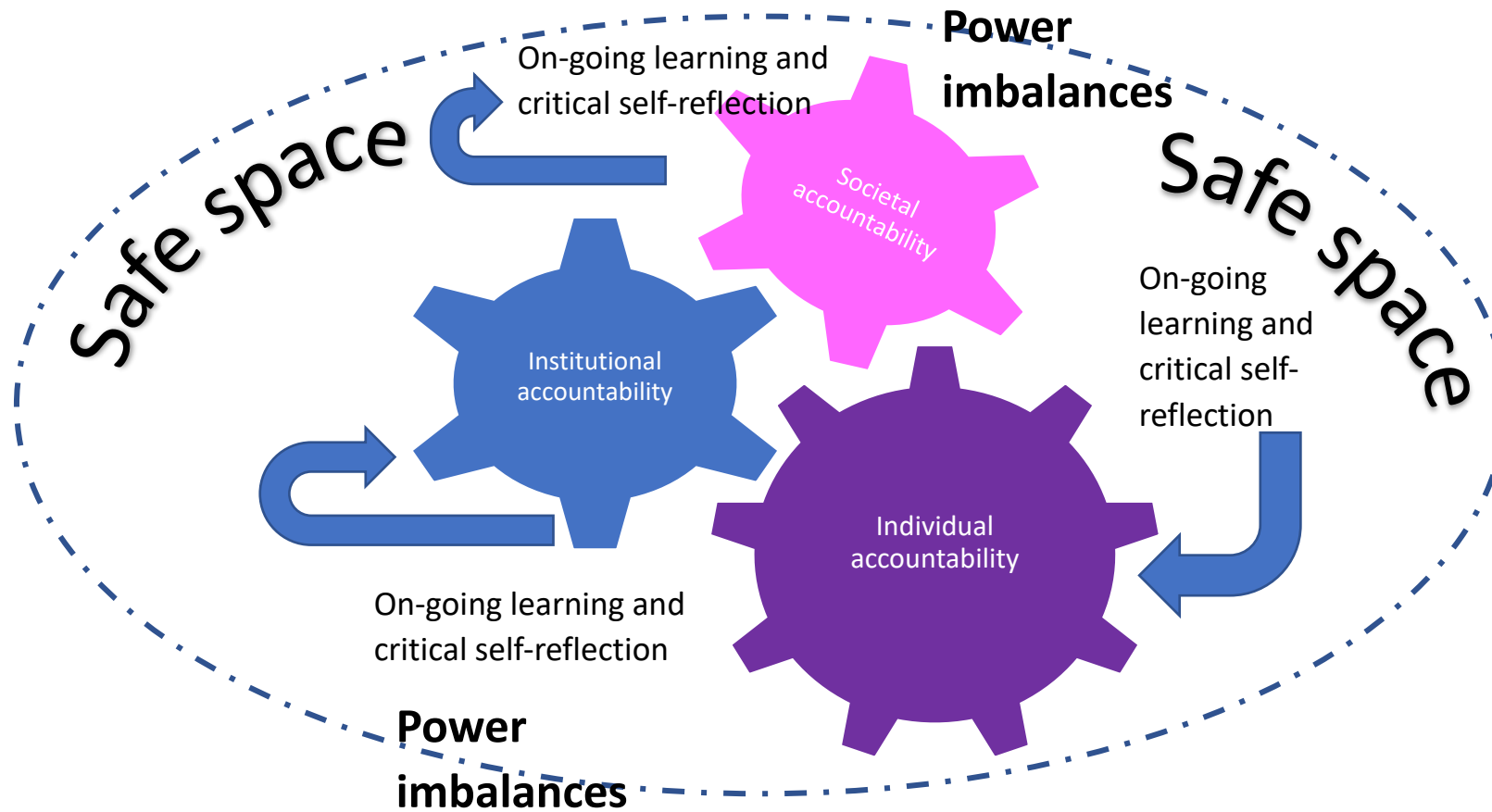


Figure 4: Developing EP practice with minority C&L communities: Adaptation of cultural humility model (Fisher-Borne et al., 2016)

Limitations and future directions

One limitation of this research could be seen in the terminology used in the research questions, namely the phrase “children, young people and families from minority cultural and linguistic backgrounds”. This was deliberately chosen as an inclusive term that would allow participants to identify dimensions of diversity for themselves in their developing practice. The term may have obscured reflection around particular dimensions of diversity, such as perceived colour. For example, the ‘whiteness’ of psychology is an aspect of the colour dimension of diversity that is currently receiving attention in a variety of public and professional fora, (e.g. Warrilow, 2019; Wood & Patel, 2017). Colour, however, was not mentioned during the research presented here. Had this dimension been overtly named within the research this may have produced different insights and reflections. Discussions of the ‘whiteness’ of psychology include consideration of white privilege (e.g. McIntosh, 1990; Patel & Keval, 2018; Sultana et al., 2020); the need to question the white western roots of psychology (e.g. De-Cuir Gunby & Schutz, 2014; Patel & Keval, 2018; Williams et al., 2015), and acknowledge and recognise the work of black and minority ethnic psychologists (Jankowski, 2017); improving outcomes for black and minority ethnic service-users (Miranda, 2020; Williams et al., 2015; York, 2020); the presence of black and minority ethnic psychologists in the workforce (e.g. Bullen, 2016; York, 2020), and of black and minority ethnic participants in psychology research (e.g. Williams et al., 2015). This line of thinking suggests a number of possible future directions for research, perhaps prominent within which is research with children, young people and families from minority cultural and linguistic communities about their experiences of working with educational psychologists, an approach that could contribute towards redressing practitioner-service-user power imbalances.

Another limitation of this research is that it was generated from a relatively small group of (A)EPs in a single EPS, a non-local authority service with a socially-orientated mission rather than part of a local authority service comprising other educational support services. This reduces the generalisability of the findings to other models of service delivery. Future research would involve EPs working in a broader range of settings.

The research reported here focuses on one cycle of AR. A further cycle of reflection and action was initiated six months after the research reported here and is reported

on in paper three. Future research could include additional cycles allowing for further iterations of action, reflection and adaptation of practice, and for evaluation of the impact of the process on individual and service level practice.

Finally, a logical next step would explore the adoption of the suggested model of cultural humility in educational psychology, at individual and service levels, and in initial training and continuing professional development courses, and following that the impact of such changes on outcomes for CYP and their families from minority C&L communities.

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Paper 3: Dissemination of evidence to professional practice

Introduction

The first section of this paper considers the concept of evidence-based research, and suggests a broadening of the scientific understanding of this concept to fit the context of educational psychology. Section two considers questions of dissemination, including an exploration of the idea that dissemination is implicit in action research. An outline of the implications of the research presented in papers one and two follows, and thought is given to how these might be shared with a broader audience.

The concept of evidence-based practice and educational psychology.

Evidence-based practice within educational psychology has been the focus for considerable debate over the last two decades. Early discussions of the concept tended to use a scientific framing borrowed from the health sector, whereby evidence was equated with research and research equated with what has commonly been considered the “gold standard” in research of systematic reviews of randomised controlled trials (Fox, 2002, 2003; Frederickson, 2002). This approach is based on a positivist epistemology that holds that knowledge is observable, objective and independent of environmental influences or perspectives (Kelly, 2017).

EPs work in complex, social environments where there might be multiple and interacting understandings and actions (Reason & Woods, 2002), in problem situations that are characterised by lack of structure and confusion (Monsen & Frederickson, 2017). The bioecological approach (Bronfenbrenner, 1994) which considers that child development is best understood when viewed in all the contexts within which it takes place, and seen as a two-way interaction between child and contexts is an influential paradigm in educational psychology. It is often used in conjunction with the social constructionist approach that holds that reality is socially constructed, and that language creates reality and meaning (Wagner, 2017), thereby challenging the notion of an objective reality that can be revealed through scientific observation and experimentation.

As the debate around evidence-based practice and its place within educational psychology has progressed, a broader definition is emerging which typically includes the integration of practitioner expertise (Fox, 2011), service users’ perspectives and contexts, and the best available research evidence (Briner, 2019; Kennedy & Monsen, 2016).

Fox (2011) draws on the British Psychological Society (BPS, no date) generic practice guidelines and developments from within the American Psychological Association to suggest that a broader definition is needed as one of the foundations for EP practice. He proposes that EPs have a responsibility to engage in practitioner research in order to develop this foundation. He conceptualises practitioner research as the development of professional experience into expertise through the application of the three strategies outlined by Dutton (1995): Having recourse to previous service users' stories to apply pattern matching to the current case; drawing on and applying one's knowledge base in the moment, "knowing-in-action"; "naming and framing", where a theoretical framework is applied to the problem and which carries with it particular interventions. Fox (2011) is very clear in his belief that this development of professional expertise needs to be an explicitly conscious process that involves reflection on experience and practice in order to minimise the possibility of "holding onto a framework...as a strongly held belief" (p.332) rather than because research and experience suggest that it will be of benefit. He conceives such a development and the subsequent broadening of the concept of EBP, as an important step in the development of educational psychology.

Frederickson (2002) also sees professional expertise as a component of EBP in addition to the "best available external evidence" (p.97), and like Fox (2011) sees the responsibility for developing the evidence base for practice as lying with the profession. EPs are well placed to investigate both the efficacy and effectiveness of interventions. She gives examples of how EPs can become producers of research, for example through collaborations between training institutes and EPSs where intervention efficacy can be investigated. Frederickson (2002) also argues that evaluating intervention effectiveness is a basic requirement both of evidence-based practice and of accountable and ethical practice, and that school staff could be trained to monitor and evaluate progress. The example she gives involves the use of goal attainment scaling (GAS), an approach to evaluating interventions that requires very specific outcome measures. There is an implication here that when EPs are co-constructing outcomes and provision with service users, this could involve the identification of specific outcome measures, or training for setting staff to identify these themselves. The use of measures such as GAS would simultaneously identify the effectiveness or otherwise of an intervention for a child, and contribute to the individual EP's professional expertise. Such data could also be collated across an

EPS to build a wider picture of the effectiveness of an intervention, with whom and under what circumstances.

The third component of this broader definition of EBP for educational psychology, service-users' perspectives, acknowledges the importance of the service-user as a participant in, rather than the object of, EP practice. It recognises that service-users have valuable information and perspectives to bring to the table and can facilitate a working-with-others approach (Wagner, 2017). Although the SEN Code of Practice (DfE, 2014) gives prominence to the views and wishes of children, young people (CYP) and their families, there is very little research into the role that service users' evidence plays in EP practice (O'Hare, 2015). In his research into EPs' use of evidence in practice, O'Hare (2015) found that EPs gathered information from a wide range of interested parties to inform their work, but it was unclear to what extent the EPs considered this information part of the evidence base.

O'Hare (2015) draws attention to a number of approaches which suggest a fourth component to EBP - evidence from the environment or local context, for example school data, Ofsted reports, policies and priorities, national policy. O'Hare (2015) found that EPs sought local evidence explicitly, implicitly, formally and informally, and used this to inform decision making or suggest a course of action.

O'Hare (2015) presents a model that conceptualises EBP as the intersection between the four components discussed so far, and arising from his research findings suggests an enhanced model that additionally includes "ethical considerations" and "communities of practice" (figure 5). He argues that his participants' reference to ethical codes suggests that these might under certain circumstances override and guide practice and therefore have a place in the model. As regards communities of practice, O'Hare's (2015) participants afforded importance to opportunities to reflect on colleagues' experiences which provided challenge and exposure to "ideas for practice and research beyond their own experiences" (p. 220)

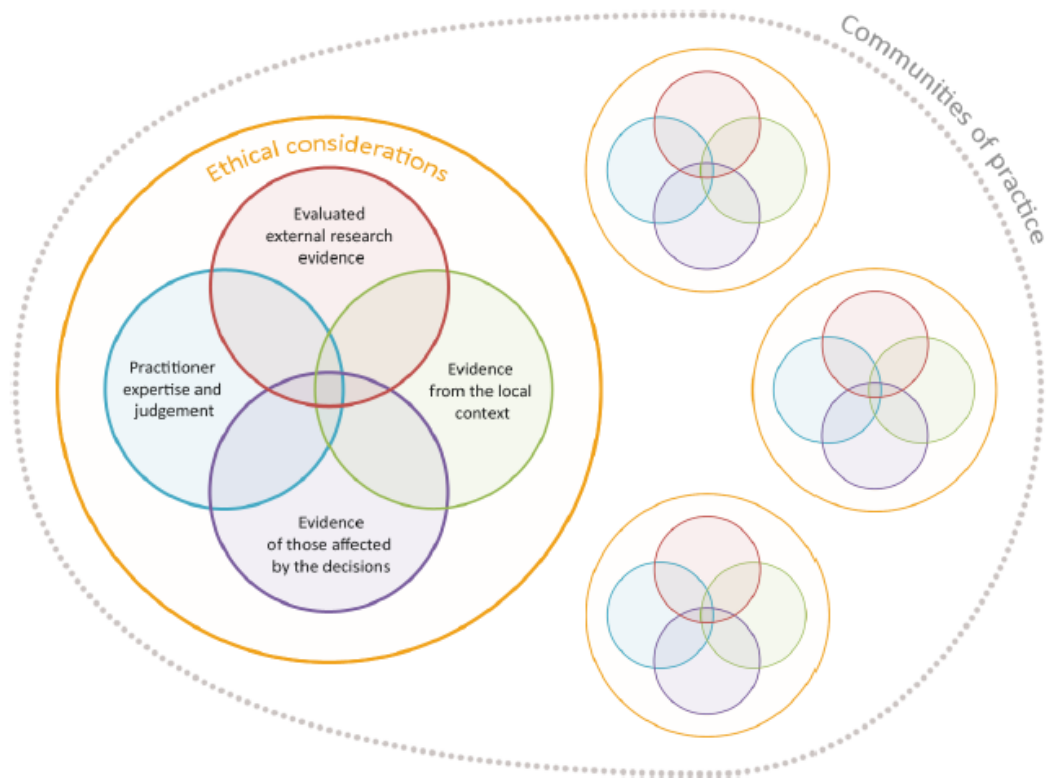


Figure 5: Evidence- based educational psychology in practice (O’Hare, 2015, p.220).

While a discussion of what constitutes evidence-based practice may seem academic and somewhat distanced from the everyday realities of practising educational psychologists, this more detailed exploration of the concept demonstrates its relevance to practice.

Effective dissemination of research

Dissemination can be conceptualised as the process of transferring research findings to practice (Dunsmuir & Kratochwill, 2013) where it can impact “practice, research, policy...citizens” (Keen & Todres, 2007). While some funding bodies ask applicants for brief information about how they will share their findings (Wilson et al., 2010), other writers consider dissemination to be an integral part of research (Harmsworth & Turpin, 2000) without which one could justifiably question its existence (Harrison & McNeece, 2001).

Dunsmuir and Kratochwill (2013) suggest that when facilitating the transfer of knowledge from research to practice, it is important to consider the meaning of practice. This can refer not just to those people who might apply the research

findings to their everyday practice, but to others who may wield influence such as other researchers, policy advisers, politicians, even the media.

There are so many dissemination frameworks, models and theories that it can be hard to choose which one to use (RE-AIM, 2020; Wilson et al., 2010). However, there is considerable overlap between many of these. For example, when discussing dissemination, a number of writers (e.g. Dunsmuir & Kratochwill, 2013; Harmsworth & Turpin, 2000) draw on Lomas' (1993) three phases of communication of information. First, diffusion, where highly motivated professionals and organisations read and take on board information from a journal article. In the second phase, these motivated people synthesise and disseminate tailored information to colleagues who consider but may not yet act on the information. Finally, implementation, the information is further tailored to the local context and communicated repeatedly and variously to enable others to implement it and see its benefits.

This model raises the question - can the disseminator be directly involved in phases two or three, or does she need to trust the "highly motivated" professionals to disseminate and implement her research? Dunsmuir and Kratochwill (2013) suggest that one of the responsibilities of the psychologist is to facilitate this process of knowledge transfer as "transfer and change agent" (p.66). This requires the ability to synthesise and present research so that it is accessible, relevant and applicable. It also requires social capital, as transfer and change agents need to interact with both researchers and practitioners.

An alternative, or addition, to the EP being a "transfer and change agent" (Dunsmuir & Kratochwill, 2013) is to carry out participatory action research, in which the participants in the research can become the "transfer and change agents". As Reason and Bradbury (2006) point out, in action research the researchers and the implementers of findings can be the same people, "bringing scholarship and praxis back together" (p. xxiv). Moreover, dissemination is inherent within the concepts within action research of first-person, second-person and third-person research/practice (Reason & Torbet, 2001) facilitate dissemination: First-person action research has implications for the researcher's own practice. Second-person research involves others, and is a collaborative inquiring into and reflecting on matters of concern. Third-person research aims to extend the second-person, small-scale inquiry groups to engage communities, organisations and countries (Reason &

Bradbury, 2006, Reason & Torbet, 2001), In fact, Reason and Bradbury (2006) calling on structuration theory, wonder if the only way for systemic change to happen is “through the committed action of small groups of people” (p. xxvii). Typical mechanisms for transfer of research findings to practice include professional journals, books, conference presentations, seminars, workshops, training and professional development, and online platforms such as Twitter and blogs. If policy change is the target then mechanisms might also include networking, lobbying, debate, and use of mass media (Dunsmuir & Kratochwill, 2013). Keen and Todres (2007) in considering disseminating qualitative research findings, suggest that while there is a need to pay attention to scientific concerns as peer-reviewed professional journals do, there is also a need to consider the medium used to communicate research findings. They suggest a range for consideration, such as drama, dance, poetry, websites, video and evocative forms of writing. A single set of research findings may be disseminated using different models and methods according to purpose, context and audience. Harmsworth and Turpin (2000) outline a series of key considerations when drawing up an action plan for dissemination:

- The message(s) to be communicated.
- Identifying the target audience(s), their needs/interests.
- Matching message to audience.
- Identifying dissemination mechanisms.
- Matching the mechanisms to message and audience.
- Timing of actions/activities.
- Support for dissemination, including financial.
- Evaluation and success criteria

The most important part of evaluating dissemination is identifying the purpose at the outset - the attitudes, behaviours, aspects of service delivery and/or policies that are targeted for change (Dunsmuir & Kratochwill, 2013; Harmsworth & Turpin, 2000). Research suggests that when disseminating research to impact policy, facilitators include trusted personal contact between researchers and policy makers, relevance, and clear and concise summaries that include recommendations. Even so, dissemination is not enough to ensure policy change, which is likely to be influenced

by political and economic agendas and pressure to change from influential sources such as the media (Dunsmuir & Kratochwill, 2013).

Walter, Nutley and Davies (2003) in their literature review of research impact found no evidence of impact through what they called “passive dissemination” such as publication in journals. Targeted and active dissemination, for example through conferences and workshops, was found to have “a small additive impact” (p.29). Other facilitators included support for practitioners to try out research findings for themselves; individualised strategies; multifaceted approaches and supportive opinion leaders.

A number of studies have identified active engagement with the dissemination process as a facilitator of knowledge to practice transfer (e.g. Keen & Todres, 2007; Walter et al., 2003). O’Hare’s (2015) research participants felt that time set aside to formally consider and evaluate research with colleagues would be of benefit. Harmsworth and Turpin (2000) suggest that effective dissemination can be greatly enhanced by the use of existing channels of communication, such as the target audience’s established events and journals. Additionally, Keen and Todres (2007) found that ethical consideration, piloting and collaboration facilitated successful dissemination.

Implications of this research for policy, research and practice development.

Research papers one and two have implications for practice which need to be disseminated in order to enhance educational psychology evidence-based practice with CYP and families from minority C&L communities. The implications in the current context often apply across research site, professional and organisational levels as seen in the model proposed in the second paper, based on Fisher-Borne et al.’s (2015) conceptual model of cultural humility. For this reason, consideration of implications will focus instead on policy, research and practice development.

In terms of policy development, the ongoing learning and critical reflection of paper one revealed a need for educational psychologists to encourage at all levels the development of inclusion, diversity and antiracist policies that can facilitate the participation of all CYP and families, with particular thought being given to those for whom English is an additional language. Participants in paper two identified in their service level action plan (appendix 11) a resolve to revisit the EPS’ Equality

and Diversity policy in the light of the action research, and to include consideration of the learning from the action research in the year's appraisal process.

At research level, paper one suggested a need for future research to explore the impact of policies and systems on EP work with CYP and families from minority C&L communities, and at a wider level to explore EP work with individual children and young people from minority C&L communities. A further implication was the need to research the impact on EP practice of understanding the history of racism and the early development of psychology. In paper two participants voiced their wish to communicate to schools their learning from the action research, and a desire to "take schools on this same journey - provide them with safe space to tell stories & reflect" (appendix 11). They also identified the need to further explore the meaning for the EPS of the concept of accountability, as expounded in cultural humility, and to consider how to model and be explicit about their own and schools' accountability.

At practice level, implications of the findings of paper one included the need for educational psychologists to develop practices that facilitate the inclusion of CYP and families from minority C&L communities particularly regarding language, for example working with interpreters (BPS, 2017a). Participants in paper two considered how to increase inclusion through adapting the EPS' report template to reflect "more of the stories we want to tell" (appendix 11). A further implication was the need for EPs to be able to identify and challenge discriminatory legislation and statutory guidance, such as the "one size fits all" (BPS, 2017b) approach of the SEN code of practice (DfE, 2014). This fits with standard six of the HCPC's (2015) standards of proficiency for practitioner psychologists which outlines the requirement to practice in a "non-discriminatory manner", and the commitment of the BPS (2017c) to "challenge prejudice and discrimination". Such actions will entail the development of advocacy skills. Fox (2015) suggests that EPs need to be able to help the child to advocate for herself, to be able to advocate on behalf of the child, and to be able to train other professionals and parents to advocate for children. Mallinckrodt et al. (2014) highlight the need for practitioners to be equipped to address the systems of oppression that result in clients' difficulties as well as being able to "address the symptoms of injustice" (p.304), and propose training in social justice advocacy with a curriculum focusing on developing knowledge, skills, attitudes and values. Mallinckrodt and his colleagues (2014) give examples from the

curriculum, such as understanding the causes and impacts of inequities in society; developing the skills to empower service users to take their concerns into the public arena; developing “habits of mind “ (p.307) that give rise to critical self-reflection concerning biases, stereotypes and privilege.

In order to address the systems of oppression that contribute to service users’ difficulties, there is first a need to be able to recognise when contextual factors, such as social systems of privilege and oppression, are contributing to these difficulties (Mallinckrodt et al., 2014). In order to do this, there is a need to be able to recognise that systems of privilege and oppression, including racism and racial privilege (Rollock & Gillborn, 2011) do exist. It is possible that a useful starting point for this could be the strong implication from both papers one and two of the need for EPs to develop cultural self-awareness, including awareness of one’s own biases and assumptions, and an understanding that there are differing and equally valid ways of viewing and being in the world (Hook et al., 2017), It was highlighted in paper two that this process was facilitated by a safe space for reflection, and that it is an on-going, dynamic process of understanding and change.

Promoting and evaluating the dissemination and impact of papers one and two.
Through action research

Dissemination is inherent in action research, as participants create the knowledge which they may consciously or unconsciously transfer to their practice. The action research reported in paper two involved first, second, and third-person research (Reason & Torbet, 2001). The first- and second-person research was facilitated by the use of the adapted version of the Nominal Group Technique (Cohen et al., 2011). In this approach to discussion, data generation and organisation, research participants reflected individually on their own practice in the research area (first-person research), and then moved on to reflect about and discuss together their own and collaborative practice (second-person research).

There was evidence in session four that the knowledge generated by the research participants had already been brought together with praxis. In this session participants reflected on the impact of the research process with reference to Kirkpatrick’s (1996) model for evaluation of training (appendix 12) which identifies four levels of impact: reaction; learning; behaviours; results. For example,

participants described their learning as changes to attitudes, confidence and awareness:

“having more of an explicit awareness that values that I hold are different to different parents and different cultures...others have very different views and values” (P2).

In addition, two participants talked about increased confidence in being with the lived experiences of CYP and families, and how this had impacted on their writing about such experiences and on their ability to help people hear each other’s lived experiences.

An example of bringing knowledge together with praxis at second-person research level was seen in the session where participants shared and discussed their ideas about the implications of the research for the development of their service. A series of practical steps forward mapped onto suggestions discussed was produced (appendix 11). For example the suggestion that the research become a framework for practice gave rise to the following actions: review Equality and Diversity policy; on team development day during review of report template, consider how to include “more of the stories we want to tell”; what learnt in AR will be strand in this year’s appraisal process; build a question into recruitment process around cultural and other forms of diversity. The first three of these have already been implemented.

Third-person research and dissemination, where the group of second-person researchers takes their learning to others, was observed in session four of the action research, and emerged spontaneously during participants’ discussions of what the research meant for the development of the EPS. There was discussion about how participants could take their learning to schools, and the suggestion that

“I think maybe there’s some more work around doing it more collaboratively with schools as you’ve done it with us I think we should be doing it with schools” (P8).

It was suggested that this could be done through making work with minority C&L communities a theme of the SENCo network in the following year.

Other practical suggestions regarding how to take the research to others included using the service’s annual conference to present these research findings; a plan for a study day with another EPS focusing on developing culturally sensitive assessment, and the suggestion to include a question in the recruitment process about cultural diversity.

Through journal publication

According to Lomas' (1993) model of dissemination, in the first phase highly motivated professionals read and absorb information from the journal article and then synthesise and disseminate it to their colleagues. Bearing in mind the evidence that suggests that there is no evidence of impact through passive dissemination such as journal publication (Walter et al., 2003) it will be important to reach as large an audience as possible through publication in the most widely read journals, in the hope that some at least of this large audience will become those highly motivated professionals who will synthesise and disseminate the findings. For this reason, the journal *Educational Psychology in Practice* is targeted as this is distributed to all members of the Association of Educational Psychologists (AEP), which currently has over 4000 members (AEP, 2020). Furthermore, it is hoped that journal publication will reach an academic audience including those who train educational psychologists, who may consider incorporating into initial EP training appropriate implications for example how to work with interpreters; the development of cultural self-knowledge; the development of skills for social advocacy.

Through conference presentations and team development days

Walter, Nutley and Davies (2003) found that more active approaches to dissemination, such as through conferences and workshops, had a small degree of impact. Furthermore, evidence suggests that knowledge-to-practice transfer is facilitated by active engagement with dissemination processes (Keen & Todres, 2007). Therefore, it is envisaged that conference presentations will include active engagement of the audience in terms of providing opportunities for reflection on the implications of the presented information for individual and service practice, as well as an invitation to identify "one thing I will do as a result of this presentation". Furthermore, once again following the argument that the greater number of people reached the more likelihood there is of engaging highly motivated professionals, conferences that draw on a breadth of geographical regions will be targeted such as the annual conference of the International School Psychology Association, and the North West EP Conference organised by Lancashire EPS. In addition, the author has agreed to present at the annual conference organised by the service in which the paper two action research took place.

The author will also seek opportunities to present the research findings at team development days with EPSs with whom she has established contacts and positive

relationships. Research suggests that dissemination of knowledge to policy can be facilitated by trusted personal contact (Dunsmuir & Kratochwill, 2013), and through the use of already existing channels of communication (Harmsworth & Turpin, 2000). The author has already presented the findings of the pilot project (Ratheram, 2018) for paper two to two services where she has had placements, and has been invited to return to present her thesis findings. Furthermore, the first of these two services was the site of the pilot project research, suggesting that there may already be highly motivated professionals in that possible future audience who may synthesise and disseminate the findings of the research presented.

Through workshops and webinars

In January 2020 the author was invited to lead a workshop at the site of the action research to present the findings and engage participants in further consideration of the implications at individual and service level (appendix 21). To structure discussions a similar approach of small group to whole group discussions was used. Individuals talked about increased personal awareness of institutionalised racism, and recognising the need to consider how one's own identity interacts with other people's identities. In addition, it was suggested that white people's fear of accepting that they are in a position of privilege comes from a fear of being judged, and it was further suggested that it was important not to be ashamed by this as shame is, *"debilitating and isolating, a barrier to moving on"* (P6).

The concept of accountability, and the adapted model from cultural humility (figure 4) engendered a significant level of discussion. The challenge of working in the current political context and how accountability might fit in with this were discussed. Participants considered the suggestion that the model could be seen as a water wheel, where accountability in one area acts as a tipping point for accountability in another. In the group discussion about what next for the service (appendix 21) it was suggested that there was a need to unpack the implications of accountability at all levels, and to develop a shared sense of this accountability and concomitant actions. It was also proposed that modelling accountability to self, each other, the organisation, stakeholders, CYP, families and schools could be an empowering way to work in a political context that can make people feel powerless and/or outraged. It can be seen from this brief description of the workshop that participants' engagement was high. It is likely that this was because it fulfilled a number of the criteria considered earlier to facilitate the transfer of knowledge to practice: As

participants in the original research, it is likely that these EPs and APs were highly motivated professionals; there was trusted personal contact from the previous research (“safe space”); participants were actively involved; time had been set aside to consider research with colleagues, and an existing channel of communication - the EPS’ team development day - was used.

These factors will influence future workshops that the author hopes to lead. These will include a cross-cohort day with the University of Manchester’s year one, two and three trainee EPs. It would also be possible to suggest to EPSs a workshop format rather than a presentation of findings. To reach a wider audience, a Webinar bringing together presentation and engagement could be created. Such an approach is used in a number of the Webinars that have been produced during the restrictions on face-to-face working arising from the challenge of Coronavirus, such as the series produced by Adams Psychology Services (2020) on the challenges and opportunities of Coronavirus.

Evaluation of impact

Evaluation of impact of dissemination strategies is likely to be challenging. The impact of the action research was usefully evaluated through the Kirkpatrick model (1996). However, this is unlikely to be helpful with the other strategies outlined here, as it requires a passage of time during which participants may, or may not, transfer their reaction to what they hear into learning, behaviour, and/or results.

Articles published in journals typically include contact information for the author, and while any contact that might be made with the author would indicate a level of interest this would not constitute a measure of impact. The same could be said of the mechanisms available to register the number of times a published article has been cited.

The level of interest generated by presentations at conferences and team development days might be indicated by the number and style of questions asked at the end of or following the presentation. Such participants could be asked to contact the author about impact at a future date. However, this is unlikely to bear much fruit given the pressures experienced by practising EPs.

Perhaps the closest that could be got to a measure of impact would be an evaluation sheet at the end of workshops and webinars, whereby participants would be asked to identify one thing that they are going to change in their practice as a result of their

participation. However, this really would be a measure of intent rather than actual impact.

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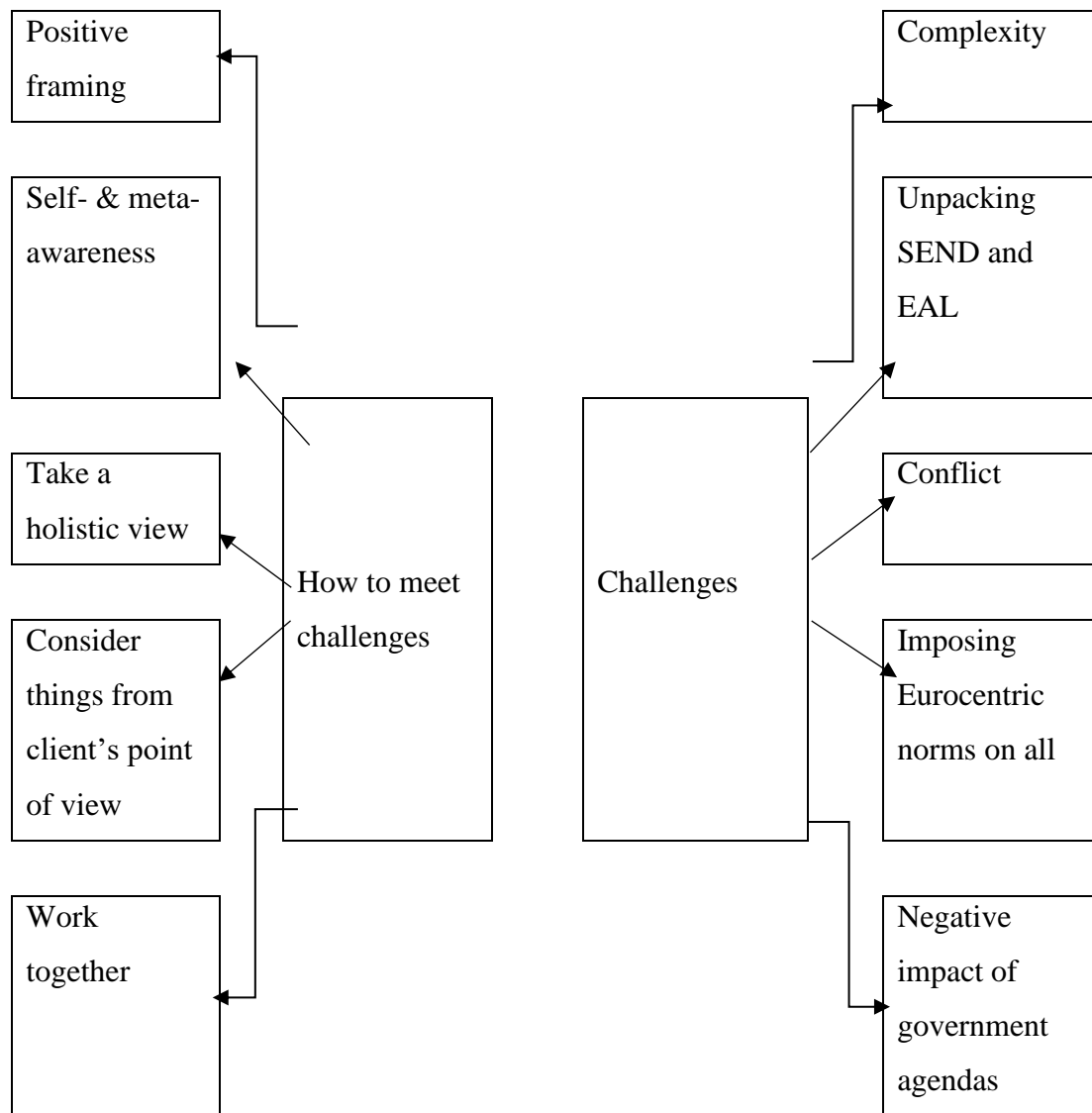
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Appendix 1: Findings of the pilot study exploring EPs' views and experiences of working with children, young people and families of minority cultural and linguistic backgrounds.



Main themes and over-arching themes identified in the focus group discussion.

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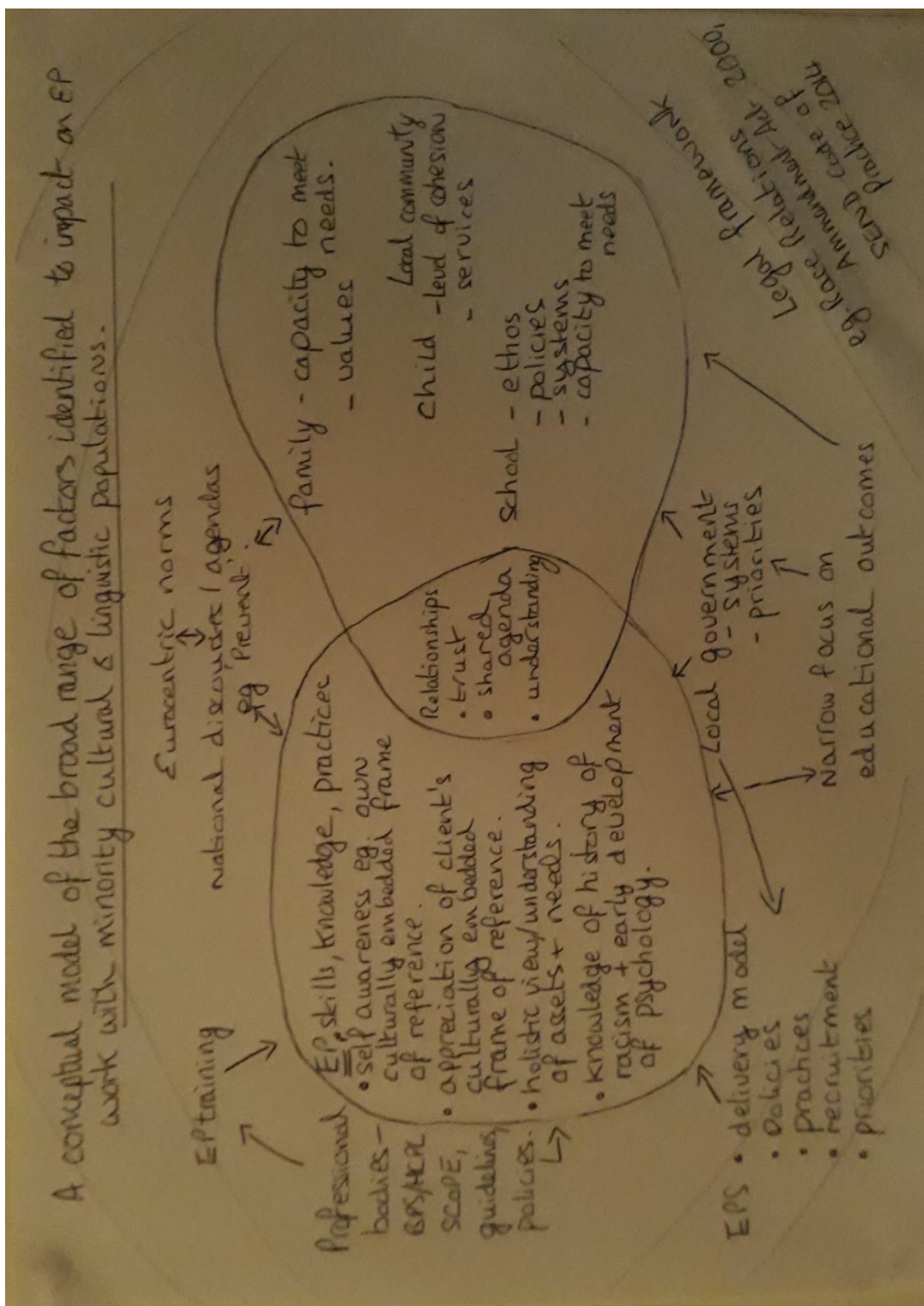
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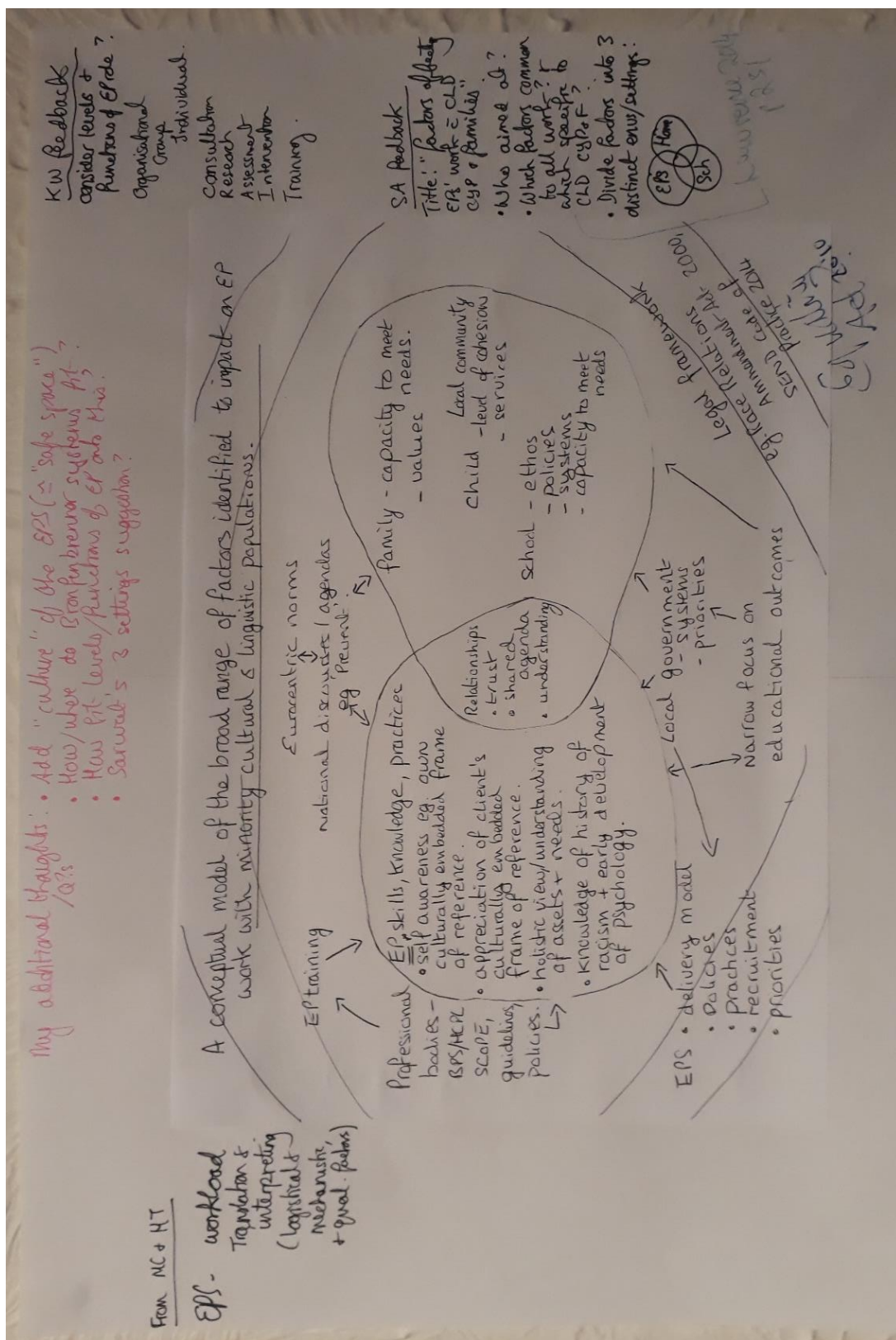
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Appendix 3: Initial model of possible influences on EP work.



Appendix 4: Peer reviewed conceptual map of possible influences on EP work.



Appendix 5: Action Research group conventions/Ground rules

Appreciate and respect different forms of practice, and embrace this research opportunity.

Good ideas can be shared anonymously outside the group.

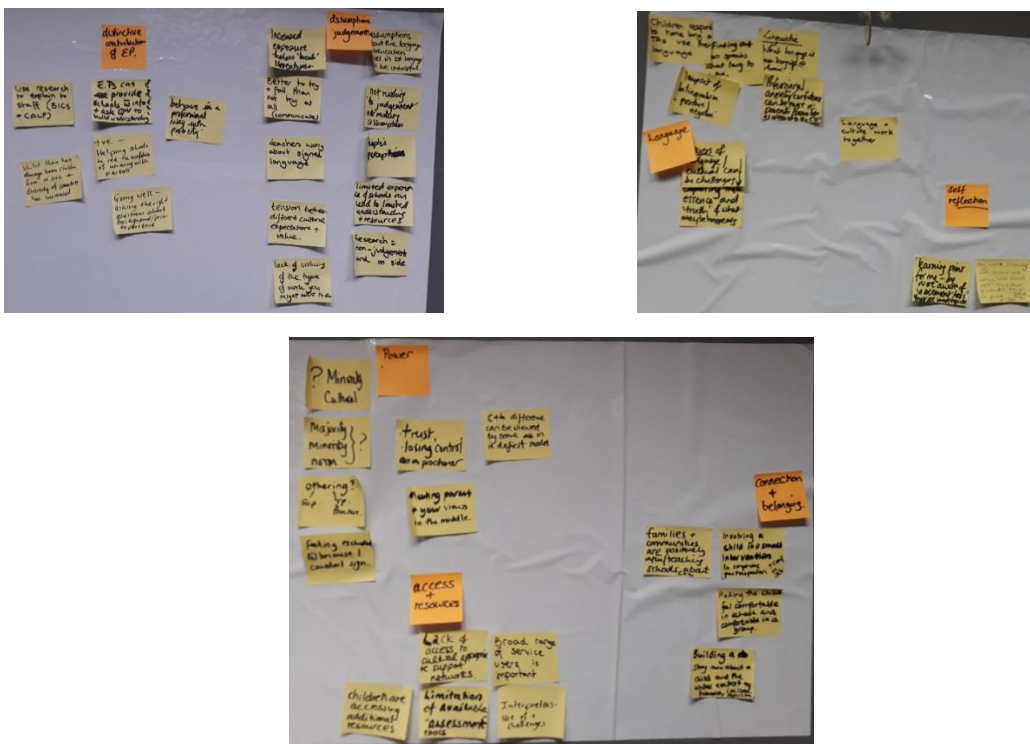
Take responsibility for creating a shared space where we are mindful of what we say and how we receive what is said (active listening).

Try to use first names and areas if helpful.

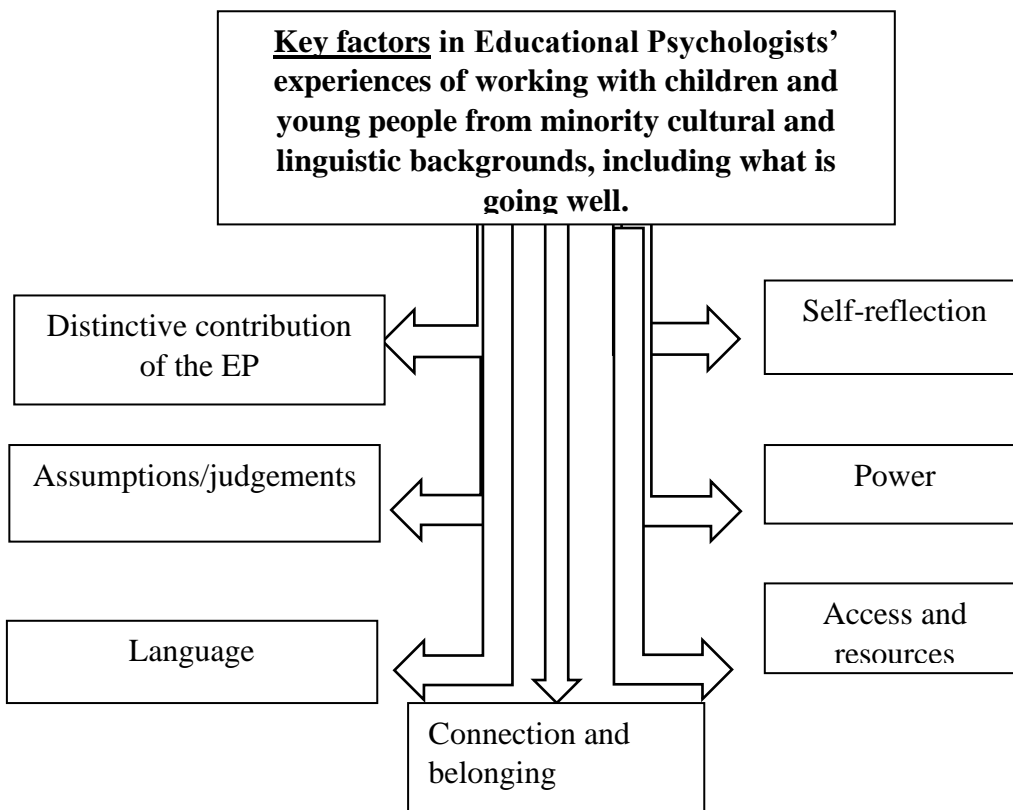
Make sure someone has finished talking before you speak.

Revisit ground rules after first session.

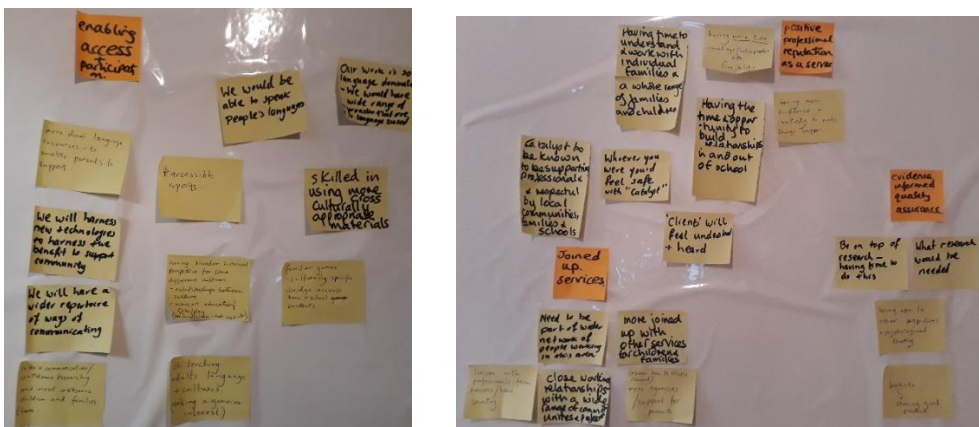
Appendix 6: Session 1 Participant-generated salient points & themes: What is our current practice with minority C&L communities?



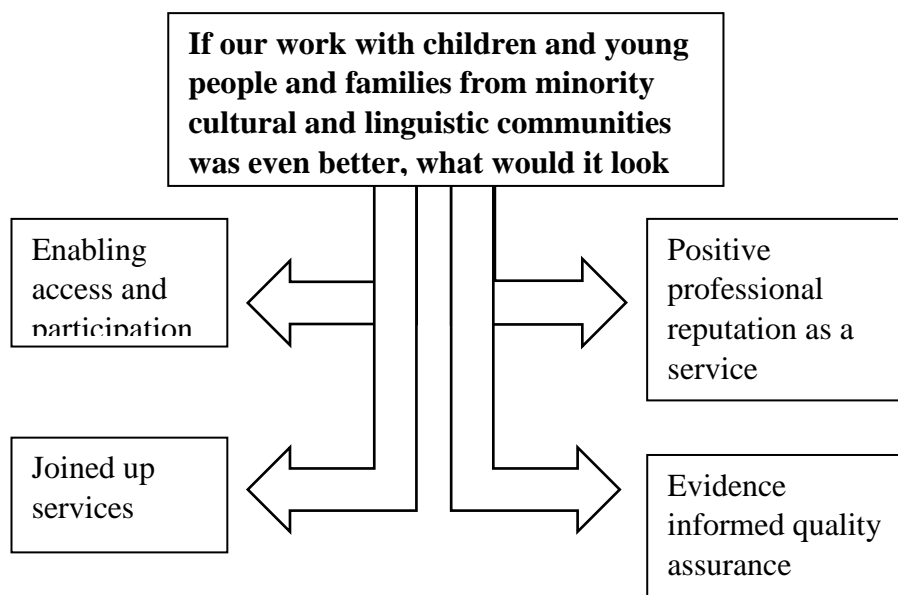
Author-created summary, sent to participants for member checking:



Appendix 7: Session 2 participant-generated themes & sub-themes: “What would it look like if our work with CYP from minority C&L backgrounds was even better?”



Author-created summary, sent to participants for member-checking:



Appendix 8: Action Research: Personal planning proforma

Exploring how EPs work and develop their work with CYP & families from minority C&L backgrounds.

Research question 2: What would our work with CYP & families from minority C&L backgrounds look like if it was even better?

What are my key reflections to take away?

What does this mean for my practice?

What does this mean for my service?

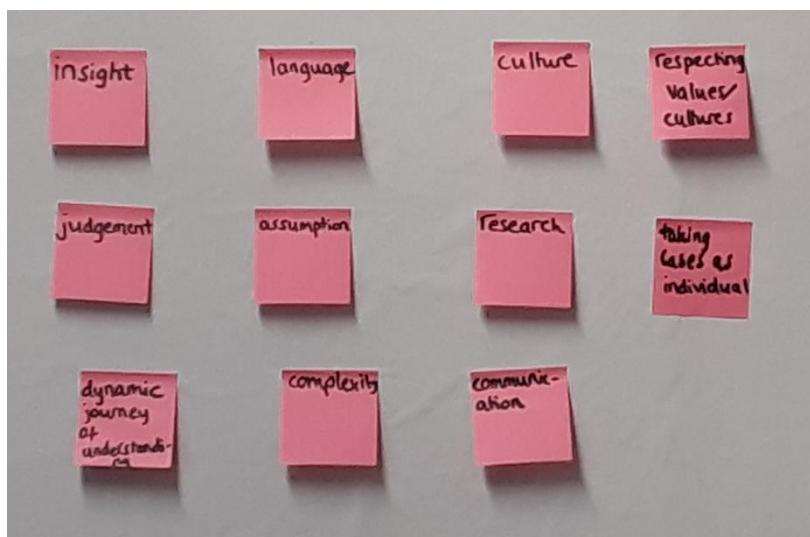
For example, it might mean...

Thinking; reading; noticing;
talking; trying;
doing something differently.

Who will my coach be? _____

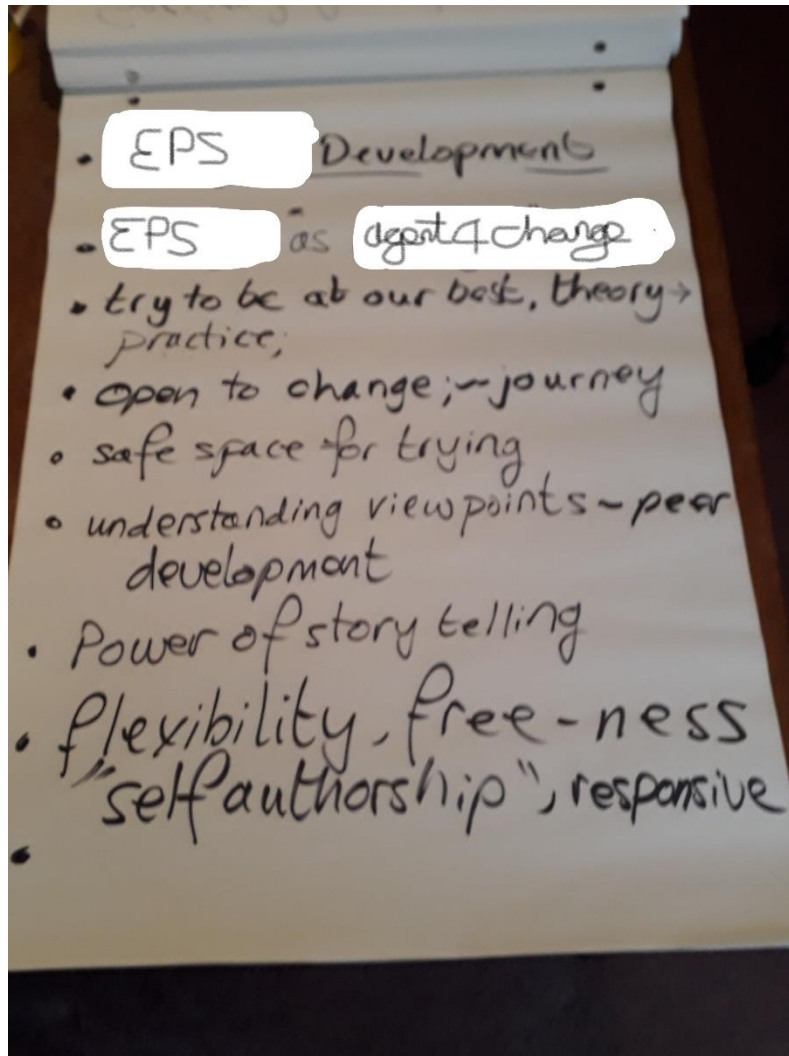
When & how will we check in? _____

Appendix 9: Session 3 Participant-identified themes: “what stories have we now got about our practice with CYP & families from minority C&L communities?”



Highlighted text colours show accumulative theming applied by author. Sent to participants for member-checking.

Taking each case as an individual	Communication	Complexity/layers
Dynamic journey of understanding	Assumptions & judgement: J: Professional opinion/hypothesis J: Value judgements J: Family: weighing up/insight	Insight
Language		Respecting values/cultures
Culture		Research
		Assumptions

Appendix 10: Session 3 What does this tell us about our service?

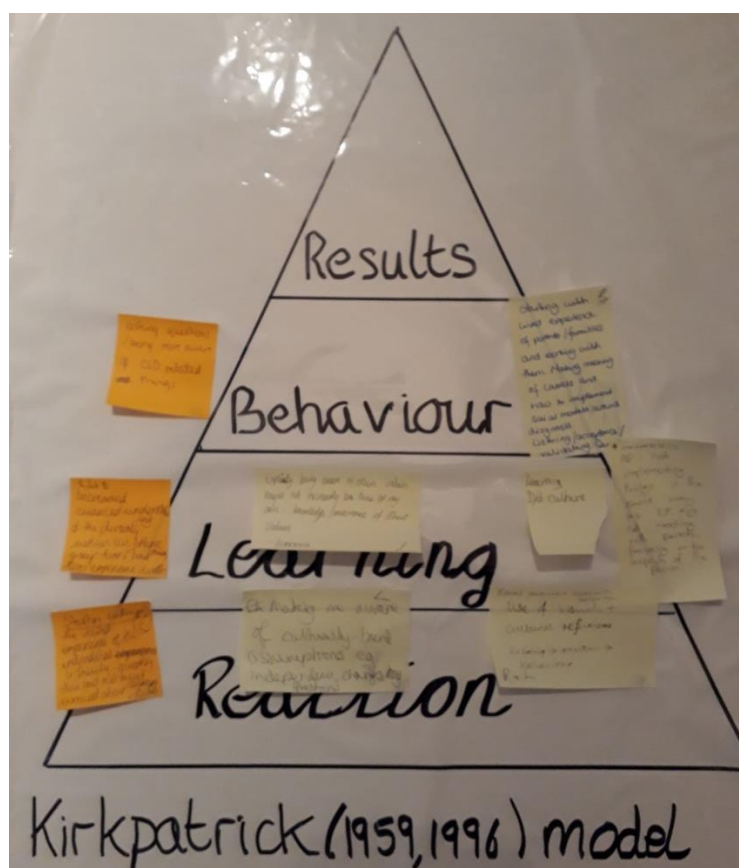
Appendix 11: Session 4: Table of suggestions and practical ways forward.

Author applied cumulative theming to suggestions for service level developments, with practical ways forward where identified/already actioned.

Theme	Suggestions arising from participants' discussions.	Practical ways forward (some already actioned)
Dynamic journey of understanding and change.	Where do we take this journey next?	The EPS conference theme for next year: identity. The EPS is working with another EPS to plan a study day for psychologists focusing on culturally sensitive assessments.
	Framework for all our practice.	Review Equality & Diversity policy. Build question into recruitment process around cultural & other forms of diversity. On team development day during review of report template, consider how to include "more of the stories we want to tell". What learnt in AR will be strand in this year's appraisal process.
Joined up working	Take this to schools: take schools on this same collaborative journey, provide them with safe space to tell stories and reflect.	Working with minority C&L populations as a theme next year for SENCo networks.
		Signed up for city community council newsletters; joined

		mailing lists for 3 rd sector organisations; meetings with other organisations; funding applications for joint work with CAMHS.
Using and sharing research.	Creation of prompt sheet arising from this learning for professional practice: may include values, reminder-questions (e.g. what stereotypes might be seeping in now?).	Could be included in Equality & Diversity policy. This author invited to present this research at EPS conference.
Communication	Poster of themes arising from stories for office: what we are about day-to-day.	
	Our stories/journey should inform recruitment, be used on website.	
	Safe place to tell stories & share reflections.	

Appendix 12: Session 4 Participants' self- evaluation of impact of research on practice, mapped onto Kirkpatrick's (1996) model for evaluating training.



“Transcript”:

Stage	Post-it
Results	
Behaviour	Asking questions, being more aware of C&LD-related things. Starting with lived experience of parents/families and working with them. Making meaning of labels and how to implement social models around diagnosis. Listening/acceptance/validating. Questions, communicating & conveying lived experience.
Behaviour, learning & reaction	Increased nuanced understanding of the diversity within an ethnic group that I had previously had less experience with.
Learning	Awareness - AP (assistant psychologist) not implementing things in the same way as EP, e.g. not meeting parents, focusing on less aspects of the person. Explicitly being aware of others' values - might not necessarily be those of my own: knowledge/awareness of others' values.
Reaction & learning	Raised awareness - links with behaviour. Use of visuals & cultural references. Learning →reaction→behaviour. Starting with the lived experience of the individual/family: accepting this and not being worried about causing offence.

Appendix 13: Chart of participant-generated ideas for measuring the impact of changes resulting from AR at service and individual levels.

Service level measures	Individual level measures
Self-reflection (e.g. Kirkpatrick model useful for positioning where we are).	Ask people (verbal): parents & CYP.
Make time to consider & discuss what changes we have made (e.g. on Team Development Days) and where those changes came from.	Ask how people feel about our work.
Sharing progress (on particular cases) within the team.	Ask in accessible ways.
Use “dream session” themes to measure change.	Measure our confidence: pre and post, on individual cases.
Are schools choosing this EPS for their work with, for example, International New Arrivals?	<p>Personal reflection log with specific questions, (e.g. about confidence level, how we felt advice was received, how we felt at end of the case).</p> <p>Other suggested questions to use included: what did you think when you first got the referral? How confident did you feel? What were the key characteristics of the case? What did you think you did well? Was there anything you could have done better, or you weren't sure about? If you can infer anything about your results what was it (impact)?</p> <p>Could use Kirkpatrick model.</p>
Evaluate our work overall with parents and schools.	Then use this log in supervision to share example cases we've reflected on, which may include CLD work.

	OR, make CLD a focus for a certain period of time, with focus changing after e.g. 3 months
Use some of the ideas from XXX XXXXXX about outputs and impact.	Could use these reflective logs at the end of the year to produce some kind of measurable data about work with CLD. Also useful for HCPC log to demonstrate that you are reflecting on everything.
	Rather than having our group supervision solution circle model, for the next 12 months we could have reflective supervision pairs (connected to personal reflection log see above).
Evaluate with parents and staff and all the people we work with.	

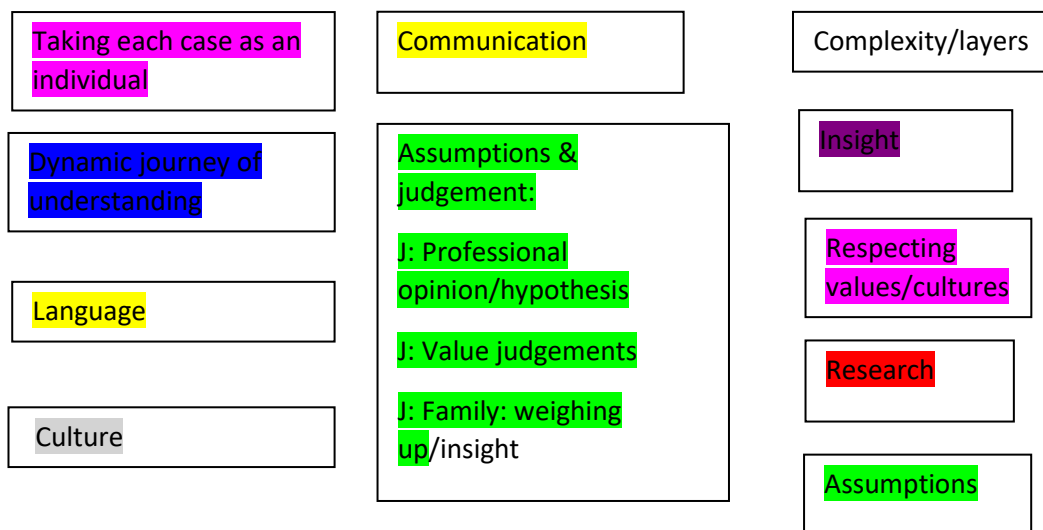
October (2019) would be a better time to step back and say, “this is what’s changed”.

Appendix 14: Adaptation of Nominal Group Technique

Stage	Nominal Group Technique	Adapted approach used in this research
1	Individuals respond in writing only to questions/views on the focus of the research provided by the group leader.	Researcher provides prompts, including unconditional positive questions AI-style, for pairs to discuss and consider. Pairs are asked to provide written notes of the salient points of their discussions for each question.
2	All responses are displayed, and individuals asked to comment on these responses. These comments are then displayed and further individual comments invited, until no more comments are forthcoming (all comments up to this point are in writing only).	Written notes from all pairs are displayed for all to read, for questions, and further comments invited until no more comments are forthcoming.
3	Control moves from the research leader to the group, and interaction between participants starts. Group discussion is initiated to prompt participants to structure and then prioritise all comments received.	Group discussion to cluster all the written comments into themes – collaborative thematic analysis – and then to identify priorities for investigation.
4	Group leader invites any further group discussion about the material and its organisation.	Researcher summarises the group decisions concerning themes and priorities for investigation, and invites any further discussion thereof.

Adapted from Cohen, L., Manion, L. & Morrison, K. (2011) *Research Methods in Education* (7th edition) Routledge.

Appendix 15: Example of how themes were applied to participants' utterances to facilitate quotation selection.



00.51 P4:

Target: to look up information about a country before she met the family, find about about the education system and views of SEN, & bear that in mind when meeting parent.

Story: Family from Eritrea – “I found out that the literacy level is generally ok in the population but not many go on to FE and most leave school aged 14/15.”

Mother had looked up cures for autism on internet, e.g. only feeding child organic food which they could not afford. So EP focused on this area, education level of mother might make her “more vulnerable to what the internet suggests as a cure for autism” (2.10) so discussed myths around causes and cures for autism in the meeting. “I focused on that a little bit because I was aware that because of her literacy level and language barrier she might be more vulnerable to what the internet suggests as a cure for autism. So we highlighted that in the meeting and discussed some of the myths around that. For example she’d only been feeding her little boy organic food and they weren’t in a position to be paying for organic food and it was causing them a lot of stress... The research kind of highlighted to me where I might put my attention, but I’m not sure, I might have done that anyway on the basis of looking at them as an individual family and the context of the area where many parents aren’t...don’t have a high level of literacy anyway and things or knowledge of the media and that sort of thing(2.29-2.50)...It was interesting in the context of their culture to think about...and their past experiences to think about their views about autism” (3.08 – 3.25)

03.46 P1:

Story: Little boy in nursery, diagnosis autism, EP met with mum who is “completely open to this diagnosis of autism” (4.02 – 4.05); discussing targets around self-help and independence, EP was suggesting feeding himself as a target as he struggles with this in nursery, asked mum how she felt about this, mum’s body language was saying “she wasn’t open to this”(4.52-54) “and she says, at a point, she says ‘well actually culturally you don’t...you know... I feed all my children, it doesn’t matter how old they are I feed them even the oldest one you know I feed them and that’s just how we do stuff’(4.56 – 5.08), so I just kind of thought gosh I hope I’ve not kind of offended in any way...but I think that experience has made me think that...I was just explaining to the group, that sometimes I find it quite difficult to navigate a position as a professional I guess in terms of where I’m coming from as an educational psychologist and the expectations that I may hold that children and young people should be doing other things that I’d like to be seeing, and then um, balancing that with, um, a family’s kind of cultural expectations and how they do things in their home and I think, kind of, if I’m thinking about the kind of culture of educational psychology I think sometimes they’re in a position where they want children to be independent, children to be doing things themselves, and actually this has made me think a little bit about, um, so previously when I’ve been doing work like my own research about more, like, in the western societies it can be described as more individualistic whereas kind of in some other countries there’s much more kind of collectivism, and much more kind of communal, and you know those kind of family interactions and I think at that kind of point in the meeting I thought, well actually that’s so nice you know for mum, how nice for a mother and son to be able to share that time and that interaction and to kind of have that lovely experience together of sharing a meal, so I guess that was some of my thinking but then at the same time I think, that as a professional I felt, I felt, like have I offended this family? Because I think as a practitioner I like to come from a position of being fair and of being open, and I felt like those values had been kind of like um I’d not communicated that as best as I’d have liked to have done, but I think sharing it, talking to the group, actually, um, so I did reflect on that experience afterwards and so, I think the group were saying like, you know it was much better for you to kind of say it more as kind of an open question, so rather than just saying well I know that you don’t use cutlery, so we’re not going to...have that as a skill...so I didn’t come with any assumptions about this family and how they might do things. But I also shared that actually within that meeting that this mum had moved, had kind of become increasingly aware that actually she’s doing a lot of things for this little boy and actually there’s some...that she could take a step back from some things and well actually that she doesn’t have to dress him and get him ready in the morning but actually she could think about just leaving some of his clothes out and just setting them out on the bed and that he can kind of work towards dressing himself and so her thinking has moved and it has shifted so I felt that maybe having that conversation did help move

her thinking a little bit.. so then I was like explaining that as an educational psychologist one of the things that I struggle with, and why I guess I've chosen to share this story is kind of just finding the balance of coming from a position of listening, cos I think, I like to come from a position of where families, children are, and kind of like work with that, but sometimes I find it hard to hold that and educational psychology together, so I think that's something that I'm trying to work on, I'm not sure how, but this, this process has actually helped me think a little bit more about that so...yes...that's my story (8.49).

09.50 P7:

Target: "my job, I was going to go away and think about assessment..."

Story: complicated case...CLA still going through court process so parents still involved...child of an African country descent come to Britain via another European country where has citizenship...a number of cultures, languages & people involved, and EP's job is part of a much bigger picture...clinical psychologist involved due to court proceedings... "(10.42) the difficulty I'm having is I'm being asked to describe this child's needs and I'm having to take into account, well trying to take into account, his experiences as a child who's experienced a lot of neglect, transition, movement, um, has...clearly has learning needs, potentially has autism, and trying to unpick all that in a context where there...he's not...he has no language really, so language is a big thing, and it's quite stressful for him and for everybody and I'm trying to unpick why he's not speaking, but also culturally there's judgements being made about parents because that's the process that we're in, and I've had interesting conversations with the clinical psychologist who is requesting an assessment of parents that takes in cultural factors and that's something apparently you can get through the court system, um I don't know what it'll look like when it comes,. Um, but because what they're expecting to see in parenting isn't there, because what they're expecting to see I would say, is what we would class as a good parent, and what parents are demonstrating are different ways of showing their care and love that are, potentially haven't supported the development of this child so it's not a lot of interaction, there's a lot of feeding, uh...there's no playing during contact visits, so people are making judgements about those, and they're making them from both and I'm also making judgements while trying to recognise that I'm making judgements, um, so people are asking, is this parenting, is this cultural parenting, culturally appropriate parenting or is this neglectful parenting and has this led to the difficulties that this child is having, or is there something else that is leading to the difficulties that this child is having. So I feel as a psych...that my role is being sort of asked a question that is kind of unanswerable at the minute but it's all got to happen in a tight time frame. Um, I'm also mindful of my experience of children who have been going through the care system about how people want answers so that they can help place children, and I feel like we aren't going to get any clear answers quickly, um, and I'm finding that quite stressful, um...and...also I'm currently trying to talk to parents but I'm not having

much success because I've not got access to them because they didn't come to the meeting, and so trying to find where they are, I've no way of contacting them beyond what school and social care can give me and so far I haven't got anything back from them. But I feel they're an integral part of the process, so I need to understand what their experiences are culturally and linguistically and...everything else but I'm also aware that there's a lot of anger and hurt and probably fear on their part because they're going through this very traumatic experience themselves, and they are, potentially are likely to lose their children. So, um, yes, I don't really feel I have...my job, I was going to go away and think about assessment and I have done that a little bit with, I've thought about what's the most appropriate assessment for him, um, he is very, very resistant to doing anything with me so in a way that answers my problem for me so it's mainly based on observation.. Again I'm asking the question are his play skills what I would consider to be poorly developed because that's his experience, because he's had a neglectful upbringing, or is it a cultural thing where they haven't done a lot of play because that isn't what parents do with the children that's what other children do with other children it's something...not felt to be the parents' job. And this child's had so much movement they haven't had consistent social interaction with children outside the family. So, yes, so I've got to write a report about all that..."(15.10)

15.26 P9:

Target: research on D/deaf culture

Story: Research has highlighted the difference made by Deaf people – born deaf and into a Deaf culture and who sign, and deafened people – born hearing and have lost their hearing- where they may have cochlear implants or hearing aids. Important to note that research does not always make this difference clear, so reports might be made for example of opinions of deaf people who are actually deafened, not Deaf. Interesting how hearing people view Deaf people – see Deafness as a deficit whereas Deaf people (sic) see it as a culture and a difference not deficit. Possible parallel with people from other cultures and languages that we don't often respect that as much as we should and "I think that's something that is definitely felt in the deaf community that people are like just well, just get a cochlear implant just get a hearing aid and they're saying, that's not the point, I am Deaf that's my identity" (17.57 – 18.10)

18.38 P8:

Target: To go back and re-read all the information I've got about languages, so I can remember it more accurately and confidently.

Story: (18.40) Family where dad speaks Farsi (? Vasi-vari? from Afghanistan), Urdu and English; mother speaks English and Bulgarian; little boy's first language is Greek cos born in Cyprus, and language in the home is

now English. Considering the impact of him having spent first year in Cyprus learning Greek which he no longer has access to. "School had a lot of assumptions about...disordered language rather than possibly it might be about his kind of like environmental experiences and how we might approach that differently." (19.55 – 20.08) *there is more about this from the sorting recording*

20.29 P6:

One of my tasks I set myself was **not making assumptions**, being really aware, going in to things as open as I can

Story:

2 boys, or teenagers, adults really, – help with mental health, stress, going into tertiary education, relationship with father, boys were born in Britain, of Indian heritage and Hindu faith, very articulate, transparent, honest, high achieving, competent, communicative family; very professional, that's part of the issue, a lot of pressure, a lot of criticism, spoken and unspoken particularly with the dad to the lads; I'm working with the boys, and the mum, and the dad and different combinations of that;

(21.45)“ **One of my tasks I set myself was not making assumptions, being really aware, going in to things as open** as I can with my kind of back story that all... stereotypical...about...uhh... all Asian family, wanting the best for their children, to be certain professions and all of that and not trying to assume that, even though they are kind of living that out... **The 2 boys have gleaned all that themselves about the generation's criticism and not being good enough** and grandparents particularly coming over how much they had to work and effort and that's what you need to do so that all came from them which just was interesting so we were able to explore that...and they're very, very contemporary British lads, westernised whatever you want to call that, and they're (22.42) **so upfront about naming all of those things, on the one hand celebrating their culture but also recognising that...the...I don't know what they'd call it, faults, bits, bits that they want to change**, they don't want history to repeat itself when they become fathers"...also differences between families e.g. different attitudes to the divorce, "**they've been incredibly insightful about all of this** (23.19) but I guess the challenge for me has been...**I've thought about all of these things** ...but it's come from them so the question was, **when are you allowed to name some of these things or think about these things being a white British male?...so it's ok because it's come from them, but it wouldn't have been if it had come from me kind of thing...and I'm not sure about that. because I'm a psychologist first and foremost, my ethnicity and my gender has an impact, but you know...it's about ...to be confidant in that...**but I managed to ...dad's come in as well and he's been really honest and said **it's been good for him to be part of that conversation and him for the first time to start naming some of the stuff about his father"**

(24.00): "Really interesting for me from an awareness raising for me, what my role is, what I'm able to say and not say..."

[P6 referred to the boys' judgement rather as **insight** - see disc of themes arising from stories 4m43s, in recording named "Cat#3Meaning4Service] 24.43 P3:

My task: to find out what other community support there was for newly arrived families **Story:** Little girl who came from Libya via Europe a year ago, to a school that really struggled to understand impact of her journey... **school made safeguarding referral primary concern mother was pregnant for third time and she had 2 other children with difficulties, school questioning why she'd got pregnant in these circumstances...**

Difficult situation to work through...school she was at wasn't parents' first choice and a long way from home, **school keen for child to go to preferred choice so she wouldn't be their problem...**

My task led me to sign up for the Manchester community forum...I've started forwarding some of the bulletins that come from that and so **I've discovered that there is an umbrella organisation that has lots of charitable and voluntary services working as a collective...I'm just beginning to tune into some of that and find out what's going on**

"The story itself has a really happy ending because the girl did get a place in...her first...a school that was closer to home and the **transformation was just amazing** because this was a community-based school that had...**one of the organisations that I'd found out about**they were supporting the mother to go to hospital appointments, they were supporting with language support, social care did a really good job actually, and they got her onto a parenting class, she had the baby just before Christmas and when I went back to see her in January she was able to go to the parenting class with the baby and with Arabic language support...and **just the transformation from one setting that was really very closed to another that was very open and just seeing the difference in her presentation was just...**"

(27.29) **"I've learnt a lot about what else is out there, but also I really felt vindicated in my assessment because in another setting she was able to kind of function and flourish"**

Appendix 16: Approval of research from University of Manchester Research Ethics Committees at low risk level. E mail conformation

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n & the ... Seminars - All Documents... Seminars - All Documents

Category

Low Risk **Ethics** Application Received: 2018-5076-7194 (Automatic Email from the UoM Ethical Review Manager (ERM) system)

donotreply@infonetica.net
Thu 18/10/2018 10:49
To: Elaine Ratheram; Catherine Kelly

****Please ensure you read the contents of this message. This email has been sent via the Ethical Review Manager (ERM) system on behalf of the University of Manchester.****

Dear Ms Elaine Ratheram , Dr Catherine Kelly

Thank you for submitting your low risk **ethics** application for your project entitled: Action Research EPs & CLD populations ; Ref: 2018-5076-7194 which has now been approved by your supervisor and logged by the **Ethics** Administrator.

For those undertaking research requiring a DBS Certificate: As you have now completed your ethical application if required a colleague at the University of Manchester will be in touch for you to undertake a DBS check. Please note that you do not have DBS approval until you have received a DBS Certificate completed by the University of Manchester, or you are an MA Teach First student who holds a DBS certificate for your current teaching role.

If anything untoward happens during your research or any changes take place then please inform your supervisor immediately.

This approval is confirmation only for the low risk Ethical Approval application.

Please let us know if you have any additional queries by emailing: PGR.**ethics**.seed@manchester.ac.uk .

Best wishes.

Low Risk Ethics Applicatio... (No subject)

11:18
21/05/2020

Appendix 17: Participant information sheet.



UoM Template for Research Participant Information Sheets

An Action Research exploration of how educational psychologists work with children, young people and families from minority cultural and linguistic backgrounds.

Participant Information Sheet (PIS)

This PIS should be read in conjunction with [The University privacy notice](#)

You are being invited to take part in a research study as part of a postgraduate student research project for the Doctorate in Child and Educational Psychology: **an exploration of how educational psychologists work with children, young people and families from minority cultural and linguistic backgrounds.**

Before you decide whether to take part, it is important for you to understand why the research is being conducted and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part. Thank you for taking the time to read this.

Who will conduct the research?

Elaine Ratheram, Manchester Institute of Education, Doctorate in Educational and Child Psychology, School of Environment, Education and Development, Ellen Wilkinson Building, University of Manchester, Oxford Road, Manchester M13 9PL

What is the purpose of the research?

The aim of the research is to explore the knowledge, skills and attitudes that EPs have, need and want to develop in their work with children, young people (CYP) and their families who are from minority cultural and linguistic (C&L) backgrounds.

Why have I been chosen?

You have been chosen because you are currently working as an Educational Psychologist, Trainee Educational Psychologist or Assistant Educational Psychologist, and work for [XXXX educational psychology service]. Your service has identified this area of work as an area of need and has issued the researcher with

an invitation to act. All EPs, TEPs, Assistant EPs and Associate EPs in the service are being invited to join this research project.

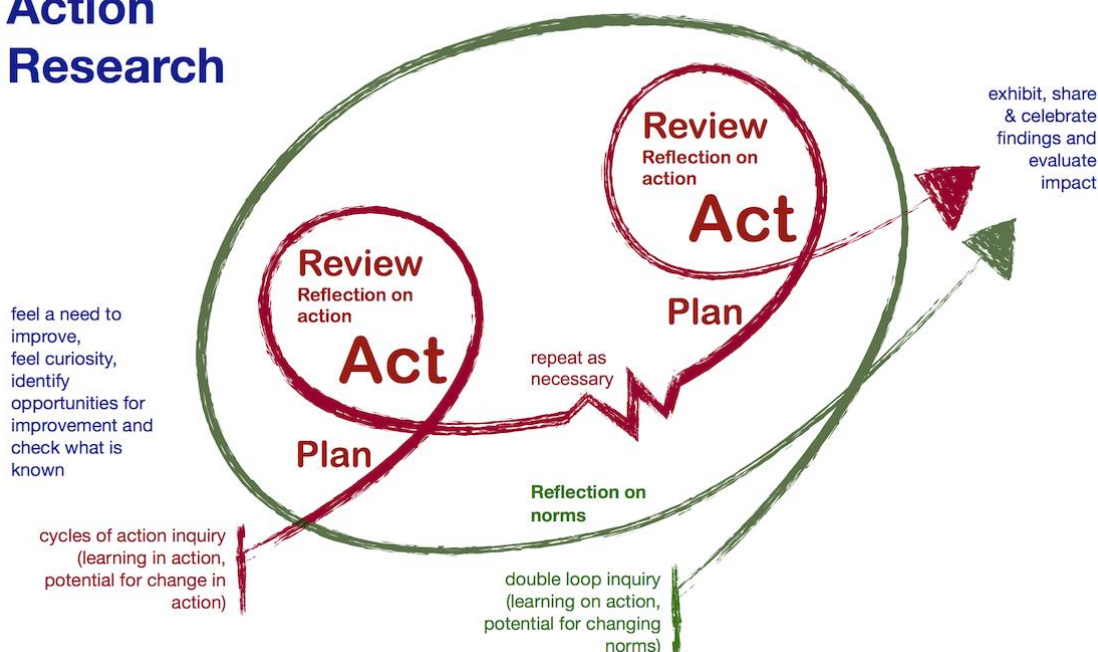
What would I be asked to do if I took part?

You will be an active participant in an Action Research project. This will involve 4 focus-group style research meetings with all participants between October 2018 and July 2019. These meetings will be facilitated by the researcher. Group members will discuss their experiences of working with CYP and their families from minority C&L backgrounds, the knowledge, skills and attitudes they currently use, and how they would like these to develop.

During the meetings we (group members) will draw out themes from our paired and group discussions.

The themes the group identifies can be used by the group to inform further action and reflection between meetings.

Action Research



From: <http://wfllearning.com/learning-model/pedagogy>

The further actions and reflections identified in the planning meetings may be carried out by participants between meetings. The following meeting may be used to discuss, reflect on and modify these actions and reflections, and participants may wish to choose a form of recording these (such as reflective journal, field notes, case narratives) for their own personal use.

Each meeting will be recorded by the researcher, who will listen again to the discussions to expand on or add to the themes if necessary, and to produce a summary of the meeting to present at the following meeting for participants to ratify or amend. The recordings will not be transcribed.

At the beginning of the first session, we will collaboratively agree our group work conventions to ensure, for example, confidentiality of all discussion content.

What will happen to my personal information?

In order to undertake the research project we will need to collect the following personal information/data about you:

- Your name and signature on the participant consent form;
- Number of years since trained;

The group research sessions will be audio recorded and saved under password on the researcher's computer until the end of the research project when they will be destroyed. They will also be stored on the University's P drive (under password) which requires dual-factor authentication for access. Once saved on these drives the data will be permanently deleted from the voice recorder. The research session recordings will not be transcribed, but listened to again by the researcher to supplement the collaborative thematic data analysis that occurs during the research sessions.

Any data from the recorded research sessions included in the research report will be anonymised. Only the research team - myself, and my university supervisors - will have access to this information.

We are collecting and storing this personal information in accordance with the General Data Protection Regulation (GDPR) and Data Protection Act 2018 which legislate to protect your personal information. The legal basis upon which we are using your personal information is "public interest task" and "for research purposes" if sensitive information is collected. For more information about the way we process your personal information and comply with data protection law please see our [Privacy Notice for Research Participants](#).

The University of Manchester, as Data Controller for this project, takes responsibility for the protection of the personal information that this study is collecting about you. In order to comply with the legal obligations to protect your personal data the University has safeguards in place such as policies and procedures. All researchers are appropriately trained and your data will be looked after in the following way:

The **research team (myself and my university supervisor)** at the University of Manchester will have access to your personal identifiable information, that is data which could identify you, but they will anonymise it **as soon as practical**. However,

your **consent form, contact details, etc** will be retained for **5** years. These will be held in a secure place.

You have a number of rights under data protection law regarding your personal information. For example, you can request a copy of the information we hold about you, including audio recordings. This is known as a Subject Access Request. If you would like to know more about your different rights, please consult our [privacy notice for research](#) and if you wish to contact us about your data protection rights, please email dataprotection@manchester.ac.uk or write to The Information Governance Office, Christie Building, University of Manchester, Oxford Road, M13 9PL. at the University and we will guide you through the process of exercising your rights.

You also have a right to complain to the [Information Commissioner's Office](#), Tel 0303 123 1113

Will my participation in the study be confidential?

Your participation in the study will be kept confidential to the study team and those with access to your personal information as listed above. Any communication with you between research sessions will be carried out by email to you individually.

All data, including audio data and analyses of research meetings, will be kept securely and safely (as described above) and destroyed on completion of the research project. The only people who will have access to the data will be the researcher and relevant university staff. Discussions will be audio-recorded using devices provided and encrypted by the University of Manchester.

All participants in the research and their data will be pseudonymised, thus ensuring that the reporting of the data is done in such a way that individuals cannot be readily identified.

The only circumstances under which confidentiality would be broken would be if there were concerns about participant safety, the safety of others, or professional misconduct/poor practice when the participant's employer/professional body would have to be informed, once the participant had been informed that this step was going to be taken.

What happens if I do not want to take part or if I change my mind?

It is up to you to decide whether or not to take part. If you do decide to take part you will be given this information sheet to keep and be asked to sign a consent form. If you decide to take part you are still free to withdraw at any time without giving a reason and without detriment to yourself. However, it will not be possible to remove your data from the project once it has been anonymised and forms part of the dataset as we will not be able to identify your specific data. This does not affect your data protection rights.

Recording the research sessions is essential to your participation in the study. However, you should be comfortable with the recording process at all times and are free to stop recording at any time.

Will I be paid for participating in the research?

No

What is the duration of the research?

4 X 2hour research sessions, plus implementation of and reflection on actions as planned and agreed during research sessions, across the period October 2018 – July 2019 (Nov 28th; Dec 12th; March 13th; June 12th.)

Where will the research be conducted?

[address supplied]

Will the outcomes of the research be published?

The research will form the researcher's doctoral thesis, and she may seek publication following completion in September 2020. It is likely that the research may also be published as shorter reports in academic and/or professional journals. In all cases, the researcher will contact you if publication is sought.

Who has reviewed the research project?

The research project has been reviewed by the University of Manchester School of Environment, Education and Development Ethics Committee.

What if I want to make a complaint?

Minor complaints

If you have a minor complaint then you need to contact the researcher(s) in the first instance. **ELAINE RATHERAM:** elaine.ratheram@postgrad.manchester.ac.uk
You can also contact the researcher's supervisor CATHERINE KELLY:
catherine.kelly@manchester.ac.uk

Formal Complaints

If you wish to make a formal complaint or if you are not satisfied with the response you have gained from the researchers in the first instance then please contact The Research Governance and Integrity Manager, Research Office, Christie Building, University of Manchester, Oxford Road, Manchester, M13 9PL, by emailing: research.complaints@manchester.ac.uk or by telephoning 0161 275 2674.

What Do I Do Now?

If you have any queries about the study or if you are interested in taking part then please contact the researcher: **ELAINE RATHERAM:**
elaine.ratheram@postgrad.manchester.ac.uk

**This Project Has Been Approved by the University of Manchester's Research
Ethics Committee [2018-5076-7194]**

Appendix 18: Example participant consent form.



An Action Research exploration of how educational psychologists work with children, young people and families from minority cultural and linguistic backgrounds.

Consent Form

If you are happy to participate and for your data to be included in the study, please complete and sign the consent form below.

	Activities	Initials
1	I confirm that I have read the attached information sheet (Final version, 29/10/2018) for the above study and have had the opportunity to consider the information and ask questions and had these answered satisfactorily.	
2	I understand that inclusion of my data in the study is voluntary and that I am free to withdraw it at any time without giving a reason and without detriment to myself. I understand that it will not be possible to remove my data from the project once it has been anonymised and forms part of the data set. I agree to take part on this basis.	
3	I agree to the research session discussions being audio recorded, and understand that the data from these will be used in an anonymised form.	
4	I agree to the use of anonymous quotes.	
5	I agree that any data collected may be published in anonymous form in academic books, reports or journals. The name of the service will also be anonymised.	
6	I agree that the researchers may retain my contact details in order to provide me with a summary of the findings of this study.	

7	I understand that there may be instances where during the course of the focus groups information is revealed which means that the researchers will be obliged to break confidentiality and this has been explained in more detail in the information sheet.	
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Data Protection

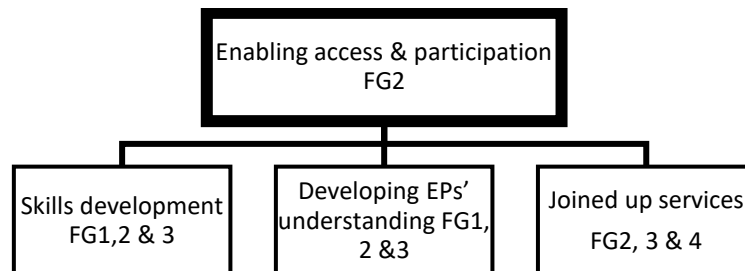
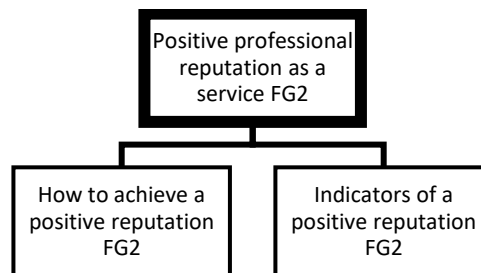
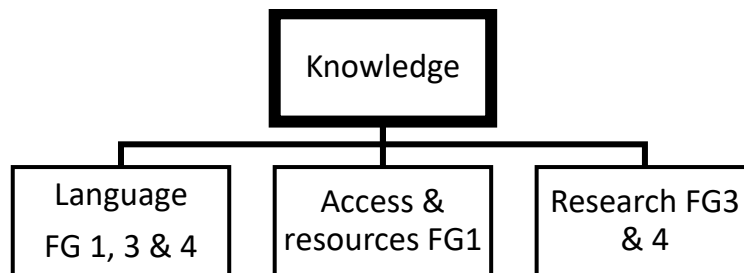
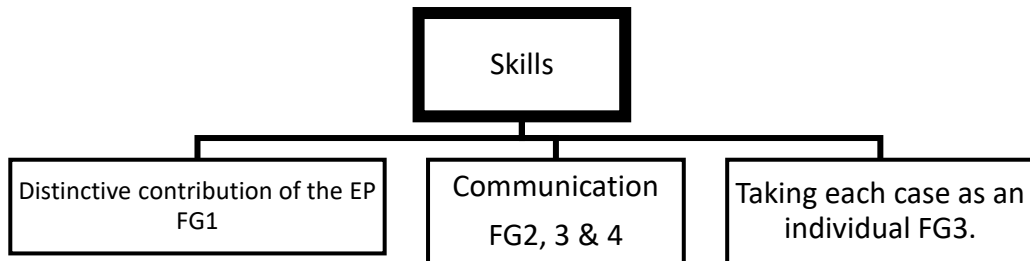
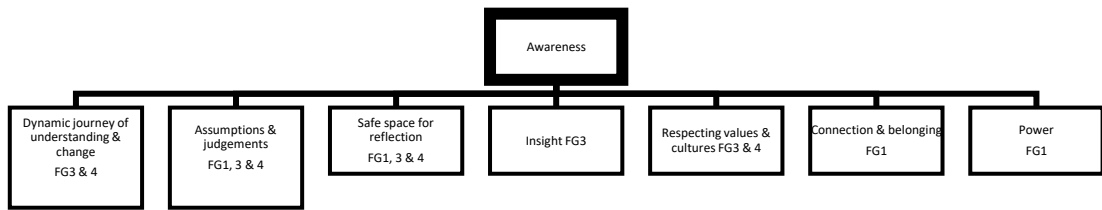
The personal information we collect and use to conduct this research will be processed in accordance with data protection law as explained in the Participant Information Sheet and the [Privacy Notice for Research Participants](#).

Name of Participant Signature Date

Name of the person taking consent Signature Date

[1 copy for the participant, 1 copy for the research team (original)]

Appendix 19: Breakdown of individual focus groups and themes.



Appendix 20: Individual and Organizational Questions to Assess Cultural Humility.

Table 2 Individual and Organizational Questions to Assess Cultural Humility

	Essential questions for critical self-reflection	Essential questions to address power imbalances
Individual-level	<ul style="list-style-type: none"> • What are my cultural identities? • How do my cultural identities shape my worldview? • How does my own background help or hinder my connection to clients/communities? • What are my initial reactions to clients, specifically those who are culturally different from me? • How much do I value input from my clients? • How do I make space in my practice for clients to name their own identities? • What do I learn about myself through listening to clients who are different than me? 	<ul style="list-style-type: none"> • What social and economic barriers impact a client's ability to receive effective care? • What specific experiences are my clients having that are related to oppression and/or larger systemic issues? • How do my practice behaviors actively challenge power imbalances and involve marginalized communities? • How do I extend my responsibility beyond individual clients and advocate for changes in local, state, and national policies and practices?
Institutional-level	<ul style="list-style-type: none"> • How do we organizationally define culture? Diversity? • Does our organization's culture encourage respectful, substantive discussions about difference, oppression, and inclusion? • How does our hiring process reflect a commitment to a diverse staff and leadership? • Do we monitor hiring practices to ensure active recruitment, hiring, and retention of diverse staff? • Does our staff reflect the communities we serve? • Is our leadership reflective of the populations/communities we serve? 	<ul style="list-style-type: none"> • How do we <i>actively</i> address inequalities both internally (i.e., policies and procedures) and externally (i.e., legislative advocacy)? • How do we define and live out the core social work value of social justice? • What are the organizational structures we have that encourage action to address inequalities? • What training and professional development opportunities do we offer that address inequalities and encourage active self-reflection about power and privilege? • How do we engage with the larger community to ensure community voice in our work? What organizations are already doing this well?

From Fisher-Borne, M., Montana Cain, J. & Martin, S. L. (2015) From Mastery to Accountability: Cultural Humility as an Alternative to Cultural Competence. *Social Work Education*, 34 (2), 165-181. DOI: 10.1080/02615479.2014.977244

Appendix 21: Participant-identified implications from presentation of research findings, January 2020.

