

SDEP Anti-Racist
Network
Session
Jan 2025





Session Outline

1. Welcome and Overview of Anti-Racist Network
2. Today's theme: 'TEP Takeover'
3. Reflective Activity: Facilitated by Megan Morrison



Anti-Racist Network

- * Open to anyone who is an EP, TEP or EPIT in Scotland
- * Aim to create a safe space for discussion and action around anti-racism within the profession
- * Meet approx. 4 times in the academic year, dates set at the beginning of the academic session
- * Each session focuses on both input and reflective activity
- * Serves as a function for consultation for wide strategic strands
- * Anyone interested in joining: Scan QR Code



Content Warning & Emotional Safety

Subject and content can be emotive

Aiming to achieve a balance to allows us to sit with discomfort that serves as a springboard for change and action

Please take time to step out if this is required

We do not seek to create a hierarchy of lived experiences and this group explicitly recognises that other marginalised groups also experience discrimination

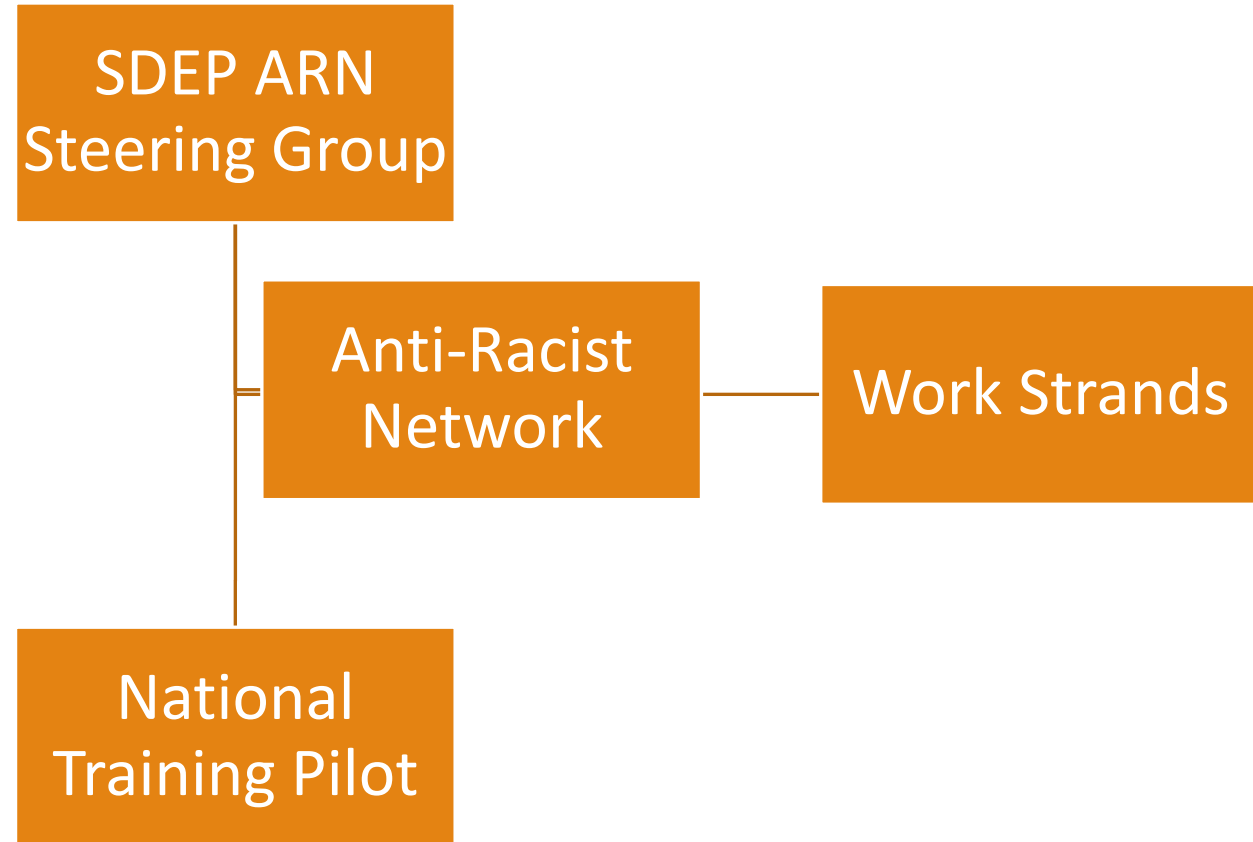
These sessions do often contain difficult challenge questions

We encourage debate and discussion but the questioning of the lived experience of BPOC is not up for discussion

Language and terminology

We ask that you pay attention to any thoughts, feeling and reactions that occur during discussions

SDEP Anti-Racist Network





SDEP Anti-Racist Work Strand

Today's theme:
“TEP Takeover”

Cultural Competency in Educational Psychology Training

Insights and Reflections from Research with TEPs, EPiTs and Newly Qualified EPs

Ashley Cairns, Jemma Coysh and Rachel Beattie

29th January 2025

Overview

1: Introduction to Cultural Competence

2: Our Research/ Findings

3: A Reflective Tool for Trainee and Newly Qualified EPs

4: Reflections and Next Steps

5: Questions and Feedback



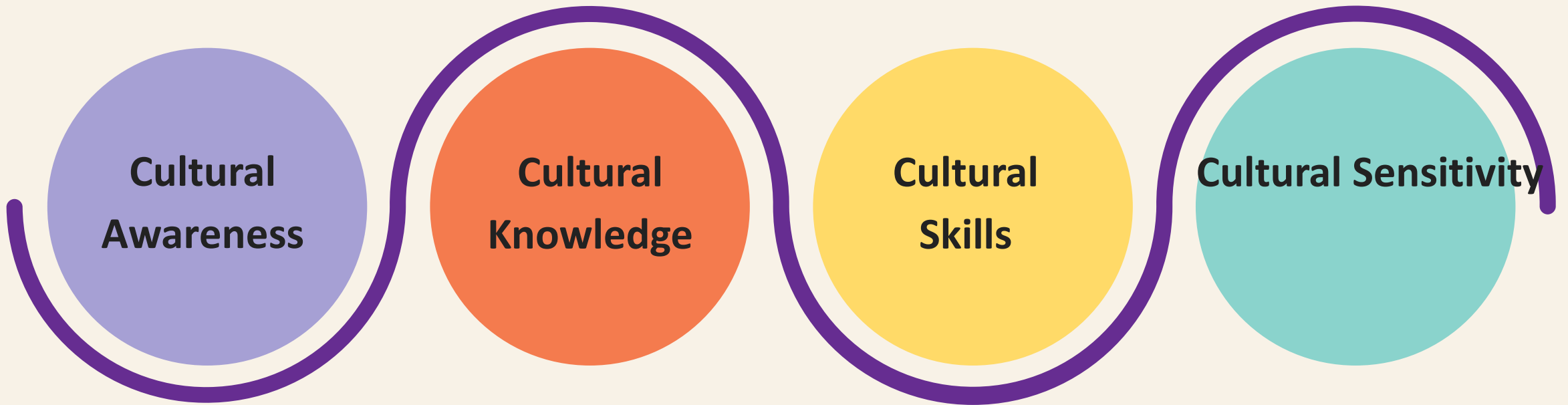
Introduction

What is 'Cultural Competency' in Educational Psychology Practice?

'Cultural Competency' refers to the ability of psychologists to understand, appreciate and interact effectively with individuals from diverse cultural backgrounds. This involves recognising the diversity both between and within cultures, conducting cultural self-assessment and adapting personal behaviours to meet the needs of culturally diverse populations.

Introduction

What is 'Cultural Competency' in Educational Psychology Practice?



Introduction

What does existing research tell us about Cultural Competency in Educational Psychology?

Usmani's (1999) paper highlights the importance of context in EP assessment and the importance of the testers own bias and attitudes. She acknowledges that a lack of context in assessing children from diverse populations can lead to culturally-unfair and inaccurate assessment of a child.

Sakata's (2024) paper reinforces the lack of literature exploring how EPs take culture into account in their work. In her research, she strived to create consensus amongst EPs about the key features of culturally responsive practice to develop a guiding self reflective framework.

Reflection: 25 years apart but we still face the same concerns today, stressing the importance for future EPs to upskill in this area.

Introduction

It is therefore important to consider developing cultural competency as an ongoing journey rather than a definitive goal we can achieve

(Newman & Ingraham, 2020)



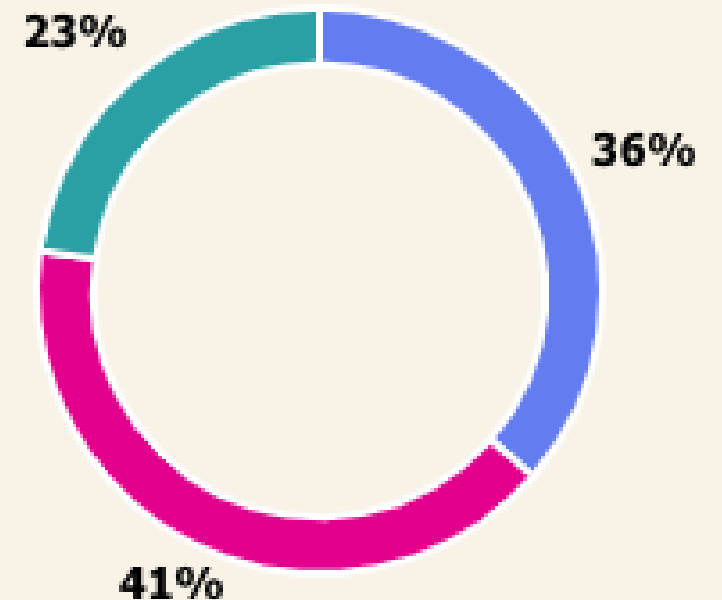
Our Research

We conducted a survey with TEPs, EPiTs and Newly Qualified EPs to explore Cultural Competency in their developing practice.

The aim was to understand their current levels of confidence within their cultural competency, identify what was going well, what could be improved and what was required for improvement.

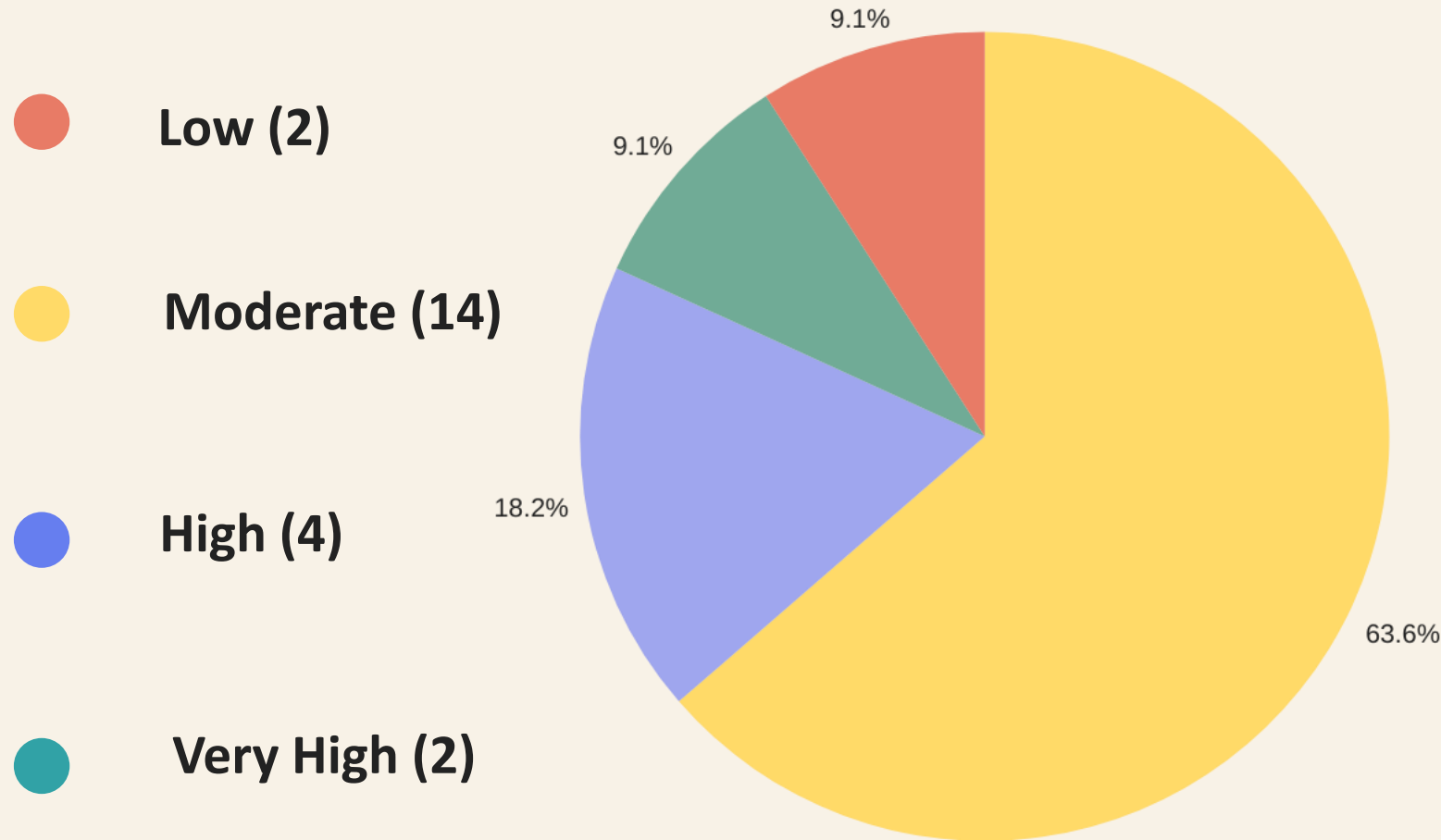
22 TEPs and Newly Qualified EPs responded.

- Year 2 TEP (8)
- Year 3 TEP (9)
- Newly Qualified EPs (5)



Findings

What would you rate your current level of Cultural Competence?

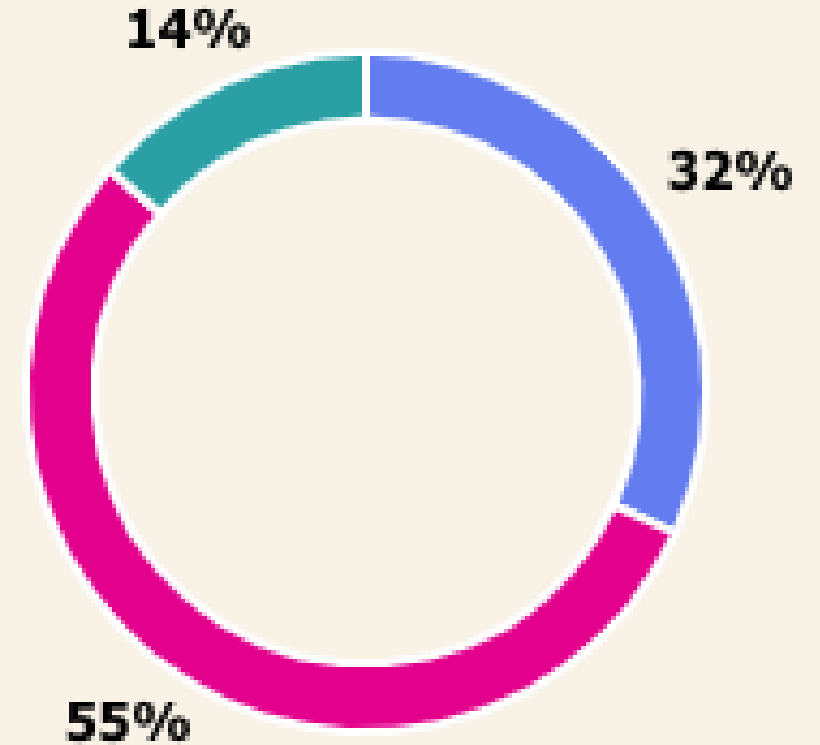


The majority of participants rated themselves as having a **'moderate level'** of Cultural Competence.

Those rating themselves with **'high'** or **'very high'** were EPiTs and Newly Qualified EPs, with perhaps more experience or who are further on in their Anti-Racist journey.

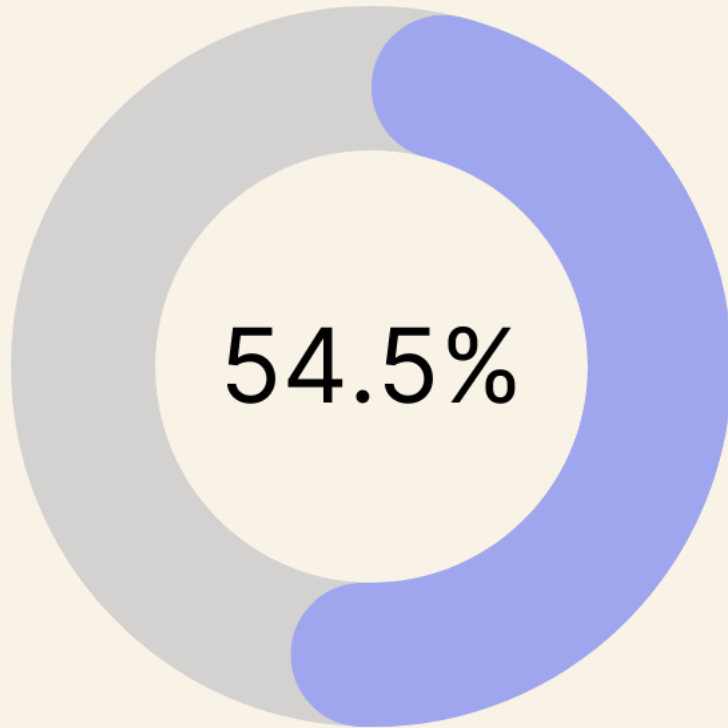
Do you attend the Anti-Racist Network?

- Yes (7)
- Sometimes (3)
- No (12)
- I haven't heard about this network



- 55% (12) participants said that they do not currently attend the network.
- All 22 participants were familiar with the network hosted in Glasgow.
- Potential barriers could include time to attend with competing demands/ awareness of different ways to attend network (i.e. via Teams).

How well did your training towards becoming an EP prepare you to work with culturally diverse populations?



The majority (54.5%) (12) said that their training was **'adequate'** in preparing them to work with people from different cultural backgrounds.

13.6% (3) participants said that the training prepared them **'well'** to work with culturally diverse populations, suggesting more could be done to prepare future EPs in this area.

What specific areas of Cultural Competence do you feel need more emphasis in EP training in Scotland?

A thematic analysis identified a need for improved training across all 5 core functions



Across the five functions there was a common theme in relation to the need for further self-reflection

Q: Can you give an example of culturally competent practice you have implemented in your work or seen on placement?

*“Following a meeting with a family who required an interpreter to support communication, the link EP and I reflected that it would be beneficial for the parents to attend some autism-based parenting networks or access more information in Romanian. I reached out to the Neurodiversity Professional Helpline in my authority to investigate any resources. They signposted me to **SEMA (Scottish Ethnic Minority Autistics)** who are currently working on finding some appropriate resources to share with the family”*

(Year 2 TEP)



- Network of translators who are either neurodivergent or carers of neurodivergent people.
- Work with Scottish culturally diverse communities to make connections, facilitate peer support and improve understanding of autism.
- Since 2023 they have been working to create relevant and requested resources in accessible formats to allow those from diverse communities to have a better understanding of autism in ways that are meaningful to them.

SCAN ME



What are the main challenges you face when implementing culturally competent practice?

Theme 1: Defensive / Challenging Attitudes

"I feel the collective sigh from the room when I raise these conversations"

"Concerns about the 'single story' that people still have around culture... as if culture is a blanket thing without differences"

"Barriers can be the systems around us"

Theme 2: Time Constraints

"Competing demands in terms of developing my own practice"

"Time to explore how to bring this into wider practice"

Theme 3: Lack of examples

"Not having viewed any examples while shadowing, it's hard to know where to start where to start when you have not seen it before"

"Greater opportunities to learn across services would be beneficial in supporting future practice"

"It would be beneficial to hear about the practice of others in this area"

What support resources do you require to enhance your Cultural Competence in your practice?

Theme 1: More practical resources

“Any specific resource that supports bringing more awareness to how cultural competence is key in practice”

“More resources and recommended reading”

Theme 2: Sharing practice

“More practical examples of what cultural competency would look like in practice. Often we are given examples of what it is not but not what is it”

*“It would be helpful to hear about the practice of others”
(e.g case studies)*

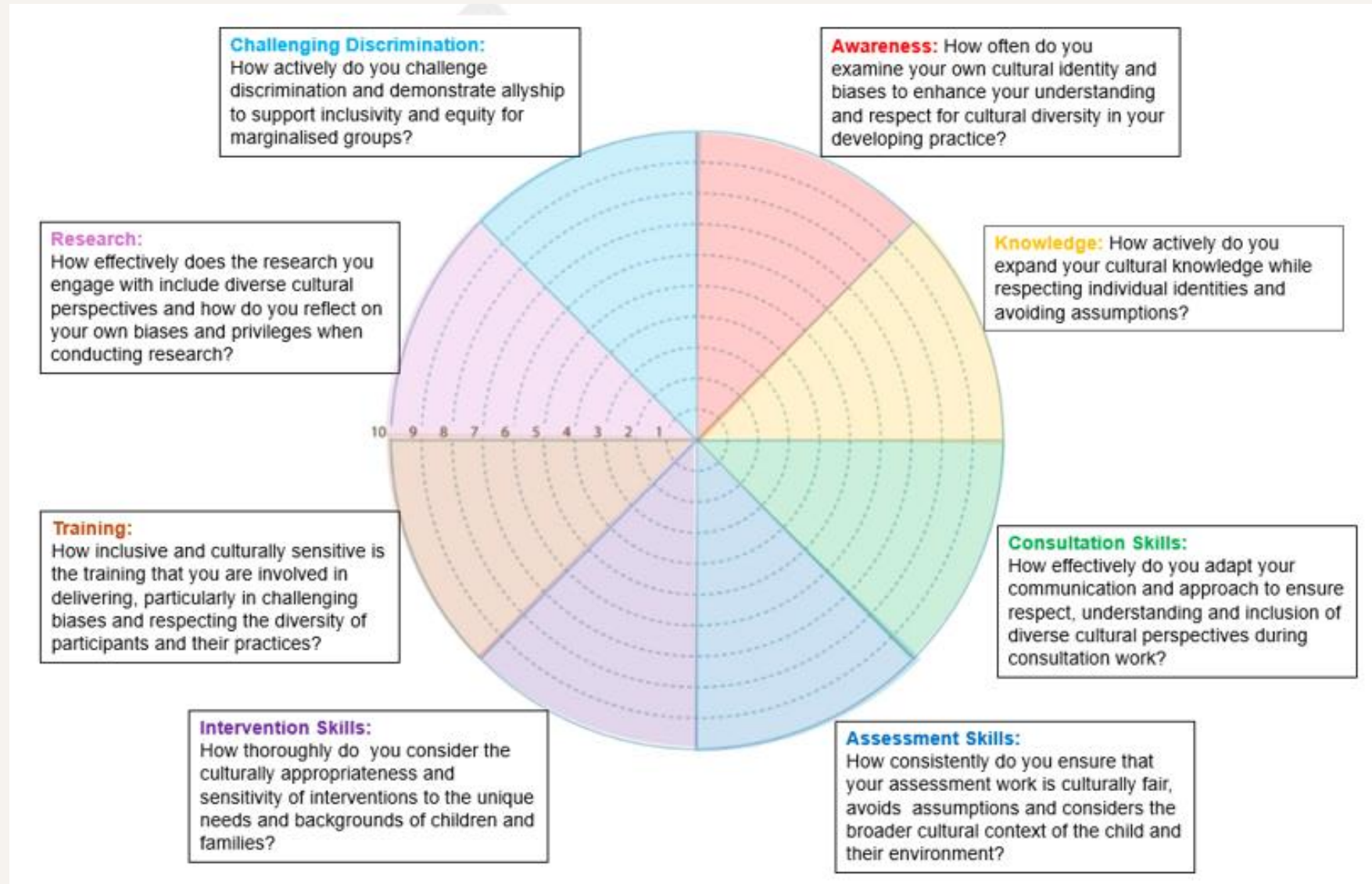
Theme 3: Engagement & Collaboration

“I feel more engagement with charities and more opportunities for community work would help”

“More opportunities for dialogue, more input from practitioners of different cultures”

“Continued engagement in anti-racist network”

A Reflective Tool for Trainee and Newly Qualified Educational Psychologists



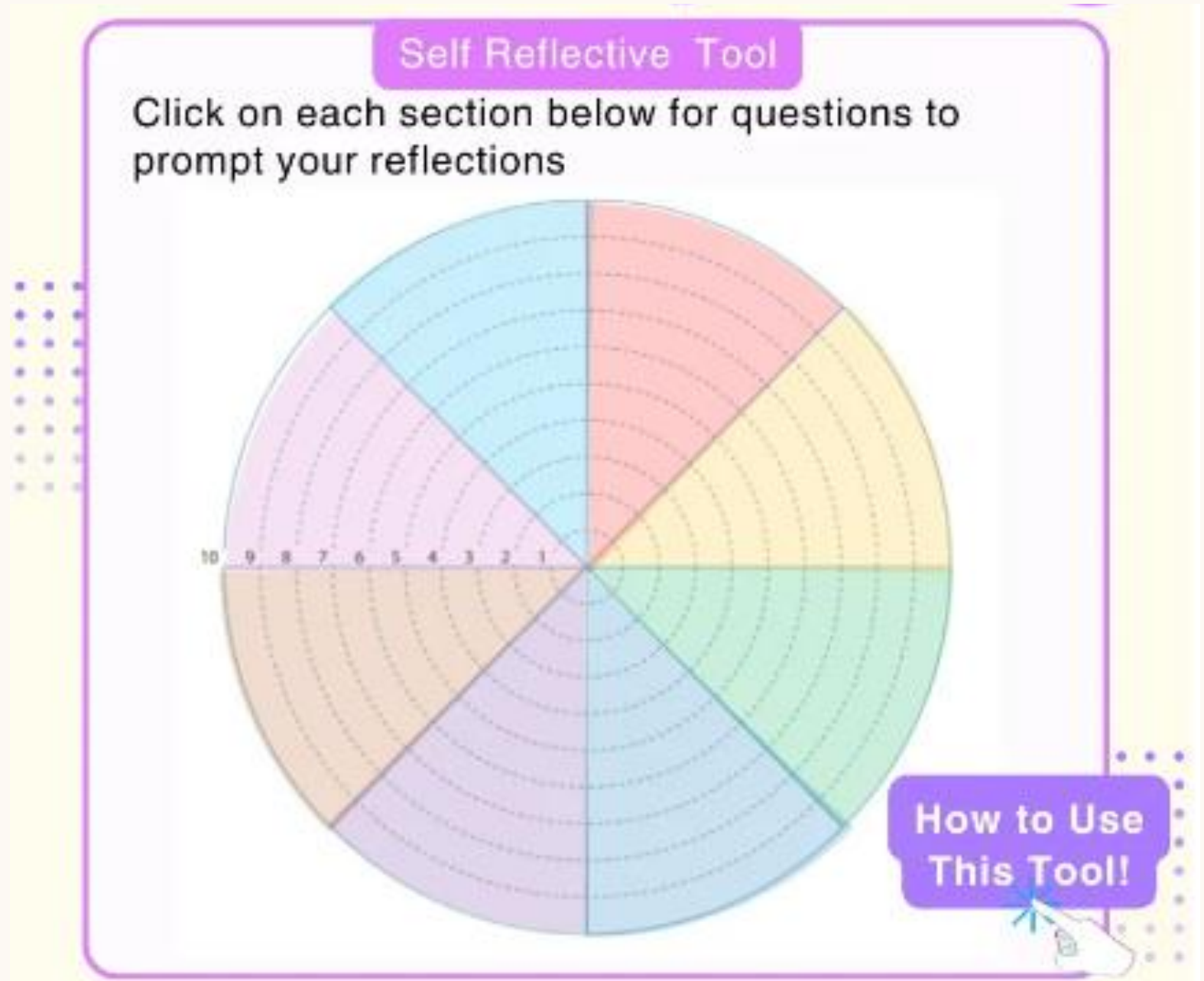
A Reflective Tool for Trainee and Newly Qualified Educational Psychologists

Awareness	Knowledge	Consultation Skills	Assessment Skills
<ul style="list-style-type: none"> • In what ways do you value diversity and view human differences as positive? • How does your own ethnic, cultural or racial identity shape your interactions with others? • What assumptions or stereotypes do you hold about people from different cultures and how do you address these to reduce harm? • How does your cultural perspective influence what you consider 'appropriate', 'normal' or 'superior' and how do you reflect on these judgements? • How often do you seek opportunities to learn about cultural differences, connect with diverse communities and reflect on the impact of power, privilege and oppression? • How do you acknowledge the ways in which you may benefit from privilege, such as racial, cultural or social privilege? 	<ul style="list-style-type: none"> • How do you approach mistakes as opportunities for growth and demonstrate commitment to learning about cultural competence? • How do you expand your understanding about cultural groups while respecting individuals' unique identities and avoid assumptions or stereotypes? • How do you seek knowledge from diverse resources without placing undue responsibility on marginalised communities to fill gaps in your understanding? • How do you use your awareness of historical and current injustices to inform your practice? • How does your own cultural background and perspective shape your understanding of others, and how do you challenge yourself to move beyond it? 	<ul style="list-style-type: none"> • How could communication be adapted to ensure respect and effectiveness with individuals or groups whose cultural perspectives differ from your own? • What can you do to actively seek to understand and validate the perspectives of the child, family and other professionals? • How could you identify and address any racial biases or cultural attitudes (both your own and other professionals or systems) that may prevent you from fully understanding the child's experiences? • How do you ensure your approach avoids imposing a white-centric cultural bias and instead values and integrates the cultural assets of the child and family? • When working with multilingual children or families, how do you consider and address their specific needs to ensure they can fully participate and share their views during consultations? 	<ul style="list-style-type: none"> • Are the assessment tools that you are using fair for all children or are they shaped by white cultural norms and experiences? • Are you taking the time you need to pause, step back and explore other possible hypotheses, explanations or perspectives? • Have you thought about the child's cultural background and that of their family? • How have you involved the child's parents or caregivers in the assessment process, and have you encouraged and supported their participation? • Have you considered the culture within their school or learning environment? • How might the child's culture and race intersect with other parts of their identity, like their gender, family background or additional support need? How could these overlaps affect their experiences and the support they need? • If English is not the child's home language, have you thought about their experiences of learning English and have you considered how their school experience might differ from monolingual English speakers?

A Reflective Tool for Trainee and Newly Qualified Educational Psychologists

Intervention Skills	Training	Research	Challenging Discrimination
<ul style="list-style-type: none">• Are the interventions you are suggesting or using culturally fair, or are they based only on white cultural experiences, research and norms?• Are you actively participating in initiatives, whether big or small, that promote understanding and connection between different cultural groups?• If your intervention involves working with a family, have you taken time to understand the family's cultural context and their specific needs?• Have you considered the impact of racial trauma (including generational trauma) on the family and child and how could you provide support to address this through the intervention?	<ul style="list-style-type: none">• Have you thought about your own biases or cultural norms, and how they might influence the information you choose to include in your training?• Are you assuming that all participants and the children they work with are white or share a similar cultural background, and if so, how can you avoid this assumption in your training?• Does the research or evidence you are sharing in your training come from a wide range of cultural backgrounds or does it focus mainly on white populations?• If the research doesn't include diverse cultural perspectives, you pointed this out and advised caution in applying the approach or theory too broadly?• Have you encouraged participants to reflect on their own biases and cultural norms when using the knowledge that they gain from the training in their practice?	<ul style="list-style-type: none">• When consulting with or conducting research, does the research include participants from a wide range of cultural backgrounds?• Have you critically examined the research process and findings, ensuring that it's inclusive and respectful of cultural differences?• Where you are engaging in data analysis, have you reflected on your own biases and how these may have influenced how you understand and interpret the data?• How does your own privilege and identity as a researcher affect my interactions with the participants?• Are you ensuring that the voices of diverse participants are truly heard and valued?	<ul style="list-style-type: none">• How do you respond when you witness racist or discriminatory behaviour?• When you notice potentially harmful views or actions, do you challenge them?• How are you developing the skills needed to challenge discrimination in a constructive way?• How do you reflect on instances where you have failed to act against discrimination? What might be influencing your inaction and how can you work to overcome it?• How do I reflect on and, where appropriate, challenge biases or assumptions held by stakeholders that may influence their perceptions of the child or the information they provide about them?

ThingLink



Reflections and Next Steps

Reflections

- Role of trainees in identifying development needs in this area and seeking out conversations/ shadowing/ independent work to develop Cultural Competency.
- Role of university in preparing trainees to work with diverse groups.
- Role of placement services in providing trainees with opportunities to shadow/ experience difficult conversations and situations to develop Cultural Competency. However, we recognise ethical considerations around this.

Next Steps

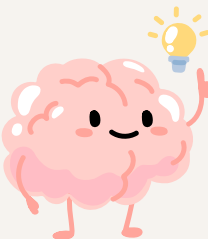
- Focus group consultation with TEPs, EPiTs and Newly Qualified EPs to trial and further develop tool.
- Potential focus group consultation with EPs across services in Scotland.
- Links with Dundee University MSc Tutors.
- Links with Anti-Racist Network Working Groups.

We welcome any questions or reflections at this time.

**Feedback and/or Sign Up for
Trial and Focus Group**



**Access to Tool via
ThingLink**



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Sakata, E. (2024). A self-reflective framework for culturally responsive educational psychology practice. *Educational Psychology in Practice*, 40(3), 241–278.

Usmani, K. (1999). The influence of racism and cultural bias in the assessment of bilingual children. *Educational and Child Psychology*, 16(3), 44–54.

What specific areas of Cultural Competence do you feel need more emphasis in EP training in Scotland?

CONSULTATION

Theme: Self Reflection on Cultural Importance

“More teaching about white privilege, micro aggressions, self assessment of our own cultural competence with an awareness of the impact of growing up in a white society with systemic racism.”

“I found the Anti-Racist training in Glasgow useful in terms of ‘calling in’ and reflecting on my own bias... I was lucky I was able to access this on placement, however, it would have been a good opportunity to have this on the course.”

“Cultural Competence is an ongoing process. The training route should incorporate reflective practice that encourages future EPs to continually assess their cultural knowledge and adapt to new challenges.”

What specific areas of Cultural Competence do you feel need more emphasis in EP training in Scotland?

ASSESSMENT

Theme: Culturally Fair Assessment

“Many psychological assessments are based on white, middle-class populations which may not be suitable for diverse groups. Training should include strategies for selecting, administering and interpreting assessments in culturally appropriate ways as well as understanding their limitations.”

“The training route should prioritise teaching how to recognise and mitigate unconscious bias to ensure fair assessments and interventions.”

“The training route should raise more awareness of how different types of assessment may lead to unfair assessments of diverse populations and enhance TEPs skills to avoid this.”

“Determining appropriate assessments that are culturally sensitive.”

What specific areas of Cultural Competence do you feel need more emphasis in EP training in Scotland?

INTERVENTION

Theme: Offering Culturally Sensitive Support

“More of a focus about how neurodiversity is understood in different cultures... and some practical input on how to respond sensitively and helpfully.”

“Culturally sensitive ways to support stigma associated with ASN.”

“How play looks in different cultures.”

“More information about different parent-care practices across the world... and how to work in a culturally respectfully way with these families.”

What specific areas of Cultural Competence do you feel need more emphasis in EP training in Scotland?

TRAINING

Theme: Comprehensive Cultural Competency Training

“While the training touches briefly on the topic, it doesn’t go far enough, particularly given the increasing diversity within education settings.”

“Input from lived-experience, more storytelling, practice sharing and opportunities to engage with charities and agencies would have been really helpful.”

“It would be good to receive training in working with interpreters, understanding linguistic-nuances and avoiding miscommunication.”

What specific areas of Cultural Competence do you feel need more emphasis in EP training in Scotland?

RESEARCH

Theme: More Diversity in Research & Cultural Critiques of Theories

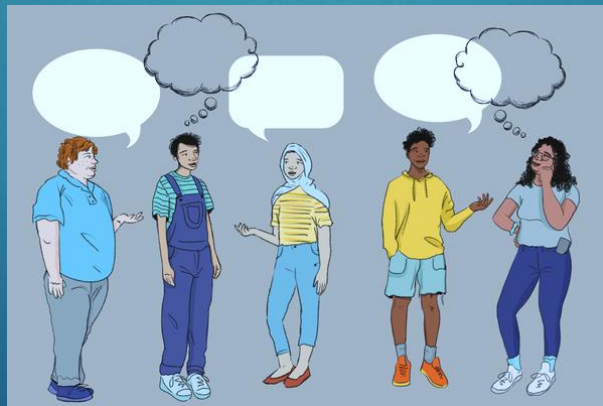
“More emphasis on the cultural critiques around the theories we use in practice.”

“Incorporating more diverse research for things like PBL.”

“More awareness of WEIRD (Western, Educated, Industrialised, Rich and Democratic) in research, psychological theories and assessments.”

Classroom Race Talk: Perspectives from One High School Community in Scotland

PRESENTER: LEENA PATEL



Why Study Classroom Race Talk?

- ▶ Research illustrates classroom conversations about race and racism can have positive effects on young people's development (Hughes et al., 2007; Skinner & Meltzof, 2019; Sue, 2013).
- ▶ Some benefits include:
 - Improving race relations
 - Increasing social harmony
 - Reducing prejudice and misinformation
 - Enhancing racial literacy
- ▶ Such evidence provides a strong rationale for implementing 'race talk' in classroom contexts.



Implementation of Classroom Race Talk

Rational for the study:

- ▶ No research in the UK or Scottish context.
- ▶ No research which explores the supports and/or barriers from the perspectives of class teachers and/or pupils.

Supports

Individual Factors

Teachers' belief that talking about race and racism is important

Institutional Factors (school factors)

Training and support from senior leaders

Systemic Factors (social & political factors)

Social events/social movements
UK education policies

Barriers

Individual Factors

Teacher's implicit racial bias
Fear/concerns of being perceived as a racist

Institutional Factors (school factors)

Lack of support from Senior Leaders and parents

Systemic Factors (social & political factors)

Divisive Concepts Legislation in America

Methodology

- ▶ A qualitative, exploratory, non-experimental design.
- ▶ Semi-structured interviews - primary method of data collection.
- ▶ Reflexive thematic analysis (Braun & Clarke, 2012) - primary method of data analysis.
- ▶ One high school in Scotland volunteered to participate.
- ▶ All senior leaders, middle managers, class teachers and pupils from the high school community were invited to participate.
- ▶ A total of 8 participants volunteered.

Participants

Pseudonym	Position in the School Community	Gender Self-identification	Racial-Ethnic Self-identification
George	Geography Teacher	Male	White Scottish
Kate	History Teacher	Female	White Scottish
Andrew	Religious, Moral and Philosophical Studies (RMPS) Teacher	Male	White Scottish
Kiran	S2 Pupil	Non-Binary	British Indian
Esha	S5 Pupil	Female	Slovakian Asian-Bengali
William	Head of Support for Learning	Male	White Scottish
Sarah	Head of Department for Social Subjects	Female	White British
Claire	Depute Head Teacher	Female	White Scottish

Findings

	Main Themes and Sub-themes
Theme 1	Belief that classroom race talk is important
Theme 2	Difficulty of integrating race talk into the school curriculum <ul style="list-style-type: none">• <i>Restrictions of exam-based curricula</i>• <i>Seeing the relevance of classroom race talk</i>
Theme 3	Fear of committing a racial blunder <ul style="list-style-type: none">• <i>Negative consequences of racial blunders</i>• <i>Confronting the racial blunder</i>
Theme 4	Presence of race talk allies
Theme 5	Building confidence in facilitating classroom race talk

Theme 1: Belief that classroom race talk is important

I feel like um talking about race is important because it's like important to like um see it as a factor
(Esha, S5 Pupil)

I think it's very important to look at race
(Andrew, RMPS Teacher)

I think it's important to show that actually you can acknowledge that there are different races
(George, Geography Teacher)

Theme 2: Difficulty of integrating race talk into the school curriculum

► *Restrictions of exam-based curricula*

...we are restricted by SQA, and what they want us to teach...for example, in the History course they look at immigration, but the groups they look at, they look at Lithuanians, Italians, um I can't remember the other group [Irish immigrants], and one young person in the class sort of commented saying, "Well, why are they all White?" (Sarah, Head of Department for Social Subjects)

Theme 2: Difficulty of integrating race talk into the school curriculum

► *Seeing the relevance of classroom race talk*

Some students [are] really keen to discuss [race], others [are] really, really not keen, especially with the older class. You can see some of them like, “Come on, why are we not doing exam stuff, exam stuff, exam practice?”, and it's trying to show them that it's important (Kate, History Teacher)

Theme 3: Fear of committing a racial blunder

► Negative consequences of racial blunders

...people are worried about making a mistake...they might be using old fashioned language at home...and it may be a term like Coloured that my, you know, people of my mum's generation may use and may not be aware that actually we've moved on from that
(William, Head of Support for Learning)

...like me and my friend were talking about like, you know, race and um the person said, "But Kiran's Black, right?", and then, you know, it just shows about how, you know, just like um it could be considered ignorant (Kiran, S2 Pupil)

...in facilitating conversations about race, you are opening up a dialogue that could potentially hurt or offend people (George, Geography Teacher)

Theme 3: Fear of committing a racial blunder

► Confronting the racial blunder

I think it's important to feel confident about making mistakes, and I suppose that's something that, you know, we say to our young people across the rest of the curriculum, you know, the way you learn is by making mistakes and I suppose that's how we should approach race talk.
(William, Head of Support for Learning)

Some of the young people will say things within race talk, and I can't think of anything off the top of my head apart from the use of the N-word, not understanding the history of it. And it's that education of again, we get things wrong, we need to learn and ensure it doesn't happen again (Claire, Depute Head Teacher)

Theme 4: Presence of race talk allies

...like I said, not a lot of people talk about it [race], but when we do, I think the main thing is the teacher, you know, trying to like explain more and get people's views on it (Kiran, S2 Pupil)

...it would help a lot knowing that there's other support. But if it's just me, it makes it look a lot more harder, because I know like I'm on my own in this. But, you know, with friends, it makes it easier because I know that like, you know, if I can't like, if I get a bit confused, or like if I don't know what to say, they'll be able to help me with things like that (Kiran, S2 Pupil)

I feel like I'm put on the spot...like honestly, why do you [other students in the classroom] expect me to have like all this knowledge about a topic? Yeah, I'm a person of colour so like I have the [lived] experience, but every person of colour has a different experience, and I can't just like represent all the people of colour because I'm Bengali. Like a Black person would have a different experience (Esha, S5 Pupil)

Theme 5: Building confidence in facilitating classroom race talk

...if you're not comfortable in, you know, leading certain [race-related] conversations, if they pop up during a lesson, then you can only do what you're comfortable with, and then that's where the training side of things come in (Sarah, Head of Department for Social Subjects)

If I had been provided with a pre-existing lesson plan, 'Let's Talk about Race', um what are issues um around race that Scottish people um might benefit from discussing, something like that, if I had a package, maybe a lesson or two, that could have been really useful (George, Geography Teacher)

Limitations and Future Directions

- ▶ No White pupils volunteered to participate.
- ▶ Small-scale study – we should not assume that all Scottish educators and pupils would have similar experiences and/or similar views.
- ▶ No parents/carers were invited to participate.

References

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LET'S GET POLITICAL?

Exploring the Role of the Educational Psychologist
as a Human Rights Defender



Hannah Sissons - Educational Psychologist in Training: Perth and Kinross Council

HOUSEKEEPING

Sensitive Topics which may be triggering

- Please feel free to leave at any point
- Please do contact me if you need to discuss anything from this workshop

Respectful of each other

- Please do not interrupt others in discussion and be mindful of how we might impact others in this space.

Assumption that human rights do exist.

COMING UP...

- Dissertation: Rationale, Literature, Framework, RQs and Method
- Themes from Research
- Implications for Practice



RATIONALE

- HRD is an established term: someone who works to promote and protect human rights.
 - Values of wellbeing and dignity
- Dearth of literature in human rights despite working under UNCRC
- Main emphasis on Pupil Voice/mainstreaming and inclusion
- Lack of consensus amongst EPs
- Call for more significant involvement of EP in policy-engaged research



LITERATURE

1) Inclusion and Protected Characteristics

- Concern about legal obligation to support CYP who are transgender and nonbinary within UK educational settings.
- Use of Pupil Voice = performative in systems which restrict ability to form identity and where CYP experience discrimination

2) Social Justice and Ecological Systems

- Lack of focus on socio-economic status
- Link to trauma-informed practice
- EPs undecided on profession-wide commitment to concept of social justice

3) Political Engagement and Identity

- Interventions often reflect westernised, individualistic societies.
- BPS: promote inclusion and reduce inequalities



DISSERTATION FRAMEWORK:

- Conceptual Phenomenological Framework
- Principles of lived-experiences, embodiment and sense of agency
- Holistic picture of the person, focus on interactions and relationships within the world



RESEARCH QUESTIONS

1. To what extent do Educational Psychologists identify as Human Rights Defenders?
2. In what way do practitioners report their view on this as influencing and impacting their practice?

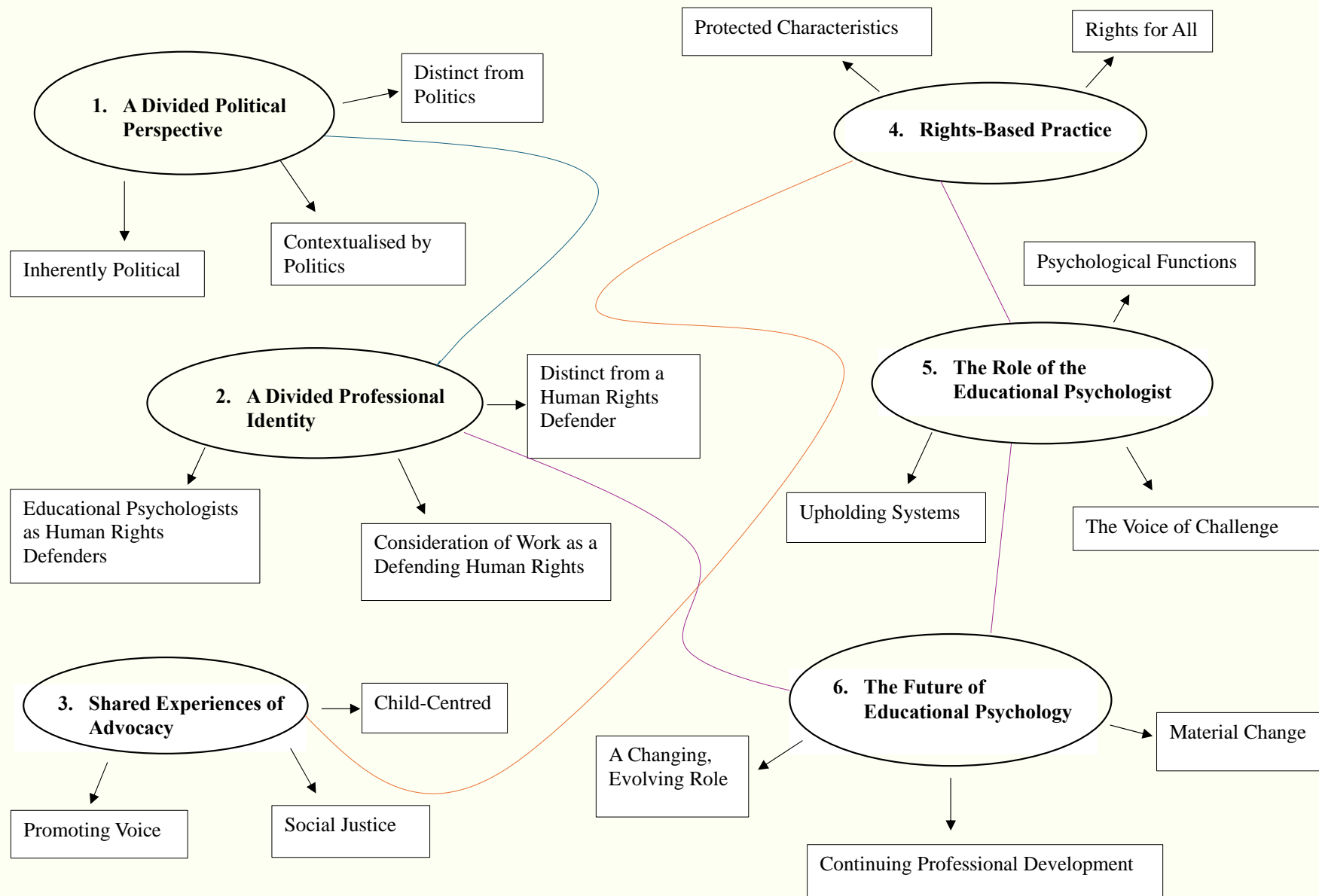


DISSERTATION METHOD:

- 32 Services were invited across Scotland
- Online Qualitative Survey
- 10 Question survey
- 36 respondents
- Thematic Analysis



THEMATIC MAP...



IMPLICATIONS FOR PRACTICE

1

Conceptualisations of Children's Rights

- Language concerning human rights
- Perceptions of 'child'

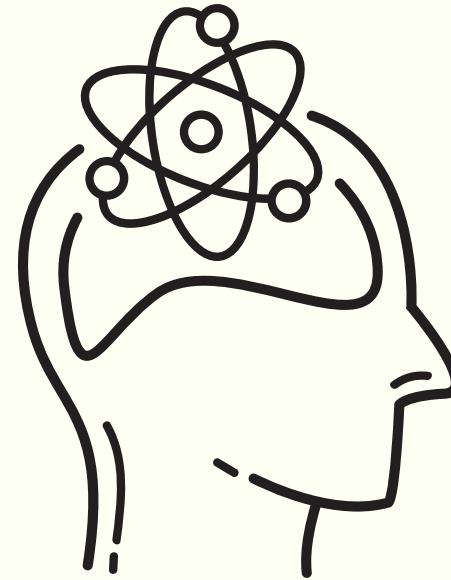


IMPLICATIONS FOR PRACTICE

2

Frameworks for Practice

- Descriptive frameworks but lack of normative frameworks.
- The Five Connections Human Rights Framework.
- Useful for implementation science



IMPLICATIONS FOR PRACTICE

3

From Identity to Action

- Challenging or upholding systems?
- Facilitation of reflective practice: for example how positive psychology may restrict human rights
- Fostering services which model HRs





QUESTIONS?



Thank
You!

A reflection on the importance of multicultural literature in schools

Marilisa Scognamiglio

Overview

- ▶ What is multicultural literature?
- ▶ Why should we use it?
- ▶ Our collaborative research project
- ▶ How has this shaped my EP practice

What is Multicultural Literature?

- ▶ **Historical definition** - refers to literature/storybooks which includes, or is written by minority ethnic individuals (Bishop, 1992)
- ▶ **Current definition** – refers to literature which includes the voices of individuals and communities who have been previously marginalised due to their race, culture, religion, gender and/or socioeconomic status (Salas et al., 2002)
- ▶ **Aim is to:**
 - promote the voices of communities who have previously been silenced (Yokota, 2001)
 - increases opportunities for minority ethnic representation



Literature review

- ▶ Limited amount of literature on the impact of multicultural literature in schools
- ▶ Research suggests it encourages children and young people to:
 - ▶ Embrace diversity
 - ▶ Engage critical thinking
 - ▶ Engage in racially led conversations
- ▶ However, if poorly selected, it could misrepresent and stereotype minority ethnic groups and reinforce racial prejudice and bias (Goo, 2018)

Collaborative project research

- ▶ Primary School with 85.6% minority ethnic pupil population.
- ▶ Identified a need for minority ethnic representation in children's literature
- ▶ Developed a bespoke multicultural literacy intervention
- ▶ Four 90-minute workshops
- ▶ Authors supporting children to question minority ethnic representation
- ▶ 18 children created and published their own stories



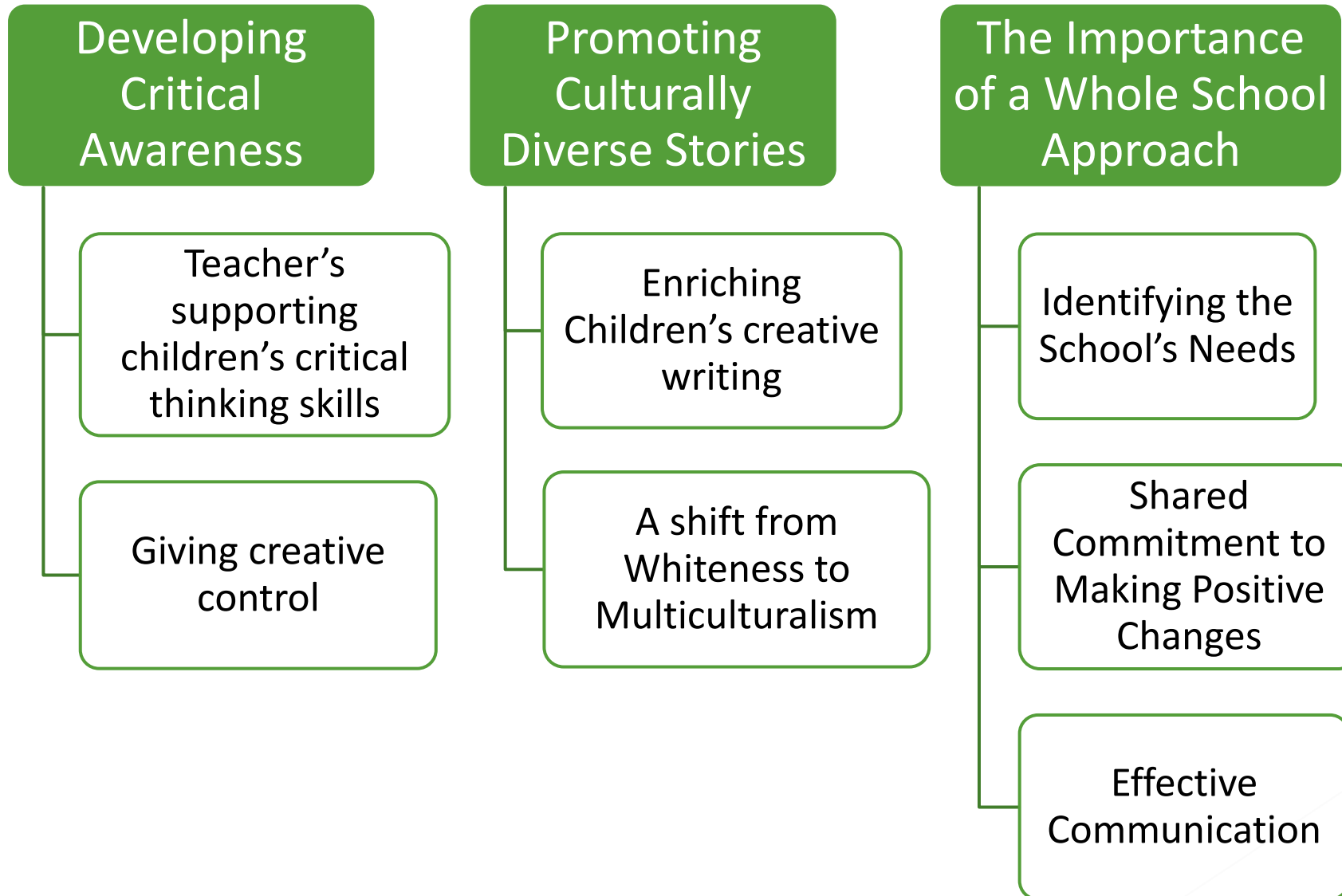
Research Design

- ▶ Primary School recognised by Local Authority Psychological Services for good practice in promoting cultural diversity in children's literature
- ▶ Qualitative study with four focus groups to triangulate data across the individual, classroom, establishment and community levels
- ▶ Braun and Clarke's (2006) six phases of thematic analysis

Research Aims:

1. To explore the effects on children's creative writing post-multicultural literacy intervention
2. To identify best practice recommendations in the implementation of a multicultural literacy intervention

Thematic Analysis: Overarching Themes





Theme 1: Developing Critical Awareness

- Findings from the focus group data highlighted the importance of reflecting on, and questioning, children's literature to develop, and deepen, school staff and pupils' critical awareness skills.

Two sub-themes:

- Teachers Supporting Children's Critical Thinking Skills
- Giving Creative Control

Theme 1: Developing Critical Awareness

Subtheme 1: Teachers Supporting Children's Critical Thinking Skills

Teachers as critical thinkers:

"When our children don't see themselves in resources, we pose critical questions to make them aware that they should be!"
(Class Teacher)

"They [the class teachers] recognised that the children weren't seeing themselves in the stories, and the stories which they were reading didn't look like them and didn't have cultural backgrounds which mirrors theirs" (A&I)

Pupil's as Critical thinkers:

"I learned to use and respect names that are different to ours and also to realise that there is not enough of our own names in these books" (Pupil)

"Most books we were reading had white names" (Pupil)

Theme 1: Developing Critical Awareness

Subtheme 2: Giving Creative Control

Listen to the voices of minority ethnic children by having it child-led

“If you allow the children to lead it then it becomes exactly what they need it to become, not just for their learning” (Class Teacher)

“You need to put the child at the centre” (SMT)

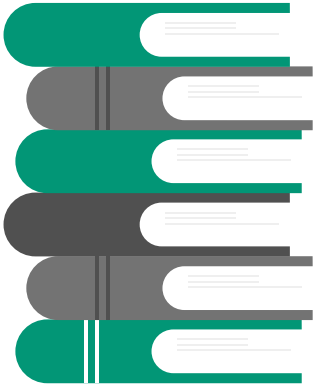
Children felt empowered:

“[I was] feeling good about myself, expressing my story, explaining my story, making myself feel good [about] my story” (Pupil)

“Nothing was off limits for the children which gave them the freedom to write” (A&I)

“It has given the children the freedom to express themselves and see themselves in their writing” (Class Teacher)

Theme 2: Promoting Culturally Diverse Stories



- ▶ By actively promoting culturally diverse stories through the multicultural literature intervention, findings from the focus groups demonstrate that this promotion appeared to have a positive impact on the pupils who took part in the intervention.

Two subthemes:

- ▶ Enriching children's creative writing
- ▶ A shift from whiteness to multiculturalism

Theme 2: Promoting Culturally Diverse Stories

Subtheme 1: Enriching children's creative writing

Being encouraged to draw upon their own cultural backgrounds supported children to further develop their writing skills:

“We needed to help them with their creativity and part of that is having the language and the experience of being able to do that”
(SMT)

“When writing about their own culture, their stories are more detailed and richer. They can write about things that they are familiar with” (SMT)

“I know more ways to describe people now”
(Pupil)

“The narrative of children’s stories became more concise, as they started to write stories about children that they identified with, their ideas become more formed” (Class Teacher)

Theme 2: Promoting Culturally Diverse Stories

Subtheme 2: A Shift from Whiteness to Multiculturalism

With support from the adults around them, the children shifted from white names to multicultural names, and developed multicultural characters and stories:

“Evaluating [children’s creative] writing in 2022 compared to 2019 showed a real shift. Children have gone from writing about characters called Alice and Max to writing about characters called Abbasah - who wears a hijab!” (Class Teacher)

“We then noticed that Sarah changed quickly to Zara”
(A&I)

“It allowed the children to not just change the name, but also the background and character, and the characteristics of the character that changes the [character’s] backstory” (Class Teacher)

“We used to write white names like John and Max, but now we write different names like Ibrahim and Aisha”
(Pupil)

Theme 3: The Importance of a Whole School Approach

- ▶ The implementation of this multicultural literature intervention was part of the primary schools' vision to promoting a culturally diverse school.
- ▶ 3 subthemes:
 - ▶ Identifying the school's needs
 - ▶ Shared commitment to making positive changes
 - ▶ Effective communication



Theme 3: The Importance of a Whole School Approach

Subtheme 1: Identifying the school's needs

Tailoring intervention to the needs of your school:

“Knowing the children is essential, to identify gaps and know their diversity” (Class Teacher)

“[Our] vision was born with evidence which we had around us and finding out where are the gaps” (Class Teacher)

“Think about the children that they are teaching and what their needs are. Knowing where the gaps in literature are - is it children with autism that aren't represented? Is it about finding an author who is autistic to come in?” (Class Teacher)

Theme 3: The Importance of a Whole School Approach

Subtheme 2: Shared commitment to making positive changes

Commitment to a culturally responsive whole school with strong leadership to overcome systemic barriers:

“The Head Teacher realised that there’s not enough cultural names and religions in our books” (Pupil)

“Our children are problematised in the education system, but it’s not our children’s problem to solve; they didn’t create it. It’s up to us to solve it.”
(Class Teacher)

“We came up against some resistance when it came to raising the profile of the project. It showed me that there are larger systemic barriers to building a diverse range of literature and that many people do not recognise that people in our communities are still not represented in the books they read” (Class Teacher)

“the only reason our children get the breath of education is because she [the Head Teacher] is brave enough to challenge this” (SMT)

Theme 3: The Importance of a Whole School Approach

Subtheme 3: Effective communication

Good communication in the running of the workshop:

“The communication was really good. If we confused or unsure about something, we felt comfortable asking that question” (A&I)

Importance of teacher involvement:

“We were in bubbles because of covid and that meant not all the teachers were involved. And that has caused a problem in a way as our work now is to make it relevant to their teaching and learning. The eighteen children came from three different classes, but none of their class teachers were there” (SMT)

Conclusion

The intervention helped to:

- ▶ Develop pupils' critical awareness skills
- ▶ Enrich pupils' creative writing skills
- ▶ Normalise multiculturalism by supporting pupils to shift their perception of their central protagonist


Factors which appeared to successfully implement the intervention:

- ▶ Having effective communication
- ▶ Identifying and responding to the pupils' needs
- ▶ Giving pupils and authors/illustrators creative control
- ▶ Committing to a whole school approach to promoting culturally diverse stories

The findings illustrate how teachers can play an important role in supporting children to critically engage, and reflect on, the literature they read

How has knowing about multicultural literature shaped my EP practice?

- ▶ Critical lens during consultations
- ▶ Work in school on increasing multicultural literature
- ▶ Difficulties of staff confidence in tackling racism
- ▶ Implementation of whole school interventions

The background features a vibrant, abstract design with overlapping organic shapes in shades of purple, blue, orange, yellow, and green. Several white circles of varying sizes are scattered throughout the composition, adding to the dynamic and modern aesthetic.

Re-examining attachment theory in educational psychology: a call for culturally responsive practice

Aimee Watt, Sarah Booth,
Leena Patel, Scott Gunion,

Background

Year 1 / Year 2 trainees

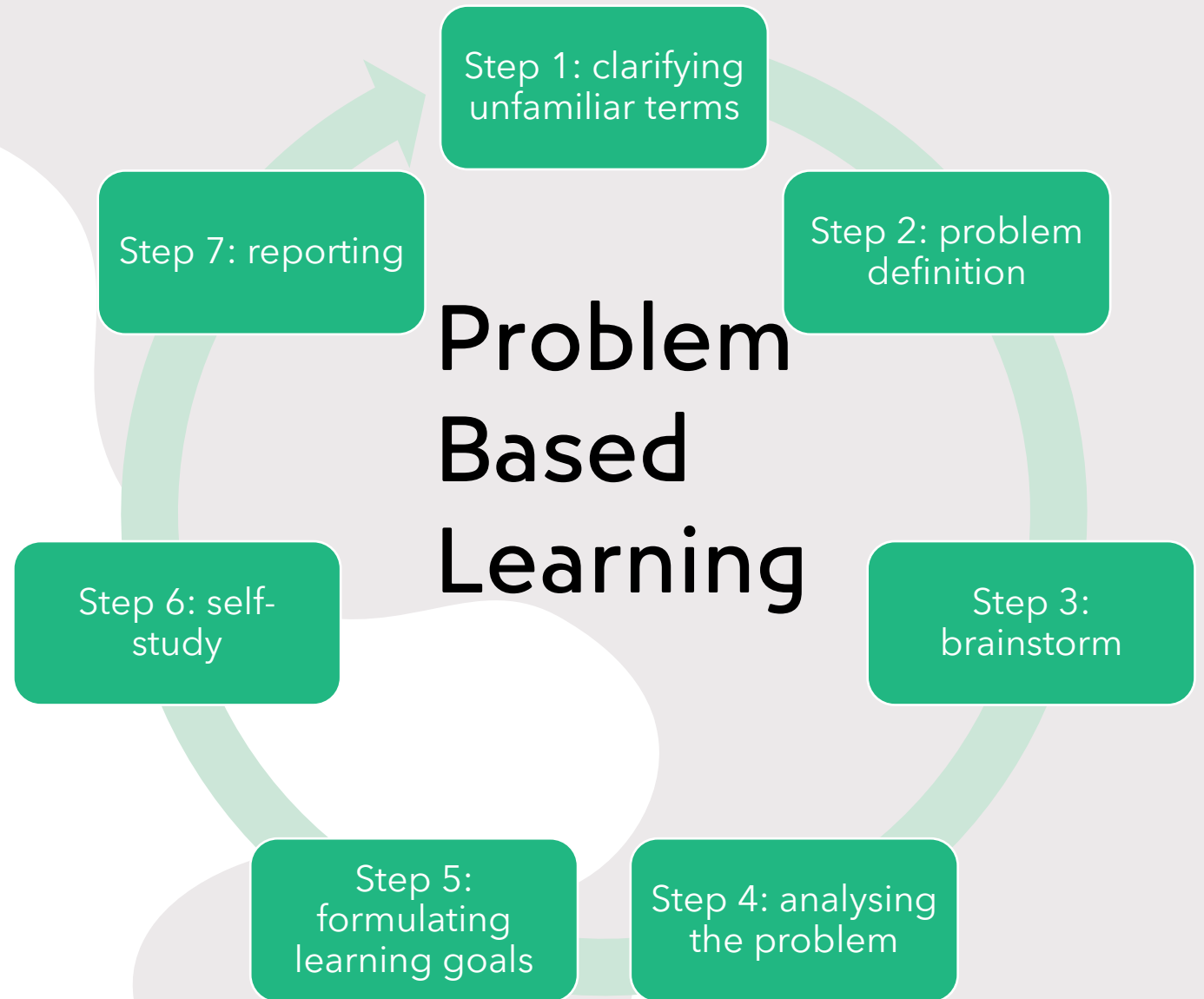
Experiences on placement - overlapping theme of Attachment Theory

Membership of the SDEP ARN

EDI group

Shared value and preference for collaborative working

- Our question – how culturally responsive is attachment theory?
- Engaged with the literature, discovered critiques going back to the 50s surrounding... claims of universality, the strange situation experimental design, the feminist perspective...
- Each chose an area for further reading
- Each had practical examples from placement to reflect on, across functions / systemic levels



- Evidence from cross-cultural research illustrates how attachment theory represents a Western, middle-class perspective, which does not consider the diversity of parenting practices and values across the world (Keller, 2018).
- Individualistic vs collectivist cultures have differences in socially desirable behaviours and responses, e.g. stranger danger; the autonomous child vs hierarchical relatedness
- Attachment styles as cultural constructs
- The feminist perspective and “Mother-blaming”

Summary of paper

Re-examining attachment theory in Educational Psychology: A call for culturally responsive practice

Leena Patel, Scott Gunion, Aimee Watt & Sarah Booth

Attachment theory is embedded in Scottish educational policy and practice (Education Scotland, 2017) and is considered an optimal framework for understanding children and young people's social and emotional development (Furnivall et al., 2012). However, since its first conceptualisation (Bowlby, 1958), cross-cultural scholars have critiqued the theory's lack of cultural sensitivity. Evidence from cross-cultural research illustrates how attachment theory represents a Western, middle-class perspective, which does not consider the diversity of parenting practices and values across the world (Keller, 2018). This consideration is relevant for the Scottish context given the diversity of cultures present in the country today (Scottish Government, 2020). Subsequently, this article is the product of our learning and experiences as Trainee Educational Psychologists (TEPs). Using cross-cultural literature, as well as our own experiences on placement, we re-examine the underlying assumptions of attachment theory and consider its implications for educational psychology practice. We propose that a culturally responsive lens to attachment theory must be applied in order to ensure that we are meeting the needs of all children and young people.

Keywords: Attachment theory, Culturally responsive practice, Educational psychology.

Introduction

A RELEVANT critique of the field of attachment is that it is culturally insensitive and does not fully reflect the developmental context or capture the nuances of parent-child relationships' – Stern, Barabari & Cassidy (2022, p.394).

Background

Attachment theory was first formulated by John Bowlby in 1969, who incorporated ideas from evolutionary theory, ethology, primatology and systems theory into his conceptualisation of attachment theory (Bowlby,

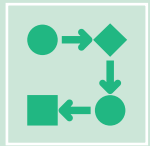
Implications for practice

Continue to develop our understanding of attachment theory by casting a critical eye on assumptions held within it (Quinn & Mageo, 2013).

Use insights and knowledge gained from cross-cultural studies to adapt practice.

Be emboldened to create a re-conceptualisation of attachment theory through research...which should include the prioritisation of research involving global majority populations.


Where are we now?



Continuing to build own understanding and evolve own practice.



Aiming to influence others.



Thoughts, comments and feedback welcome!

- Paper copy of article is available today, or via email.
- Listen out for us on Gillian Horribine's Ed Psych bite podcast.

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aimee.watt@pkc.gov.uk

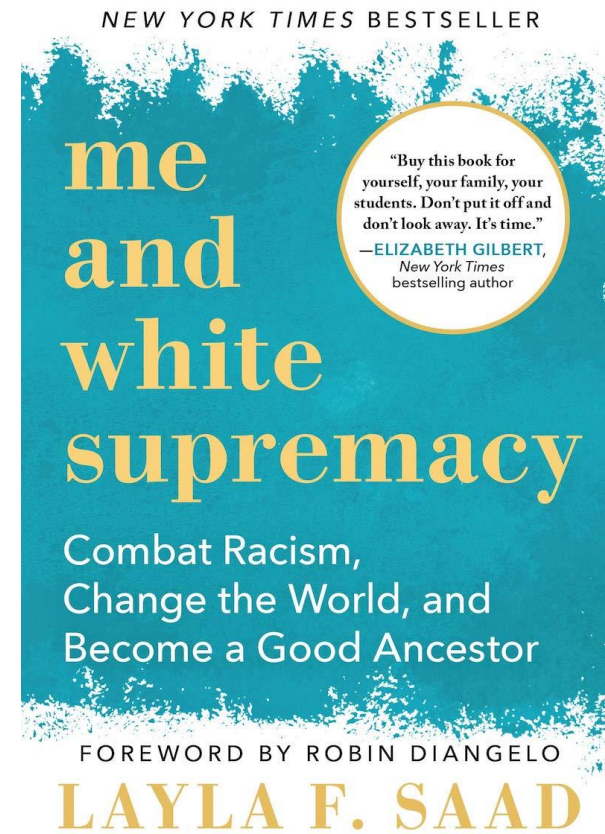
SDEP Anti-Racist Network Reflective Activity

Reflections on White Silence

Megan Morrison – Year 3 EPiT, Glasgow EPS



'The Good Ally' (2021) by Nova Reid



'Me and White Supremacy' by
Layla F. Saad

White Silence (from 'Me and White Supremacy' by Layla F. Saad)

“... when people with white privilege stay complicitly silent when it comes to issues of race and white supremacy” (pg. 53).

“Now understand that no matter who you are, no matter what level of power, influence or authority you hold, your voice is needed. Not as a white saviour, but as someone who recognises that their privilege can be a weapon used against white supremacy. Your silence is a loud message that you side with white supremacy. The BIPOC around you need to know where you stand and whether they can be safe with you with their experiences” (pg. 58).

Reflective Prompts (from Layla F. Saad, pg. 59)

- How have I stayed silent when it comes to race and racism?
- What types of situations elicit the most white silence from me?
- How has my silence been complicit in upholding racist behaviour?
- Whom in my life do I harm with my white silence?

Reflections

- Recognising power and white privilege
- White silence in the presence of BIPOC, or not in the presence of BIPOC
- White silence and systemic racism
- White silence when you are in your training as an EP

Reflective Prompts (from Layla F. Saad, pg. 59)

- How have you stayed silent when it comes to race and racism?
- What types of situations elicit the most white silence from you?
- How has your silence been complicit in upholding racist behaviour?
- Whom in your life do you harm with your white silence?

What can we do?

- Use of supervision?
- Is there an ally with social/structural power?
- Systems work?